

# The Landmark Edition of the New Testament

## King James Version

Mark W. Fenison, ThM.  
General Editor

*But if I tarry long, that thou mayest know how thou oughtest to behave  
thyself in the house of God, which is the congregation of the living God,  
the pillar and ground of the truth. - 1 Timothy 3:15*

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# The Landmark Edition of the KJV

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## General Introduction to The Landmark Edition Of The King James Version

Elder James Turner of The Lord's Baptist Congregation in Tacoma Washington began the work of producing an edition of the King James Version where the ecclesiastical terms "church" and "baptism" were properly translated "congregation" and "immersion."

Elder Mark Fenison of Victory Baptist Church in Chehalis, Washington conceived of the idea of "The Landmark Bible" with footnotes designed to defend historic Baptist ecclesiology. Elders Turner and Fenison worked together incorporating both ideas into this present edition.

Elder Robert Myers of Harmony Baptist Church in Camden, Tennessee is to be thanked for his work in transferring the Microsoft Word version into portable document format (pdf). Elder Myers also provided many helpful insights and corrections.

### A "Landmark" Edition

Some general explanation for the use of "Landmark" in the title of this work may be in order at this point.

In 1854 Dr. J.M. Pendleton wrote a book entitled "An Old Landmark Reset" and later, in 1880, Dr. J.R. Graves wrote a book entitled "Old Landmarkism What is It?" based on the words "*remove not the ancient landmark thy fathers have set*" taken from Proverbs 22:28. In both books the thesis being defended was that God gave his people certain teachings that acted like boundary lines to preserve the truth of the New Testament doctrine of the church. Although the terms "Landmarker" and "Landmarkism" are used and applied by a number of different types of Baptists today, it usually refers to a common belief that the Lord built a local visible congregation during his earthly ministry in Palestine, prior to Pentecost, that was composed of a body of baptized believers commissioned to reproduce after its own kind until Christ returns. This position denies both the Roman Catholic doctrine of a universal *visible* church and the Reformed Catholic doctrine of a *universal* invisible church.

### The Historical Definition of "Landmarkism"

*"The doctrine of landmarkism is that baptism and church membership precede the preaching of the gospel, even as they precede communion at the Lord's Table. The argument is that Scriptural authority to preach emanates, under God, from a gospel church; that as "a visible church is a congregation of baptized believers," etc., it follows that no Pedobaptist organization is a church in the Scriptural sense of the term, and that therefore Scriptural*

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*authority to preach cannot proceed from such an organization. Hence the non-recognition of Pedobaptist ministers, who are not interfered with, but simply let alone.”* – William Cathcart, **Baptist Encyclopedia** (Landmarkism) 1881

William Cathcart lived at the same time as did the three great defenders of Landmarkism (J.R. Graves, A.C. Dayton and James Pendleton) and was a Landmarker himself. In his epic “Baptist Encyclopedia” under “Landmarkism” he gives the above definition. Many believe that this definition was actually provided for him by Dr. James Pendleton.

Let us examine this definition very carefully phrase by phrase. Cathcart says that *“the doctrine of landmarkism is that baptism and church membership precede the preaching of the gospel, even as they precede communion at the Lord’s table.”* Landmarkism teaches that the New Testament church pre-existed the giving of the Great Commission. Those referred to as “ye” in the Great Commission were already baptized believers in the New Testament church at Jerusalem. Landmarkism denies this commission was given to the ordained ministry but instead was given to the church through and with its ordained ministry. Therefore, according to Landmarkism, everything essential to constituting new churches (preaching the gospel, baptism and teaching them) not only originates with a preexistent New Testament church but is administered under the authority of a preexistent New Testament church, as Cathcart goes on to say, *“The argument is that Scriptural authority to preach emanates, under God, from a gospel church.”* This represents the ancient Baptist belief that God directly calls men into the ministry (“under God”) but it is the church that is authorized by God to select, ordain and send them to administer the ordinances and organize churches. Dr. J.R. Graves says this explicitly in the following words taken from his book, **Old Landmarkism, What is it?**

*“If the church alone was commissioned to preserve and to preach the gospel, then it is certain that no other organization has the right to preach it—to trench upon the divine rights of the church. A Masonic Lodge, no more than a Young Men’s Christian Association; an Odd-Fellows’ lodge or Howard Association, no more than a “Woman’s Missionary Board,” have the least right to take the gospel in hand, select and commission ministers to go forth and preach it, administer its ordinances and organize churches.”* – J. R. Graves, **Old Landmarkism, What is it?**

The argument of Dr. Graves and all Landmark Baptists was that the Great Commission which begins with “go” preach the gospel (Mk. 16:15), and concludes with constitution of new churches, is given to the church as the only organization or institution authorized to administer it. Landmarkers did not deny that all individual Christians could give witness to the gospel or preach it, but they asserted that the Great Commission included more than mere preaching the gospel. It included Christ’s charge to “make disciples,” and this work was given only to the New Testament church. What old Baptists called “gospel order” refers to the order found in the Great Commission which begins with (1) the church being authorized by Christ to (2) go preach the gospel, then (3) baptize those

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that believe, and then (4) bring them into a teaching assembly to teach them to observe all things Christ commanded. With the last step, this four step cycle is repeated not only in keeping with the order found in this Great Commission command, but in keeping with its divine promise “*lo, I am with you alway, even unto the end of the world. Amen.*” Hence, the Great commission is a reproductive cycle whereby the New Testament church reproduces after its own kind until the end of the world.

Hence, Landmarkers believe that a primary tenet of Landmarkism is church authority in the selection and commissioning of ministers to not only go forth to preach the gospel, but to “*administer the ordinances and organize churches.*” This is what Landmarkers defined as “*church authority*” in the Great Commission. Thus, although they admitted that such “*authority*” emanates “*under God,*” nevertheless it is not conveyed directly from God to any individual or individuals apart “*from a gospel church.*” This denies what many call “*direct*” authority. Direct authority claims that authority to administer the Great Commission comes directly from God, without any intervening agencies or earthly administrations. Advocates of direct authority would have simply said, “*Scriptural authority emanates under God*” period. The Great Commission “*ye*” repudiates the direct authority theory as “*ye*” stands between Christ and “*them*” or the recipients in the Great Commission. Therefore, historical Landmarkism demands that such authority “*under God*” is “*from a gospel church*” as the administrative authority established by God on earth to carry out the Great Commission.

Cathcart then proceeds to assert what Landmarkism defined as a “*gospel church.*” He said, “*a visible church is a congregation of baptized believers.*” Landmarkism restricted the “*gospel church*” to a “*visible...congregation of baptized believers.*” Indeed, all three prominent Landmarkers, including Dr. J.M. Pendleton, rejected the Protestant idea of a universal invisible church consisting of all true believers in all denominations on earth (An Old Landmark Reset by J.M. Pendleton) as one body of Christ. Dr. Pendleton believed in a future aggregate church of true believers but he did not believe that any such kind of church presently existed in this age. Landmarkers believed where there was no scriptural baptism there could be no scriptural church. Hence, this definition of a true church denied that all Protestant and Pedobaptist churches were true churches of Christ – “*it follows that no Pedobaptist organization is a church in the Scriptural sense of the term.*”

Landmarkism denied that such authority was given directly by God to anyone but a visible congregation of baptized believers, and since Pedobaptist churches did not meet those qualifications – “*therefore Scriptural authority to preach cannot proceed from such an organization.*” This in turn demonstrated that pedobaptist ministers were without scriptural authority “*to administer...ordinances and organize churches.*” As such, they should not be recognized as ordained ministers by New Testament churches – “*Hence the non-recognition of Pedobaptist ministers, who are not interfered with, but simply let alone.*”

Therefore, by historical definition, “*Landmarkism*” is the belief and practice that authority to administer all aspects of the Great Commission, selecting, commissioning

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and sending men to preach the gospel, to administer the ordinances and to organize churches falls under the authority of the New Testament church. This is a clear and explicit rejection of the doctrine of vertical authority or authority given unto any two or three believers (even baptized believers) to administer the Great Commission (Mt. 18:16) unless those “two or three” baptized believers constitute a New Testament church (Mt. 18:17-20).

Even one of the most ardent foes of Landmarkism acknowledged that the Great Commission is the process by which Baptists are made and constituted into churches just as it always was, beginning in the New Testament:

*In this simple analysis of the commission is presented the very process by which Baptists are now made, constituted into churches, and governed. That it was the process by which the first preachers made converts, and constituted churches, is **beyond question**.* T. G. Jones. **The Baptists** p. 27; - emphasis mine

### This King James Edition

The primary English translations, from which the King James Version drew heavily (Tyndale, Coverdale), translated the Greek term *ekklesia* as “congregation.” However, King James ordered his translators (within his 15 rules to the translators), not to translate *ekklesia* but instead use the ecclesiastical term “church.” Rule number three states:

*“3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.”* – M’Clintock, John; Strong, James; **Cyclopedia of Biblical, Theological, and Ecclesiastical Literature**, Vol. I, p. 560 (“Authorized Version”).

In the translators preface to the 1611 KJV, they inform us that they chose to use the ecclesiastical term “baptism” instead of providing a translation for the Greek term *baptismos*:

*Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put washing for baptism, and congregation instead of church:* – **Preface of the 1611 King James Version**

In this edition of the King James Version, the Greek terms *ekklesia* and *baptismos* are translated as “congregation” and “immersion,” respectively, in keeping with their well established historical and Biblical meaning, and in keeping with the older English translations upon which the King James Version was based. In keeping with the consistent translation of *baptismos* by “immersion” the preposition “en” has also been translated “**in** water” instead of “**with** water,” as well as “**in** the Spirit” versus “**with** the Spirit” wherever immersion is the clear and explicit context.

Our emphasis in this edition has been to focus upon New Testament congregations. The first four books of the New Testament provide the gospel of the congregations of

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Christ. In the book of Acts we have the continuing history of the congregation of Christ at Jerusalem and the origin and missionary work of the congregation of Christ at Antioch. The epistles discuss various issues that the congregations of Christ struggled with. In the final book of the New Testament, we have the future of the congregations of Christ.

Archaic words have been given updated definitions within the body of the text, but have been reduced to a nine point type and placed in bold brackets “[ ]” in order to clearly separate the definition from the text of the KJV. Comments on Greek terms or tenses have been placed in bold brackets “[ ].” Proper names in the New Testament have been made to harmonize with their spelling in the Old Testament. Expository notes are found at the bottom of the page, and are separated from the main body of the Biblical text. An introduction and outline has been provided for each book of the New Testament. We have done nothing different than what previous committees have done in the over 33 editions of the KJV – update archaic words and spelling and make it more conformable to the Greek text and earlier English translations.

The following words by the translators of the 1611 may be as true of this new edition as they perceived it would be true of their new translation:

*Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth 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 do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned.*

It is our hope that this work will be used by God to greatly bless His people.

Mark Fenison  
September 8, 2010

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## Commentary Contributors

### **Mark W. Fenison, ThM.**

Matthew	1 &2 Corinthians
Mark	Galatians
Luke	1 & 2 Timothy
John	Hebrews
Acts	Revelation
Romans	

### **Larry Killion – B.A.**

Ephesians	Jude
Philippians	James
1 Thessalonians	1 John
2 Thessalonians	2 John
Titus	3 John

### **Paul Stepp**

Philemon
1 Peter
2 Peter

### **Jeff Short**

Colossians
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## The Value of Inspiration

By Mark W. Fenison, ThM.

The Bible clearly teaches the original autographs were “given” by inspiration (2 Tim. 3:16). However, we do not possess any of these original autographs. We only possess copies and translations of other copies. Moreover, the copies and translations we possess do not harmonize word for word with each other. What is the value of inspired original autographs if none exist today?

This question has bothered laymen and scholars alike. This very question has given rise to the science of higher criticism which has led some into complete agnosticism in regard to any present day “inspired” Word of God. Although the most liberal higher critic does not doubt that we possess between 98.33 to 99.8% of the original words, they point out that this small percentage of differences in copies are reflected by variations in some translations. Many ask, if some words are in doubt, then who determines which are correct or incorrect, and does not this uncertainty make the scholars to be the final authority instead of the scriptures?

Others react to higher criticism by assuming that only the KJV is the inspired word of God. They say every word in the KJV is the infallible Word of God, and there is no other Bible today for man. However, what about people in other countries that don’t speak English, and never have since the first century? What about those who lived before the King James Version was printed?

What about our Baptist forefathers from the second century until 1611? They were living in non-English speaking countries with non-English translations and copies of the Scriptures as their Bible? What about the various editions of the KJV? Which edition is the infallible inspired word-for-word Bible since they are not all the same in wording? The original KJV edition contained the Old Testament apocrypha but present editions do not. If the KJV is considered an infallible translation then should we not be using the Old Testament Apocrypha found in the 1611 printing? However, all these books have been removed from later editions of the KJV. Our present edition does not even read like the first edition, as the language has been greatly updated and changed in the 33 plus editions since it was originally printed.

Is there another solution to this problem? I believe there is! I believe the value of inspiration was to provide an infallible self-defining contextual pattern.

For example, take a look at an afghan where a clear and discernable pattern is repeated throughout. Through the years this afghan may suffer abuse where minor holes and gaps might occur. However, anyone studying the contextual pattern could easily fill in any gaps or holes because the pattern makes clear what should fill those gaps. The only thing required to fill the holes is a careful study of the overall and immediate pattern.

God anticipated the continuing change in meaning of words, as well as, errors by copyists and translators, but remedied it by providing a self-defining pattern that “cannot be broken” (Jn. 10:35). The Greek term translated “broken” is used for the wrappings

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around a corpse that are bound together in cohesion. Minor tears or holes do not unravel the bindings.

Every word in Scripture is the word of God. However, not a single word in Scripture can be properly interpreted apart from the immediate and overall context in which it has been placed. Proper thoughts must be expressed by proper choice of words placed in a proper grammatical relationship with other words. Grammarians call this proper relationship between words syntax. Hence, every word in the Scripture(s) is God's Word as properly defined and interpreted by its immediate and overall context. Scripture can only be properly interpreted and understood by comparing scripture with scripture, and allowing scripture to define and interpret itself (1 Cor.2:13).

Divine providence placed the Scriptures in the hands of God's people who carefully preserved them. Divine providence did not prevent minor copyist and translator errors by the divinely chosen custodians of the scriptures (Rom. 3:1-2; 1 Tim. 3:15). Yet, such minor errors do not destroy the self-defining context of scripture. A copyist may write the wrong word or skip a word, but the self-defining contextual pattern redefines terms or provides what is needed to fill in the gap. Translators may choose inappropriate words but still the self-defining contextual pattern gives the proper definition. Therefore, what is defined as an "error" is redefined by a self-defining contextual pattern.

For example, take the word "baptize" in the KJV which is not a translation of the Greek term *baptizo*, but rather a transliteration of that term. Instead of giving an equivalent meaning of the term "*baptizo*" into English (translation) they gave an equivalent pronunciation (transliteration) of English sounds for the Greek term "*baptizo*." However, if we study the overall context of the scripture by comparing scripture with scripture, the context provides the proper meaning. For example, in Romans 6:4 and Colossians 2:12 it is an act whereby one is "buried" in water.

The same is true with the term "church" which is not a translation of the Greek term *ekklesia* but rather is derived from a completely different Greek term (*kuriakos*). However, if you study the immediate context of a passage like Matthew 18:15-17, it is clear that "church" is a congregation or body of baptized believers that habitually meet together in a geographic locality. These are examples where translation errors are self-corrected or self-defined by the contextual pattern of scripture.

This is equally true with copyist errors between various Hebrew and Greek copies. Where there are variant readings between different copies, the careful study of the immediate and overall context of the scriptures will decide that issue. However, each manuscript stands alone and is still self-defined by its own contextual pattern, just as a translation would be.

This is equally true in regard to translations of the Scriptures into other languages. The contextual self-defining pattern is transferred into the other language. This is true with various translations into the same language.

There are two primary lines of textual transmission in our possession. These two different lines of transmission are represented by the Critical Text and the Traditional Text. The Critical Text represents a group of source materials that contain far more textual variations than the source materials represented by the Traditional Text. The

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Traditional Text is the best preserved text as it has a continuous history among the people of God. For example, the Biblical text of the Waldenses represents the Traditional Text. On the other hand, the Critical Text chiefly comes from either Alexandria Egypt or from Roman Catholic sources. Ancient Alexandria was dominated by those who held an allegorical interpretation of scriptures, and therefore they were more concerned about what they believed were the correct thoughts being expressed by scriptures than preservation of the correct words. Rome subjugated the Scriptures to traditions, counsels, and Papal decrees rather than treating it as the final authority for their faith and practice. Furthermore, there is a vast period of time when this text disappears in history (between the 4<sup>th</sup> and 18<sup>th</sup> centuries). The Traditional Text is far more unified with far less variants, and consistently used from the apostolic period to the present among those who cherished it and took greater pains to preserve it, because they esteemed it as their final authority for faith and practice.

The contextual pattern for self-definition has not been “broken” or destroyed in either line of transmission. However, the Critical Text and its translations require far more work by the Bible student to arrive at the same conclusions than if they had chosen the Traditional Text and one of its translations. This is one reason why the people of God have chosen the KJV over other English versions, because it is based upon Greek copies that have far less copyist variances.

This brings me to the methodology required to rightly interpret the scriptures. Studying scripture by comparing scripture with scripture (1 Cor. 2:13) and allowing the Bible to self-define is exhaustive work. Paul describes such a person as a “workman” (1 Tim. 2:15). The better the workman is equipped, the easier the work. For example, a person who speaks and understands very little English would have a very rough time reading and understanding the KJV or any other English version. However, the better you are able to read, and the more capable you are in English grammar, the easier the work. In addition, if knowledge about the geography, customs and archeology in connection with the Bible lands and people, is added to competency in English grammar, then the job gets easier. If you select a translation that is based upon copies that have fewer holes, the job gets easier. The more knowledge the bible student acquires in connection with issues relative to the Scriptures, the easier his work.

This is not to discount dependence upon the Holy Spirit. Ultimately, the Holy Spirit is the only One who can penetrate our hearts and minds and reveal the truth to us (1 Jn. 2:29). However, it is equally clear the Holy Spirit uses means (preachers, teachers, study, etc.) in our spiritual growth and understanding of His Word. We are held responsible to “study” and “rightly divide the Word of truth.” Hence, the better equipped you are in this endeavor the more tools the Holy Spirit has at His disposal to teach you His word.

The bottom line is simply this –“the scripture(s) cannot be broken.” The scriptures are bound together by a self-defining contextual pattern. God did not permit sufficient translation or copyist errors that would destroy the contextual pattern produced by inspiration.

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This means that the poor English reader who has only the KJV can apply himself to the work of comparing scripture with scripture. He has the verbally inspired infallible Word of God in the KJV. Every word is the inspired word of God but not one word can be interpreted apart from the immediate and overall context, as the Bible is a contextually self-defining book. Each word stands in relationship to the context of words that accompany it and is ultimately defined by that contextual pattern. He has the inspired Word of God, and only hard work, with dependency upon the Holy Spirit, comparing scripture with scripture will make that manifest. The more knowledge he acquires the less work required.

This is true with any copy or translation of the scripture into any language. Some translations may be based upon inferior copies in comparison to the copies used to translate the KJV. Although, the copies are inferior in comparison to those used for the KJV it does not destroy the contextual self-defining pattern. There may be more holes, but it only demands more work in comparing scripture with scripture to discover the self-defining meanings provided by the immediate and overall context in that translation.

The self-defining contextual pattern does not discourage the study of the Greek or Hebrew texts behind the translation you use. Indeed, Greek and Hebrew students simply have one more additional tool in their attempt to “rightly divide the Word of truth.”

This edition of the KJV has this very goal in mind. The goal is to reduce some of the work necessary in coming to the same truth that would otherwise require more work on the part of the student. This is especially true in the case of two specific words used by the King James translators. Due to theological bias and due to rules imposed upon the KJV translators, they chose to use two ecclesiastical words that did not properly translate two Greek terms. This decision by the KJV translators has caused more confusion within Christendom than any other translator error that can be attributed to them. These two ecclesiastical words are “church” and “baptize.” Instead of using “congregation” as the proper English equivalent to “*ekklesia*” they were commanded to use the ecclesiastical term “church.” Instead of using “immersion” or “submerge” as the proper English equivalent for the Greek “*baptizo*” they were commanded to use “baptize” (which is nothing more than giving the equivalent English sounds to enunciate the Greek term). This edition of the KJV remedies these two problems which were created by the arbitrary command of King James.

Mark W. Fenison  
November 19, 2011

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**Part I**

The Gospel  
of  
New Testament Congregations

**Matthew to John**

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## Introduction to Matthew

**Theme:** The four “gospels” are called “gospels” because they record the historical expanded form of “how” Christ died for our sins (I Cor. 15:3-4). There has been only one gospel (Gal. 1:6-9; 2 Cor. 11:4; Heb. 4:2), one way (Mt. 7:13-14; Jn.14:6) and one Savior (Acts 4:12; 10:43; 26:22), and whether it is expanded to include all the historical details of the life and death of Christ as found in the “Gospels”, or it is contracted to a summary statement of the promised “seed” (Gen. 3:15; Gal. 3:16-17), the essence has always been the same:

*“To him give all the prophets witness that whosoever believeth in His name shall receive remission of sins” – Acts 10:43*

Each Gospel writer presents the life of Christ from his own particular perspective with his own particular emphasis. Matthew emphasizes Christ as King over his kingdom. The kingdom of God is the constant reoccurring theme throughout Matthew. In general, the term “kingdom” (Gr. *Basileia*) has reference to the person, power, or authority of the King, as well as his realm or domain. In the absolute sense, the kingdom of God refers to God’s rule over all His creation (Psa. 103:19). However, in regard to planet earth, His kingdom refers to those within whom God rules through new birth and personal indwelling by His Spirit. This *spiritual* kingdom is made known through their profession of God as their king and obedience to His laws in connection with the institutional house of God. It is in this regard, within the manifest kingdom, where external obedience to His laws is concerned, that Satan had produced confusion, corruption, and counterfeit profession (Mt. 13). The institutional “house of God” was designed to be the manifest expression of God’s kingdom on earth entrusted with the authority (“keys of the kingdom”) and knowledge (“pillar and ground of the truth”) to resist, counter and expose Satan’s program of confusion, corruption and counterfeit within the professing kingdom (Mt. 16:18). Matthew deals primarily with this visible expression of counterfeit confusion within the professed kingdom of God (Mt. 5-7, 13; 20-23) because of the failure of the Jewish “house of God” to fulfill this mission. Matthew is the only Gospel account that describes Christ’s removal of “the keys of the kingdom” from the Jewish “house of God” to the new house of God - the New Testament congregation (Mt. 16:18; 18:15-18; 28:19-20). The New Testament “house of God” is now entrusted with the responsibility to administer and preserve the laws and ordinances in the professing kingdom of God, and resist, expose and counter Satan’s counterfeit program within the professing kingdom of God until Jesus comes again (Mt. 28:19-20).

Ultimately, at the Second Coming of Christ such corruption and confusion will be totally removed so that the true professed kingdom is made manifest, and distinguished from the counterfeit program of Satan. Also, at the Second Coming of Christ the anticipated visible kingdom of God upon earth (“thy kingdom come”) will be established upon earth when the Lord comes as King of kings and Lord of lords and visibly and personally rules over this earth for a thousand years (Rev. 19-20:7) at the head of restored national Israel (Rom. 11:25-28). At the end of the millennial reign of Christ on earth, the Son will hand over the kingdoms of this world to His Father (1 Cor. 15:24-28) and God the Father will usher in an eternal kingdom consisting of a new heaven and a new earth (Rev.21-22:2).

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With John the Immersionist, there is a clear picture of the ancient custom in the travel of kings when heralds would be sent ahead to announce their imminent arrival (Mk. 1:1-4). John was sent ahead to announce the “kingdom was at hand” in the person of its King. Israel equated the coming of the Messiah/King with the restoration of the Davidic kingdom over the kingdoms of this world. However, Christ did not come, nor did he offer to usher in the visible Davidic kingdom at this point in history. He came to provide the just basis for the salvation of “his people” (Mt. 1:21), by ratifying the eternal covenant of grace by His own blood (Heb. 10:1-18; 13:20). His spiritual kingdom began in the Garden of Eden with those who received the promise of this redemption message (Gen. 3:15). The Law of Moses was “added” (Gal. 3:19) to define the nature of sin, and lead man to faith in the same gospel of Christ (Gal. 3:24; Heb. 4:2). He came to provide the basis of redemption that was promised by the gospel preached by all the prophets (Acts 10:43; 26:22-23; Heb. 4:2). All born again believers in the gospel of Jesus Christ are citizens within his spiritual kingdom now (Jn. 3:3-5), and will be manifest citizens at the second return of Christ (Mt. 13:43), when Christ ushers in the visible Davidic kingdom on earth.

Matthew deals primarily with the visible institutional aspect of the spiritual kingdom of Christ now on earth. He deals with the aspect of false profession (Mt. 13) and with the institutional authorized visible kingdom administration by the New Testament congregation (Mt. 16:18; 18:15-18).

Presently, there is a professed, or manifest, kingdom that is far greater than the actual spiritual kingdom of true believers (Mt. 13). Many of the kingdom parables were devoted to the problem of distinguishing true kingdom believers from false professors within the present professing kingdom of God (Mt. 5-7; 13; 22-23).

In addition to the confusion of false kingdom professors within Israel, the divine institution for public worship (“the house of God”) had been corrupted. Those invested with “the keys of the kingdom,” or authority to administer the order and ordinances of God, had abused this authority (Mt. 23).

John the Immersionist was sent ahead of Christ to prepare a people made ready (Lk. 1:17) for Christ to gather around himself, and build “my congregation” (Mt. 16:18; Jn. 1:35-51) as the new institutional “house of God” (1 Tim. 3:15), with a new qualified ministry (1 Tim. 3:1-13), new ordinances, and a new commission (Mt. 28:19-20).

Jesus transferred “the keys of the kingdom” from the Jewish administrators (Mt. 22:43) unto “my congregation” (Mt. 16:18-19 with 18:17-18) leaving their house void (Mt. 23:38), ripping the veil from top to bottom, signifying his departure. In keeping with the public divine accreditation of all newly built houses of God, “my congregation” was immersed in the shekinah (“shekinah” - Hebrew "dwell" but refers to the *manifest* glory that confirms His presence) glory (Ex. 40:35; 2

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Chron. 7:3; Acts 1:5; 2:1-2). This new “house of God” is the commissioned institution for public worship and administration of “the keys of the kingdom” in this present age (Mt. 28:19-20).

**Date:** The Olivet Discourse with its prediction of the A.D. 70 destruction demonstrates it must have been written prior to A.D. 70. The two references “unto this day” (27:8; 28:15) demonstrate that Matthew had completed his gospel and that some length of time had elapsed between the writing of Matthew and the destruction of Jerusalem in A.D. 70. It is believed by most conservative scholars to have been written in the mid fifties or about 30 years after the death of Christ.

**Writer:** The most ancient Christian traditions unanimously concur that “Levi” also called “Matthew” wrote this gospel. He was the son of Alphaeus (Mk. 2:14). Matthew was a tax collector (publican). He is named among the twelve apostles (Mk 3:13-19; Lk 6:12-16). The book itself does not identify the writer.

**Audience:** According to the testimonies of Irenaeus, Origen, and Eusebius the gospel of Matthew was written for the Jewish believers. This would be in keeping with Paul’s record of his meeting with the apostles in Galatians 2:9. Unlike the gospel of Luke this gospel is not specifically addressed to anyone in particular. There is absolutely no evidence that Matthew, or any of the other apostles wrote their gospels or epistles in Hebrew, but all used the universal means of expression of that day – koine Greek.

There is some evidence that besides preserving a historical account of the ministry of Christ, that the book of Matthew was designed to provide the early disciples a manual for discipleship.



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## **Outline:**

### **I. Pre-Ministry Years**

**A. The King's Genealogy and Birth – Ch. 1**

**B. The King's Flight – Ch. 2**

### **II. The Galilean Ministry – Chs. 3-18**

**A. The King's Herald – Ch. 3**

**B. The King's Consecration – Ch. 4**

**C. The King's Manifesto – Chs. 5-7**

**D. The King's Power – Chs. 8-10**

**E. The King's Opposition – Chs. 11-12**

**F. The King's Preparation of His congregation – Chs. 13-18**

### **III. The Judean and Jerusalem Ministry – Chs. 19-27**

**A. The King's Confrontation – Chs. 19-22**

**B. The King's Rebuke – Ch. 23**

**C. The King's Predictions – Chs. 24-25**

**D. The King's Preparation, Passion and Cross – Chs. 26-27**

### **IV. The Commissioning of His Congregation – Ch. 28**

**A. The King's Resurrection**

**B. The King's Commission**

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## *The Gospel According to Matthew*

### **Chapter 1**

**T**he book of the generation [genealogy] of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 And Judah begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uriah;

7 And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

8 And Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah;

9 And Uzziah begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekiah;

10 And Hezekiah begat Manassah; and Manassah begat Amon; and Amon begat Josiah;

11 And Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel;

13 And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.<sup>1</sup>

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily [privately].

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<sup>1</sup> “**Generations**” – All the Old Testament genealogies conclude in death (“and he died”) but no death is mentioned in the genealogies of Christ. It is all about life. In Adam all die but in Christ all are made alive. Furthermore, no women are mentioned in previous genealogies but in the genealogy of Christ there are four women mentioned by name (Tamar, Rahab, Ruth, Mary) and one by inference “the wife of Uriah”. Therefore, there is neither male nor female in Christ. Additionally, the worst of sinners are included in the genealogy of Christ as where sin abounded grace did much more abound.

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20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.<sup>2</sup>

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden [requested] him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

### *Chapter 2*

**N**ow when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily [privately] called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

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<sup>2</sup> “**Call his name JESUS**” – When God gives a name it always has to do with either the character and/or a promise. The name of “Jesus” conveys both. It is the Old Testament equivalent to “Joshua” and means “Jehovah is salvation.” The promise found in the name is that “he shall save his people from their sins.” Also, this name conveys something about His person, as it contains the proper name of God “YHWH” or Yahweh. It is the enemies of Christ who deny His absolute deity because “his people” (v. 21) recognize him as “Immanuel” or “the God with us.” The Greek text contains the definite article “the God” in verse 23.

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11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth [**great anger**], and sent forth, and slew all the children that were in Bethlehem, and in all the coasts [**border**] thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18 In Rama was there a voice heard, lamentation [**loud sorrowful crying**], and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

### Chapter 3

**I**n those days came John the Immersionist, preaching in the wilderness of Judaea,<sup>3</sup>

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<sup>3</sup> “**The Immersionist**” – He was called “The Immersionist” or what is equivalent today in most English versions as “The Baptist.” This is a proper noun rather than a verb. A verb describes an action (immersed) but this noun is descriptive of John’s ministry, his message, and his method before he immersed a single person in water. His ministry was prophesied by Isaiah and Malachi. At birth his mission was spelled out to his father (Lk. 1:17). He was sent to “*make ready a people prepared for the Lord.*” That was his mission. His message was the gospel of Christ (Jn. 3:36). His method was to preach the gospel, immerse the repentant believers and then teach them. The symbol that visibly identified his mission, message and method was immersion in water. Throughout history the

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2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat [food] was locusts [large grass hopper] and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were immersed of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his immersion, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet [evidence] for repentance:<sup>4</sup>

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn [cut off] down, and cast into the fire.

11 I indeed immerse you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall immerse you in the Holy Ghost, and in fire:<sup>5</sup>

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term “immersionist” or “Baptist” was attached to groups of people by their enemies to define them as a people (The Anabaptists, Catabaptists, Sabians, and Baptists).

Roland Bainton, a Mennonite scholar says “*To call these people Anabaptists, that is re-Baptizers, was to malign them, because they denied that baptism was repeated, inasmuch as infant baptism is no baptism at all. They called themselves simply Baptists, not re-Baptizers.*” – Roland Bainton, **The Reformation and the Sixteenth Century**, (Beacon Press, Boston) 1952, p. 99.

<sup>4</sup> **”Fruits of repentance”** – John immersed those who confessed and repented of their sins. John could recognize there was nothing manifestly genuine in the attitude of these Pharisees and Scribes who came to him for immersion. This demonstrates that the Greek preposition “eis” translated “unto” in verse 11 is not to be understood to mean “in order to” “obtain repentance but rather “in reference to” or “because of” repentance and its fruits (evidence) as the basis for immersion. Furthermore, this act of repentance was in response to the gospel John preached (Jn.1:29,31,33; 3:36) and by definition involved **a change of mind** not only about sin but in regard to the promise of eternal life by coming to Christ in faith (Jn. 3:36; Acts 19:4). Gospel repentance is inseparable from faith and where there is one the other is implied even though not stated. When one turns from sin they are turning to Christ by faith. Peter equally claimed that immersion was the “answer” or response of a “good” conscience already cleansed (1 Pet. 3:21) demonstrating that regeneration preceded immersion in water.

<sup>5</sup> **“Immerse you in the Holy Ghost”** – John came to prepare a people made ready for the Lord (Lk. 1:17). This preparation included preaching the gospel, immersing repentant believers in water and then teaching them. Jesus would take those prepared by John and assemble them around himself (Jn. 1:35-51), and instruct them how to observe all things He commanded (Acts 1:21-22). Jesus called this assembly “my congregation” which is the new “house of God” (1 Tim. 3:15). Every previous house of God was once immersed in the shekinah (Hebrew “dwell” but refers to the *manifest* glory that confirms His presence) glory of God (Ex. 40:35; 2 Chron. 7:3) upon its completion as a public accreditation of the new institution for public worship as the “house of God.” Here is the first record of the promise that Jesus would immerse “you” (the prepared materials) in the shekinah glory as the new “house of God” or God’s accredited institution for public worship. John was speaking to two kinds of people in his audience (1) immersed believers and (2) unbelievers. The promise of immersion in the Spirit was to immersed believers. The promise of immersion in fire was to the unbelievers.

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12 Whose fan is in his hand, and he will thoroughly [thoroughly] purge [cleanse thoroughly] his floor, and gather his wheat into the garner [storage]; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be immersed of him.

14 But John forbad [hindered] him, saying, I have need to be immersed of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer [allow] it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was immersed, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

### *Chapter 4*

**T**hen was Jesus led up of the Spirit into the wilderness to be tempted [tried/tested] of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt [test] the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

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

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

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

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15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.<sup>6</sup>

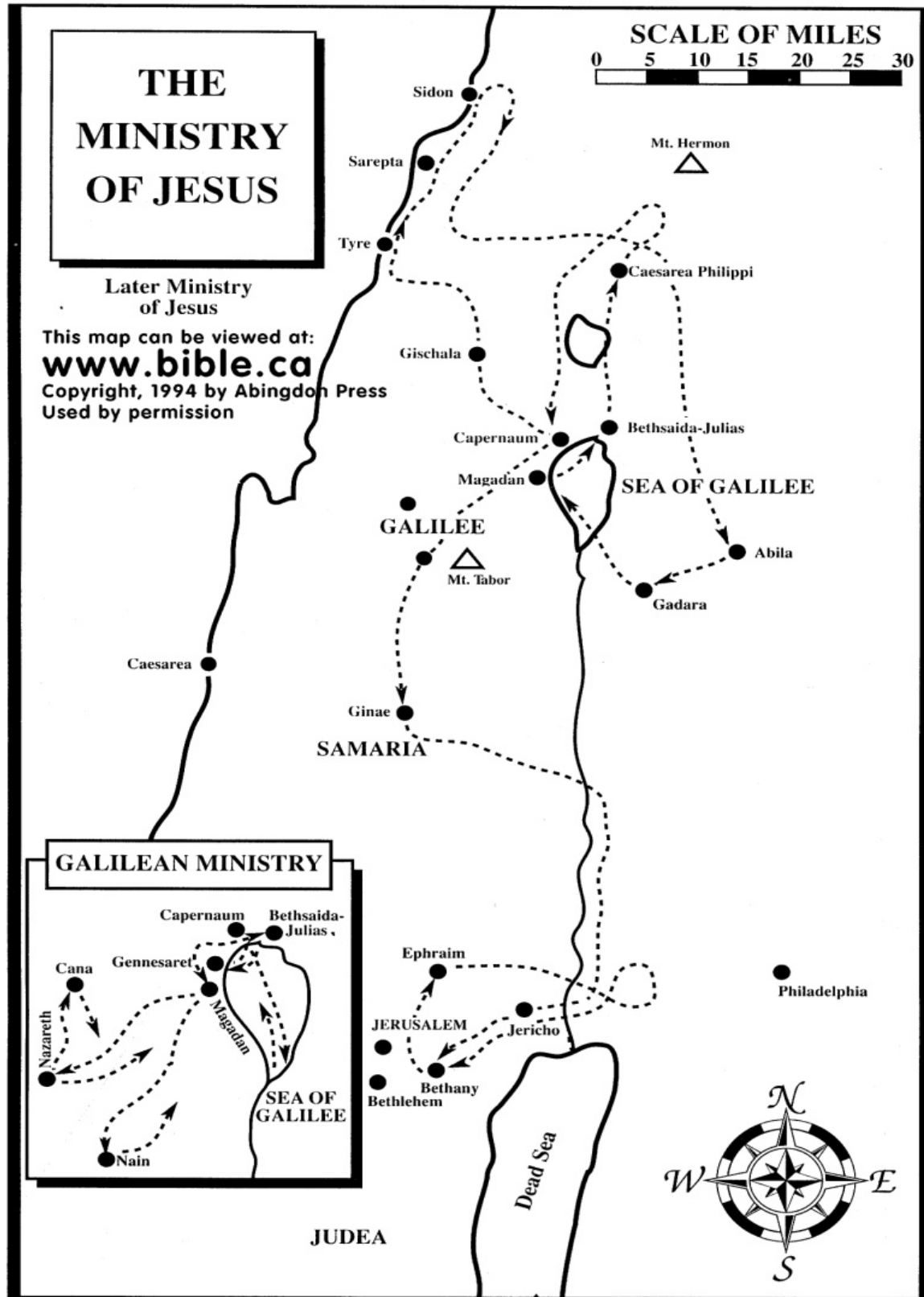
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick [epilepsy], and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

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<sup>6</sup> “**All manner of sickness...disease**” – Jesus and the apostles went where the sick people were found and ministered to them. How different from the faith healers and miracle workers of our day. Today’s miracle workers don’t go out among the people, to the hospitals, nursing homes but have the people come to them nor are they able to heal **all manner of sickness and all manner of disease among the people**. Faith healers today are charlatans who seek the money of the poor and live in luxury and sin. When they fail to heal the sick, they blame the sick for lack of faith. Jesus healed many whether they believed or didn’t believe. Indeed, through His healing of many, they came to believe in him (Jn. 9).







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## Chapter 5

**A**nd seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:<sup>7</sup>

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile [**harshly criticize**] you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour [**flavor**], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.<sup>8</sup>

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<sup>7</sup> “**His disciples came unto him**” – This occurred shortly after appointing the Twelve as apostles (Lk. 6:12-20). This sermon is applicable to the present spiritual kingdom here and now (Blessed **are...is**), as well as the visible manifestation of His kingdom in the future (**shall** inherit...). This sermon is intended to help his congregation distinguish between true and false kingdom professors here and now. The Scribes and Pharisees represent the **many** (Mt. 7:13) and the true kingdom citizens represent the **few** (Mt. 7:14). Chapter five defines the standard of personal kingdom righteousness. Chapter six defines the righteous standard of personal kingdom worship. Chapter Seven defines the righteous standard of personal kingdom discernment. The beatitudes define a true kingdom citizen by what they **are**, as the cause for what they do, rather than what they do as the cause of what they want to become. This sermon contrasts the true children of the kingdom, by what they are, with false professors who stress what they do (“**have we not done many wonderful works**”) in order to become justified (Mt. 7:22).

The first four beatitudes define what a true kingdom citizen is by conversion (5:3-6). In regard to self-righteousness they are spiritually bankrupt (poor in spirit). They “mourn” over what they are rich in – sin. They do not assert themselves, but are “meek,” and they thirst and hunger after true righteousness; this righteousness was accomplished by Christ having satisfied the demands of the law (5:17, 20, 48). The next three beatitudes define what true kingdom citizens are in response to the world (5:7-9). The last two beatitudes describe the world’s response to kingdom citizens (5:10-12).

<sup>8</sup> “**The salt...the light**” – The illustrations of salt and light describe what the true congregations of the Lord, and individual kingdom citizens, are, metaphorically in relationship to the world in which they live. Salt preserves what is good and retards corruption. Light exposes and opposes darkness. The individual Christian is the “candle.” The city on a hill and the candlestick are metaphors for the congregation (Rev. 1:20), or an assembly of houses and candles.

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14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.<sup>9</sup>

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.<sup>10</sup>

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.<sup>11</sup>

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [**empty headed**], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

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<sup>9</sup> “**Lost his savor**” – Salt and light are what they are by nature. Light that does not illuminate and salt that is not salty is moronic (the words “**lost his savor**” translates the Greek *morano* where we get our word “moron”). It is oxymoronic to hide a candle, or to be unsalted salt. However, success or failure to enter heaven is not in view here. What is in view here is failure or success to glorify God before men. Failing to manifest what they are loses their usefulness as a witness before men (“trodden under foot of men”). There is a difference between the righteousness required to enter into the kingdom of heaven and the righteousness manifested by those already in the kingdom of heaven. The righteousness required to enter the kingdom of heaven must exceed the best of men (Mt. 5:20-47), and equals the best of God (Mt. 5:17, 48). In contrast, the works of those already in the kingdom of heaven determine nothing more than “least” and “greatest” (Mt. 5:19). He who breaks the least of commandments is still the least in the kingdom of heaven rather than condemned to hell (v. 19).

<sup>10</sup> “**The law**” – This refers to the books of Moses. **The prophets** refer to the rest of the Old Testament. The combination, **the law and the prophets** is a summary of the entire Old Testament as the revealed will of God. This is what Jesus came to fulfill in regard to the Law’s righteous demands and in regard to the prophecies concerning the Christ. This fulfillment by Christ is the righteousness that satisfies the hunger of all true children of the kingdom (Mt. 5:6) and satisfies the righteousness to enter the kingdom of heaven (vv. 20, 48).

<sup>11</sup> “**Exceed the righteousness**” – Entrance into heaven demands a righteousness that exceeds the best of men and must equal the best of God (Mt. 5:46). The personal righteousness of Christians has nothing to do with entering heaven, but only determines their standing in the kingdom between greatest and least (v. 19)

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25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.<sup>12</sup>

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

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

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain [two].

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

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<sup>12</sup> “**Looketh on a woman**” – Just the look of lust or unjust anger (v. 22) violated God’s Law. The law is spiritual (Rom. 7:14), or judges the unseen intent and attitudes of heart and mind (Mt. 15:19-20). However, the interpretations of the Pharisee lowered the standard to only physical external violations of the law. Therefore, the only way the Pharisaical standard of sin could be dealt with is by removing the corresponding external physical organ. However, removal of one eye would not resolve it as there would be another eye to lust with. Removal of every external organ would not help resolve sin, as sin originates within the heart. The point being made is this: if the problem of sin is merely external, then it is better to remove whatever physical organ is involved with sin than for the whole body to be cast into hell. However, if that is your approach to sin then hell is sure.

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43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.<sup>13</sup>

### Chapter 6

**T**ake heed that ye do not your alms [charitable giving] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.<sup>14</sup>

2 Therefore when thou doest thine alms [charitable giving], do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms [charitable giving], let not thy left hand know what thy right hand doeth.<sup>15</sup>

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<sup>13</sup> “**Even as**” – The Father has never sinned or had to be forgiven even once. Sin is defined several ways in scripture; (1) transgression of the law – 1 Jn. 4:6; (2) failing in one point – James 2:10; (3) missing the mark. However, ultimately sin is the wrong motive for all that is thought, said or done. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31; Col. 3:17, 23). Hence, sin is coming “short of the glory of God” in whatsoever ye think, say or do. This is why there is “none good but one and that is God” (Mt. 19:17) and “there is none that doeth good, no, not one” (Rom. 3:10-11). This is why Christians cannot live above sin (1 Jn. 1:8-10). God’s own personal righteousness is the standard of the law and to fail it but in one point is to forever forfeit any opportunity to be justified by the works of the law (Rom. 3:19-20; Gal. 3:10-12). This is why the imputed righteousness of Christ is necessary to satisfy the law’s standard of righteousness (Rom. 4:5-6), and it must be received freely by grace through faith (Rom. 3:24-26). This is the righteousness that exceeds the righteousness of the best of men (Mt. 5:20), and this is the “rock” that withstands judgment in the last day (Mt. 7:24-27).

<sup>14</sup> “**Take heed**” – Chapter six deals with the righteous standard of personal Kingdom worship. Hypocrites can assign the highest priorities to giving, prayer and fasting. What gives value to such things is the intent/motive for doing such things. The proper intent/motive is determined by ones faith and priorities. Matthew 6:19-34 address both proper priorities and the issue of faith. They are closely connected with each other in determining our true motives/intents. Sin is coming short of the glory of God. Our intent behind all that we say and do must be for the glory of God, otherwise, giving, prayer, and fasting are hypocritical and vain practices - “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31); “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col 3:17); “And whatsoever ye do, do it heartily, as to the Lord, and not unto men;” (Col 3:23). A person’s intent is closely connected with their faith. Matthew 6:25-32 deal with our faith. A strong faith in God will influence our priorities and define our motives. A double minded man (mixed priorities) will neither be strong in faith, nor guided by proper motives. Our priorities must be in order for us to grow in faith, and for us to act out of a proper motive/intent (Mt. 6:25-33).

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4 That thine alms [**charitable giving**] may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye:<sup>16</sup> Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses [**offenses**], your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses [**offenses**], neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

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<sup>15</sup> “**Let not thy left hand know**” – True worship is without guile, but the instinctive impulse of the new nature.

<sup>16</sup> “**Pray ye**” – This is not the Lord’s Prayer, but rather, a model prayer for disciples. There are several accounts where Christ prayed to the Father, but only one account of any length; that instance is in the upper room discourse (Jn. 17).

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23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [riches].

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment [clothing]?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment [clothing]? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no t hought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

### *Chapter 7*

**J**udge not, that ye be not judged.<sup>17</sup>

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete [dish out], it shall be measured to you again.

3 And why beholdest thou the mote [speck] that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote [speck] out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote [speck] out of thy brother's eye.<sup>18</sup>

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<sup>17</sup> “**Judge not**” – Chapter seven deals with the righteous standard for kingdom discernment

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6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.<sup>19</sup>

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?<sup>20</sup>

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait [restricted] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait [restricted] is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.<sup>21</sup>

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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<sup>18</sup> “**Then thou shall see clearly**” – Christ is only condemning hypocritical judging. He commands us to judge righteously (see 1 Cor. 6:1-5). Righteous judging calls for spiritual discernment.

<sup>19</sup> “**Neither cast your pearls before swine**” – Discernment is required in determining when and to whom you should give righteous criticism, since some will not appreciate even righteous criticism but will turn on you.

<sup>20</sup> “**Ask...seek...knock**” – Discernment comes from God. If we lack discernment, we need to earnestly pursue it from God. Ask, seek and knock are progressive steps in the earnest pursuit of one's needs, wisdom, and spiritual discernment. Those with spiritual discernment will treat others as they want to be treated (v. 12).

<sup>21</sup> “**Therefore**” – Verses 12-27 form the conclusion to this sermon and the two contrasting reactions to this sermon. The whole law and the prophets can be summarized by the golden rule (v. 12). There are two contrasting classes of religious people in this world - **many** versus **few**. There are two contrasting ways – **broad** versus **narrow**. There are two contrasting entrances into these two ways – **wide** versus **strait**. Those who teach the broad way perspectives are false prophets (vv. 15-20) who can be known by their **fruits** of doctrine and character. These two contrasting ways characterize the **way** of the Pharisees and scribes in contrast to the **way** of Christ. The way of the Pharisees is inclusive of **many** ways (Prov. 14:12) as their entrance is **wide** and their way is **broad** so that **many** choose it, but its end is **destruction**. It is the difference between justification before God by works versus by grace.



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21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.<sup>22</sup>

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:<sup>23</sup>

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

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<sup>22</sup> “**The will of my Father**” – The will of the Father is revealed in **the law and the prophets** (5:17) in regard to the **righteousness** necessary to **enter the kingdom of heaven** (5:20). The righteousness demanded by God to enter heaven exceeds the righteousness taught by the Scribes and Pharisees, because they define God’s righteousness by the lower interpretative standards of the elders (Mt. 5:21-47). This lower standard is achievable by sinners.

However, the righteousness required to enter the kingdom of Heaven exceeds the best of men and equals the best of God (5:48; 19:17). It is the righteousness that Christ came to **fulfill** (Mt. 5:17) in His life and death that is received through faith in Christ (Jn. 6:39-40) by all His kingdom citizens in all ages (Acts 10:43; Heb. 4:2).

<sup>23</sup> “**Rock...sand**” – There are only two possible contrasting foundations to build your life upon. The rock foundation is defined in Matthew 5:3-6, 17, 48, consisting of the sinless righteousness of Christ (Mt. 5:17-48). The first four beatitudes (Mt. 5:3-6) describe the conversion experience turning from self righteousness to satisfaction in the righteousness of Christ. Matthew 6-7 describes the life built upon that foundation. This is the foundation that no man can lay (I Cor. 3:11), upon which Christians build the house of their life consisting of good and bad works (I Cor. 3:12-15).

There is a sand foundation characterized by the Scribes and Pharisees (Mt. 5:20). What they teach is the “fruit” of the false prophets in Matthew 7:15-20 and they and their followers are the “many” in Matthew 7:13 and 21. Their “sand” profession is a mixture of faith plus works in order to obtain justification to enter heaven (“Lord, Lord...have we not...done many wonderful works?” [Matthew 7:22]).

Doing the will of the Father is to be converted from self-righteousness (Mt. 5:3-5), to have your hunger and thirst for righteousness (Mt. 5:6) satisfied by Christ’s fulfillment of the law (Mt. 5:17), or the sinless righteousness of God (Mt. 5:48; Jn. 6:37-39).

There is no difference between the houses and circumstances in Matthew 7:24-27. The difference is found in the foundation alone.



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### Chapter 8

**W**hen he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion [**Roman officer over a 100 men**], beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy [**paralytic**], grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marveled [**to wonder with amazement**], and said to them that followed, Verily [**truly**] I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing [**grinding**] of teeth.

13 And Jesus said unto the centurion [**Roman officer over a hundred men**], Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities [**bodily weaknesses**], and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever [**wherever**] thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

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21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine [pigs] feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine [pigs].

32 And he said unto them, Go. And when they were come out, they went into the herd of swine [pigs]: and, behold, the whole herd of swine [pigs] ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought [requested] him that he would depart out of their coasts [border].

### *Chapter 9*

**A**nd he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy [paralytic], lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth [to speak evil or injuriously of holy things].

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy [paralytic],) Arise, take up thy bed, and go unto thine house.

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7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marveled [to be amazed], and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans [tax collectors] and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans [tax collectors] and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

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27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged [strict charge] them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marveled [to be amazed], saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

### *Chapter 10*

**A**nd when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost<sup>24</sup> sheep of the house of Israel.

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<sup>24</sup> “**Lost**” – Greek “apollumi” – The same term is translated “destroyed” in verse 28. Obviously this term cannot mean “annihilated.” It literally means “loose away from” or the idea of rendered useless by separation. Israel was separated from God by their sins and thus “rendered useless” for the glory of God. The same term is used for the coin, sheep and prodigal son who were “lost” (apollumi) but could be found or saved. They were separated from the woman, shepherd, and father respectively, and therefore **rendered useless** in relationship to each. However, they were not annihilated.

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7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip [pouch] for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub [name for Satan], how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

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28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.<sup>25</sup>

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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<sup>25</sup> **“Not able to kill the soul”** – It is the unseen workings of the soul that produce the actions of the body, and words of the mouth. It is the soul they are angry at and try to destroy by killing the body. This is a direct assertion that the soul is not destroyed when the body is killed. The term translated “destroy” (apolummi) is the same word translated “lost” in verse 6 and “loseth” in verse 29 (see note on verse 6 above).

It simply means that the expression of the soul is negated, lost, perished, or rendered useless in regard to any self-fulfilling purpose.

At the very minimum, the fact that man is incapable of destroying the soul at the death of the body and that God does not “destroy” the soul until after the judgment when He casts it into Gehenna proves the soul continues to exist between the death of the body and being cast into Gehenna. However, casting people into Gehenna only separates them eternally from God and His people, thus rendering their whole personal expressions invalid, lost, perished and negated. They are eternally lost to all self-value and self-meaningful or self-fulfilling existence. However, their continued existence in Gehenna glorifies God’s justice.

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## Chapter 11

**A**nd it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Immersionist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Immersionist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elijah, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented [**loud crying**].

18 For John came neither eating nor drinking, and they say, He hath a devil [**demon**].

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber [**alcoholic**], a friend of publicans [**tax collectors**] and sinners. But wisdom is justified of her children.

20 Then began he to upbraid [**rebuke**] the cities wherein most of his mighty works were done, because they repented not:



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21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden [**weight of a load**], and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

### *Chapter 12*

**A**t that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane [**desecrate**] the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence [**from that place**], he went into their synagogue:



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10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.<sup>26</sup>

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

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

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

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

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub [a name for Satan] the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub [a name for Satan] cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil [to violently rob] his goods, except he first bind the strong man? and then he will spoil [to violently rob] his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

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<sup>26</sup> “**It is lawful**” – Jesus broke the traditional laws of the elders but not God’s law of the Sabbath. It is only unlawful to do self-centered works on the Sabbath (Isa. 58:13). It is lawful to do “good” works on the Sabbath. Jesus defended works of piety (Mk. 2:25-26), works of mercy (Mk. 3:3-5) and works of necessity (Mt. 12:11). The Sabbath was made for man’s benefit (Mk. 2:27).

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31 Wherefore I say unto you, All manner of sin and blasphemy [to speak contemptuously] shall be forgiven unto men: but the blasphemy [to speak contemptuously] against the Holy Ghost shall not be forgiven unto men.<sup>27</sup>

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.<sup>28</sup>

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.<sup>29</sup>

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign,<sup>30</sup> and there shall no sign be given to it, but the sign of the prophet Jonah:

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<sup>27</sup> “**Blasphemy**” – (to speak contemptuously) – Blaspheming against the Holy Spirit requires three things: (1) light in the mind that the power confirming Jesus to be the Christ is the Holy Spirit - v. 22; (2) hate in the heart toward Christ – v. 14; (3) Jesus present on earth. This has reference to the work of the Holy Spirit while Christ was physically present on earth. The Holy Spirit was confirming Him to be the Messiah, the Son of God “**in this world,**” and when He comes again to reign “**in the world to come**” sinners will again hate him in spite of full evidence by the power of God’s Spirit that He is King of kings and Lord of lords (Rev. 20:8). In verse 32, the term “world” is not a translation of the Greek term “kosmos” but rather “aion” which means “age.”

<sup>28</sup> “**Make the tree**” – The nature of the tree determines the nature of the fruit, not vice versa. Saved people are “**created in Christ Jesus unto good works**” (Eph. 2:10), and lost people, due to their nature, can produce nothing but evil fruit (Rom. 8:7-8; Jer. 13:23; Deut. 5:29 with Deut. 29:4 and Ez. 36:26-27). First, “make” the tree good before the fruit is good (Ezek. 36:26; Jn. 3:3; Eph. 2:1-3). Faith is a fruit of regeneration. Regeneration and conversion are inseparable (1 Jn. 5:1) chronologically, as in the bullet and hole analogy. However, logically the bullet is the cause of the hole, and regeneration is the cause of conversion. When God gives a new heart, there is a change from love of darkness to hatred of darkness (Jn. 3:19-20). This change in regard to darkness is the divine side of repentance. There is also a change from hatred of light to love of light and this change is the divine side of faith or drawing (Jn. 6:44-45). Regenerative life logically precedes conversion while judicial life logically follows conversion. The former is the work of the Spirit in the elect, while the latter is the legal position in heaven in Christ before the law (justification). The former treats the elect as a “tekna” or child of God while the latter refers to his legal status as a “huios” or son of God (Gal. 3:26 “children” = Gr. “huios”).

<sup>29</sup> “**The day of judgment**” – In the Day of Judgment the words of both lost and saved shall either condemn or vindicate them. The consequences for both saved and lost will be eternal. In regard to the lost it will determine their rewards of punishment in hell, and in regard to the saved, it will determine their rewards in heaven. The saved do not stand in future judgment in regard to eternal life or eternal death (Jn. 5:24).

<sup>30</sup> “**Seeketh after a sign**” – The Biblical gift of tongues is a “sign” gift (1 Cor. 14:22) for unbelievers.

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40 For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

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

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished [to tidy up/arrange in order].

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.<sup>31</sup>

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.<sup>32</sup>

### Chapter 13

**T**he same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

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<sup>31</sup> “**Swept, and garnished**” – Reformation never works. Man cannot clean up his own life. Reformation is the solution for **this wicked generation**, or the class of false religionists.

<sup>32</sup> “**Do the will**” – The heart condition of the lost is to love darkness and hate the light (Jn. 3:19-20). Their will is as free as their heart is free to embrace light. Jesus says that those with such a heart condition “will not come to the light” (Jn. 3:19). Only those born of God and given a “new” heart love the light and hate darkness (Ezek. 36:26), and come to the light so that their works make manifest they were wrought of God (Jn. 3:20; 6:45). It is with this new heart that man believes unto righteousness (Rom. 10:10). They that do righteousness demonstrate they are born into the family of God (1 Jn. 3:10), but the lost man is incapable of doing anything righteous in God’s sight (Rom. 3:10-11; Mt. 19:17).

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3 And he spake many things unto them in parables [stories to illustrate], saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith [quickly] they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.<sup>33</sup>

10 And the disciples came, and said unto him, Why speakest thou unto them in parables [stories to illustrate]?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.<sup>34</sup>

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross [to become thick headed, dense], and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and

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<sup>33</sup> **“Ears to hear”** – This parable and those that follow come at a critical point of rejection of Christ and John the Immersionist (chs. 10-12) by the religious leaders, and a vast number of Jews. Indeed, at the close of this chapter, he is rejected by his home town and family (vv. 54-58). No doubt the question had arisen in the minds of his disciples, as it did in the mind of John, “Are you the one” and if so, then why are God’s professing people rejecting you? Jesus answers this problem in a series of parables. Rejection of Christ is a heart problem (vv. 3-23) in response to the Word of God. It is a deception problem (vv. 24-43) and the only final solution will be separation of the true from the false (vv. 47-50). In the meantime, those who understand these parables will be able to distinguish between the two (vv. 51-52). The lost professor does not have “ears to hear.”

<sup>34</sup> **“To them it is not given”** – Understanding of God’s Word is something that must be given by God (Jn. 6:45). The natural man cannot receive it because of his natural enmity toward God (Rom. 8:7), and his inability to perceive spiritual things (1 Cor. 2:14). Even among God’s elect, it is God that determines the measure of grace and faith given to understand the things of God (v. 17; Rom. 12:3-6). For example, Jesus separated the twelve Apostles from the multitude of disciples to give more insights than the rest. Out of the twelve he separated unto himself Peter, James and John to give special insights, and among the three he chose John to give revelations he gave none of the rest.

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hear with their ears, and should understand with their heart, and should be converted, and I should heal them.<sup>35</sup>

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable [a story to illustrate a teaching] of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [soon] with joy receiveth it;

21 Yet hath he not root in himself, but dureth [continues] for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.<sup>36</sup>

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:<sup>37</sup>

25 But while men slept, his enemy came and sowed tares [weeds that look like wheat] among the wheat, and went his way.

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<sup>35</sup> “**Eyes they have closed**” – Natural man is capable of seeing the light that God provides in nature (Rom. 1:20-21), and in conscience (Rom. 2:14-15), so that they are “without excuse.” However, he is not capable of receiving what he sees. Exposure to light makes manifest their nature (Rom. 7:8-9). Just as the same sun hardens the clay and melts the butter, so light only has a hardening effect upon the lost man’s heart because he hates light and loves darkness (Jn. 3:19). Hence, the more light he is exposed to the more hardened he becomes until he closes his eyes, or is completely hardened to the light.

<sup>36</sup> “**The good ground**” – The soil represents the heart of man (v. 19). The first three soils represent three different characterizations of the religious, but unregenerate heart. The variations among the singular “**good ground**” represent the saved (see Lk. 8:15), **some a hundredfold, some sixty, some thirty**. The hardened heart of the lost cannot receive the word. Those who receive the word with joy, but do not continue in the word when it costs them, have only a superficial faith (vv. 20-21). The weedy ground is too crowded for God’s Word. The lost man’s priorities expose his real condition (v. 22).

<sup>37</sup> “**The good seed**” – The parable of the tares is inclusive of the parables of the mustard seed and leaven as they add further explanation of the problem of the tares in the professing kingdom. Deception is the key thought in all these parables. Tares have a deceptive likeness to wheat. The size of the mustard seed is deceptive in comparison to the size attained by the fully grown mustard plant. The leaven that is “hid” in the dough produces a deceptive size in the dough. When tares are mixed in the professing kingdom of God it gives the kingdom of God a deceptive size. Leaven is used consistently by Christ as a metaphor of deceptive teaching and sin. Satan and false religion (“the woman hid”) are engaged in deception.

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26 But when the blade was sprung up, and brought forth fruit, then appeared the tares [weeds that look like wheat] also.

27 So the servants of the householder [master of the house] came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares [weeds that look like wheat]?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, [weeds that look like wheat] ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares [weeds that look like wheat], and bind them in bundles to burn them: but gather the wheat into my barn.<sup>38</sup>

31 Another parable [a story to illustrate a teaching] put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.<sup>39</sup>

33 Another parable [a story to illustrate a teaching] spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.<sup>40</sup>

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<sup>38</sup> “**Let both grow together**” – Augustine used this text to defend his universal (catholic) **visible** church theory which allowed coexistence of sinful members within the congregation. However, this text refers to the kingdom of God not the congregations of God. Disciplinary removal of wicked congregational members is explicitly taught (Mt. 18:15-18; 1 Cor. 5:1-13). It is through this misapplication by Augustine that the universal **visible** church theory originated and it is the misapplication of this same passage by Luther that the universal **invisible** church theory originated. The first debate concerning the nature of the New Testament congregation was held between the Donatist Bishops and Augustine in the fourth century and none of the over 800 Pastors involved ever mentioned any kind of universal or invisible congregation until Augustine introduced that idea with this text. Over 400 Donatist Pastors charged him with inventing two different kinds of congregations when the scriptures only teach one kind – the local visible congregation. The Reformation Anabaptists charged Luther with the same error that the Donatists ascribed to Augustine – inventing two different kinds of congregations.

<sup>39</sup> “**Least of all seeds**” – The point Jesus is making is that the apparent size of the kingdom is deceptive due to the tares. If you look at the size of a mustard seed and then the size of the plant it produces then its size is obviously deceptive. The size of the professing kingdom as it nears the end of age does not reflect the true size of God’s people on earth, nor his congregations. As time marches on so does the apostasy increase within the professing kingdom of God until the true congregations and people of God are “hid” among the stuff.

<sup>40</sup> “**Like unto leaven**” – He is speaking of the kingdom in regard to its external visible profession. Leaven gives dough an unnaturally larger appearance, and so, the tares make the professing kingdom much larger in appearance. Leaven is a type of false teachers and false teaching, and such are the tares. The woman represents the Great Whore of Revelation. She has existed since the garden. She had her earliest root in “the way of Cain” but her first organized expression was in Babel and from there she spread unto the ends of the earth in the dispersion of Babel. She infiltrated Israel through Egyptian, Canaanite, Assyrian and Babylonian influences. She was the state religion of pagan Rome, and slowly, from the New Testament period, infiltrated much of apostolic Christianity until she was embraced by Rome as the state church or Roman Catholicism (Rev. 17-19:4). Her unholy union with government characterizes her Reformation daughters (Presbyterian, Lutheran, Episcopalian, etc.).



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34 All these things spake Jesus unto the multitude in parables [a story to illustrate a teaching]; and without a parable [a story to illustrate a teaching] spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable [a story to illustrate a teaching] of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world;<sup>41</sup> the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares [weeds that looks like wheat] are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity [evil];

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing [grinding] of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.<sup>42</sup>

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

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<sup>41</sup> “**The field is the world**” – Augustine said the field was the church. Augustine is the origin of the Universal Visible Church theory. Luther and Calvin saw that the true seed of the kingdom was “hid” within the field, and therefore they invented the idea of a Universal Invisible Church. Neither is true, because the field is the “world,” not the congregation of Jesus Christ.

<sup>42</sup> “**Then**” – only when God separates the tares from the chaff will the true kingdom be manifest. So presently, they are not manifest, but like a treasure **hid** in a field. The true kingdom children are “hid” like a treasure among the religious stuff in the world (field). In the same field, within that treasure hid among the religious stuff in the world, is a “pearl of great price,” or the New Testament congregation as an institution. The Lord’s congregation is like a **pearl of great price** that must be further sought out, because it is hidden among the treasure as well as among the religious stuff in this world. It is an impossible task to discover either the true kingdom or his congregation hidden among the religious stuff in this world. Discovery is only possible by divine revelation (Mt. 13:10-11), and that is a matter of distinguishing grace (Mt. 13:10-17). God must give eyes to see what is hidden or a person will remain blind to these treasures. Salvation is a matter of revelation (Jn. 17:3; 2 Cor. 4:6) given freely by God’s grace, but identification with and taking possession of either has a great cost attached. Those who would claim and identify with either the true kingdom, or His congregation, will pay a tremendous price in this world. The cost is always the same - complete self-denial.



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47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels [a container], but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing [grinding] of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder [master of the house], which bringeth forth out of his treasure things new and old.<sup>43</sup>

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?<sup>44</sup>

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

### Chapter 14

**A**t that time Herod the tetrarch [a governor] heard of the fame of Jesus,

2 And said unto his servants, This is John the Immersionist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

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<sup>43</sup> “**Every scribe**” – The scribe handled the word of God constantly and knew it better than anyone. He therefore had the responsibility to obey it and communicate it to others. The **householder** was responsible for maintaining an on-hand supply to meet whatever occasion may require. Those who know the characteristics of the various soils and the deceptive work of Satan are prepared for whatever the occasion may require. Because they know the truth, they are responsible for teaching others.

<sup>44</sup> “**His sisters**” – The scriptures repudiate the Catholic doctrine of the eternal virginity of Mary, as well as the immaculate conception of Mary (Mary born sinless). Mary and Joseph went on to have other children.

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5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John the Immersionist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat [seated at dinner table], he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger [platter], and given to the damsel [young unmarried girl]: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals [things to eat].

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

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27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.<sup>45</sup>

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

### *Chapter 15*

**T**hen came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.<sup>46</sup>

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

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<sup>45</sup> “**Thou art the Son of God**” – In Matthew 16:16 Peter simply voiced what all the Apostles had already believed and stated right here, and again in John 6:69.

<sup>46</sup> “**Why do ye also transgress**” – The Word of God is always final authority over traditions, since traditions are always judged by their conformity to God’s Word instead of vice versa (Isa. 8:20).

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9 But in vain they do worship me, teaching for doctrines the commandments of men.<sup>47</sup>

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable [a story to illustrate a teaching].

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught [drain, toilet]?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.<sup>48</sup>

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts [border] of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts [border], and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.<sup>49</sup>

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<sup>47</sup> “**Worship in vain**” – God views worship differently than men. Verbal praise and adoration is not regarded as true worship (v. 8) unless it is accompanied by personal and public obedience to the Scriptures. Without obedience it is merely lip service. It is impossible to worship God in spirit and in truth (Jn. 4:23-24) among those who preach “another gospel,” or “another spirit,” or who teach “another Jesus” (Gal. 1:8-9; 2 Cor. 11:3-4).

<sup>48</sup> “**Out of the heart**” – Sin originates in the heart. Hence, evil works begin with the workings of the mind and heart. Sin includes the intent and thoughts as well as the external actions and therefore the law is spiritual or applicable to the soul as well as to the body.

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- 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
- 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
- 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
- 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
- 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
- 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
- 35 And he commanded the multitude to sit down on the ground.
- 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
- 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.
- 38 And they that did eat were four thousand men, beside women and children.
- 39 And he sent away the multitude, and took ship, and came into the coasts [border] of Magdala,

### *Chapter 16*

**T**he Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

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<sup>49</sup> “**Dogs**” – Under the Old Testament ceremonial laws, Gentiles were symbolized by unclean animals (Acts 10:11-16, 28). However, they were not outside God’s covenant of grace.

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6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

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

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts [border] of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?<sup>50</sup>

14 And they said, Some say that thou art John the Immersionist: some, Elijah; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build<sup>51</sup> my Congregation; and the gates of hell shall not prevail against it.<sup>52</sup>

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<sup>50</sup> “**Caesarea Philippi**” – Jesus chose a geographical and religious location that corresponded with the lesson he gave in verses 13-19. The very name of the place **Caesarea Philippi** conveyed a local authorized administrator (Philip) under a far-away sovereign (Caesar). The city was built upon a limestone plateau or on a rock. In this city were built some of the most prestigious temples in the world. A solid marble temple was found here, built for Caesar worship, but there was no Caesar within. The temple of Pan was found here but no Pan could be found within. Here stood God tabernacled in the flesh. The subject was not Peter, but rather, who is Christ? Here he chooses to speak of a new fortress or “pillar and ground of the truth,” or “my congregation,” which is His new temple built to honor Him and administer His kingdom affairs on earth, while He is in heaven. The question and issue never was about who Peter is, but who Christ is.

<sup>51</sup> “**I will build**” – This is a building context. There is a builder (“**I will build**”). The Holy Spirit is not the builder on the day of Pentecost. There is something to build (“**my congregation**”). There is something to build it upon (“**upon this rock**”). However, the material Christ will build it with is found in the words “**Thou art Peter**.” Jesus gave this name to Simon the son of Jona (v. 17) in John 1:42. He is called “**Simon bar Jonah**” in verse 17 but in verse 18 Jesus changes from “**Simon bar Jonah**” to “**Peter**,” in order to make the play on words to emphasize the kind of building materials characterized in Peter’s name and confession.

The name **Peter** is characteristic of a building stone (petros) that would be cut out of the quarry, or large rock (petra), to use in building an edifice. Later, Peter would characterize the congregation as a temple built out of lively stones (1 Pet. 2:5) upon the foundation “**rock**” (Petra) of Jesus Christ (1 Pet. 2:8). Jesus refers to Peter in the second person singular (“**Thou**”) but “**this rock**” is found in the third person singular and has for its nearest antecedent the

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19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.<sup>53</sup>

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew [show] unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

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pronoun “it” in verse 17 which refers to Peter’s confession of Christ in verse 16. Outside Caesarea Philippi, at the entrance of the valley, was a huge 1500 foot high rock upon which was built the fortress of Banai that guarded the entrance to the city. Profession of faith in Jesus represented that rock and the basis of eternal life that overcomes the gates of Hades.

Jesus purposely changes to the name of Peter in order to characterize the kind of building material He uses to build his congregation. Peter had simply answered in behalf of all the rest. It is in this representative capacity that Peter is given the keys of the kingdom (see Mt. 18:17-18 and plural “you”). All had professed Him to be the Son of God earlier in Matthew 15:33. All had been immersed with the immersion of John (Jn. 1:35-51; Lk. 7:29-30). The term translated “build” is also translated “edify” and includes the idea of building it up. Jesus began to build his congregation in John 1:35-52 when He assembled the first members around him (Acts 1:21-22) and he continued to build it up by adding the office of apostle (Mk. 3:12; Lk. 6:12; 1 Cor. 12:28), the ordinance of the Supper (Mt. 26:24-30), and a greater commission (Mt. 28:18-20), ultimately immersing it in the shekinah (Hebrew “dwell” but refers to the *manifest* glory that confirms His presence) glory and equipping it with power (Acts 2:1-2). The congregation of Christ began with the ministry of Christ (Jn. 1:35-51). It was built upon the foundation of the teachings (scriptures) of the apostles and N.T. prophets (Eph. 2:20), and the first officers set in the congregation were the apostles (1 Cor. 12:28).

<sup>52</sup> “**The gates of hell**” – have prevailed against many congregations. However, Christ is speaking of “my congregation” as an institution. This institution is His authorized representative in the kingdom of God for the administration of the ordinances. Israel was the previous custodian of “the keys of the kingdom.” The former “house of God” was invested with authority to administer ordinances, qualify a ministry, and impose disciplinary standards.

Here is the first use of *ekklesia* by Christ and it is found in the singular with a definite article (“the congregation of me”) without any geographical location named. It is also found in the singular with the definite article twice in Matthew 18:17 without any identified geographical location. Many attempt to argue that in the first instance Jesus meant some other kind of congregation than He speaks about the next 22 times He uses the word *ekklesia*. However, no one can deny that the second and third use of this term in Matthew 18:17 refers to a local congregation. The last 20 uses of this term are always in regard to geographically located congregations. It is reasonable to suggest what the Builder claimed to build is what he continues to talk about the next 22 times He uses the term. He simply uses the term *ekklesia* in Matthew 16:18 in the institutional sense.

<sup>53</sup> “**I give unto thee**” – Peter was given the keys of the kingdom in a representative capacity. It was the congregation that exercised these keys (Mt. 18:17-18) rather than Peter or the ordained class. To **bind** and to **loose** were rabbinical terms that declared what is allowed or not allowed by law or what is to be permitted or not permitted. The words **shall be bound** and **shall be loosed** represent the periphrastic combination of the future tense linking verb with the perfect tense verb. This construction conveys the idea that the congregation has authority to loose or bind only what **shall have already been bound** or **shall have already been loosed** in heaven. This is authority to administer what God has already decreed rather than legislative authority. **For ever, O LORD, thy word is settled in heaven** (Psa. 119:89).



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23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.<sup>54</sup>

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

### *Chapter 17*

**A**nd after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.<sup>55</sup>

3 And, behold, there appeared unto them Moses and Elijah talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

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<sup>54</sup> “**Save his life**” – The same Greek term translated **life** in verse 25 is translated **soul** in verse 26. The **soul** refers to the conscious inward man composed of emotions, intellect and will. Solomon says that as a man “thinketh in his heart so is he” (Prov. 23:7). Hence, your **life** is but the outward manifestation of the **soul**. To follow Jesus requires a life devoted to Him, rather than to self. To give it up for Christ is to save it, now for His glory, and in the future in the form of rewards (v. 27). To save your **life** for self is to lose it now for the glory of God, or to lose it as far as making it count for Christ and for eternity, in regard to rewards. We are to redeem the time (Eph. 5:17) by bringing our **soul** under the leadership of the Spirit (Eph. 5:18) so as to make our lives count for Christ. Christ is not talking about entering heaven, but rather, rewards in heaven.

<sup>55</sup> “**Transfigured**” – Matthew alone provides us with this account. Peter refers to Matthew’s account in 2 Pet. 1:19 as a “more sure” word of prophecy than his own oral testimony (2 Pet. 1:16-18).

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10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

11 And Jesus answered and said unto them, Elijah truly shall first come, and restore all things.

12 But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed [willed]. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Immersionist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic [epileptic], and sore vexed: for oftentimes [often] he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit [however] this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute money [temple tax] came to Peter, and said, Doth not your master pay tribute [temple tax]?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom [Roman tax] or tribute [temple tax]? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

### *Chapter 18*

**A**t the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

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2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.<sup>56</sup>

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.<sup>57</sup>

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<sup>56</sup> “**As little children**” – This is a simile or comparison. The comparison is between adults (“ye”) and little children. A simile makes a specific stated comparison. It is the humility of a child (v. 4) that is being compared. Gospel conversion is manifested in a meek and humble repentance of sin and submission to Christ as Savior. This is a “dry” verse. There is no mention or inference of infant sprinkling or pouring here. Certainly, heaven is filled with dying infants but infants have no personal willful sins to be held accountable for at judgment (Rom. 5:14), as all who stand in judgment will be judged every man according to his own works. Dying infants and other mentally handicapped persons who are incapable of discerning right from wrong, thus incapable of choosing good over evil, are represented by Christ in salvation, just as they were represented by Adam in damnation, without any individual personal choice necessary.

<sup>57</sup> “**Alone**” – Jesus is speaking to His disciples as individual members of the congregation that He built (Mt. 16:18; Acts 1:21-22), in regard to handling personal offenses committed by another member of the congregation. There is a precise order to be followed. The first step is personal and private confrontation with the party who has committed the offence.

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16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.<sup>58</sup>

17 And if he shall neglect to hear them, tell it unto the Congregation: but if he neglect to hear the Congregation, let him be unto thee as an heathen man and a publican.<sup>59</sup>

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.<sup>60</sup>

19 Again<sup>61</sup> I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents [talent = hundred pounds of silver or two hundred pounds of gold].

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

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<sup>58</sup> “**Two or three witnesses**” – The second step includes two or three members who are spiritual (Gal. 6:1). Verse 20 has been interpreted by some to mean that any two or three believers or immersed believers who meet together form a congregation. However, that is not true in this text, or in verse 20, since both by context refer to an already existent congregation (v. 17). Furthermore, this verse denies that any lesser group in the congregation (elders) has final authority in disciplinary matters, but it must be brought before the congregation (v. 17).

<sup>59</sup> “**Tell it unto the Congregation**” – He does not say tell it to the elders or to the Pastor. It is the congregation that has final authority in all disciplinary matters, as well as the administration of the keys of the kingdom (v. 18). This is clearly illustrated in 1 Cor. 5:5 where Paul charges the congregation, rather than the elders, to take disciplinary action against a member living in sin. The plural “you” in verse 18 has for its nearest antecedent the noun “congregation” in verse 17, which is singular noun inclusive of a plurality of persons. Paul often addresses a particular congregation with the plural pronoun “you” in his epistles (e.g. Gal. 1:2-3). Discipline is merely one aspect of authority (“keys of the kingdom”) given the congregation to “make disciples,” and for “teaching them” (Mt. 28:19-20).

<sup>60</sup> “**You**” – The plural “you” demonstrates that the exercise of the power of the keys in Matthew 16:19 was not intended to be restricted to Peter. Rather, Peter was merely the characteristic representative of the type of material Jesus uses to build his congregation – immersed believers who profess Jesus as the Christ, the Son of the living God.

<sup>61</sup> “**Again**” – Verses 19-20 still have in view the power of the keys exercised by the congregation in verse 17. This is the promise of Christ that He will honor the exercise of those keys as long as it is in keeping with His “name” or authority (v. 20, regardless how small the congregational membership may be. The term “congregation” requires at least “two” to be an assembly as no single individual is a “congregation.”

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27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence [**one pence = a days wage**]: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

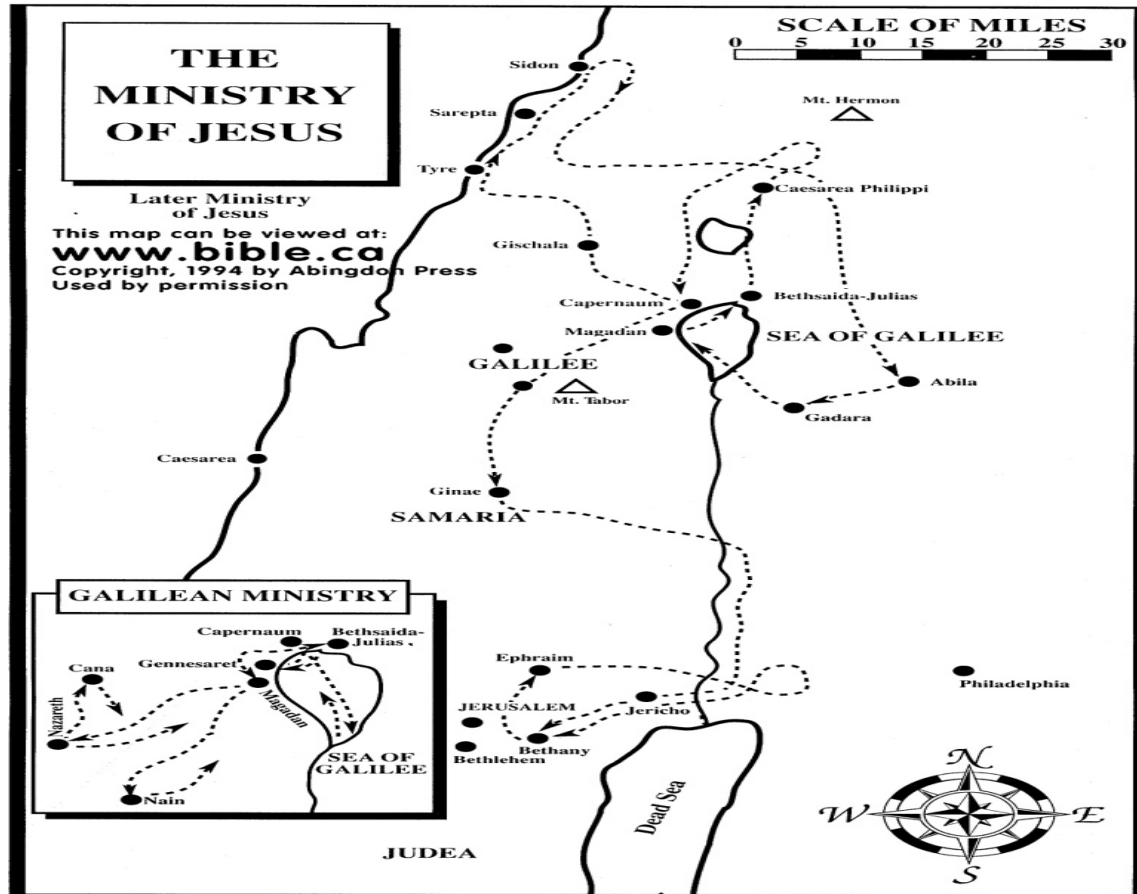
33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.<sup>62</sup>

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<sup>62</sup> “**So likewise**” – This is not talking about becoming unjustified before God or saved and then lost. It is talking about the temporal consequences of sin. Although God forgives us all our sins, past, present and future when he justifies us (Rom. 4:6-8), God does not necessarily prohibit the temporal consequences of those sins from occurring in our life. God in His mercy may or may not overrule the effects of sin in our lives. Chastening is God permitting temporal consequences of sin to occur in our lives. If we do not forgive others as God forgave us, God will “take us to the wood shed.”



## Chapter 19

**A**nd it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts [border] of Judaea beyond Jordan;  
2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,<sup>63</sup>

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain [two] shall be one flesh?

6 Wherefore they are no more twain [two], but one flesh. What therefore God hath joined together, let not man put asunder [separate].

<sup>63</sup> “**At the beginning**” – Jesus places Genesis 1:26-27 “at” the beginning rather than after the beginning of creation. Theistic evolution denies this. Theistic evolution interprets the days of Genesis Chapter One as symbolic of long periods of time (millions, billions of years). Hence, a Theistic evolutionist could not say that day six and the first man appeared “at” the beginning of creation. Either Jesus lied and is therefore not the Son of God or theistic evolution is a lie.

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7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs [neutered male], which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer [allow] little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.<sup>64</sup>

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<sup>64</sup> “**There is none good but one, that is God**” – Jesus is not denying that he is God in the flesh. He is correcting the perception this young ruler has of himself and of Christ. The term **good** translates a Greek term that means “intrinsic goodness.” He recognizes Christ as **good** Master, but then esteems himself equally as **good** because he believes he is capable of doing sufficiently **good** to obtain eternal life. Jesus denies that any of Adam’s fallen race are intrinsically **good**. Only God is **intrinsically good**. Christ points him to the law as God’s standard of intrinsic goodness. The young man asserts that he has kept the law from his youth up, thus, again asserts that he is as good as God. Jesus denied that any Jew kept the law of God (Jn. 7:19). James says if a person violates the law in only one point he has violated it in every point (Jam. 2:10-11). Paul says there is none good (Rom. 3:10) but that all have sinned and come short of the glory of God (Rom. 3:23). Jesus defined violation of the law of adultery as merely a look of lust and violation of the law of murder as merely unjust anger (Mt. 5:22, 28). The righteousness required by the Law is a righteousness that exceeds the best of religious men (Mt. 5:20) and equals the best of God (Mt. 5:48). Thus, one must be “perfect” to keep the law. Therefore, Jesus tells him “if thou wilt be **perfect**” (v. 21). No such man exists. Hence, **there is none good but one and that is God**. The two tablets of the Ten Commandments are summed up in loving God with all your being and your neighbor as yourself. Hence, Jesus puts him to the practical test in order to show him that he is not “perfect,” as he infers, but that he is a sinner. He tells him to go sell all that he has and give it to the poor and come follow him. Selling all and following Christ would demonstrate obedience to the first tablet, while giving it all to his fellow man would demonstrate obedience to the second tablet. To sell all would require complete dependency and trust in God to sustain him. To give all to the poor would require denying himself and placing his neighbor above himself. Since, the root of sin is selfishness, no man is capable of doing that apart from God doing what is impossible for man to do – change his heart.



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18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.<sup>65</sup>

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration [recreation] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.<sup>66</sup>

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<sup>65</sup> **“This is impossible”** – The camel going through the eye of a needle is impossible, and that is precisely why Jesus uses this analogy. It is impossible for those who are rich in self-esteem (self-righteousness) to enter the kingdom of God. The “rich” in this world characterize those who are not only worldly minded, but self-sufficient in their own eyes. This is true of all the lost. It is impossible for the lost man to come to Christ (Jn. 6:44), because he is incapable of spiritual discernment (1 Cor. 2:14), as illustrated in this rich young ruler.

<sup>66</sup> **“First shall be last”** – This introduces and closes (20:16) the parable in Mt. 20:1-16. Among sinners, there is none more worthy than another, regardless of how much one may labor over another. Salvation is wholly of grace and divine election. The ones who labored most of the day received a penny as did the ones who labored only for a short time at the end of the day. None are worthy of God’s grace, and God can do what He wills and be perfectly just, because none can earn his favor (Rom. 9:18-24).

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### *Chapter 20*

**F**or the kingdom of heaven is like unto a man that is an householder [**master of the house**], which went out early in the morning to hire labourers into his vineyard.

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

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

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

11 And when they had received it, they murmured [**complained**] against the goodman [**master**] of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

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

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

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21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be immersed with the immersion that I am immersed with?<sup>67</sup> They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be immersed with the immersion that I am immersed with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;<sup>68</sup>

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom [the price of purchase] for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

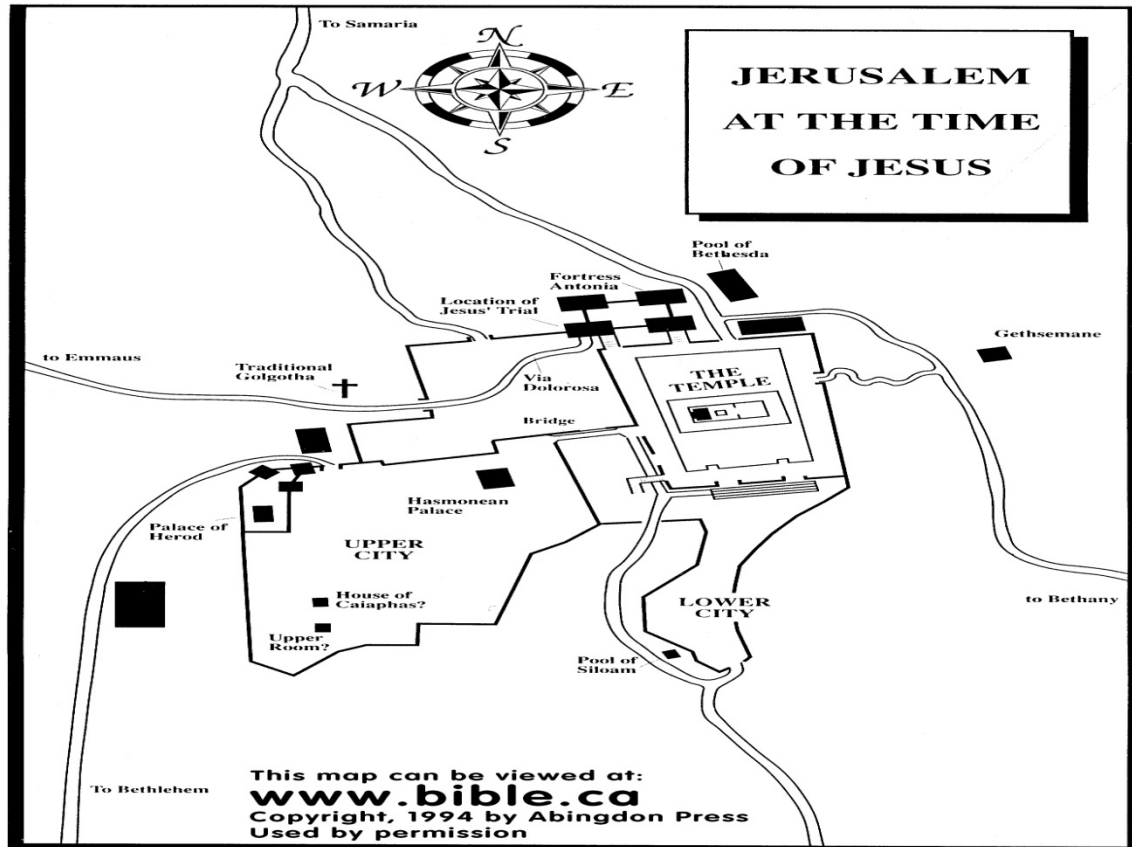
33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

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<sup>67</sup> “**Immersed**” – The use of “immersed” here is metaphorical, but still means overwhelmed or immersed into troubles and/or sufferings.

<sup>68</sup> “**Exercise dominion**” – The Christian minister or elder is not an office to exercise dominion over congregation members. Rather, he is a “servant” (v. 27) to the other members. His only “rule” is by example, and by declaring what the Word of God demands of himself and of them. He who stands in this office is to be honored for that service, and followed as that servant follows Christ (1 Cor. 11:1).



### Chapter 21

**A**nd when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway [soon] he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna [Save us now – Psa. 118:25-26] to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

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10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna [save us please] to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marveled [to be amazed], saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?<sup>69</sup>

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

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<sup>69</sup> **“By what authority”** – They were the appointed and authorized spiritual leaders or custodians of the keys of God’s visible kingdom on earth, or the “nation” of Israel. They administered the ordinances of God, and they qualified, and ordained the ministry in the house of God, and they sat in the seat of Moses (23:2). Hence, they had the right to ask these questions. However, the keys of the kingdom would be taken from them (Mt. 21:43) and given to the Gentiles (“nation” – v. 43) as visibly represented by the New Testament congregation (Mt. 16:19 with 18:17-18). This transfer of the keys to the New Testament congregation was done in connection with the immersion John preached and administered. John’s ministry was to prepare a people made ready (Lk. 1:17) for Christ to build His congregation as the new “house of God” (1 Tim. 3:15), with a new ministry (1 Tim. 3:1-13), new ordinances, and a new commission (Mt. 28:19-20). Since God authorized the immersion of John (Jn. 1:33; Lk. 7:29-30), immersion in water is the visible sign of authority behind his ministry. Jesus had submitted to that immersion and continued the same ministry as John (Jn. 4:1-2; Lk. 7:29-30), and therefore operated under the same authority as John. Hence, Jesus simply asked, **“the immersion of John, whence was it? From heaven or of men.”** Immersion is the visible representation of a God-authorized and commissioned ministry.

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25 The immersion of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.<sup>70</sup>

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain [two] did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans [tax collectors] and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans [tax collectors] and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable [story to illustrate a teaching]: There was a certain householder [master of the house], which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen [caretakers], and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen [caretakers], that they might receive the fruits of it.

35 And the husbandmen [caretakers] took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen [caretakers of the vineyard] saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen [caretakers of the vineyard]?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen [caretakers of the vineyard], which shall render him the fruits in their seasons.

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<sup>70</sup> “Neither tell I you” – Jesus did not tell them explicitly. However, he did tell them through parables and they ultimately perceived his answer (v. 45). They were the elder son whereas the new custodian of the keys – the New Testament congregation – was the younger son. They were the husbandman, whereas the “nation,” that is, the New Testament congregation (v. 43), was the new caretaker of the kingdom; a Gentile bride (2 Cor. 11:2). The New Testament congregation is the visible authorized representative of the kingdom (“nation”) of God on earth.

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42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.<sup>71</sup>

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables [stories to illustrate a teaching], they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

### Chapter 22

**A**nd Jesus answered and spake unto them again by parables [stories to illustrate a teaching], and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise [business]:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.<sup>72</sup>

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.<sup>73</sup>

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

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<sup>71</sup> “**The Kingdom...shall be taken from you**” – Jesus is referring to their position of authority (v. 25, Mt. 23:2) in the visible professing kingdom (nation of Israel) as custodians of the keys of the kingdom. The New Testament congregation is the recipient of those keys, and is the new “temple” of God (1 Cor. 3:16; 1 Pet. 2:5). As such, the New Testament congregation is the visible expression of God’s kingdom, because it is in the congregation you see the ordinances and commandments of God being visibly observed in an orderly and decent manner.

<sup>72</sup> “**Burned up their city**” – This is a prediction of the destruction of Jerusalem in A.D. 70 as the predicted judgment upon Israel for rejecting Jesus as the Christ (see Isaiah 28:12-16).

<sup>73</sup> “**Not worthy**” – Christ came to Israel first and they rejected him.



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10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.<sup>74</sup>

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing [grinding] of teeth.

14 For many are called, but few are chosen.<sup>75</sup>

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute [yearly Roman census tax] unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money [census tax money]. And they brought unto him a penny [a coin for a days wage].

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marveled [to be amazed], and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

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<sup>74</sup> “**Both good and bad**” – Not all who respond to the gospel are really saved. The wedding garment represents the righteousness of Christ, and some come by way of profession who are not dressed in this wedding garment. They too will be cast out and rejected.

<sup>75</sup> “**Many are called**” – The general call of the gospel does not save anyone. The guest without the wedding garment responded to the general call. All the tares and rejected fish respond to the general call (Mt. 13:30, 48,50). “**But few are chosen**” – There is the effectual call of the gospel (1 Cor. 1:26-31; Rom. 8:30). All who are effectually called are chosen (the elect) and are saved (1 Thess. 1:4-5; 2 Thess. 2:13-14).

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28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.<sup>76</sup>

33 And when the multitude heard this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?<sup>77</sup>

45 If David then call him Lord, how is he his son?

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<sup>76</sup> **“I am the God of Abraham”** – The Sadducees denied the existence of the soul after physical death, as well as the existence of angels and of a resurrection (Acts 23:8). In contrast, the Pharisees believed in the conscious existence of the soul after death, and the resurrection and eternal conscious punishment of the wicked in hell. Josephus confirms this in his history written in A.D. 70. Both Paul and Jesus sided with the Pharisees against the Sadducees (v. 34; Acts 23:6). Although the bodies of the patriarchs were in the grave, Jesus uses the present tense **“I am”** the God of Abraham, rather than **“I was”** the God of Abraham. In addition, Christ denies that He is the God of the dead (bodies of Abraham, Isaac, and Jacob in the grave), rather, he is the God of the living – demanding their souls were still existing. The terms **“life”** and **“death”** in regard to the immaterial part of man convey two contrasting modes of existence. Life is existence in spiritual union with God, and death is existing in spiritual separation from God (e.g. Jn. 11:26 – **“shall never die”**).

<sup>77</sup> **“The LORD said unto my Lord”** – Jesus quotes Psalm 110:1, proving that David recognized Christ as **“my Lord”** thus demonstrating that Christ is more than a mere human heir of David’s throne but that He was the pre-incarnate **“Lord”** of David. David’s expression **“my Lord”** and its meaning is exactly what was revealed in the confession of Thomas, **“my Lord and my God”** (Jn. 20:28). This is exactly what John 1:1-3 teaches.

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46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

### Chapter 23

**T**hen spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:<sup>78</sup>

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries [**parchment with scripture on it worn around the head or arm**], and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased [**humbled**]; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

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<sup>78</sup> “**Sit in Moses seat**” – This is a metaphorical expression for the position of authority, or what is equal to metaphor of **the keys of the kingdom** or administrative authority within the visible professing kingdom (Mt. 18:17-18; 22:43). In this chapter, Christ categorically condemns them for the misuse of the keys of the Kingdom. They have the authority to teach their disciples how to observe all things (23:3 with Mt. 28:20), but abused it. They have the key of the gospel or the authority to declare what remits sins through preaching the gospel (Mt. 23:13a with Mk. 16:15; Lk. 24:47; Jn. 20:23; Heb. 4:2; Acts 10:43; 26:22-23;) but abused it. They have a commission to make disciples of all nations (Mt. 23:13b with Mt. 28:19; Acts 1:8), but abused it. They had authority to “cast out” from the synagogue (Jn. 9:34 with Mat. 18:17-18), but abused it. This authority was taken from them, and given to His congregation (Mt. 18:17-18).

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18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe [ten percent] of mint [mint herb] and anise [dill herb] and cummin [herb], and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.<sup>79</sup>

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.<sup>80</sup>

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

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<sup>79</sup> “**Weightier**” – There is nothing in God’s Word that is not essential. However, relatively speaking, there are things which are more essential or important than other things. God’s Word does not place equal emphasis on all things. For example, those who preach “another gospel” are to be regarded as “accursed” (Gal. 1:8-9), but those who fail to teach the least of God’s commandments are regarded as only the “least” in the kingdom of heaven (Mt. 5:19). In yet another example, there are essentials to be a Christian, which without, one cannot be recognized as a Christian. Likewise, there are essentials for a group of Christians to be a New Testament congregation, which without, such a group cannot be recognized as Christ’s congregation. No congregation knows or teaches all the truth, but there are essentials it must know and teach to be recognized as a New Testament congregation. Likewise, unity and fellowship between believers and congregations must not be determined by demanding perfect agreement on all things, but agreement on essentials. That is, how can two walk together unless they be agreed on essentials? No husband and wife agree on everything, but they must agree on essentials if their marriage is to survive.

<sup>80</sup> “**Outwardly appear righteous**” – Good works are not absolute evidence of genuine salvation (Mt. 7:21-23) and the relative absence of good works is not absolute evidence of a lost person (Lot). Saved people are manifested by their response to sin (1 Jn. 1:8-10), or God’s response to their unconfessed sin (chastening) in connection with a clear testimony of the gospel of Jesus Christ. Salvation works from the inside out not from the outside in. They are told to do the impossible – clean their inside. It is that very attempt to do the impossible that will drive them away from self to God (Rom. 7:8-9).

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31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.<sup>81</sup>

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

### Chapter 24

**A**nd Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?<sup>82</sup>

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<sup>81</sup> “**Your house**” – He formerly called it **my Father’s house** (Jn. 2:16). However, he had built a new **house of God** (1 Tim. 3:15) with a new qualified ministry (1 Tim. 3:1-13), called it **my congregation** (Mt. 16:18), and had given it the keys of the kingdom (Mt. 18:17-18). God would leave their house (signified by the ripping of the veil from top to bottom) and take up residence in the new “temple” (1 Cor. 3:16; 1 Pet. 2:5) on the day of Pentecost (Acts 2:1-2). He would also immerse it in the shekinah (Hebrew “dwell” but refers to the *manifest* glory that confirms His presence) glory just as he had formerly done all previous houses of God (Ex. 40:35; 2 Chron. 7:3)

<sup>82</sup> “**When...What**” – There are three things being asked by the apostles. (1) When will the temple be destroyed; (2) What shall be the sign of his coming; (3) What shall be the sign of the end of the world. He begins by describing things that do not indicate the end of the world has come (vv. 5-14) but things which occur increasingly with every generation like birth pangs (vv. 6, 8) until the kingdom of God is ushered in like a new born baby. He then identifies the specific sign when the temple will be destroyed (v. 15). That sign introduces the beginning point of a specific period of days (“those days”) which are terminated by the sign of the end of the world (v. 29). The sign of His coming is defined in verses 30-31. The immediate destruction of Jerusalem by Titus the Roman General in A.D. 70 is the near application of verses 15-28 (Lk. 21:20-24) but not the final application (Mt. 24:29). Jesus used the

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- 4 And Jesus answered and said unto them, Take heed that no man deceive you.
- 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences [plagues], and earthquakes, in divers [various] places.
- 8 All these are the beginning of sorrows.
- 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
- 10 And then shall many be offended, and shall betray one another, and shall hate one another.
- 11 And many false prophets shall rise, and shall deceive many.
- 12 And because iniquity shall abound, the love of many shall wax cold.
- 13 But he that shall endure unto the end, the same shall be saved.
- 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- 16 Then let them which be in Judaea flee into the mountains:
- 17 Let him which is on the housetop not come down to take any thing out of his house:
- 18 Neither let him which is in the field return back to take his clothes.
- 19 And woe unto them that are with child, and to them that give suck in those days!
- 20 But pray ye that your flight be not in the winter, neither on the sabbath day:
- 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.<sup>83</sup>
- 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
- 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
- 25 Behold, I have told you before.

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same method as Old Testament prophets. They would take a near event (like the destruction of Jerusalem by Babylon) to describe an end of the world event.

<sup>83</sup> “**Shortened**” – The seventieth week of Daniel cannot be shortened, but is what it is! Weeks in Daniel’s prophecy represent years, not “days.” Hence, the “tribulation of those days” and the seventieth week of Daniel are not one and the same. Most interpret the event in Matthew 24:15 to occur in the middle of the Seventieth Week of Daniel. Hence, the days that are shortened occur between the middle of the seventieth week and the end of that week or within the last three and half years.

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26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.<sup>84</sup>

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.<sup>85</sup>

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman [master] of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

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<sup>84</sup> “**In heaven...in the clouds of heaven**” – This is the “sign of his coming” and it occurs in the first heaven, where the birds fly or the clouds exist. Matthew 25:31 occurs on earth.

<sup>85</sup> “**Now learn**” – The parable of “all the trees” (Lk. 21:29) is the only parable in the Olivet Discourse which Jesus commands them to learn. It is the only parable repeated in all three synoptic gospel accounts, is the parable that stands first in all three synoptic accounts, and is the interpretive parable. It is simple and clear, reminding us that we cannot be looking for His coming (vv. 30-31) apart from looking for those things that precede and usher it in, any more than we can be looking for the coming of summer without looking for those things that announce it is near, “when the branch is tender, and putteth forth leaves, ye know that summer is nigh; SO LIKEWISE...when....”



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- 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- 46 Blessed is that servant, whom his lord when he cometh shall find so doing.
- 47 Verily I say unto you, That he shall make him ruler over all his goods.
- 48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
- 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;
- 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
- 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

### *Chapter 25*

- T**hen shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- 2 And five of them were wise, and five were foolish.
- 3 They that were foolish took their lamps, and took no oil with them:
- 4 But the wise took oil in their vessels with their lamps.
- 5 While the bridegroom tarried, they all slumbered and slept.
- 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- 7 Then all those virgins arose, and trimmed their lamps.
- 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 12 But he answered and said, Verily I say unto you, I know you not.<sup>86</sup>
- 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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<sup>86</sup> “**I know you not**” – Jesus uses the present tense. He does not say as he did to those in Matthew 7:23 “I **never** knew you.” There is only one difference between one group of five virgins and the other. That difference is specifically related to preparation. The five that were “foolish” were said to be so because they did not prepare in advance for what they knew was coming. They did not purchase sufficient oil. The present tense is used in the words “are gone out” (lit. “are going out”). Those who are not ready for the Lord’s return will be temporarily shut out of the joy that only comes with spiritual readiness to meet the Lord (Lk. 21:28).

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14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents [a talent is one hundred pounds of silver or two hundred pounds of gold] went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents [a talent is one hundred pounds of silver or two hundred pounds of gold] came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury [interest].

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing [grinding] of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

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35 For I was an hungred, and ye gave me meat [food]: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?<sup>87</sup>

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat [food]: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.<sup>88</sup>

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<sup>87</sup> “**The righteous**” – The wicked do not claim to be wicked. Indeed, the wicked will ask when it was that they did not do the same things as the righteous in regard to Christ (v.44). They are not distinguished from the righteous because of their works, but because of the heart intent behind their works. Christians are commanded in whatsoever they do or say to do all to the glory of Christ. That is the only true motive for anyone doing what they do. The wicked do not possess a heart that is capable of doing anything from that motive. That is why, in God’s sight, all the professed obedience to the law of God by the rich young ruler was not righteous or good. That is why Jesus told the rich young ruler “there is none good but one and that is God,” and why Paul said, “there is none that doeth good, no, not one.” They were righteous because God gave them a new heart created in righteousness and true holiness (Ezek. 36:26-27; Eph. 4:24; Col. 3:10), and thus were capable of doing righteousness by the power of the Holy Spirit. The wicked have no such heart and no such ability to do anything for Christ.

<sup>88</sup> “**Everlasting....eternal**” – Both of these terms translates the very same Greek word (aionios). “*But it is now past question (Curtius, Lid. and Scott, Cremer, Skeat) that aion, originally aiwon, has the same root as aiei and aei, ‘always’; the same as the Latin aev-um, from which came aev-ternus, borrowed by us in the form ‘eternal,’ the same as the Gothic aiws, aiw, the German ew-ig, ‘everlasting,’ ‘eternal,’ and the English ‘ever’ in everlasting, forever, etc*”.- **Broadus, Commentary on Matthew 25:46.** Hence, the term “aionios” is a compound form that means “always forever.” Moreover, the extent of “punishment” is equal to the extent of life.

The term “punishment” translates the Greek term “kalosis” and is always used in the New Testament to inflict penal punishment or conscious agony.

### Chapter 26

**A**nd it came to pass, when Jesus had finished all these sayings, he said unto his disciples,  
2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.<sup>89</sup>

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

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<sup>89</sup> “**Made ready the passover**” – Jesus used the materials provided in the customary Passover meal to institute the Lord’s Supper. Hence, the materials used in the cup and the bread were taken from the materials commonly used in the Passover during the days of Christ.

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23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.<sup>90</sup>

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.<sup>91</sup>

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite [to kill] the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

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<sup>90</sup> “**Judas**” – The Passover observance was divided into four segments, each separated by drinking a cup of wine. The giving of the sop occurred at the end of the second segment before the third cup called “the cup of blessing” (1 Cor. 10:16; The Mishnah, pp. 150-151). Judas left immediately after taking the sop (Jn. 13:30) before the third cup. The Lord’s Supper was instituted with the third cup. Hence, Judas partook of the meal during the first two cups but Christ instituted the Supper at the third cup after Judas had left.

<sup>91</sup> “**This is my body**” – He stood in His physical body with the blood still in his veins when he said this. He is using the language of the metaphor. The metaphor denotes representation and always uses the state-of-being verb (am, is, was, are). It is the same language employed when He said “I am the door” (Jn. 10:9), or “I am the vine” (Jn. 15:5). The state-of-being verb in a metaphor can always be replaced with the word “represent” as, “This represents my body.”

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39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.<sup>92</sup>

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

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<sup>92</sup> “**If it be possible**” – This was not a show of fear. Jesus had resisted sin all through his life and now was to be made sin for us (2 Cor. 5:21). It was righteous for Him to desire not to become sin. Drinking of this cup would mean becoming sin and being separated from His Father. He strove to resist becoming sin unto blood. This is what the writer of Hebrews described as the “contradiction of sinners against himself” (Heb. 12:3-4).

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58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel [**young unmarried girl**] came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid [**young unmarried girl**] saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth [**betrays**] thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice [**three times**]. And he went out, and wept bitterly.

### *Chapter 27*

**W**hen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius



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Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled [to be amazed] greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

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23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

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45 Now from the sixth hour [twelve noon] there was darkness over all the land unto the ninth hour [three in the afternoon].

46 And about the ninth hour [three in the afternoon] Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elijah will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain [two] from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion [Roman officer over a hundred men], and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

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66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

### *Chapter 28*

**I**n the end of the sabbath, as it began to dawn toward the first day of the week [**Sunday**], came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.<sup>93</sup>

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.<sup>94</sup>

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.<sup>95</sup>

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<sup>93</sup> “**Tell his disciples**” – The angels tell them to go tell his “disciples,” which is a reference to more than just the twelve, that they should meet him in Galilee. Luke 24:9 states that they told the eleven, and the rest.

<sup>94</sup> “**Tell my brethren**” – Jesus then meets them because they were “afraid,” and, according to Mark 16:8, were not going to say anything due to fear. However, they told more than the eleven, as “my brethren” includes the entire congregation. The entire congregation was to meet them in Galilee on the mount that Jesus appointed.

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17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.<sup>96</sup>

19 Go ye<sup>97</sup> therefore, and teach all nations,<sup>98</sup> Immersing<sup>99</sup> them<sup>100</sup> in the name of the Father, and of the Son, and of the Holy Ghost:

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<sup>95</sup> **“The eleven went”** – However, they were not the only ones commanded to be there (vv. 7, 10) and they were not the only ones present as **some doubted** (v. 17). Jesus had previously met with the eleven twice in Jerusalem to purposely remove all doubts before meeting “my brethren” at this appointed place. This is most likely the place recorded in scripture where over 500 “brethren” saw Jesus at one and the same time (I Cor. 15:6).

<sup>96</sup> **“All power”** – literally all “authority” (Gr. exousia). Only God has all authority, and all other authority is delegated by God, thus is limited within the boundaries of God’s revealed will. Government authority is delegated, but limited authority (Rom. 13:1-3). Congregation authority is delegated but limited authority (Mt. 18:17-18). The husband’s authority is delegated but limited authority (Col. 3:18 “as fit in the Lord”). Parental authority is delegated but limited, authority (Eph. 6:1 “in the Lord”). Delegated authority is limited within the confines of God’s revealed Word. Here Jesus is delegating authority to “teach all nations” or more literally “make disciples of all nations.” This authority is defined and limited within the confines of His revealed will as spelled out in this commission.

This is the same authority given to the New Testament congregation (Mt. 18:17-18) comprised of a plural “ye” (Mt. 18:18; 28:19) of immersed believers. If Jesus is speaking to its first ordained officers (I Cor. 12:28), He is speaking to them as official representatives of His congregation (Rev. 2:1, 8, etc.) as all “the brethren” were commanded to meet here.

<sup>97</sup> **“Go ye”** – There are three classes of people referred to in this commission. (1) There are those authorized to make disciples; “ye.” (2) There are those to whom they are sent unto; “all nations.” (3) There are those identified as “them” who are converted to the gospel out of “all nations,” and are thus fit subjects for immersing and teaching. Jesus did not authorize “all nations” or “them” to administer this commission. Those Jesus authorized had already been discipled by Christ, according to this process. They had already been converted to the gospel (Jn. 1:35-51; Mat. 14:33; 16:17; Lk. 24:43-46). They had already been immersed and taught as they consistently assembled with Christ from the immersion of John (Jn. 1:35; 4:2; Lk. 7:29-30; Acts 1:21-22).

<sup>98</sup> **“Teach all nations”** – The word “teach” here is different in meaning from the word “teaching” in verse 20. This word translates the imperative aorist tense verb “matheteuo” which literally means “make disciples” whereas “teaching” in verse 19 translates the present participle “didaskontes.” This is the primary verb (matheteuo – make disciples) that is modified by three participles (go, immersing, teaching). The three participles are not dangling participles but have a specific logical order and relationship to the main verb “make disciples,” and are adverbial in function, since they explain how disciples are to be made.

This is a command to reproduce after their own kind. A “disciple” is a follower of another or one who embraces the same doctrine and practices. This is not a command to make disciples by “another gospel,” since those who preach another gospel are accursed (Gal. 1:6-9).

This is not a command to make disciples by administering another immersion, because there is but “one immersion” (Eph. 4:5). There was no other immersion existent when this commission was given but the immersion of John (Lk. 7:29-30), and there is no other immersion that is commanded to be administered by “ye” until the end of the age, other than water immersion.

This is not a command to teach some other faith and practice than what “I have commanded” (v. 20), since to depart from this faith is to follow the doctrines of demons (1 Tim. 4:1), because there is no other “faith” delivered but the faith and order delivered here by Christ (Jude 3).

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20 Teaching them to observe all things whatsoever I have commanded you:<sup>101</sup> and lo, I am with you alway, even unto the end of the world. Amen.<sup>102</sup>

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<sup>99</sup> **“Go...immersing....teaching”** – These three participles define or explain what is meant by “make disciples of all nations.” For example, the first participle “go” refers to preaching the gospel (Mk. 16:15), and its aorist tense demands that the action of gospel conversion is a completed action prior to making disciples. However, the participles “immersing” and “teaching” are present tense participles that show contemporary action with the command make disciples. What does this mean? It means that only those who are already converted to the gospel are fit subjects for immersing and teaching to observe all things commanded.

<sup>100</sup> **“Immersing them”** – The plural pronoun “ye” is the authorized (v. 18) and only designated administrator of immersion. This is a “ye” of like faith and order with Christ in the same gospel, same immersion, and same doctrine and faith. The ordinance of immersion identifies you publicly with the gospel of Jesus Christ, but it also identifies you with the doctrine and practice of the administrator. Christ restricted authority to administer immersion to those who identify with him in like faith and order.

<sup>101</sup> **“Teaching them to observe all things”** – This is impossible outside the membership of the New Testament congregation. In fact, the first implementation of this command was inclusive of membership in the New Testament congregation (Acts 2:41, “added unto them”). It is utterly impossible to teach Matthew 18:15-18 outside the membership of the New Testament congregation. This is a commission that is designed to bring immersed believers into the membership of a New Testament congregation.

<sup>102</sup> **“I am with you alway, even unto the end of the world”** – He is not promising this to Apostles as the apostolic office was foundational (Eph. 2:20) and ceased to exist with the last qualified disciples (Acts 1:21-22; I Cor. 15:8). Nor can these commands be restricted to the apostolic office. This is not a promise to Christians in general, since not all Christians have been immersed and brought into a New Testament congregation where they are taught to observe all things commanded. This is a commission to the first congregation built by Christ in Jerusalem, designed to reproduce congregations of like faith and order until the end of the world.

Christ built and commissioned the congregation as an institution to reproduce after its own kind so that the gates of hell should never prevail against it. This means there will be New Testament congregations in every generation until Jesus comes back.

This commission is a natural cycle of reproduction after its own kind, as going leads to immersing, and immersing leads to being brought into membership which in turn starts the process over again.

Indeed, this commission is organic in nature as it requires the discipler to actually go and make contact and habitually assemble with the one being discipled. This commission ends with adding the immersed believer into an already existent congregation (Acts 1:21-22; 2:41), or the constitution of a new congregation of these immersed believers (Acts 14:21-22).

## Introduction to the Gospel of Mark

**Theme:** Whereas Matthew begins with the genealogy of Christ, Mark begins with his public gospel ministry beginning with John the Immersionist. He immediately introduces Christ as “the Son of God” (Mk. 1:1) and then immediately quotes Malachi 3:2 and Isaiah 40:3 to demonstrate that John the Immersionist is that prophet which would prepare the way for Yahweh or the God man.

Mark’s design is to pick up where the last Old Testament left off (Mal. 3:2; Isa. 40:3). The gospel of Mark is a streamlined account of the ministry of Jesus Christ. He repeatedly uses the Greek term “euthus” translated “immediately” and “straightway” throughout his gospel account, more so than all the three other gospel accounts together. This has led many to believe that Mark is depicting Christ as the “Servant of the Lord.” Mark’s account is the shortest of all the gospels.

**Author:** The book does not name its author. Only in Mark do we find the incident of the young man who followed Jesus after all the apostles fled in the garden of Gethsemane (Mk. 14:51-52). This is written as though it was the eye witness account of the writer. Strong early tradition attributes the gospel to John whose surname was Mark. This was the Mark in the book of Acts that Barnabas and Paul took with them and then, for some reason, left them in the middle of their journey. Paul who refused to take Mark with him on his second missionary journey did include him later, because Mark is included in the greetings of the Colossian epistle (Col. 4:10), and mentioned in the short epistle to Philemon (Philemon 24). Peter called him “my son” (1 Pet. 5:13), perhaps indicating that Mark was converted under Peter’s ministry. Possibly the last mention of Mark is found in the second letter to Timothy (4:11), where Paul requests Mark to come to him and adds “for he is profitable to me for the ministry.”

### **Outline:**

**A. The Servant’s Credentials – Ch. 1:1-13**

**B. The Servant’s Ministry in Galilee – Chs. 1:14-6:29**

**C. The Servant’s Ministry outside of Galilee – Chs. 6:30-9:50**

**D. The Servant’s Passion and Resurrection – Chs. 14:1-16:20**



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## *The Gospel According to Mark*

### **Chapter 1**

**T**he beginning of the gospel of Jesus Christ, the Son of God;<sup>1</sup>

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.<sup>2</sup>

4 John did immerse in the wilderness, and preach the immersion of repentance for the remission of sins.<sup>3</sup>

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all immersed of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have immersed you in water: but he shall immerse you in the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

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

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.<sup>4</sup>

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<sup>1</sup> **“The beginning”** – Only in the sense of the promise becoming historical reality with the first coming of Christ. The gospel of Christ had been preached since the garden (Gen. 3:15; Acts 10:43; 26:22-23; Heb. 4:2; Gal. 1:8). The gospel had been progressive in revelation until now.

<sup>2</sup> **“The way of the Lord”** – Jesus is identified as Jehovah or Yahweh.

<sup>3</sup> **“The immersion of repentance”** – John demanded repentance prior to immersion (see Matthew 3:6-8). A better rendering would be “preaching immersion with regard to repentance for the remission of sins.” Repentance obtains remission of sins and immersion is for the repentant.

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16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.<sup>5</sup>

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon [soon] they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

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<sup>4</sup> **“Believe the gospel”** – The gospel of the kingdom was preached by both John and Jesus (vv 14-15). This was the Gospel of Christ (Jn. 3:16; 36) or the rule of God in the hearts of men through repentance of sin and faith in Christ for remission of sins (Acts 10:43; 28:23, 31).

<sup>5</sup> **“The Holy One of God”** – Title of The Second Person of The Godhead in Isaiah

Isa. 41:14 *Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.*

Isa. 43:3 *For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

Isa. 54:5 *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*

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32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

### *Chapter 2*

**A**nd again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

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- 7 Why doth this man thus speak blasphemies? who can forgive sins but God only?
- 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
- 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
- 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
- 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
- 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
- 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
- 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
- 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
- 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
- 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
- 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
- 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
- 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
- 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.
- 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.
- 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?<sup>6</sup>

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<sup>6</sup> **“Not lawful”** – According to the traditional interpretations of the elders. This was the law for the Scribes and Pharisees. Jesus interpreted and practiced the Biblical sabbath law which did not prohibit works on the sabbath except those that were self-serving works – Isa. 58:13 (“thine own”). Jesus declared it was lawful to do “good” (Mt. 12:12; Mk. 3:4).

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25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:<sup>7</sup>

28 Therefore the Son of man is Lord also of the sabbath.<sup>8</sup>

### *Chapter 3*

**A**nd he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

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<sup>7</sup>**“Made for man”** – The sabbath was made for the benefit of mankind (lit. “the man”) not just Jews. The “Jews” did not exist when it was “made.”

<sup>8</sup> **“Lord...of the sabbath”** – Claim to be the Creator and institutor of the sabbath in Genesis 2:2-3; Jn. 1:2-3.

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13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,<sup>9</sup>

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:<sup>10</sup>

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

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<sup>9</sup> **“Ordained twelve”** – God set first in the congregation apostles (1 Cor. 12:28). Jesus chose these twelve after being in prayer to His Father all night. The congregation was habitually assembling since the immersion of John (Acts 1:21-22). In Acts 1:15-22 there was a congregation business meeting to fill the office of apostle which had been vacated by Judas.

<sup>10</sup> **“Wherewith soever they shall blaspheme”** – This sin is committed by only unregenerate people who have witnessed the power of the Holy Spirit confirming Jesus to be the Christ (vv. 6, 22), but yet hate Christ so much they willingly attribute the confirmation signs of the Holy Spirit (v. 30) to Satan. See notes on Matthew 12.

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32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

### *Chapter 4*

**A**nd he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:<sup>11</sup>

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

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<sup>11</sup> “**A sower**” – See notes on Matthew 13



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- 18 And these are they which are sown among thorns; such as hear the word,
- 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
- 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
- 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
- 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 23 If any man have ears to hear, let him hear.
- 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
- 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
- 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
- 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.
- 33 And with many such parables spake he the word unto them, as they were able to hear it.
- 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.
- 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
- 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
- 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
- 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

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39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

### *Chapter 5*

**A**nd they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts [border].

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

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19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

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40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

### *Chapter 6*

**A**nd he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, [pouch] no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil<sup>12</sup> many that were sick, and healed them.

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<sup>12</sup> “Anointed with oil” – An act symbolizing the Holy Spirit. This appears to be what James 5:14 refers to.

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14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Immersionist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elijah. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Immersionist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Immersionist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

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34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

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55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

### *Chapter 7*

**T**hen came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.<sup>13</sup>

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.<sup>14</sup>

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.<sup>15</sup>

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<sup>13</sup> **“Tradition of the elders”** – Ancient Rabbinical interpretations later codified in the Mishnah. The Jews treated oral tradition much like Roman Catholics treat “The Depository of Truth” or the so-called oral traditions of the apostles. Both interpreted the scriptures by tradition.

<sup>14</sup> **“Vain...worship”** – consists of worship that does not originate from the heart (v.6) and/or worship that is either not based upon God’s Word or that is in violation of God’s Word (vv. 8,13).

<sup>15</sup> **“It is Corban”** – The Jews allowed a citizen to wholly dedicate property or wealth to the exclusive service of God. When this was done, the dedicated things could not be used for any other purpose. Over time, this religious practice was corrupted by lies and misinterpretation, and degraded into a tradition which allowed adult sons to dishonor their parents who might petition them for help if they became destitute. According to the perverted



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- 12 And ye suffer him no more to do ought for his father or his mother;
- 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
- 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
- 16 If any man have ears to hear, let him hear.
- 17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
- 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;
- 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught **[drain, toilet]**, purging all meats?
- 20 And he said, That which cometh out of the man, that defileth the man.
- 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,<sup>16</sup>

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tradition, the adult son could say regarding any financial or material help they might be seeking, "It is Corban;" that is, "What you ask for is wholly dedicated to the Lord." Some Jewish men said this in order to avoid having to help their parents, even if their possessions were not totally dedicated to God. Once they said this, they were free of any further obligation to parents, according to the vile tradition (v.12). This was the thing that Christ declared to be a violation of God's injunction about honoring parents (v. 10), and made the word of God of no effect (v. 13).

<sup>16</sup> **"Out of the heart"** – the source of sin originates within, not from without (words/actions). James says that when "lust hath conceived it bringeth forth sin." Negative lusts have to do with selfish desires. The heart is the seat of all desires and the human will is the vehicle to express those desires. The problem in fallen man is not a loss of freedom of will. Man has as much freedom of choice after the fall as he did before the fall. What has changed is his heart and his heart is the seat of all his desires and the will simply expresses the desires of the heart. So man can choose whatever he desires. In this sense, his will is as free as God's will because that is exactly what God's will is free to do, choose whatever he desires. God "can not" choose evil ONLY because he "will not" choose evil and he "will not" because his heart hates darkness and loves light. God's heart is immutable in righteousness and fallen man's heart is immutable in unrighteousness. This is why God must give man a "new" heart in order to save man from sin (Ezek. 26:26-27). Fallen man "can not" choose righteousness ONLY because he "will not" choose righteousness, because the inability is in his heart (Deut. 29:4). His heart loves darkness and hates the light and so he will not come to the light.

Nothing prevents the most depraved man from repenting of his sin and coming to Christ but his own free choice! Nothing prevents him freely choosing to do so, but his own desires that originate in his heart. His heart is the problem! He loves darkness and hates light and that is the reason he "will not" come to the light. He "can not" only because he "will not" (Jn. 5:40).

Regeneration and conversion are two sides of the same coin like repentance and faith are two sides of the same coin. Regeneration is divine quickening that creates a new heart by the sovereign act of God's will (Jn. 1:13; James 1:18; Ezek. 36:26-27). The two sides (regeneration/conversion) are illustrated like the words of the prophet "Turn us and we shall be turned." Regeneration is God turning us while conversion is the experience of being turned. When God gives a new heart it comes with new desires which in turn are given free expression by the will. God

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22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.<sup>17</sup>

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts [border] of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts [border] of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

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turns our love of darkness into hate of darkness which we experience in conversion as repentance. God turns our hate of light into love for light so that we freely come to the light which we experience as faith. "With the heart man believeth" (Rom. 10:10). Jesus said make the tree (heart) good and the fruit good. A bad tree (evil heart) cannot bring forth good fruit and a good tree cannot bring forth evil fruit. Infants bring forth evil fruit naturally and must be trained to restrain their evil desires. This is proof that man is born with a bad heart.

The Greek uses only two terms translated "will." (1) Thelema; (2) Boulomia. The Greek term "Thelema" defines the will as primarily controlled by the emotional aspect of the heart whereas, "Boulomia" defines the will as primarily controlled by the intellectual aspect of the heart. I say *primarily* because neither is without the other aspect but the emphasis falls upon one more than the other in choices originating from the heart.

<sup>17</sup> **"Dogs"** – Ceremonial laws regarded certain animals as unclean and such represented the Gentiles as people. Prohibition of eating such was symbolic of prohibition of fellowshiping with Gentiles – Acts 10:28. Saved people who live outside the New Jerusalem on the new earth are called "nations" (Rev. 21:24) and perhaps symbolically called "dogs" (Rev. 22:15) as they were outside the espoused bride of Christ in this life and will be outside the dwelling place of the bride in the new creation.

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36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

### *Chapter 8*

**I**n those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.<sup>18</sup>

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

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<sup>18</sup> “**Dalmanutha**” – A city located on the coastal region of Magdala (Mt. 15:39). Located on the west coast of the Sea of Galilee (also called the sea of Tiberias or Gennesaret).

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- 16 And they reasoned among themselves, saying, It is because we have no bread.
- 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
- 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
- 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
- 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
- 21 And he said unto them, How is it that ye do not understand?
- 22 And he cometh to Bethsaida;<sup>19</sup> and they bring a blind man unto him, and besought him to touch him.
- 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
- 24 And he looked up, and said, I see men as trees, walking.
- 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
- 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
- 27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi;<sup>20</sup> and by the way he asked his disciples, saying unto them, Whom do men say that I am?
- 28 And they answered, John the Immersionist: but some say, Elijah; and others, One of the prophets.
- 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
- 30 And he charged them that they should tell no man of him.
- 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
- 32 And he spake that saying openly. And Peter took him, and began to rebuke him.
- 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
- 34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

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<sup>19</sup> **“Bethsaida”** – city located on north west coast of Sea of Galilee near entrance of Jordan river into the sea of Galilee..

<sup>20</sup> **“Towns of Caesarea Philippi”** – Jesus travelled north of Bethsaida to the foot of Mount Hermon where the head waters of the Jordan River originate.

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35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

### *Chapter 9*

**A**nd he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain<sup>21</sup> apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.

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

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

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

11 And they asked him, saying, Why say the scribes that Elijah must first come?

12 And he answered and told them, Elijah verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elijah is indeed come, and they have done unto him whatsoever they listed, [*willed*] as it is written of him.

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<sup>21</sup> **“High mountain”** – Tradition has it as Mount Tabor but Mount Tabor is not a “high” mountain. It is most likely Mount Hermon which was the highest mountain in Israel and was near where he had been preaching, as His next stop after coming down the mountain was Capernaum on the North East coast of the Sea of Galilee. Peter relates this experience to his readers (2 Pet. 1:16-19) as a preview of the coming of Christ (v. 1).

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14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum:<sup>22</sup> and being in the house he asked them, What was it that ye disputed among yourselves by the way?

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<sup>22</sup> “**Capernaum**” – Northwest coast of the Sea of Galilee

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34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.<sup>23</sup>

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell,<sup>24</sup> into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.<sup>25</sup>

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<sup>23</sup> **“Reward”** – Entrance into heaven is a “gift,” but what you receive in heaven are rewards. The good works of Christians obtain rewards.

<sup>24</sup> **“Hell”** – Literally, “Gehenna.” Gehenna was the garbage dump outside Jerusalem in the valley of Hinnom where those too poor to be buried were dumped. Fires were continually blazing and worms were continually at work. The Pharisees used Gehenna as a visible symbol of hell. Both Jesus and Paul sided with the Pharisees on their view of hell and eternal punishment against the Sadducees (Acts 23:6-8 with Matthew 22:32-34; Luke 20:38-39). It is a place “where” (v. 44) there is continual fire which “never shall be quenched,” and consciousness (“worm dieth not”).

<sup>25</sup> **“Worm dieth not”** – clear reference to Isaiah 66:24. This is repeated three times by Christ, for emphasis (vv. 44,46,48). This is a complete denial of annihilation of the physical body in hell. The worms fed upon the bodies that were thrown into the dump outside of Jerusalem. If the bodies in hell ceased to exist, then so would the metaphorical worm cease to exist.



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49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

### *Chapter 10*

**A**nd he arose from thence, and cometh into the coasts [border] of Judaea by the farther side of Jordan:<sup>26</sup> and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation<sup>27</sup> God made them male and female.<sup>28</sup>

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.<sup>29</sup>

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

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<sup>26</sup> **“Farther side of Jordan”** – Instead of going through Samaria, he crossed over to the east side of Jordan and travelled down the Jordan valley crossing Jordan again just North East of Jerusalem (v. 32), to start the ascent up from the Jordan valley floor to Jerusalem.

<sup>27</sup> **“From the beginning of creation”** – Christ is citing Genesis 1:26-27. Hence, he places the creation of man on the sixth day at the **“beginning”** of creation rather than thousands, millions or billions of years **after** the beginning of creation. Therefore, if the days in Genesis chapter one were symbolic days consisting of millions or billions of years then Jesus is deceived and not the Creator (Jn. 1:1-3). Every day in Genesis chapter one introduced the “beginning” of something different and so the whole six days of creation can be called the “beginning” of creation. However, it is impossible to harmonize evolution or theistic evolution with this statement by Christ – either Christ is deceived or evolution and theistic evolution are lies.

<sup>28</sup> **“Male and female”** – Denial of homosexual marriage. Marriage was not between Adam and Steve or Madam and Eve.

<sup>29</sup> **“Twain”** – The original intent of marriage by God denies polygamy.

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13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child,<sup>30</sup> he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.<sup>31</sup>

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children,<sup>32</sup> how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

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<sup>30</sup> **“As a little child”** – This is the language of a simile or comparison. Childlike faith is required to repent and believe the gospel (“children” v. 24). This is a dry passage, no water immersion/sprinkling/pouring of infants. Dying infants are in no danger of hell as original sin has been paid for by Christ (Jn. 1:29) and infants are made righteous in Christ just as they were made sinners in Adam (Rom. 5:13-14, 19). They were made sinners by one man’s choice and action (Rom. 5:19) without their own personal action (see comment on Romans 5:13-14).

<sup>31</sup> **“None good but one”** – See comment on Matthew 19:17

<sup>32</sup> **“Children”** – In reference to the simile of a child in verses 14-16. Jesus recognized them as having child-like faith in Him and thus “children” of the kingdom. In addition they were “born” again as “new born babes”.

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29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem;<sup>33</sup> and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be immersed with the immersion that I am immersed with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the immersion that I am immersed withal shall ye be immersed:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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<sup>33</sup> **“Up to Jerusalem”** – He apparently had crossed the Jordan river just northeast of Jerusalem and started traveling on the road that went up through Jericho to Jerusalem from the Jordan valley. Jerusalem was situated on top of mountains.

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46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

### *Chapter 11*

**A**nd when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna;<sup>34</sup> Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

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<sup>34</sup> “**Hosanna**” – literally means “save us now” or “save us please” taken from Psalm 118:25-26 which is a Messianic passage.

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- 12 And on the morrow, when they were come from Bethany, he was hungry:
- 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.
- 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.
- 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
- 16 And would not suffer that any man should carry any vessel through the temple.
- 17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
- 19 And when even was come, he went out of the city.
- 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.
- 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
- 22 And Jesus answering saith unto them, Have faith in God.
- 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
- 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
- 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
- 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
- 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
- 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?<sup>35</sup>
- 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
- 30 The immersion of John, was it from heaven, or of men? answer me.
- 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

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<sup>35</sup> **“By what authority”** – See comments on Matthew 21:23

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32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

### *Chapter 12*

**A**nd he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians,<sup>36</sup> to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

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<sup>36</sup> **"Herodians"** – A secular worldly political party whose followers were enemies of the Pharisees. However, both regarded Christ as their greater mutual enemy.

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16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?



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36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

### *Chapter 13*

**A**nd as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

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11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

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33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:<sup>37</sup>

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

### *Chapter 14*

**A**fter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

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<sup>37</sup> “At even...at Midnight...at cockcrowing...in the morning” – These were the four watches of the night. “Even” was from 6 to 9 p.m. “Midnight” was from 9 to 12 p.m. “Cockcrowing” was from 12 to 3 a.m. “Morning” (proii) was from 3 to 6 am. Mark writes that Christ was raised from the grave during the fourth watch of the night (proii) or between 3 to 6 am on the first day of the week (Mk. 16:9).

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14 And wheresoever he shall go in, say ye to the goodman [master] of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

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36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

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58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

### *Chapter 15*

**A**nd straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

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- 6 Now at that feast he released unto them one prisoner, whomsoever they desired.
- 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
- 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.
- 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
- 10 For he knew that the chief priests had delivered him for envy.
- 11 But the chief priests moved the people, that he should rather release Barabbas unto them.
- 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
- 13 And they cried out again, Crucify him.
- 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
- 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
- 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.
- 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,
- 18 And began to salute him, Hail, King of the Jews!
- 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.
- 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
- 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
- 23 And they gave him to drink wine mingled with myrrh: but he received it not.
- 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
- 25 And it was the third hour, and they crucified him.
- 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
- 27 And with him they crucify two thieves; the one on his right hand, and the other on his left.
- 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
- 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,
- 30 Save thyself, and come down from the cross.



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31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?<sup>38</sup>

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath [see note on John 19:31],

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

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<sup>38</sup> **“Why hast thou forsaken me”** – Quotation from Psalm 22:1. The Psalmist gives the answer in Psalm 22:3 “But thou art Holy.” Jesus was made sin for His people (2 Cor. 5:21) and a Holy God cannot look upon sin.

### Chapter 16

**A**nd when the sabbath was past,<sup>39</sup> Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.<sup>40</sup>

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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<sup>39</sup> **“Sabbath was past”** – The Jewish sabbath ended at 6 p.m. on our Saturday Evening. The women came just before sunrise Sunday morning. Mark uses the Greek term “proii” translated **early in the morning**. The Greek “proii” was the fourth watch of the night between 3 and 6 a.m.

<sup>40</sup> **“Early the first day of the week”** – The word **early** translates the Greek term “proii” which is the technical term for the fourth watch or period between 3 to 6 am. Jesus probably arose somewhere between 5 to 5:30 a.m Sunday morning as the guards on this watch passed the women in the dark going to the city to report the empty tomb.

The word **first** translates the Greek term “protos” and means the first in a new series. The Greek term translated **first** in verse 2 is “mia” which is the ordinal number for first. The words **day of the week** translates the singular “sabbatou” which is used in scriptures as the technical term for the sabbath, whereas the words **day of the week** in verse 2 is the plural “sabbaton” used in connection with identifying other days between sabbath days (first...second...third sabbaths). Therefore, Christ arose on the first day between sabbaths, or Sunday (v. 2). However, the first day of the week, or resurrection day, became the first sabbath in a new series of sabbaths (v. 9; Psa. 118:24 with Acts 4:10-11; Heb. 4:9; Rev. 1:10).

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15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is immersed shall be saved; but he that believeth not shall be damned.<sup>41</sup>

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.<sup>42</sup> Amen.

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<sup>41</sup> **“Immersed shall be saved”** – All external ceremonial redemptive ordinances, from the first one instituted by God in the Old Testament unto immersion and the Lord’s Supper in the New Testament, are described in redemptive language because they convey salvation in figure or “shadow,” but are not instrumental in literal remission of sins (Heb. 10:1-4; Col. 2:16; 1 Pet. 3:21). The ordinances save and remit sins figuratively but not literally. Literal remission of sins has always been by faith in the gospel (Acts 10:43; Rom. 4:5-12), and this is reflected in the latter part of verse 16 in the words **but he that believeth not shall be damned**.

Repentance and faith must always precede immersion in the New Testament in order for immersion to be a valid “sign” or “figure” of gospel salvation. The heart of the lost man is described in a condition that can only be understood as unregenerate (see Eph. 4:18), incapable of spiritual perception, or blinded, and without understanding (Rom. 8:7; 1 Cor. 2:14). However, the necessary antecedent for a valid profession of faith with the mouth is a heart that is obedient to the gospel (Rom. 10:10). Hence, the heart must undergo a complete change from its condition, as described in Ephesians 4:18, to the condition described in Romans 10:10, which states, “for with the heart man believeth unto righteousness.” This change is called “repentance” (change of mind) from unbelief to belief, from hate for light to love for light (Jn. 3:19-20), and from unwillingness to willingness. This change is then professed with the mouth (Rom. 10:10b), and that is how it is known who is a valid subject for immersion. The Bible demands this change of heart occurs prior to confession with the mouth, which in turn is the only possible way to know who is a qualified candidate for immersion. Hence, God must change the heart of the sinner before he has anything to profess, and he must have a profession with the mouth before he can be regarded as suitable to immerse in water. This change of heart is called the new birth, regeneration, quickening, and washing and renewing of regeneration by the Holy Spirit, whereby we are “created in Christ Jesus” prior to “good works” (Eph. 2:10).

This transformation of the heart from a state of unbelief to belief is the work of God, or the new birth as described in Ezekiel 36:26 and 2 Cor. 3:3-6, and is a creative work of God (Eph. 2:10) whereby the preaching of the gospel becomes the creative word (2 Cor. 4:6; 1 Thess. 1:5; Jam. 1:17) that effectually calls the elect out of spiritual darkness into the light of the kingdom of God.

<sup>42</sup> **“Confirming the word with signs”** – Miracles, signs and wonders were the peculiar signs of the apostolic office (2 Cor. 12:12) that confirmed their oral and written word to be from God (Heb. 2:3-4). Through the laying on of apostolic hands such sign gifts were communicated to others (Acts 5:12; 6:6; 8:17-19; 19:6; Rom. 1:11; 2 Tim. 1:6). Such sign gifts ceased when the last living Christians on whom the apostles laid their hands died. Hebrews 2:3-4 views such gifts as in the past just as Mark 16:20 views them in the past as completed. Today’s so-called “tongues” is nothing more than the common variety of ecstatic utterance that has nothing to do with Biblical “tongues.” (See notes on Acts 2:6-11 and 1 Cor. 14).

## Introduction to Luke

**Addressee:** Both Luke and the book of Acts are addressed to the same person “Theophilus” indicating the same author for both books. The name “Theophilus” means “lover of God” and is a Greek name. Some scholars believe Theophilus was a wealthy relative of Caesar; others that he was the benefactor who paid for Luke's Doctor Degree; still others that Theophilus was a pseudonym for someone who wanted to remain anonymous, or that Luke wanted to mask his identity with secrecy because of potential persecution. However, there is nothing substantial to prove who he is. He must have been someone in a position of high authority.

**Emphasis:** Luke states his purpose was to provide a written declaration of those things that were believed by Christians. His aim was to provide eye witness reports so that Theophilus could be certain of those things he had been instructed about.

### **Outline:**

**A. Preface – Ch. 1:1-4**

**B. Proclaiming the Births of Infants – Chs. 1:5-2:52**

**C. Preparation for Public Ministry – Chs. 3:1-4:13**

**D. Preaching in Galilee – Chs. 4:14-9:50**

**E. Preaching from Galilee to Jerusalem – Chs. 9:51-19:27**

**F. Public Messianic Revelation in Jerusalem – Chs. 19:28-21:38**

**G. The Passion, Death, and Resurrection of Jesus – Chs. 22:1-24:53**

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## *The Gospel According to Luke*

### **Chapter 1**

**F**orasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;<sup>1</sup>

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.<sup>2</sup>

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

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<sup>1</sup> **“Eyewitnesses”** – Luke was a very careful writer. His writings were the reports from eyewitnesses of the events. He may have been referring to the written accounts by Matthew and Mark, as well as oral reports from the apostles and other believers.

<sup>2</sup> **“His lot”** – David divided the Levites into twenty-four courses (v. 8) for their service in the House of God (1 Chron. 23:6; 28:13). The “twenty-four” elders in Revelation 4 may be representative of these courses that represent the service in the house of God. Each course determined the privilege to offer up incense upon the altar of incense by “lot.” To be appointed to offer incense upon the altar of incense before the veil was a great privilege that was not shared by many. The people waited outside for that priest to come out and pronounce the Levitical blessing upon the people. However, when he came out he was unable to speak and the people assumed he had seen a vision.

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16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.<sup>3</sup>

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.<sup>4</sup>

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

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<sup>3</sup> **“To make ready a people prepared for the Lord”** – The Greek term translated “prepared” is the normal term used for the preparation of the bride for the bridegroom (Jn. 3:29 “he that hath the bride”). John’s mission was to prepare a people made ready, as the material for the Lord to build his congregation (Jn. 1:35-52). John preached the gospel of Christ (Jn. 1:29; 3:36) and then immersed those who repented and believed in the gospel. Immersion was like the public vow of bride to the groom or public expression of their faith in the gospel and commitment to be faithful to the Lord.

<sup>4</sup> **“Blessed art thou among women”** – There are other women in the Bible who were pronounced with this blessing for other reasons (Judges 5:24). Mary was no more holy (set apart) than any other faithful woman such as Elizabeth as both were chosen to bear special children. They were “set apart” (holy) because God set them apart for this special purpose.

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32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?<sup>5</sup>

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.<sup>6</sup>

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.<sup>7</sup>

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.<sup>8</sup>

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.<sup>9</sup>

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<sup>5</sup> **“I know not a man”** – The term “know” means to know intimately in sexual relationships. She was not merely a young maid but a virgin. A “young maid” is no “sign” (Isa.7:14) but a “virgin” bearing a child is a “sign.”

<sup>6</sup> **“The power of the Highest shall overshadow thee”** – Remember, Luke is a physician and is reporting the response to Mary’s question concerning how she as a virgin can have a child. The answer is that the child will be conceived by the power of God. This does not make her “The Mother of God” but rather the mother of the human body indwelt by the Son of God. God the Son existed before Mary was ever born (Jn. 1:1-3) and therefore she could not be “The Mother of God” as Rome teaches. The above promise occurred previous to conception (Lk. 2:21).

<sup>7</sup> **“Six months”** – Jesus was “least” in age in comparison to John (Lk. 7:28)

<sup>8</sup> **“Be it according to thy Word”** – Mary was not giving permission and God was not requesting permission. God declared what would happen and Mary submitted to God’s declaration.

<sup>9</sup> **“God my Savior”** – The myth of the immaculate conception of Mary is destroyed by Mary’s own confession here. She was not born without a sinful nature. She was an object of God’s “favor” (lit. “grace” charis – v. 30). No sinless



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48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.<sup>10</sup>

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

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being ever needed a “Savior.” You never read of Jesus claiming to need a “Savior.” She was born a sinner who was saved by “grace” and had trusted in Christ through hearing the Old Testament gospel (Acts 10:43).

<sup>10</sup> **“He shall be called John”** – It was God that called him “The Immersionist” upon entrance into his public ministry. That title described his message, his mission and his methods. However, his family name was just plain old John.

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- 71 That we should be saved from our enemies, and from the hand of all that hate us;  
72 To perform the mercy promised to our fathers, and to remember his holy covenant;  
73 The oath which he sware to our father Abraham,  
74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,  
75 In holiness and righteousness before him, all the days of our life.  
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;  
77 To give knowledge of salvation unto his people by the remission of their sins,<sup>11</sup>  
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.  
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

### Chapter 2

- A**nd it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.  
2 (And this taxing was first made when Cyrenius was governor of Syria.)<sup>12</sup>  
3 And all went to be taxed, every one into his own city.  
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)  
5 To be taxed with Mary his espoused wife, being great with child.  
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.  
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

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<sup>11</sup> **“Knowledge of salvation”** – John was the last of the prophets and all the prophets preached that remission of sins was found in believing in the name of Christ (Acts 10:43). Zacharias defines this knowledge of salvation to be the promise to Abraham (v. 73) and Abraham was justified by faith, received remission of sin and imputed righteousness all before submitting to any external divine ordinances (Rom. 4:5-12; Gal. 3:6-7). The ordinances gave public expression and were a “sign” and “seal” of the justification already obtained by faith (Rom. 4:12).

<sup>12</sup> **“When Cyrenius was governor of Syria”** – He was governor between 3-2 BC. Herod’s death was two years later in the year of a lunar eclipse (1 BC January 10th). This would place the birth of Christ between 3-2 BC. The flight into Egypt for two years, and then a return the next year after Herod’s death in 1 A.D. Hence, Jesus would be about three years old in 1 A.D. Therefore, Christ would have been thirty years old in 28 A.D. This would place his death some time in 32 A.D.

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

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.<sup>13</sup>

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

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

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

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

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

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

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.<sup>14</sup>

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

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<sup>13</sup> **“Is Christ the Lord”** – Jesus did not become Christ at his immersion or any other later date, but was born **Christ the Lord**.

<sup>14</sup> **“Circumcising of the child”** – Jesus was born under the law (v. 39). The ceremonial law of circumcision was carried out upon his person. His mother submitted to the ceremonial law of purification (v. 22) and appropriate sacrifices under the ceremonial law were offered (v. 24). This does not mean Jesus was born with a sinful nature. This means he obeyed the law.

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26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,<sup>15</sup>

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.<sup>16</sup>

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

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<sup>15</sup> **“Thy salvation”** – There were saved, regenerated, justified, Spirit indwelt and filled people in these days (v. 38) that looked for the blessed hope or the first coming of Christ. They were believers in the gospel of Christ (v. 26), as preached by all the prophets (Acts 10:43).

<sup>16</sup> **“A widow...fourscore and four”** – She was 84 years old. Her husband died “seven years from her virginity.” She married as a “virgin” and her husband died seven years later. Here is a classic example of the kind of widow that Paul claimed the new house of God – the congregation – could rightfully support (1 Tim. 5:9-10).

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46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

### *Chapter 3*

**N**ow in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the immersion of repentance for the remission of sins;<sup>17</sup>

4 As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

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

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be immersed of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.<sup>18</sup>

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<sup>17</sup> **“Preaching the immersion of repentance for remission of sins”** – A better rendering would be “preaching immersion with regard to repentance for the remission of sins.” Repentance is what obtains remission of sins and immersion is for the repentant (see verses 7-8).

<sup>18</sup> **“Fruits worthy of repentance”** – Here is absolute evidence that John’s immersion did not convey remission of sins but was for those who already obtained remission of sins, evidenced by manifest **fruits**. John did not see any fruits of repentance manifest in their attitude or confession. In fact they had a previous public track record that demonstrated an absence of repentance. Immersion is for the regenerated repentant believer in Christ (v. 6).

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9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

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

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be immersed, and said unto him, Master, what shall we do?

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

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

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

16 John answered, saying unto them all, I indeed immerse you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall immerse you with the Holy Ghost and with fire:<sup>19</sup>

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were immersed, it came to pass, that Jesus also being immersed, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Jannai, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Nahum, which was the son of Esli, which was the son of Naggai,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semein, which was the son of Josech, which was the son of Joda,

27 Which was the son of Joanan, which was the son of Rhesa, which was the son of Zerubbabel, which was the son of Shealtiel, which was the son of Neri,

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<sup>19</sup> **“Immerse you in water”** – The same **you** that is immersed in water is the same **you** that will be immersed in the Holy Spirit. John came to prepare a people made ready for the Lord to form into the new house of God – the congregation. It is this plural **you** that would be immersed in the Spirit on the day of Pentecost (Jn. 7:38-39; Acts 1:5; 2:1).

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28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmadam, which was the son of Er,

29 Which was the son of Joshua, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonam, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menna, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Boaz, which was the son of Salmon, which was the son of Nahshon,

33 Which was the son of Aminadab, which was the son of Ram, which was the son of Hezron, which was the son of Perez, which was the son of Judah,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Terah, which was the son of Nahor,

35 Which was the son of Serug, which was the son of Reu, which was the son of Peleg, which was the son of Eber, which was the son of Shelah,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Shem, which was the son of Noah, which was the son of Lamech,

37 Which was the son of Mathuselah, which was the son of Enoch, which was the son of Jared, which was the son of Mahalaleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.<sup>20</sup>

### *Chapter 4*

**A**nd Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

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<sup>20</sup> “**Son of Adam**” – Luke traces Jesus to Adam whereas Matthew traces Jesus only back to Abraham. Luke demonstrates Jesus was a human being of the family of Adam whereas Matthew’s intent was to show Christ was the promised seed, the son of David, the rightful King.



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6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.<sup>21</sup>

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

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<sup>21</sup> **“This day is this scripture fulfilled”** – Jesus claimed to be the Messiah, because Isaiah 61:1-2 was recognized as a Messianic text. Jesus claimed to be a prophet (v. 24), and right from the beginning he prophesied they would reject him (v. 23). He also hinted right from the beginning that their rejection would result in God turning to the Gentiles (vv. 25-27).

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26 But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.<sup>22</sup>

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

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<sup>22</sup> “**The Holy One of God**” – The demons recognized Him and addressed Him according to the title used consistently in the book of Isaiah for the God Messiah (see Isa. 40:25; 41:14; 43:15; 45:11; 47:4; 49:11).

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## Chapter 5

**A**nd it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret [another name for the sea of Galilee],

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.<sup>23</sup>

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<sup>23</sup> **"For thy cleansing"** – The Roman Catholic Church teaches that regenerative life is given by the grace of God through faith, but communicated or received in baptism. Thus they call it a "sacrament," because they believe the grace of God is communicated through it. However, ask yourself the following questions concerning verses 12-15:

QUESTION: When was the leprosy removed from his body? When he believed or when he was ceremonially cleansed - "immediately the leprosy departed from him"?

QUESTION: Is not the language of redemption used in connection with the ceremony ("for thy cleansing" and "for remission of sins") but the actual literal cleansing received prior to the ceremony at the point of faith?

QUESTION: Does not Jesus provide the real reason for ceremonial cleansing - "for a testimony unto them" rather than to complete or receive actual cleansing during the ceremonial ordinance?

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15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.<sup>24</sup>

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

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<sup>24</sup> “**Levi**” – This was Matthew who wrote the gospel of Matthew. He was a tax collector, and hated by the Jews. He had two names, a Jewish name (Levi) and a Gentile name (Matthew). Matthew calls him “Matthew” (Mt. 5:47) whereas the other gospel accounts give the name “Levi” (Mk.2:14).

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33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

### *Chapter 6*

**A**nd it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?<sup>25</sup>

5 And he said unto them, That the Son of man is Lord also of the sabbath.<sup>26</sup>

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

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<sup>25</sup> **“It is not lawful”** – According to the letter of the ceremonial law only the priests could eat this bread. However, this ceremonial restriction was due to the divine picture it was designed to convey. It was a picture of the bread of life or Christ the life of the world. Although David broke the letter of the law, he did not break the spirit of the law, because the bread was designed to convey life, not death.

<sup>26</sup> **“Lord also of the sabbath”** – This is not a claim by Christ to be authorized to violate or reinterpret the Sabbath law, but rather, the claim to be the Creator and thus the proper interpreter of the sabbath law. Jesus violated the “traditions” of the elders, but He did not violate the Law of God. He properly interpreted the Sabbath law. The traditions of the elders interpreted the sabbath command to forbid all manner of work, but the sabbath allowed for “good” works (v. 9) that were not self-pleasing (Isa. 58:13). Jesus spent more time interpreting the fourth commandment than any other commandment.

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8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.<sup>27</sup>

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

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<sup>27</sup> **“Healed them all”** – Unlike the modern Charismatic movement, Jesus and His disciples healed all who came to them. They did not shift the blame on the sick accusing them of lack of faith as the cause for failure to heal them. However, they did not heal those who manifestly repudiated Christ.

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- 27 But I say unto you which hear, Love your enemies, do good to them which hate you,  
28 Bless them that curse you, and pray for them which despitefully use you.  
29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.  
30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.  
31 And as ye would that men should do to you, do ye also to them likewise.  
32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.  
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.  
34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.  
35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.  
36 Be ye therefore merciful, as your Father also is merciful.  
37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:  
38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.  
39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?  
40 The disciple is not above his master: but every one that is perfect shall be as his master.<sup>28</sup>  
41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?  
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.  
43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.<sup>29</sup>

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<sup>28</sup> **“Perfect”** – The Greek term used here for **perfect** is a medical term (Gr. katartismenos) that means fully adjusted or mended. He is talking about the one who has been discipled and is no longer mentally blind, but mentally adjusted. He is not talking about moral sinlessness (1 Jn. 1:8-10).

<sup>29</sup> **“Good tree bringeth forth good fruit”** – Here Jesus alludes to the regenerate or unregenerate nature of man. The works of men (“fruit”) give evidence of their true internal spiritual state, whether they are regenerate or



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44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

### *Chapter 7*

**N**ow when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.<sup>30</sup>

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

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unregenerate. Works cannot change the nature of man, but only reveal its state **for every tree is known by his own fruit** (v. 44). Those who profess Christ as Lord with the mouth but do not obey His commands are unregenerate persons (v. 46), and do not have Christ as their foundation (vv. 48-49) for salvation (1 Cor. 3:11-15).

<sup>30</sup> **“Under authority”** – This centurion understood that Satan’s domain was under the authority of Jesus Christ as the Son of God, and that only the mere command of Christ was necessary to heal his servant.

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- 10 And they that were sent, returning to the house, found the servant whole that had been sick.
- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
- 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
- 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
- 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.
- 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.
- 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
- 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.
- 18 And the disciples of John shewed him of all these things.
- 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?
- 20 When the men were come unto him, they said, John Immersionist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.
- 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- 23 And blessed is he, whosoever shall not be offended in me.
- 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
- 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.
- 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
- 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Immersionist: but he that is least in the kingdom of God is greater than he.<sup>31</sup>

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<sup>31</sup> **“Least”** – This verse cannot be correctly interpreted to mean that John was outside the “kingdom” of God, because he was both a Jew within the visible kingdom of God or the nation of Israel, a servant under the rule, reign and realm of God’s spiritual kingdom. It could be interpreted to mean that John was outside the new visible administrative expression of God’s “kingdom,” or the congregation of Christ. Christ gave “the keys of the kingdom”

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29 And all the people that heard him, and the publicans, justified God, being immersed with the immersion of John.<sup>32</sup>

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not immersed of him.<sup>33</sup>

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Immersionist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

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or the position and authority in the kingdom to administer the ordinances, qualify and ordain the ministry and conduct public worship as the house of God to His congregation (Mt. 18:17-18). Another possible interpretation may refer to the fact that Jesus was six months younger than John (Lk. 1:36). The term translated **least** can be applied to younger in age. John claimed that Jesus was **greater** than himself and Jesus claimed that none born of woman was greater than John. However, in age Jesus was younger. This statement by Jesus resulted in those hearers submitting to the immersion of John – vv. 29-30.

<sup>32</sup> **“Justified God”** – The term **justified** can only mean one of two things; (1) make God righteous, or (2) declare God to be righteous. None can make God more righteous than He is (see comment on Rom. 3:20). The immersion of John declared God to be righteous for two reasons: (1) God authorized the immersion of John and (2) it was an immersion designed for those who repented of their sins, and repentance is an acknowledgement that God is righteous and the subject for immersion is a sinner.

<sup>33</sup> **“Rejected the counsel of God”** – Those who reject the immersion of John reject the counsel of God. The only immersion existent that Jesus could possibly commission unto the end of the world (Mt. 28:19-20) was the immersion of John. Jesus commanded them to observe all things **“I have”** commanded, and the only immersion Jesus observed and commanded was the immersion of John. If another water immersion was to be introduced upon the day of Pentecost, then the Scribes and Pharisees would have been wise to reject the immersion of John, since such an introduction of another would signify that God Himself had rejected it. There is no record of any new immersion of the apostles or hundreds of disciples immersed by John.

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40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.<sup>34</sup>

### *Chapter 8*

**A**nd it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,  
2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

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<sup>34</sup> **“Thy faith has saved thee”** – Jesus taught justification by faith without works. The works revealed her faith but it was her faith that saved her, because her faith was “in Christ.” The difference between faithfulness and justifying faith is that faithfulness is what believers do for God, whereas justifying faith is what Christ has done for them - “saved” them.

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7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.<sup>35</sup>

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.<sup>36</sup>

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

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<sup>35</sup> **“Honest and good heart”** – This last soil represents the regenerated heart that has been prepared by the Holy Spirit. In Matthew’s account there is a variety of productivity demonstrating the differences between true Christians. The other soils represent religious but unregenerate hearts who do not continue in the Word. Such hearts are described by John as those who were merely professors, but never really true born again children of God (1 Jn. 2:19).

<sup>36</sup> **“My mother and brethren are these”** – Jesus was not denying His mother was a saved woman. He was merely denying that physical relationships made them part of God’s family. He told Nicodemus one must be born from above to be part of God’s kingdom (Jn. 3:3).

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24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

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42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.<sup>37</sup>

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

### *Chapter 9*

**T**hen he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip [**pouch**], neither bread, neither money; neither have two coats apiece.

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<sup>37</sup> “**Thy faith hath made thee whole**” – The reason this woman touched him was because she believed in him as the Messiah. It is her faith in him as the Messiah that moved her to touch him. She believed that merely to touch him would heal her. Her faith made her **whole**, both spiritually and physically.



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4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.<sup>38</sup>

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elijah had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Immersionist; but some say, Elijah; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

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<sup>38</sup> **“Preaching the gospel”** – is equivalent to **preaching the kingdom** (v.2). They heard and believed this gospel from John (Jn. 1:29; 3:36). Jesus preached it in their presence (Jn. 3:15-16). They did not understand the cross and did not preach the cross as the cross had not yet occurred (v. 22). They preached the Old Testament gospel (Acts 10:43; Heb. 4:2) announcing the kingdom of God had come in the person of its King – Jesus. The gospel was progressive in revelation in regard to all of its details that were filled in by the life and death of Christ. After the resurrection of Christ the gospel is fulfilled revelation.

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22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.<sup>39</sup>

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.<sup>40</sup>

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elijah:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

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<sup>39</sup> **“Save his life”** – Conversion begins with self-denial or repentance (v.23), and as one continues to deny himself and make Christ first in his life he saves his life in the form of rewards (1 Cor. 3:12-15). Paul calls it **redeeming the time** (Eph. 5:17), or making it count for Christ. However, it is possible to lose your life (1 Cor. 3:14-15) of good works without losing the salvation of your soul. The words **cast away** (v. 25) are in apposition with the words **lose himself**, thus further explanatory of what Christ means to **lose himself**. The words **lose himself** translate the same from Greek as **suffer loss** in I Corinthians 3:15. Paul, the interpreter of Christ, teaches that losing your life of good works does not mean you lose the salvation of your soul (1 Cor. 3:14-15).

<sup>40</sup> **“Shall not taste death, till they see the kingdom of God”** – The “some” that Jesus referred to were Peter, James and John (v. 28) who were allowed to see a preview of the kingdom of God in the transformation of Christ as the coming King (vv. 29-35). Peter expressly interprets this as the fulfillment of Christ’s promise to “some” standing there (2 Pet. 1:16-18).

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38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.<sup>41</sup>

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.<sup>42</sup>

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

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<sup>41</sup> **“Shall be delivered”** – Jesus realized that miracles, signs and wonders do not change the internal nature of man. Indeed, only unbelievers seek such signs, because believers need no such signs, but the most important sign the lost need is the sign of Jonah, or the gospel of Christ. The signs confirmed Him to be the Christ, but did not make believers out of the multitudes, since the same multitudes that witnessed these signs and wonders would crucify him. **“Let these sayings sink down into your hearts”** was his serious message to his disciples **but they understood not this saying** (v. 45), as they too were taken up in the glory of such manifested power and were looking forward to their own rule with Christ in the kingdom (v. 46).

<sup>42</sup> **“Forbid him not”** –These were not following Jesus to be taught by him but were carrying out their own separate ministry in his name. Christ has not called his congregation to forbid others from serving Christ their own way, but neither has he called them to join them either. He did not claim they were his disciples, because they obviously were not being taught and trained by Christ. These were the early Apollos type free lance ministers (Acts 18) who needed to be instructed more fully by the congregations of Christ. However, God used Apollos in spite of his ignorance, according to the knowledge he possessed. The majority of Christendom is like these free lance ministers today.

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53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.<sup>43</sup>

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

### *Chapter 10*

**A**fter these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.<sup>44</sup>

4 Carry neither purse, nor scrip [pouch], nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

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<sup>43</sup> **“The Son of man hath not”** – Unlike the “name it and claim it” theology of many today, Jesus was a poor man. He had to send Peter fishing in order to pay their taxes. He sent the seventy out dependent upon their hearers to furnish their basic necessities (Lk. 10:7). He did not teach his disciples to believe in a wealth and health social gospel.

<sup>44</sup> **“Go your ways”** – Christ took out of his congregation seventy men and commissioned them to go preach to Israel. These were immersed congregational believers, ordained and sent by the head of Christ’s congregation in Jerusalem. Acts 1:21-22 proves a traveling congregation existed from the immersion of John until the resurrection of Christ, and that it continued to congregate in Jerusalem until Pentecost. On Pentecost the congregation of Christ was publicly accredited as the new house of God by immersion in the shekinah glory (Acts 2:1-2), just as God immersed all previous houses of God before the congregation of Christ (Ex. 40:35; 2 Chron. 7:1-3).

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6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.<sup>45</sup>

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.<sup>46</sup>

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<sup>45</sup> **“They would have repented”** – God’s saving grace is particular and sovereign. God chose not to have mercy upon Sodom or upon Tyre and Sidon, but justly allowed them to harden in sin as vessels fitted for destruction (Rom. 9:19-23). God can do what He wills with fallen humanity. He can choose to have mercy or He can choose to justly allow them to continue in their own free choice to resist and reject the Holy Spirit, and all other revelations that God has graciously provided (Acts 7:51; Rom. 1:19-20; 2:14-15).

<sup>46</sup> **“Your names are written in heaven”** – The translation “are written” represents the Greek aorist tense of completed action. Many do not believe the members of the congregation in Jerusalem were actually saved until after the resurrection, but this affirms they were. Their names were written in “the Lamb’s book of life” (Rev. 13:8). The gospel has been preached since the Garden of Eden (Gen. 3:15; Acts 10:43) in its seed form and with progressive revelation from Genesis to Matthew it has been progressively expanded to include more details until its actual fulfillment in the death and resurrection of Christ. However, the essence has always been that God has provided salvation for sinners through faith in the promised seed. With added progressive revelation this essential gospel has been filled out in greater detail.

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21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.<sup>47</sup>

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

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<sup>47</sup> **“This do and thou shalt live”** – Jesus was simply answering the question, **“what shall I do to inherit eternal life?”** This man was not looking for a gift, or for grace, but for a **“to do”** list that he might obtain eternal life. Jesus never told him to believe in Him, since the man was looking for something he could do to obtain eternal life without Christ. He used the present tense, that is, “what shall I keep on doing.” The rich young ruler approached Christ from the very same perspective, thinking he was intrinsically “good,” thus equal to Christ or God, and able to do sufficient “good” to earn eternal life. Jesus directed them both to the law of God (v. 26a). Jesus bluntly told the young ruler that there is no fallen man who is good, rather that only God is good. However, in His response to this “certain lawyer,” Jesus asked him how he interpreted the law in regard to its demands (v. 26b). The lawyer’s answer demonstrated that the law demanded total commitment of the whole man to God and man 100% of the time, or sinless perfection. Hence, the law will not condemn the sinless, only sinners (v. 28). Christ led him to the Law in order to reveal that he is a sinner, thus lead him away from his own attempts to satisfy the law, and lead him to Christ for salvation. Christ denied that any Jew ever kept the law (Jn. 7:19).

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35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful [*anxious*] and troubled about many things:<sup>48</sup>

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

### *Chapter 11*

**A**nd it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

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<sup>48</sup> “**Thou art careful and troubled about many things**” – Martha got caught up in the mechanics of worship rather than in the spirit of worship. It is easy to get caught up with doing right rather than being right with God.



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11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?<sup>49</sup>

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.<sup>50</sup>

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.<sup>51</sup>

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<sup>49</sup> **“Give the Holy Spirit”** – He is not speaking about salvation. He is speaking to saved persons about trusting the Heavenly Father to give them the discerning wisdom and direction of the Holy Spirit (vv. 1-4; Rom. 8:26-27). The Greek text omits the definite article (the) before “Holy Spirit” which indicates Jesus is not speaking about the Person of the Holy Spirit but rather about the gifts or privileges produced by the Spirit.

<sup>50</sup> **“He that is not with me is against me”** – Previously he told His disciples not to forbid those who speak good of Him but do not follow. However, here is a context where this statement pertains to the outspoken enemies of Christ. Those who reject the gospel, and pervert His person are not friends but enemies (Gal. 1:8-9).

<sup>51</sup> **“Worse than the first”** – The context is talking about a person who reforms his own life, but has never been transformed by the Spirit of God in regeneration. He is talking to a religious crowd who hates him; that is, those who are followers of God by profession only, and live a religiously reformed life. Every plant not planted by God will be rooted up. Peter is writing about the same kind of crowd in 2 Pet. 2:20-22. You can wash up a hog or a dog, but that does not change their true hog and dog nature, and they will return to what they are by nature.

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27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.

30 For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.<sup>52</sup>

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe [ten percent] mint [mint herb] and rue [medicinal herb] and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

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<sup>52</sup> **“Repented at the preaching”** – The Greek text uses the preposition “eis” translated “at.” Outside Biblical literature we cannot find the use of “eis” to mean “because of” but inside Biblical literature, and by inspiration, the Greek “eis” can and does mean “because of” in certain passages that refer to remission of sins. The Ninevites did not repent “in order” for Jonah to preach, but they repented “because of,” or in response to, the preaching of Jonah. Likewise, in Acts 2:38, Peter calls on those hearing his preaching to be immersed “eis” (translated “for”) because of the remission of sins obtained by repentance.

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44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.<sup>53</sup>

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.<sup>54</sup>

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

### *Chapter 12*

**I**n the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

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

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<sup>53</sup> **“From the blood of Abel”** – Christ identifies Abel as the first martyred prophet. Peter says that all the prophets preached the gospel of Christ (Acts 10:43), and the writer of Hebrews claims that the gospel preached by Abel was manifested in the manner of sacrifice he chose to offer God (Heb. 11:4-5), or as John describes it, as “the lamb slain from the foundation of the world” (Jn. 1:29).

<sup>54</sup> **“Key of knowledge”** – The “keys” of the kingdom were given by Christ to the new house of God or “my congregation” (Mt. 18:17-18). One of these “keys” was the “key of knowledge,” making the congregation “the pillar and ground of the truth” (1 Tim. 3:15). Other “keys”, such as the commission to preach the gospel, was authority to proclaim the remission of sins for those who received it (Jn. 20:23). The ordained leaders in the temple had abused this key, shutting up the kingdom of God (Mt. 23:13). All the “keys of the kingdom” were administrative in nature and were characteristic of the administrative authority in relationship to the house of God, as an institution for public worship.

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3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.<sup>55</sup>

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.<sup>56</sup>

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

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

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

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

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<sup>55</sup> **“After that have no more that they can do”** – This is evidence that killing the body does not destroy the soul or cause it to cease to exist. In Matthew 10:28, Jesus explicitly denies that killing the body gets rid of the soul. The word **destroy** translates from the Greek term “apolummi,” which means simply to “loose away from” or to separate so that it is rendered useless. It does not mean to annihilate. For example, ripped wine bottles “are marred” (apolummi) (Mk. 2:22) but not annihilated, only rendered useless to serve in that capacity. The “lost” (apolummi) house of Israel is the subjects Christ sends His disciples to preach the gospel unto (Mt. 10:6). They are not annihilated, but rendered useless in that state for the glory of God, and so the gospel is sent to save them for God’s glory.

<sup>56</sup> **“It shall not be forgiven him”** – The immediate context is a great crowd (v. 1a) of Jews or the professing people of God, and the primary lesson is about hypocrisy (v. 1b) that will be revealed on judgment day (vv. 2-5). Mere profession to be a child of God does not make one such. Among the listeners are those who are not truly people of God, but are those who repudiate Christ and blaspheme the Holy Spirit’s confirmation that Jesus is the Christ, whom through the witness of miracles, signs, and wonders performed by His hands, designed to attest that He is indeed the promised Messiah (Acts 2:22). Judgment day will separate the true from the false people of God.

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18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.<sup>57</sup>

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

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<sup>57</sup> **“Little flock”** – Jesus is not addressing the crowd, but rather his traveling congregation (Acts 2:21-22) or the congregation He built in Jerusalem. The “keys of the kingdom” would be taken away from Israel and its house of God (Mt. 21:43) and given to his congregation (Mt. 18:17-18). His congregation as an institution would continue to be “little” in comparison to the professing kingdom of God, and in comparison to the elect of God.

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38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman [master] of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.<sup>58</sup>

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I if it be already kindled?

50 But I have a immersion to be immersed with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.<sup>59</sup>

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

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<sup>58</sup> **“He would have watched”** – He failed to watch. The word “watch” refers to the readiness of a soldier who is placed on guard.

<sup>59</sup> **“But rather division”** – Obedience to the teachings of Christ will cause a person problems first and foremost with those living closest. His priorities and principles will be different with his/her lost family members, and it will cause friction and division among them. The believer must make a choice to either please the Lord, or please his family. In comparison the believer must “hate” his family as well as his “own life” if he will persevere in obedience to Christ.

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56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

### *Chapter 13*

**T**here were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.<sup>60</sup>

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

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<sup>60</sup> **“Sinners above all the Galileans”** – It does not require a special sin to die. Not all deaths can be attributed to special sins. The consequences of sin and death are in general due to the fall of Adam. However, all who do not repent will perish forever due to their own sins.



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15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on t he sabbath loose his ox or his ass from the stall, and lead him away to watering?<sup>61</sup>

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

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<sup>61</sup>“**On the sabbath**” – Despite the unbiblical interpretations of the sabbath law by the traditions of the elders, they realized that there were works of necessity that were lawful to do upon the sabbath. Jesus correctly interpreted the sabbath command “thou shalt not do any work” to refer to those things regarding their “own” pleasure (Isa. 58:12) rather than to service to the Lord, the necessities of life, and merciful acts to their fellow man and animals.

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33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!<sup>62</sup>

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.<sup>63</sup>

### *Chapter 14*

**A**nd it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

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<sup>62</sup> **“How often would I...ye would not”** – Nothing keeps the worst of sinners (killest the prophets and stonest them) from coming to Christ and being saved but their own free choice to resist and reject him. Salvation can only be attributed to the free grace of God.

<sup>63</sup> **“Your house”** – Previously, Jesus claimed it as “my Father’s house” (Jn. 2) but now He regards it as their house. Christ had built a new house of God and was personally in it as the head of His congregation. However, on Pentecost the Shekinah glory would come upon his congregation as the new house of God and indwell it (1 Cor. 3:16). At the death of Christ, the veil would be ripped from top to bottom signifying the act of God leaving this house. The immersion into the shekinah glory on Pentecost was not an individual experience, but was an institutional experience as the “house of God.” It was repeated in Acts 10 in order to reveal to the Jewish membership in the house of God at Jerusalem that Gentiles had been accepted into his institutional house on equal membership standing (Acts 11:15-17).

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11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence [just consequences] be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense [just consequences] thee: for thou shalt be recompensed [just consequences] at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

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32 Or else, while the other is yet a great way off, he sendeth an ambassage [message], and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

### Chapter 15

**T**hen drew near unto him all the publicans and sinners for to hear him.  
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,<sup>64</sup>

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

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<sup>64</sup> **“He spake this parable”** – There are a series of three parables and all are designed to teach the same basic truth in response to the attitude expressed by the Pharisees in verses 1-2. The Pharisees perceived themselves as without any need of repentance, and Jesus portrayed them as such in all of these parables. However, the joy of heaven and angels were not for those that needed no repentance but for those that knew they were lost and were found. The elder son perfectly expresses the religious but lost condition of such people – **Lo, these many years do I serve thee, neither transgressed I at any time thy commandment** (v. 29). Jesus came not to save the righteous, but those who know and realize they are sinners.

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14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

### Chapter 16

**A**nd he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.<sup>65</sup>

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

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<sup>65</sup> **“Presseth into it”** – The lost Jews (v. 15) understood John’s announcement that the Kingdom of God is “at hand” to be the physical earthly kingdom. However, John was announcing the kingdom is at hand in the person and presence of its King. If you notice the language of the prophecy, he was sent to announce and prepare the way of “the Lord.” All prophets before John predicted the Messiah’s coming, but John was the last of the prophets and proclaimed the king “is” come. The kingdom had come in the Person and Presence of its King.

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18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:<sup>66</sup>

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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<sup>66</sup> **“A certain rich man”** – This is never said to be a parable. Parables never contain historical persons (“Abraham” “Moses” or the “prophets”) and never give individual names (“Lazarus”). The rich man is explicitly said to have died and his body buried (v. 22) and the same is said of Lazarus. God is a Spirit, and yet he represents himself in bodily terms to help us to understand that spirits are capable of mental and emotional functions. Likewise, physical attributes are ascribed to Abraham, the rich man, and Lazarus. The terms “Abraham’s bosom” was a colloquial phrase that conveyed the idea of going to heaven, because the common Jew claimed to be a child of Abraham, and would go to be with Abraham. There is a great gulf fixed between heaven and hell (Psa. 119). Hell is a place of “torments,” and heaven is a place of comfort and rest from our labors here on earth. Even if we granted this to be a parable, a parable is designed to convey a truth. What truth would this parable convey concerning life after death? It would convey that physical death is not the end of man’s conscious existence. It would convey that after death there are no second chances, and that in this life alone eternity is determined by taking heed to the word of God. It would convey that the souls of the saved are transported by angels to heaven.



## Chapter 17

**T**hen said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed,<sup>67</sup> ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.<sup>68</sup>

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

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<sup>67</sup> **“Increase our faith”** – It is not the size of your faith, but the size of the object of your faith (God). It is not the size of your faith, but the basis of your faith. If your faith is based upon the Word of God you can ask for anything in keeping with God’s revealed will (1 Jn. 5:16), and He will hear and grant it no matter how difficult the circumstances.

<sup>68</sup> **“Unprofitable servants”** – Our service is not of profitable value to earn salvation. Obedience is our responsibility rather than our option. Servants of sin are redeemed, not because they have anything to contribute to God, but because God sovereignly chooses to make them objects of His free grace in order to glorify Himself in them. Salvation is a gift and service is a privilege.

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- 18 There are not found that returned to give glory to God, save this stranger.
- 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.
- 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
- 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
- 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.
- 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
- 25 But first must he suffer many things, and be rejected of this generation.
- 26 And as it was in the days of Noah, so shall it be also in the days of the Son of man.
- 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
- 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
- 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- 30 Even thus shall it be in the day when the Son of man is revealed.
- 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
- 32 Remember Lot's wife.
- 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
- 35 Two women shall be grinding together; the one shall be taken, and the other left.
- 36 Two men shall be in the field; the one shall be taken, and the other left.
- 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

### *Chapter 18*

- A**nd he spake a parable unto them to this end, that men ought always to pray, and not to faint;
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man:

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3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

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

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

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?<sup>69</sup>

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes [ten percent] of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.<sup>70</sup>

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<sup>69</sup> **“Shall he find faith”** – This is a rhetorical question meant to demonstrate how great the apostasy shall be on earth when He comes. What apostate Christendom calls “revival” or a “great awakening” in the last days the Bible calls an apostasy from “the faith” (1 Tim. 4:1; 2 Thess. 2:3).

<sup>70</sup> **“There is none good but one, that is God”** – Jesus is not denying that he is God in the flesh. He is correcting the perception that his young ruler has of himself and of Christ. The term **good** translates from a Greek term that means “intrinsic goodness.”

The young ruler recognizes Christ as a **good** Master, but then esteems himself equally as **good** because he believes he is capable of doing sufficiently **good** to obtain eternal life. Jesus denies that any of Adam’s fallen race is intrinsically **good**. Only God is **intrinsically good**. Christ points him to the law as God’s standard of intrinsic

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20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

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goodness. The young man asserts that he has kept the law from his youth up, thus, again asserts that he is as good as God. However, Jesus denied that any Jew had kept the law (Jn. 7:19). James writes that if a person violates the law in only one point he has violated it in every point (James 2:10-11). Paul writes that there is none good (Rom. 3:10) but that all have sinned and come short of the glory of God (Rom. 3:23). Jesus defined violation of the law of adultery as merely a look of lust and the law of murder as merely unjust anger (Mt. 5:22, 28). The righteousness required by the Law is a righteousness that exceeds the best of religious men (Mt. 5:20), and equals the best of God (Mt. 5:48). Hence, **there is none good but one and that is God**. The two tablets of the Ten Commandments are summed up in loving God with all your being, and your neighbor as yourself. Hence, Jesus puts him to the practical test in order to show that he is a sinner. He tells him to go sell all that he has and give it to the poor and come follow him. Selling all and following Christ would demonstrate obedience to the first tablet, while giving it all to his fellow man would demonstrate obedience to the second tablet.

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37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

### *Chapter 19*

And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

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14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

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36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

### *Chapter 20*

**A**nd it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,  
2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?<sup>71</sup>

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<sup>71</sup> **“By what authority”** – They were the appointed and authorized spiritual leaders or custodians of the keys of the kingdom. They administered the ordinances of God, they qualified the ministry in the house of God, and they sat in the seat of Moses (23:2). Hence, they had the right to ask these questions. However, **the keys of the kingdom** would be taken from them (Mt. 21:43) and given to the New Testament congregation (Mt. 16:19 with 18:17-18) as the visible administrative expression in the kingdom of God. This transfer of the keys to the New Testament congregation was done in connection with the immersion John preached and administered. John’s ministry was to prepare a people made ready (Lk. 1:17) for Christ to build His congregation as the new “house of God” (1 Tim. 3:15) with a new ministry (1 Tim. 3:1-13), new ordinances, and a new commission (Mt. 28:19-20). Since God



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- 3 And he answered and said unto them, I will also ask you one thing; and answer me:
- 4 The immersion of John, was it from heaven, or of men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
- 7 And they answered, that they could not tell whence it was.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.
- 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
- 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 12 And again he sent a third: and they wounded him also, and cast him out.
- 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
- 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
- 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
- 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.
- 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

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authorized the immersion of John (Jn. 1:33; Lk. 7:29-30), immersion in water is the visible sign of authority behind the ministry of John. Jesus had submitted to that immersion and continued the same ministry as John (Jn. 4:1-2; Lk. 7:29-30), and therefore operated under the same authority as John. Hence, Jesus simply asked, “**the immersion of John, was it from heaven, or of men?**” Immersion is the visible representation of an authorized ministry.

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22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.<sup>72</sup>

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

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<sup>72</sup> **“I am the God of Abraham”** – The Sadducees denied the existence of the soul after physical death, as well as the existence of angels, and of a resurrection (Acts 23:8). In contrast, the Pharisees believed in the conscious existence of the soul after death, and the resurrection and eternal conscious punishment of the wicked in hell. Josephus confirms this in his history written in A.D. 70. Both Paul and Jesus sided with the Pharisees against the Sadducees (v. 34; Acts 23:6). Although the bodies of the patriarchs were in the grave, Jesus quotes the present tense **“I am the God of Abraham...”** rather than “I was” the God of Abraham. In addition, Christ denies that He is the God of the dead (bodies of Abraham, Isaac, and Jacob in the grave), but rather the God of the living – demanding their souls were still existing.

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42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

### *Chapter 21*

**A**nd he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

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16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.<sup>73</sup>

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.<sup>74</sup>

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

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<sup>73</sup> “**Until the times of the Gentiles be fulfilled**” – Luke is writing to a Gentile (Lk. 1:1). This period begins in verse 20 or A.D. 69-70 when Titus surrounded Jerusalem. From that point, Israel is scattered among all nations (v. 24), and remained scattered until 1948. Jerusalem stays under Gentile dominance until the times of the Gentiles be fulfilled – which ends with the antichrist’s world empire or the last beast in Daniel 7. Today, Jerusalem is still not back under Israel, and the Islamic temple still stands on the temple mount.

<sup>74</sup> “**Lift you head up**” – The very things that will cause fear in the lost (vv.25-26) will bring joy to the saved.

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36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

### *Chapter 22*

**N**ow the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman [**Master**] of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

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20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip [pouch], and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip [pouch]: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

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- 43 And there appeared an angel unto him from heaven, strengthening him.
- 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
- 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
- 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
- 47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.
- 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
- 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
- 50 And one of them smote the servant of the high priest, and cut off his right ear.
- 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
- 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?
- 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
- 54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
- 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
- 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
- 57 And he denied him, saying, Woman, I know him not.
- 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
- 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.
- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
- 62 And Peter went out, and wept bitterly.
- 63 And the men that held Jesus mocked him, and smote him.
- 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
- 65 And many other things blasphemously spake they against him.



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66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

### *Chapter 23*

**A**nd the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

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- 17 (For of necessity he must release one unto them at the feast.)
- 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:
- 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)
- 20 Pilate therefore, willing to release Jesus, spake again to them.
- 21 But they cried, saying, Crucify him, crucify him.
- 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
- 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.
- 24 And Pilate gave sentence that it should be as they required.
- 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.
- 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
- 27 And there followed him a great company of people, and of women, which also bewailed and lamented him.
- 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
- 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
- 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
- 31 For if they do these things in a green tree, what shall be done in the dry?
- 32 And there were also two other, malefactors, led with him to be put to death.
- 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left [Isa. 53:12].
- 34 Then said Jesus, Father, forgive them; for they know not what they do [Isa. 53:12]. And they parted his raiment, and cast lots [Psa. 22:18].
- 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
- 36 And the soldiers also mocked him, coming to him, and offering him vinegar,
- 37 And saying, If thou be the king of the Jews, save thyself.
- 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

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40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour [12 noon], and there was a darkness over all the earth until the ninth hour [3 pm].

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit [Psa. 31:5]: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid [Isa. 53:9].

54 And that day was the preparation, and the sabbath drew on [see note on John 19:31].

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

### Chapter 24

**N**ow upon the first day of the week, very early in the morning,<sup>75</sup> they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

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

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

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

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

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

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<sup>75</sup> **“Very early in the morning”** – They did not come late Saturday afternoon or sundown, as supposed by the Seventh Day advocates. They came at day break (Gr. orthros “very early in the morning”) early **upon the first day of the week**. This is when they found the stone rolled away rather than Saturday afternoon (v. 2). The resurrection occurred upon the third day (v.7) and the first day of the week is that same day (vv. 13, 21). In addition, the resurrection occurred between 3am to 6 am or “proii” which designated the fourth watch of the night (see comment on Mk. 13:35; 16:9).

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

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.<sup>76</sup>

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.<sup>77</sup>

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

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<sup>76</sup> **“Today is the third day”** – This day is identified in verse 1 as the “first day of the week” - Sunday

<sup>77</sup> **“Believe all the prophets”** – Peter makes it clear that “all the prophets” gave witness that whosoever believed in His name (Christ) would receive remission of sins (Acts 10:43). Jesus began **at Moses and all the prophets** and expounded the gospel as found in the Old Testament scriptures.

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39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:<sup>78</sup>

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.<sup>79</sup>

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

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<sup>78</sup> **“Thus it is written”** – Jesus plainly states that the death and resurrection of Christ was written by the prophets (see Psalm 16).

<sup>79</sup> **“Repentance and remission of sins.....unto all nations”** – Some have wrongly imagined that since the term “repentance” cannot be found in the gospel of John that the post-John the Baptist gospel does not include repentance. John preached the gospel of the kingdom and the baptism “of repentance.” Paul in Acts 28 is still preaching the gospel of “the kingdom” to Gentiles (Acts 28:30). The same gospel that John the Baptist preached (Jn. 3:36) is the same gospel preached by Christ (Jn. 3:16-20) and the same gospel commissioned to His congregation to preach “unto all nations.” Where there is no repentance there is no faith in Christ. Repentance is not penance or a work, but is granted by God (Acts 11:17) and is an attitude of the heart that turns from sin before believing in Christ.

## Introduction to the Gospel of John

**Theme:** The purpose for writing this gospel is stated clearly in John 20:30-31:

*30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

*31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

The gospel of John is the only gospel written to demonstrate that Jesus is more than just a man but the Second Person of the Godhead manifest in the flesh and John begins with this direct assertion (Jn. 1:1-18).

Also, the book of John is the only Gospel that divides the ministry of Christ into three and possibly four Passovers (Jn. 2:13; 5:1; 6:4; 11:55). Some reject John 5:1 as a reference to the Passover. However, if the ministry of Christ lasted three and half years there would be four Passovers.

Also, the gospel of John is the only Gospel account that gives a detailed record of the Lord's teachings in the upper room discourse (Jn. 13-17).

**Date:** There are early witnesses that lived contemporaneously with John (Iraeneus quotes Polycarp - Against Heresies, I, xxvi, 1;) who declare that John wrote this gospel for the express purpose to refute the Gnostic heresy perpetuated by the heretic Cerinthus who lived at the time of John. Cerinthus taught that Jesus was a mere man and nothing more. It seems that John wrote this after the synoptic gospels had been written. This explains why so much found in the synoptic is not repeated in John's gospel and why so much of what is found in John's gospel is not found in the synoptic gospels. However, the present tense verb "is" in John 5:2 infers that the gospel was written before AD 70 because the "five porches" were destroyed in AD. 70.

**Writer:** The writer refers to himself through the gospel as "the one whom Jesus loved" (Jn. 13:23; 20:2; 21:7; 20:24). He is John the brother of James and son of Zebedee whose mother was Salome (Mt. 4:21). He was a fisherman by trade (Mk. 1:20) and in partnership with Peter (Lk. 5:10).

**Audience:** It seems that John wrote primarily for Gentile readers as he explains the meaning of Aramaic terms which would be unnecessary for Jewish readers. Also, his emphasis upon the use of the term "world" as inclusive of all mankind without distinction of race, class or gender (such as the Samaritan woman [Jn. 4], and the Gentiles [Jn. 12:19-20]) may indicate he is writing to Gentiles.

### Outline:

**A. Introduction – Declared to be God in the Flesh – Ch. 1:1-18**

**B. His Witnesses Prepared – Ch. 1:19-51**

**C. His Signs Bear Witness – Chs. 2:1-12:50**

**D. His Spirit Will Bear Witness – Ch. 13:1-17**

**E. His Sufferings and Glory Bear Witness – Chs. 18:1-20:31**



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## *The Gospel According to John*

### **Chapter 1**

**I**n the beginning was the Word, and the Word was with God, and the Word was God.<sup>1</sup>

2 The same was in the beginning with God.<sup>2</sup>

3 All things were made by him; and without him was not any thing made that was made.<sup>3</sup>

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.<sup>4</sup>

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.<sup>5</sup>

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<sup>1</sup> **“The Word”** – John declares three preexistent relationships of the Word. (1) In relationship to all things which have a “beginning”, he preexisted such things – “In the beginning **was** the Word.” Whatever is created has a “beginning.” (2) In relationship with God, He coexisted equally – “the Word was **with** God.” The Greek preposition **pros** translated **with** has the idea of face to face existence demanding both distinction and equality. (3) In relationship to the nature of God, He was God – “the Word was God.” He was not “a” god but “the God” (Mt. 1:23 literal “the God with us”). The missing article here before “God” in the Greek is grammatically necessary to distinguish the subject (“the Word”) from the predicate (“God”). The first declares His eternal existence and denies evolution. The second phrase declares equal but distinction of Persons in the Godhead and denies Sabellianism. The third phrase declares His absolute deity and denies Arianism.

<sup>2</sup> **“Beginning with God”** – Introduces the work of creation in verse 3. All created things can be measured by time and have a “beginning.” However, the word “was” with God in the beginning of created things. The imperfect verb “was” demands He preexisted the “beginning” of all things that came into existence.

<sup>3</sup> **“Not anything made that was made”** – This is a flat denial that the Word was created but rather He is the Creator of everything that was made and has a beginning. The Greek term “egeneto” is used for anything which has a beginning or that came into existence. In Contrast to “the Word” which existed before any “beginning” or anything that came into existence (egeneto) the Word “became” (“egeneto”) flesh – Jn. 1:14. The Word took upon himself the human nature which had a beginning (egeneto “became” flesh – v. 14) with the incarnation.

<sup>4</sup> **“Lighteth every man”** – Every man comes into this world with the light of conscience (Rom. 2:14-15), and God gives the light of understanding of His eternal power and Godhead as revealed in nature (Rom. 1:19-20).

<sup>5</sup> **“Power to become”** – Greek “exousia” or “authority.” Verse 12 deals with adoption as sons and not the new birth. Verse 13 deals with the new birth. The human will plays a role in gospel conversion and the consequences are legal justification and adoption. However, the human will plays no part in the new birth (v. 13). There is no chronological

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13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why immersest thou then, if thou be not that Christ, nor Elijah, neither that prophet?

26 John answered them, saying, I immerse with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.<sup>6</sup>

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order between regeneration and conversion (1 Jn. 5:1) but there is a logical order between quickening and repentance and faith in the gospel. The New birth is a change of heart wrought in a person by God. God changing the heart from love of darkness to hate of darkness is expressed in experience by repentance of sin, while God changing the heart from its hatred of light to love of light is expressed in experience by coming to the light – faith. The new birth produces willingness to receive Christ.

<sup>6</sup> **“The sin of the world”** – Sin singular, not sins plural. Refers to the legal consequences (not the natural inherited consequences) of the Adamic sin. No human being goes to hell because of the sin of Adam. They are judged “according to their” own works. Dying infants and those who are born and die who are incapable of personal ability to discern good from evil are part of God’s elect. They were condemned by representation without personal choice

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30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.<sup>7</sup>

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to immerse with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which immerseth with the Holy Ghost.<sup>8</sup>

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!<sup>9</sup>

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.<sup>10</sup>

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

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and they are redeemed by representation without personal choice. Where sin abounded, grace abounded more (Rom. 5:20).

<sup>7</sup> **“Made manifest to Israel”** – Biblical immersion manifests the gospel and thus manifests Christ as the sacrificial Lamb of God (vv. 29,36).

<sup>8</sup> **“Sent”** – John claimed that God had authorized his ministry.

<sup>9</sup> **“Behold the Lamb of God”** – John understood and presented Christ as the sacrificial Lamb that had been sacrificed upon the altar since the beginning (Gen. 3:15, 21; 4:4).

<sup>10</sup> **“A stone”** – Jesus gave Simon this name and God never gives a name unless it is intended to either characterize something about his person or a promise made by God. Matthew 16:17-18 is the only place in scripture that gives purpose for naming him “Cephas” or “Peter.” See note on Matthew 16:18

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45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.<sup>11</sup>

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

### *Chapter 2*

**A**nd the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

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<sup>11</sup> **“Thou art the Son of God”** – John the Immersionist professed this from the beginning and in the presence of all his disciples (Jn. 1:34), and all the apostles believed this long before Peter proclaimed this in Matthew 16:16. Peter simply answered in behalf of all the rest.

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12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.<sup>12</sup>

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

### *Chapter 3*

**T**here was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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<sup>12</sup> “**He spake...of his body**” – His physical body is the subject, as the very next verse (v. 22) continues to apply it to the resurrection. Hence, the Jehovah's Witnesses are incorrect when they deny this refers to his physical body. The gates of Hades shall never prevail against the institutional body of Christ (Mt. 16:18).

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5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.<sup>13</sup>

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth [**chooses**], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?<sup>14</sup>

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.<sup>15</sup>

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world,<sup>16</sup> that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.<sup>17</sup>

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<sup>13</sup> **“Born of water”** – The new birth was an Old Testament reality (v. 10) called circumcision of the heart (Deut. 30:6; Lev. 26:41; Rom. 2:28-29). Outward circumcision symbolizes it but did not obtain it (Rom. 4:11). New Testament immersion is a corresponding outward symbol. Here water has reference either to the Old Testament water of purification, which symbolized the Holy Spirit cleansing the heart by the Word (Jn. 4:10,14; 15:3; Eph. 5:26), or to the sac of water in physical birth. Nicodemus thought he was referring to physical birth (v. 4), but Jesus responds there is a birth from “above” (Gr. *anothen* – above or again) in addition to the birth of the flesh out of a sac of water (v. 6). If the former, then the conjunction “*kai*” translated “and” should be understood as “born of water **EVEN** the Spirit” but if the latter it should be understood as “born of water [flesh] **IN ADDITION TO** born of the Spirit”.

<sup>14</sup> **“Knowest not these things?”** – If immersion in water was intended by Christ in verse 5 then Christ could not possibly chide Nicodemus for failing to understand this, as the immersion of John was new. However, if new birth by the Spirit of God was intended by Christ then Nicodemus ought to have known this as a “teacher” of the Old Testament, because circumcision of the heart and giving a new heart was taught consistently in the Old Testament from Deuteronomy to Ezekiel.

<sup>15</sup> **“Is in heaven”** – Jesus is claiming omnipresence. He is claiming to be in heaven, in addition to his presence on earth. Only God could claim this.

<sup>16</sup> **“The world”** – Jesus is speaking to a Jewish teacher or doctor of the law who believed that salvation was only for Jews (Jn. 4:22). The term “world” (Gr. *kosmos*) was understood by the Jews to include all mankind without distinction of race, class, or gender; or all mankind without distinction of race, class, or gender outside of Judaism. That is, all mankind without distinction, rather than all mankind without exception. Jesus was saying that salvation was for the human race, not just for the Jewish race.

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17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.<sup>18</sup>

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.<sup>19</sup>

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and immersed.

23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were immersed.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same immerseth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.<sup>20</sup>

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.<sup>21</sup>

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<sup>17</sup> **“That whosoever believeth on him”** – This is the same Old Testament Gospel (Acts 10:43) preached unto them as well as unto us (Heb. 4:2). This is “the gospel of the kingdom” that Jesus preached, as well as the gospel of the kingdom John the Immersionist preached (Jn. 1:29; 3:36).

<sup>18</sup> **“Condemned already”** – It is not the failure to believe in Christ that condemns a person. They are already condemned by their sins before they even hear the gospel. However, rejecting the gospel aggravates their condemnation. Jesus clearly teaches the complete inability of human nature to respond to the light in verse 20. He clearly attributes ability to come to the light to the power of God in verse 21 (see Jn. 6:44).

<sup>19</sup> **“May be made manifest”** – Any sinner who actually comes to the light is proof of God's power being **wrought in them**. Coming to Christ is the consequence of being given to Christ by the Father (Jn. 6:37-39; 44).

<sup>20</sup> **“Can receive nothing”** – John clearly teaches the complete depravity and inability of the human nature. In John 1:12, as many as “received him” he gave authority to become the adopted sons of God but no man can receive him unless it is given him (Jn. 6:65).

<sup>21</sup> **“He that hath the Bride”** – The New Testament congregation that Jesus built and pastored in Jerusalem is the institutional “bride” of Christ. John uses the present tense “hath” showing the present reality of both the Bridegroom and the Bride as he does in Revelation 22:17. John had been sent specifically to “prepare” a people made ready for



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30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.<sup>22</sup>

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.<sup>23</sup>

### Chapter 4

**W**hen therefore the Lord knew how the Pharisees had heard that Jesus made and immersed more disciples than John,<sup>24</sup>  
2 (Though Jesus himself immersed not, but his disciples,)

3 He left Judaea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

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the Lord to take and form into the New Testament congregation. The term "prepared" in Luke 1:17 represents a Greek term that was used to prepare the bride for the bridegroom.

<sup>22</sup> **"Is above all"** – The Immersionist believed in the Tri-unity of the Godhead and recognized Christ as the preincarnate Word, second Person in the Godhead, or the Son of God. He immersed all "in the name" (authority) of the Triune God. He recognized the Father had "sent" him (Jn. 1:33) and that the Holy Spirit had empowered him, and that immersion was in reference to faith in the Son of God (Jn. 1:29, 30; Acts 19:5). He recognized the eternal loving relationship between the Father and the Son (v. 35).

<sup>23</sup> **"He that believeth on the Son hath everlasting life"** – John the Immersionist preached the same gospel of the kingdom Jesus did (Jn. 3:15-16) and that Paul did (Acts 28:31). John preached the gospel of everlasting life, and that it was in possession ("hath") at the point of faith in the gospel. Thus, both Christ and John taught a completed justification by faith in the gospel rather than a progressive justification by works.

<sup>24</sup> **"Immersed more disciples than John"** – Jesus did not originate a new gospel or immersion but followed in the steps of John. Jesus was not in competition with John but joined in the same ministry ordained by heaven (Lk. 7:29-30). The immersions were attributed to Jesus because the disciples administered them under his direction (v. 2). Likewise, Jesus said he would go away and "another comforter" would replace him, and the administration of immersion in water by the ministers of Christ would be attributed to the Holy Spirit (1 Cor. 1:12-13 with 3:4-9 with 1 Cor. 12:13) as it was attributed to Jesus.

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8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.<sup>25</sup>

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.<sup>26</sup>

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.<sup>27</sup>

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<sup>25</sup> **“Living water”** – This was not water immersion or by water immersion. He is speaking of the metaphorical water of eternal life as a free gift – **wouldest asked...he would have given thee**. This is an internal not an external action (v. 14).

<sup>26</sup> **“In Jerusalem”** – The previous house of God was singular in number, geographically fixed and restricted as to who could serve in it (Jews, and only Levitical Jews, and only Levitical males). The new house of God – the congregation – was singular in kind but plural in number and thus could be located anywhere. Its service was not restricted to any particular ethnic people, gender, or social class. In the new house of God that "middle wall of partition" was taken down (Eph. 2:14) and both Jew and Gentile, male and female, bond and free were made into one ecclesiastical body for worship (Eph. 2:20-22). It is in this sense (inclusive of all races, genders and classes) that the early Christians called it the "universal" congregation as directly opposed to the restricted ethnic "house of God" within Judaism.

<sup>27</sup> **“Ye worship ye know not”** – Sincerity, tradition, emotionalism, and ignorance only produce vain worship.

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- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
- 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.<sup>28</sup>
- 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.
- 26 Jesus saith unto her, I that speak unto thee am he.
- 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
- 28 The woman then left her waterpot, and went her way into the city, and saith to the men,
- 29 Come, see a man, which told me all things that ever I did: is not this the Christ?
- 30 Then they went out of the city, and came unto him.
- 31 In the mean while his disciples prayed him, saying, Master, eat.
- 32 But he said unto them, I have meat to eat that ye know not of.
- 33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
- 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- 37 And herein is that saying true, One soweth, and another reapeth.
- 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
- 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
- 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
- 41 And many more believed because of his own word;
- 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.<sup>29</sup>

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<sup>28</sup> **“God is a Spirit”** – Jesus is describing the essential nature of God. He is “spirit” in regard to his essence of being. The essential nature of true worship is spiritual rather than material. Worship is impossible apart from new birth of the human spirit, as man is spiritually dead (separated) from God – Eph. 2:1. In addition, worship must be in conformance with God’s Word of truth. Sincerity, tradition, emotionalism, activity, and pragmatism are no substitute for truth. Conformity to the truth of God’s word is as essential to true worship as a state of mind under the regenerated inward spiritual man. The Samaritans had their own version of part of the Scriptures, their own place of public worship, and their own ideas about salvation, as well as their own priesthood and ordinances. The greater part of Christendom today is no different than Samaritan worship.

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- 43 Now after two days he departed thence, and went into Galilee.
- 44 For Jesus himself testified, that a prophet hath no honour in his own country.
- 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
- 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
- 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
- 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
- 49 The nobleman saith unto him, Sir, come down ere my child die.
- 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.
- 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
- 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

### Chapter 5

- A**fter this there was a feast of the Jews; and Jesus went up to Jerusalem.
- 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
- 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
- 5 And a certain man was there, which had an infirmity thirty and eight years.
- 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

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<sup>29</sup> **“Of the world”** – The Samaritan woman rightly portrayed the Jewish view of non-Jews in verse 9, and especially women. She used the term “world” to confirm the Samaritan belief that salvation was not restricted to the Jewish race, but for the human race. The Jews understood and used the term “world” in connection with the Messiah and salvation, to deny salvation for all ethnic cultures outside of Judaism. Hence, the term “world” was understood to refer to all humanity without distinction rather than all without exception. It was a term of reproach in the Jewish mouth in reaction to all outside of Judaism.

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7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.<sup>30</sup>

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.<sup>31</sup>

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son.<sup>32</sup>

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.<sup>33</sup>

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<sup>30</sup> **“My Father worketh”** – The fourth commandment did not condemn all manner of works without exception. However, the traditions of the elders interpreted it to condemn all manner of works. God’s Sabbath law condemned only those works that were self-centered – “thine own” words, ways, and works (Isa. 58:13).

<sup>31</sup> **“What things so ever the Father doeth”** – Here is a claim to omnipotence or equality, with the Father in ability to do whatever the Father can do. No creature could make this claim.

<sup>32</sup> **“All Judgment”** – Here is a claim to omniscience equal to the Father, as that is precisely what is required to be able to judge all men with equity.

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24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,<sup>34</sup> hath everlasting life, and shall not come into condemnation; but is passed from death unto life.<sup>35</sup>

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.<sup>36</sup>

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.<sup>37</sup>

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

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<sup>33</sup> **“Even as they honour the Father”** – Here is the claim to equal glory, worship, and praise with the Father. No creature could make this claim.

<sup>34</sup> **“Believeth on Him that sent me”** – Faith in God, the God of the Bible, is inseparable from real salvation (Jn. 17:3). To believe in Jesus is to believe also in the true God, Who is inclusive of the Father, and the Son, and the Holy Spirit. This is included when Jesus demanded previously in verse 23 the same honour given to the Father. The progressive action of believing (present tense) stems from the perfect tense completed action (Rom. 5:2) of our position in Christ, by grace, as faith is of grace (Rom. 4:16; Eph. 2:10) and is sustained by God (Heb. 12:2; Philip. 1:6, 29; 2:13).

<sup>35</sup> **“Hath everlasting life”** – Jesus provides a three-fold cord of eternal security. (1) The present tense of possession “hath” everlasting life. (2) The past tense of a completed state that stands completed – **passed from death unto life**. He uses the perfect tense. (3) The future tense of denial of possible condemnation – **shall not come into condemnation**.

<sup>36</sup> **“Shall hear”** – The reference is to the spiritually dead who are the elect of God. The effectual call grants them hearing ears and seeing eyes (Deut. 29:4; Ezek. 36:26). Verses 27-29 refer to the future resurrection of all the dead after the judgment. There is the resurrection of the just first, followed by the resurrection of the lost (Dan. 12:2; Rev. 20:4-7). The spiritual elect dead are effectually called out of death to spiritual life as the physically dead are called out of the tomb to physical life.

<sup>37</sup> **“Bear witness”** – The Law of Moses required the witness of two or three. Here is absolute proof that Jesus was not the entire Godhead as contended by the “Jesus only” movement. He lists the Father (vv. 32, 36-37) as a separate witness in addition to himself and claims that if they only had his witness it should not be accepted (v. 31). The “Jesus only” position is that Jesus alone is God and that the Father and The Spirit are not actual personages co-existing distinct from Jesus. Jesus refutes that idea here completely.

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36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.<sup>38</sup>

40 And ye will not come to me, that ye might have life.<sup>39</sup>

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?<sup>40</sup>

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<sup>38</sup> **“Testify of me”** – Jesus confirms what John said in Revelation 19:11 that Jesus is the spirit of prophecy. In regard to “salvation”, the scriptures give witness that salvation is found by faith in Christ (Jn. 5:46; Lk. 24:25-27, 44-47; Acts 10:43; 26:22-23).

<sup>39</sup> **“Will not”** – The reason that the natural man cannot come to Christ is because they “will not” come to Christ, and the reason they “will not” come to Christ is because their heart loves darkness and hates light (Jn. 3:19-20). It is “with the heart man believeth unto righteousness” (Rom. 10:10), and so the will is the expression of the heart. Indeed, the two Greek terms translated “will” in the KJV demonstrate the will simply expresses what man thinks (boulomai) or what man feels (thelema). The human will has no freedom to express something contrary to the heart of man any more than God has freedom to express anything contrary to His own heart.

<sup>40</sup> **“If ye believe not his writings”** – The Jews professed to hold the highest regard for Moses and His writings. The point Christ is making is that they must reject Moses if they reject Christ, because Moses wrote of Christ. Paul makes this clear in Hebrews 4:2 where he speaks of children of Israel under the leadership and teaching of Moses in the wilderness journey (Heb. 3:15-19), where Moses preached unto them the very same gospel of Christ that Paul preached to the Jews (Acts 10:43; 26:22-23; Lk. 24:25-27, 44-46). Conversely, Christ is confirming the writings of Moses as the Word of God. For example, Christ believed that the Mosaic account of creation was a literal historical seven days, spanning twenty-four hours each. If the seven days was figurative of periods of billions of years then the creation of man could not have been “at the beginning of creation” (Mk. 10:6; Mt. 19:4).



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## Chapter 6

- A**fter these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 3 And Jesus went up into a mountain, and there he sat with his disciples.
- 4 And the passover, a feast of the Jews, was nigh.
- 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6 And this he said to prove him: for he himself knew what he would do.
- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
- 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
- 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
- 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
- 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
- 16 And when even was now come, his disciples went down unto the sea,
- 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
- 18 And the sea arose by reason of a great wind that blew.
- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
- 20 But he saith unto them, It is I; be not afraid.
- 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

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22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.<sup>41</sup>

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.<sup>42</sup>

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.<sup>43</sup>

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?<sup>44</sup>

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.<sup>45</sup>

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<sup>41</sup> **“Ye did eat”** – At this verse begins the passage (vv. 26-71) that deals with how and what it means for people to come to Christ by faith. These people came to Christ in order to fill their bellies to sustain physical life rather than coming to Christ by faith for eternal life. As a master teacher, he takes the present issue, of coming to Him, to eat and drink physical food, to illustrate that coming to Christ in faith is like partaking of Christ into your mind, and into your heart, as food is partaken into the belly for physical life.

<sup>42</sup> **“Give unto you”** – For physical food they must “labour” but eternal life is a gift of God, not of works. Hence, when they ask in the very next verse what **work** can they do to obtain eternal life, Jesus tells them that eternal life is not their work or of their works but it is **the work of God**.

<sup>43</sup> **“This is the work of God”** – Believing in Christ does not originate from fallen man but is a gift of God’s grace (Rom. 4:16; Philip. 1:29; Eph. 2:8; Heb. 12:2). The remaining part of this chapter is devoted to prove that only those the Father gives to the Son come to him by faith (vv. 36-39). None can come to the Father but those drawn by the Father (vv. 44-45). Those who were unbelievers among his disciples, some of which departed from him, did so, because saving faith was not “given unto” them (vv. 64-65).

<sup>44</sup> **“What sign...that we may see and believe?”** – When Christ told them it was a gift (v. 27), but they asked what “work” they could do (v. 28). When Christ told them that believing in him was God’s work and not theirs (v. 29), they demanded they were capable of believing in him if given a sign (v. 30). Hence, they believed that lost man has the inherit ability to savingly believe in Christ. Many believe the same thing today.

<sup>45</sup> **“He gave them bread”** – The manna that Moses gave to Israel in the wilderness is the bread referred to metaphorically by Christ from this point forward. He is not speaking of the unleavened bread used in the Passover or the Lord’s Supper. This chapter has nothing to do with eating the bread and wine in the Lord’s Supper.

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32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.<sup>46</sup>

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.<sup>47</sup>

36 But I said unto you, That ye also have seen me, and believe not.<sup>48</sup>

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.<sup>49</sup>

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.<sup>50</sup>

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.<sup>51</sup>

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<sup>46</sup> **“My Father giveth you the true bread from heaven”** – Jesus makes the transition from the literal manna given by Moses to the metaphorical bread of His body. Jesus is referring to his own body as metaphorical bread, or that which represents bread, rather than literal bread, and then moves to metaphorical eating and drinking that represents partaking of him by faith.

<sup>47</sup> **“He that cometh....he that believeth”** – Right at the outset Jesus defines coming and believing in Christ as satisfying spiritual hunger and thirst. Right from the outset Jesus lays the transition from literal to metaphorical before the ears of his listeners. The literal bread from heaven was manna, but the metaphorical bread from heaven was Christ. Eating and drinking literal food satisfied both literal hunger and thirst and sustained literal physical life, but eating and drinking Christ was a metaphor for coming to Christ in faith that satisfied spiritual needs and sustained spiritual eternal life.

<sup>48</sup> **“Seen me, and believe not”** – They claimed to be able to believe when Christ said that was the work of God. They claimed to be able to believe if Christ just gave them a sign to see. Jesus now explains why they don't believe in Him. Jesus now proves that coming to him by faith is the work of God, as they have already seen him and yet remain in unbelief.

<sup>49</sup> **“All...giveth me shall come to me...him that cometh...no wise cast out”** – 100% of all those given to the Son by the Father shall come to the Son. Then Jesus shifts from the whole number “all”, to the individual “him” within that “all”, and denies any possibility that (“in no wise”) he shall lose a single individual that came to him. If anyone that comes to Christ in faith can be lost, Jesus lied. There are no conditions provided here, no exceptions to the rule considered here. Verse 40 is not a condition but a declaration.

<sup>50</sup> **“I came...to do the will of Him”** – Verse 37 speaks about the intent of Christ (not the believer) to do the will of the Father, and Christ never came short of that intent during his life. He did not potentially accomplish the will of God but he effectively accomplished the will of God. Verse 38 specifically defines the aspect of God's will that Christ shall accomplish. He will not allow even one that was given to him by the Father to perish.

<sup>51</sup> **“But should raise it up at the last day”** – This phrase is found four times in this chapter (vv. 39-40, 44, 54). However, it is first introduced with this text. It is an emphatic declaration in regard to the words “that of all which he hath given me I should lose nothing”. The pronoun “it” translated “him” in verses 40, 44, and 54 refers to each individual within the scope “of all” the Father gave him. Christ claims “nothing” shall be lost “of all” those given, and then emphatically applies it personally to each one “of all” that were given. This statement is a promise that those given will come to him, and every single one of them will be preserved and raised as saved persons as this is the “will of Him that sent me.” This is also stated later in John 17:2.

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40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.<sup>52</sup>

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?<sup>53</sup>

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father<sup>54</sup> which hath sent me draw him:<sup>55</sup> and I will raise him up at the last day.<sup>56</sup>

45 It is written in the prophets,<sup>57</sup> And they shall be all taught of God.<sup>58</sup> Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

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<sup>52</sup> **“Seeth the Son and believeth”** – This is a declaration of the previous argument in verses 36-39. In verse 36, Jesus admitted that they saw him but they did not believe in him. Why? Because coming to Christ in faith is the work of God (vv. 37-39). God’s work is effectual in all that He gives to the Son (v. 39), and therefore God’s work is manifested ultimately by believing in him (v. 40). He repeats the promise that ended verse 39 demonstrating that he is still talking about all those which had been given to Him by the Father - **and I will raise him up at the last day**. These are the ones who see and believe in Christ and these are the only ones that will be raised up to eternal life in the last day.

<sup>53</sup> **“Murmured at him”** – Further demonstration they had not been given to the Son by the Father, because they still murmured in unbelief rather than coming to him by faith.

<sup>54</sup> **“No man can come”** – The Greek term translated “can” is **dunatai** and refers to ability or power. No human being has the ability to come to Christ in saving faith. It must be given them by the Father.

<sup>55</sup> **“Except the Father draw him”** – The Greek term, translated “draw”, is used consistently in the New Testament to refer to power from another source operating in or upon them. Sometimes the external source of power is insufficient due to the intrinsic weakness found in the source of power, as in the fishermen who were too weak to draw in the net full of fish. However, God is the source of power here, and he has no intrinsic weakness. This same term is used in John 12:32, where the context is in reference to Gentiles who come to Christ. The Greek text does not contain the word “men” in verse 32 but rather it is the anarthrous construct of the Greek term “pas” rendered “all.” The anarthrous construct means “all” kinds or all without distinction rather than all without exception. See note on that passage.

<sup>56</sup> **“I will raise him up at the last day”** – In verses 39-40 this same phrase ends each verse and is designed to guarantee that “of all” that are given to Christ (v. 29), actually come to Christ in faith (v. 40), and will be raised to eternal life. Here the pronoun “him” has for its nearest and its only antecedent the preceding “him” that God drew. **Draw him, and I will raise him...** Therefore, every single “him” that is drawn by the Father will be the same “him” that is raised to eternal life. This is merely a repeat of verse 39 where every single person “of all” given to the Son by the Father shall be raised to eternal life. This means that all of whom the Father gives, He draws, and all He draws are given eternal life, and are ultimately never lost, but are saved, and the resurrection will confirm it.

<sup>57</sup> **“It is written in the prophets”** – He is confirming what he said in verse 44 by scriptural references in verse 45. The plural “prophets” demonstrate that more than one prophet, and thus more than one reference, is in his mind. Both Isaiah 54:13 and Jeremiah 31:34 are the prophetic references Jesus refers to. These verses refer to all the people of the New Covenant.

<sup>58</sup> **“Shall be all taught of God”** – All of the covenant people shall be taught of God and **every man that hath heard and learned...cometh unto me**. Again Christ shifts from “all” to the individual within that all, “every man.”

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46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.<sup>59</sup>

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.<sup>60</sup>

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?<sup>61</sup>

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Who are those whom the Father draws? They are all the covenant people, all those elected in Christ before the foundation of the world, and “every” one of them comes to Christ in faith. This is why Jesus attaches “I will raise him up at the last day” at the end of verse 44.

<sup>59</sup> **“He that believeth on me hath everlasting life”** – Jesus draws his conclusion again that he first stated in verse 35, and then explained how the work of saving faith happens in verses 36-45. Jesus now returns to his original discussion about metaphorically partaking of Christ by faith as the metaphorical bread of heaven (v. 48). To eat him is to come to him by faith, which is the work of God in giving and drawing all the covenant people to Christ.

<sup>60</sup> **“I will raise him up at the last day”** – This is the fourth and final time in this discussion that Jesus uses this phrase first introduced in verse 39 to guarantee eternal security of all those the Father gives and draws to the Son. The three previous uses are attached to Christ’s explanation of the work of saving faith by the Father. He has already interpreted coming and partaking of him by faith in the metaphorical language of eating and drinking food (v. 35, 47-48). In verses 49-59 he skips the explanations and directly applies the metaphor of eating and drinking his flesh and body. He is not talking about the Lord’s Supper as His body and blood that he is now offering to them has not been broken by crucifixion and neither has his blood been shed but it still flows in the veins of His body standing before them. He is simply using a metaphor to call them to repent and partake of Him by faith.

<sup>61</sup> **“Many therefore of his disciples”** – At this point he begins to deal with false professors among his own disciples. The previous audience was professed believers in God but were not true believers (v. 36). Among his own

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61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.<sup>62</sup>

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.<sup>63</sup>

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.<sup>64</sup>

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.<sup>65</sup>

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

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professed disciples there were unbelievers also (v. 64). From verses 60-66 he deals with false professor among his own disciples.

<sup>62</sup> **“The Spirit that quickeneth”** – Unregenerate persons without the Spirit of God cannot understand spiritual things (1 Cor. 2:14). This is the problem with the previous listeners (v. 36) and this is the problem with many of his disciples. They made a fair show in “the flesh” but the flesh is incapable of discerning spiritual things. Even though Christ spoke in metaphors and explained the metaphor neither the previous audience or many of his own disciples understood what he meant. Both took what he said about eating his body and drinking his blood literal just as the Roman Catholic Church does today (vv. 52,56). Spiritual life was not in his physical body and blood but in “the words that I speak” or the gospel. It is the gospel or believing in Christ for salvation that obtains eternal life (vv. 35,40,47, 68).

<sup>63</sup> **“But there are some of you that believe not”** – Jesus knew who they were from the beginning when they made their profession. He included Judas in this group – **who should betray him**. He knew from the beginning that Judas was a false professor and **a devil** (v. 70). Ability to perform miracles and miracle faith is not the same as saving faith (Jn. 11:49-52; Mt. 7:22; 24:24-25). God permits Satan to give religious professors miracle power exactly like that given to the Apostles (2 Thess. 2:9).

<sup>64</sup> **“Therefore said I unto you”** – Jesus repeats the cause for saving faith to be the drawing of the Father in verse 44. However, here he omits the word “draw” and says, “given unto him.” They could not believe (v. 64) because saving faith was not “given unto him.” His reference “him” was not only to Judas in verse 64 but to each one of those in verse 64 whom He knew believed not.

<sup>65</sup> **“Thou has the words of eternal life”** – Peter realized eternal life was not literally eating Christ’s body and drinking his blood but metaphorically partaking of Him by faith - **we believe and are sure that thou art that Christ, the Son of the Living God** – v. 69



### Chapter 7

**A**fter these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?<sup>66</sup>

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

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<sup>66</sup> **“None of you keepeth the law”** – Many today argue that previous to the cross the people of God kept the law to be saved. Jesus denied this theory. Those before the cross were saved the same way as those after the cross (Jn. 14:6; Acts 4:12; 10:43; 26:22-23; Heb. 4:2). Moses gave the law to “you” (the nation of Israel) and when God gave it to Israel he denied they would be able to keep it (Deut. 5:29; 29:4). Keeping the Law as God intended requires that not one point of the law be violated (James 2:10-11). No flesh has been able to keep the law (Rom. 3:19-20).



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- 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
- 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?
- 24 Judge not according to the appearance, but judge righteous judgment.
- 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
- 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
- 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
- 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
- 29 But I know him: for I am from him, and he hath sent me.
- 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
- 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
- 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
- 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.
- 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
- 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?
- 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?
- 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)<sup>67</sup>

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<sup>67</sup> **“The Holy Ghost was not yet given”** – Jesus did not have in view the indwelling Holy Spirit in the sense of individual salvation or the Person of the Holy Spirit working actively in this world. He had in view a new dispensation of the Holy Spirit in the new house of God whereby the spirit of prophecy would again flow forth (Joel 2:28-29). The Jews believed that the Spirit of prophecy ceased to flow from the house of God after the death of Zechariah and Malachi (see Lightfoot on this passage). On the day of Pentecost a new dispensation of the Holy Spirit was given and revelatory signs and gifts in the new house of God began to flow again. Jesus said this while in the temple on the day the water from the spring of Siloam which flowed under the temple mount was brought up to

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- 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
- 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
- 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
- 43 So there was a division among the people because of him.
- 44 And some of them would have taken him; but no man laid hands on him.
- 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
- 46 The officers answered, Never man spake like this man.
- 47 Then answered them the Pharisees, Are ye also deceived?
- 48 Have any of the rulers or of the Pharisees believed on him?
- 49 But this people who knoweth not the law are cursed.
- 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
- 51 Doth our law judge any man, before it hear him, and know what he doeth?
- 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.
- 53 And every man went unto his own house.

### *Chapter 8*

Jesus went unto the mount of Olives.

- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.

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the temple and poured out in the temple signifying the hope for the presence of the Holy Spirit in the house of God once again.

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9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.<sup>68</sup>

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

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<sup>68</sup> **“I am one that bear witness of myself”** – Jesus regarded the Father as distinct and separate from Himself as a witness. The present tense “beareth” demonstrates the co-existence of the Father with the Son as two separate witnesses. This fact destroys the false god and false doctrine of the “Jesus only” theology. They reject the Triune nature of God and believe that the Father and the Spirit are simply two different offices or modes of existence for Jesus rather than distinct co-existent Persons. In history this view was called “modalism” or “sabellianism” after one Sabellius.

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28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.<sup>69</sup>

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.<sup>70</sup>

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<sup>69</sup> **“Believed on him”** – Not all faith is saving faith. There is a “dead” faith (James. 2:18) which is nothing but a false profession. There is a “vain” faith (1 Cor. 15:14) which is a faith that embraces falsehood or something that cannot justify. These men were false professors as verses 37-47 clearly demonstrate. Jesus knew the true condition of their heart (vv. 43-47).

<sup>70</sup> **“Your father the devil”** – All men do not have God as their Father. All who do not have God as their Father have Satan as their Father and his character is manifested in them. He was a liar and a murderer. Those Jesus addressed had lied, they professed they had believed in him and Jesus realized they would seek to murder him.

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- 45 And because I tell you the truth, ye believe me not.
- 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
- 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.<sup>71</sup>
- 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
- 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
- 50 And I seek not mine own glory: there is one that seeketh and judgeth.
- 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
- 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
- 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
- 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
- 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.<sup>72</sup>
- 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.<sup>73</sup>
- 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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<sup>71</sup> **“Ye are not of God”** – Two characteristics of false professors are they will not believe the truth (v. 45) and are not capable of hearing the truth. That is they do not have the ability to understand what they hear. No matter how simple you make the truth they refuse to accept it.

<sup>72</sup> **“He saw it”** – Abraham is presented to us as the model of justification by faith without works (Rom. 4:12; Gal. 3:6-8). Paul states that Abraham realized and believed in the gospel of Christ by faith (Gal. 3:6-8) and realized that the promised “seed” was Christ and that he was confirmed “in Christ” by faith (Gal. 3:16-17). Abraham saw him who was invisible (Heb. 11:13) by faith.

<sup>73</sup> **“I am”** – He does not say “I have been” as the New World Translation of the Watchtower mistranslates the Greek text. The present tense first person “**eimi**” is used in the Greek text and means “I am.” This was a clear assertion by Christ to be the “I Am” in Exodus 3:15. Jesus did not misunderstand the question by the Jews (v. 57) and neither did the Jews misunderstand His assertion to be Jehovah the Son of God (v. 59).

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## Chapter 9

- A**nd as Jesus passed by, he saw a man which was blind from his birth.
- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
- 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 5 As long as I am in the world, I am the light of the world.
- 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
- 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
- 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
- 9 Some said, This is he: others said, He is like him: but he said, I am he.
- 10 Therefore said they unto him, How were thine eyes opened?
- 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
- 12 Then said they unto him, Where is he? He said, I know not.
- 13 They brought to the Pharisees him that aforetime was blind.
- 14 And it was the sabbath day when Jesus made the clay, and opened his eyes.
- 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
- 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
- 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
- 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
- 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
- 20 His parents answered them and said, We know that this is our son, and that he was born blind:
- 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

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22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.<sup>74</sup>

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.<sup>75</sup>

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.<sup>76</sup>

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

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<sup>74</sup> **“Put him out of the synagogue”** – One of the “keys” of the kingdom was the administrative authority to administer discipline (Mt. 18:17-18). It was the abuse of this key by the Jews that such authority was taken from them and their house vacated by God and given to the new house of God the congregation.

<sup>75</sup> **“Cast him out”** – Formal excommunication from the privileges of the synagogue as seen by the threat in verse 22. This required a formal meeting of the Sanhedrin.

<sup>76</sup> **“He worshipped Him”** – Jesus did not present himself as simply Jesus of Nazareth as the object of faith but as “The Son of God.” It is in relationship to this revelation that he “worshipped” him. Isaiah presented the Messiah as “the Holy One of Israel” and “the God” (Isaiah 54:5).



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40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.<sup>77</sup>

### *Chapter 10*

**V**erily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.<sup>78</sup>

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<sup>77</sup> “**Ye should have no sin**” – Those who died in infancy or are born and die incapable of discerning truth from error have no personal sin charged to them. No man is sentenced to hell because of Adam’s sin but “according to their works.” They were made sinners by representation without choice and they are redeemed by representation without choice. However, these men claimed the ability to “see” or have the mental grasp of right and wrong. Therefore they are held accountable for their actions.

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- 17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
- 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- 19 There was a division therefore again among the Jews for these sayings.
- 20 And many of them said, He hath a devil, and is mad; why hear ye him?
- 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
- 22 And it was at Jerusalem the feast of the dedication, and it was winter.
- 23 And Jesus walked in the temple in Solomon's porch.
- 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
- 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
- 26 But ye believe not, because ye are not of my sheep, as I said unto you.<sup>79</sup>
- 27 My sheep hear my voice, and I know them, and they follow me:<sup>80</sup>
- 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.<sup>81</sup>
- 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.<sup>82</sup>
- 30 I and my Father are one.<sup>83</sup>

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<sup>78</sup> **“One fold, and one shepherd”** – There are many in God's flock that are not in God's fold. Thieves and hirelings enter into God's fold but they are not of God's flock. The previous house of God had a middle wall of partition that separated many in God's flock from being in God's fold. The new house of God would include Gentile believers within the same fold under one Shepherd.

<sup>79</sup> **“Believe not, because ye are not of my sheep”** – Saving faith is not given to all men (2 Thess. 3:2). The ability to savingly believe in Christ is restricted to those “of my sheep.” His sheep are those given to Him by the Father (Jn. 6:36-40; 17:2). Those given him by the Father are given the ability to believe by the Father (Jn. 6:44-45; 64-65). Saving faith is a “gift” of God (Philip. 1:29; Eph. 2:8)

<sup>80</sup> **“Hear my voice...they follow me”** – These things are not set forth as conditions to be a sheep but rather the characteristics of His sheep. They do not continue in these things in order to become a sheep but they continue in these things because they are sheep.

<sup>81</sup> **“They shall never perish”** – The word “never” represents the Greek emphatic double negative or the strongest negative the Greek language has (ou me). My Greek professor interpreted it as meaning “no, never, no how.”

<sup>82</sup> **“Out of my Father's hand”** – His sheep are in a double hand. They are in the hand of the Son and no one can pluck them out of His hand and they are in the hand of the Father. The noun “man” is not found in the Greek text and the Greek text is to be understood to mean “no one” or “nothing” can remove them from the hand of the Father.

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31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.<sup>84</sup>

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?<sup>85</sup>

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?<sup>86</sup>

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first immersed; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

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<sup>83</sup> **“Are one”** – The term “one” translates a Greek term that is neuter in gender. Hence, they are not one “person” but rather “one” in nature. This is a clear declaration that Jesus claimed to be God in nature but not the whole Godhood.

<sup>84</sup> **“Makest thyself God”** – The Jews understood that Christ was not claiming to be the totality of the Godhead but rather that he was declaring himself to be equal to God in nature as they use the term theos (God) without the definite article (the or ho).

<sup>85</sup> **“Ye are gods”** – Jesus is quoting from Psalm 82:6 where the Hebrew term “elohim” is used for judges who were to act as representatives of God or to stand in the place of God in regard to rendering just judgments. However, those judges spoken of in Psalm 82:6 were unjust judges who abused the judicial position as representatives of God. The argument by Jesus is very clear. First, he is attributing the charge of David to those he is speaking as unjust judges. Second, if unjust judges can be called “gods” then how can it be wrong for him to claim to be God since his supernatural works demonstrate he is not a mere mortal (v. 37), but the Son of God sent from the Father? He is not denying that He is God, but confirming it and they understood him to be confirming it and that is why the continued to attempt to stone him.

<sup>86</sup> **“Saying I am the Son of God”** – This shows that the Jews understood the title “the Son of God” to be equal with claiming to be “God.”

## Chapter 11

**N**ow a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.<sup>87</sup>

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judaea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.<sup>88</sup>

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

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<sup>87</sup> **“Not unto death”** – Jesus admits that he died (v. 14) but what he is denying here is the finality of death in his case.

<sup>88</sup> **“Sleepeth”** – in regard to the child of God the soul is at rest and the body has the appearance of sleep. In regard to the lost, it refers to their body resting in the grave as though asleep but has no reference to their soul which is in conscious agony in hell.

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- 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 26 And whosoever liveth and believeth in me shall never die. Believest thou this?<sup>89</sup>
- 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
- 29 As soon as she heard that, she arose quickly, and came unto him.
- 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
- 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
- 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- 35 Jesus wept.
- 36 Then said the Jews, Behold how he loved him!
- 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
- 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
- 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

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<sup>89</sup> **“Shall never die”** – Lazarus was a believer in Christ whom Christ loved very much. Lazarus physically died. Jesus is clearly teaching that there is some aspect of the human nature that never dies even though the body does die. Only the physical nature of the believer dies but his soul and spirit “never die” or is separated from God. Physical death separates the material body from the spirit and soul (Mt. 10:28) but it cannot kill the soul.

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41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,<sup>90</sup>

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him

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<sup>90</sup> **“Caiaphas, being the high priest”** – Caiaphas was instrumental in condemning Christ to death. Here is absolute proof that God empowers lost persons in supernatural gifts (prophecy). Judas was a demon from the beginning but was enabled with supernatural gifts.

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## Chapter 12

**T**hen Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.



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24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.<sup>91</sup>

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Isaiah said again,<sup>92</sup>

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<sup>91</sup> **“I....will draw all men”** – The term “man” is not found in the Greek text and that is why it is in italic in the KJV. The Greek pronoun “pas” translated **all** is found without the definite article (the) and means “all classes” or “all kinds” of men. This discourse began as a result of Philip bringing “Greeks” to see Jesus (vv. 20-22). The Jews regarded Gentiles as unclean and Jesus formerly denied that He had been sent to the Gentiles. However, He now states that his hour has come to die and the Jews will formerly reject Him as their Messiah (vv. 38-40) and he will commission His congregation to go to the Gentiles. The “all men” here are individually the “him” in John 6:44 and “every man” in John 6:45 as well as the “him” in John 6:65.

<sup>92</sup> **“Could not believe”** – The more the unregenerate are exposed to light the harder they become (Jn. 3:17-19). The unregenerate man does not have the ability to believe because his whole nature is in resistance to God (Rom. 8:7; 1 Cor. 2:14). Only those who are given by the Father come to Christ (Jn. 6:37) and only those drawn by the Father come to Christ (Jn. 6:44) and God must do a work of grace within them (Jn. 6:45; Ezek. 36:26-27). Jesus told them previously that they did not believe in him “because ye are not of my sheep” (Jn. 10:26). The ability to believe in Jesus as the Christ, the Son of God is given by God and comes by divine revelation (Mt. 16:17).

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40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaiah, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

### *Chapter 13*

**N**ow before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

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8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.<sup>93</sup>

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.<sup>94</sup>

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.<sup>95</sup>

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

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<sup>93</sup> **“No part with me”** – all true children of God have been inwardly washed by the Spirit of God in regeneration (Tit. 3:5) but are subject to cleansing by progressive sanctification.

<sup>94</sup> **“That is washed.....to wash his feet”** – There are two different Greek terms here translated wash. The word “washed” represents the Greek term “louo” which refers to a bath of the whole body while the second term translated “wash” is “nipto” that refers to spot cleansing of hands and feet. The first term is a perfect tense that refers to a completed action in the past which continues completed whereas the second term is Aorist and punctiliar in action. The idea is that the washing of regeneration occurs but once and is a completed action that stands completed. However, our hands and feet which represent our daily actions need to be cleansed when they get dirty with the defilement of sin – progressive sanctification.

<sup>95</sup> **“Given you an example”** – Jesus is not instituting feet washing as an ordinance. He is using a common Eastern custom to demonstrate or give an example of true humility that should be exercised toward one another in preferring others above themselves (vv. 16-17).

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25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.<sup>96</sup>

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

### *Chapter 14*

**L**et not your heart be troubled: ye believe in God, believe also in me.

<sup>2</sup> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

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<sup>96</sup> **“Having received the sop”** – The Passover meal was divided into four parts with each part introduced with a blessing over a cup mixed with three parts water and one part red wine. The sop was given at the end of the second part just before the third cup was blessed, which was called “the cup of blessing” (1 Cor. 10:16). Jesus instituted the Lord's Supper with the third cup. Judas left “immediately” before the third cup was blessed. Judas partook of the first two cups or parts of the Passover but not the third cup when the Lord's Supper was instituted.

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5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?<sup>97</sup>

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;<sup>98</sup>

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.<sup>99</sup>

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

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<sup>97</sup> **“Hath seen the Father”** – Jesus never said that he was the Father but only that the Father “dwelleth in me” (v. 10) and what He said and did revealed what God would be like in human flesh.. God is spirit and no man has seen God at any time (Jn. 1:18). The incarnation provided a visible manifestation of how God would behave in human flesh.

<sup>98</sup> **“Another”** – The Greek term translated “another” is “allos” and it means another of like kind. This is proof that he Holy Spirit is a Person rather than in impersonal force.

<sup>99</sup> **“With you and shall be in you”** – All individual children of God are indwelt by the Holy Spirit (Rom. 8:9). However, the plural “you” considered as “my congregation” is the new house of God (1 Tim. 3:15) and it would not be until Pentecost that The Holy Spirit would take up residence in this new house as the institution for public worship and administration of the keys of the kingdom.

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21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name,<sup>100</sup> he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.<sup>101</sup>

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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<sup>100</sup> **“The Father will send”** – The promise of the Comforter is a dispensational promise inclusive of the public accreditation and indwelling of a new house of God and moving God's redemptive purpose primarily away from Israel to the Gentiles. The removal of the Spirit of God from the Jewish temple was signified by the veil being rent from top to bottom. This signified that God had rejected Israel as a nation and taken up residence in a new house of God with a new mission toward the Gentiles (Acts 1:8).

<sup>101</sup> **“All things”** – Along with this new dispensation of the Spirit toward the Gentiles was also the institutional aspect that had to do with the office of apostle and the new house of God. The New Testament Scriptures were all written either directly by an Apostle or under the supervision of an Apostle. Isaiah 8:16-20 was prophetic of the completion of the Biblical canon by the apostles (Heb. 2:3-4, 13; 2 Pet. 3:15-17; Rev. 1:3; 22:17-19). The apostolic office was confirmed with signs and wonders (2 Cor. 12:12) and through the laying on of their hands sign gifts were conveyed to other Christians. This completion of the Biblical canon by the Apostles would be accomplished by the Spirit reminding them of what Christ said, as well as, shewing them things to come.

## Chapter 15

I am the true vine, and my Father is the husbandman [the caretaker of the vineyard].

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.<sup>102</sup>

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.<sup>103</sup>

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.<sup>104</sup>

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

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<sup>102</sup> **"Ye are clean"** – This allegory has nothing to do with obtaining eternal salvation, but with fruit production by the saved. The Christian can "do nothing" apart from Christ working in him to do and to will of his good pleasure (Philip. 2:13; Rom. 7:14-25). Eternal salvation has to do with having been cleansed through the Word but fruit bearing requires experiential abiding in Christ daily and progressively. Failure to experientially abide in Christ merits experiential problems. Men will judge your profession as worthless and you will not be able to accomplish anything for Christ. Experientially abiding in Christ (Col. 2:6) reaps experiential benefits. Prayers are answered and joy experienced. Fruit bearing provides evidential proof that you are a disciple of Christ and the Father is glorified by your life. The fruit in view is obedience to His commandments and this is the love of God that you keep His commandments (1 Jn. 5:3-4).

<sup>103</sup> **"Men gather them"** – Jesus is not speaking about eternal judgment when false professors are gathered by angels (Mt. 13:39) but about the court of human opinion as spoken of by James (James 2:18).

<sup>104</sup> **"Abide in His love"** – This is not stated as a condition for salvation as Jesus did not abide in the love of His Father in order to be saved. This is stated as a condition for the blessings of experiential fellowship with the Father. On the cross, because of our sins, the experiential fellowship with the Father was interrupted and Jesus cried, "why hast thou forsaken me."



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15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.<sup>105</sup>

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

### *Chapter 16*

**T**hese things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.<sup>106</sup>

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<sup>105</sup> **“You have not chosen me”** – Jesus is not denying in the absolute sense that they chose him but rather their choice was the consequence rather than the cause for his choice of them. Likewise, the Apostle John says **Herein is love, not that we loved God, but that he loved us**. It is a consequence rather than a cause. Paul states the same thing in regard to election in Romans 9:17 – **So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy**.

<sup>106</sup> **“Not known the Father, nor me”** – Murdering and persecuting professed Christians is evidence of false profession of faith and a false denomination or religion. The Roman Catholic Church and the Reformed Roman

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4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.<sup>107</sup>

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:<sup>108</sup>

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:<sup>109</sup> for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.<sup>110</sup>

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

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Catholic Church (Protestants) not only murdered and persecuted one another but they persecuted and murdered our Immersionist forefathers.

<sup>107</sup> **“Expedient for you”** – Jesus has in view their mission as apostles and as representatives of the soon to be commissioned congregation to the Gentile nations (Mt. 28:19-20; Acts 1:8). The Holy Spirit would enable them to perform their apostolic mission as well as their evangelistic mission as the new house of God among the Gentiles. The Apostle Paul speaks of God’s missionary plan in Romans 11 where God turns from Israel as a nation unto the Gentiles where Paul uses the term “Gentile” and “world” interchangeably (Romans 11:11-12 – “...*through their fall salvation is come unto **the Gentiles**, for to provoke them to jealousy. Now if the fall of them be the riches of **the world**, and the diminishing of them the riches of **the Gentiles**;*”).

<sup>108</sup> **“The world”** – Jesus is referring to their mission to bring the gospel from Judaism to the Gentiles (Acts 1:8). Judaism has already rejected Jesus as the Christ and that is why they are being sent unto “the world.”

<sup>109</sup> **“All truth”** – Jesus is referring to the particular mission of the apostolic office as predicted in Isaiah 8:16-20. The completion of the Biblical canon was to be performed either directly by or under the supervision of the apostles. Every book in the New Testament was written by an Apostle or under the direct supervision of an apostle. The apostles realized they were accomplishing this task as Peter referred to Paul’s epistles as equal to “other scriptures” (2 Pet. 3:15-17; 1 Thess. 2:13; 2 Thess. 2:15) and the last living apostle identified his final work as “the testimony” (Rev. 1:3; Isa. 8:16) and sealed it (Rev. 22:18-19) until the next revelation which was Christ from heaven (Isa. 8:17; Rev. 22:20). Jesus predicted that it would be through these words of the Apostles that future generations would come to know Him as Savior (Jn. 17:20).

<sup>110</sup> **“Shew you things to come”** – Jesus continues to refer to the completion of the Biblical canon and that prophetic aspect that we find throughout the New Testament but especially in its last and final book that seals the New Testament cannon – the book of Revelation.

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16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.<sup>111</sup>

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<sup>111</sup> **“In this world ye shall have tribulation”** – As one old song says, “I never promised you a rose garden” while in this world. Tribulation (inward and outward pressures, troubles) is the normal experience of the child of God as long

## Chapter 17

**T**hese words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.<sup>112</sup>

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.<sup>113</sup>

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.<sup>114</sup>

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

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as they are “in” this world. However, the good news is they are not alone and Christ has provided them “peace” in Him – as they experientially abide in him or walk by faith in him. There is more good news and that is Christ has “overcome the world” and therefore so shall his people.

<sup>112</sup> **“Power over all flesh”** – Christ has been given all “power” (Gr. *exousia* – authority) over all things (Mt. 28:18). The purpose for giving Christ authority over “all flesh” is to accomplish His redemptive mission in this world. He accomplishes that mission not by giving eternal life to “all flesh” but rather in giving eternal life to **“as many as thou has given him”** out of “all flesh.” Jesus is reminding them of his previous words in John 6:37-44. God has an elect people that were chosen in Christ before the foundation of the world (Eph. 1:4; 2 Thess. 2:13) and the Father has given them to Christ in order that Christ might seek and save them and give unto them eternal life.

<sup>113</sup> **“They might know me”** – The word “know” translates a Greek term that means more than intellectual knowledge (although that is included) but “experiential knowledge.” Jesus is referring to the work of the Father within those given to him described in John 6:44-45, 65. Jesus is referring to the internal revelation of Jesus to the elect as described in Matthew 16:17. Jesus is referring to the regenerative work of the Holy Spirit inside the elect whereby they are effectually called out of spiritual darkness through an internal revelation of Jesus Christ as their savior (2 Cor. 4:6 in contrast to Eph. 4:18).

<sup>114</sup> **“I pray not for the world”** – Eternal life was given only to “as many as thou has given him” (v. 2) and his high priestly prayer is directed contextually to only those whom the Father has given him out of the world (vv. 6, 7, 9, 11 “gavest me”) and those who shall believe through their word (v. 20).

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12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.<sup>115</sup>

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.<sup>116</sup>

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me<sup>117</sup>.

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<sup>115</sup> **“But the son of perdition”** – This is said before Judas betrayed him in the garden as Jesus knew from the beginning that he was a devil and an unbeliever (Jn. 6:64, 70-71). The only reason that Jesus chose Judas was **that the scriptures might be fulfilled** in keeping with the prophecy in Psalms 41:9 and others. God prophesied through the lost high Priest Caiaphas who would condemn Jesus to death and so it is no great matter that God would allow Judas miraculous power to perform signs and wonders as well.

<sup>116</sup> **“Sanctify them through thy truth”** – The word “sanctify” means to “set apart.” Christ prayed that His Father would set them apart unto the truth, the truth of His Word. This is the basis for unity among His disciples “they may be one” (v. 22). Unity at the expense of truth is not only open disobedience to God but creating disunity between God and man. Instead the prayer of Christ is that they will be separated from the rest of the world by obedience to truth that is revealed in “thy word.” The congregations of Christ must practice ecclesiastical separation rather than ecclesiastical ecumenicalism if they are obedient to this prayer of Christ.

<sup>117</sup> **“May be made perfect in one”** – Jesus is not asking that his disciples be made one in nature as the Father and the Son are One in nature and thus God in nature. He is asking for their perseverance in “the faith” once delivered that they might be unified in doctrine and practice in keeping with the word of Truth (v. 17). The Word of God dwelt richly in Christ and the Father was revealed through Christ by his words and work because they were in harmony with the revealed will and word of God. The word “perfect” translates the Greek term “telios” and means “complete” or “mature” rather than sinless perfection. Separation unto the Word of God matures and brings to completeness the children of God.

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24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

### *Chapter 18*

**W**hen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.<sup>118</sup>

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

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<sup>118</sup> **"I am he"** – The literal Greek text says "ego eimi" or "I Am" as the declaration to be God in Exodus 3:14. The evidence that He is declaring Himself to be the "I Am" of Exodus 3:14 is demonstrated by the consequence of power that John attributes to saying that divine name – **"as soon as he said...I am...they went backward and fell to the ground"** (v.6). Furthermore, this multitude of soldiers and Sanhedrin members were powerless to take him or his disciples even when Peter cut off the ear of the high priests own servant. Only when he allowed them to take him were they able to bind him.

## The Landmark Edition of the KJV

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14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.<sup>119</sup>

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.<sup>120</sup>

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

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<sup>119</sup> **“That disciple”** – John refers to himself here as “*that disciple*” as he did earlier during the Lord’s Supper when “*that disciple whom Jesus loved*” had leaned on his breast and asked about the betrayer.

<sup>120</sup> **“Denied again”** – Peter had denied Christ three times (vv. 17,25,27) before the cock crowed just as Jesus predicted. Later Christ would ask Peter three times for his commitment in response to these three denials.



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32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

### *Chapter 19*

**T**hen Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

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11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!<sup>121</sup>

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.<sup>122</sup>

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.[Psa. 22:18]

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<sup>121</sup> **“Preparation for the Passover”** – This was the day that the lamb was slain and prepared for the Passover or the 14<sup>th</sup> of Nisan. Jesus and his disciples had observed the Passover in the evening part of the 14<sup>th</sup> of Nisan or our Wednesday night between 6 pm to 12 pm as Nisan the 14<sup>th</sup> began at 6 pm that previous night. The Jewish day began with the evening at 6 pm and ended the next evening at 6 pm. It was about 6 am in the morning which commenced the daylight part of the Jewish day when Pilate made this decision. John gives the Roman time (6<sup>th</sup> hour from midnight or 6am) when the decision to crucify him occurred while Matthew, Mark and Luke give the Jewish time (3<sup>rd</sup> hour from 6am or 9 am – Mk. 15:25) when he was actually placed on the cross until the 9<sup>th</sup> hour (3 pm).

<sup>122</sup> **“We have no king but Caesar”** – In rejecting Christ as their King they had rejected God as their King and therefore they truly had no king but Caesar, who was in respect to his position the preeminent sinner among sinners. Caesar gave him recognition as “the king of the Jews” not only in the Jewish language but in Greek and Latin as well which infuriated the Jewish leadership.

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25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.<sup>123</sup>

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth [Psa. 69:21].

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost [Psa. 31:5].

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.<sup>124</sup>

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken [Psa. 34:20].

37 And again another scripture saith, They shall look on him whom they pierced [Zech. 14:12].

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

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<sup>123</sup> **“Behold thy son”** – As the eldest Son of Mary it was the responsibility of Jesus to make sure his mother was cared for after his death. Although, Mary had other sons, they were unbelievers at this time and Mary was a believer. Jesus committed her care into the hands of a believer. This is the disciple “whom Jesus loved” which was a special description that the apostle John characterized himself by.

<sup>124</sup> **“For that Sabbath was a high day”** – The 15<sup>th</sup> day of Nisan began at 6 pm and was the first day of unleavened bread. The first day of unleavened bread was a special or “high” Sabbath (Leviticus 23:7). Jesus was placed in the tomb at the end of the 14<sup>th</sup> (Thursday afternoon) and remained in the grave the evening and morning of the 15<sup>th</sup>, (Thursday night to Friday afternoon) the evening and morning of the 16<sup>th</sup> (Friday night to Saturday afternoon), and the evening of the 17<sup>th</sup>, rising the morning of the 17<sup>th</sup> (Saturday night to Sunday morning). The 16<sup>th</sup> was the regular Sabbath and the day following the regular Sabbath (Sunday - 17<sup>th</sup>) they offered the first fruits (Lev. 23:11) when he arose from the grave.

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39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

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

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

### *Chapter 20*

**T**he first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.<sup>125</sup>

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

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<sup>125</sup> **“Early...yet dark”** – Other women came with Mary (Mt. 28:1) before the disciples (vv. 2-10) came to the tomb. However, Mary is the only one among the women that Jesus appeared unto (vv. 11-18). Mary with the other women came to the tomb “early” (Gr. *proii*). This Greek word is the technical term for the fourth watch (Mk 13:31 “in the morning” - 3am to 6am) on Sunday morning. This technical term is used to pinpoint the time period when Jesus rose from the grave in Mark 16:9. They began while it was “yet dark” but arrived just at sunrise (“at the rising of the sun” – Mk. 16:2 when it began to “dawn toward the first day of the week” (Mt. 28:1).

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13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.<sup>126</sup>

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.<sup>127</sup>

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

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<sup>126</sup> **“At evening”** – It was still the first day of the week rather than the second day of the week that began in Jewish time at 6 pm. Hence, “evening” here is not the Jewish technical term for the beginning of the next day but rather late afternoon, somewhere between 3pm to 6 pm.

<sup>127</sup> **“Whosoever sins ye remit”** – This is one of the administrative keys of the kingdom given to the congregation of Christ (Mt. 18:17-18). The use of the plural “ye” or “you” in Matthew 17:18, demonstrates that Jesus gave the keys to Peter only as representative of the type of material used to build his congregation (1 Pet. 2:5). This authority comes with the preaching of the Gospel (Lk. 24:47). This authority is illustrated by the preaching of the gospel in John 3:36. Those who believe are forgiven and those who reject are condemned. This is also the authority in exercise of congregational discipline of members charged with sin (Mt. 18:17). The congregation has the authority to charge a member with sin, place him under discipline, or remove disciplinary action, as an act of congregational restoration.

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26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.<sup>128</sup>

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.<sup>129</sup>

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### Chapter 21

**A**fter these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.<sup>130</sup>

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

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<sup>128</sup> **“Eight days”** – They started their count with the day last mentioned in verse 19. Sunday would be the first day counted and “eight days” would conclude on the next Sunday. The term “again” has the idea of repetition. The first day is mentioned in verse 1 and then in verse 19 and “again” they were assembled as before on the same day of the week.

<sup>129</sup> **“My God”** – Thomas was not cursing (using “God” as an exclamation would be cursing by a Jew) nor was he directing this to anyone but Christ (“said unto him”). Literally, the Greek text reads “the God of me” thus using the definite article with *Theos* (God). Jesus did not rebuke him but “blessed” him for acknowledging him as “Lord” and “God.” Indeed, John continues to claim that this was the very reason for writing this epistle so that others might believe Jesus is “Lord” and “God” in the flesh or “the Son of God.” (vv. 30-31).

<sup>130</sup> **“I go a fishing”** – The grammar of the Greek text suggests that Peter was returning to fishing as his continuing vocation rather than merely taking a fishing trip. Peter knew he failed the Lord and out of deep unworthiness felt he had no other alternative but to return to his fishing trade. However, the Lord told him he would fail, and in addition, told him that Satan would attempt to sift him as flour, but the Lord prayed for him, that Satan would not be successful. The Lord was not through with Peter. Jesus showed them that their failure in fishing could be turned into success with the Lord. Peter’s failure would be turned into success by the Lord so that he could use that experience to “strengthen the brethren” in their times of discouragement and failures.

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6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.<sup>131</sup>

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.<sup>132</sup>

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<sup>131</sup> **“Fish laid thereon”** – Without the Lord they could do nothing and their fishing would be in vain. With the Lord they were successful in fishing but yet the Lord does not need the fruits of their success as he already had fish on the fire. However, He makes our labors successful and then in addition rewards us according to our labors. He works in us both to will and to do of His good pleasure (Philip. 2:13) but then rewards us according to our works.

<sup>132</sup> **“I love thee”** – Peter had gone back to fishing and so the very first question Jesus asked was a comparative one – **lovest thou me more than these** (fish)? Prior to the Garden Peter had boasted that he would never leave him but be faithful unto death. Three times Peter denied him and so three times Jesus asked him if he loved him. Jesus used the Greek word “agape” in his first two questions but Peter responded each time by the Greek term “phileo.” The Greek term “agape” calls for unconditional commitment. Peter had learned his lesson. He could not trust himself to be unconditionally committed to Christ as he had already failed in his boast of unconditional commitment. The term “phileo” admitted only that he had warm affection for him. Finally, Jesus switched from the use of “agape” to “phileo” in his last question affirming to Peter that he acknowledged his confession of weakness and humility. Jesus made it clear that Peter’s vocation was not fishing but feeding and caring for his sheep – a pastor. Here is the Lord’s calling to Peter to the vocation of Pastor of the congregation in Jerusalem.



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18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.<sup>133</sup>

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.<sup>134</sup>

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?<sup>135</sup>

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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<sup>133</sup> **“When thou wast young”** – Peter was neither young nor old when Jesus predicted how he would die (v. 19). He must have been in middle age or 30 to 40. Around 30 years later when Peter was most likely in his late 60’s he reminded his readers of this prophecy (2 Pet. 1:15-16).

<sup>134</sup> **“Follow thou me”** – It is not our concern how Jesus may use others. Our concern is to follow him and how he will use us. We cannot excuse ourselves by thinking that others can do better than we. God gifts and calls according to His purpose for each believer. No one can do what God has gifted and call you to do.

<sup>135</sup> **“He shall not die”** – John lived to see the coming of the Lord before he died. The revelation of Jesus Christ was given to him in his old age. John did “tarry till I come” in the sense of seeing His coming by revelation.

**Part II**

The History

Of

New Testament Congregations

**The Book of Acts**

# The Landmark Edition of the KJV

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## Introduction to the Book of Acts

**The Writer:** The letter is addressed to “Theophilus,” the same person as the gospel of Luke (Lk. 1:1; Acts 1:1). The writer is Luke.

**The Purpose:** Luke is picking up the story where he left off at the end of his gospel (Acts 1:1-2). Christ’s intent is to demonstrate that His congregation continued through the Great Commission (Acts 1:8). Hence, what he began both to do and to teach while on earth continued through his congregation at Jerusalem, through the Great Commission. The first twelve chapters record the missionary work of the congregation in Jerusalem, in Judea, Samaria, and ending in the establishment of the congregation in Antioch. The concluding chapters (Acts 13-28) record the missionary obedience of the congregation at Antioch through its primary missionary the apostle Paul. The book concludes with Paul in Rome awaiting trial.

**Theme:** - Obedience to the Great Commission (Acts 1:8; 2:41-42). Acts 2:41-42 lay out the customary practice, which is summarized under the words “added” and “multiplied,” in the book of Acts. In every case, the reader is to assume that people were added, as meticulously described in the first case given (Acts 2:41-42), according to the Great Commission, instead of contrary to it.

### Constitution of Congregations:

1. Congregations of Judah and Samaria – Chs. 8-9
2. Congregation at Antioch – Ch. 11:22-27
3. Congregation at Paphos in Cyprus – Ch. 13
4. Congregation at Antioch of Pisidia – Ch. 13
5. Congregations at Iconium, Lystra, Derbe – Ch. 14
6. Congregation at Troas – Ch. 16
7. Congregation at Philippi – Ch. 16
8. Congregation at Thessalonica – Ch. 17
9. Congregation at Berea – Ch. 17
10. Congregation at Athens – Ch. 17:34
11. Congregation at Corinth – Ch. 18
12. Congregation at Ephesus – Chs. 18-19

**Books of the New Testament:** Acts is the inspired history book of the New Testament. All the books of the New Testament were written within the time frame covered by Acts or thereafter.

James – Acts 12:3

Mark – Acts 12:3

1 Peter – Acts 16:7

1 Thessalonians – Acts 18:18

2 Thessalonians – Act 18:18

1 Corinthians – Acts 19:22

2 Corinthians – Acts 20:5-6

Romans – Acts 20:1-2

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Gospels of Matthew and Luke – Acts 26:32

Philemon – Acts 28:30

Colossians – Acts 28:30

Ephesians – Acts 28:30

Philippians – Acts 28:30

Acts – Acts 28:30

1 Timothy – Acts 28:30

Titus – Acts 28:30

Hebrews – Acts 28:30

2 Peter – Post Acts

2 Timothy – Post Acts

Jude – Post Acts

John, 1, 2, 3 John, Revelation – Post Acts

## **Outline: Acts 1:8**

### **A. The Missionary Work of the Congregation in Jerusalem –**

Acts 1-12 – *“in Jerusalem, and in all Judaea, and in Samaria”*

### **B. The Missionary Work of the Congregation in Antioch –**

Acts 10-28 – *“and unto the uttermost part of the earth”*

# The Landmark Edition of the KJV

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## *The Book of Acts*

### **Chapter 1**

**T**he former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,  
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs,<sup>1</sup> being seen of them forty days,<sup>2</sup> and speaking of the things pertaining to the kingdom of God:<sup>3</sup>

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly immersed with water; but ye shall be immersed with the Holy Ghost not many days hence.<sup>4</sup>

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.<sup>5</sup>

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<sup>1</sup> **“Many infallible proofs”** – It is possible that in this period of 40 days that he manifested himself to those Paul refers to in 1 Corinthians 15:6 “above five hundred brethren” at once. The resurrection is the most carefully documented event in the New Testament. The New Testament writers provide “infallible” proofs for the resurrection of Jesus Christ and many have presented these evidences.

<sup>2</sup> **“Forty days”** – He rose on the 17<sup>th</sup> of Nissan, the day they offered first fruits unto God. The resurrection day was the first day after the first regular Sabbath. Pentecost was counted from the 16<sup>th</sup> of Nisan (regular Sabbath) numbering of 50 days until Pentecost. Therefore, forty days would be counted from the 16<sup>th</sup> of Nisan, and make his ascension occur on Saturday, just ten days before the day of Pentecost. The first business meeting (Acts 1:15-26) would have occurred on that Sunday with the day of Pentecost arriving on the following Sunday, or the day following the seventh regular Sabbath.

<sup>3</sup> **“Pertaining to the Kingdom of God”** – He was teaching them about the future restoration of the kingdom to Israel (v. 6-7). They wanted to know the precise time when the Kingdom coming of Christ would occur (v. 6). In keeping with his previous teaching (Mt. 24:36) he declared that only the Father knew when Christ would return to usher in the kingdom on earth.

<sup>4</sup> **“Not many days hence”** – Precisely ten days from his ascension, a new administration under the Holy Spirit would begin with the immersion of the congregation in the shekinah glory as the “house of God” in Jerusalem. Every previous record of this promise (Mt. 3:11; Lk. 3:16; Jn. 7:39; 14-16; etc.) pointed to a future fulfillment, and now that fulfillment is restricted to “not many days” giving it a historical point in time. Peter described what occurred in the house of Cornelius as a fulfillment of this same promise (Acts 11:15-16). However, the nearest point of reference Peter could give to any previous occurrence of this promise was “at the beginning” or the day of Pentecost (Acts 11:15). This proves what happened at the house of Cornelius was an exception to what happened on the day of Pentecost.

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9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.<sup>6</sup>

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.<sup>7</sup>

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,<sup>8</sup>

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<sup>5</sup> **“In Jerusalem...Judea...Samaria...uttermost”** – The chronological events in the book of Acts harmonize with this order. In Acts 1-8, Jerusalem and Judea. In Acts 8-28, Samaria and the uttermost part of the earth.

<sup>6</sup> **“These all continued with one accord”** – This is the same group of people previously instructed by Christ to meet him in Galilee in Matthew 28:7-16. This is the same group of people that composed the first congregational business meeting in Acts 1:15-26. This is the same group of people who “continued” with Christ from the immersion of John to the resurrection (Acts 1:21-22), and this is the same group of people who “continued in one accord” in Acts 2:1. This is the same group of people that the Lord added unto on the day of Pentecost. This is the congregation Jesus built in Jerusalem.

<sup>7</sup> **“This scripture”** – Jesus had called and appointed Peter as the Pastor of the congregation in Jerusalem in John 20:15-18. Peter’s authority went no further than the scriptures (vv. 16, 20).

<sup>8</sup> **“Companied with us all the time”** – The apostles were selected out of a greater congregation of disciples. The apostles were appointed at a very early date in the gospels just previous to the Sermon on the Mount. The term

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22 Beginning from the immersion of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.<sup>9</sup>

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.<sup>10</sup>

### Chapter 2

**A**nd when the day of Pentecost<sup>11</sup> was fully come, they were all with one accord in one place.<sup>12</sup>

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.<sup>13</sup>

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.<sup>14</sup>

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“companied” conveys the idea of a congregation or assembly. The words “**went in and out among us**” convey the idea of a building with doors. The congregation of Christ is a metaphorical “building” (1 Cor. 3:9) built by Christ.

<sup>9</sup> **“From the immersion of John”** – Peter pinpoints the precise beginning point of the congregation built by Christ in Jerusalem. It was built out of the first materials supplied by John as recorded in the gospel of John (Jn. 1:35-51). The primary qualification to fill the office of apostle was to be a witness of the ministry and resurrection of Jesus Christ. Hence, the office of apostle was foundational (Eph. 2:20), and there is no apostolic succession, because there are none beyond the first century that satisfy these qualifications to fill the apostolic office.

<sup>10</sup> **“Matthias”** – The twelve apostles were designated as witnesses unto the Jews, and Matthias was recognized by the Holy Spirit to fill this office (Acts 1:14; 6:2; 1 Cor. 15:5). Paul was called and ordained to be an apostle to the Gentiles, not the Jews.

<sup>11</sup> **“Pentecost”** – There were three yearly feasts for which all Jewish males were commanded to be present in Jerusalem at the temple (feast of tabernacles, Pentecost and Passover). Pentecost was the feast of ingathering of the harvest. The term “Pentecost” means “fiftieth day.” The Jews counted from the first regular Sabbath after Passover until the seventh regular Sabbath (49 days) and the day after the seventh regular Sabbath was Pentecost (fiftieth day). The Holy Spirit came on Sunday (day after the seventh Sabbath) rather than on the Jewish Sabbath. The Sunday after the first regular Sabbath was the day they offered up the first fruits of this harvest and it was that day Jesus rose from the dead along with certain Old Testament saints as the first fruits of the resurrection – 1 Cor. 15:21-22.

<sup>12</sup> **“All with one accord in one place”** – This is a perfect expression of the local nature of the congregation of Christ. They are in “**one accord**” or united in spirit and in doctrine, and the whole congregation was assembled “**in one place**.”

<sup>13</sup> **“Filled all the house”** – They were immersed in the Holy Spirit as promised (Acts 1:5). This is the common public accreditation by God for every previous house of God (Ex. 40:35; 2 Chron. 7:1-3) as God’s public and approved house of worship where his ordained ministry and ordinances were administered properly (1 Tim. 3:1-15)



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4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.<sup>15</sup>

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome,<sup>16</sup> Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;<sup>17</sup>

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<sup>14</sup> **“Like as of fire”** – In the previous houses of God, God must ignite the flame on the altar and only that flame ignited by God could be used in the censers, to light the candlesticks and the altar of incense. Any flame coming from any other source was “strange fire” and abomination unto God. The immersion in the shekinah glory and lighting the fire occurred only once at the public dedication service in the beginning. The Levites were commanded to never let that initial fire go out. It symbolized the perpetuity the doctrine and practice of God’s public worship according to how God originally instituted it.

<sup>15</sup> **“Other tongues”** – Luke uses three terms to define the nature of what they spoke. (1) glossalalia or tongues – v. 4 (2) dialectus or language– v. 6; (3) dialectus or tongues – v. 8. He makes it clear that the Pentecostal gift of “tongues” is the ability to speak in known human languages (“in his own language” “own tongue, wherein we were born”) and then lists the countries of their birth (vv. 9-11). Hence, the plural “tongues” does not refer to different classifications of language (heavenly, angelic, human) but to different human languages (“dialectus” from whence we get “dialect”).

<sup>16</sup> **“Strangers of Rome”** – Here is probably the source of how the congregation at Rome was constituted. These were immersed in water and brought into the congregation at Jerusalem and instructed (Acts 2:41-42) and then returned back to their homes in Rome some time later. No apostle was involved in the constitution because they had no “sign” gifts listed among them (Rom. 12:7-10). Sign gifts were conveyed through the laying on of apostolic hands (Acts 8:17-19). Paul desired to convey such sign gifts to the congregations in Rome (Rom. 1:11).

<sup>17</sup> **“Spoken by the prophet Joel”** – Peter stopped quoting Joel at the point where Joel’s prophecy entered into the Second Advent. This was the first fruits of this prophecy upon Israel, and the final application of this prophecy will occur at the Second Advent when Christ saves all Israel (Rom. 11:26-28; Rev. 1:7). This first portion of Joel would be fulfilled with the destruction of Jerusalem in A.D. 70 **“blood, and fire, and vapour of smoke”** due to Israel’s rejection of their Messiah, and these “sign” gifts.

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17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come<sup>18</sup>:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:<sup>19</sup>

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

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<sup>18</sup> **“Day of the Lord”** – The destruction of Jerusalem in 70 AD by God through the Roman armies is a preview of the greater destruction of unbelievers by Christ and the armies of heaven at the final battle of Armageddon.

<sup>19</sup> **“Determinate counsel and foreknowledge of God”** – The Greek construction here is what Greek Grammarians call the Grandville Sharpe Rule. In the Greek text the first noun is accompanied by the definite article followed by a conjunction and then a second noun without the definite article. What this means is that the second noun simply re-describes the first noun. This means that the “foreknowledge of God” is another description of “determinate counsel.” God’s foreknowledge is not prescience but rather the knowledge based upon His eternal purpose or determinate counsel. God works all things according to His eternal purpose (Acts 4:28; Eph. 1:11). He foreknows all things because he has purposed all things that come to pass. His eternal purpose includes what he decrees according to His good pleasure or by permission (Psa. 76:10). It was according to His good pleasure that He purposed that Christ would die for our sins through permitting evil men to put him to death out of their hatred for Him.

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30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.<sup>20</sup>

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be immersed every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.<sup>21</sup>

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.<sup>22</sup>

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were immersed: and the same day there were added unto them about three thousand souls.<sup>23</sup>

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<sup>20</sup> **“He seeing this before”** – David believed in Christ as His “Lord” (Psa. 110:1) and trusted in him for eternal salvation (Acts 10:43).

<sup>21</sup> **“For the remission of sins”** – The Greek preposition “eis” (“for”) is used by Biblical writers to mean “because of.” This is clearly seen by Christ’s use of “eis” in Matthew 12:41 (repented “at” (eis) the preaching of Jonas). They did not repent “in order” for Jonah to preach but they repented *because of* Jonah’s preaching. Likewise, they would receive remission of sins because they repented and believed the gospel (Acts 3:19). Later, Peter explicitly states that immersion in water is a “figure” (1 Pet. 3:21) of salvation, and the consequence, or “answer” of a conscience already made good, or cleansed from sin through faith in Christ (Heb. 9:14). The “gift of the Holy Ghost” refers to the gifts just previously mentioned in the prophecy of Joel.

<sup>22</sup> **“For the promise”** – Peter is referring to the promise in Joel directed to the pre-70 AD Jews that he previously quoted. The “untoward generation” was the Jewish generation that rejected Christ and upon which the judgment of God would be poured out in 70 AD. God was still calling out a people from the Jews but would turn from them and go unto the Gentiles, and then at His second advent fulfill this prophecy in Joel toward Israel (Rom. 11:1-31). To “all that are afar off” were the Jews of the dispersion that Peter and James wrote unto (James 1:1; 1 Pet. 1:1) and of which these men were representatives of (Acts 2:7-11).

<sup>23</sup> **“Received...immersed...added”** – The Great Commission order was administered in the precise order it was commanded. They were to “go” preach the gospel (Mk. 16:15) and those who “received the word” were to then be immersed in water and then “added” to the congregation for the purpose of being disciplined in the doctrine and practice of Christ.

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42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.<sup>24</sup>

43 And fear came upon every soul: and many wonders and signs were done by the apostles.<sup>25</sup>

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the congregation daily such as should be saved.<sup>26</sup>

### Chapter 3

**N**ow Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

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<sup>24</sup> **“Continued stedfastly in the apostles doctrine”** – “The faith” was “once delivered to His congregation through its ordained leadership (Jude 3). The third aspect of the Great Commission is spelled out in this verse – “teaching them to observe all things whatsoever I have commanded.” The words “continued stedfastly” represent a periphrastic construction in the Greek text (imperfect verb with a present tense verb) and implies this was their continuing practice. They followed the Great Commission order and implemented it as their customary practice.

<sup>25</sup> **“Signs were done by the apostles”** – Only the apostles had the ability to perform sign gifts (2 Cor. 12:12). It was through the laying on of apostolic hands that other believers obtained such gifts (Acts 6:6; 8:17-19; 19:6; Rom. 1:11; etc.).

<sup>26</sup> **“The Lord added to the congregation”** – Luke spells out how members were “added” to the congregation in verse 41. Those who received the word and were immersed were “added” to them. Instead of repeating this process over and over again, Luke summarizes it in the words “added” until the numbers were so large he had to change from addition to multiplication “multiplied” (Acts 6:1,7; 12:24).

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9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;<sup>27</sup>

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

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<sup>27</sup> **“The Holy One”** – This is not merely an Old Testament Messianic title but a designation of the Messiah as Jehovah – Isa. 47:4; 54:5;

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### Chapter 4

**A**nd as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.<sup>28</sup>

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

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<sup>28</sup> **“Set at nought of you builders”** – This is a direct reference to Psalm 118:20-24 where the constitution of another Sabbath day in commemoration of the resurrecting work of God is predicted. They rejected Christ by killing him but God overruled by raising him back up – “This is the day the Lord hath made” (Psa. 118:24). The Hebrew term translated “made” in Psalm 118:24 can mean “made to be observed” and the latter part of that verse demonstrates clearly that is the intent of that term as we are told explicitly how it is to be observed “we will rejoice and be glad in it”

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17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,



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37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

### *Chapter 5*

**B**ut a certain man named Ananias, with Sapphira his wife, sold a possession,  
2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the congregation, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.<sup>29</sup>

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

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<sup>29</sup> **“By the hands of the apostles”** – Before Acts 6:8 there is no mention of any believer doing signs and/or wonders other than the apostles in the book of Acts. From Acts 6:6 forward, only those on whom the apostles laid their hands were able to perform signs and wonders. Paul laid hands on those whom he constituted into congregations (Rom. 1:11). The Corinthian congregation was founded by Paul.

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- 18 And laid their hands on the apostles, and put them in the common prison.
- 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
- 20 Go, stand and speak in the temple to the people all the words of this life.
- 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
- 22 But when the officers came, and found them not in the prison, they returned, and told,
- 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.
- 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.
- 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
- 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.
- 27 And when they had brought them, they set them before the council: and the high priest asked them,
- 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.
- 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.
- 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
- 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
- 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.
- 33 When they heard that, they were cut to the heart, and took counsel to slay them.
- 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;
- 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
- 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.
- 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.
- 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

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- 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.
- 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.
- 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.
- 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

### Chapter 6

**A**nd in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

- 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
- 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- 4 But we will give ourselves continually to prayer, and to the ministry of the word.<sup>30</sup>
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.<sup>31</sup>
- 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.<sup>32</sup>
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.<sup>33</sup>

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<sup>30</sup> **“Ministry of the word”** – This is the primary function of the office of Bishop. The congregation at Jerusalem was in the thousands and a plurality of elders was necessary to minister to this congregation. However, the carnal needs of the Gentile widows were so great that it began to replace the ministry of the word by the apostles. Gentile proselytes were appointed by the congregation to be ordained to minister unto the Gentile widows. Others may have been appointed to care for the Jewish widows.

<sup>31</sup> **“They chose”** – The apostles gave their advice to the congregation and asked the congregation to **“look ye out among you seven men”** (v. 3). This was a congregational government led by ordained members under the rule of God’s Word.

<sup>32</sup> **“They placed”** – The congregation not only determined who met the qualifications for this ministry but they chose and placed the seven before the apostles to be ordained unto this work through the laying on of the hands of the presbytery (v. 6). The presbytery simply confirmed what the congregation chose, qualified and placed before them. This process by the congregation involved some kind of voting in the process of qualifying and selecting.

<sup>33</sup> **“The faith”** – The Lord “added” as spelled out in Acts 2:41-42. The number “added” in Acts 2 was three thousand. The number “added” in Acts 5 was five thousand. Soon the numbers were too large to count and so Luke simply says they were “multiplied” (Acts 6:2,7). However, for the first time there were added to the new house of God a great company of the Levitical priests who formerly had observed another system of worship in the former

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8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

### *Chapter 7*

**T**hen said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

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house of God. Here Luke uses the designation “the faith” to summarize the whole system of faith and practice observed in the new house of God (Acts 2:41-42), in contrast to the former house of God.

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11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

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32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the congregation in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

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51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.<sup>34</sup>

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

### Chapter 8

**A**nd Saul was consenting unto his death. And at that time there was a great persecution against the congregation which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.<sup>35</sup>

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<sup>34</sup> **“Always resist”** – The unregenerate will “always” resist the Holy Spirit and that is precisely why Jesus said, “No man can come to me except the Father...draw him” (see notes on Jn. 6:44-45, 64-65). This is a universal characterization of the “uncircumcised in heart and ears” of all unbelievers (see Eph. 4:18). This was not restricted to this immediate audience but was inclusive of “your fathers” and all who resist the Holy Spirit. This is resistance to the general call of the gospel. The effectual call of the Holy Spirit is never resisted (1 Cor. 1:28-31), because the effectual call comes in power (1 Thess. 1:4-5; 2 Cor. 4:6) according to God’s election to salvation (2 Thess. 2:13-14).

<sup>35</sup> **“All scattered....except the apostles”** – Luke is not referring to the common congregational member, but to the ordained members. There were other members, “devout men,” that were not scattered. Luke is referring to ordained and “preaching” (v. 4) members such as “Philip” who is given as an example (vv. 5-40). Acts 11:19-20 makes it clear these “men” (Gr. *anar* or males distinct from women and children) were sent out by the congregation to preach. The masculine gender is only used of these preachers (v. 4). The term “scattered” is a translation of a Greek term that does not mean scattered in the sense of chickens that scatter when a rock is thrown in their midst, but in the sense of intentional scattering by design, as when seed is scattered in a field. If it had been a haphazard scattering, then the apostles would have been the first to scatter, as the leadership is always the first target. The persecution was a reminder from Christ that they were not obedient to His commission (Mt. 28:19; Acts 1:8) and this scattering was their response.



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- 2 And devout men carried Stephen to his burial, and made great lamentation over him.
- 3 As for Saul, he made havock of the congregation, entering into every house, and haling men and women committed them to prison.<sup>36</sup>
- 4 Therefore they that were scattered abroad went every where preaching the word.
- 5 Then Philip went down to the city of Samaria, and preached Christ unto them.
- 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.
- 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.
- 8 And there was great joy in that city.
- 9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:
- 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- 11 And to him they had regard, because that of long time he had bewitched them with sorceries.
- 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women.
- 13 Then Simon himself believed also: and when he was immersed, he continued with Philip, and wondered, beholding the miracles and signs which were done.
- 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:<sup>37</sup>
- 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:<sup>38</sup>

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<sup>36</sup> **“Men and women”** – Additional evidence that not all the members of the congregation had scattered. Although Saul did great damage, the great bulk of the congregation remained as the following chapters demonstrate (Acts 9:26-28; 11:1-5; 22; 12; etc.).

<sup>37</sup> **“Heard....they sent”** – These “scattered” preaching members were still under the authority and responsibility of the congregation at Jerusalem. The congregation followed up on any news received from their missionaries by sending ordained men (Acts 11:22). This is noted at the beginning of this persecution and at the close of it (Acts 8:14; 11:22). This was their practice in keeping with the commission they were given by Christ (Mt. 28:19-20). All the congregations founded in Acts 8-11 were founded by members of the congregation at Jerusalem and in keeping with the authority given to that congregation (Mt. 28:19-20; Acts 2:41-42).

<sup>38</sup> **“The Holy Ghost”** – In verses 15, 17, 18, and 19, the definite article is missing in the Greek text before “Holy” and “Ghost.” This infers that it is not the Person of the Holy Spirit that is in view but the manifest visible characteristics – “signs and wonders” (v. 13) – which the prophet Joel had prophesied about. This is exactly what amazed Simon in regard to the signs and wonders performed by Philip (v. 13). This is what the Apostles noticed was visibly missing, and this is the direct visible consequences remedied by the laying on of their hands, which power Simon saw and desired (vv. 17-19).

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16 (For as yet he was fallen upon none of them: only they were immersed in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.<sup>39</sup>

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.<sup>40</sup>

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.<sup>41</sup>

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Isaiah the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest?

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<sup>39</sup> **“I lay my hands, he may receive the Holy Ghost.”** – The first man in the book of Acts able to perform signs and wonders apart from the apostles was Stephen on whom the apostles laid their hands (Acts 6:6,8). Philip was among those on whom the apostles laid their hands (Acts 6:5). Those on whom Paul laid his hands received such abilities (Acts 19:6; 2 Tim.1:6; Rom. 1:11). This was the power that set apart the apostles from all other Christians (2 Cor. 12:12). When the apostles died so did the ability to pass on such gifts, and those “miracles signs and wonders” ceased with the death of all those on whom the apostles laid their hands.

<sup>40</sup> **“Neither part or lot in this matter”** – Only the apostolic office had the power to lay their hands on people in order to convey sign gifts.

<sup>41</sup> **“Things come upon me”** – Simon understood Peter’s words to mean that he was the object of God’s judgment. He did not have a right heart in the sight of God (v. 21) and he was in the “gall of bitterness” (v. 22) and in the “bond of iniquity” (v. 22). The fact that he asked Peter to pray for him implies he did not have a relationship between himself and God but was still in a lost condition even though he made a profession of faith and was immersed. He was into “sorcery” looking for more power (v. 9).

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31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be immersed?<sup>42</sup>

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he immersed him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.<sup>43</sup>

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

### *Chapter 9*

**A**nd Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,  
2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.<sup>44</sup>

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<sup>42</sup> **“What doth hinder me to be immersed?”** – Here is the question, and the answer is given in verse 37. Philip required faith in Christ previous to immersion. The Eunuch professed faith in Christ previous to entering the water for immersion. Internal conversion resulting from faith in Jesus Christ the Son of God, as revealed in the gospel, is required before external affirmation of belief is symbolized in water.

<sup>43</sup> **“Both into the water....come up out of the water”** – Philip would not need to enter the water in order to sprinkle or pour water upon the head of the Eunuch. This is the description of immersion. This event was reported to the congregation at Jerusalem and they no doubt followed it up and completed the commission in his regard as they did with the Samaritans (Acts 8:14) and with those all along the way to Antioch (Acts 11:22).

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6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.<sup>45</sup>

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.<sup>46</sup>

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.<sup>47</sup>

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was immersed.

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<sup>44</sup> **“Hard to kick against the pricks”** – On an ox cart there would be goads that would prick the oxen if they attempted to back up. Paul was a driven man by the repeated testimonies of Christ he had constantly heard through his persecutions, and they acted like goads pricking his conscience. Here is the evidence that the Holy Spirit was convicting him of his sin and prodding him forward to seek Christ.

<sup>45</sup> **“Lord, what wilt thou have me to do”** – This is complete recognition and submission to Christ. Formerly he forced others to blaspheme the name of Christ. He would have never called Him “Lord” in the spirit of submission “what wilt thou have me to do” if he were still unconverted. Initial salvation is the revelation of Christ to the soul of man. Paul describes this experience in Gal. 1:15-16 as a revelation of Christ within him and second birth.

<sup>46</sup> **“Certain disciple”** – In the book of Acts the term “disciple” means one who has received the gospel, been immersed and is assembling as a member of a congregation of Christ (Mt. 28:19-20; Acts 2:41-47). There were other “disciples” who were assembling together in that place (v. 19).

<sup>47</sup> **“That thou mightiest”** – Salvation is not listed as a purpose for sending him to Ananias. Ananias already addresses him as “brother” previous to immersion in water. The purpose for sending him to Ananias was to be healed and to be “filled with the Holy Ghost.” Only a person already indwelt by the Spirit can be “filled” by the Spirit.

## The Landmark Edition of the KJV

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19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.<sup>48</sup>

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.<sup>49</sup>

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.<sup>50</sup>

31 Then had the congregations rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.<sup>51</sup>

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<sup>48</sup> **“To join himself to the disciples”** – Saul had been immersed into the congregation at Damascus and now had come to the congregation at Jerusalem and attempted to join it. Barnabas had to recommend him to the leadership upon the basis of his testimony in Damascus (v. 27) before they would accept him into the congregation.

<sup>49</sup> **“Coming in and going out”** – Similar language used in Acts 1:22 for membership in the congregation in Jerusalem when Christ pastored it. It is the metaphorical language of a door in a building and the congregation is called a metaphorical “building” by Paul (1 Cor. 3:9).

<sup>50</sup> **“They sent”** – The congregation was responsible for this action. The Greek term translated “sent” is the verbal form for the noun translated “apostle,” and means to be sent out by authority. The congregation at Jerusalem “sent” him to Tarsus because his life was in danger at Jerusalem. He stayed in Tarsus until another fellow member and missionary in the congregation at Jerusalem sought him out to help in the work of teaching a congregation in Antioch (Acts 11:25-26).

<sup>51</sup> **“Congregations...throughout all Judea and Galilee and Samaria”** – John and Christ had immersed many throughout this area. These were gathered and constituted into congregations by the members of the congregation in Jerusalem. (See Gal. 1:22 for evidence of plural congregations in Judea at this time).

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32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

### *Chapter 10*

**T**here was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.<sup>52</sup>

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

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<sup>52</sup> **“Feared God”** – Cornelius was a born again believer in the Old Testament gospel (Acts 10:43) but did not know that Jesus was the Christ. Neither did he know about the congregation of Christ, as the new temple of God with its ordinances. The term “saved” includes more than initial salvation. Peter informed him that Jesus was the promised Christ (Acts 10:43) and the ministry of John the Immersionist (Acts 10:37) that brought in a new dispensation. It was his life being saved in the sense of service unto God.

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6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.<sup>53</sup>

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

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<sup>53</sup> **“Good report among all the nation of the Jews”** – This man was regarded by Israel as a believer in the hope of Israel or the promised Messiah (Acts 10:43). His works demonstrated his faith. However, as a Gentile his service for God would have been limited in the Jewish temple. God chose to set him and his family in the New Testament temple as the first Gentile believers. The salvation of his life is in view, which begins with immersion in water. The term “saved” encompasses more than initial gospel conversion. Like Apollos, he was instructed in the gospel more fully so that he understood that Jesus was the Christ of the Old Testament gospel he had already received. Apollos was simply brought into congregational membership (See Acts 18:26-28).



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24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful <sup>54</sup>thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.<sup>55</sup>

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.<sup>56</sup>

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the immersion which John preached,<sup>57</sup>

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<sup>54</sup> **“It is unlawful”** – Jews were not permitted to “keep company” or “enter” the house of a Gentile because they were considered unclean. This sheds light upon the words of Jesus in Matthew 18:18 “let him be unto thee as a heathen...” This also sheds light upon Paul’s words in 2 Thessalonians 3:14 “not to keep company with” those Christians placed under discipline. This also included eating with Gentiles (Gal. 2:12). Complete social separation.

<sup>55</sup> **“Unclean”** – Peter understood that the dietary law was designed by God in part to teach separation from Gentiles (vv. 10-16). Prior to the fall in the Garden, man’s diet was strictly vegetarian. After the flood, anything edible was allowed by God (Gen. 9:4). Moses introduced the dietary law restricting certain animals (Lev. 11) from the diet of Jews. After the cross, the diet in Genesis 9:4 was restored (1 Tim. 4:4-5) and the whole ceremonial laws of clean and unclean were abolished (Col. 2:14-16). Dietary restrictions today are one sign of apostate religions (1 Tim. 4:1-5).

<sup>56</sup> **“Is accepted with him”** – another proof that Cornelius was a regenerated man previous to Peter coming to his house.

<sup>57</sup> **“Began from Galilee after the immersion of John”** – Peter places the origin of the gospel ministry of the New Testament congregation in Jerusalem with the ministry of John the Immersionist rather than on the day of Pentecost

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38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.<sup>58</sup>

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.<sup>59</sup>

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be immersed, which have received the Holy Ghost as well as we?

48 And he commanded them to be immersed in the name of the Lord. Then prayed they him to tarry certain days.

### *Chapter 11*

**A**nd the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

<sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

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in Jerusalem with the Holy Spirit. This harmonizes perfectly with Peter's words in Acts 1:21-22. Christ, not the Holy Spirit, was the builder and founder of the New Testament congregation (Mt. 16:18; 18:17). The Holy Spirit simply equipped and empowered it on Pentecost.

<sup>58</sup> **"Give all the prophets witness"** – All the prophets preached the same gospel we preach except they looked forward to its fulfillment and we look back to its fulfillment (Heb. 4:2; Acts 26:22-23). Remission of sins was never by sacrifices (Heb. 10:1-4) but by faith in Christ as heard in the gospel preached by the prophets and seen symbolized in the sacrifices and types in the Old Testament.

<sup>59</sup> **"The gift of the Holy Ghost"** – The proof for this is that they were speaking in tongues ("For they heard them speak with tongues" – v. 46). Here the reception of the Holy Spirit is not regeneration but rather speaking in tongues as the sign unto the Jews that God had confirmed them as acceptable candidates for immersion in water. Peter identifies it as the immersion in the Spirit as promised by John (see note on Acts 11:15-16). They were already regenerated but now immersed in the Spirit before immersion in water. This proves that immersion in water does not literally convey the Holy Spirit or regeneration but is simply a figure of it.

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- 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.
- 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
- 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
- 6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- 7 And I heard a voice saying unto me, Arise, Peter; slay and eat.
- 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
- 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
- 10 And this was done three times: and all were drawn up again into heaven.
- 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
- 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:
- 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
- 14 Who shall tell thee words, whereby thou and all thy house shall be saved.
- 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.<sup>60</sup>
- 16 Then remembered I the word of the Lord, how that he said, John indeed immersed with water; but ye shall be immersed in the Holy Ghost.<sup>61</sup>
- 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
- 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

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<sup>60</sup> **“At the beginning”** – The nearest reference point for what happened in the house of Cornelius was at Pentecost. Peter says “at” the beginning not “since” the beginning. This proves that the immersion in the Spirit was **not** an individual experience or a repeated experience since the day of Pentecost. It was the public accreditation of the new house of God. In the former house of God only Jews were permitted to go past the outer court. God repeated this public accreditation upon the Gentiles, demonstrating equal standing in the new house of God – the New Testament congregational body of Christ. In the new house of God, the “middle wall of partition” had been removed (Eph. 2:14), and now there is equal service between Jews and gentiles in the new house of God.

<sup>61</sup> **“Immersed in the Holy Ghost”** – All promises for this event were future from the four gospel accounts (Acts 1:5). Therefore, it has nothing to do with gospel salvation as there has only been one way of salvation and one gospel since Eden (Acts 4:12; 10:43; 26:22-23; Jn. 14:6; Mt. 5:13-14; Jn. 3:15-16; 36). Hence, it has nothing to do with individual salvation. This is the last reference to this promise demonstrating it had been fulfilled. This is not the same immersion spoken of in 1 Cor. 12:13 (see note on I Cor. 12:13).

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19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the congregation which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.<sup>62</sup>

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.<sup>63</sup>

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.<sup>64</sup>

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the congregation, and taught much people. And the disciples were called Christians first in Antioch.<sup>65</sup>

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

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<sup>62</sup> **“They sent”** – The Greek term translated “sent” (Gr. *exapostello*) is the verbal form of the noun translated “Apostle.” It conveys the idea of an “authorized messenger.” The congregation at Jerusalem followed up all reports in regard to evangelical work of their own preaching members (Acts 8:14; 11:22). The congregation selected and authorized Barnabas to follow up the missionary work of their preaching members. The congregation restricted the mission of Barnabas geographically to go no further than Antioch. The congregation at Jerusalem believed they had full authority to complete the discipleship program begun by their own preaching members.

<sup>63</sup> **“Exhorted them”** – The new believers at Antioch readily submitted to the leadership of Barnabas. Most likely, the missionaries that had brought the gospel to them had also instructed them to send word to the congregation in Jerusalem for further discipleship training. Luke uses the phrase “added unto the Lord” which takes the reader back to the initial use of it in Acts 2:41, 47. Either they had already been constituted into a New Testament congregation by the preaching members that came to them from the congregation at Jerusalem, or Barnabas constituted them into a congregation.

<sup>64</sup> **“To seek Saul”** – The congregation at Jerusalem had “sent” (Gr. *exapostello* - Acts 9:30) Saul to Tarsus to do missionary work. Barnabas simply sought out a fellow congregational member and missionary to help him complete the third aspect of the Great Commission among these believers. This congregation had been constituted by authorized missionaries from the congregation at Jerusalem.

<sup>65</sup> **“The congregation”** – This was the first Gentile congregation and it is from this congregation that all Gentile congregations in Turkey and Greece would be constituted by their authorized missionaries.

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30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

### *Chapter 12*

**N**ow about that time Herod the king stretched forth his hands to vex certain of the congregation.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Passover to bring him forth to the people.<sup>66</sup>

5 Peter therefore was kept in prison: but prayer was made without ceasing of the congregation unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

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<sup>66</sup> **"Passover"** – is the correct translation of the Greek term "pascha" as that term is consistently translated "Passover" in every other instance. Also, in the previous verse **"the days of unleavened bread"** (v. 3) make it certain that **"Passover"** rather than **"Easter"** is in view by Luke. The term **"Easter"** was simply another ecclesiastical term forced upon this translation in keeping with Mother Rome.

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16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

### *Chapter 13*

**N**ow there were in the congregation that was at Antioch certain prophets and teachers; <sup>67</sup>as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. <sup>68</sup>

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<sup>67</sup> **“Certain prophet’s and teachers”** – There was no definitive scriptures given as the operation manual of New Testament congregations. The New Testament had not yet been written. Hence, God led the congregations through men who had revelatory gifts (prophets) and those who could interpret and teach what was revealed through the prophets (teachers). These men were the elders of the early congregations as divine leadership was manifested through them. The early congregations had a plurality of elders because (1) of their size and (2) because of the plurality of gifts necessary to lead the congregation providing a sufficient number to act as a check and balance [Mt. 18:16; 1 Cor. 14:27,29; 2 Cor. 13:1], upon the prophecy of any single leader. The elders simply acted as the ordained representatives of the congregation rather than a ruling class over the congregation.

<sup>68</sup> **“The Holy Ghost said”** – The Holy Spirit worked through the congregation in the selecting, ordaining and sending forth missionaries. This working relationship between the Holy Spirit and the congregations through its ordained leadership is clearly made manifest (Rev. 2-3; 22:17).



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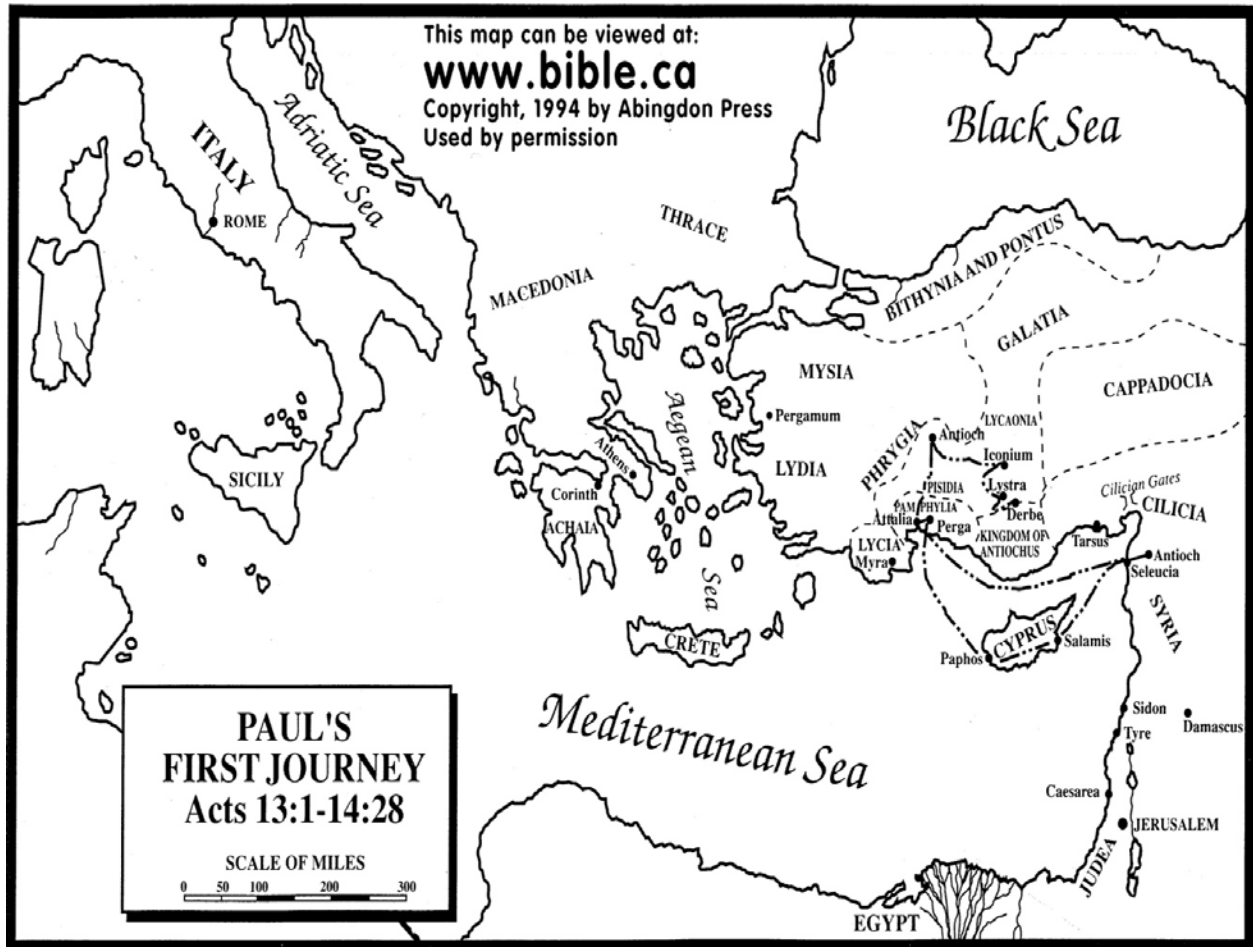
3 And when they had fasted and prayed, and laid their hands on them, they sent them away.<sup>69</sup>

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus

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7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

<sup>69</sup> “**Laid their hands on them**” – Laying on of hands was an act by the elders for ordaining those qualified and approved by the congregation (see Acts 6). Paul was not ordained an “apostle” in the technical sense by this congregation as only Christ could select and ordain a man to be an apostle. The congregation ordained them as “apostles” in the non-technical sense or as congregational approved and authorized missionaries.. Paul reported back to this sending congregation at the end of every missionary journey (Acts 14:26-27). Proof they acted under the authority of this congregation is demonstrated by the fact that this congregation voted to send them to Jerusalem as their representatives (Acts 15:1-3 – see note).



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8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.<sup>70</sup>

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the immersion of repentance to all the people of Israel.

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<sup>70</sup> **“On the sabbath day”** – Paul’s missionary habit was to go to the Jews first and then to the Gentiles. Paul was a Jewish Rabbi and had the right to address the Jews in the synagogue when they assembled every sabbath day. The Lord’s congregations never met on the Jewish Sabbath for worship but Paul would assemble with the Jews on the sabbath in order to win true believers in the Messiah to Christ, as well as, call out the lost Jew to repentance and faith in the gospel. There were those among the Jews that were true believers in the Old Testament gospel (Acts 10:43), and there were those who were unregenerate but faithful Jews.

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25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.<sup>71</sup>

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

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<sup>71</sup> **“This day”** – The day of the resurrection was the first day of the week, or Sunday. (See note on Acts 4:10-11).

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43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.<sup>72</sup>

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [border]

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

### *Chapter 14*

**A**nd it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.<sup>73</sup>

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

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<sup>72</sup> **“As many as were ordained”** – This text does not say “as many as believed were ordained to eternal life” but “as many as were ordained to eternal life believed.” Compare this with Jesus words in John 17:2 “give eternal life to as many as thou hast given me.” Saving faith is a gift from God (Eph. 2:8; Phil. 1:29; Heb. 12:2) and those who are not his sheep by divine election “cannot believe” (Jn. 10:26).

<sup>73</sup> **“The apostles”** – The term “apostle” is used in two senses in the New Testament. First, it is used in a technical sense of those who have been hand selected by Christ to be a witness of his resurrected body. Then, it is used in a secondary sense for those who have been authorized and sent out by the congregations as missionaries. The latter sense used here of Saul and Barnabas. Saul was an apostle in both senses.

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6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.<sup>74</sup>

23 And when they had ordained them elders in every congregation, and had prayed with fasting, they commended them to the Lord, on whom they believed.<sup>75</sup>

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<sup>74</sup> **“Continue in the faith”** – Continue in the system of doctrine and practice that had been committed to the apostles by Jesus Christ, in Matthew 28:19-20 (Acts 2:41).

<sup>75</sup> **“Ordained them elders”** – The Greek term translated “ordained” means to “stretch forth the hand.” Many believe this refers to voting by the outstretched hands. Others believe this refers to the laying on of hands by Paul

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24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.<sup>76</sup>

27 And when they were come, and had gathered the congregation together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

### Chapter 15

**A**nd certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.<sup>77</sup>

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.<sup>78</sup>

3 And being brought on their way by the congregation, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the congregation, and of the apostles and elders, and they declared all things that God had done with them.

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and Barnabas. It is probably a combination of both, as used in Acts 6 in which the ordained leaders worked with the congregation in the ordination of men (see notes in Acts 6). The congregation selected and qualified the candidates while the apostles laid their hands upon them, communicating the spiritual gifts necessary to provide revelation, since there was no New Testament yet written. Timothy was taken from the congregation at Derbe and Paul claims that, in the ordination through laying on of hands by the presbyter, Paul communicated the spiritual gifts to him necessary for performance of his calling (2 Tim. 1:6). Hence, the congregations selected the candidates, and the presbytery laid their hands on them publicly separating them to the ministry.

<sup>76</sup> **“From whence”** – The congregation at Antioch had selected them, and ordained them to the mission field as their authorized missionaries. They were still members of this congregation, under the authority of this congregation, and acted like it by reporting to them after every missionary journey, and by submitting to their authority while home.

<sup>77</sup> **“Ye cannot be saved”** – Circumcision was the initial and summary act of commitment to lifelong obedience to the Law of Moses. These Judaizers did not deny that one must embrace Christ by faith but rather denied faith in Christ was sufficient to justify a person. They attempted to synchronize both covenants into one, as a faith/works basis for justification. To submit to circumcision was to deny that faith in Christ was sufficient and to declare justification by works (see verse 24).

<sup>78</sup> **“They determined”** – Dr. A.T. Robertson says - “*The verb etaxan (tasso, to arrange) suggests a formal appointment by the church in regular assembly.*” They were appointed as authorized representatives by congregational vote in a regular called business meeting. Hence, their initial sending out by this congregation (Acts 13:1-4), their regular reporting back to this congregation (Acts 14:26; 18:22), and their submission to a congregational vote all lead to the conclusion that they were members of this congregation while acting in these capacities.

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5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.<sup>79</sup>

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.<sup>80</sup>

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

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<sup>79</sup> **“Purifying their hearts by faith”** – Remission or cleansing of sins was obtained by internal faith without external ordinances, such as circumcision. Baptism was a “figure” of salvation and the response of a conscience already cleansed by faith in Jesus Christ as proclaimed in the gospel (1 Pet. 3:21).

<sup>80</sup> **“Through grace...shall be saved”** – External ordinances do not save or convey saving grace. Circumcision was a “sign” and “seal” but not the conveyor of grace (Rom. 4:11). Abraham is given as our example of justification by grace and he is also the father of circumcision. His circumcision occurred long after he had already been justified by grace. Under Moses, circumcision was the initial symbolic act of submission to the Law of Moses (see verse 24). For Gentile Christians to submit to circumcision was a symbolic rejection of the whole New Covenant. Grace is always placed in opposition to “works” in regard to justification (Rom. 3:24-28; 4:4-6).

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21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.<sup>81</sup>

22 Then pleased it the apostles and elders, with the whole congregation, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.<sup>82</sup>

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

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<sup>81</sup> **“Hath in every city”** – James is not perpetuating the ceremonial laws of Moses or enforcing them upon Christians. His aim is to keep from unnecessarily offending the Jews so that they will be willing to listen to the message of the Christians. Even in regard to circumcision, Paul had Timothy circumcised because His mother was a Jew and it would provide him a better opportunity for him to be heard by the Jews. In contrast, Paul forbid that Titus be circumcised because he was a gentile and that would have conveyed that Gentiles could not be saved without works. Circumcision was the representative act for those whose entire lives were to be committed to justification by works.

<sup>82</sup> **“Pleased...the apostles and elders, with the whole congregation, to send”** – The term “sent” (exapostello) signifies congregational authority to select and send authorized men to act in their behalf. This was not an action by James acting as a Pope. This was not an act by a board of elders or a presbytery. This was an act participated in by the whole congregation at Jerusalem, which excluded Paul and Barnabas as these men were chosen and authorized by the congregation to go to “Antioch with Paul and Barnabas.” Paul and Barnabas were authorized representatives from the congregation at Antioch. Each congregation acted independent of each other, but worked in cooperation with each other. The whole congregation acted under the leadership of the Holy Spirit – v.28



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35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.<sup>83</sup>

41 And he went through Syria and Cilicia, confirming the congregations.



### Chapter 16

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

<sup>83</sup> “Recommended” – Same word used in Acts 14:26 where it describes the initial authorization by the congregation at Antioch for the mission field. Paul had the desire to go back on the mission field (v. 36), but did not act apart from congregational authority.

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3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.<sup>84</sup>

5 And so were the congregations established in the faith, and increased in number daily.<sup>85</sup>

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.<sup>86</sup>

15 And when she was immersed, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.<sup>87</sup>

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

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<sup>84</sup> **“Ordained of the apostles and elders which were at Jerusalem”** – The ordained leadership acted in conjunction with the “whole congregation” under the leadership of the Holy Spirit (Acts 15:22, 28). They sent authorized representatives with Paul and Barnabas. Paul and Barnabas also approved it as authorized representatives of the congregation at Antioch (Acts 15:2-3), and it was received by the congregation at Antioch.

<sup>85</sup> **“Established in the faith”** – in the system of doctrine and practice given by Christ to the congregation at Jerusalem through the apostles, as opposed to the Mosaic or Levitical order established in the Jewish Temple.

<sup>86</sup> **“Whose heart the Lord opened”** – The Greek term translated “opened” was used to describe the birth of a first born male. The new birth precedes immersion in water.

<sup>87</sup> **“Her household”** – She was a business woman that traveled (v. 14) and those of her household were brothers (v. 40, “brethren”). No infants in her household.

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17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?<sup>88</sup>

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was immersed, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.<sup>89</sup>

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<sup>88</sup> **“What must I do”** – The Jailer uses the present tense of continuous action. He is asking what he must *keep on doing* in order to be saved. Paul and Silas use the Aorist tense completed action verb for their reply “believe” on (Gr. epi – upon) the Lord Jesus Christ and he would be saved. The same instruction was given for his entire household as well. Salvation is obtained at the point of faith in Christ rather than by the continuous actions of the believer.

<sup>89</sup> **“Believing in God with all his house”** – All who were immersed were believers in God. There were no infants and no proxy immersion.

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- 35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.
- 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.
- 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.
- 38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.
- 39 And they came and besought them, and brought them out, and desired them to depart out of the city.
- 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.<sup>90</sup>

### *Chapter 17*

**N**ow when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

- 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
- 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
- 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
- 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.
- 8 And they troubled the people and the rulers of the city, when they heard these things.
- 9 And when they had taken security of Jason, and of the other, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
- 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

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<sup>90</sup> “**The house of Lydia**” – The first members of the congregation at Philippi met in the house of Lydia. Congregations often assembled in someone’s house (see Romans 16:5, 10, 11, 14, 15).

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12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

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30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

### *Chapter 18*

**A**fter these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were immersed.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

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14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.<sup>91</sup>

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Caesarea, and gone up, and saluted the congregation, he went down to Antioch.<sup>92</sup>

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the immersion of John.<sup>93</sup>

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

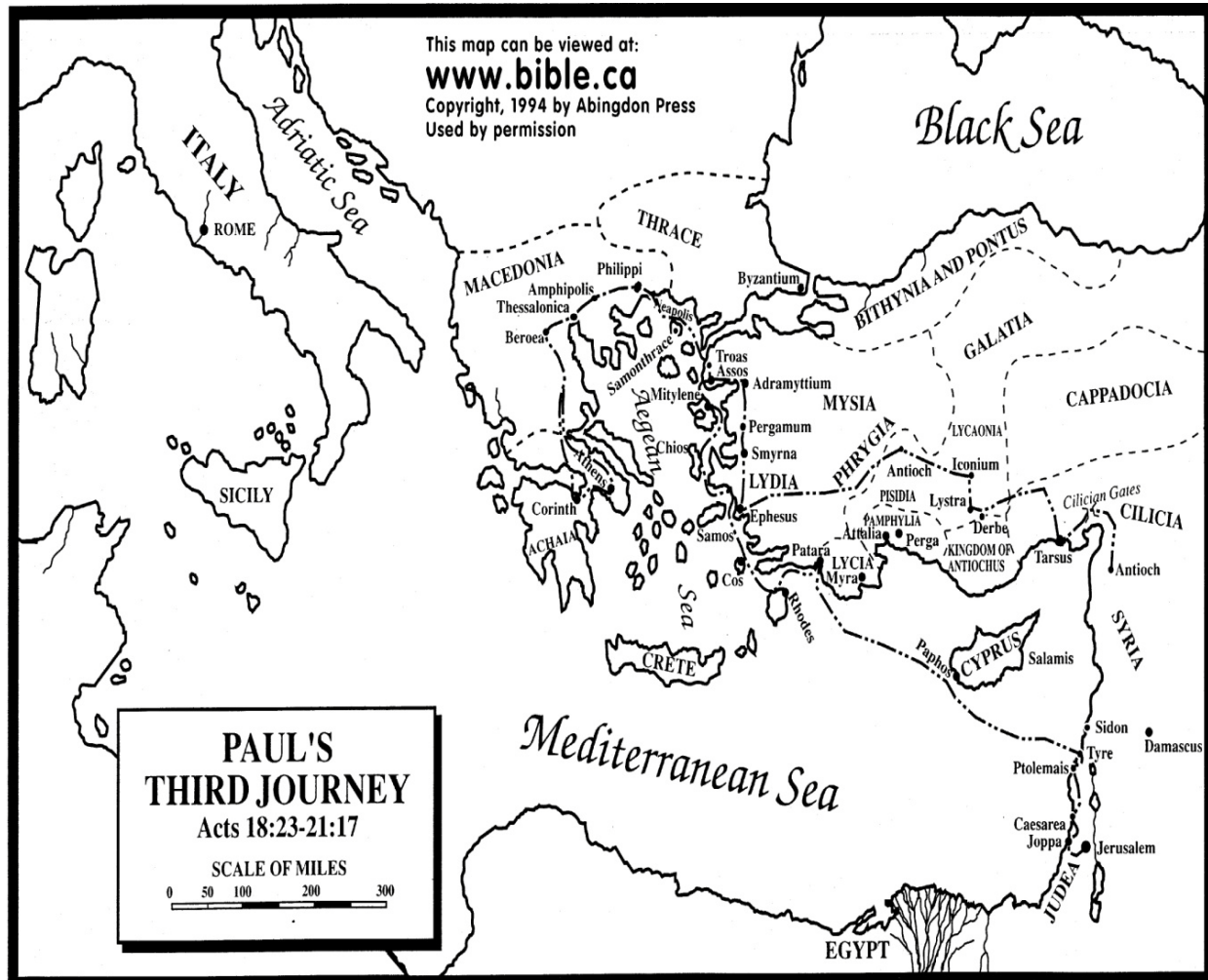
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<sup>91</sup> **“Vow”** – Paul, as a Jew, voluntarily observed all things that were in keeping with his cultural heritage and were consistent in matters of Christian liberty. He did not command Gentile Christians to do these things or do these things in order to be saved. He refused to have Titus circumcised because he was a Gentile, and that would imply that Gentiles must submit to the Law of Moses in order to be saved.

<sup>92</sup> **“To Antioch”** – This marked the end of his second missionary journey, since he always ended his journey by reporting back to the congregation from whence he was sent. His third missionary journey began in verse 23.

<sup>93</sup> **“Knew only the immersion of John”** – He was not re-immersed but only further instructed in “the way of God more perfectly.” Nothing was wrong with the immersion of John. John’s mission was temporary and no one had authority to extend it. Apollos was a free lance minister who may have been immersed by John but was unaware that John had prepared the materials for the new administrator of immersion – the congregation of Christ. He also did not know that the Holy Spirit had publicly accredited this new administrator as the “house of God” on the day of Pentecost. He was still preaching the Old Testament gospel of Christ, and did not know that Jesus was the Christ (v. 28). After this more complete instruction, his immediate response was to identify with the congregation of Christ at Ephesus (v. 27a), and work under the authority of the congregation (v. 27b, 19:1).





27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

## Chapter 19

**A**nd it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts [border] came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.<sup>94</sup>

<sup>94</sup> “Not so much as heard” – They were not immersed by John, because John taught his disciples about the Holy Spirit (Mt. 3:11). Most likely they did not know that the Holy Ghost had been given to the congregation of Christ as predicted by John. They were operating outside Christ’s congregation and the absence of spiritual sign gifts indicated that was so (v. 6).

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3 And he said unto them, Unto what then were ye immersed? And they said, Unto John's immersion.<sup>95</sup>

4 Then said Paul, John verily immersed with the immersion of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.<sup>96</sup>

5 When they heard this, they were immersed in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

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<sup>95</sup> **“Unto John”** – They were not immersed by John because John immersed in regard to Christ (v. 4) rather than in regard to his own name.

<sup>96</sup> **“They should believe on him”** – They were not immersed by John because, like Apollos, they did not know that Jesus was the Christ (Jn. 3:36).

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21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of congregations, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

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39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful congregation.<sup>97</sup>

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the congregation.

### *Chapter 20*

**A**nd after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.<sup>98</sup>

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

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<sup>97</sup> **“Lawful congregation”** – This verse and verse 41 reflect the current usage and understanding of the Greek term “ekklesia” translated “congregation.” It was not regarded “lawful” because it had been gathered contrary to the legal guidelines prescribed by city law. Even Christian congregations were to function “decently and in order” (1 Cor. 14:40).

<sup>98</sup> **“The first day of the week”** – There is no text in the New Testament where the congregations of Christ ever met for worship on the Jewish Sabbath. Paul met on the Sabbath with the Jews for the purpose of evangelization but not for the purpose of congregational worship. Preaching is part of congregational worship and Paul preached. He would depart on “the morrow” or the second day of the week.

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13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the congregation.<sup>99</sup>

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.<sup>100</sup>

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<sup>99</sup> **“The elders”** – These same men are called “elders” (Gr. presbuteros or “presbytery”) in v. 17 and “overseers” (Gr. episkopos or “Bishops” or “episcopals”) in v. 28, and their job is described as “to feed” (Gr. poimeno or “Pastor”) in v. 28. These are different words for the same office in order to describe the multi-facets of this office. This office required spiritual maturity and so they are called “elders.” They were called “overseers” or “Bishops” because they were to take the “oversight” of the congregation. Their primary function was “to feed” or Pastor the Congregation. These titles were given to a variety of offices by later apostate Christianity. There was a plurality because there was no New Testament Scriptures, and God provided leadership through spiritual revelatory gifts. The prophetic word required confirmation by two or three prophets, and thus the gift of prophecy was involved in the early leadership of the congregations.

<sup>100</sup> **“The whole counsel”** – This is identified in Ephesians 4:16 as “the faith” or that body of essential doctrine that was delivered by Christ to His congregation through the apostles (Mt. 28:20; Acts 2:42; Jude 3). In Romans 16:17 it is called “the doctrine”. In 2 Thessalonians 3:6 it is called “the tradition.” In 1 Tim. 3:15 it is called “the truth” and in 1 Tim. 4:1 it is called “the faith.”

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28 Take heed therefore unto yourselves, and to all the flock,<sup>101</sup> over the which the Holy Ghost hath made you overseers, to feed the congregation of God, which he hath purchased with his own blood.<sup>102</sup>

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.<sup>103</sup>

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

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<sup>101</sup> **"The flock"** – The "flock" in verse 28 is the same "flock" in verse 29 which is the kind that grievous wolves can "enter in" and "draw away" members from, as stated in verse 30. It is the "flock" that the Holy Ghost had made the contextually identified "ye" as overseers (v. 17). This is the congregation at Ephesus.

<sup>102</sup> **"Purchased with his own blood"** – This is called the language of "accommodation." Paul speaks of this congregation that included its members and leadership, according to their profession when they were immersed in water and according to the prerequisite for membership in the Lord's congregations. Paul was the one who organized this congregation and had heard their profession of faith. There is no reason he would not address and describe them in terms of redemption based upon the profession of faith which was the prerequisite for immersion and membership into New Testament congregations. Also, although all believers "in Christ" (all the elect in Christ from Genesis to Revelation) are purchased by His blood, not all are purchased for the same purpose. The congregation is the metaphorical "bride" of Christ and is chosen out from among the elect to be his bride (Eph. 5:23-31; 2 Cor. 11:2; Rev. 19:6-8), and according to Jewish custom, the groom provided "the Mohar" or "bridal payment" to the parents of the bride (Jacob worked his off for Rachael - Gen. 29:20, 27).

<sup>103</sup> **"Draw away"** – In verses 29-30 Paul predicts and describes how denominationalism would arise. True New Testament congregations would be infiltrated (v. 29) and transformed into an apostate congregation or false teachers would arise from within (v. 30), and lead off members to form an apostate congregation. This began early and has continued unto the present. There are now estimated to be more than 37,000 different denominations (including subdivisions within each denomination) within professed Christendom.



### *Chapter 21*

**A**nd it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.<sup>104</sup>

10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

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<sup>104</sup> **“Did prophesy”** – There is nothing here to prove they prophesied in the congregational service in opposition to 1 Cor. 14:33-37 or apart from the women as in Titus 2:3-5. Indeed, in keeping with 1 Tim. 2:11-12, God sent a male prophet (“Agabus”) to teach Paul (v. 10) in the congregation (vv. 10-14).



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19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.<sup>105</sup>

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.<sup>106</sup>

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

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<sup>105</sup> **“Keepest the law”** – James makes it clear that this does not apply to Gentiles (v. 25). The Gentile believers were only asked to observe minimal things for the sake of being effective witnesses to the Jews (see note on Acts 15:21). Moses was not in opposition to Christ and the gospel, as the Law was never given for justification but to define sin and to instruct and lead them to Christ. As Jews, they could continue to observe the Law, as it was intended, rather than how Judaism had perverted it into a system of works for justification. Moreover, they were living in a transition period when both the old house of God and the new house of God were coexisting in Jerusalem. As long as God permitted the temple to exist, the system dependent upon its existence could be used to reach the Jews for Christ. This was the aim of James, which was amply stated by Paul in 1 Cor. 9:20 **“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.”** God was still reaching out to the Jews through the congregation at Jerusalem. However, when Israel as a nation rejected Christ and God destroyed the temple, then the system that depended upon the existence of the temple perished with it.

<sup>106</sup> **“They observe no such thing”** – Acts 15 settled the issue of whether it was necessary for Gentile believers to observe the Mosaic Law. If Gentiles observed the law it would confirm the error of the Judaizers that there could be no salvation outside of Judaism. The Gentiles were only instructed to observe the things listed in order that lost Jews might be open to hear the gospel from them (see note on Acts 15:21).

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30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

### *Chapter 22*

**M**en, brethren, and fathers, hear ye my defence which I make now unto you.

<sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

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7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.<sup>107</sup>

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be immersed, and wash away thy sins, calling on the name of the Lord.<sup>108</sup>

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;<sup>109</sup>

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

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<sup>107</sup> **“Heard not the voice”** – In Acts 9:7 Luke says they did hear a “voice” (Gr. phoneo – sound). They heard sounds but did not understand what was being said.

<sup>108</sup> **“Wash away thy sins”** – This is what water immersion does symbolically but not literally. Literally, Paul had already professed Christ as “Lord” on the road to Damascus three days earlier. Literally, he had been called to the ministry by Christ and appointed as an apostle three days earlier. Literally, he had been praying as a born again disciple of Christ for three days before being immersed. Literally, Ananias addressed him as “brother” before he was immersed in water. In immersion, a public profession is made before men “calling on the name of the Lord.”

<sup>109</sup> **“In a trance”** – Possibly referred to by Paul in 2 Corinthians 12:1-4. If that is true, then 2 Corinthians was written 14 years after his visit to Jerusalem in Acts 9:29. If he were converted in AD 34 and If he spent three years in Arabia before coming to Jerusalem (Gal. 1:17-18) this would place the writing of 2 Corinthians about AD 51. This would place the writing of 1 Corinthians about a year earlier – AD 50.

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22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

### *Chapter 23*

**A**nd Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.<sup>110</sup>

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<sup>110</sup> **“Confess both”** – The term “both” demands that only two classifications are in view. The words “angel nor spirit” actually refer to one classification. The Sadducees did not believe in the resurrection of the material body, nor

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9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

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did they believe in the existence of any immaterial being (angel nor spirit), except for God. Hence, they did not believe that there was any continuing existence of man after death. According to the Sadducee, the body returned to dust and the soul ceased to exist. Both Paul and Jesus sided with the Pharisees who would "confess both." Josephus, the Jewish historian who recorded the fall of Jerusalem in A.D. 70, a contemporary of Paul, confirmed that the Sadducees denied the continued existence of the human soul after death of the body, while the Pharisees believed the soul continued either in heaven or hell.

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23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

### *Chapter 24*

**A**nd after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

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5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:<sup>111</sup>

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

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<sup>111</sup> “**Sect of the Nazarenes**” – This was a term of reproach because the Jews believed that the Messiah would be born in Bethlehem, but Jesus was raised from the age of two in the city of Nazareth (Mt. 2:23). Nathaniel had asked, “can anything good come out of Nazareth?” (Jn. 1:46). This was the evidence used by the Sanhedrin to prove that Jesus was not the true Messiah (Jn. 7:52).



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23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

### *Chapter 25*

**N**ow when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

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14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

### *Chapter 26*

**T**hen Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

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3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?<sup>112</sup>

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.<sup>113</sup>

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,<sup>114</sup>

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<sup>112</sup> **“God should raise the dead”** – This is what Paul defines as “the hope of the promise made to the Fathers” (v. 6). This is what he claimed was the “promise” given to Israel, that they “serving God day and night, hope to come” (v. 7). This same “hope’s sake” is what Paul claimed he had been accused of the Jews. This is the “promise” and blessed hope of all children of God, that those in Hebrews 11:39-40 had not yet received, and that we look forward unto.

<sup>113</sup> **“Whom thou persecutest”** – Luke says that Saul persecuted “the congregation” in Jerusalem but Christ regarded this as persecution of Himself because the congregation was his metaphorical [representative] “body.” The religious world is still persecuting the congregations of Christ, and is thereby persecuting Christ.

<sup>114</sup> **“Now I send thee”** – Saul was regenerated and converted to Christ on the road to Damascus. He also was appointed and commissioned by Christ to an apostle right there on the road to Damascus three days previous to his immersion in water. His immersion by Ananias merely symbolized his gospel conversion giving it public expression

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18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.<sup>115</sup>

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts [border] of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

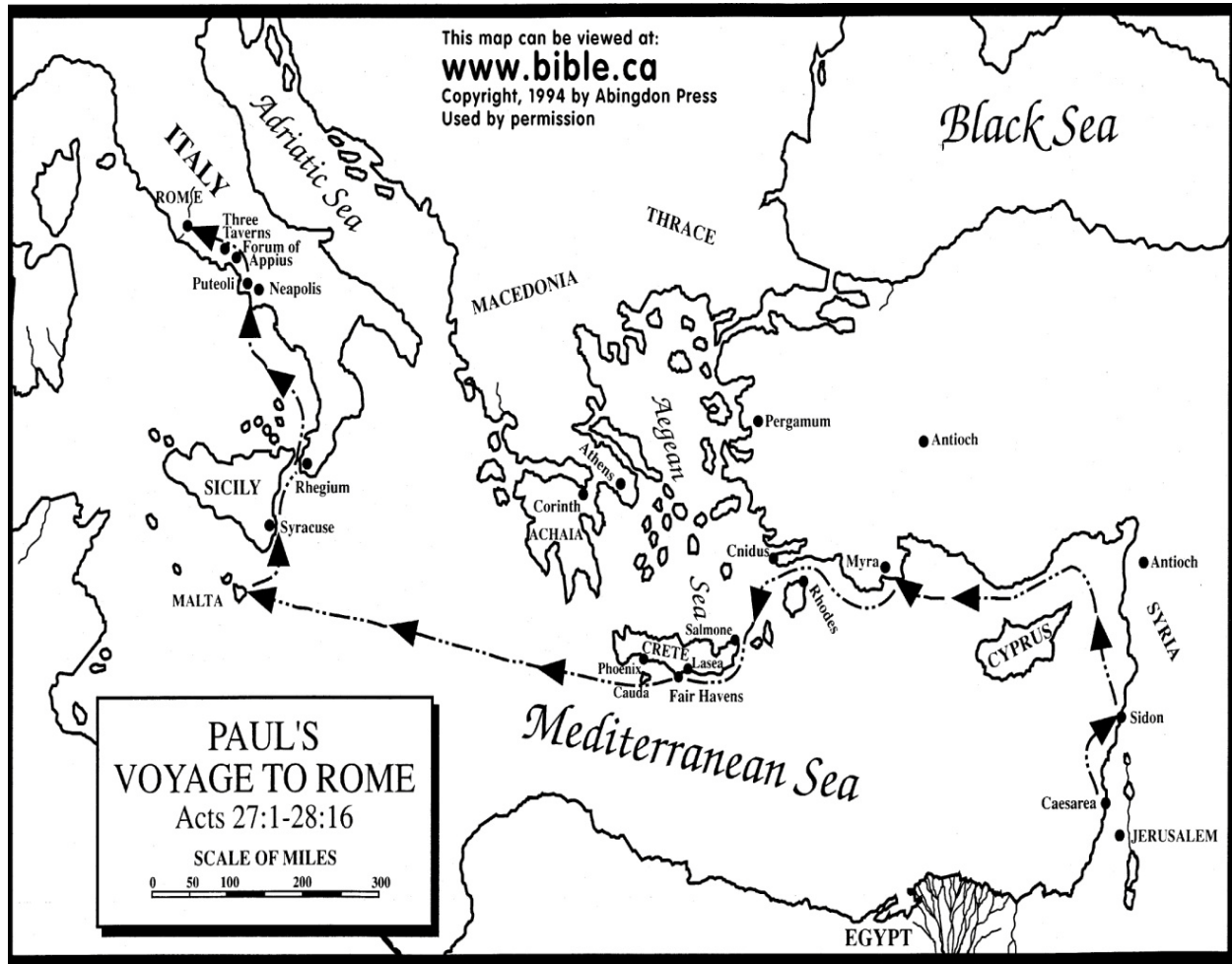
31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

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and identified him with the congregation at Damascus. Paul refers to this precise moment on the road when he was commissioned and sent to preach the gospel in 1 Cor. 1:17-18 previous to being immersed in water.

<sup>115</sup> **“To open their eyes”** – Paul lists a series of consequences that occur when the gospel comes in power and demonstration of the Holy Spirit (1 Thess. 1:5). This is why Paul said the “preaching” of the gospel is “the power of God unto salvation” (Rom. 1:16; 1 Cor. 1:17-18). Paul was not even immersed in water when given this commission demonstrating that Christ “sent me not to immerse but to preach the gospel” (1 Cor. 1:17-18), teaching us that it was the gospel that obtained these things within the elect previous to immersion in water.



## Chapter 27

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

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8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.



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29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

### *Chapter 28*

**A**nd when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.



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4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:<sup>116</sup>

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

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<sup>116</sup> **“Were healed”** – Christ promised the apostles that such signs would follow them (Mk. 16:18-20) and would confirm their word and witness of Christ. Paul claimed these peculiar confirmation signs as proof of being an apostle (2 Cor. 12:12). It was through the laying on of the apostolic hands that others received the ability to perform such sign gifts (See note on Acts 8:17-19). In verses 3-6 a viper bit him and he did not die. Not many Charismatics today want to prove this sign by personal experience.

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20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.<sup>117</sup>

21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.<sup>118</sup>

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<sup>117</sup> **“The hope of Israel”** – Paul represented his gospel ministry as summarized in the “hope of Israel” (see note on Acts 26:8)

<sup>118</sup> **“Preaching the kingdom of God”** – This is stated by Luke after it is noted that Paul had turned away from the Jews, was preaching to the Gentiles (v. 28), and the Jews had “departed” (v. 29). Preaching the kingdom of God is simply preaching the gospel of Jesus Christ as your rightful King, and calling you into submission to His rule through repentance and faith in the gospel.

**Part III**

The Issues

Of

New Testament Congregations

**Romans to Jude**

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## Introduction to the Letter to the Congregations in Rome from Paul

**Robert Haldane** says of it, *“The great truths which are embodied and inculcated in every other part of the Bible, are here brought together in a condensed and comprehensive form. More especially, the glorious doctrine of justification by faith is clearly unfolded and exhibited in the strongest light.”*

**William Tyndale** said, *“Forasmuch as this epistle is the principal part and most excellent part of the New Testament and most pure Evangelion...and also a light and a way into the whole Scripture.”*

**Background:** The Book of Romans was written by Tertius for Paul (Ch. 16:22) from Corinth (Rom. 16:23) on his way to Jerusalem to deliver financial gifts for the poor (Ch. 16:5, 10, 11, 14, 15). Phoebe a servant of the congregation at Cenchrea delivered the letter to the congregations in Rome (Ch. 16:1, 23, 27).

**Purposes for Writing:** They are a Gentile congregation under his apostleship (Ch. 15:15-16). He wrote it for several reasons; (1) to explain his absence (Chs. 1:13; 15:19-22); (2) to request prayer (Ch. 15:31) and (3) to explain why the gospel needs to be preached (Chs. 1:18-3:23); (4) to defend justification by faith without works (Chs. 3:20-5:20); (5) to explain why grace does not promote sin (6:1-8:27); (6) to explain God’s purpose of grace for Israel and Gentiles (Chs. 8:28-12:1); (7) to explain the relationship of the Christian to the congregation, to government and to the weaker among them (Chs. 12-15).

**The Theme:** The Righteousness of God. The term “righteousness” and its forms are found 43 times in Romans. The term “gospel” is found 13 times

**The Audience:** This epistle is sent to a number of congregations at Rome (Ch. 16:5, 10, 11, 14, 15). A careful reading of Romans 16:5-15 reveals possibly six different congregations at Rome. Rome was over a million in population at that time.

### **Peter and the congregations at Rome.**

- If he had been in Rome at the writing of this epistle Paul would have greeted him with all the rest.
- If Peter had been to Rome at the time of Paul’s first imprisonment, he would have mentioned Peter in his prison epistles when he sends greetings from those in Rome.
- If Peter had been to Rome at the time of his final imprisonment in Rome, he would not have said all in Rome had forsaken him – 2 Tim. 4:16-17

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- In the fourth century introduction to the book of Romans, Ambrosiaster claimed that no apostle originated the congregation at Rome but rather certain Jewish Christians. Rom. 15:20-22 seem to indicate that no other apostle had yet come to Rome.
- If another Apostle had founded the congregation at Rome, Paul would have never said what he tells them in Rom. 15:20-22

## How are we to account for traditions that say Peter built it?

The earliest traditions equally give Paul as a founder as well:

- **Irenceus says that the congregation was** “*founded and organized at Rome by the two most glorious apostles, Peter and Paul...*” – **Irenaeus Against Heresies**, Vol. 1, chap. III, numb. 2, p. 415
- Traditions have been tampered with by apostate Rome (e.g. False Decredals).

Most likely the congregation at Rome was founded by unknown disciples who had been converted, immersed and trained on the day of Pentecost, and sent back to Rome by the congregation in Jerusalem (Acts 2:10,41-42). Peter had been influential in the founding of the congregation at Rome through the Pentecost sermon. Paul had been influential through his epistle and imprisonments at Rome.

## Outline:

### I. Your Redemptive Salvation by God's Mercy - Chs. 1-11

#### A. The Revelation of God's Gospel – Ch. 1:1-17

1. Revealed in Paul's Call
2. Revealed in the Prophets
3. Revealed in the Saints at Rome
4. Revealed in the Character of the Gospel

#### B. The Revelation of God's Wrath – Chs. 1:18-3:20

1. No Excuses – Ch. 1:18-31
2. No Escape – Chs. 2:1-3:9
3. No Ethical Integrity – Ch. 3:10-18
4. No Emancipation – Ch. 3:19-20

#### C. The Revelation of God's Righteousness – Chs. 3:21-8:27

1. Revealed in the Law and Prophets – Ch. 3:21
2. Revealed in the Person of Christ – Ch. 3:22
3. Revealed in God's Provision – Ch. 3:24-26
4. Revealed in Justification by Faith – Chs. 3:27-5:2
5. Revealed in Federal Headship of Christ – Ch. 5:12-21
6. Revealed in Immersion – Ch. 6
7. Revealed in the Inability of the Law – Ch. 7
8. Revealed in the Law of the Spirit – Ch. 8:1-27

#### D. The Revelation of God's Purpose – Chs. 8:28-11:36

1. God's Purpose for His Elect – Ch. 8:28-38

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2. God's Purpose for Israel – Chs. 9-11
  - a. God's Twice Born Jewish Promised Children – Ch. 9:1-8
  - b. God's Elective Grace – Ch. 9:9-15
  - c. God's Elective Mercy – Ch. 9:16-24
  - d. God's Elective Promised Children Among the Gentiles – Ch. 9:24-29
  - e. God's Elective Means – Chs. 9:30-10:21
3. God's Purpose for Israel among the Nations – Ch. 11

## **II. Your Reasonable Service by God's Grace - Chs. 12-15**

### **A. God's Purpose for Christian Service – Chs. 12-15:14**

1. Acceptable Service as a Mature Church Member – Ch. 12
2. Acceptable Service as a Mature Citizen – Ch. 13
3. Acceptable Service as a Mature Christian – Chs. 14-15:5

### **B. God's Purpose for Paul's Service – Ch. 15:6-33**

1. The Interracial Problems – Mixed Races/Cultures
2. The Interracial Solution – vv. 6-33
3. The Interracial Paul - vv. 14-32
  - a. Paul the Partner with Gentiles
  - b. Paul the Priest for Gentiles
  - c. Paul the Preacher to Gentiles
  - d. Paul the Pioneer to Gentiles
  - e. Paul the Presenter of Gentile Gratitude - vv. 25-30

## **III. Your Relationship with other Congregations - Ch. 16**

### **A. Paul's Commendation – vv. 1-2**

### **B. Paul's Congregational Salutations– vv. 3-16**

### **C. Paul's Critical Exhortation – vv. 17-20**

### **D. Paul's Companions – vv. 21-24**

### **E. Paul's Concluding Doxology– vv. 25-27**

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## *The Letter to the Congregations in Rome*

### *Chapter 1*

- P**aul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,  
2 (Which he had promised afore by his prophets in the holy scriptures,)  
3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;  
4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:<sup>1</sup>  
5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:  
6 Among whom are ye also the called of Jesus Christ:  
7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.<sup>2</sup>  
8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.  
9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;  
10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.  
11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;<sup>3</sup>  
12 That is, that I may be comforted together with you by the mutual faith both of you and me.  
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.  
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.  
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

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<sup>1</sup> **“According to”** – According to the flesh he was a man and seed of David (v. 3). However, according to His immaterial spirit he was the Holy Son of God demonstrated in the power of His resurrection.

<sup>2</sup> **“Called to be saints”** – same exact construction in the Greek text as “called to be an apostle” (v. 1). That was Paul’s present condition by calling. Likewise, all children of God by their present condition are saints by calling. They are “saints” or set apart by God through the gospel unto salvation and service

<sup>3</sup> **“Impart unto you some spiritual gift”** – Significantly no sign gifts are listed in Romans 12. Sign gifts were the signature credentials of the apostolic office (2 Cor. 12:12). Sign gifts were received through the laying on of apostolic hands (See note on Acts 8:17-19). Another evidence that this congregation was not founded by an apostle as they were without sign gifts.



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16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.<sup>4</sup>

17 For therein is the righteousness of God revealed<sup>5</sup> from faith to faith: as it is written, The just shall live by faith.<sup>6</sup>

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;<sup>7</sup>

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.<sup>8</sup>

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:<sup>9</sup>

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<sup>4</sup> **“The power of God”** – In this context, it is the power of God unto that aspect of salvation called justification (v. 17). Judicial eternal life is obtained by faith in the gospel (v. 17b “the just shall live by faith”). However, the gospel is also the vehicle of expression or the creative word of command that God uses to regenerate the elect (2 Cor. 4:6; 1 Thess. 1:4-5; 2 Thess. 2:13; James 1:18; 1 Jn. 5:1)

<sup>5</sup> **“Therein is the righteousness of God revealed”** – Christ and his sinless life is the central object of the gospel that satisfies all the righteous demands of God. (see note on Romans 3:22-26; 10:4). God’s power and Godhead are revealed in nature (Rom. 1:19-20). God’s wrath is revealed in the digression of sin and its consequences (Rom. 1:18-31). Right and wrong are revealed in them by conscience (Rom. 1:19; 2:15), and to them by law (Rom. 3:19-21). However, the righteousness of God is revealed as “good news” in the person and work of Jesus Christ. Any other way, the righteousness of God works wrath (Rom. 1:18-3:23).

<sup>6</sup> **“From faith to faith”** – The righteousness of God is received within the sphere of faith alone. The literal Greek text says “out of faith (ek) into (eis) faith thus never leaving the sphere of faith. The just (those justified) shall live (obtain eternal life) by faith (without going beyond the sphere of faith into works). See note on Rom. 3:27-28 and Galatians 3:10-12.

<sup>7</sup> **“Who hold”** – The problem of all lost mankind is not the absence of light, but active opposition to all truth revealed unto them. The Greek term translated “hold” (katexo) can be used positively or negatively. Here it is used negatively (“in unrighteousness”) and means to actively resist (present tense of continuous action) or hold down or hold back the truth revealed by God unto them and in them. This is the nature of all lost people (Rom. 8:7). Paul is describing the reaction of the lost nature to light just as Jesus does in Jn. 3:18-20. This is why they are now under the wrath of God (Jn. 3:36). **“Is revealed”** demonstrates that this wrath is presently being revealed from heaven manifested in the consequences described in verses 24-31 and shall be manifested in future judgment (Rom. 1:31; 2:3-10).

<sup>8</sup> **“Known of God is manifest in them...unto them”** – Natural revelation rather than written revelation is the subject here. God reveals something of His “godhead” (the universe is a complex trinity as it is made up of space, matter and time, all of which are trinities as well) and power (vast power that maintains the universe from micro to macro). He also writes His moral law upon their conscience “in them” (See Rom. 2:14-15).

<sup>9</sup> **“Without excuse”** – The revelation of God in nature provides no saving light, as that is revealed in the gospel (vv. 16-17). However, nature’s revelation provides sufficient light to reveal there is a true God and a moral standard. God “shewed” Himself to them and “in” them, and what he showed was “clearly seen” (v. 20) and “understood” (v. 20). They are judged by the light they have and they are without excuse. In Romans 3:9 Paul reveals that his purpose from Romans 1:18-3:8 was to prove both Gentiles and Jews were under sin.

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21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.<sup>10</sup>

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:<sup>11</sup>

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature [lesbian]:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men [homosexuals] working that which is unseemly, and receiving in themselves that recompence [what is deserved] of their error which was meet [necessary, called for].<sup>12</sup>

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [suitable, fitting, proper];

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness [desire to injure]; full of envy, murder, debate, deceit, malignity [evil hearted]; whisperers [secret slanderers],

30 Backbiters [open slanderers], haters of God, despiteful [to insult], proud [arrogant], boasters, inventors of evil things, disobedient to parents,

31 Without understanding [no proper moral understanding], covenantbreakers [contract breakers], without natural affection [lack of paternal love for their own children], implacable [incapable of seeking peace], unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.<sup>13</sup>

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<sup>10</sup> “**Became vain**” – When revealed truth is resisted and rejected it begins a process of downward digression into greater darkness and corruption and foolishness under the pretense of wisdom and enlightenment (e.g. evolution). Rejection of the truth of God results in replacing God with something else, which is idolatry (vv.23, 25). When God is rejected so is the purpose of man’s existence and any moral standard (vv. 24,26-30).

<sup>11</sup> “**God gave them up**” – Three times this is stated (vv. 24,26,28). There is a progressive downward spiral of corruption with each statement. Fornication and adultery (v. 24). Homosexuality (vv. 26-27). Unrestrained immorality (vv. 29-30). Giving them over to such things is the evidence that God’s wrath is presently upon them.

<sup>12</sup> “**The natural use**” – Marriage was designed by God to be between a male and female. Here sodomy or homosexuality is spelled out in clarity “And likewise, also the men...men with men.” Widespread acceptance of Sodomy is a sign of God’s wrath upon a nation.

<sup>13</sup> “**Knowing the judgment of God**” – People who know they are doing evil in God’s sight and yet take pleasure in others following them into that sin have reached the lowest depth of depravity, as they sit in the seat of the scorner (Psa. 1:2).

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## Chapter 2

**T**herefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.<sup>14</sup>

2 But we are sure that the judgment of God is according to truth against them which commit such things.<sup>15</sup>

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance [*tolerate*] and longsuffering [*patient endurance of evil*]; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent [*without repentance*] heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:<sup>16</sup>

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation [*fierce anger*] and wrath [*lawful punishment*],

9 Tribulation [*afflictions*] and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

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<sup>14</sup> “**Thou judgest another**” – In Romans 3:9, Paul says he has proven that there are none better than others. The idea that some think they are better than others begins with this chapter, and in this verse. This idea is particularly expressed by Jews in verses 17-25 in their boast of law-keeping, and in particular their boast of circumcision in verses 26-29. Romans 3:1 declares these things do not make the Jew better. However, it is also expressed clearly in the first five verses of this chapter. Such people believe they will escape the judgment of God (v. 3). They also despise God’s manifest goodness revealed in his providence (v., 4), and have no true repentance (v. 5).

<sup>15</sup> “**The judgment of God is according to truth**” – In the following verses (vv.6-14) Paul lays down the just criteria and consequences for justification by the law of God. The basis for this judgment is “works” (v. 6) not grace or justification by faith, but justification under the law (vv. 12-15). This is a judgment of those described in verses 1-5 and verses 17-25 who vainly believe their own works will pass God’s judgment (vv. 3, 17-25).

<sup>16</sup> “**By patient continuance in well doing**” – The continuous action of the present tense is stressed here as in Galatians 3:10 “**Cursed is every one that continueth not in all things which are written in the book of the law to do them.**” Those who will be justified by works cannot fail in one point, as to fail in one point (James 2:10-11) is to “come short” of justification and fall under its curse. Paul is setting forth the standard by which all men shall be justified in their own person according to their own works (v. 6) under Law (v. 13). He is not referring to those already judged and justified by faith in the person of Jesus Christ (Rom. 3:24-5:2), since such will not come under the law to be justified or condemned (Jn. 5:24). Neither is he writing about those enabled by the Spirit of God to pass the judgment of the Law by their works (see note on Romans 8:4).

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12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;<sup>17</sup>

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified [legal vindication].<sup>18</sup>

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:<sup>19</sup>

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.<sup>20</sup>

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,<sup>21</sup>

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?<sup>22</sup>

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<sup>17</sup> **“Perished without law...judged by the law”** – Since Paul is considering justification by works under law there is no consideration of salvation, because no flesh can be justified by the works of the law (Rom. 3:19-20). Those who “perish” without law are the Gentiles. They perish because there is no gospel in nature or in the law written on conscience; rather, only sufficient light to render them without excuse.

<sup>18</sup> **“Doers of the law shall be justified”** – All who come before God on the basis of their own works (v. 6) hoping to be justified by the Law must measure up to the Law’s own definition of sufficiently “doing” works (James 2:10). None have ever measured up to the law, nor will they (see Rom. 3:19-20).

<sup>19</sup> **“By nature the things contained in the law”** – God has written the essence of the moral law upon the “conscience” of every man (v. 15). Hence, the Gentile is also “without excuse” (Rom. 1:20), and will be judged according to the light given him. God is just. However, the law written upon their conscience demands the same just rule (v. 13) and all Gentiles who stand before God hoping to be justified by their own good works must measure up to that same just standard (James 2:10).

<sup>20</sup> **“Judge....according to my gospel”** – The gospel is used as a standard to “judge the secrets of men” because God’s standard of righteousness is revealed in the gospel (1:17), in the Person and works of Jesus Christ. Those who wish to “escape the judgment” (v. 3) “according to...works” (v. 6) must measure up to the external as well as internal righteousness revealed in Christ (Rom. 3:21-22). The law of God is “spiritual” and judges the intent of the heart (Rom. 7:14).

<sup>21</sup> **“Restest in the Law”** – In addition to the cultured Gentile, the pious Jew believed he could be justified by doing the works of the law. Romans 2:17-3:8 is directed at the pious law keeping Jew who believed he could escape the judgment of God due to his own life of good works. Paul’s argument is that the Law does not profit anyone that has violated it.

<sup>22</sup> **“Should not steal”** – Paul has in mind the whole Mosaic Law including the Ten Commandments, as he lists the third, seventh and eighth of the Ten Commandments (vv. 21,22).

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22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed [**speak injuriously against**] among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.<sup>23</sup>

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.<sup>24</sup>

### Chapter 3

**W**hat advantage then hath the Jew? or what profit is there of circumcision?<sup>25</sup>  
2 Much every way: chiefly, because that unto them were committed the oracles [**inspired words**] of God.

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<sup>23</sup> **"For circumcision verily profiteth, if thou keep the law"** – Circumcision was the very first ceremonial rite of a Jew coming into the world. It was a symbol of the new birth by the cutting off of the flesh. Under the Mosaic covenant it was the sign of commitment to lifelong law keeping. Paul argues it is worthless apart from complete and continuous obedience to law-keeping (Rom. 3:19-20; James 2:10-11). If a man fails in keeping the law in one point he fails in all points, including the point of circumcision. Thus one sin makes his circumcision **"uncircumcision"** and is profitless as a means of proving he is more righteous than the Gentile.

<sup>24</sup> **"He is a Jew, which is one inwardly"** - Later in Romans 9:5-7 Paul will argue that the true promised children within the national ethnic Israel are not those born "after the flesh," but those born by promise, or supernaturally born, as illustrated by Isaac, and those elected to that grace as illustrated by Jacob. Likewise, the true Jew within ethnic Israel (see verse 17) is the one who has been circumcised in heart "in the spirit" and "not in the letter" (by works of the Law). It is the new birth or inward circumcision that makes one a promised child of Abraham. Although the true children of promise include both Jews and Gentiles (Rom. 4:11, 16; 9:24) this text is referring only to ethnic Jews. If an uncircumcised Gentile keeps the righteousness of the law then his uncircumcision would be regarded as equal to circumcision since the intent of outward circumcision is a sign and seal of a righteous heart (4:11). **"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."** – Gal. 6:15. Hence, the outward act of circumcision does not provide the Jew any claim to righteousness in God's sight or advantage over the Gentile.

<sup>25</sup> **"What advantage then hath the Jew?"** – The nature of this question demonstrates that Paul has proven that the Jew has no advantage over the Gentile in regard to justification by works. However, are there no advantages being a Jew? However, are there no advantages being a Jew rather than a Gentile? Indeed there is! They have the advantage of special revelation whereas the Gentile only had natural revelation. They have more light. Paul now begins to answer a series of objections against what he has taught since Romans 2:17 concerning the Jew.

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- 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
- 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.<sup>26</sup>
- 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)<sup>27</sup>
- 6 God forbid: for then how shall God judge the world?
- 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
- 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
- 9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;<sup>28</sup>
- 10 As it is written, There is none righteous, no, not one:<sup>29</sup>
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
- 14 Whose mouth is full of cursing and bitterness:

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<sup>26</sup> **“Does their unbelief”** – Does their unbelief make God’s promise unto Abraham invalid and without effect? Paul’s response to this line of reasoning is that if there is blame, it belongs to any response, doctrine or teaching by man that contradicts God’s Word (v. 4). The problem is not with God’s promise but with man’s understanding of that promise.

<sup>27</sup> **“Is God unrighteous who taketh vengeance?”** – The objector argues that since our unrighteousness justifies what God says about us in His Word, then how can God justly condemn us for proving His Word right about us? Just because God’s Word correctly condemns us for sin does not justify sin. God is not condemning us for vindicating the fact that his Word is right about us. Rather, He is condemning us because His Word is right about us and we have violated His Word. Such an argument as used by objectors would teach that the more we sin the more we glorify God and therefore, let us do evil that God can be glorified (vv. 7-8). That kind of reasoning would blame sin on God and deny that God has the right to judge the world for sin.

<sup>28</sup> **“We have before proved”** – Paul refers to his beginning point in Romans 1:18 where Gentiles are first considered as those who have only natural revelation in contrast to Jews who “resteth in the law” (2:17). This whole section (1:18-3:8) is dedicated by Paul to prove Jews are no better than Gentiles but both are equally **“under sin.”** A person cannot be **“under sin”** without being **“under law”** (v. 19) as there is no sin where there is no law (Rom. 5:13). The law of conscience reflects the moral law of Moses (Rom. 2:14-15).

<sup>29</sup> **“As it is written”** – Psalm 14:2-3; 53:2-3 directly apply to the fallen human nature of Jews or Gentiles. God did not simply look down upon Jews in Psalm 14 and 53, but upon “man.” When “God looked down from heaven” upon mankind he saw none that would seek after God. He saw none good, none righteous. No such thing as foreseen faith, only foreseen depravity. Verses 10-18 are a description of the total depravity of man. Total depravity does not mean that man has reached his maximum potential for corruption by sin, but rather every aspect of his nature has been corrupted by sin.



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14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified [legal vindication]<sup>30</sup> in his sight: for by the law is the knowledge of sin.<sup>31</sup>

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;<sup>32</sup>

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;<sup>33</sup>

24 Being justified [legally vindicated] freely by his grace through the redemption that is in Christ Jesus:<sup>34</sup>

25 Whom God hath set forth to be a propitiation [satisfaction] through faith in his blood,<sup>35</sup> to declare his righteousness for the remission of sins that are past, through the forbearance [toleration] of God;<sup>36</sup>

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<sup>30</sup> **“Justified”** - The term “justified” when used in connection with the term “law” or in reference to a court of judgment always is forensic in meaning and declarative in regard to a verdict. Law and courts never “make” one righteous but only render a verdict based upon evidence that declares them guilty or innocent.

<sup>31</sup> **“No flesh”** – Verse 19-20 is the conclusive application of verses 9-18 and it is universal in its application. Note the universal language (1) “every mouth”; (2) “all the world”; (3) “no flesh”; (4) “in his sight”; The phrase “deeds of the Law” cannot be restricted simply to the Mosaic Law and Jews because of (a) the universal language and (b) it refers to “the righteousness of God” (v. 21) revealed to the conscience (Rom. 2:14-15) as well as written revelation.

<sup>32</sup> **“Without the law”** – The righteous standard of God is manifest in the Mosaic Law. However, the law and the prophets witness to the righteousness of God revealed in the gospel (see Rom. 1:2; 2:16; Acts 10:43; 26:22-23). This is the righteousness obtained through faith in Christ (v. 22) whether Jew or Gentile, for all equally have sinned and come short of God’s glory (v. 23).

<sup>33</sup> **“The glory of God”** – Paul commanded the Corinthians, whether they drink or eat or whatsoever they do, do all things to the “glory of God” – 1 Cor. 10:31. Sin has its roots in the heart of man (Mt. 15:19). God looks upon the heart intent or motive (Jer. 17:10; Heb. 4:12) behind all that we think (Mt. 15:19 “evil thoughts”), say (Mt. 12:33-37), or do. Even the most godly actions are counted as sin if the motive is not for the glory of God. Paul noted that the first expression of fallen man is to refuse to acknowledge God, and give him thanks (Rom. 1:21).

<sup>34</sup> **“Justified freely by his grace”** –In verses 24-26, Paul sets forth God’s basis, provision and object of faith for justification of sinners. This is in direct contrast to “justified by the deeds of the law” in verse 20. The Greek term (dorean) translated “freely” is translated “without a cause” in John 15:25 where they hated Jesus without a cause. No cause was found in him for them to hate him. Here, there is no cause found in the sinner for God to justify him and therefore justification is by grace. The merit is found “in Christ Jesus.”



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26 To declare, I say, at this time his righteousness: that he might be just, and the justifier<sup>37</sup> [legal vindicator] of him which believeth in Jesus.<sup>38</sup>

27 Where is boasting then?<sup>39</sup> It is excluded. By what law? of works? Nay: but by the law of faith.<sup>40</sup>

28 Therefore we conclude that a man is justified [legally vindicated] by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify [legally vindicate] the circumcision by faith, and uncircumcision through faith.

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<sup>35</sup> **“To be a propitiation”** – God’s wrath against sinners has been the subject since Romans 1:18 to Romans 3:23. Any life tainted by sin does not satisfy the Law’s standard for justification and cannot merit eternal life, but provokes the laws condemnation unto damnation. The only thing that satisfies the righteous demands of God’s law to obtain heaven and avoid hell is the sacrifice of a sinless life. Where will the sinner obtain such a life? This life is God’s free and gracious provision “in Christ” obtained through faith. The shed “blood” of Christ represents his own sinless life, and satisfies the Law’s righteous demands to obtain heaven and avoid hell.

<sup>36</sup> **“Remission of sins that are past”** – God remitted the sins of the Old Testament saints who looked forward by faith to the promised Christ provision. See Acts 10:43.

<sup>37</sup> **“Be Just and the justifier”** – One of the oldest questions asked – “how can man be just with God” (Job 9:2). How can a holy God remain just and justify sinners? The answer is through substitution or what Job called a “daysman” (Job 9:33) or “redeemer” (Job 19:25-27) who stands between the sinner and God as the sinner’s representative. God’s wrath against sin is poured out on the representative, and the righteousness of the representative is imputed to the believer.

<sup>38</sup> **“Believeth in Christ”** – In Romans 3:24-26, the life and works that satisfy righteous demands of God are provided by Christ, not by the sinner. Hence, “faith” and “believeth” are not to be understood as “faithfulness” on the part of the sinner; but rather, should be understood as simple trust that has for its object those things found in the prepositional phrases “in His blood” and “in Christ.”

<sup>39</sup> **“Where is boasting then”** – If Christ’s own life satisfied all of God’s righteous demands against the sinner and is simply received by faith, then what grounds are there for boasting by the one justified by faith? This question is introduced here, and the answer covers Romans 3:27-4:21. The illustration of Abraham is given to answer this question (4:2). The repeated phrase “by faith” in Romans 4:1-25 has reference to Abraham’s faith in the provision of God, as revealed in the gospel (Gal. 3:6-8; Rom. 1:17; 4:22-25).

<sup>40</sup> **“By what law?”** – Here the term “law” is equally applied to “faith” as it is to “works.” Paul is using the term “law” according to its basic meaning as a “rule” or “principle.” According to what principle is boasting eliminated with regard to justification? Is boasting eliminated by justification through the principle of faith or through the principle of works? The principle of faith has been defined in verses 24-26. Justification by the principle of faith simply receives what God has provided “in His blood” and “in Christ Jesus.” The principle of justification by works has been defined in Romans 2:6 “according to his deeds” or according to what man provides by his own actions. The difference is between what Christ did for the sinner versus what the sinner does for God. Paul denies that justification by the principle of works eliminates grounds for boasting. Hence, the conclusion is drawn in verse 28 that anyone justified before God is justified by faith without works. This is a declaration that one is justified by faith alone rather than by works or merging faith with works. Faith is contrasted to works for justification before God, not inclusive of works.

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31 Do we then make void [invalidate] the law through faith? God forbid: yea, we establish [vindicate] the law.<sup>41</sup>

### Chapter 4

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?<sup>42</sup>  
2 For if Abraham were justified [legally vindicated] by works, he hath whereof to glory; but not before God.<sup>43</sup>

3 For what saith the scripture? Abraham believed God, and it was counted [applied] unto him for righteousness.<sup>44</sup>

4 Now to him that worketh is the reward not reckoned [applied] of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted [to be applied] for righteousness.<sup>45</sup>

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<sup>41</sup> **“We establish the Law”** – The righteous demands of the law cannot be satisfied by what man does for God, as all have “come short” of what the law demands. Only justification by faith in Christ can establish the just demands of the law against sinners. It is the life and death of Christ in the place of the sinner that fully satisfies the just demands of the law for righteousness against sin. Moreover, this is the only basis that both Jew and Gentile can be justified before God without works (vv. 29-30).

<sup>42</sup> **“Abraham”** – Paul introduces Abraham to prove that justification by faith is without boasting. He systematically proves that justification is (1) by grace instead of by debt – v. 4; (2) by faith without good works – v. 5; (3) by imputation without works – vv. 5-8; (4) By faith through imputation without divine ordinances – vv. 9-12; (5) By faith without keeping the works of the law – vv. 13-15; (5) By effectual grace through faith because it is based solely upon the power and promise of God without the performance or assistance of man – vv. 16-21. Hence, justification is not by faithfulness but by faith in the faithfulness of Christ. Significantly, Abraham lived before the law of Moses and so “works” in verses 1-12 cannot refer to the works of the Mosaic Law but to his own good works.

<sup>43</sup> **“Whereof to glory”** – The word “glory” translates the same Greek word as “boasting” in Romans 3:27. The question now being considered is does Abraham have any grounds for boasting in his justification before God? He provides an immediate answer; “not before God,” and then proceeds to draw principles from different areas of Abraham’s life to define justification by faith without works.

<sup>44</sup> **“Saith the scripture?”** – Paul quotes Genesis 15:6, where God provides further progressive revelation of the promise first given to Abraham in Ur of the Chaldees (Gen. 15:7). The Hebrew text uses the perfect tense “believed,” demonstrating that the initial faith exercised by Abraham in Ur of the Chaldees, at the initial reception of the gospel (Gal. 3:8 with Gen. 12:3, note “had” in Gen. 12:1), continues as a completed state in response to this repeated but progressive revelation in Genesis 15:1-6. In other words, Abraham had already believed God, and it had already been imputed to him for righteousness at the point of his gospel conversion in the Ur of the Chaldees, and he continued in that completed state of faith in God’s promise; that statement regarding his faith was merely expanded in Genesis 15:6. Genesis 15:6 is similar to 1 John 5:13. Those to whom John wrote already had believed in Christ but John provides further explanation of their salvation in order that they might be strengthened in that initial but continuing faith.

<sup>45</sup> **“Worketh not, but believeth on him”** – Just as grace is in contrast to works (v. 4), so believing is in contrast to works (v. 5). Therefore “believeth” cannot be interpreted as “faithfulness,” but rather faith is in an object - “on him.” Another reason “believeth” cannot be interpreted as “faithfulness” is because the “ungodly” is being justified rather than the godly.

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6 Even as David<sup>46</sup> also describeth the blessedness of the man, unto whom God imputeth [to be applied as] righteousness without works,<sup>47</sup>

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute [to be applied as] sin.<sup>48</sup>

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.<sup>49</sup>

10 How was it then reckoned?<sup>50</sup> when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.<sup>51</sup>

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<sup>46</sup> **“Even as David”** – Paul introduces Psalm 32:1-2, not because David was justified at this point in his life but because the Psalm provides an enduring principle that defines the doctrine of imputation. He does something similar using Genesis 21 in regard to faith that justifies. In Romans 4:18-21, Paul writes about the account of Abraham, Isaac and Ishmael as recorded in Genesis 21, but he is not indicating that Abraham was said to be justified in that chapter. Rather, Paul merely draws a principle from that passage to characterize the true nature of justifying faith.

<sup>47</sup> **“Without works”** – Grace cannot be defined to include works (v. 4). Believing cannot be defined to include works (v. 5). Imputation cannot be defined to include works (v. 6). Therefore justification before God is without works and therefore by faith only.

<sup>48</sup> **“Blessed is the man”** – Justification by imputation has a positive and negative side. Christ’s righteousness is imputed to the sinners account (v. 6) while the sins of the sinner are imputed to Christ’s account (vv. 7-8), and not charged to the sinner. Imputation is a legal transaction whereby Christ and the sinner trade places before the Law of God. Christ is “made...to be sin” for us while we are made the righteousness of God in him (see 2 Cor. 5:21).

<sup>49</sup> **“Cometh this blessedness”** – The question is how does the blessedness described in verses 7-8 come upon a person. Does it come by faith without works (vv. 5-6) or does it come in connection with administration of divine ordinances? Abraham is also the “father” of circumcision. For the Jew, the rite of circumcision was the initial act of commitment to a life of obedience under the Law of God. It was also the symbol of new life or the cutting off of the flesh. Thus, it is similar to water immersion as the first act of public commitment to “walk in newness of life” (Rom. 6:5). If Abraham were justified before he was circumcised that would be a declaration that he was justified “without works” but if “in circumcision” it would declare justification was inclusive of works. The Roman Catholic Catechism explicitly states that circumcision under the Old Covenant is comparable to baptism as a sacrament under the New Covenant and they explicitly use the circumcision of Christ to illustrate the transition (Catechism of the Catholic Church, Second Edition, p. 133 #527; p. 297 #1150).

<sup>50</sup> **“Reckoned”** – The same Greek term is translated “reckoned” “imputeth” and “counted” in this chapter. It means to apply or regard or treat something as true theoretically, legally or logically. For example, Christ was “numbered” with the transgressors. He was treated as such, even though in reality he was not a transgressor. The non-imputation of sin is to be treated as sinless while the imputation of righteousness to the “ungodly” is to be treated as righteous.

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14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath [**legal punishment**]: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;<sup>52</sup> not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,<sup>53</sup>

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:<sup>54</sup>

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed [**applied**] to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed [**applied**] to him;<sup>55</sup>

24 But for us also, to whom it shall be imputed [**applied**], if we believe on him that raised up Jesus our Lord from the dead;

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<sup>51</sup> **"Not...through the law"** – After repudiating divine ordinances as a means through which one is justified (vv. 9-12) he proceeds to deny that justification is obtained by law-keeping. The law is contrary to both "faith" (Gal. 3:12) and the promise of eternal life. The Law must condemn the sinner and convey condemnation and wrath ("the law worketh wrath" – Rom. 4:15) rather than justify sinners for eternal life (v. 14). The only way you can do away with the just consequences of sin is to do away with the law (v. 15), because sin is the violation of the law. Where there is no law there is no sin.

<sup>52</sup> **"Might be sure to all the seed"** – Justification by grace through faith makes the promise of eternal life sure to all the true promised seed of Abraham, because it is not qualified or conditioned by law keeping, and thus not subject to the condemnation and wrath of the law.

<sup>53</sup> **"The father of us all"** – An Old Testament saint could not be set forth as our role model ("father") if Old Testament saints were justified another way. (See Acts 1:12; 10:43; 26:22-23; Heb. 4:2; Gal. 3:6-8; 17).

<sup>54</sup> **"Now dead...deadness of Sarah's womb"** – Paul draws from this story the essential characteristic that defines justifying faith. Justifying faith is reduced simply to the firm conviction and trust that what God promised, He must accomplish by His power without performance or assistance by the believer (v. 21). Justification before God is outside the ability or assistance of man (v. 17). Man's ability to assist God is defined as "dead" and "deadness." They were not justified by what they did for God (faithfulness) but by what God did for them.

<sup>55</sup> **"Not written for His sake alone"** – Abraham believed in Christ (Gal. 3:16-17; Jn. 8:56) and in the gospel of Christ (Gal. 3:6-8) and was justified before God. However, these things were recorded "for us also" (v. 24) that we should believe in Christ for justification before God (vv. 24-25). What Christ did was "for us," or in our place, as our substitute to justify us from "our offenses." His resurrection obtains victory over condemnation and death because of our sins and thus it was "for our justification."

25 Who was delivered for our offences, and was raised again for our justification.

### Chapter 5

**T**herefore being justified [**legally vindicated**] by faith,<sup>56</sup> we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.<sup>57</sup>

3 And not only so, but we glory in tribulations [**afflictions**] also: knowing that tribulation worketh patience;<sup>58</sup>

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure [**perhaps**] for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified [**legal vindication**] by his blood, we shall be saved from wrath [**legal punishment**] through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

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<sup>56</sup> **“Therefore being justified by faith”** – This is the conclusion drawn concerning justification by faith in the Person and work of Jesus Christ, first introduced in Romans 3:24-26. The term “justified” represents a passive Aorist participle or a completed action at the point of faith in the gospel wherein the one “being justified” is passive rather than participating in this action. This does not refer to active “faithfulness” by the believer but God’s act of imputing righteousness to the believer.

<sup>57</sup> **“Wherein we stand”** – Justification is not an incomplete ongoing process but a completed state or position that continues as a completed state. Paul uses the aorist tense (“justified” – v. 1) and two perfect tense verbs (“have access” and “we stand” – v. 2) to demonstrate this is a completed action at the point of faith in the gospel of Christ. In the example of Abraham’s circumcision, he declares it was something he already “had” previous to circumcision (Rom. 4:11) at the point of faith in the gospel (Gal. 3:8).

<sup>58</sup> **“And not only so”** – The evidences of a completed state of justification are: (1) Tribulation works for the good of the justified (vv. 3-5); (2) the unconditional love of God. Since he reconciled us when enemies, how “much more” now reconciled as friends “we shall be saved from wrath” to come (vv. 6-9). The argument is from greater to lesser. If that is what He did for us as His “enemies,” much more will He do for us now “reconciled” as His family or friends.

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12 Wherefore, as by one man sin entered into the world, and death by sin<sup>59</sup>; and so death passed upon all men, for that all have sinned.<sup>60</sup>

13 (For until the law sin was in the world: but sin is not imputed [applied] when there is no law.<sup>61</sup>

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression, who is the figure of him that was to come.<sup>62</sup>

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<sup>59</sup> **"Death by sin"** - The particular "one" man is Adam, and the particular sin is the Adamic sin. The particular "death by" that sin is the death predicted in Genesis 2:17; *"for in the day that thou eatest thereof thou shalt surely die."* The literal Hebrew says *"dying thou shalt surely die"* and therefore defines death in its most comprehensive nature. Comprehensive death includes (1) immediate spiritual death in the very day he ate; (2) progressive dying culminating at his physical death; (3) which in turn, without redemption, would terminate in eternal death. This is the "death" which human nature was subjected to when Adam sinned ("death by sin") and the same human nature which is the source from which all subsequent humans partake through natural generation "after its own kind." Therefore, it is this very "death" in its comprehensive form, inherent in human nature as found in fallen Adam, that is "passed upon all men" through natural reproduction "after its own kind." Hence, by one man's disobedience "many be dead." Therefore, infants are born with a spiritually dead human nature and the proof is that they are subject to physical death, and apart from redemption, they are subject to eternal death. There is no other precedent for the physical death of infants than Adam's sin and therefore *"death by sin, and so, death passed upon all men."* The Greek term translated "so" is *"houto"* and means *"after this manner."* After what manner? *"By one man's sin"* and death by one man's sin - after this manner. *"By one man's disobedience"* after this manner *"many be dead."* *"By one man's disobedience"* - after this manner - *"many were made sinners."*

It is for this very reason that Jesus was **not** born of the "seed" of man but rather from "her seed" (Gen. 3:15) by virgin birth because "death" is passed down through the male "seed" and not the "egg" of the woman. All forms of death (spiritual, physical, eternal) are the penal consequences of sin (Rom. 6:23). Spiritual death was the immediate penal consequence of sin "in the day" he ate. Progressive and cumulative physical death is the penal consequence of sin as proven in the physical death of Jesus Christ "for our sins." There can be no question that "eternal death" is penal for our sins. Thus death in its comprehensive nature was "passed" down to all mankind as the penal consequence of sin, as predicted in Genesis 2:17.

<sup>60</sup> **"Wherefore, as by one man"** - Paul now attempts to prove his statement in verse 11 by demonstrating that Adam and Christ acted as representative men. We became "enemies" to God by the representative act of "one man" - Adam, just as we became "reconciled" to God by the representative actions of "one man" - Jesus Christ. All whom they represented obtained the full consequences due to their representative actions. Adam's one act of sin brought condemnation and death upon all whom he represented. Christ's act of obedience brought justification and eternal life upon all whom He represented. Those being represented actually received these things in time and space through birth (natural birth in Adam and supernatural birth in Christ). The word "so" (*houtos*) means "after this manner." It is "after this manner" all men have sinned already, even before they were born. The word "sinned" translates the Aorist tense, and so, this is seen as a completed action. Thus, "by one man's offence many be dead...were made sinners" (Rom. 5:15, 19). What was "passed" upon all men was "death" in its fullest meaning - spiritual, physical and eternal death. The fact that infants die proves their death is a consequence of "one man's offence" rather than their own personal sin.

<sup>61</sup> **"Sin was in the world"** - He argues that sin was present in the world before the law was given by Moses and therefore the origin of sin and death cannot be attributed to violating Mosaic Law. However, there is no sin where there is no law. Hence, when and where did sin originate and with what law? Paul's argument is that death between "Adam and Moses" is to be attributed to Adam's violation of the law given in Eden. When Adam sinned, he represented all mankind by his one act (v. 19).

<sup>62</sup> **"Even over them who had not sinned"** - The only explanation for the death of humans who have no capability to comprehend good from evil and/or do not willfully choose to do evil ("the similitude of Adam's transgression") is that they were represented by Adam when he sinned. Thus, they were made sinners and condemned to death when Adam sinned, and by Adam's sin (vv. 12, 18-19).



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15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.<sup>63</sup>

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

### Chapter 6

**W**hat shall we say then? Shall we continue in sin, that grace may abound?  
2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death?<sup>64</sup>

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<sup>63</sup> **"Many....many"** – Prior to verse 17 Paul uses "many" to describe those for whom Adam and Christ represented. In verses 18-19 Paul uses "all" to describe those who actually received the consequences of each representative (v. 17). The "many" for whom Christ acted are "all" those who actually receive (v. 17) the consequences of His obedience (v. 19) just as the "many" for whom Adam acted in behalf of are "all" those who actually received the consequences of his action (v. 19). Not "all" in Adam are in Christ by representation and the applied consequences prove it.

<sup>64</sup> **"Immersed into his death"** – The objection considered is, that if grace super abounds where sin abounded, then, why not commit more sin that grace may more abound (Rom. 5:20; 6:1). Paul responds to this objection by five questions that all begin with "know" (vv. 3, 6, 9, 16; 7:1). The essence of his response is that Christ in his representative capacity for "all" who received (Rom. 5:17) the consequences of His representative work actually terminated the reign of sin in the death of his own body. His own resurrected life is therefore free from the reign of sin because it was terminated by His death. The same resurrected life of Christ is the possession of the justified through regeneration. We have died with Christ legally/positionally in justification (see note on verse 7) but we are alive with Christ personally/practically by regeneration. That regenerative life of Christ in the believer is not subject to the reign of sin and death and it is through the Spirit of life in Christ that we have power to render inoperative the influence of indwelling sin in our own body. In immersion, the justified identify publicly with both the death and resurrected life of Christ. The point is that the justified cannot identify with Christ without identifying with both his death and resurrection. The justified do not continue in sin because they have died to sin judicially in Christ and share the regenerative life of Christ that is not subject to the reign of sin and death. Through regeneration they have been made "servants" of righteousness through the Spirit of life in Christ.



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3 Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death?

4 Therefore we are buried with him by immersion into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed [Gr. *katargeho* = to deprive of influence or power], that henceforth we should not serve sin.

7 For he that is dead is freed [Gr. *dikaioo* - legally vindicated] from sin.<sup>65</sup>

8 Now if we be dead with Christ, we believe that we shall also live with him:<sup>66</sup>

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.<sup>67</sup>

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?<sup>68</sup>

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<sup>65</sup> “**Freed from sin**” – The Greek term translated “freed” here is the word consistently translated “justified” in Romans 3:24-5:2. We are legally vindicated before God by faith in the gospel. The term “free” in verses 18 and 20 represents another Greek term that refers to freedom by emancipation. The difference is between our legal position by the death of Christ versus our practical legal right over sin in our own regenerative life through the power of the indwelling Spirit of Christ. The Christian is dead to sin legally by the death of Christ and alive to God through the regenerative power of the indwelling Spirit. However, emancipation is not always grasped by the believer (Rom. 7:18-24). We now have the willingness to choose righteousness due to regeneration (Rom. 7:18-24), and we are now capable of doing righteousness by the power of the indwelling Spirit of God (Rom. 8:1-13), but only if we submit to the Spirit of God and put to death the deeds of the flesh.

<sup>66</sup> “**We shall also live with Him**” – All who share in his death also share in his life. The life that we share in through regeneration is free from sin and death, because Christ died once and sin has no dominion over his resurrected life. It is through the Spirit of life in Christ that we are able to deprive indwelling sin of its power over us.

<sup>67</sup> “**Let not sin...reign**” – Judicially “in Christ” sin cannot reign over us because we are judicially dead to sin. However, in our person and practice we are not free from the presence or power of indwelling sin. On the other hand, the power of the indwelling Spirit of God enables us to overcome the presence and power of sin as we “yield” to Him by faith. The child of God has the willingness due to the new birth, but not the power (Rom. 7:14-24) within his own carnal will. He must learn to “yield” to the indwelling Spirit of God for freedom from sin (Rom. 8:2).

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17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free [legal emancipation] from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.<sup>69</sup>

20 For when ye were the servants of sin, ye were free [legal emancipation] from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

### Chapter 7

**K**now ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.<sup>70</sup>

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<sup>68</sup> “**Servants to obey**” – All men are “servants” to some master. We are either servants of sin or servants of righteousness (v. 16). There is no middle condition. Freedom from the Law (see note on Romans 7:1-5) makes us servants of Christ

<sup>69</sup> “**Now yield your members**” – Indwelling sin has its foothold in our “members” or “the flesh” (Rom. 7:17-18, 20, 25). The flesh is not regenerated. Only the spirit of man has been regenerated and the spirit of man is the governing inclination of man. We cannot will our members to do righteousness but must “yield” them to the indwelling Spirit of God in order to overpower indwelling sin.

<sup>70</sup> “**Being dead**” – The only thing that frees a woman from the law of marriage to her husband is the death of her husband. As long as he liveth she is bound to him by law. When we received the atonement by faith we died to the law by the body of Christ as it was crucified on the cross in our place for our sin. Our sin was judged in his body on the cross. Hence, we are not subject to the condemnation and wrath of the Law. However, being released from the

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7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.<sup>71</sup>

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.<sup>72</sup>

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

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law does not place us in a non-married state. To be loosed from the law is to be married to Christ. There is no middle state between marriage to the Law and marriage to Christ.

<sup>71</sup> **“Is the law sin”** – Being dead to the law does not mean that the law was the source of sin. The law simply defines and reveals the source of sin in us. Sin in us retaliates against the Law and thereby sin is revealed by the law.

<sup>72</sup> **“I am carnal”** – Paul has used past tense verbs in verses 6-13 but changes to present tense verbs from verse 14 to verse 25. When Paul was “in the flesh” (v. 7) the law agitated and revealed indwelling sin (vv. 7-13) but could not deliver the lost man from indwelling sin. However, neither can the law deliver the saved man from indwelling sin (vv. 14-25). The law is “spiritual” or pertains to spiritual things but the saved man is still “carnal” as pertaining to his flesh or the unredeemed aspect of his nature. The unredeemed aspect of his human nature (the flesh) is sold under sin and absolute proof that it is “sold under sin” is the grave yard full of the bodies of Christians. The “carnal” aspect of human nature will never “serve” God (Rom. 7:25b). Saved people can be “carnal” (1 Cor. 3:1-4). The redeemed immaterial aspect of man delights in the law of God (v. 22), and can be distinguished from indwelling sin within his flesh (vv. 17, 18, 20). The only possible way to overpower indwelling sin is by yielding to the power indwelling Spirit of God to mortify or put to death the power of indwelling sin in our “flesh” (Rom. 7:25a; 8:13).

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25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

### Chapter 8

**T**here is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.<sup>73</sup>

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.<sup>74</sup>

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.<sup>75</sup>

5 For they that are after the flesh do [Gr. **present tense**] mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally [flesh] minded [mind set] is [Gr. **present tense**] death; but to be spiritually minded [mind set] is [Gr. **present tense**] life and peace.

7 Because the carnal [flesh] mind [mind set] is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.<sup>76</sup>

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<sup>73</sup> **“Walk...after the Spirit”** – Paul is directly referring to Romans 7:24-25 and deliverance from the “law” or power of indwelling sin by Christ. Those who are “in the flesh” will “mind” the flesh and “walk after the flesh”. However, those who are “in the Spirit” may at times “mind” the flesh” and “walk after the flesh” and experience defeat and condemnation (Romans 7:14-25). The only deliverance from indwelling sin and *experiential* condemnation is by “the law of the Spirit of life in Christ Jesus” (v. 2). Paul deals with this law of the Spirit in Christ Jesus from two perspectives. First, we are delivered representatively, positionally and judicially from sin by faith in the gospel (v. 3). Second, we are delivered experientially and progressively from the power of indwelling sin by faith in Christ as we “walk after the Spirit.”(v. 4). We are to walk even as we received (Col. 2:6) so that if we live “in the Spirit” we ought to “walk in the Spirit” (Gal. 5:25).

<sup>74</sup> **“Condemned sin”** – The power of indwelling sin was dealt with by God sending Christ in the flesh to condemn sin in the flesh, and through death of his body. Sin has no legal right over the life of Christ which we receive through the indwelling Spirit. Sin does have present power of condemnation in the area of our bodies, and we *experience* it when we “walk after the flesh.” Hence, we must “walk after the Spirit” to experience “now” (v. 1) the freedom from the power of sin obtained by Christ. The child of God can “walk” after either, but freedom from the indwelling power of sin is only experienced by walking (living) after the Spirit.

<sup>75</sup> **“The law might be fulfilled in us”** – The doctrine of justification is not in view at all here. We have been justified by faith in Christ without works and will not come into a future judgment (Jn. 5:24). We are not being enabled by the Spirit to live a sinless life (1 Jn. 1:8-10). It is fulfilled ultimately “in us” by glorification of the body (vv. 11, 23) when indwelling sin and its power are completely eradicated, and we are made sinless in the resurrection *before* judgment day. However, as we “mind” the things of the Spirit we can “walk after the Spirit,” and *experience* the power of Christ’s life to gain victory over the “deeds” of indwelling sin that otherwise will be manifested in our life (vv. 12-13).

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9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.<sup>77</sup>

10 And if Christ be in you, the body is [present tense] dead because of sin; but the Spirit is [present tense] life because of righteousness.<sup>78</sup>

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive – present tense] your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live [Gr. present tense] after the flesh, ye shall die [Gr. present tense]; but if ye through the Spirit do mortify [Gr. present tense] the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons [Gr. *huios*] of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children [Gr. *teknia*] of God:

17 And if children [Gr. *teknia*], then heirs; heirs of God, and [Gr. *de*] joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.<sup>79</sup>

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<sup>76</sup> **“In the flesh”** – Paul limits the spiritual condition of all men to two different states. They are either (1) “in the flesh” or (2) “in the Spirit.” There is no third class or condition of man because all who are not “in the Spirit” are “none of his” (v. 9). Paul writes that those in the flesh “cannot (Gr. *ou dunatai*) please God.” The writer of Hebrews says it is “impossible (Gr. *adunatai*) to please God “without faith.” Since those in the flesh “cannot please God” they must not have any ability (*ou dunatai* - no ability/power) to believe. The unregenerate person cannot believe (see Jn. 6:44; 64-65). There is no middle condition between “in the flesh” and “in the Spirit.” Thus being “in the Spirit” by regeneration is prerequisite for ability to believe.

The saved man is not “in the flesh” but he can “walk after the flesh” (Rom. 7:14-25; Gal. 5:16-17). The saved man must “put off” the old man and “put on” the new man, or “walk after the Spirit” or he will “now” experience “this body of death,” and be separated from experiential blessings found in “walking after the Spirit.”

<sup>77</sup> **“None of His”** – There are only two classifications of mankind on earth at any given time between the Genesis fall and Revelation glorification. Every human being is either “in the flesh” or “in the Spirit.” Those “in the Spirit” have the Spirit of God indwelling them and if they do not have the Spirit of God indwelling them it is because they are “none of his.” All of God’s elect promised children from Genesis to Revelation have the indwelling Spirit of God – only the lost do not.

<sup>78</sup> **“The body is dead because of sin”** – Note the use of present tense verbs in verses 10 and 12-13. The body is not physically dead but is the area of indwelling sin where death is now *experienced* when walking after the flesh. Whenever we walk (live – present tense) after the flesh we subject ourselves to the domain of sin and death in our present experience. When we “mind” and “walk” after the flesh we experience separation (death) from the blessings of God now. However, just as the Spirit of God overpowered death in the body of Christ and will overpower death in the future resurrection of our bodies, so also, as we presently yield to Him, we can *experience* power over indwelling sin now (vv. 12-13). Therefore we are not debtors to presently “live” or walk after the flesh, since we have the indwelling power of the Holy Spirit to put to death the “deeds” of the flesh (indwelling sin). The present consequences or experience of death are those fruits of the flesh listed in Galatians 5:19-21. The present experience of life are those fruits listed in Galatians 5:22-23 when we put to death the “deeds” of the flesh and “walk after the Spirit (Gal. 5:24-25).

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18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in [Gr. eis] us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons [Gr. huios] of God.

20 For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain [birth pangs] together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities [mental and physical weaknesses]: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.<sup>80</sup>

27 And he [The Father] that searcheth the hearts knoweth what is the mind of the Spirit, because he [The Spirit] maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.<sup>81</sup>

29 For whom he did foreknow [know with design], he also did predestinate [determined beforehand] to be conformed to the image of his Son, that he might be the firstborn among many brethren.

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<sup>79</sup> “**Heirs**” – There is disagreement among scholars whether Paul is referring to the Roman or Jewish law of inheritance. The Roman law regarded all children as equal heirs whereas the Jewish law gave a double portion to the first born. It is Jewish law Paul has in mind, because in Romans 8:29 Jesus is called the “firstborn” among many brethren.

<sup>80</sup> “**Cannot be uttered**” – This is not the gift of tongues as tongues can be uttered by humans. The Holy Spirit interprets our heart in spite of our limited verbal capability of expressing our heart. To pray “in the Spirit” simply means to pray as led by the Spirit. To walk “in the Spirit” simply means to speak, think and act as led by the Spirit. To preach “in the Spirit” simply means to preach as empowered by and led by the Spirit.

<sup>81</sup> “**According to his Purpose**” – Those things listed in verses 29-30 are the working out of His purpose in time and space. Foreknowledge is knowledge of His purpose to predestinate, call, justify and glorify us (v. 33 “his elect”). All “them” are the same “whom” are foreknown, predestinated, called, justified and glorified “according to his purpose.” What can you say to these things? Nothing! Because if God is for “us” (the elect – v. 33) then who can be against us, because no one can overrule His purpose and power? (v. 31). If God would not spare His own Son for them, He will not spare anything less to accomplish His purpose for them (v. 32). If God justified them, what judge in the universe can overrule his verdict? (v. 33). If Christ died for their sins who can condemn them for sin without rejecting Christ’s death? (v.34). God will allow nothing to separate “us” (the elect) from His sovereign purpose to work all things for their ultimate good (vv. 35-39).



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30 Moreover whom he did predestinate [**determined beforehand**], them he also called: and whom he called, them he also justified [**legally vindicated**]: and whom he justified [**legally vindicated**], them he also glorified.<sup>82</sup>

31 What shall we then say to these things? If God be for us, who can be against us?<sup>83</sup>

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect [**chosen ones**]? It is God that justifieth [**legally vindicates**].

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation [**afflictions**], or distress [**pinned in, in a fix**], or persecution, or famine, or nakedness, or peril [**in danger**], or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities [**powerful beings**], nor powers [**supernatural evil power**], nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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<sup>82</sup> “**Whom he called, them he also justified**” – This is the effectual call, since all who are called have been already predestinated to be conformed to the image of His Son and will be also justified and glorified. (see 1 Cor. 1:26-28).

<sup>83</sup> “**God be for us**” – God the Holy Spirit is for us (Rom. 8:1-27) as the solution for indwelling sin; God the Father is for us (Rom. 8:28-33) as the solution to changing circumstances and challenges to our salvation. God the Son is for us (Rom. 8:34-39) as the solution to any possible problems that would separate us.



## Chapter 9

**I** say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:<sup>84</sup>

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.<sup>85</sup>

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted **[applied, regared as]** for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.<sup>86</sup>

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<sup>84</sup> “**Not all Israel which are of Israel**” – The meaning is “not all physical ethnic Israel is of spiritual ethnic Israel.” Isaac, Ishmael, Jacob and Esau were all of the same physical-born ethnic family but they were not all of the same spiritual-born family. They were all once-born sons of Abraham but they were not all twice-born sons of Abraham. No Gentiles are included here or given as examples. The promised seed have two ethnic sources – Israel and the Gentile nations, and Gentile elect do not become Jews or spiritual Israel.

<sup>85</sup> “**Neither...are they all children**” – The issue being addressed is whether God’s promise to Abraham has failed because most Jews have rejected Christ (v. 6). If being a child of promise is solely by virtue of physical birth as an ethnic Jew then God failed, because many Jews reject Christ. However, Paul proves that God’s promise to Abraham was not fulfilled in being merely a physically born Jew. In addition to physical birth all children of promise are supernaturally born, as was Isaac, in contrast to Ishmael, and unconditionally elected to this promise, like Jacob in contrast to Esau (vv. 8-13). Double birth applies to Gentile promised children also (v. 24). Paul is not denying Israel as God’s elect nation but denying that physical birth alone makes a Jew one of God’s promised children. Elect National Israel will not be composed of once-born Jews but twice-born Jews. Remnant Israel in every generation is composed of twice-born Jews (Rom. 11:1-5). National salvation of Israel in the future will be composed of twice-born Jews (Rom. 11:25-28).

<sup>86</sup> “**What shall we say then**” – Paul anticipates objections to verses 8-13. The first objection to unconditional election in verse 11, and particular redemptive love in verse 13, is to charge God with being unjust and unrighteous (v. 14b.). What is Paul’s response? God can choose to have mercy on whom he pleases (vv. 15-16), and this is the

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15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,<sup>87</sup>

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?<sup>88</sup>

25 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.<sup>89</sup>

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant [part that remains] shall be saved:

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conclusion drawn in verse 18. The natural objection to verse 18 is to charge God as being the author of sin, because if God did not choose to have mercy upon Pharaoh then how could Pharaoh resist or overthrow God's will? Paul responds by charging the objector with no right to accuse God for doing what He wills with His own creatures (v. 20). God has the right to dispose of fallen mankind any way he chooses, because they deserve nothing but wrath, and none deserve "mercy."

<sup>87</sup> **"Vessels of mercy"** – Unfallen creatures are sinless and therefore need no "mercy." The term "mercy" infers that a person is not getting what he deserves. It infers a fallen condemned state that deserves wrath. The "same lump" has reference to mankind after the fall not before the fall. Justice after the fall calls for "wrath fitted to destruction" but being chosen out of the mass of fallen mankind for salvation is a matter of "mercy."

<sup>88</sup> **"Also of the Gentiles"** – The vessels of mercy prepared and "called" to glory include Gentiles. God made Abraham a promise that applied to a singular "nation" from his own loins as well as a plurality of "nations." Salvation of all promised children, whether Jews or Gentiles, is through elective grace and being twice-born (Rom. 4:11, 16 "father of all that believe"). The vessels of destruction include Gentiles (Pharaoh – v. 17).

<sup>89</sup> **"Were not my people"** – Gentiles are also among the promised children of Abraham, and they are saved the very same way the Jewish promised children are saved (vv. 6-22). Twice born Gentiles are distinct from once born Gentiles "after the flesh."

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28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Isaiah said before, Except the Lord of Sabaoth [*armies*] had left us a seed, we had been as Sodom, and been made like unto Gomorah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.<sup>90</sup>

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

### *Chapter 10*

**B**rethren, my heart's desire and prayer to God for Israel is, that they might be saved.  
2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.<sup>91</sup>

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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<sup>90</sup> "**Which followed not after righteousness**" – or "the law of righteousness" (v. 31). Gentiles are justified by faith in Christ's righteousness, without the law or the works of the law. The Jews have the law and attempt to do the works of the law, but have not "attained the righteousness" demanded by the law because the law only justifies the life that does not fail at any "point" of the law (James 2:10-11). The law is designed to reveal sin and lead them to Christ as Savior from sin. Israel replaced Christ with the works of the law as their savior.

<sup>91</sup> "**The end...for righteousness**" – Justification by works teaches that faith in Christ is the beginning point for righteousness climaxed at the day of judgment. Justification by faith declares that faith in Christ is the "end" or the final satisfaction of the law's demands for righteousness. Justification by works presumes there is much for you to do (v. 5). Justification by faith declares that Christ needs no help or assistance from you (v. 6-7). The whole mission of Christ began by coming down from heaven (v. 6) and concluded by Christ coming up from the grave (v. 7). Faith demands that we only believe the good news of the gospel word in our hearts, believe that Christ has completed all that God demands for justification (vv. 8-10) and confess that with our mouths.

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9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.<sup>92</sup>

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?<sup>93</sup>

17 So then faith cometh by hearing, and hearing by the word of God.<sup>94</sup>

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying [speak against, contradictory speaking] people.

### Chapter 11

**I** say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

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<sup>92</sup> “**With the heart man believeth**” – Justification by faith is heart obedience to the gospel. Profession with the mouth and immersion in water are the outward expressions of a regenerated heart. The unregenerate heart is incapable of believing the gospel (See Ephesians 4:18). Faith in the heart begets faithfulness in the life.

<sup>93</sup> “**Isaiah saith**” – Paul calls the “report” in Isaiah 53 the gospel of Jesus Christ. This was what the Eunuch was reading when Philip came up beside him (Acts 8:30-34). When asked who the prophet was speaking about, Luke records that Philip “began at the same scripture, and preached unto him Jesus” (Acts 8:35).

<sup>94</sup> “**Hearing by the Word of God**” – The term “word” translates the Greek term “rhema” or the command of God (see 2 Cor. 4:6; James 1:18). When the gospel is not empowered by the command of God it falls on deaf ears (vv. 18-21; 1 Cor. 1:23). When it comes by command it has power that saves (1 Cor. 1:24-31; 1 Thess. 1:4-5; 1 Cor. 1:17-18, ).

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2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elijah? how he maketh intercession to God against Israel, saying,<sup>95</sup>

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant [remaining part] according to the election [divine choice] of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election [divine choice] hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.<sup>96</sup>

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<sup>95</sup> **“His people which he foreknew”** – God has never “cast away” those among Israel he foreknew according to his elective purpose of salvation (see Rom. 8:28-31; 9:6-11). In every period of Jewish history, God has reserved himself a people according to election (vv. 5, 7). This “remnant” is God’s people in every period of national apostasy which have kept the faith when Israel as a nation has rejected God. This “remnant” has never been broken off and never needs to be grafted in. What has been broken off is Israel as a nation and what will be grafted back “again” (v. 23) is Israel as a nation.

<sup>96</sup> **“Firstfruit....the lump”** – The “remnant” represents the “firstfruit” in a harvest, while “the lump,” or the rest of the crop, is harvested at the end (Israel as a nation). The “root” represents “Abraham,” (v. 28) while the two trees represent the two sources from which the promised seed are derived (National Israel and Gentile nations). The “branches” represent the manifest kingdom of God on earth.

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17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;<sup>97</sup>

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.<sup>98</sup>

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.<sup>99</sup>

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.<sup>100</sup>

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.<sup>101</sup>

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<sup>97</sup> **“Some of the branches be broken off”** – The remnant is never broken off in national apostasy. What is broken off is the greater part of Israel as a nation. The manifest kingdom was removed from national Israel to the Gentile nations “until the fullness of the Gentiles be come in.”

<sup>98</sup> **“Graft them in again”** – What was broken off is what is grafted in “again.” The elect remnant within national Israel were never broken off. Elect Gentiles are never broken off. It is the Israel as a nation that was broken off and Israel as a nation will be grafted in once again. When that happens “all Israel” as a nation will be saved. Breaking off has nothing to do with salvation, but with inclusion or exclusion from the manifest kingdom of God.

<sup>99</sup> **“Blindness in part is happened to Israel until”** – This blindness endures during the complete period when the Gentiles are being saved. In fact, Paul says they are now “enemies of the gospel FOR YOUR SAKE” (v. 28a). Hence, this “Israel” remains in “blindness” during the whole period of salvation among the Gentiles, and cannot be interpreted to include Gentile elect or the present Jewish “remnant” who do not remain in blindness during this same period but are being saved. The term “until” defines the precise point when this “Israel” is removed from blindness.

<sup>100</sup> **“Ungodliness from Jacob”** – The term “Jacob” is never used for the elect from all nations or the so-called universal invisible church. It is used to describe national Israel in rebellion against God (see Malachi 3:6 and verse 28 “enemies”).

<sup>101</sup> **“Concerning the gospel they are enemies”** – The pronoun “they” has for its nearest antecedent “Jacob” which in turn is descriptive of “Israel”. National Israel is an enemy of the Gospel during the period of salvation among the

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- 29 For the gifts and calling of God are without repentance [change of mind].
- 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
- 31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
- 32 For God hath concluded them all in unbelief, that he might have mercy upon all.
- 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- 34 For who hath known the mind of the Lord? or who hath been his counsellor?
- 35 Or who hath first given to him, and it shall be recompensed [get what is deserved] unto him again?
- 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

### Chapter 12

- I** beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,<sup>102</sup> which is your reasonable service.<sup>103</sup>
- 2 And be not conformed [changed from outside] to this world: but be ye transformed [changed from inside] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
- 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.<sup>104</sup>

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Gentiles. They are presently “enemies of the gospel for your sake” but “touching election” they are beloved of the “father’s”. Abraham is the “father” of the promised seed, but it is Abraham, Isaac and Jacob who are the “fathers” of Israel as an ethnic nation. Abraham is called the father of all who believe but the “fathers” are never applied to any Gentile. This proves that it is Israel as an ethnic nation which is saved at the coming of Christ (Zech. 12:10-13:1 with Rev. 1:7).

<sup>102</sup> “**Your reasonable service**” – Romans 1-11 deal with your unreasonable salvation. Unreasonable because you do not merit it. Unreasonable because it is “by the mercies of God”. Mercy is **not** getting what you deserve (which is judgment). Grace is getting what you don’t deserve – salvation. Romans 12-15:14 deals with what is “your reasonable service.” Romans 12 – your reasonable service as a church member. Romans 13 – your reasonable service as a citizen. Romans 14-15:14 – your reasonable service as a Christian brother. Your salvation rests upon Christ presenting His body as holy and acceptable to God in death for your sins. Your service begins by presenting your body as holy and acceptable to God in life. All worship begins with offering up acceptable sacrifices unto God (1 Pet. 2:5; Heb. 13:15-16; Philip. 4:18; 2 Cor. 2:14-17)

<sup>103</sup> “**Acceptable unto God**” – True worship begins with presentation of an acceptable sacrifice unto God. Acceptable means that your body is presented a “living” sacrifice or a holy life. Acceptable means a life being transformed to the likeness of Christ not conformed to this world. Acceptable means a life according to God’s will not yours. Acceptable means a life according to the measure of faith given you.



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- 4 For as we have many members in one body, and all members have not the same office:<sup>105</sup>
- 5 So we, being many, are one body in Christ, and every one members one of another.<sup>106</sup>
- 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;<sup>107</sup>
- 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
- 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- 9 Let love be without dissimulation [**hypocrisy**]. Abhor that which is evil; cleave to [**stick with**] that which is good.
- 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
- 11 Not slothful [**lazy**] in business; fervent [**passionate**] in spirit; serving the Lord;
- 12 Rejoicing in hope; patient in tribulation; [**afflictions**] continuing instant in prayer;
- 13 Distributing to the necessity of saints; given to hospitality.
- 14 Bless them which persecute you: bless, and curse not.
- 15 Rejoice with them that do rejoice, and weep with them that weep.
- 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
- 17 Recompense [**get what is deserved**] to no man evil for evil. Provide things honest in the sight of all men.
- 18 If it be possible, as much as lieth in you, live peaceably with all men.
- 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

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<sup>104</sup> “**Measure of faith**” – Progressive sanctification is determined by the measure of grace and faith God has predetermined (Eph. 2:8b) to give to each of his elect in order to accomplish His own good pleasure (Philip. 2:13) during their life. This is not an excuse to be irresponsible but rather encouragement to live up to all that you are capable of being and doing by God’s grace.

<sup>105</sup> “**As we have many members in one body**” – Paul is referring to the physical human body. Just as “we” all have in common one kind of human body, so also, all his readers had in common one kind of congregational body wherein their individual membership resided. They were not all members of one universal physical body and neither were they all members of one universal invisible congregational body.

<sup>106</sup> “**So we, being many are one body in Christ**” – The “we” of the Pauline epistles are those who are immersed members of New Testament congregations. Just as “we” all share in common one kind of physical body, so also “we” share in common one kind of congregational body. All congregations in the New Testament were one in kind, government, doctrine and practice. This kind of body is the temple of the Holy Spirit (1 Cor. 3:16) and equipped by the Spirit to function, and perform the mission given each congregation.

<sup>107</sup> “**Having gifts**” – No sign gifts are listed here as there is in 1 Corinthians 12. Sign gifts were particular to the apostolic office (2 Cor. 12:12; Heb. 2:3-4) and were received only through the laying on of the apostolic hands (Acts 8:19-21; 19:6; Rom. 1:11).

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20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

### *Chapter 13*

**L**et every soul be subject unto the higher powers [authorities]. For there is no power [authority] but of God: the powers [authorities] that be are ordained of God.

2 Whosoever therefore resisteth the power [authority], resisteth the ordinance of God: and they that resist shall receive to themselves damnation [punishment].

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power [authority]? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath [legal punishment] upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath [legal punishment], but also for conscience sake.

6 For for this cause pay ye tribute [land tax] also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute [land tax] to whom tribute [land tax] is due; custom [merchandise tax] to whom custom [merchandise tax]; fear [reverence] to whom fear [reverence]; honour [respect] to whom honour [respect].

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.<sup>108</sup>

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

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<sup>108</sup> **“Love is the fulfilling of the law”** – Paul is not saying that true children of God can “fulfill” the law in the same sense that Christ fulfilled the law by his sinless life. The law of love as defined in the Great Commandment demands 100% commitment, and 100% of your whole being 100% of the time. That is the absolute sense which justification by the law requires. Only Jesus loved God and his neighbor in that absolute sense by His life. Paul is writing about the life of the believer as empowered by the Holy Spirit. Whenever we “walk in the Spirit” we fulfill the Law as it is God Who is working in us both to will and to do of His good pleasure (Philip. 2:13). However, we do not always walk in the Spirit (Gal. 5:16).

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13 Let us walk honestly, as in the day; not in rioting [partying] and drunkenness, not in chambering [sleeping around] and wantonness [unrestrained lust], not in strife [contention] and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.<sup>109</sup>

### Chapter 14

**H**im that is weak in the faith receive ye, but not to doubtful disputations [nit picking at non-essentials].

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge [criticize] him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge [criticize] thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat [food], now walkest thou not charitably. Destroy not him with thy meat [food], for whom Christ died.

16 Let not then your good be evil spoken of:

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<sup>109</sup> “**Make not provision**” – If indwelling sin or the sin nature were eradicated at conversion or at a second work of grace, he would not have to exhort us not to make provision for the manifestation of the fleshly nature.

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17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.<sup>110</sup>

### *Chapter 15*

**W**e then that are strong ought to bear the infirmities [insecurities] of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches [harsh criticisms] of them that reproached thee fell on me.

4 For whatsoever things were written aforetime [before our time] were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

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<sup>110</sup> “**Whatsoever is not of faith is sin**” – Sin is the transgression of the law. Our conscience is a law within us that approves and disapproves. If we cannot do something in good conscience then we violate the law written upon our conscience.

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12 And again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish **[to place before the mind, to confront with truth]** one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

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31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

### *Chapter 16*

**I** commend unto you Phebe our sister, which is a servant of the congregation which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer [sustainer, benefactor] of many, and of myself also.<sup>111</sup>

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the congregations of the Gentiles.

5 Likewise greet the congregation that is in their house. Salute my well beloved Epaphroditus, who is the firstfruits of Achaia unto Christ.<sup>112</sup>

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

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<sup>111</sup> “**A succourer**” – This term may imply that she fit the qualifications listed in 1 Timothy 5:9-10 and had lodged Paul and others as a “servant” of the congregation at Cenchrea. She may have come to assist sister congregations in Rome as a teacher of women and children. Our women today are seeking such assistance outside the faith by women like Beth Moore and other women who come to congregations to exhort and encourage women.

<sup>112</sup> “**Congregation that is in their house**” – Paul directed those he wrote to greet this congregation at Rome in the house of Aquilla and Priscilla. Hence, there was more than one congregation in Rome. There were other house congregations in Rome that they were to greet (vv. 10, 11, 14, 15). Note the language “they that are with them.”

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15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The congregations of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.<sup>113</sup>

18 For they that are such serve not our Lord Jesus Christ, but their own belly; [selfish desires] and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple [uncontaminated with] concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole congregation, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen. [Written to the Romans from Corinthus, and sent by Phebe servant of the congregation at Cenchrea.]

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<sup>113</sup> “**Cause divisions and offences contrary to the doctrine (faith)**” – These congregations most likely had their beginning with those who were saved and disciplined in “the apostles doctrine” in Acts 2:10,41-42. They also received it from Paul through Aquilla and Priscilla (vv. 3-4; Acts 18). This apostolic doctrine was the pattern of faith and practice handed down to all the congregations of Christ. Anyone who attempted to lead them away from this apostolic pattern of doctrine would cause divisions within the congregations and would be in violation of apostolic doctrine. They were to make note of such persons and avoid them. The Greek term translated “mark” is “skopeo” from which we get our English word “scope” as in microscope or telescope. It means to critically identify, observe and examine them. They were to avoid them by not allowing them into their homes (2 Jn. 9-11) or by removing them from their membership (2 Thess. 3:6; 14).



## Introduction to the First Letter to the Congregation at Corinth

**Theme:** Uniting a divided congregational body (1 Cor. 1:10). One of the greatest travesties is the characteristic abuse of this epistle by universal invisible church scholars. Paul's aim is to provide instruction and principles to restore and secure the practical working unity in the congregational body at Corinth, rather than some mystical universal invisible scattered saints who shall never see or work with each other in this world. The metaphorical body of Christ – the congregation – is symbolized in the unleavened bread used in the Lord's Supper. The cup symbolizes the remission of sins of all the elect. However, the bread symbolizes the sanctification of the elect in "unity" and in "truth" under the disciplinary administration of the New Testament congregation. The cup symbolizes the basis for salvation, while the bread symbolizes the basis for sanctified service (Chs. 5:6-8; 12:14-26).

**Date:** Written on the Third Missionary Journey of Paul around AD 50.

**Writer:** Apostle Paul (Ch.1:1) – It was written in Ephesus (Ch.16:8) but then sent from Philippi (Ch. 16:5, 24).

**Audience:** This is a letter written to be read and applied to local visible congregations. It is specifically written to the congregation located at Corinth, and is designed to be read in "every place" where the saints assemble to "call upon the Lord" (Ch.1:2). It is a letter to localized and assembled saints "in every place" instructing them how to conduct public worship in unity and in purity.

### **Outline:**

**A. Introduction – Ch. 1:1-9**

**B. Unity Concerning Priorities and Leadership – Chs. 1:10-4**

**C. Unity Concerning Purity and Discipline – Chs. 5-6:11**

**D. Unity Concerning Personal Relationships & Liberties – Chs. 6:12-9**

**E. Unity Concerning Public Worship Service – Chs. 10-14**

**F. Unity Concerning the Hope of the Gospel – Ch. 15**

**G. Unity Concerning Poor in Jerusalem – Ch. 16:1-18**

**H. Salutations – Ch. 16:19-24**

*The First Letter to the Congregation at Corinth*

**Chapter 1**

**P**aul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the congregation of God which is at Corinth, to them that are sanctified [set apart] in Christ Jesus, called to be saints [set apart ones], with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.<sup>1</sup>

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions [divisions] among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.<sup>2</sup>

13 Is Christ divided? was Paul crucified for you? or were ye immersed in the name of Paul?

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<sup>1</sup> **“Joined together”** – They were already joined together in spiritual union with each other in Christ but it is practical union as a congregational body of Christ that Paul is seeking to accomplish by this letter. Paul was not trying to resolve contentions among believers scattered all over the Roman world but “among you” in the congregational body at Corinth (v. 11). However, this letter would serve as a model for resolving divisions in all congregations (“in every place” v. 2) that read and applied its principles.

<sup>2</sup> **“I am of Paul, and I of Apollos...Cephas”** – Paul begins with the root of the divisions in the congregation at Corinth. It was a division around prominent ministers that God had used to add members to this congregation. After Paul left, Apollos came and worked among them (Acts 19:1). Some converts of Peter (Acts 2:10-11) and even some who had previously been immersed under Christ (Jn. 4:1) had become members of this congregation. The administrator of their immersion became the bragging point causing division among them. The essence of denominationalism occurred within this congregation at Corinth. Paul deals with this issue systematically through chapter four. In these first four chapters, Paul provides the basis for unity for dealing with other areas of division (discipline, practical matters, Lord's Supper, spiritual gifts, membership positions, congregation order and worship) in the remainder of the epistle.

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14 I thank God that I immersed none of you, but Crispus and Gaius;

15 Lest any should say that I had immersed in mine own name.<sup>3</sup>

16 And I immersed also the household of Stephanas: besides, I know not whether I immersed any other.

17 For Christ sent me not to immerse, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.<sup>4</sup>

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.<sup>5</sup>

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

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<sup>3</sup> **“Immersed in my own name”** – They had been immersed in the name of Christ, but instead of Christ, the name of their administrator became the boast of their immersion in water. Their immersion became the divisive factor that produced denominationalism within the congregational body at Corinth. Paul methodically deals with this problem in the next four chapters. He begins by pointing out the gospel takes precedence over immersion in water (vv. 17-18) and only God receives the glory for the effectual call through the gospel (vv. 19-31) rather than the eloquence of the preacher (ch. 2:1-5) because the power is in God’s Word and God’s Spirit (ch. 2:6-16). Ultimately, all these ministers were working under the leadership of “one” Spirit (ch. 3:1-16) while building this congregational body at Corinth. *Therefore, under the leadership of one Spirit they were all immersed into this one congregational body and made to partake of all the blessings of the Holy Spirit that indwelt this congregation as His “temple” at Corinth (1 Cor. 12:13).* This is God’s methodology in building each and every one of His congregations in each and “every place” where they call upon the name of the Lord. This truth is encapsulated in 1 Corinthians 12:13 as the basis for unity within the body of Christ, considered as an institution in verses 12-26,28, with concrete application to the congregation at Corinth in verse 27.

<sup>4</sup> **“Sent not to immerse but to preach”** – Immersing and preaching are both administrative actions. Both administer the same gospel. However, it is in the “preaching” of the gospel that God administers “power” that saves rather than in administering the picture of the gospel by immersion in water. It is the “foolishness of preaching” that “saves” those who believe (v. 21). Paul brings the reader back to the time that Christ “sent” Paul to preach the gospel in Acts 26:15-17. Paul was immersed in water (Acts 9:18) three days *after* (Acts 9:9) being “sent” to preach the gospel (Acts 22:15-17). Christ does not commission and send lost people to preach the gospel. Ananias addressed him as “brother” before he was immersed (Acts 9:17) and was told that he was sent to him only to be “filled” with the Spirit (Acts 9:17) and no man is “filled” with the Spirit who has not already been regenerated by the Spirit. Hence, Paul experienced “the power of God” in salvation long before he submitted to the symbol of the gospel in immersion.

<sup>5</sup> **“The world by wisdom knew not God”** – When God empowers the “preaching” of the gospel it becomes his creative word to regenerate the elect, and thus the effectual call that brings life out of death (2 Cor. 4:6; 1 Thes. 1:4-5; James 1:18). This cannot be accomplished by the “wisdom” of the world (easy believism, historical faith, saying a prayer, walking the aisle, logical deduction, etc.).

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24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:<sup>6</sup>

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

### *Chapter 2*

**A**nd I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.<sup>7</sup>

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

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<sup>6</sup> **"Not many...are called...but God hath chosen"** – The only ones who are "called" are those who are "chosen" (v. 27) by God (Eph. 1:4; 2 Thess. 2:13-14). None chosen by God have any room for boasting (vv. 29, 31) because the totality of salvation was "of God" (v. 30). This is the effectual call described also in Romans 8:29-30 and 2 Thessalonians 2:14. In the general call the gospel always comes without transforming power (Acts 7:51) and in "word only" (1 Thess. 1:5) and the non-elect always "resist" (Acts 7:51) but to the elect it comes in power (1 Thess. 1:4-5) at God's appointed time (Gal. 1:15-16). This is precisely how one can know he is one of God's elect (1 Thess. 1:4-5).

<sup>7</sup> **"Not stand in the wisdom of men"** – Salvation is not obtained by eloquence, sales tactics, or intelligent and logical force of arguments, but by "demonstration of the Spirit and of power" according to God's choice, and His effectual call through the preaching of the gospel.

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8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.<sup>8</sup>

14 But the natural [soul guided] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually [Spirit guided] discerned.

15 But he that is spiritual [things that pertain to the Spirit] judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### Chapter 3

**A**nd I, brethren, could not speak unto you as unto spiritual [that which pertains to the Spirit], but as carnal [that which pertains to the physical world] even as unto babes in Christ.<sup>9</sup>  
2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal,] and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?<sup>10</sup>

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<sup>8</sup> “**The Holy Ghost teacheth**” – In verse 7 we have inspiration. In verse 10 we have revelation, and in verses 12-13 we have illumination. The lost man is spiritually dead and incapable of understanding the Word of God (v. 14). Hence, there are no boasting rights for the preacher (vv. 1-6) or the person being saved. Only those born of the Spirit are capable of understanding the wisdom of God – these are the “spiritual” (vv. 15-16). However, when a saved person thinks according to the mind of the flesh, they operate after a “carnal” mind/thinking just like a lost person (see Romans 8:10-13).

<sup>9</sup> “**Unto carnal**” – A Christian under the control of his lower nature, fleshly desires. This is typical of a new Christian and lost men. He is not talking about a second lower class Christian. The most mature Christians fall into this condition. However, maturity is spending less time in that condition.

<sup>10</sup> “**I am of Paul...I am of Apollos**” – He is still dealing with the division over administrators of immersion that has divided the congregation into splinter groups or denominations.

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5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.<sup>11</sup>

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry [cultivated field], ye are God's building.<sup>12</sup>

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.<sup>13</sup>

11 For other foundation can no man lay than that is laid, which is Jesus Christ.<sup>14</sup>

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.<sup>15</sup>

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<sup>11</sup> **"God giveth the increase"** – They were but instruments. There is no power in their administration of immersion in water. There is no power in their preaching ability or in the gospel alone (1 Thes. 1:5). God gave a minister to each of them (v. 5), and He empowered their preaching – "God gave the increase".

<sup>12</sup> **"Are one...labourers together with God"** – They all work under the same boss. They all work as "one" together toward the same goal because they all work together under the leadership of the Spirit of God in building the "husbandry....building" at Corinth. He did not say "we" but "ye" in verse 9 because Paul is not currently a member of that congregation at Corinth built by God. He is writing about the congregation at Corinth where he and Apollos actually were used by God working together in building this "temple" of God. Paul effectively destroyed the root of division at Corinth by demonstrating that (1) the gospel takes preeminence over immersion; (2) Gospel salvation is due to the power of God and not the eloquence or ability of the minister; (3) that all the ministers were working together under "one" Spirit and therefore it was God the Holy Spirit that saved and immersed them and built the congregation at Corinth and the ministers were but His instruments. He later uses the same principle to deal with division over spiritual gifts (1 Cor. 12:13), and other divisiveness between members in the body of Christ at Corinth.

<sup>13</sup> **"Masterbuilder"** – Paul historically laid the foundation for the building of the congregation at Corinth (Acts 19). He preached the gospel, administered immersion, and gathered and constituted them into a congregation of Christ. Ministers that followed could not make them any more of a congregation than what they already were. All they could do is "build upon" that foundation or build up the congregation by their preaching, teaching and administration of immersion to new members.

<sup>14</sup> **"Other foundation can no man lay than that is laid"** – Paul has previously demonstrated that it is God from whence the "power" of salvation originates, and that the ministers are simply His instruments to accomplish His work of building New Testament congregations. The foundation of all true congregations of Christ rests solely upon the finished work of Jesus Christ as proclaimed in the gospel, and symbolized in baptism. This foundation is publically identified with; (1) immersion in water; (2) by the authority of a previous congregational-authorized, and congregational-sent administrator who forms them into one congregation committed to observing all things Christ commanded (Acts 13:1-4; Mt. 28:19-20).

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- 14 If any man's work abide which he hath built thereupon, he shall receive a reward.
- 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.<sup>16</sup>
- 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?<sup>17</sup>
- 17 If any man defile [ruin] the temple of God, him shall God destroy [ruin]; for the temple of God is holy, which temple ye are.<sup>18</sup>
- 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
- 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
- 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
- 21 Therefore let no man glory in men. For all things are yours;<sup>19</sup>
- 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
- 23 And ye are Christ's; and Christ is God's.

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<sup>15</sup> **"If any man's work"** – The immediate context has in view the "work" of the ministers used by God to build the congregation at Corinth. However, it is applicable to every child of God, and the work that God has gifted them, and placed them in the congregational body to perform (see 1 Cor. 12:14-27; Philip. 2:13). The character of their labors will be manifest on judgment day. The character of their preaching, teaching, leadership, or whatever labors they perform in the name of Christ, will stand or fall on judgment day. They will stand accountable to God for their labors whether they acted under the leadership of God or not.

<sup>16</sup> **"He shall receive a reward. If any man's work shall be burned....he himself shall be saved."** – Individual personal salvation is not subject to this judgment (Jn. 5:24). This is the judgment for rewards. If his works turn out to be "wood, hay or stubble" he only suffers loss of reward but he himself is "saved."

<sup>17</sup> **"Ye are the temple of God"** – Paul did not say "we" but "ye." He is not talking about some universal invisible temple but the congregation, the building, the husbandry (v. 9) that he laid the foundation of in the city of Corinth. They are "the" temple of God at Corinth (1 Cor. 12:27).

<sup>18</sup> **"If any man defile the temple...which temple ye are"** – No man can "defile" the so-called universal invisible temple as it is invisible and universal and existent only in the fertile imagination of mislead theologians. He did not say "we are" but "ye are." However, the kind of Temple built at Corinth by Paul and built up by several other ministers can be defiled by false teaching and human wisdom ("wood, hay and stubble") that weakens and leads them astray. Certain men claiming to be "apostles" (2 Cor. 12) had come to the congregation at Corinth and were trying to poison the congregation against Paul and lead them astray by false teaching. All who "defile" a New Testament congregation will not escape God's judgment. He picks up this threat of judgment in chapter four in regard to those professed ministers who had come among the congregation at Corinth.

<sup>19</sup> **"Therefore let no man glory in men"** – Paul is still dealing with the issue of division over specific prominent baptismal administrators which had served in the congregation at Corinth.



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## Chapter 4

**L**et a man so account of us, as of the ministers of Christ, and stewards [one placed in charge and held accountable of his Masters goods] of the mysteries of God.<sup>20</sup>

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified [declared innocent]: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted [physically mistreated], and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled [abusive language], we bless; being persecuted, we suffer [allow] it:

13 Being defamed [injurious false accusations], we intreat [respond kindly]: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.<sup>21</sup>

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<sup>20</sup> “**Let a man so account of us**” – Paul is still emphasizing the warning given to ministers that labor in God's congregation at Corinth or in “any place” (1 Cor. 1:2) where such a congregation is built. He admits to being held accountable by God but he will not be held accountable by certain enemies that had come into the congregation at Corinth who were attempting to lead the congregation astray, and against Paul. Certain persons were attempting to judge and charge Paul with evil motives (vv. 3-5).

<sup>21</sup> “**Begotten you through the gospel**” – Paul was the human instrument that God used in preaching the gospel to them through which the “power of God” was made effectual to beget/regenerate them unto salvation. He already acknowledged that it was God, and not the minister (1 Cor. 2:1-4), who effectually called them through the gospel (1

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16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every congregation.

18 Now some are puffed up [**arrogantly proud**]; as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

### *Chapter 5*

**I**t is reported commonly that there is fornication [**illicit sex**] among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.<sup>22</sup>

2 And ye are puffed up [**arrogantly proud**]; and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,<sup>23</sup>

5 To deliver such an one unto Satan for the destruction [**ruin**] of the flesh, that the spirit may be saved in the day of the Lord Jesus.<sup>24</sup>

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?<sup>25</sup>

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Cor. 1:18-31). God chose to use him to lay the foundation of the congregation through the preaching of gospel (3:10), and administering immersion to the gathered believers.

<sup>22</sup> **“Commonly reported”** – The nature of the sin was so well known outside the congregation and so boasted about within the congregation that no further witnesses or evidence was necessary that even Paul had “judged already” (v. 3). This was a member of this congregation that should be “taken away from among you” (v. 2) by following the instructions in verses 4-5.

<sup>23</sup> **“In the name of our Lord Jesus”** – Jesus gave His congregation the power of the keys of the kingdom in Matthew 18:17-18 and told them that he would be present and supportive whenever they met (“in my name” – Mt. 18:20) in congregational capacity (“two or three are gathered” – Mt. 18:20) to exercise the power of the keys. In keeping with Christ’s promise, Paul instructs that when “ye are gathered together” to exercise the keys or authority given them by Christ to discipline this member. Christ gave the keys to the congregation (Mt. 18:17-18 “ye”) rather than the elders or congregational leadership. Paul addresses the congregation rather than the elders (“ye”).

<sup>24</sup> **“That the spirit may be saved in the day of the Lord”** – This is an act by the congregation that removes them from the privileges of membership and hands them over to the Lord for chastening. If they are His children they will be chastened by Him (Heb. 12:5-10). God’s whip is Satan.

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7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:<sup>26</sup>

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice [ill will toward another] and wickedness [evil purposes]; but with the unleavened bread of sincerity [without impurity] and truth.<sup>27</sup>

9 I wrote unto you in an epistle not to company with fornicators [those who commit any unlawful sex]:

10 Yet not altogether with the fornicators of this world, or with the covetous [greedy of what others have], or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater [worshipper of false gods], or a railer [slanderer], or a drunkard, or an extortioner [one who takes financial advantage of another]; with such an one no not to eat.<sup>28</sup>

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

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<sup>25</sup> **“The whole lump”** – Paul alludes to God’s command that every house in Israel should purge out all leaven from their dwelling place before observing the Passover (Ex. 12:15). The congregation at Corinth is such a metaphorical “building” or “house” (3:9; 1 Tim. 3:15). The “little leaven” in context metaphorically represents this fornicating member. His sin had already begun its leavening process (“ye are puffed up”). The “whole lump” had reference to the unleavened bread used in the Passover and in the Lord’s Supper. This bread represents the “whole lump” or the metaphor for the whole “body of Christ.” The unleavened bread represented the literal body of Christ as well as the metaphorical congregational body of Christ. Such leaven cannot leaven “the whole” so-called universal invisible body of Christ but it can leaven the “whole” congregational body of Christ at Corinth (1 Cor. 12:27) where such a member resides. The nature of the congregational body cannot exceed the symbolism of the “whole lump” or “unleavened bread” used in the Supper. This “whole lump” represents “one body” (1 Cor. 10:17). The “one body” it represents is “one” in kind – the congregation that can and does assemble in one place (1 Cor. 11:18, 20), and it is “one” in number, or that singular “one,” to which the reader actually belongs (1 Cor. 12:27).

<sup>26</sup> **“Ye may be a new lump, as ye are unleavened”** – Paul makes it clear that this “whole lump” represents the congregational body of Christ at Corinth. He does not say “we are” but “ye are.” The so-called universal invisible body of Christ cannot purge members out of its body but this kind of body of Christ can. Removal of this member by congregational discipline changes the membership of the body so that it becomes a “new lump.” The “one” bread used in the Supper represents the local congregational body observing the Supper.

<sup>27</sup> **“Let us keep the feast”** – He is referring to the Lord’s Supper. He characterizes the Lord’s Supper as “Christ our Passover is sacrificed for us” (v. 7) with the use of “unleavened bread” (v. 8) He forbids that they should “eat” (v. 11) this feast with such leavened members “old leaven” (vv. 7-8) in their midst (v. 11) but must first “purge” out that leaven. The only “feast” the congregation of Christ is commanded to observe where “Christ is our Passover” with the use of “unleavened bread” is the Lord’s Supper. They are commanded not to keep company with fornicators (v.9) but they cannot avoid open sinners in the “world,” since that would require them leaving the world (v. 10). However, they can avoid keeping company with such within their congregation by removing them (vv. 11-13). Those sinners outside the congregation God will deal with (v. 12) but those inside the congregation they are responsible to deal with (v. 13) and remove, or “purge out” (v. 7), so that God will deal with them (v. 5).

<sup>28</sup> **“With such a one no not to eat”** – The preceding context demands he is referring to observing “the feast” of the Lord’s Supper. He commands them to “purge out” (v. 7) and not to keep the feast “with old leaven” (v. 8). “With such a one” refers to any member that is characterized by those sins listed in verses 10-11 or any other open and obvious sin.

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13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

### *Chapter 6*

**D**are any of you, having a matter against another, go to law before the unjust, and not before the saints [set apart ones to God]?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed [in the congregation].<sup>29</sup>

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.<sup>30</sup>

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<sup>29</sup> “**The least esteemed**” – Paul may be using irony – setting the most despised among you as judges is better than going to secular courts. However, don’t you have anyone you respect among you to be set forth as judges (v. 5)?

<sup>30</sup> “**Your bodies are the members of Christ**” – Their physical bodies could not be members of a universal invisible body of Christ. Their physical bodies were the members of the metaphorical congregational body at Corinth. Their bodies were immersed in water and added to that physical local assembly. Also, their physical body could be

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16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?<sup>31</sup>

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.<sup>32</sup>

### Chapter 7

**N**ow concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.<sup>33</sup>

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence [**due sexual benefit**]: and likewise also the wife unto the husband.

4 The wife hath not power [**authority**] of her own body, but the husband: and likewise also the husband hath not power [**authority**] of his own body, but the wife.

5 Defraud ye not [**don't keep back what is due**] one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency [**excessive sexual separation**].

6 But I speak this by permission, and not of commandment.<sup>34</sup>

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brought into sexual union with a harlot and thereby defile the metaphorical congregational body of Christ by the sin of fornication (see 5:1), as a "little leaven leaveneth the whole lump."

<sup>31</sup> "**Your body is the temple of the Holy Spirit**" – Paul is speaking of their physical human body in context and so uses the singular possessive pronoun "your" here. However, in 3:16 he uses the plural possessive pronoun "ye" and the singular "temple of the Holy Spirit" because in context he is talking about the congregational body of Christ at Corinth. The Holy Spirit indwells the physical body of the individual believer, as well as, indwells the institutional and metaphorical congregational body at Corinth or "in any place" where such a institutional and metaphorical congregation exists.

<sup>32</sup> "**Glorify God in your body and in your spirit**" – Fornication affects both their physical body and their spirit. It affects their union with the metaphorical congregational body of Christ and their fellowship with Christ in their spirit.

<sup>33</sup> "**Touch**" – has reference to the sexual act.

<sup>34</sup> "**Not of commandment**" – Paul is simply giving his own personal opinion. Note the contrast with verse 10 "I command, yet not I, but the Lord."

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7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain [control sexual urges], let them marry: for it is better to marry than to burn [sexual passion].

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away [divorce] his wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away [divorce].

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him [divorce].

14 For the unbelieving husband is sanctified [set apart] by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean [without sanctifying influence]; but now are they holy [set apart].<sup>35</sup>

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all congregations.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

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<sup>35</sup> “**Else your children were unclean**” – If there is no believing spouse (either husband or wife) then the children have no sanctifying influence upon them while being raised in that house. The word “sanctified” and “holy” come from the same root word and simply means “set apart.” This has nothing to do with sprinkling, pouring or immersing infants.

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26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

### *Chapter 8*

**N**ow as touching [concerning] things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.



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4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?<sup>36</sup>

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### *Chapter 9*

**A**m I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?<sup>37</sup>

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

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<sup>36</sup> “**Perish**” – This has no contextual reference to the eternal state of a “weak” brother but to their temporal state in regard to their own conscience “wound their weak conscience” (v. 12). You will render them inoperable or useless under the guilt of their own defiled conscience.

<sup>37</sup> “**Cephas**” – Peter was married (Mt. 8:14 “his wife’s mother”).

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8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal [things that pertain to the physical world] things?

12 If others be partakers of this power [authority] over you, are not we rather? Nevertheless we have not used this power [authority]; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy [that which is set apart to God] things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live [sustain their living] of the gospel.<sup>38</sup>

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.<sup>39</sup>

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<sup>38</sup> **“Even so hath the Lord ordained”** – Paul argues from verses 7-14 that the Lord has commanded that the minister of the gospel be financially supported just as the ancient Levites were financially supported by tithes (v. 13; Numb. 18:24-32) . See Hebrews 7:8. However, Paul will give up his rights for the sake of the gospel if demanding his rights hinders people from hearing the gospel preached by him (vv. 15-18).

<sup>39</sup> **“That I might be a partaker with you”** – He is referring to partaking with them in rewards on judgment day for his faithfulness to what God called him to do (“I have a reward”, “What is my reward then” – vv. 17-18). He wanted to receive “the prize” (v. 24) or a “crown” that is “incorruptible” (v. 25) which required self-discipline (v.

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24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [**disqualified, set aside**].

### *Chapter 10*

**M**oreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all immersed unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted [**desired after**].

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt [**test, try**] Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur [**complain**] ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples [**pattern or example**]: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation [**trial, test**] taken you but such as is common to man: but God is faithful, who will not suffer [**allow**] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

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27) and faithfulness to what He was called to do (gospel ministry – vv. 18-23a). He did not want to be a “cast away” or “suffer loss” of his rewards on the day of judgment (see 1 Cor. 3:14-15). Personal salvation is not in view here.

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16 The cup of blessing which we bless, is it not the communion [to share in common with] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.<sup>40</sup>

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.<sup>41</sup>

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient [helpful, profitable]: all things are lawful for me, but all things edify [build up] not.

24 Let no man seek his own, but every man another's wealth [benefit].

25 Whatsoever is sold in the shambles [market place], that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness [totality] thereof.

27 If any of them that believe not bid [invite] you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

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<sup>40</sup> **"We are one bread...one body"** – Every letter written by Paul was to immersed congregational members. He never wrote a letter to any unimmersed and/or non-congregational believer. Every reader was a member of the same kind of institution and shared the same ordinances as he did. Paul like a good teacher, would consistently speak of the congregational body of Christ and its membership in generic and institutional language when teaching general truths common to all his readers ("we") but then change to specific and concrete language ("ye") when making a specific application "in any place" where such a specific congregation existed. For example, in verses 16-17 he lays down the general principle applicable to all New Testament immersed congregational believers ("we"), but in verses 20-21 he switches to "ye" when applying this general principle to the particular congregation located at Corinth. This is Paul's methodology throughout this epistle beginning with 1 Cor. 5:6-7 (specific concrete application "ye") followed by a general application in 1 Cor. 5:8-9 ("us" and "we") and in 1 Corinthians 12:12-13 ("we") followed by "ye" (1 Cor. 12:27).

<sup>41</sup> **"They sacrifice to devils"** – Behind all false religions and false doctrines are devils (1 Tim. 4:1). In chapter 8, Paul merely dealt with the physical aspects of idolatry, and foods offered to idols. The materials were harmless in and of themselves. There were no real "gods" except in the imagination of the mind of the deceived. However, here he deals with the spiritual realities behind such religious idolatry. Attending the worship services of false religions was actually entering into "fellowship" with devils as "devils" were the source of that system of worship, its teachings and any manifest power.

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- 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the congregation of God:
- 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

### *Chapter 11*

**B**e ye followers of me, even as I also am of Christ.

<sup>2</sup> Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.<sup>42</sup>

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn:[hair cut short] but if it be a shame for a woman to be shorn [hair cut short] or shaven [hair cut off completely], let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power [authority] on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the congregations of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the congregation, I hear that there be divisions among you; and I partly believe it.

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<sup>42</sup> “**Head**” – metaphor for the position of authority

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19 For there must be also heresies [schisms] among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's [Gr. *kurikos*] supper.<sup>43</sup>

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the congregation of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.<sup>44</sup>

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.<sup>45</sup>

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<sup>43</sup> **"Not the Lord's Supper"** – Paul uses the Greek term "kuriakos" translated "Lord's." The only other time this term is used in the New Testament is in Revelation 1:10 "the Lord's day." This term was well known among those ruled over by Caesar. It was the term that described those things properly belonging to Caesar as "Lord." New Testament writers apply this term to Christ thus denying that Caesar was the true "Lord." Paul denies what they observed and called the "Supper" belongs to the Lord Jesus Christ. They might call it the "Lord's" supper but Paul denied that it belonged to the Lord. There are several reasons given by Paul in the immediate and overall context that invalidates their observance as the Lord's Supper: (1) Division (schism) – v. 18; (2) Heresies (divisive opinions); (3) drunkenness and disorderliness – vv. 21-22; (4) partaking while in a leavened condition – ch. 5. The primary schism is described in chapters 1-4 where the congregation is internally divided into denominational splits with their own leaders. The "heresies" are listed in chapters 5-11. When these things are present within a congregation attempting to observe the Lord's Supper it is to eat the Supper "unworthily" as a congregation and "this is not to eat the Lord's Supper."

<sup>44</sup> **"Ye do shew"** – There are two reasons given for observing the Lord's Supper in verses 25-26 (1) do in remembrance of Christ; (2) Shew the Lord's death. The time for observing it is "as oft as ye drink".

<sup>45</sup> **"Let a man examine himself"** – Paul has challenged the worthiness of the congregation as a body to observe it in verses 17-20, denied their worthiness to partake of it, and denied their observance is the "Lord's" Supper. Note the plural "ye" and the repeated "when ye gather together" – vv. 17-20. However, beginning in verse 27-32 he examines the worthiness of the individual member to partake of the Supper. The congregation has the responsibility to deal with all known public schism and open doctrinal division within its midst before it can observe it worthily, but it cannot deal with private sins in the life of the individual member unknown to the congregation. It is the individual member's responsibility to deal with all sin known only to them in their own lives before observing the Supper. The congregation exercises discipline on public sin but the Lord will discipline the individual for private unconfessed sin – vv.29-32.

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29 For he that eateth and drinketh unworthily, eateth and drinketh damnation [condemnation] to himself, not discerning the Lord's body.<sup>46</sup>

30 For this cause many are weak and sickly among you, and many sleep [euphemism for death].

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

### Chapter 12

Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb [unable to speak] idols, even as ye were led.<sup>47</sup>

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities [Gr. *diairesis*] of gifts, but the same Spirit.

5 And there are differences [Gr. *diairesis*] of administrations, but the same Lord.

6 And there are diversities [Gr. *diairesis*] of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

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<sup>46</sup> “**Not discerning the Lord's body**” – Paul does not say “not discerning the Lord's blood.” The blood symbolizes the redemption of all the elect but the bread has to do with personal setting apart of the elect unto a life of purity and unity under the disciplinary authority of the local visible congregational body of Christ. The symbolism of the Lord's body has been dealt with in 1 Corinthians 5:6-11. The removal of leaven is symbolic of the absence of all forms of open and public “malice and wickedness,” or those things listed in 5:10-11. Positively, it represents the presence of “sincerity and truth” among one congregational body observing the Supper (5:8). It is “one” loaf (1 Cor. 10:15-16) demonstrating unity between the observers without “division” and “contentions” (1 Cor. 11:18-19). The practice of “open” communion violates “the Lord's Body” as symbolized in the one loaf of unleavened bread.

<sup>47</sup> “**Even as ye were led**” – In their previous lost condition they were being led by demons in their idolatrous worship (ch. 10:20-21). However, they are under the leadership of the Holy Spirit now (v. 3 “by the Spirit”). The Greek preposition “en” translated “by” in verses 3-13 is defined by this contrast of leadership between verse 2 and verse 3. The preposition “en” (“by”) is contextually defined to mean “by means of, under or by the leadership” of the Spirit. For example, it is “by means” of the Spirit various gifts are empowered and manifested (vv. 7-11).



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10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues [**languages**]; to another the interpretation of tongues [**languages**]:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally [**to each one**] as he will.<sup>48</sup>

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.<sup>49</sup>

13 For by one Spirit are we all immersed into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.<sup>50</sup>

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?<sup>51</sup>

18 But now hath God set the members every one of them in the body, as it hath pleased him.<sup>52</sup>

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

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<sup>48</sup> “**Dividing to every man...as he will**” – Spiritual gifts are sovereignly bestowed according to God’s purpose not according to the desires of the member. God places each member in the congregational body to meet the needs of the rest of that body.

<sup>49</sup> “**So also is Christ**” – Paul introduces the physical human body as an analogy for the metaphorical congregational body of Christ. All of his readers had in common the same *kind* of human body. All the readers, including Paul, shared in common with each other the same *kind* of congregational body of Christ.

<sup>50</sup> “**For by one Spirit**” – The Greek preposition “en” (“by”) has been defined in the contrast in verses 2-3 to mean “under the leadership” or “by the leadership” of the Spirit. Chapters 1-4 have already demonstrated how the membership of this congregation had been built up through various ministers working together as “one” under the leadership of the Spirit (ch. 3:5-9), and therefore it was God the Holy Spirit that built this congregation at Corinth. This congregation has already been described as “the temple” of the Holy Spirit (1 Cor. 3:16). All the members have been made to “drink” or partake of the blessings and benefits provided by the Spirit of God indwelling this “temple” (vv. 6-11). The variety of spiritual gifts benefits the whole body (vv. 14-26). What is true in the building of this congregation at Corinth (ch. 3:6-16) is true concerning the same kind of congregation “in every place” it is found, and thus, true of all the readers of this epistle regardless of what congregation may read it (“we”).

<sup>51</sup> “**Where were the....**” – God builds a congregation to be complete for practical service. The so-called universal invisible body of Christ is a monstrosity of division, incoherent, incomplete, and incapable of unified service. God builds the congregation through the Great Commission principles – same gospel, same immersion and same faith and practice through previous authorized congregational missionaries (chs. 3:6-16; Acts 13:1-4), so that the body will be without “schism” (12:25). This is only possible with a congregational body.

<sup>52</sup> “**As it pleased Him**” – Diverse gifted members are set in the body in order to edify other members (v. 21) and make the body functional and complete so that it works in harmonious union without division (v. 25). This is true of the congregational body (v. 27), but impossible when applied to the so-called universal invisible body.

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21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.<sup>53</sup>

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.<sup>54</sup>

27 Now ye are the body of Christ, and members in particular.<sup>55</sup>

28 And God hath set some in the congregation, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.<sup>56</sup>

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?<sup>57</sup>

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<sup>53</sup> **“The head”** – This was not an incomplete body metaphor. Just as the wife had her own physical head in addition to her metaphorical “head” (husband) so also each congregation is complete with members who serve in positions of authority over the body. The term “head” simply means “authority.” Christ is the “head” or final authority over the congregation including its leadership. The metaphor “head” never implies any kind of spiritual “union” but only spiritual “authority.”

<sup>54</sup> **“Whether one member suffer, all the members suffer with it”** – This is impossible for the so-called universal invisible body of Christ. This contextual body is one where members are brought together in a working and self-edifying practical unity (v. 27). This is a body built to meet the practical “need” (vv. 21-25) of each member. There is no such thing as a universal invisible congregational body. Protestants have confused the Kingdom of God with the congregation of God. The kingdom of God on earth is universally spread out all over the world and it is “spiritual” and invisible to the eye but the congregation of Christ is given the keys “of the kingdom” to administer the ordinances and conduct public worship as “the house of God” (1 Tim. 3:15) under the leadership of a qualified ordained ministry (1 Tim. 3:1-13).

<sup>55</sup> **“Ye are the body of Christ”** – Verses 12-26 provide the abstract teaching applicable to any congregation “in any place” (1 Cor. 1:2) but verse 27 takes the abstract teaching and applies it concretely to “ye” (not “we”) as “the” body of Christ at Corinth. Corporately they are the metaphorical congregational body at Corinth. Individually they are “individual members thereof.”

<sup>56</sup> **“God hath set some in the congregation”** – Paul switches from the concrete application in verse 27 to the institutional application in verse 28. As an institution the congregation built by Christ has priorities among the diverse gifts placed in the congregation. Apostles are “gifts” (Eph. 4:11) and were set in the congregation “first” shortly before Christ preached the sermon on the mount (Lk. 6:12-15; Mk. 3:12-15). This order of apostles, prophets and teachers is listed in Ephesians 4:11. These are foundational servant gifts by which New Testament scriptures were provided and expounded and upon which every individual congregation was built (Eph. 2:20-21). The remaining are sign gifts that are communicated through laying on of the apostles hands (Acts 8:17-19; 19:6; Rom. 1:11). Not every individual congregation has these gifts. The congregation at Rome had only servant gifts but none of the sign gifts (Rom. 12:7-11). The gift of tongues is last and least among all the gifts.

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.<sup>58</sup>

### Chapter 13

**T**hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.<sup>59</sup>

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth [**boasts**] not itself, is not puffed up [**proud arrogance**],

5 Doth not behave itself unseemly [**act out of character**], seeketh not her own, is not easily provoked, thinketh no evil;<sup>60</sup>

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.<sup>61</sup>

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<sup>57</sup> “**Are all apostles...**” – The Greek text actually contains the answer to each question (Greek - me or “no”). Hence, God does not intend for all Christians to speak in tongues any more than he intends for all Christians to be apostles. Therefore, you do not need to speak in tongues to be saved, nor do you do not need to speak in tongues to be spiritual. Furthermore, you do not need to speak in tongues to pray. Therefore, speaking in tongues is not the evidence of a second work of grace.

<sup>58</sup> “**But covet earnestly**” – The imperative and indicative form of this expression in the Greek are identical and therefore it is up to the translator to choose which one is intended. The KJ translators chose the imperative making it a command. However, Paul had just stated in 12:11 that the gifts are distributed according to the Spirit’s will, not ours, that God provides gifts and sets members in the body as He pleases, not how we please (12:18), and He does not choose to give every Christian every gift (12:29-30). Making this a command would contradict everything Paul has previously denied. The problem in the Corinthian congregation was they all sought to have what they regarded as the better or more showy gifts. If this is translated by the indicative mode it would say “You are coveting the best gifts but yet I will show you a more excellent way” – the way of love – ch. 13. In other words, instead of coveting the better gifts, covet love, because that was missing in how they used the gifts among themselves.

<sup>59</sup> “**Though I...**” – Paul is speaking in hyperboles. He is not suggesting it is possible for any human to actually possess “all knowledge” or understand “all mysteries” or speak in the “tongues of angels.” He is intentionally considering the extreme impossibilities and saying “though I” could, without love it would be worthless. His message to those who are parading the gift of tongues and other showy gifts is that without love those gifts cannot accomplish what they were designed for by God. Without love they are dangerous.

<sup>60</sup> “**Seeketh not her own**” – Spiritual gifts are not designed for self-edification but for the edification of the body as each gift is placed in the body to meet the “need” of other members. Spiritual gifts are to be governed by love and love seeks the edification of the congregation over and above self-edification. This is the repeated theme in chapter 14 (vv. 1, 4, 12, 14-15, 17, “Let all things be done unto edifying” - 26).

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9 For we know in part, and we prophesy in part.<sup>62</sup>

10 But when that which is perfect is come, then that which is in part shall be done away.<sup>63</sup>

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass [**polished brass mirror**], darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

### Chapter 14

**F**ollow after charity, and desire spiritual gifts, but rather that ye may prophesy.<sup>64</sup>  
2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.<sup>65</sup>

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<sup>61</sup> “**Tongues, they shall cease**” – Paul uses the middle voice or “cease of itself.” In contrast, he uses the passive voice for prophesy and knowledge indicating that something else will cause these gifts to cease (“when that which is perfect is come”). The reason that the gift of tongues will simply die out or cease of itself is because the purpose for the gift of tongues will cease (see. 14:20-22). In 13:9-10 the gift of tongues is omitted, indicating that it has ceased prior to what would cause the gift of prophecy and knowledge to cease.

<sup>62</sup> “**We know...we prophesy in part**” – Paul uses the present tense. He is speaking of the apostolic age which is the present time of immaturity (v.11) and the “now” of verse 12-13. These are revelatory gifts because “now” there is no completed inspired revelation to direct the New Testament congregations. To “prophesy” includes speaking forth the revelation from God as well as giving exhortation or a commentary on that revelation. The former ability was reserved to the office of prophet whereas the latter ability was connected with the gift of “knowledge” or insight into what was revealed. The leaders of congregations were those who were “prophets,” and those who possessed the gift of “knowledge” or “teachers”(Acts 13:1). Such gifts provided “part” but not mature and complete revelation in New Testament faith and practice. Only “part” of the congregation had insights – only those with these gifts. When the scriptures are completed (Isa. 8:16-20; Heb. 2:3-4,12) then all the membership will be able to see a full and mature picture of the what they should be like.

<sup>63</sup> “**That which is perfect is come**” – Paul uses the neuter gender. This cannot refer to the coming of the Lord as that would require the masculine gender. Neither does it refer to the eternal age. It refers to the full revelation provided by the completion of the Biblical canon predicted to occur “among my disciples” in Isaiah 8:16 through the use of revelatory gifts (Isa. 8:18; Heb. 2:13) by New Testament prophets. Like many today, the Corinthians equated spirituality with possession of certain spiritual gifts. They did not have inspired scriptures to clearly define spirituality. However, God was in the process of providing such scriptures even in this letter by Paul. Such completion of the Biblical canon would “then” provide the basis for defining a clear image of self maturity, and a clear understanding of spiritual gifts and their purpose and use (v. 12). However, “now” during this time of partial incomplete revelation it is the fruits of the Spirit “love...faith and hope” that define maturity and this is exactly the principles Paul uses in chapter 14 to define the mature use of spiritual gifts in the assembly.

<sup>64</sup> “**Follow after charity**” – This is the better way than seeking gifts which God has not seen fit to give you. It establishes the mature way to view and handle gifts. The gift of prophecy is made prominent by Paul because it is the gift that “now” provides “exhortation” and “edification” and “comfort” as it provides partial revelation and thus direction to the congregation. Love does not exclude the “desire” for spiritual gifts but it directs the proper use of that desire.

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- 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the congregation.
- 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the congregation may receive edifying.
- 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?<sup>66</sup>
- 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
- 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the congregation.
- 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
- 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- 17 For thou verily givest thanks well, but the other is not edified.
- 18 I thank my God, I speak with tongues more than ye all:<sup>67</sup>

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<sup>65</sup> “**Unknown tongue**” – The word “*unknown*” is placed in italic by the KJ translators to alert you that it is not found in the Greek text but was added by the translators to make better sense of this context. This is a congregational worship context (vv. 5, 12,16, 19, 23,26,24). The gift of tongues was not designed by God for use in the congregation (v. 19) or for use among believers but as a “sign” for unbelieving Jews on the mission field (vv. 18, 20-22). It is the gift of conveying the things of God to those who do not speak the dialect of the gifted person (Acts 2:6,8,11). When this gift is used in the congregation among those sharing the same dialect it is “unknown” to the speaker (v. 4) and to the congregation (vv. 6-12) and is therefore worthless unless the one speaking is given understanding (vv. 13-15) or there is one who can interpret it to the those in the congregation (vv. 16-17).

<sup>66</sup> “**Revelation...knowledge...prophesying....doctrine**” – In absence of New Testament scriptures the primary way God directed the congregations was through the revelatory gifts (“revelation, knowledge, prophesying”) along with teaching (“doctrine”) gleaned from the Old Testament Scriptures and revelatory gifts.

## The Landmark Edition of the KJV

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19 Yet in the congregation I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.<sup>68</sup>

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole congregation be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?<sup>69</sup>

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.<sup>70</sup>

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

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<sup>67</sup> **“More than ye all”** – Paul was a missionary outside of Israel among the dispersion where he went first to the Jews whose native dialects were not Hebrew (Acts 2:6-11). He knew and understood God’s design for the gift of tongues and therefore refused to use it in the congregations (v. 19).

<sup>68</sup> **“In understanding be men”** – It is by scripture that maturity is defined (ch. 13:10; James 1:22-24; Eph. 5:26-27) and Paul appeals to the scriptures to define the Biblical purpose and design behind the gift of tongues (vv. 21-22) and its abuse (vv. 22-23).

<sup>69</sup> **“Unlearned, or unbelievers”** – He has just used scripture to give the mature purpose and design for the gift of tongues – “as a sign” to “this people” or the Jews. However, the Jews are not “unlearned” unbelievers. They are well learned in the Old Testament Scriptures including Isaiah 28:11-14 where the “sign” of tongues is predicted. Paul tells them that the gift of tongues is not designed for “unlearned or unbelievers” meaning non-Jews or Gentiles who are ignorant of the Scriptures. Those ignorant of the scriptures will not understand that this gift is a “sign” of the Messiah, but will think you are “mad.”

<sup>70</sup> **“Let all things be done unto edifying”** – In lieu of the absence of New Testament Scripture, direction was given from the Old Testament Scriptures and from various revelatory gifts. By the time the Pastoral epistles were written there was sufficient New Testament scriptures that the worship services were more centered on the preaching of the word (2 Tim. 4:1-5) than upon revelatory gifts. From this statement Paul proceeds to set forth the principles of edification for public speakers in the congregation (vv. 27-41). The principles for edification in the use of tongues is spelled out in verses 27-28. The principles for edification for prophets is spelled out in verse 29-32. The principles for edification for women speaking publicly is spelled out in verses 33-35. The authority for these principles is spelled out in verses 36-37.



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- 28 But if there be no interpreter, let him keep silence in the congregation; and let him speak to himself, and to God.
- 29 Let the prophets speak two or three, and let the other judge.<sup>71</sup>
- 30 If any thing be revealed to another that sitteth by, let the first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 32 And the spirits of the prophets are subject to the prophets.
- 33 For God is not the author of confusion, but of peace, as in all congregations of the saints.
- 34 Let your women keep silence in the congregations: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.<sup>72</sup>
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the congregation.
- 36 What? came the word of God out from you? or came it unto you only?
- 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.<sup>73</sup>
- 38 But if any man be ignorant, let him be ignorant.
- 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
- 40 Let all things be done decently and in order.

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<sup>71</sup> “**The prophets**” – This refers to those who hold the prophetic office in the congregation whereby new revelation from God is derived, in lieu of the absence of New Testament scriptures. Only “two or three” are allowed to prophesy publicly in the congregation. However, in the general sense of the term prophesy “to speak forth” the inspired Word of God for the purpose of exhortation, comfort and edification (v. 3) “all” may do this as long as it is done in an orderly and decent fashion without confusion (vv. 33, 41).

<sup>72</sup> “**In the congregations**” – Paul is referring to all the congregations of Christ whether they are Jewish or Gentile. This is in keeping with Pastoral instructions given to Timothy as the Pastor of the Gentile congregation at Ephesus (1 Tim. 2:11). It is in keeping with the creation order and position between the Adam and Eve and between the principle of submission manifest in the Old Testament scriptures (“as also saith the law” – see Isa. 3:11). It is also consistent with the spiritual leadership invested by God in the position of the husband at home. The order in the congregation should not usurp the order established in the home as they are both institutions established by the same God. This is the commandment of God (v. 37) and has nothing to do with the cultural customs of the day or the commandments of men.

<sup>73</sup> “**Think himself to be a prophet or spiritual**” – Another test of a prophet is recognition and obedience to these Pauline instructions concerning the use of spiritual gifts in the congregation. Those who are genuinely “spiritual” will acknowledge and obey these injunctions as they are given by inspiration through the Holy Spirit, Who is the Author of spiritual gifts. If they speak not in keeping with this word it is because there is no light in them (Isa. 8:20).



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### Chapter 15

**M**oreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;<sup>74</sup>

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.<sup>75</sup>

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:<sup>76</sup>

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.<sup>77</sup>

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the congregation of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

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<sup>74</sup> **“The gospel which I preached to you”** – He tells the Galatians there is no other true gospel than what he preached and any who preach “another gospel” are accursed – Gal. 1:6-9. Jesus says the same thing in John 14:6 and in Matthew 7:13-14 – one Savior, one name, one way. Luke says the same thing in Acts 4:12. The use of Abraham as the example or “father” of all that believe demonstrates there has only been one way of justification by faith in the gospel (Rom. 4:11,16; Gal. 3:6-8,17).

<sup>75</sup> **“If ye keep in memory”** – This phrase translates one Greek word “katexete” which is composed of two words “kata” (according to, down) and “exo” (to have or hold on to). This same word is translated in the KJV as “hold, hold fast, keep, possess, stay, take.” The idea is that they are saved if they took hold of what he actually preached. He preached a gospel that declared the resurrection of Christ and if that is the gospel they took hold of by faith then they will be saved. However, if they took hold of a gospel that denied the resurrection then it is not the gospel he delivered to them and their faith is “vain” because that is not “good news” at all because it guts the true gospel of all hope for victory over sin and death.

<sup>76</sup> **“According to the Scriptures”** – This phrase is twice repeated. The book of 1 Corinthians was one of the earliest writings of the New Testament Scriptures. Paul is referring to the Old Testament scriptures (see Acts 10:43; 26:22-23; Heb. 4:2; Rom. 10:16; Isa. 53).

<sup>77</sup> **“Last of all”** – The word “last” translates the Greek term “eschatos” used three times in this chapter (vv. 8, 45,52). There is no other Adam after Christ (v. 45), but Christ is the “last” Adam with none to follow. There is no “trump” after the “last” trump, but that is the “last” trump with none to follow. Likewise, there is no “apostle” after Paul. Paul is the “last of all the apostles,” with none to follow. He is the very last to be a witness of the visible resurrected body of Jesus Christ and receive personal instruction by Jesus Christ (Acts 1:21-22). There is no such thing as Apostolic succession as there are none beyond Paul who are personal eye witnesses of Christ. Roman Catholicism and its apostolic succession or the line of Popes is a false doctrine.

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12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.<sup>78</sup>

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.<sup>79</sup>

29 Else what shall they do which are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead?<sup>80</sup>

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<sup>78</sup> **"Then cometh the end"** – This refers to the resurrection of the lost which occurs after the millennial kingdom is finished (Rev. 20:7-8) when Satan is cast into the lake of fire, with death and hell and all the enemies of God. The resurrection of Christ with some old Testament saints is the "firstfruits" of the resurrection. However, the greater harvest of the saints occurs "afterwards...at his coming."

<sup>79</sup> **"That God may be all in all"** – The Old Testament period was the dispensation of the Father primarily. The New Testament period was the dispensation of the Spirit primarily. The Millennial period will be the dispensation of the Son primarily. Eternity will be co-jointly the dispensation of God as One Triune God.

<sup>80</sup> **"Immersed for the dead"** – The preposition "for" represents the Greek preposition "eis" and means "with reference to" or "unto" the dead. Paul's argument is very simple. Why be immersed in water if you do not believe in the resurrection, as immersion in water not only identifies with the death, but the resurrection of Christ (Rom. 6:4-5) in hope of our own resurrection to come. If Christ did not rise from the dead and we do not rise from the dead then why submit to immersion in water? Why risk physical death if there is no hope of resurrection after death (vv. 31-32)?

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- 30 And why stand we in jeopardy every hour?
- 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
- 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
- 33 Be not deceived: evil communications [companions] corrupt good manners.
- 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.
- 35 But some man will say, How are the dead raised up? and with what body do they come?
- 36 Thou fool, that which thou sowest is not quickened [made alive], except it die:
- 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
- 38 But God giveth it a body as it hath pleased him, and to every seed his own body.
- 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
- 40 There are also celestial [heavenly] bodies, and bodies terrestrial [earthly]: but the glory of the celestial is one, and the glory of the terrestrial is another.
- 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
- 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:<sup>81</sup>
- 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
- 44 It is sown a natural [soul guided] body; it is raised a spiritual [spirit guided] body. There is a natural body, and there is a spiritual body.

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<sup>81</sup> **“So also in the resurrection”** – You should expect that the body that comes up out of the grave ("it will be raised") will have differences than the body that went into the grave (vv. 35-39). There will be a difference in manifest "glory" or appearance (vv. 40-41). There will be a difference in corruptibility (vv. 42-43). The body that went into the grave was "natural" and derived its life from natural means (food, water, air) but the body that comes out of the grave is "spiritual" or will derive its life from the Spirit of God. As the spirit was brought into union with God giving eternal life to our spirit so that when our physical body died the spirit never died (Jn. 11:28), so also the resurrected body is spiritually made alive ("quickening spirit" or more literally "made alive by the Spirit") or regenerated by the Spirit of God and deriving its life by the Spirit - eternal life. There will be a difference in the governing aspect of human nature over it (vv. 44-46). The body that went into the grave was governed by the soulish or fleshly nature (Rom. 7:14-25). The body that comes up out of the grave will be governed by the regenerate spirit and thus a spirit governed body. The resurrected body will be suited to live in heaven (vv. 47-54) by removal of the death and decay principle (vv. 54-57). The metaphor "flesh and blood" summarizes the natural man in his natural corruptible condition. The natural man will not enter heaven because the natural man has indwelling sin and its consequences still at work in him. Not only must sin be removed from his "spirit" (1 Jn. 3:9) and be brought into union with God (Jn. 3:3,5,6) but sin must be removed from his body (Philip. 3:21) and be brought into union with God. The human nature must be totally freed from the presence of sin and dominated and sustained by the Spirit of God.

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45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [living] spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.<sup>82</sup>

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,<sup>83</sup>

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal [subject to death] must put on immortality [not subject to death].

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### *Chapter 16*

**N**ow concerning the collection for the saints, as I have given order to the congregations of Galatia, even so do ye.

2 Upon the first day of the week [Sunday] let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.<sup>84</sup>

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<sup>82</sup> “**Flesh and blood**” – This is a consistent metaphor used in the New Testament to denote the essence of unglorified humanity. For example, Jesus tells Peter that “flesh and blood” had not revealed to him the truth he confessed about Jesus but it came from the Father in heaven (Mt. 16:17). His source of revelation did not originate with unglorified humanity. See also Galatians 1:16 and Ephesians 6:12.

<sup>83</sup> “**A mystery**” – Job knew that his body would be changed (Job 19:26-27) in the resurrection. What Old Testament saints did not know was that some would not die, but still be living at the resurrection, and what would happen to those living at the resurrection. Paul reveals that they would be transformed in an instant while being taken up to meet the Lord.

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3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality [**free gift**] unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia [**province in northern Greece**]: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus [**city on sea coast in modern turkey**] until Pentecost [**50<sup>th</sup> day after giving of first fruits**].

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit [**act**] you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, [**southern province in Greece**] and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the congregation that is in their house.<sup>85</sup>

20 All the brethren greet you. Greet ye one another with an holy kiss [**common form of greeting like handshaking today**].

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<sup>84</sup> “**Lay by him in store**” – The Greek term translated “store” is the exact Greek term used in the Septuagint in Malachi 3:10 translated “storehouse” (Gr. thesaurizo). Paul is speaking of the congregation as the “house of God” where one brings their tithes and offerings. In this case it is a special offering for the poor in Jerusalem. There is not one verse in the New Testament that indicates or infers that the congregations of Christ ever conducted worship on the Jewish Sabbath. Paul witnessed to the Jews on the Sabbath when they met in the synagogues, but congregational worship was observed on “**the first day of the week**.”

<sup>85</sup> “**Congregations....the congregation**” – The only kind of congregation of Christ that was known to Paul was the kind that could be referred to in the plural “congregations” and “the” kind that could exist within a single “house.” Aquilla started such a congregation in his house in Ephesus as well as in Rome (Rom. 16:3-4).

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21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha [**accursed when the Lord comes**].

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen. [The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.]

### Introduction to the Second Letter to the Congregation at Corinth

**Theme:** Paul's defense of his apostolic office and gospel ministry. His enemies made personal attacks upon his office and ministry. They argued that if he were a true apostle, he would not have all the providential problems he experienced (Ch. 1:3-11). Accusers claimed that if he were a true apostle he would not be double-minded in his purposes (Chs. 1:12-2:17). They further argued that if he were God's apostle he would not oppose God's covenant with Moses (Chs. 3-5). Again, opposers claimed that if he were God's apostle he would not be so weak and plagued with difficulties (Chs. 6-7). Then, enemies claimed that if he were God's apostle he would not be asking for their money (Chs. 8-9), and if he were God's apostle he would manifest more supernatural evidences (Chs. 10-12).

**Date:** It was written about a year after the first epistle or around A.D. 51. The first epistle was written at Ephesus (Western Turkey) and brought to Corinth by the hand of Titus (Acts 19:22). The second letter was sent about a year later (A.D. 52) from Macedonia at Philippi (Ch. 13:14; Acts 20:4) after a short tumultuous visit in Greece (Acts 20:2-3 - Achaia).

**Audience:** The congregation of Christ at Corinth, with implications that they would share this letter with the congregation at Cenchrea, since it would be affected by the same arguments from his foes.

#### **Outline:**

**A. Providential Problems Have Good Purposes – Chs. 1-2**

**B. Power and Preeminence of the N.T. Covenant Gospel – Chs. 3-4**

**C. Proof of Genuine Salvation – Chs. 6-7**

**D. Providing for the Poor in Jerusalem – Chs. 8-9**

**E. Personal Proofs of Apostleship – Chs. 10-12**

**F. Power of Apostleship Intentionally Restrained – Ch. 13**



# The Landmark Edition of the KJV

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## *The Second Letter to the Congregation at Corinth*

### *Chapter 1*

**P**aul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the congregation of God which is at Corinth, with all the saints [set apart ones] which are in all Achaia<sup>1</sup> [southern Greece]:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;<sup>2</sup>

4 Who comforteth us in all our tribulation [afflictions/troubles], that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is [is effectual; or, is wrought] for your consolation and salvation.

7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.<sup>3</sup>

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.<sup>4</sup>

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<sup>1</sup> “**In Achaia**” – There was another congregation located very close in Cenchrea from which Phebe was a member (Rom. 16:1). No doubt Paul’s enemies had influenced this nearby assembly and this letter was written to be read among them as well.

<sup>2</sup> “**All comfort**” – In verses 3-11 Paul describes different ways that believers can draw comfort out of their troubles; (1) God’s comfort in tribulations enables us to comfort others in tribulation – vv. 3-4; (2) God provides comfort equal to our troubles – v. 5; (3) Our salvation is designed to endure tribulation (Rom. 5:3-4) – v. 6; (4) Tribulations for Christ evidence true salvation – v. 7; (5) Tribulations turn the believer from self-reliance to faith in God for deliverance – vv. 8-10; (6) Tribulation bring believers together in prayer to shoulder one another’s burdens. – v. 11

<sup>3</sup> “**Sentence of death**” – Paul portrays a court room where all the evidence has been examined to see if personal abilities can deliver him, and finds that, if he depends upon himself for deliverance, the verdict/sentence is “death.” The circumstance described by Paul purposely exceeds his own abilities to deliver himself alive - “despaired even of life.” However, in contrast, God can do the impossible, because He “raiseth the dead.”

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12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;<sup>5</sup>

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.<sup>6</sup>

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

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<sup>4</sup> **“Helping together”** – These two words translate one Greek term that provides a picture of two men squatting at opposing ends of a heavy object and jointly lifting it up together. Troubles bring believers together in lifting up their burdens in prayer.

<sup>5</sup> **“Second benefit”** – Paul had intended to go first to southern Greece (Achaia) from Ephesus and then proceed to northern Greece, turn around and come back down through Corinth on his way to Jerusalem, giving them a second benefit of his presence at their congregation. However, God changed his plans, sending him to northern Greece (Macedonia) first and then to Corinth in southern Greece (Achaia). Paul’s intentions were good toward them, but God’s design was different. His enemies interpreted his change of plans as evidence of a double-minded man. Paul gives them a detailed explanation for his change of plans in 1:12-2:13.

<sup>6</sup> **“Sealed...earnest”** – In those days letters or documents were protected from unauthorized use by a wax seal representing the authority of the one sealing it. To break the seal was to defy the authority and power of the owner of that seal. This is a symbol of the protection and preservation of believers by the presence and power of the Holy Spirit. Only someone greater in authority and power could break such a seal. This protection is reinforced by the use of the metaphor “earnest.” An earnest was a down payment that was subject to loss if the one providing the earnest did not complete his payment. The Holy Spirit Himself is the earnest that God has given to believers to assure them of final salvation. Failure of final salvation would require the loss of the Holy Spirit.

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## Chapter 2

**B**ut I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.<sup>7</sup>

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.<sup>8</sup>

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.<sup>9</sup>

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<sup>7</sup> **"Inflicted of many"** – Literally "of the many" or majority. This refers to the man in 1 Corinthians 5. The congregation had followed Paul's exhortation to remove this man from their congregation. This was done by majority vote in keeping with Matthew 18:17 rather than by any action by elders or any other smaller body of members in the congregation (Mt. 18:16). The congregation acted as a whole under the leadership of its elders through majority vote.

<sup>8</sup> **"Satan's devices"** – The word "device" translates the Greek term "noema" and refers to the mind or thoughts. Satan attacks our mind with demonic thoughts. These are his "fiery darts" (Eph. 6:16). Congregational discipline is turning a man over to Satan for chastening (1 Cor. 5:5). Satan wished to completely destroy this man and would attempt to influence the thinking of the membership to refuse his repentance and/or receive him with visual skepticism and disdain. Just as children who respond correctly to punishment need to be reassured of your love and support, or else a wedge is driven between you and them that will create further problems.

<sup>9</sup> **"Triumph in Christ"** – Whenever and wherever a believer shares the gospel of Christ he is always successful. God either uses it to eventually bring the hearer to salvation or uses it at judgment as evidence to justly condemn

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15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

### *Chapter 3*

**D**o we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?<sup>10</sup>

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.<sup>11</sup>

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.<sup>12</sup>

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them for their rejection of Christ. God is glorified in salvation and judgment, as his justice is served either way. In salvation Christ satisfies his justice. By rejection of the gospel, the sinner satisfies His justice.

<sup>10</sup> **“Letters of commendation”** – Congregations would write letters of commendation for their members when leaving and traveling to another congregation (Acts 18:27). However, no letter of commendation was necessary for Paul because he founded this congregation.

<sup>11</sup> **“Epistle of Christ ministered by us”** – Regeneration is likened by Paul to inspiration of the scriptures (2 Cor. 3:2-6) and as a creative act of God (2 Cor. 4:6). The change of heart by the Holy Spirit giving them a disposition for righteousness is so direct as though there was no human instrument involved. In salvation the gospel does not come in “word only” (1 Thess. 1:5) but it becomes the creative word of God by the power of the Holy Spirit (2 Cor. 4:6) so that we are “created in Christ Jesus” (Eph. 2:10a). Paul claims no personal credit when the Spirit “giveth life” (vv. 5-6). Just as the scriptures are the direct will of God and not the personal opinions of the writer (2 Pet. 1:20-21) so regeneration is the expression of the direct will power of God rather than any personal power of the one sharing the gospel. The ten commandments were the law written in stone which in principle represents the righteousness of God. The writing of it on the heart is a metaphor that represents God giving us a heart that loves righteousness (Rom. 7:22) unlike the unregenerated state (Rom. 8:7)

<sup>12</sup> **“Not of the letter, but of the Spirit”** – Paul’s argument is simple. The New Covenant is an internal work of God that changes the heart of man to love God’s righteousness (Rom. 7:22; Eph. 4:24; Col. 2:10). The Old Covenant was external and incapable of changing the heart of men and it is the heart that is the problem. If an Old Covenant was glorious, and it was, because it was an external revelation of the righteousness of God, then, this New Covenant is much more glorious as it actually provides the internal disposition for the righteousness of God and progressively changes men from glory to glory until the resurrection they are transformed to perfect righteousness. However, the old covenant could not change the heart and so the “veil” over their heart remained so that they could not perceive, see or hear (take heed) to God’s Word (Deut. 5:29; 29:4; Ezek. 26:26-27).

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7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:<sup>13</sup>

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.<sup>14</sup>

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

### Chapter 4

**T**herefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.<sup>15</sup>

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<sup>13</sup> **"Look to the end"** – The law set forth God's standard of righteousness – sinless perfection. Sin is coming short of that standard. The law was designed to reveal sin in them and frustrate any attempt by them to be justified under the law by their own personal obedience. However, the same law pointed them to God's provision for justification by faith in Christ through the ceremonial offerings. Christ was "the end" of righteousness to all who looked to him by faith (Rom. 10:4). The offerings provided Old Testament symbols of the gospel.

<sup>14</sup> **"The veil"** – When Moses came down from the mountain his face was so bright that the people could not look upon him and so he covered his face with a veil. The veil represents the inability of the depraved human heart to see beyond the letter of the law. They cannot see Christ in reading the Old Testament. This "veil" is synonymous with the phrase "blinded the minds" in 2 Cor. 4:4 and the "darkness" in 2 Cor. 4:6. As the veil hid the glory on the face of Moses, so the veil over the unregenerated heart prevents them from seeing the gospel or the glory of God in Jesus Christ.

<sup>15</sup> **"Manifestation of the truth"** – True gospel ministers do not pervert the gospel of grace but preach it clearly as it is revealed in the scriptures. It is Satan and his ministry that attempts to pervert and conceal it through deceitful handling of God's Word. Paul is referring to his enemies who were Judaizers and taught justification by faith in

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- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.<sup>16</sup>
- 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
- 9 Persecuted, but not forsaken; cast down, but not destroyed;
- 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
- 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
- 12 So then death worketh in us, but life in you.
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
- 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

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Christ plus good works in keeping with God's law. Satan blinds the minds of the lost preventing them from seeing the glory of the gospel (vv. 3-4) and he fights God's servants (vv. 8-15) who strive to preach the gospel. Nevertheless, God dispels the darkness at His command (v. 6) when the gospel comes to his elect (1 Thess. 1:4) not in word only but in power, in the Holy Spirit and in much assurance (1 Thess. 1:5).

<sup>16</sup> **"Who commanded"** – Paul likens the dispelling of darkness in the human heart that separates one from the life of God (Eph. 4:18) to the creative command in Genesis 1:3 which called light into existence dispelling the darkness. In Romans 10:17 the Greek word translated "word" is *rhema* and means word of command. Faith comes by God's creative word of command, is the fabric of the new heart, and it is "with the heart man believeth unto righteousness" (Rom. 10:10). The new heart is described in 2 Cor. 3:3.

### Chapter 5

**F**or we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.<sup>17</sup>

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.<sup>18</sup>

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.<sup>19</sup>

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

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<sup>17</sup> **“We have a building”** – Paul has in view the glorified body at the resurrection. This building ultimately comes from heaven (v. 2), not from the grave, because the grave provides only dust. But Christ, who comes from heaven, will transform that dust through his creative Word into a new glorified body. Christ is now in heaven in such a glorified body, and is our hope of eternal life to come in the body. Paul would rather not die but be alive when Christ returned so that he would not be unclothed (v. 3) or without this body between his death and the second coming of Christ (vv. 4-5). Those now in heaven are “spirits of just men made perfect” (Heb. 12:23) without that heavenly body. However, in our present state, in this unglorified body we have the “earnest of the Spirit” (v. 5; Rom. 8:23-25).

<sup>18</sup> **“To be absent...to be present”** – These terms are aorist infinitives that demand simultaneous action without any time gap between leaving the body and being present with the Lord. The body is called a “tabernacle,” or literally a “tent,” in which something called “I” now indwells. Whatever, is now dwelling in this “tent” body will leave it and be with the Lord at the precise time when the body dies so that “I” is always with the Lord whether “in the body” or out of the body. This text denies the doctrines of annihilation or soul sleeping following the death of the body.

<sup>19</sup> **“Must all appear”** – He is talking about “all” Christians. This is not a context dealing with the lost or with lost and saved. Christians receive according to what good and bad they have done. Lost people have nothing to receive for “good” as they are not capable of doing good. This is the judgment of the saved for rewards in heaven (1 Cor. 3:11-15) or the “bema seat” judgment. It is a fearful thing to stand and give an account unto Christ for everything you have done, and time will demonstrate it to be so.



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13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:<sup>20</sup>

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.<sup>21</sup>

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.<sup>22</sup>

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<sup>20</sup> **“Then were all dead”** – Literally the Greek text says “consequently therefore [ara] those ones [tois] died.” “Died” translates the aorist tense but the KJV translates it as though it were an imperfect tense “were dead.” Neither does the Greek text supply a second “all.” Paul’s point is, “all” for whom Christ died “in the place of” (huper) “these ones” must be reckoned by substitution as dead. He uses the preposition “huper” to mean that Christ died in their “behalf” or in their place and therefore, if Christ died in their place, then they are “dead” in regard to substitution. These are not potentially dead but actually dead in the sense of substitution. He continues to use the preposition “huper” in verse 15 demanding that “all” which are physically alive for whom Christ acted as their substitute in death ought to glorify Christ because they are no longer to be regarded “after the flesh” (which has been put to death) but new creations in Christ Jesus (vv. 16-17).

<sup>21</sup> **“The world”** – In the Greek text, Paul omits the definite article “the” and provides it in the anarthrous construction which conveys characterization. The “kosmos” is inclusive of everything characteristic of God’s creation which has been affected by sin and which will be reconciled (Rom. 8:22-25) to God. In regard to the humanity aspect of the kosmos, Paul has already declared that “all” for whom Christ acted as a substitute in his death “died” when he died (v. 14). That is, actual reconciliation was accomplished by his death because it was substitutionary (Gr. huper) in nature. Paul reaffirms that when he says “not imputing their trespasses unto them.” This is no “potential” atonement, but an actual substitutionary (“huper”) atonement further confirmed by verse 19 - “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

<sup>22</sup> **“Made him to be sin for us”** – We are made righteous in the same sense Christ was made sin for us. He knew no sin, did not sin and neither was sin found in him. He was “made to be sin” by imputation not by nature or practice. Our sin was imputed to him legally and His righteousness was imputed to us legally (Rom. 4:5-6).

### Chapter 6

**W**e then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened [~~restricted~~] in us, but ye are straitened [~~restricted~~] in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?<sup>23</sup>

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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<sup>23</sup> “**Unequally yoked together**” – The yoke was used to harness together two animals to pull a plow or cart. To be unequally yoked would be harnessing two different kinds of animals under one yoke that were not equal in their ability to pull the plow or cart, so that both would suffer injury. There are many different applications of this principle: marriage, business, congregation with state, religious unions with secular, unions with false denominations and religions. The direct application of this context is with Christians attending pagan temples (1 Cor. 10).

### Chapter 7

**H**aving therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.<sup>24</sup>

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.<sup>25</sup>

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

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<sup>24</sup> **“Filthiness of...spirit”** – Man is basically a dichotomy of “flesh and spirit,” but the “spirit” is further divided by the Word of God into “spirit” and “soul” (Heb. 4:12; 1 Thess. 5:23). The “soul” is spirit in essence and needs to be cleansed daily. However, it is the “spirit” that has been born of God (Jn. 3:6) and created in true righteousness and holiness (Eph. 4:24; Col. 3:10) and which is the “inward man” that delights in the law of God (Rom. 7:22).

<sup>25</sup> **“Godly sorrow....sorrow of the world”** – These have their source in two different types of repentance and terminate in two different types of conclusions. Repentance that leads to salvation (godly sorrow) is “metanoia” whereas the repentance that leads to death (sorrow of the world) is “metamelomai” (Mt. 27:4). Worldly sorrow characterizes the natural convicting power of the Word of God with conscience apart from quickening by the Spirit of God. Such worldly sorrow characterizes all who are under the general convicting power of God’s word and their own conscience prior to being quickened by the Spirit of God. Both Judas and Peter betrayed Christ. Judas is a prime example of repentance that produced worldly sorrow unto death. Peter is an example of repentance to salvation. Godly sorrow works as described in verses 9 and 11.

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13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward [Gr. *bowels*] affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

### *Chapter 8*

**M**oreover, brethren, we do you to wit of the grace of God bestowed on the congregations of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace [gift] also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [gift] also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.<sup>26</sup>

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<sup>26</sup> “**Willing mind**” – Paul is not dealing with the tithe or the principle of tithing in these two chapters. He is dealing with the principles that characterize free will offerings (Ex. 25:2). This is a special free will offering taken up for the saints in Jerusalem that were undergoing a famine at that time. The free will offering does not replace the tithe but is in addition to the tithe. Free will offerings are not determined by a percentage of income but according to what you have to give as the Lord lays it upon your heart to freely give (9:7).

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13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the congregations;

19 And not that only, but who was also chosen of the congregations to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:<sup>27</sup>

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the messengers of the congregations, and the glory of Christ.

24 Wherefore shew ye to them, and before the congregations, the proof of your love, and of our boasting on your behalf.<sup>28</sup>

### *Chapter 9*

**F**or as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

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<sup>27</sup> “**Chosen of the congregations**” – It would seem that each congregation chose its own delegate to (v. 23) represent it and bring its own individual freewill offering to the poor at Jerusalem. These congregations acted independent from each other but cooperatively with each other without coming under, or going through, any other agency, board, or association outside of their own congregation.

<sup>28</sup> “**Before the congregations**” – Paul is referring to the congregations as represented by their authorized delegates which formed the party that travelled with Paul to bring the freewill offerings to Jerusalem. These congregational representatives would come with Paul to the congregation at Corinth, and would observe their attitude and giving in this matter.

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4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful [Gr. *hilarious*] giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

### *Chapter 10*

**N**ow I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)<sup>29</sup>

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;<sup>30</sup>

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<sup>29</sup> “**Weapons of our warfare**” – The weapons used by the saints are spiritual (prayer, the Word of God, the influence and example of a holy and obedient life). Satan uses people but our real enemy is Satan.

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6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

### *Chapter 11*

**W**ould to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.<sup>31</sup>

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<sup>30</sup> **“Casting down imaginations”** – Christians and the ministry are engaged in a spiritual battle for the minds of men. For “as he thinketh in his heart so is he” (Prov. 23:7). The “knowledge of God” is revealed in the Word of God and it is God’s Word that is the weapon of our warfare to engage the minds of men in order to convince their minds by sound doctrine, so as to bring “every thought” in conformity with the revelation of scriptures, and thereby into obedience of Christ.

<sup>31</sup> **“Espoused you”** – According to Jewish customs, the groom would send a chosen friend to establish the espousal terms with the bride and her family. The Great Commission is the espousal terms in the establishment or constitution of a congregation of Christ. Paul went about preaching the gospel and those who received the gospel were baptized and gathered together in order to be taught how to observe all things whatsoever Christ commanded, and then given a charge to continue steadfastly in “the faith” that was once delivered (Jude 3) unto them. This faithfulness is presented under the metaphor of “a chaste virgin,” and the wedding dress of the bride (see Rev. 19:6-7).



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3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds [see 2 Cor. 10:5] should be corrupted from the simplicity that is in Christ.<sup>32</sup>

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.<sup>33</sup>

5 For I suppose I was not a whit behind the very chieftest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other congregations, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.<sup>34</sup>

14 And no marvel; for Satan himself is transformed into an angel of light.<sup>35</sup>

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

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<sup>32</sup> “**Corrupted**” – A metaphorical “chaste virgin” (v. 2) that became “corrupted” by false doctrine (v. 4) would be a metaphorical “harlot” (Rev. 17:5; 18:4).

<sup>33</sup> “**Might well bare with him**” – They had accepted false apostles and rejected God’s true apostle (vv. 5-12) and so with sarcasm Paul tells them if they are going to swallow their false doctrine they might just as well accept false apostles along with it. Even at that time, there were those who preached “another gospel,” “another Jesus,” and “another spirit.”

<sup>34</sup> “**False apostles**” – They were false for a variety of reasons. First, apostles must measure up to certain Biblical qualifications (Acts 1:21-22; 1 Cor. 15:5-11). Second, apostles were confirmed by signs (12:12) that confirmed their doctrine as “the faith” once delivered and therefore they would not preach “another gospel” (Gal. 1:8-9), “another Jesus” (2 Jn. 9-11), or be empowered by “another spirit” (1 Jn. 4:1, 5-6).

<sup>35</sup> “**Transformed into an angel of light**” – [transformed – external appearance] God’s messengers bring God’s message and that is precisely how one discerns true apostles and ministers of Christ (Isa. 8:20; 1 Jn. 4:6). False ministers have only a superficial likeness to God’s ministry. Satan’s ministers are supernaturally empowered to perform miracles, signs and wonders (Mt. 24:24-25; 2 Thess. 2:9) but they are “lying” wonders because they do not confirm the truth (1 Jn. 4:6) but doctrinal errors. Today, there are many claims about seeing “angels.” However, the “angels” of God do not confirm doctrinal errors about God, salvation, heaven, or hell.

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16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.<sup>36</sup>

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.<sup>37</sup>

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the congregations.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities [weaknesses].

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.<sup>38</sup>

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<sup>36</sup> **“Foolishly”** – Paul considered it foolish to be required to boast as part of his credentials as an apostle. However, he does so for their sakes in order to dispel the false accusations of his enemies and defend the office given him by Christ.

<sup>38</sup> **“In a basket I was let down”** – This concludes the series of humiliating circumstances that characterize the ministry of the best of God’s saints (vv. 24-32). God’s servants are not “name it and claim it” wealthy successful charismatic TV personalities with great followings. The secular and religious world despises true ministers of Christ because of the doctrine they preach. The more truth a minister or congregation proclaims, the more despised and

### Chapter 12

**I**t is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.<sup>39</sup>

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.<sup>40</sup>

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

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separated it will be from the secular and religious world. Truth offends and separates, and the more truth you teach the more offensive and separated from the secular and religious world you become (1 Cor. 2:14; Rom. 8:7).

<sup>39</sup> “**Above fourteen years ago**” – If this letter was written in AD 51 then this would place this vision at Jerusalem in the year AD 37. If he was saved in about A.D. 34 and if he spent three years in Damascus and Arabia (11:32-33; Gal. 1:17-18) before coming to Jerusalem to see the apostles, then, this vision occurred in Acts 9:28 at Jerusalem. The Hebrew and Greek words translated “heaven” are plural. Paul identifies the place where God dwells to be in the “**third heaven**” and “**paradise**.” The first heaven is the atmosphere around the earth while the second heaven is the space between earth’s atmosphere and the third heaven. Beyond the starry heavens is God’s dwelling place (the third heaven). David writing of the space between earth and where God dwells, declares, “the heavens declare thy glory” (Psa. 19:1). In Genesis chapter one, God speaks of various firmaments (lit. expansion – space) in connection with planet earth (Gen. 1:6-7). There is a firmament (expansion of space) below waters and one above it. The expansion below the waters is the atmosphere surrounding the earth while the firmament above the waters was the space where the sun and stars existed.

<sup>40</sup> “**I besought the Lord thrice**” – Healing is not always God’s will for his saints. God uses disease for the good of his people at times (v. 7; Job 1-2). God is more glorified by his people’s faithfulness in spite of disease than in removing the disease (v. 9).

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12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.<sup>41</sup>

13 For what is it wherein ye were inferior to other congregations, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates [contentions, strife, arguing], envyings, wraths [heated/fierce anger], strifes [power struggles], backbitings, whisperings [secretly slandering], swellings [prideful boasts], tumults [disorderly disturbances]:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

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<sup>41</sup> “**Signs of an apostle**” – If such “signs, wonders and mighty deeds” were for all saints then they could hardly be “signs of an apostle” (Heb. 2:3-4, 12) but rather they would be signs of being a Christian or a “spiritual” Christian. Other saints received these signs through the laying on of apostolic hands (Rom. 1:11; Acts 6:6; 19:6; etc.). When the last apostle died, these signs died out with the last saints on whom the apostles had laid their hands.

### Chapter 13

**T**his is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.<sup>42</sup>

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect [mature], be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. [The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.]<sup>43</sup>

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<sup>42</sup> “**Third time**” – Physically, Paul had only been to Corinth one time before this. However, he came a second time to them by way of his first letter. In that letter he told them that he was absent in body but was present in spirit with them (I Cor. 5:4). This present letter represents the “second time” he was physically absent from them but came to them by letter as though he were present with them again “as if I were present, the second time; and being absent now I write” (v. 2). His letters were as much his “witnesses” as his very presence.

<sup>43</sup> “**The Lord Jesus Christ...of God...of the Holy Ghost**” – Here Paul presents the Triune God as Three Persons in relationship with God’s saints. Grace is seen most clearly in the Son as he is the basis for our salvation. Love is seen most clearly in the Father as He gave up His only Son for our redemption. Our communion with God is through the indwelling Holy Spirit.

### Introduction to the Letter to the Congregations in Galatia

**Author:** The Apostle Paul is the author

**Theme:** Justification before God by grace alone, through faith alone, in Christ alone, without works, is presented as the heart of the gospel, or good news, in this epistle. The enemies of the gospel were the Judaizers which Paul confronted at Antioch and at Jerusalem (Acts 15:1-3,5). The Judaizers did not deny the gospel content (death, burial and resurrection of Jesus Christ), but denied the sufficiency of the gospel to justify without works.. The problem was a doctrinal issue. They fell from the doctrine of grace in their understanding. Paul believed they were saved but doctrinally “bewitched” (Gal. 3:1). Only if they continued to embrace justification by works does he question their original salvation experience (Gal. 4:8-20).

Many today attempt to define “justification by the works of the Law” to mean that Paul is simply denying that it is necessary to be justified by becoming a Jew through performing the Law of Moses, rather than a denial that one must be justified by “good works.” However, in denying that justification is by “the works of the Law,” Paul is denying that justification is by works altogether. The Mosaic Covenant was the most comprehensive revelation of what God regarded as “good” versus “bad” in all areas of life (moral, religious, civil). No Jew was ever justified “under the works of the law” (Jn. 7:19) just as no Gentile was ever justified under the law, written upon their conscience, through works (Rom. 2:14-15). God does not justify any sinner by the principle of “works” (see note on Romans 2:27-28), because they have already failed by that principle (Rom. 3:9-21).

Another popular attempt to explain away efforts to teach justification by “the works of the law” is to restrict the term “law” to only the ceremonial and civil law of Moses, while demanding that one must keep the works of the moral law to be justified by God. However, Romans 2:21-22 and James 2:11 demonstrate that God has in mind the moral law or, Ten Commandments, as well. Therefore, the “works” of the law simply means personal obedience to the Ten Commandments, as much as any other aspect of the law of Moses. The ceremonial and civil law of Moses are nothing more than the moral law applied to religious and civil life.

**Audience:** There has been a debate between two theories regarding whom the audience of this book was. The oldest theory states that the audience are congregations that Paul organized in northern Galatia late in his ministry, of which we have no record. The northern Galatians were primarily Celtic population.

The newer theory advanced and defended by Ramsay is that these are the congregations listed in Acts 13-14; 16:6:18:23 in the southern province of the Roman political division of Galatia. The argument is that Paul referred to “Galatians” in the Roman Political division rather than the geoethnic sense used by Luke in Acts 13-14. Southern Galatia would encompass the three geoethnographic regions (Lycaonia in the southeastern part, Pisidia to the west of it and Phrygia to the north of Pisidia). The Galatian congregations were located at Antioch, Iconium, Lystra, and Derbe founded by Paul on his first missionary trip in what is today modern Turkey. This province also consisted of a large population of Celtic people. This may account for the early history of the gospel reaching the ancient Celts, or Britons, long before the Roman Catholic congregation came to Britain in the sixth century. These Celtic Christians would send missionaries back to the homeland first of all.

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**Date:** It would appear from the final words in Galatians 6:17-18 that it was written by Paul, from Rome, at the end of his life. Dr. A.T. Robertson comments on the words "*From henceforth*" (Gal. 6:17) are "*The genitive case (as here and #Eph 6:10) means 'in respect of the remaining time.'*" The final subscript says it was written from Rome (Gal. 6:18). The oldest translation confirms this subscript (Syriac translation). This epistle was written at least 17 years after his conversion (Gal. 2:1). Hence, it could not have been written prior to Acts 21:15 when he visited Jerusalem (Gal. 2:1-2). It was written from Rome during his final imprisonment.

## **Outline:**

### **A. Introduction – Ch. 1:1-5**

### **B. Paul's Gospel – Chs. 1:6-2:10**

### **C. Paul's Rebukes – Chs. 2:11-3:4**

1. Peter Rebuked
2. Galatian Congregations Rebuked

### **D. Paul's Illustrations – Chs. 3:5-4**

1. Abraham – Ch. 3:5-17
2. The Schoolmaster – Ch. 3:18-26
3. Heirs – Chs. 3:27-4:7
4. Their Conversion – Ch. 4:8-20
5. The Allegory – Ch. 4:21-31

### **E. Paul's Exhortations – Chs. 5-6:16**

### **F. Conclusion – Ch. 6:17-18**



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## *The Letter to the Congregations in Galatia*

### **Chapter 1**

**P**aul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the congregations of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [Gr. heteros] gospel:

7 Which is not another [Gr. allos]; but there be some that trouble you, and would pervert the gospel of Christ.<sup>1</sup>

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed [devoted to destruction].

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.<sup>2</sup>

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.<sup>3</sup>

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<sup>1</sup> **“Pervert the gospel”** – Paul’s calls the gospel being preached by the Judaizers a “heteros” gospel (v.6) or a gospel that is different in kind, because there is not a “allos” gospel (v.7); that is, another of the same kind. The fundamental difference is a theological departure from justification by “grace” (v. 6) to justification by works (but called grace). This is the perversion (v. 7 “pervert”) they placed upon the gospel. They did not deny the gospel content but denied its sufficiency apart from “works” to justify the believer. This is still the same major error embraced by the vast majority of Christendom today. They use the same terminology but define their words differently. They use the term “grace” but define it to include “works.”

<sup>2</sup> **“Let him be accursed”** – Paul does not have the power or ability to apply this to anyone. He is merely instructing the Galatians that such are to be regarded and treated as such in their eyes “Let them be.” Paul denies there is any other gospel than what he preached regardless if the preacher is angelic (Moroni the angel of Mormonism) or human or from heaven or from earth. Paul claims this is the same gospel preached by all the prophets (Acts 26:22-23; Rom. 3:24-28; 10:16; Heb. 4:2; 1 Cor. 15:4-5; Gal. 3:8) and the same gospel Abraham believed in (Gal. 3:6-7) and was justified by (Rom. 4:21-25). Peter claimed this was the same gospel preached by all the prophets (Acts 10:43). Jesus claimed there was only one possible right way to God and heaven before the cross (Mt. 7:13-14; Jn. 14:6) and Peter claimed the same thing after the cross (Acts 4:12). The double statement is to emphasize this absolute truth.

<sup>3</sup> **“By the revelation”** – Paul is presenting his apostolic qualifications to have been personally taught the gospel by Jesus Christ like the other twelve. He spent about three years in Arabia being personally taught by Jesus Christ before he came to Jerusalem and communicated with the apostles (vv. 17-19)

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13 For ye have heard of my conversation [manner of life] in time past in the Jews' religion, how that beyond measure I persecuted the congregation of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,<sup>4</sup>

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:<sup>5</sup>

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save [except] James the Lord's brother.<sup>6</sup>

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;<sup>7</sup>

22 And was unknown by face unto the congregations of Judaea which were in Christ.<sup>8</sup>

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

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<sup>4</sup> **"When it pleased God"** – No sinners prayer or walking the aisle. Paul likens his new birth to his physical birth in regard to the cause. The call of God to salvation was as effectual as the call of God for his separation from his mother's womb. He did not participate in his new birth any more than he did in his physical birth. Conception was of God and the timing and call from the womb was of God.

<sup>5</sup> **"To reveal His Son in me"** – this is the essence of regeneration. Regeneration is not walking an aisle, saying a prayer, signing a card. All these things may be consequences but regeneration is a revelation of Christ to the soul of man (2 Cor. 4:6). It is the handwriting of God's law upon the tablets of the heart (2 Cor. 3:3-6). It is the washing and renewing of the spirit of man by the Holy Spirit (Tit. 3:5). It is the reversal of the condition described by Paul in Ephesians 4:18. It is completed in conversion to the gospel (1 Thess. 1:4-5; 2 Thess. 2:13-14; I Jn. 5:1). There is no such person as a unregenerated believer or a regenerated unbeliever. **Flesh and blood** refers to man in his unglorified state. Man in his unglorified state cannot enter heaven (1 Cor. 15:50). The understanding by Peter that Jesus was the Christ, the Son of God was not communicated to him by unglorified man but was revealed to him by the Father in heaven (Mt. 16:17).

<sup>6</sup> **"Peter.....James"** – Peter was one of the inner three (Peter, James and John) and could verify the most complete record of Christ's public ministry. James could convey Christ's home life prior to his public ministry. Thus, the whole life of Christ could be confirmed by these two.

<sup>7</sup> **"The regions of Syria and Cilicia"** – Cilicia was the province of Asia Minor where Paul first went after leaving Jerusalem (Tarsus – Acts 9:30) and then he went down to Antioch the capital of Syria (Acts 11:25-26).

<sup>8</sup> **Congregations of Judea** – Here is absolute proof that Acts 9:31 should read plural "congregations" instead of the singular as advanced by other translations and the universal invisible church theologians.

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## Chapter 2

**T**hen fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.<sup>9</sup>

2 And I went up by revelation, and communicated [shared with] unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily [secretly] to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;<sup>10</sup>

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.<sup>11</sup>

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. [Acts 15:35]

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.<sup>12</sup>

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<sup>9</sup> **“Again to Jerusalem”** – Three years after his conversion (1:18) he visited Jerusalem to see Peter and James and then left and did not return “again” to Jerusalem until after 14 years (Acts 15). At this return he took Barnabas and Titus with him when he brought the offerings of the gentile congregations to the poor at Jerusalem (2 Cor. 8:23; Acts 15). Hence, the book of Galatians could not have been written prior to Acts 15:35.

<sup>10</sup> **“Gospel of uncircumcision...circumcision”** – These are not two different gospels but rather two different audiences for the same gospel (v. 9).

<sup>11</sup> **“They unto the Circumcision”** - Paul was an apostle to the Gentiles whereas the twelve were apostles to Israel. The letters written by John and Peter were primarily addressed to Jewish believers. The term “world” used in these letters was understood by the Jew to mean either the world of gentiles or all mankind without distinction of race, class or gender. The Judaizers denied that salvation was for “the world” but only for Jews and therefore all gentiles must become Jews by circumcision. **Right hand of fellowship** is public token of approval and acceptance as like faith and order.

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13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation [hypocrisy].

14 But when I saw that they walked [conducted themselves] not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law,<sup>13</sup> but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.<sup>14</sup>

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.<sup>15</sup>

18 For if I build again the things which I destroyed, I make myself a transgressor.<sup>16</sup>

19 For I through the law am dead to the law, that I might live unto God.<sup>17</sup>

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<sup>12</sup> **“Eat with Gentiles”** – Peter understood the words of Christ in Matthew 18:17 “let him be unto thee as a publican or a gentile” to mean that one was not to enter their home and/or fellowship with them over a common meal (Acts 10:28). Hence, to “withdraw” (2 Thess. 3:6) and “separate” referred not merely to the congregational service but to social fellowship.

<sup>13</sup> **“The works of the Law”** – The moral Law of God was revealed in the Mosaic covenant and written upon the conscience of the Gentile. It set forth a standard of right and wrong attitudes and actions that either condemned or justified you before God (See Rom. 2:11-15). The ceremonial and civil law under the covenant of Moses applied the moral law (ten commandments) to every other area of a person’s life (religious and civil). Hence, the Mosaic Covenant was more comprehensive in its application to the total life than was the law written upon the human conscience. Circumcision was the initial act of commitment to the most comprehensive life of obedience to God known among mankind. The Judaizer denied that Jesus had satisfied the law’s demands for such a comprehensive life of obedience to God and therefore demanded that the Gentile must become circumcised and be committed to a life of comprehensive obedience to God as demanded by the Mosaic Covenant.

<sup>14</sup> **“But by the faith of Jesus Christ”** – placed in direct contrast to present tense continuous action of justification by “the works” of the law is Aorist tense completed action of having been justified by “the faith of Christ” at the point one “believed” (Aorist tense) in Christ. The objective genitive “faith which has Christ for its object” is the meaning here as Romans 3:24-28 clearly demonstrates. **“No flesh”** (not merely Jew) can be justified by progressive obedience to the Law as violation of one point violates all (James 2:10-11).

<sup>15</sup> **“Is Christ the minister of sin?”** – The objection that Paul anticipates is if being justified by faith is a completed action at the point of faith, then, if we were found to be violators of the Law after that point would not that make Christ the minister for such sins since we have already been justified by faith in Him? In other words, does not this doctrine of justification by faith promote sinning and thus make Christ the minister and author of such sins? Paul’s immediate response is “God forbid.”

<sup>16</sup> **“I make myself a transgressor”** – Paul’s prolonged response to the objector is that believers would be the ministers of sin if they placed themselves back under “works” of the law as a means for justification. The doctrine of justification by grace alone through faith alone in Christ alone without works “destroyed” this legal system of justification as Christ satisfied its complete demands in behalf of the believer. However, if the believer places himself back under that system (“build again”) he will promote sin because “no flesh” can be justified by that system, they can only be condemned as “sinners” by that system, because violation in “one point” makes one a “sinner” of all points (James 2:10-11).

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20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.<sup>18</sup>

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.<sup>19</sup>

### Chapter 3

**O** foolish Galatians, who hath bewitched [to be brought under evil influence] you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?<sup>20</sup>

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?<sup>21</sup>

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?<sup>22</sup>

4 Have ye suffered so many things in vain? if it be yet in vain.

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<sup>17</sup> **“That I might live unto God”** – Under the Law system you are “dead” and you will remain “dead” to God, since the Law condemns you to death as a sinner. However, Christ satisfied all the demands of the Law through his life and death, and it is this truth of the gospel when received by faith places the believer “in Christ” and therefore “dead” to the law through the body of Christ as the penalty of the law was satisfied in the death of Christ in the place of the believer. Hence, we are “dead” to the Law. However, all who are “dead” to the law by faith in Christ “live” unto God by regeneration.

<sup>18</sup> **“Christ liveth in me”** – All who are justified by the life and death of Christ are also regeneratively alive by the Spirit of Christ living in them. They are justified by faith that they may live a life of righteousness by faith as well. Jesus told his disciples “without me ye can do nothing” and Paul relates that experience as a child of God in Romans 7:14-25. We are created in Christ Jesus “unto good works” (Eph. 2:10). However, we cannot produce those “good works” in our life any more than we could justify ourselves by good works. We must walk as we received Christ – by faith. As we reckon ourselves “dead” to the Law and “alive” to God through Christ’s atonement and indwelling presence and resist sin by yielding to him by faith we are able to live a life that glorifies God because it is God that worketh in us both to will and to do of His good pleasure (Philip. 2:13).

<sup>19</sup> **“If righteousness comes by the law then Christ is dead in vain”** – Christ’s death was to satisfy the penalty of the Law against sinners. If Christ’s death did not satisfy the wrath of God against sin for those who believe in Christ then Christ died in vain. The only way it could be received as a satisfaction is if his own life was without sin and thus satisfied the righteousness of the law (Rom. 10:4).

<sup>20</sup> **“Should not obey the truth”** – The Greek term translated “obey” is “peitho” and means to be “persuaded ” or “convinced of” be “confident in.”

<sup>21</sup> **“By the works....by the hearing of faith”** – Works are actions that one does but “hearing” is something that one receives. Faith was in the gospel that was heard rather than in works that one does. Saving faith has for its object the good news of the gospel that was heard (Rom. 3:25-26).

<sup>22</sup> **“Begun in the Spirit...made perfect by the flesh”** – The flesh is external and material while the Spirit is internal and immaterial. Works belong to the external and material sphere while faith belongs to the immaterial and internal sphere of the heart (Rom. 10:10 – “with the heart man believeth”). This denies that “hearing” means external “obedience” or doing external righteous works.

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5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?<sup>23</sup>

6 Even as Abraham believed God, and it was accounted [applied] to him for righteousness.<sup>24</sup>

7 Know ye therefore that they which are of faith, the same are the children of Abraham.<sup>25</sup>

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.<sup>26</sup>

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.<sup>27</sup>

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.<sup>28</sup>

12 And the law is not of faith: but, The man that doeth them shall live in them.

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<sup>23</sup> “**Ministereth the Spirit and worketh miracles among you**” – The Greek term translated “ministereth” means “supplieth.” How did they initially receive the Holy Spirit? Did they receive in connection with the doctrine of justification by faith he preached or by the doctrine of justification preached later to them by the Judaizers? How did they receive the miracles of the Holy Spirit? Paul laid his hands upon all those he constituted into congregations conveying the gifts of the Spirit (Rom. 1:11; Acts 8:17-19; 19:6; 2 Cor. 12:12). Obviously they received the Holy Spirit and miracles under his gospel ministry rather than the Judaizers.

<sup>24</sup> “**Even as Abraham believed**” – He now illustrates what he means by “the hearing of faith.” He uses Abraham as the role model, example or “father” of all who believe the gospel (v. 7). Although, imputation of righteousness is recorded in Genesis 15:6 it is said in direct connection with the initial promise received by faith when Abraham was still in Ur of the Chaldees (Gen. 15:7). In addition, the term “believed” in Genesis 15:6 is found in the perfect tense indicating that Abraham initially believed the gospel at an earlier point (Gen. 15:7) and that this initial completed action of faith in the gospel at that earlier point still stands completed in connection with further revelation of the same promise in Genesis 15:1-5. The term “counted” in Genesis 15:6 is found in the imperfect tense demonstrating that imputation also occurred previous to this additional revelation in Genesis 15:1-5.

<sup>25</sup> “**They which are of faith**” – All genuinely children of God are justified “even as” Abraham (see notes on Rom. 4:1-25) or else Abraham could not be set forth as the role model for all who are “of faith.”

<sup>26</sup> “**In thee shall all nations be blessed**” – Paul takes the reader back to Genesis 12:3 where Moses is providing a conversation that took place back in the Ur of the Chaldees (“had said” – Gen. 12:1). This is the gospel promise of the coming “seed” that God had promised to Eve (Gen. 3:15). Noah’s son Shem was still alive when Abraham lived and Shem was 100 years old when Methuselah died. Methuselah was over 200 years old when Adam died. Isaac was 50 years old when Shem died. Abraham understood that this promised “seed” was the promised “Christ” (Gal. 3:16-17; Jn. 8:58).

<sup>27</sup> “**Under the curse**” – Jesus said that none of the Jews kept the law (Jn. 7:19). Hence, “no man is justified by the law in the sight of God” (v. 11) but all who attempt to be justified “under the law” are “under the curse.” The law cannot grant life (v. 21) only death.

<sup>28</sup> “**The Just shall live by faith**” – The justified live or possess eternal life by faith not by the works of the law. The works of the law are not “of faith” (v. 12). Life by works requires the continual doing of them without error (v. 12b) or as Paul previously says, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”



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13 Christ hath redeemed [purchased possession] us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:<sup>29</sup>

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth [invalidate], or addeth thereto [change the terms].

16 Now to Abraham and his seed [offspring] were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul [invalidate], that it should make the promise of none effect.<sup>30</sup>

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.<sup>31</sup>

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.<sup>32</sup>

24 Wherefore the law was our schoolmaster [some put in charge of children to train them – Gal. 4:2] to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

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<sup>29</sup> “**Redeemed us from the curse of the law**” – This cannot apply only to Jews or else they are the only ones redeemed and the only ones under the “curse” of the law. All flesh is under the curse of the law, because the same moral law written upon stone has been written upon the conscience of all flesh as well (Rom. 3:9-21).

<sup>30</sup> “**In Christ**” – Paul’s argument is that the promise made to Abraham was confirmed “in Christ” 430 years before the Law was given and nearly 2000 years before Christ came to earth. All promises of redemption are “in Christ” as there is no salvation at any time outside of Christ. All the elect from Genesis to Revelation were chosen “in him” before the foundation of the world.

<sup>31</sup> “**Law given which could have given life**” – The law cannot approve of any sinner and therefore cannot justify giving eternal life to any sinner. The law can only condemn sin and sinners and show them their need to come to Christ for remission of sins and eternal life.

<sup>32</sup> “**Before faith came we were kept under the law**” – Faith came to Abraham 430 years before the Law was written upon stone and before there was a Mosaic Covenant. However, the law was written upon his conscience (Rom. 2:14-15) and acted as a schoolmaster condemning him of sin (Rom. 3:9-21) and led him to Christ when God revealed Christ to him and granted him faith to believe.



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26 For ye are all the children of God by faith in Christ Jesus.<sup>33</sup>

27 For as many of you as have been immersed into Christ have put on Christ.<sup>34</sup>

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

### Chapter 4

**N**ow I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.<sup>35</sup>

3 Even so we, when we were children, were in bondage under the elements [elementary principles] of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

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<sup>33</sup> **“Children of God by faith in Christ”** – The Greek word translated “children” is “huios” and not “tekna.” We are “sons” (huios) by adoption as a result of justification but “children” (tekna) by new birth. The Greek term “huios” is the legal term for adoption as well as the term for a son by character. Here Paul introduces the legal right of a child of God as an heir and develops that thought in Galatians 3:22-4:8. Justifying faith in Christ is all about faith in what Christ has provided for the believer not what the believer provides for Christ.

<sup>34</sup> **“Put on Christ”** – The Greek word translated “put on” has to do with clothing of the external body. Internally with the heart man believeth unto righteousness (Rom. 10:10) but externally by immersion the believer publicly and symbolically will “put on Christ”. Only those “in Christ” by faith (v. 26) should “put on Christ” by immersion (v. 27). The rightful legal heir at the appropriate age would “put on” a white robe that declared his right to the inheritance. Immersion in water is declarative of our sonship.

<sup>35</sup> **“Time appointed”** – Paul has in mind the background concerning the ancient custom of appointment of children as heirs to possess their rightful and legal inheritance. In this illustration he is considering both God's own Son, Jesus Christ, and those who are adopted sons, and joint heirs with Christ. At the appointed time, God sent His Son into the world “made under the law to redeem them that were under the law.” The elect of God were heirs by divine purpose before the world began. However, even though they were “children” by promise (Gal. 3:22), it was not until the appointed time after their physical birth into the world that they were appointed and became sons by faith in Christ. Before that time of faith they were under tutors and governors (The Jewish elect under the Mosaic law and Gentile elect under the law written in the conscience). At the appointed time they believed in Christ (see Gal. 3:26; Acts 13:48; 1 Thess. 1:4-5; 2 Thess. 2:13-14) and put on a white toga (immersion in water – Gal. 3:27) to declare they were the rightful heirs.

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9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?<sup>36</sup>

10 Ye observe days, and months, and times, and years [Jewish ceremonial feasts – Lev. 23; 25].

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity [weaknesses] of the flesh I preached the gospel unto you at the first.

14 And my temptation [trouble] which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,<sup>37</sup>

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.<sup>38</sup>

24 Which things are an allegory [use as a figure in addition to its literal meaning]: for these are the two covenants; the one from the mount Sinai, which gendereth [produces] to bondage, which is Agar.

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<sup>36</sup> “**Desire again to be in bondage**” – Paul’s argument is that returning to be justified under the law is returning to the previous position as an unqualified heir prior to the appointed age (lost man) that was “under tutors and governors” (vv. 2-3 “in bondage under the elements of the world”). The law is for the lost not for the saved.

<sup>37</sup> “**Formed in you**” – The analogy is of a pregnant mother that is going through birth pangs in the last stages of development when the child is born, or manifested, a fully developed child. Paul claims that he is the one experiencing the “birth pangs” while they are the ones in whom Christ as a metaphorical baby exists but has not taken a fully developed form in their manifest teaching and doctrine. He went through this process with them before in teaching them the truth, and Christ had been manifested publicly in their teaching and doctrine. The analogy does not deny that Christ is in them but only denies he is manifested fully in their doctrine and teaching (v. 21). They have been “bewitched” by false teachers and fallen from the doctrine of grace. Bringing them back to the truth is a laborious exercise on the part of Paul.

<sup>38</sup> “**After the flesh...by promise**” – This principle explains the difference between supernatural and natural birth. See note on Romans 9:6-7.

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25 For this Agar is mount Sinai in Arabia, and answereth [corresponds] to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.<sup>39</sup>

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.<sup>40</sup>

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.<sup>41</sup>

### Chapter 5

**S**tand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke [harness around the neck of animal for control] of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.<sup>42</sup>

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<sup>39</sup> “**Mother of us all**” – In this allegory, Paul’s point is to demonstrate that justification by faith alone depends solely upon the promise and power of God, without personal performance or assistance from the believer. Abraham assisted God in having a child through Hagar. However, Isaac was born without their assistance. These two women and their children form the basis for an allegory to represent the two covenants, one which includes your participation and performance (Mt. Sinai and Jerusalem below) while the other is all of grace (Jerusalem above). Regenerated Gentiles are of this mother above and are justified without their own participation and assistance through law-keeping. He then changes the analogy to a woman who produces children without a husband, and without birth pangs, to illustrate justification by faith without human assistance (husband), and without personal efforts (birth pangs).

<sup>40</sup> “**We...as Isaac was, are the children of promise**” – (see notes on Rom. 4:16-21; 9:6-11). Our birth and sonship is by the grace of God, without human participation and assistance. God waited until Abraham and Sarah could not participate and assist God in the birth of Isaac as they did in the birth of Ishmael. He waited until there was no other option but to be “... fully persuaded that, what he had promised, he was able also to perform” (Rom. 4:21).

<sup>41</sup> “**We are not children of the bond woman**” – God produces no promised children through law keeping (Jn. 7:19 “none of you”). No one has ever been justified under the Mosaic Law, and never will. No one has ever been justified by keeping the law written upon the conscience, and never will.

<sup>42</sup> “**Debtor to do the whole law**” – Circumcision is the very first initial act performed upon a Jewish baby that signifies that his whole life is dedicated to law keeping. However, that is exactly what justification by any principle of “works” demands – not a single violation of a single point of the moral law of God (James 2:10-11). They must continue in “all things written in the law to do them.” This is an impossible, futile, and self-condemning commitment. So it is for anyone who makes any initial commitment to live a life for the purpose of obtaining justification before God.

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4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.<sup>43</sup>

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.<sup>44</sup>

7 Ye did run well; who did hinder [prevent] you that ye should not obey the truth?<sup>45</sup>

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off [put to death] which trouble you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.<sup>46</sup>

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk [conduct your life] in the Spirit, and ye shall not fulfil the lust [desires, cravings] of the flesh.<sup>47</sup>

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<sup>43</sup> “**Fallen from grace**” – They had fallen from the teaching and doctrine of grace by embracing a false gospel and false teaching, and were thus “bewitched” by false teachers.

<sup>44</sup> “**Faith worketh by love**” – We are justified by faith in Christ “without works” (Rom. 4:6), but we are not justified by a faith that does not work. Faith in Christ is manifested by faithfulness to Christ. Don’t confuse the two! The first has to do with what Christ has done for you, while the latter has to do with what you do for Christ. We are justified before God by the former, and justified before men by the latter (James 2:18 “...shew me thy faith without thy works, and I will shew thee my faith by my works.”).

<sup>45</sup> “**Obey the truth**” – The Greek term translated “obey” is “peitho” and means to “have confidence in” or be “persuaded of.” Look at the next verse “this PERSUASION” (v. 8). The normal Pauline term used for heart obedience to the gospel is “hupkoue.” Paul is not referring to their initial faith in the gospel but rather their removal from that truth doctrinally by the persuasion of false teachers.

<sup>46</sup> “**Fulfilled in one word**” – The whole Mosaic law is fulfilled by the principle of love. The same law in principle is written upon the conscience of all men (Rom. 2:14-15). This is why God can judge the Gentile by the law written on his conscience as he judges the Jew by the law written on stone and skins or parchment. This is the universal basis for judgment in Romans 3:9 that is spelled out in Romans 3:10-21 and includes “every mouth” and “all the world,” so that “no flesh” escapes.

<sup>47</sup> “**Walk In the Spirit**” – This admonition would be unnecessary if a saved person could not walk after the flesh (vv. 15, 19-21). We can “live in the Spirit” and yet not “walk in the Spirit” (v. 25). See comments on Romans 7:14 - 8:13.

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17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness [impure behavior], lasciviousness [moral filthiness or lewdness],

20 Idolatry [worship of false gods], witchcraft [use of drugs and magic arts], hatred, variance [attitude of strife], emulations [fierce indignation], wrath [outburst of anger], strife [actions of strife], seditions [separating into opposing groups], heresies [organized denominational schisms],

21 Envyings, murders, drunkenness, revellings [partying], and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering [putting up with abuse], gentleness, goodness, faith,

23 Meekness [self-denying attitude], temperance [self control]: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections [passions] and lusts [cravings].

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

### Chapter 6

**B**rethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.<sup>48</sup>

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.<sup>49</sup>

6 Let him that is taught in the word communicate [to share with] unto him that teacheth in all good things.<sup>50</sup>

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<sup>48</sup> “**Ye which are spiritual**” – Previously defined in Galatians 5:16-26. In Matthew 18:16 Jesus provides the number of those to take with you in dealing with a brother overtaken in fault but here Paul defines what kind of “ye” should go to that brother and in what kind of attitude.

<sup>49</sup> “**Bear his own burden**” – We have the responsibility to bear the burdens of those in need (v. 2), but our own responsibility for obeying God is a burden no one can bear but ourselves.

<sup>50</sup> “**Communicate unto him that teacheth**” – The term “communicate” translates a Greek term (koinonia) that means to partner with the teacher in providing what is necessary to meet his needs.

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7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.<sup>51</sup>

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.<sup>52</sup>

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth [accomplishes] any thing, nor uncircumcision, but a new creature.<sup>53</sup>

16 And as many as walk [conduct their life] according to this rule, peace be on them, and mercy, and upon the Israel of God.<sup>54</sup>

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.<sup>55</sup>

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<sup>51</sup> **“Soweth to the flesh shall of the flesh reap corruption”** – This is a general principle applicable to the saved and lost alike. Saved persons, whenever they “walk after the flesh,” will suffer the consequences. Death is not simply final separation of the physical body from the spirit or separation of the body and spirit in Gehenna. Death is at work presently in the life of the lost and saved. All the sins listed in Galatians 5:19-21 are the consequences of death at work presently in the lives of lost and saved. When these sins are present in the life of a Christian they separate us from God’s fellowship (not from our relationship).

<sup>52</sup> **“Neither they themselves who are circumcised keep the law”** – Jesus said the same thing in John 7:19. Hyper-dispensationalists who deny that salvation by grace preceded the day of Pentecost (some even say Acts 10) are forced to believe that previous saints were justified by keeping the law. However, the scriptures deny that any “flesh,” at any time, was justified by keeping the law (Rom. 3:19-20).

<sup>53</sup> **“But a new creature”** – The presence or absence of such external rites accomplish or profit nothing in regard to the “new creature.” Abraham was justified by faith “without works” before God (imputed righteousness and non-imputation of sin – Rom. 4:1, 5-8), before he submitted to the external divine rite of circumcision. Outward ceremonial rites have their value as external symbols that are designed to signify or symbolize certain truths, but are worthless to save anyone literally. Circumcision was an outward external sign (Rom. 4:11) designed to symbolize the new birth. Actual regeneration consists in a creative act of God that takes place internally “without,” and thus before (Rom. 4:11) the believer submits to any external rite.

<sup>54</sup> **“Upon them...and upon the Israel of God”** – The promised children of Abraham consists in both Jews and Gentiles. The Gentile promised children are identified as “upon them” who do not regard circumcision as essential for justification before God. The Jewish promised children are identified as “the Israel of God” who do not regard circumcision as essential to be justified before God.

<sup>55</sup> **“Henceforth let no man trouble me”** – This indicates the letter was written near the end of Paul’s life or in Rome as the subscript following verse 18 indicates.

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18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. [To the Galatians written from Rome.]



## Introduction to the Letter to the Congregation at Ephesus

**Theme:** This book is about the believer's service in Christ's local New Testament congregation. There are two things that ring loud and clear in this letter to believers in the congregation at Ephesus. They are: salvation by the sovereign grace of God through faith (believing) in Christ alone, and service after salvation according to the New Testament pattern in a fitly framed local congregation of true believers. A proper understanding of the doctrine of Christ's congregation (Mt.16:18) as taught literally in this letter would spare many believers from the mass confusion being caused by a faulty view of ecclesiology within the ranks of Christendom today. All would be much better off if we would avoid the use of the word "church" as much as possible, and remember that the Greek word *ekklesia* actually has reference to a congregation. Most of the places in the New Testament where this word is used obviously refer to one or more local visible assemblies. There are a few instances where the word is used in a generic or abstract way, speaking in the singular institutionally (representing all true congregations), but the regular meaning and first use is never destroyed. Typical to the Pauline style, the first half of the letter presents a strong doctrinal position and the last half makes a more practical application for everyday Christian living.

**Date:** This letter was written about A.D. 60-64 in the earlier part of Paul's Roman captivity. Some say that his captivity from about A.D. 60-68 was broken up into two imprisonments with a brief stint of liberty in between.

**Writer:** The author is the Apostle Paul, according to v.1. Paul wrote this letter along with other "captivity" letters (Ephesians, Philippians, Colossians, and Philemon) when he was a prisoner in Rome. It is possible that he wrote a letter to the congregation in Laodicea (Col. 4:16) also, but we do not have any copies of that letter. There are very similar verses in Ephesians and Colossians and it appears as if the "captivity" letters were meant to be used as circular letters among the congregations.

**Audience:** First of all, the letter is written to saints. That is, not a bunch of dead people that have been honored by stuffed-shirt religionists. A New Testament saint is simply a sinner that has been born again and saved by the sovereign grace of God, through faith in the finished work of the Lord Jesus Christ. Secondly, it is written to blood-bought, born again, scripturally immersed believers that were fitly framed as a corporate body in a particular place, with granted authority to perform a designated mission. Thirdly, it may be understood that there are faithful believers anywhere and everywhere in general, like those particularly in Ephesus who might also learn from this letter.

### Outline:

#### A. Members at Ephesus Receive Greeting – Ch. 1

1. Salutation – vv. 1-2
2. Sanctification – vv. 3-14
3. Supplication – vv. 15-23

#### B. Members at Ephesus Remember Past – Ch. 2

1. Gutter like Character – vv. 1-3
2. Glorious Change – vv. 4-13
3. Great Future – vv. 14-22

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### **C. Members at Ephesus Recognize Mystery – Ch. 3**

1. Apostolic Authority – vv. 1-13
2. Apostolic Affection – vv. 14-21

### **D. Members at Ephesus Reminded of Responsibility – Ch. 4**

1. Practicing Doctrine is needed – vv. 1-16
2. Purity and Holiness is needed – vv. 17-32

### **E. Members at Ephesus Rejoice in Obedience – Ch. 5**

1. Provoking to Love – vv. 1-2
2. Parting from Sin – vv. 3-20
3. Posting Particular Duties – vv. 21-33

### **F. Members at Ephesus Rigged for Warfare – Ch. 6**

1. Continued Spiritual Action – vv. 1-9
2. Christian Spiritual Armor – vv. 10-18
3. Closing Spiritual Acts of Prayer – vv. 19-24

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## *The Letter to the Congregation at Ephesus*

### *Chapter 1*

**P**aul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen<sup>1</sup> us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated<sup>2</sup> us unto the adoption<sup>3</sup> of children by Jesus Christ to himself, according to the good pleasure of his will,<sup>4</sup>

6 To the praise of the glory of his grace, wherein he hath made us accepted<sup>5</sup> in the beloved.

7 In whom we have redemption through his blood,<sup>6</sup> the forgiveness of sins, according to the riches of his grace;

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<sup>1</sup> **“He hath chosen us”** - This is the sovereign unconditional choice of God the Father. He chose a particular people “in Christ” out of the fallen race of sinful man that we might be saved from our sin. That results in a supernatural change in us. The love of God justifies us in Christ (without blame), sanctifies us too (be holy), and will one day also glorify us. [Editor's Note: “that we should be” is a purpose clause demanding that God's choice of us in Christ before the world began is the cause and “to be holy and without blameless before him in love” is the consequence. Therefore, God did not choose us in Christ because we were “holy” and/or “without blame,” or because of some foreseen merits in us, but in order “that we should be.”]

<sup>2</sup> **“Predestinated”** - Our eternal destiny is already determined for us in Christ from before the foundation of the world by the elective love of God, and our believing the gospel is not the cause of God's action but the result of it. [Editor's Note: The word “predestinated” translates the Greek term “prohorizo” which consists of two words, “pro” meaning “before” and “horizo” from which we get our English term “horizon” or the absolute extreme boundary line. This term when used in connection with God always refers to boundary lines determined previously by God's eternal purpose (Isa. 46:11) that nothing can go beyond. For example, it is “according to His Purpose....he predestinated” us to be conformed to the image of His son (Rom. 8:28,29) or “according to the good pleasure of His will....wherein he made us accepted in the beloved” or “in Christ” (Eph. 1:5-6). Our adoption was no accident but was predetermined according to “the good pleasure of His will” and “according to the riches of his grace” in spite of what He saw in us according to our own intentions (Psa. 14:2; Rom. 3:10-11).

<sup>3</sup> **“Adoption”** - Not only are we quickened and made alive by means of the spiritual new birth but legally speaking we are also adopted into the family of God as His children. It is common knowledge that a man may disinherit his natural born child but if he has an adopted child, that child can never be disinherited.

<sup>4</sup> **“According to the good pleasure of his will”** - Here is the glorious and beautiful way the Holy Spirit explains to us God's unconditional elective love in bringing His own unto salvation. It is simply because it pleased Him to do it!

<sup>5</sup> **“Wherein He hath made us accepted”** - On our own, we are unacceptable but according to His glorious grace, HE MADE us accepted. Note: It was not US but Him, and it was all in Christ the beloved.

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8 Wherein he hath abounded toward us in all wisdom and prudence [moral insight];

9 Having made known unto us the mystery of his will,<sup>7</sup> according to his good pleasure which he hath purposed in himself:

10 That in the dispensation [administration] of the fulness of times<sup>8</sup> he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance,<sup>9</sup> being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.<sup>10</sup>

13 In whom ye also trusted, after that ye heard the word<sup>11</sup> of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed<sup>12</sup> with that Holy Spirit of promise,

14 Which is the earnest<sup>13</sup> of our inheritance until the redemption of the purchased possession [Rom. 8:22-23], unto the praise of his glory.

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<sup>6</sup> **“Redemption through His blood”** - It is in Christ alone that we have forgiveness of sins according to the riches of His grace and that comes to us not just because of Christ’s death but because of His blood. That is what the wine in the Lord’s Supper represents (Mt. 26:28). The Bible teaches us that the life of the flesh is in the blood (Lev. 17:11). It is also true that spiritual life in God’s salvation comes to us only because of the shed blood of Christ as the Lamb of God (Heb. 9:6-14; Jn. 1:29).

<sup>7</sup> **“Mystery of His will”** - A Bible mystery is not some clouded thing that is difficult to understand. It is divine truth that may not have been revealed until a certain time according to the sovereign good pleasure of God. God’s people in Old Testament times, for example, did not understand a lot of things about Christ but those things are revealed to us in the New Testament with clarity. The Eternal Son of God came in the flesh and purchased redemption for His people and they come from both the fold of Israel and the fold of the Gentiles (1 Tim. 3:16; Jn. 10:16).

<sup>8</sup> **“Fulness of times”** - All the things in the eternal purpose of God’s grace are worked out and summed up in the Lord Jesus Christ. It is as if everything in history and all creatures in heaven and on earth must go to Calvary and there we see how God unfolded and enacted His Covenant of Grace.

<sup>9</sup> **“Obtained an inheritance”** - We have here in one verse, two parallel Bible truths. They are the doctrine of God’s sovereignty and the doctrine of man’s responsibility. Even though we have been predestinated according to the purpose of Him who continually works everything according to His eternal plan, our salvation is a thing that we must obtain. How? We receive it as a gift by grace through faith.

<sup>10</sup> **“Praise of His glory”** - Yes, we trusted Him but it is He that is to get all the glory.

<sup>11</sup> **“Heard the word of truth”** - Human responsibility is declared again as we see that we cannot trust Him unless we hear of Him and His precious gospel (Rom. 10:13-17). [Editor's Note: The Greek text literally says, “*By whom ye also heard the word of truth, the gospel of your salvation, by whom ye believed, ye were sealed, with that Holy Spirit of Promise.*” All three words “heard....believed...sealed” are aorist participles showing identical or simultaneous action. The word “believed” is not found in the Greek text and the KJV translators admitted this by placing it in italics. The literal translations attributes your ability to hear and believe, and sealing with the Holy Spirit all to God. In Romans 10:17 the Greek term translated “word” is “rhema” not “logos” and convey the idea that hearing is obtained by the “word of command” as described by Paul in 2 Cor. 4:6.]

<sup>12</sup> **“Sealed with that Holy Spirit of promise”** - After you hear the gospel, believe it, trust Him, and call upon Him, you are sealed by the Holy Spirit and can rejoice in the eternal salvation of your immortal soul by the sovereign grace of the triune God of the Bible.

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15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:<sup>14</sup>

18 The eyes of your understanding being enlightened [**brightly illuminated**]; that ye may know [**be sure**] what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward [**the elect - 2Pet. 3:9**] who believe, according to the working of his mighty power,

20 Which he wrought [**effectually performed**] in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places [**Mt. 26:64; Lk. 22:69-70; Acts 2:32-33; Rom. 8:34; Col. 3:1; Heb. 1:3, 13, 8:1, 10:12, 12:2**],

21 Far above all principality [**top rank**], and power [**authority**], and might [**mighty force**], and dominion, [**government ruler**] and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the congregation,<sup>15</sup>

23 Which is his body,<sup>16</sup> the fullness<sup>17</sup> [**repletion, completion, what is filled**] of him that filleth all in all.<sup>18</sup>

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<sup>13</sup> **“The earnest of our inheritance”** - When the Holy Spirit seals us in the conversion experience and we become a partaker of the divine nature, it is like the down payment on the commitment from God whereby He gives assurance that He is going to honor His promise.

<sup>14</sup> **“Give unto you the spirit of wisdom and revelation in the knowledge of him”** - Paul prays for the Ephesian believers to be endowed with these things, because he understands that possession of them gives God’s people divine insight through the wisdom given, open disclosure of the unfolding plan of God through divine revelation, and full discernment of things ethical and divine through increased knowledge of Him.

<sup>15</sup> **“Head over all things to the congregation”** - Jesus Christ is the head of every true New Testament congregation. We do not answer to some man or angel or evil spirit or even to the Holy Spirit, except as the Spirit of Christ. Rome, Nashville, Salt Lake City and all the other cities in the world have no say over the work of a true New Testament congregation of the Lord Jesus Christ. [**Editor’s Note:** *The metaphor “head” conveys authority. Christ is the head “over all things” as much as He is the head over the congregation. If “head” is meant to convey the idea of spiritual union then Paul would be teaching pantheism as He would be in spiritual union with “all things” as much as in spiritual union with the congregational body. He is not teaching spiritual union but rather final authority. Christ is the final authority “over all things,” which obviously would include final authority over the congregation, just as the husband is the metaphorical “head” (authority) over the wife.*]

<sup>16</sup> **“His body”** - The BODY OF CHRIST is a congregation. It is a local visible assembly of biblically immersed believers that has been fitly framed with proper authority to perform her mission.

<sup>17</sup> **“The fullness”** The use of fullness here should produce a visual image of a container or conveyance being full; as a ship fully loaded and containing sailors, rowers, soldiers and cargo.

<sup>18</sup> **“Him that filleth all in all”** - Every true New Testament congregation has the fullness of God when they are continually filled with Christ. [**Editors Note:** *On earth, the keys of the kingdom have been entrusted to the*

## Chapter 2

- A**nd you hath he quickened [**made alive**], who were dead [**spiritually**] in trespasses and sins;<sup>19</sup>
- 2** Wherein in time past ye walked according to the course of this world,<sup>20</sup> according to the prince of the power of the air [**Satan - Mk. 3:22-23**], the spirit that now worketh in the children of disobedience [**the unsaved**]:
- 3** Among whom also we all had our conversation [**manner of life**] in times past in the lusts [**unbridled desire**] of our flesh [**carnal depravity**], fulfilling the desires of the flesh and of the mind [**depraved imagination**]; and were by nature the children of wrath,<sup>21</sup> even as others.
- 4** But God, who is rich in mercy, for his great love wherewith he loved us,<sup>22</sup>
- 5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) [**Rom. 5:6; Tit.3:5**]<sup>23</sup>
- 6** And hath raised us up together [**Rom. 6:4-11**], and made us sit together in heavenly places [**Eph. 1:3, 20, 3:10**] in Christ Jesus:

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*congregation (Mt. 18:17, 28:18). There is no other institutional body on earth that has the fullness of Christ's authority to administer the ordinances and interests of His kingdom.]*

<sup>19</sup> **“Dead in sins”** - This is the unfortunate spiritual condition of all human beings that have ever been born except for the virgin born eternal Son of God. This is the most popular verse referenced when dealing with the doctrine of the Total Depravity of man. God made man upright in the beginning and gave him one law to obey warning him that if he broke that law he would die. This is the direct result of that transgression (Rom. 5:12). There are three kinds of death in the Bible. There is physical death which we all easily understand. There is spiritual death, this is the one which man likes to deny or ignore. There is eternal death which is also called the second death. If you die physical death while being spiritually dead, you will experience eternal death in the Lake of Fire having no remedy for your sin. The wage, or price, we pay for sin is death (all 3 kinds). Our only hope, because we are spiritually dead and can't do anything for ourselves, is that someone would do something for us that we cannot do for ourselves. Praise God, that is exactly what He has done in sending His Son to redeem us from sin, death and hell.

<sup>20</sup> **“Ye walked according to the course of this world”** - Those that are saved can look back and remember what their lives were like before God came into their heart by His grace. It is never a pretty picture.

<sup>21</sup> **“Children of wrath”** - All born again believers must confess that there was a time when they were on their way to hell just like the rest of the unsaved world, until God worked a work of grace in their hearts and lives. **[Editor's Note: The elect were “by nature” children of wrath. They did not come into this world already saved, regenerated or justified, but under condemnation (Jn. 3:17-18; 36). We were saved, called, justified, glorified according to God's eternal purpose but that was not our reality in time and space. “What I have purposed, I WILL DO it” (Isa. 46:11) is what God said rather than “What I have purposed, I HAVE DONE it.”]**

<sup>22</sup> **“He loved us”** - As believers, the only difference for us between an eternity in heaven with the Lord and an eternity in hell with the devil and his angels is the sovereign elective love of God (Jn.3:16; Rom.8:37; Gal.2:20; 2Thess. 2:16-17; 1Jn.4:10-11, 19).

<sup>23</sup> **“By grace ye are saved”** - **[Editor's Note: “Saved by grace” is introduced at this point as a synonym for the quickening work by God (vv. 1,5) and subsequently also used in verse 8 as a synonym for God's work of quickening. This divine quickening is also further explained as a creative work by God in verse 10 “His workmanship, created in Christ Jesus” which is the theological source of “good works.”]**



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7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God [1Cor. 2:5; 2Cor. 5:7; Gal. 2:16, 20, 3:9, 11, 24, 26; Phil. 1:27; Heb. 11:6].<sup>24</sup>

9 Not of works, lest any man should boast [Tit. 3:5].

10 For we are his workmanship,<sup>25</sup> created in Christ Jesus unto good works,<sup>26</sup> which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;<sup>27</sup>

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<sup>24</sup> **“By grace are ye saved”** - [Editor’s Note: The Greek construction here is called a periphrastic construction. Paul uses a perfect tense verb with a present tense “to be” verb. This conveys the idea that salvation occurred as a completed action (perfect tense) at a specific point in the past and that action stands completed at the time of writing and continues completed (present tense verb). The phrase “it is a gift of God” is inclusive of the completed action with faith. Hence, the new birth or quickened state occurred at a specific time as a completed action in connection with faith.]

<sup>25</sup> **“His workmanship”** - Every blood bought born again believer in Jesus Christ is the result of God’s workmanship. This is certainly so in regard to our salvation. It is also true when it comes to our service to God after the conversion experience. It is all of grace and all of God. When we do any good works in our Christian life, if they count for anything at all, it is all because of God’s sovereign hand working out His eternal plan in our lives according to the good pleasure of His will. Salvation is a wonderful thing to have and as Jonah said in the Old Testament, “Salvation is of the Lord.” This same principle applies even after the conversion experience. Among those that repent and believe the gospel according to God’s elective purpose, there are also some believers that God works on in a special way to reveal to them the precious truth of the Lord’s New Testament Congregation and Biblical service there according to His eternal plan. These divinely blessed believers still have nothing to boast of on their own for it is only because of God’s special grace that they have seen these things when others do not.

<sup>26</sup> **“Unto good works”** - [Editor’s Note: All works that God considers and views as “good” are the product of the new birth rather than concurrent with the new birth. Immersion is regarded by Christ as an act of “righteousness” (Matt. 3:15) and thus a “good” work by divine estimation. All good works, including immersion follows regeneration rather than concurrent with regeneration. God’s work in us precedes our works. This phrase also indicates a change of topic at this point. The previous topic has been largely salvation but with this phrase Paul introduces the relationship of service with salvation.]

<sup>27</sup> **“Circumcision in the flesh made by hands”** - It is fairly obvious that the physical Jews of the Nation of Israel had a very bad attitude about non-Jews (Acts 11:2-3). They considered themselves the elite in regard to religion but they should have been humbled and willing to do away with the old carnal man and live by faith, nurturing the new man by faith (Col. 3:9-11). It is true that God called the Patriarch Abraham unto Himself and promised great things to him and his offspring (Gen. 12:1-3). It is true that God worked great and mighty miracles on behalf of the Nation of Israel in Old Testament times (Ps. 105:5-10). It is true that for the most part, God spoke to mankind mainly through the Prophets of Israel (Rom. 3:1-2). Be that as it may, they were not a good example of what God would have His people to be (Ps. 78:7-8). They were unfaithful backsliders and tended to lean too much on the flesh (Col. 2:8-11). Their carnal appetites were greater than their spiritual appetites. Although God warned them against idolatry, they practically became idolatrous with the man-made rules and regulations in their oral traditions (Matt. 15:2-3). The token of circumcision that God gave to the Jews was not a badge of honor for them to lord over non-Jews (Gen. 17:9-11). There was a much more spiritual meaning behind it (Rom. 2:25-29). They only seemed to concentrate on the physical things of their religion and totally missed their spiritual point of view (Rom. 4:8-12, 8:1-14; Gal. 5:6, 15; Philip. 3:3).



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12 That at that time<sup>28</sup> ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh [near] by the blood of Christ.<sup>29</sup>

14 For he is our peace [Jn. 14:27, 16:33; Phil.4:7], who hath made both one, and hath broken down the middle wall of partition<sup>30</sup> between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain<sup>31</sup> [two] one new man, so making peace;

16 And that he might reconcile both unto God in one body<sup>32</sup> by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them<sup>33</sup> that were nigh.

18 For through him we both have access by one Spirit unto the Father.<sup>34</sup>

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<sup>28</sup> **“At that time”** - The apostle is pointing away to the time before the work of regeneration had been wrought in them; that is, the time before salvation.

<sup>29</sup> **“Made nigh by the blood”** - See footnote 6 on chapter 1:7. Paul wrote this book under the inspiration of the Holy Spirit and by that means God actually has given to us in the Bible the very words of God. When God gave us the Bible it was because He wanted us to understand His revealed will. If he simply meant death; He would have used the word death but He did not. He used the word blood (Heb. 9:12-14, 19-24, 10:29).

<sup>30</sup> **“Middle wall of partition”** - This refers to the problem discussed in verse 11. Until the days of Christ, Gentile believers were viewed by the Jews more or less as second class citizens. There was even a court of the Gentiles in the Temple and Gentiles were forbidden from all the other parts of the House of God. This was described by the Jewish historian Josephus as a stone wall with signs warning Gentiles not to enter the holy place of the Temple under threat of death. The point Paul is making to the congregation of believers at Ephesus is that now, the Old Testament House of God has been set aside, Christ’s Congregation (Matt. 16:18) is the new House of God (1Tim. 3:15), and in His congregation there is no dividing wall because all members are on equal standing. in Christ.

<sup>31</sup> **“Twain”** - Here, Paul presents distinctly that there is no separation between believers in Christ. Rather, no ethnic, racial, cultural, or genetic barriers are to be contemplated nor included in practice as we worship and serve the Lord Christ. Dividing of congregations by race, ethnicity, etc. are never approved by the leading of the Holy Spirit based on any such human differences. Congregations may be homogeneous as to ethnicity, etc. because of geographical constraints or population demographics, but should not be so because of discrimination or selectivity. In the case of this writing by Paul, he intends to emphasize to both Jew and Gentile that, for true believers, all cultural and ethnic barriers are done away with.

<sup>32</sup> **“In one body”** - Paul is writing of the reconciliation by Christ of each and every true member of each and every true congregation. Wherever they are members, they have been reconciled to God by Christ in one body, or congregation. This may also be said of the Lord’s congregation as an institution. [Editor's Note: Paul uses the anarthous construction in verses 21 and 22 showing that he had in mind each and every local congregation (“an” holy temple and “an” habitation).]

<sup>33</sup> **“Preached peace unto you...and to them”** - This is a reference to peace being preached to both Jewish and Gentile believers alike.

<sup>34</sup> **“Trinity”** - Although the word trinity is not found in the scriptures there are many places, like this verse, where the Triune Godhead is described.

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19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God [Gal. 6:10; 1Tim. 3:15];

20 And are built upon the foundation of the apostles [1Cor. 12:28] and prophets, Jesus Christ himself being the chief corner stone [1Pet. 2:8; 1Cor. 10:4; Rom. 9:33; Mt. 16:18];

21 In whom all the building fitly framed together<sup>35</sup> groweth unto an holy temple in the Lord:

22 In whom ye<sup>36</sup> also are builded together for an habitation of God through the Spirit.<sup>37</sup>

### Chapter 3

**F**or this cause I Paul, the prisoner of Jesus Christ for you Gentiles,<sup>38</sup>  
2 If ye have heard of the dispensation of the grace of God which is given me to you—ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)<sup>39</sup>

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body,<sup>40</sup> and partakers of his promise in Christ by the gospel:

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<sup>35</sup> **“The building fitly framed together”** - The New Testament congregation is a local visible assembly of scripturally immersed believers. The structure in which they meet is not the congregation; it is merely the meeting place of the congregation. It is important however to see that the congregation has been “fitly framed”. That is, properly put together with the right material, the right spirit and the right authority according to the Landmark patterns we see in the New Testament.

<sup>36</sup> **“Ye”** - Paul’s letter is to a congregation, and this verse is not to be construed to be an address to all believers everywhere, as might be argued by those who teach the false doctrine of a universal invisible congregation (“church”) or a universal congregation (“church”). Those people addressed here are the born again immersed believers of the congregation at Ephesus.

<sup>37</sup> **“An habitation of God through the Spirit”** - All true believers have the Holy Spirit of God dwelling in them (Rom. 8:8-9, 14, 16, 26, 1Cor. 2:12, & 2Cor. 1:22, Gal.4:6). Likewise, every true New Testament local congregation of the Lord Jesus Christ also is a habitation of the Spirit of God and Christ (1Cor. 3:16; Rev. 22:17). It is the Spirit in Revelation chapters two and three that constantly “saith unto the congregations.” During his earthly ministry, Christ promised His congregation that He would send the Holy Spirit to them after His ascension to comfort them. (Jn. 14:16-18, 26, 15:26-27, 16:7).

<sup>38</sup> **“The prisoner of Jesus Christ”** - We remember that Paul wrote this letter to the congregation at Ephesus while he was under arrest in Rome. The accusation against him came from the Jews and they were particularly angry about the fact that he preached salvation to the Gentiles.

<sup>39</sup> **“The mystery of Christ”** - Down through time, God dealt with mankind mainly through the nation of Israel but when the Jews rejected Christ as their Messiah, the door of grace was flung wide open to the whole world, Jews and Gentiles alike. A Bible Mystery is simply a truth that was not revealed until the time that God appointed.

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7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.<sup>41</sup>

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ [Jn. 1:1-3]:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the congregation the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,<sup>42</sup>

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

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<sup>40</sup> “**Same body**” - As in Ch. 2:21, this is a reference to a local visible congregation. [Editors' Note: Every letter written by Paul was written to people who were immersed believers within one kind of congregational body - the New Testament congregation kind. Hence, the “we” of his letters always refer to immersed congregational members. This body is one in kind as there is no other kind of congregational body found in the pages of the New Testament and it is one in number as the application is always to the particular one where the reader's membership resides.]

<sup>41</sup> “**The effectual working of His power**” - Before Paul was saved by the sovereign grace of God, he was a Christ-hater and sought to persecute all those that named the name of Christ. But God had purposed to use him in the preaching of the gospel to the Gentiles. The power of God cannot be resisted successfully. In due time God saved Saul of Tarsus and “made” him a minister of the gospel of Jesus Christ. We see irresistible grace in salvation and in service.

<sup>42</sup> “**The whole family in heaven and earth**” - There is a distinct difference between the Family of God and the Congregation of the Lord Jesus Christ. The Family of God is made up of all true believers in heaven and in earth. If you are saved, God is your heavenly Father and all other believers are your brothers and sisters in the Family of God. The Congregation of the Lord Jesus Christ did not come into existence until the earthly ministry of Christ and it is a local visible assembly of scripturally immersed believers that was fitly framed for the purpose of doing the will of Christ in the Great Commission under His authority according to His old Landmark truths.

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21 Unto him be glory in the congregation by Christ Jesus <sup>43</sup> throughout all ages, world without end. Amen.

### *Chapter 4*

**I** therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>44</sup>

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit <sup>45</sup> in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one immersion,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>46</sup>

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>47</sup>

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

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<sup>43</sup> **“Unto Him be glory in the congregation by Christ Jesus”** - It is now - in and through the local New Testament Congregation of the Lord Jesus Christ that the Triune God of the Bible is to receive honor and glory and praise. This is the ordained way. Every true believer ought to follow the Lord in scriptural immersion and unite with a true local congregation in order to serve the Lord properly the way He would have us to do.

<sup>44</sup> **“Walk worthy of the vocation wherewith ye are called”** - The “YE” here is the collective membership of the local congregation of the Lord there in Ephesus, and the principle applies equally to all others that are members of a true New Testament Congregation. It is the JOB of the Congregation of Christ to walk worthy of His name.

<sup>45</sup> **“Unity of the Spirit”** - The only way that you can have true unity of the Spirit is to be united with a true Congregation of the Lord. It should be clearly obvious that all the various different denominations within the ranks of Christendom are not in unity one with another. The one body is the local New Testament Congregation, the one Spirit is the Holy Spirit, the one hope is the steadfast confidence we have in Christ alone, the one Lord is Jesus, the one faith is true saving faith according to the “received text” and canon of God’s inspired word, the one immersion is that which John gave to Jesus and after that, Jesus instructed His congregation to administer, and the one God is our heavenly Father who is content and all glorious within His triune Godhead.

<sup>46</sup> **“When He ascended”** - This is likely a reference to Ps. 68:18. Christ is indeed our conquering King. It was the practice of kings in Bible times to parade their captives in a parade of victory when they returned home from battle.

<sup>47</sup> **“Descended”** - At the very least this is a reference to the incarnation and can also refer to His burial.

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12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>48</sup>

13 Till we all come in the unity of the faith, <sup>49</sup> and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. <sup>50</sup>

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness [unbridled lust], to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation [manner of life] the old man [Rom. 6:6; Col. 3:9], which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind [Jn. 3:3, 7; 1Pet. 3:23; Titus 3:5; Rom. 12:2];

24 And that ye put on the new man [Col. 3:10], which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

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<sup>48</sup> **“Edifying of the body of Christ”** - In 1Corinthians chapter 12, there is a catalogue of gifts given to believers in the Congregation at Corinth. They were given to His congregations as validation of revelation until the canon of God’s word was complete. Here we see how that there are men that Christ would have us to see as His gifts to His congregations for edification.

<sup>49</sup> **[Editor’s Note: “Till we come into the unity of the Faith”** - Paul is not speaking of the second coming of Christ. He is speaking of the goal set forth in the very next verse “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.” The purpose of the congregation is “teaching them to observe all things whatsoever I have commanded you” (Mt. 28:20). Only in the local congregation can that goal be achieved, where all members can work in both a spirit of harmony and in doctrinal unity.

<sup>50</sup> **“The whole body fitly joined together”** - As in 1Cor. 12:12, the local New Testament Congregation is likened to the human body. Every member is in its place doing its own particular job.

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28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

### *Chapter 5*

**B**e ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour [*fragrance*].

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them [*1Thess. 5:22*].

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light [*Matt. 5:14-15*]:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) [*Gal. 5:22-23*]

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,<sup>51</sup>

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<sup>51</sup> “**Walk circumspectly**” - The Christian life is a walk that is guided by the inspired word of God, and it carefully avoids the pitfalls of sin.



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16 Redeeming the time, because the days are evil. <sup>52</sup>

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; <sup>53</sup>

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; [2Cor.4:15]

21 Submitting yourselves one to another in the fear of God [Phil. 2:3]. <sup>54</sup>

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the congregation: and he is the saviour of the body [local assembly].

24 Therefore as the congregation is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the congregation, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

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<sup>52</sup> “**Redeeming the time**” - The Christian will use time and resources wisely, being on guard against the evils of the day all around. [Editor's Note: *Present tense salvation, or progressive sanctification, is the salvation of our daily life for the glory of God. We redeem the time by setting our affections on things above (Col. 3:2) so that our daily life is living out the will of God (5:17) under the leadership of the Holy Spirit (5:18) in submission to God and to the order of authorities that God has established for our lives (5:19-6:3). This how we "save" our daily lives for the glory of God, and in forms of reward in heaven above.*]

<sup>53</sup> “**Be not drunk**” - It is incumbent upon us to be filled with the Holy Spirit, and not to be intoxicated by alcoholic beverages. [Editor's Note: *This is a command not a suggestion, since it is found in the imperative mode in the Greek Text. The comparison to intoxication is instructive because an intoxicated person's thinking, speech and walk are all under the influence of alcohol when intoxicated. Whenever we are not thinking, speaking and walking under the influence of the Spirit of God we are walking "after the flesh" and sinning before God. This is not speaking about spiritual gifts but the spirit of submission to God in our practical daily walk so that we please God.*]

<sup>54</sup> “**Submitting yourselves**” - [Editor's Note - *Ephesians 5:22-32 addresses an aspect of present tense salvation, or the salvation of the daily life of a believer. Mutual submission to others begins this section (v. 21), but moves into the analogy of the husband and wife relationship in regard to positions of authority, and submission to that authority. Spiritual union is not the subject of this section, rather spiritual submission to authority for the sanctification of the congregational body in the service of Christ (v. 26). The woman has her own physical head attached to her shoulders and so the husband is called her "head" only in metaphorical sense of "authority" rather than any kind of physical union of the husband's head transplanted upon the physical body of the woman. Likewise, Christ is "head" of the congregation in the same sense. He is not speaking of any kind of spiritual union, but the practical position of Christ's "authority" over the congregation, in the present tense, setting apart (sanctify it) and maintaining its purity in faith and practice by application of the Word of God to its doctrines and actions. Marriage is designed to be a working relationship where authority and submission provide a practical working unity. Marriage was instituted to be a type of Christ and His congregation. However, not only was Eve derived from the body of Adam but so were the rest of Adam's larger family. Eve was not the Adamic family, and neither is the congregation and the family of God one and the same.*]



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27 That he might present it to himself a glorious congregation, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish [2Cor. 11:2].

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the congregation:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the congregation.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

### *Chapter 6*

**C**hildren, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;) [Ex. 20:12]

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord [Ps. 127:3-5].

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing [let up from] threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles [deceitful methods] of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

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14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. To the Ephesians written from Rome, by Tychicus.<sup>55</sup>

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<sup>55</sup> “**Tychicus**” - The Apostle Paul is the actual writer of this letter (ch. 1:1). It is believed that he had eye trouble and that he often had other brethren write what he dictated to them. That is likely the case here with Tychicus (Acts 20:4; Col. 4:7-8). Regardless of who actually had pen in hand, the words that were written are the very words of God and exactly what God would have us to know word for word.

## Introduction to the Letter from Paul to the Congregation at Philippi

**Theme:** This is a simple letter to very close friends. Even though some of the most vital truths regarding Christology are found in this letter it is not a theological discourse with rigid rules and outline. The writer is not attempting to correct some glaring error in the flock at Philippi, but rambles on with expressions of love, thanksgiving and joy. If there is one theme that stands out in the letter it is joy and rejoicing.

**Date:** About A.D. 60, late in the Apostle Paul's Roman imprisonment (Philip. 1:7, 13, 14, & 17)

**Writer:** The Apostle Paul was the author. Timothy was with the Apostle when he wrote this letter and may have assisted as his scribe and postman.

**Audience:** The letter is written to the local congregation of the Lord Jesus Christ in Philippi. This congregation was founded by the Apostle on his second missionary journey and just might have been Paul's favorite congregation. You can read about the background of Paul's relationship with this congregation in Acts, the 16<sup>th</sup> chapter.

### Outline:

**A. Rejoice in Spite of Suffering – Ch. 1**

**B. Rejoice in Submissive Service – Ch. 2**

**C. Rejoice in Sanctified Salvation – Ch. 3**

**D. Rejoice in Strength – Ch. 4**

# The Landmark Edition of the KJV

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## *The Letter to the Philippian Congregation*

### **Chapter 1**

**P**aul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:<sup>1</sup>

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,<sup>2</sup>

5 For your fellowship in the gospel from the first day until now;

6 Being confident<sup>3</sup> of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

7 Even as it is meet [fitting] for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds [imprisonment], and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels [inner passions] of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

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<sup>1</sup> **“At Philippi with the bishops and deacons”** - This shows that the letter was written to a typical New Testament congregation that was a local visible assembly. It had only two ordained officers that were called bishops (an elder or pastor), and deacons (servants to assist the ministry). Note that it is the New Testament position that all saints (born again believers) ought to be scripturally immersed members of the local congregation of the Lord Jesus Christ.

<sup>2</sup> **“With joy”** - One special theme in this letter is the joy that comes with being right with God and His holy word and with true biblical fellowship.

<sup>3</sup> **“Being confident”** - Saving faith is God’s remedy for our sin, and His sovereign plan of salvation gives the true believer great confidence through that faith. This is a strong statement for the doctrine of the security of the believer, regarding the perseverance and preservation of the saints. [Editor's Note: The immediate context is gospel faith. Jesus said this was the "work of God" (Jn. 6:29) and had to be "given" by the Father (Jn. 6:64-65) because no man had the ability ("can come") to Christ in faith except the Father draw him (Jn. 6:44). Paul said that Jesus was both the "author" and the "finisher" (Heb. 12:2), and here he declares that God is the sustainer of faith in the gospel (Philip. 1:6). Thus it is "given" (Philip. 1:29) unto them to believe in Christ. The Greek term translated "being confident" is found in the perfect tense which indicates a completed action in the past that continues to stand completed right to the present. Paul entertained absolutely no doubts about God's ability and commitment to preserve saving faith in the child of God right to the end.]

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- 13 So that my bonds [imprisonment] in Christ are manifest in all the palace, and in all other places;
- 14 And many of the brethren in the Lord, waxing [becoming] confident by my bonds [imprisonment], are much more bold to speak the word without fear.
- 15 Some indeed preach Christ even of envy and strife; and some also of good will:
- 16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds [imprisonment]:
- 17 But the other of love, knowing that I am set for the defence of the gospel.
- 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.<sup>4</sup>
- 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,
- 20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.<sup>5</sup>
- 21 For to me to live is Christ, and to die is gain.
- 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot [know] not.
- 23 For I am in a strait betwixt two,<sup>6</sup> having a desire to depart, and to be with Christ; which is far better:
- 24 Nevertheless to abide in the flesh is more needful for you.
- 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;<sup>7</sup>
- 26 That your rejoicing<sup>8</sup> may be more abundant in Jesus Christ for me by my coming to you again.

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<sup>4</sup> **“Do and will rejoice”** - Even if imprisoned and others are doing things for the purpose of adding to your affliction, there is a special joy and rejoicing for the faithful saint of God when the gospel is pressed forward for the cause and glory of God and Christ.

<sup>5</sup> **“By life or by death”** - A saint of God is totally committed and consecrated to the Lord when one comes to the place that nothing else matters but the honor and glory of the Lord.

<sup>6</sup> **“In a strait betwixt two”** - Being squeezed into two choices.

<sup>7</sup> **“Joy of the faith”** - Although Paul would rather for himself be taken home to be with the Lord, he knew with full assurance that he could stay a little longer and be a great source of joy and faith for the elect of God.

<sup>8</sup> **“Your rejoicing”** - The joy of the true believer in Christ is an abundant joy and Paul knew that his renewed fellowship with the saints of God in the congregation at Philippi would be a great source of blessing indeed. The blessing of rejoicing in the joy of the Lord is a repetitive point in this beautiful little letter to the local congregation.

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27 Only let your conversation [manner of life] be as it becometh [appropriately and continually adorns] the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;<sup>9</sup>

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition,<sup>10</sup> but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

### Chapter 2

If there be therefore any consolation in Christ, if any comfort of love,<sup>11</sup> if any fellowship of the Spirit [Rom. 8:9], if any bowels [inward affection] and mercies [compassion],

2 Fulfil ye my joy,<sup>12</sup> that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife [political faction] or vainglory [self seeking pride]; but in lowliness of mind let each esteem [authoritatively declare] other better than themselves.

4 Look [direct attention] not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God,<sup>13</sup> thought it not robbery to be equal with God:<sup>14</sup>

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<sup>9</sup> “**The faith of the gospel**” - The Apostle wanted the old landmark believers in Philippi to stand fast for the faith of the gospel whether he came to them again or not, no matter what, that they might be a mighty witness and testimony of the saving grace of God in the gospel of Christ.

<sup>10</sup> “**An evident token of perdition**” - When God’s people stand fast in the faith of the gospel without fear of what their unsaved enemies might do, it is positive proof that the attempts of the unsaved to thwart the gospel is futile and that they are condemned to eternal destruction if they persist in unbelief, whereas believers have eternal salvation by the sovereign grace of God.

<sup>11</sup> “**Any consolation in Christ, if any comfort of love**” - Consoling and comforting fellow-believers in the things of Christ lays the groundwork for being of one accord and one mind; the objective Paul points this congregation to (v. 2).

<sup>12</sup> “**Fulfil ye my joy**” - The four fold motivation in the previous verse is to bring about that which is the Apostle’s joy, that is, the unity of the believers in the local congregation.

<sup>13</sup> “**Being in the form of God**” - This is a very strong statement regarding the eternal Son-ship and deity of the Lord Jesus Christ. [Editor’s Note: Paul uses three different Greek terms (*morphe*, *schema*, *homoyomah*) in verses 6-8 that should be understood clearly. The Greek term “*morphe*” is found and translated “*form*” twice in verses 6-7. This term refers to what something or someone is by essential substance or nature. Jesus was in the “*form*” of God and thus by nature he was essentially God. In addition to the Divine nature, he “*took upon himself*” the additional “*form*” (*morphe* - v. 7) of human nature so that his outward appearance “*schema*” (“*fashion*” - v. 8) did not reveal His divine nature but gave the external “*likeness*” (*homoyomah*) of a servant. This act was purposely committed by Christ in order to redeem His people in obedience to His covenant obligation to the Father.]

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7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men [Rom. 8:3]:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow,<sup>15</sup> of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out<sup>16</sup> your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.<sup>17</sup>

14 Do all things without murmurings<sup>18</sup> [grumbling] and disputing<sup>19</sup> [debate]:

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<sup>14</sup> “**Not robbery to be equal with God**” - Continuing the thought on the deity of Christ it is stated that His claim to deity is not robbery. Robbery is taking something that is not rightfully yours.

<sup>15</sup> “**At the name of Jesus every name should bow**” - Acts 10:40-42; Acts 17:31; Rom. 2:16; Rom. 14:10; 2Cor. 5:10; 2Tim. 4:1; 2Tim. 4:8; Heb. 10:30; James 5:9; 2Pet. 2:4; 2Pet. 2:9; 2Pet. 3:7; Jude 1:6; Rev. 20:11-15.

<sup>16</sup> “**Work out**” - This is teaching human responsibility in the doctrine of the perseverance of the saints. An athlete doesn’t become an athlete by exercising but he exercises because he is an athlete. So it is with a Christian. We don’t become saved because we work out or perform our salvation but we perform our salvation because God has saved us by His grace. The very next verse shows that we only work out that which God has put in us. See also Eph. 2:8-10.

<sup>17</sup> “**That worketh to will and to do**” - [Editor's Note: In Romans 7:14-25 Paul proves that the redeemed man has no will power (Rom. 7:18) to subdue indwelling sin. Even though we have responsibility to “work out” the progressive sanctification aspect of salvation (v. 12) we do not have the ability. Indeed, Jesus said, “without me ye can do nothing” (Jn. 15:5) in regard to progressive fruit production in our lives. Only by yielding to the power of the indwelling Spirit are we capable of progressing in sanctification (Rom. 8:10-13). Since we live “in the Spirit” we ought to “walk in the Spirit” (Gal. 5:25). Paul reminds the Philippians that even their progressive sanctification is dependent upon the internal working of God the Holy Spirit as they are incapable of either willing or doing what pleases God in their own power. Hence, even the redeemed will of man is without power to overcome indwelling sin, how much more the unregenerated will of man. Also, the rate and extent of growth is determined by the measure of grace and faith given each child of God (Rom. 12:3,6) in keeping with God's eternal purpose for that life (Eph. 2:10b).]

<sup>18</sup> “**Murmurings**” - Grumbling about things is generated by secret displeasure not openly avowed. Such attitudes and the resultant expression should be meticulously avoided by the Lord’s people. They will generate a depressing atmosphere in the Lord’s congregations.

<sup>19</sup> “**Disputing**” - For members of the Lord’s congregation to involve themselves in debate will cause hesitation in going forward with work because it often causes confusion and uncertainty. Issues where members have differences can be reconciled and agreement derived by bringing the matter before the Lord in prayer together.



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15 That ye may be blameless [irreproachable] and harmless [innocent], the sons of God [Rom. 8:16; Gal. 3:26; 1Jn. 3:10], without rebuke [without blemish], in the midst of a crooked and perverse nation, among whom ye shine as lights in the world [Matt. 5:14];

16 Holding forth the word of life;<sup>20</sup> that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice <sup>21</sup> with you all.

18 For the same cause also do ye joy, and rejoice with me.<sup>22</sup>

19 But I trust in the Lord Jesus to send Timotheus<sup>23</sup> shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus,<sup>24</sup> my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh [near] unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

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<sup>20</sup> **"Holding forth the word of life"** - The believer is to walk and talk according to the revealed will of God with Christ as his living example.

<sup>21</sup> **"I joy and rejoice"** - Here again Paul touches on the reoccurring theme of joy and rejoicing and strangely enough it has to do with the idea that even if he was to give up his life and be totally spent so that the Philippians might glorify Christ, it would still be worth it.

<sup>22</sup> **"Rejoice with me"** - The joy and rejoicing of true Christian fellowship is a two way street. One party cannot joy and rejoice in fellowship alone.

<sup>23</sup> **"Timotheus"** - Timothy was like a right hand to the Apostle Paul in his ministry. Paul couldn't think of a better person to send to the Philippians than him and had wonderful things to say about him. Learn more about Timothy and his relationship with the Apostle Paul in the letters written to him just prior to Paul's martyrdom.

<sup>24</sup> **"Epaphroditus"** - This man was the one that brought the love offering of support to Paul from the congregation in Philippi. Paul spoke of him as a brother in the Lord, a co-worker in the work of the gospel, and a comrade-in-arms so to speak in the spiritual warfare against unbelief. Paul felt the need to send Epaphroditus back to Philippi sooner than he would have due to the fact that he was heart sick about the brethren in Philippi being saddened by news that he had been ill.

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28 I sent him therefore the more carefully [*in earnest haste*], that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation [*prized honor*]:

30 Because for the work of Christ he was nigh [*near*] unto death, not regarding his life, to supply your lack of service<sup>25</sup> toward me.

### Chapter 3

**F**inally, my brethren, rejoice in the Lord.<sup>26</sup> To write the same things to you, to me indeed is not grievous [*irksome*], but for you it is safe [*suited to confirm*].

2 Beware of dogs [*metaphorically, a man of spiritual impurity*], beware of evil workers, beware of the concision [*mutilation*].

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.<sup>27</sup>

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the congregation; touching the righteousness which is in the law, blameless.<sup>28</sup>

7 But what things were gain to me, those I counted loss for Christ.<sup>29</sup>

8 Yea doubtless, and I count all things but loss for the excellency [*superiority*] of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung,<sup>30</sup> that I may win Christ,<sup>31</sup>

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<sup>25</sup> **“To supply your lack of service”** - Epaphroditus represents the congregation at Philippi, and his labors and giving is viewed by the apostle as their ministry and gift for the relief of the needy.

<sup>26</sup> **“Rejoice in the Lord”** - Paul recognizes that he is repeating this phrase often but is not apologizing for doing so. This is the heart attitude that all blood-bought born again believers ought to desire.

<sup>27</sup> **“No confidence in the flesh”** - Paul constantly had to stand against the deceived and unbelieving Jews that were trusting in their efforts to outwardly keep the traditions of the elders of Judaism. True salvation is that which by faith rests on Christ and His fulfillment of God’s holy standard for His people inwardly by His sovereign grace.

<sup>28</sup> **“Blameless”** - Outwardly speaking, if anyone could have been saved by his works it would have been Saul of Tarsus (the Apostle Paul). He here lists a catalogue of works that would impress the most devout Judaizers but he knew that all the outward works of the flesh could not assist in bringing salvation. He knew this because he had been saved by grace through faith on the road to Damascus (Acts 9).

<sup>29</sup> **“Loss for Christ”** - True salvation is found in Christ alone. It comes only to those that are brought to the place where they forsake all other things that men say can save you and cling only to the Lord Jesus Christ and what He did in His death, burial and resurrection.

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9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him<sup>32</sup>, and the power of his resurrection, and the fellowship of his sufferings, being made conformable<sup>33</sup> unto his death;

11 If by any means I might attain unto the resurrection of the dead.<sup>34</sup>

12 Not as though I had already attained, either were already perfect:<sup>35</sup> but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained<sup>36</sup>, let us walk by the same rule, let us mind the same thing.

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<sup>30</sup> “**Count them but dung**” - No matter what it is, even if it is the best the world can offer, it is actually nothing more than the waste of the world to the believer that truly trusts the Lord Jesus Christ as his personal Lord and Saviour.

<sup>31</sup> “**Win Christ**” - Metaphorically, to win Christ is to get gain from His favor and fellowship. Winning is a mining term used for the actual extraction of the wealth. The owner of a gold mine might possess a treasure but he must win the mine in order to fully enjoy the treasure that is his.

<sup>32</sup> “**That I may know Him**” - Strong’s: 1097 ginosko (ghin-ocē'-ko); a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications. The Landmark believer knows Christ as Saviour but also longs to be even more and more familiar with Him day by day and moment by moment. We can grow in grace and knowledge of the Lord.

<sup>33</sup> “**Being made conformable**” - Strong’s: 5750 summorphizomai (soom-mor-feed'-zo-mahee); derived from 4862 and 3445; causative; this word is only used in Christian writings: to be conformed to, to grant or invest with the same form, to share the likeness of, to take on the same form as (what Christ took on through his death, Philip. 3:10). \*\*\* This Greek word was not included in the original Strong's Dictionary but is found in other Greek lexicons. Alphabetically it belongs between Strong's number 4831 and 4832.

<sup>34</sup> [Editor’s Note – “**Unto the resurrection of the dead**” - *The argument advanced by Paul is that beyond initial salvation (v. 9), he wants to experience **the power of his resurrection** right now in his own life. Such power demands a prior death to sin or being **made conformable to his death** so that he could experience resurrection power out from among the dead. The death of Christ for our sins preceded His resurrection out from among the dead. The believer must experientially mortify the deeds of the flesh through the Spirit in order to experience resurrection out from among the dead. Christ died to sin that we might live to righteousness. It is this resurrection power to live the righteous life that Paul has in view. This is a progressive work rather than any present accomplishment to live above sin (vv. 11-13).*]

<sup>35</sup> “**Already perfect**” - Paul certainly knew about the battle between the old man and the new man after salvation. (Romans 7; Eph. 4:22-32; Col. 3:9-11) Bible salvation does not bring instant perfection in the flesh. Be reminded of the three tenses of Salvation: Justification, (past) Sanctification, (present) and Glorification (future).

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17 Brethren, be followers together of me [2Thess. 3:7; Heb. 13:7], and mark [consider] them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation [commonwealth, citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, [1Cor.15:51-52], that it may be fashioned [conformed] like unto his glorious body [1Jn. 3:2], according to the working whereby he is able even to subdue all things unto himself.

### Chapter 4

**T**herefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech <sup>37</sup>Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.<sup>38</sup>

5 Let your moderation be known unto all men. The Lord is at hand.<sup>39</sup>

6 Be careful [anxious] for nothing; but in every thing by prayer and supplication [necessities] with thanksgiving let your requests<sup>40</sup> be made known unto God.<sup>41</sup>

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<sup>36</sup> “**Already attained**” - Like the Apostle Paul, as we press on in the good fight of faith, we put away from our minds the fleshly things that do not profit and reach forward with the mind of Christ and cling in unity (in the local congregation) to the things that He has freely given us.

<sup>37</sup> “**I beseech**” - Paul calls upon two ladies in the congregation at Philippi named Euodias and Syntyche to resolve any differences they might have recently had and maintain the right heart attitude for the cause of Christ. Paul speaks to them in pleading terms and does so without partiality. It sounds as if these sisters in Christ had both been faithful helpers in the support of the gospel ministry.

<sup>38</sup> “**Rejoice**” - This verse seems to be the theme of this entire letter.

<sup>39</sup> “**The Lord is at hand**” - Jesus is coming back soon. The thought of that often congers up the idea of a wild eyed frantic fanatic all full of radical zeal and so on but in fact, what is actually more in line with the teachings of Christ and the New Testament is simply a faithful steadfast believer that is living his life for the Lord in a moderate and mild way – consistently. [Editors Note: *More than likely the words “The Lord is at hand” does not refer to the second coming of Christ but to the nearness of Christ through prayer (v. 6) to deal with worry. No need to be full of care/anxiety over anything because Christ is as close as prayer.*]

<sup>40</sup> “**Your requests**” - We ought to understand that we can, and should, make specific requests to God, based on our needs and our aspirations to see the Kingdom of our Lord advanced.

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7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.<sup>42</sup>

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.<sup>43</sup>

9 Those things, which ye have both learned, and received, and heard, and seen in me, do:<sup>44</sup> and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.<sup>45</sup>

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content [1Tim. 6:6].

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.<sup>46</sup>

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<sup>41</sup> [Editors Note: “**Be Careful for nothing**” - Don’t be full of care or anxiety. This is found in the imperative mode and is thus a command. This command can be obeyed because Christ is close “at hand” (v. 5) to deal with deal with the causes of anxiety. Paul provides a recipe for dealing with anxiety/worry. If it is big enough to worry about it is big enough to have **prayer** over. The idea of **prayer** is to be conscious of Christ’s presence and nearness (“the Lord is at hand” –v. 5). Worry is seeing your problems bigger than your God. Peace is seeing your God bigger than your problems. Be conscious that the Lord “is at hand.” Pray about what you need (δεησις – necessary supplications) and be specific (αιτημα –specific requests) and with thanksgiving because of God’s presence and promise (vv. 5, 7).]

<sup>42</sup> [Editor’s Note: “**Shall keep**” – The Greek term translated “keep” was used of the Roman guard who stood at the gate of a city whose job was to make sure nothing got through the gate that should not get in and nothing came out of the gate that should not go out. Worry is due to allowing things into the **heart** and **mind** that ought not to be there. The more you think about the cause of worry the more you get emotionally upset and the more you get emotionally upset the more you think about it. This is the vicious cycle of worry. God’s promise when you obey his instructions is that the Holy Spirit will regulate what comes into the **mind** and **heart** when you can’t. The experience of this promise is found only **through** (Gr. en = “in”) **Christ Jesus** (Col. 2:6).]

<sup>43</sup> “**Think on these things**” - If you have ever wondered what the mind of Christ is like, do a study of this verse and it might give you a pretty good idea of what that is all about. [Editors Note: Worry involves the mind and heart set upon the wrong objects. Set your mind upon God and His promises as your focus instead upon the negatives that are at the root of your worry.]

<sup>44</sup> “**Do**” - This is the most important word in this verse. Ponder this word and study it and consider the “if – then” of it and make it a part of your life. [Editors Note: Not only must our minds be focused upon the positive things of God’s Word and promises but we must obey God’s Word if we want to experience the peace of God. Disobedience brings guilt not peace. Turn worry into an opportunity to draw close to God and obedience to His will because Satan’s strategy behind worry is to make you doubt God and disobey God.]

<sup>45</sup> “**I rejoice in the Lord greatly**” - Here again Paul’s rejoicing comes out and it results from the latest display of sentimental concern that the congregation in Philippi has shown toward him.

<sup>46</sup> “**I can do all things**” - This verse speaks of the strength and power behind the faithful and successful Christian life. [Editor’s Note: Christ reminds us that “without me ye can do nothing” (Jn. 15:5). This is the very first lesson that must be learned or the Christian life will not glorify God. Paul is defining the sphere of victory when he says, “I can do all things THROUGH Christ...” since the only other alternative is complete and utter failure. Whatever you do that is not “through” Christ is “after the flesh.”]

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- 14 Notwithstanding ye have well done, that ye did communicate with my affliction.
- 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
- 16 For even in Thessalonica ye sent once and again unto my necessity.
- 17 Not because I desire a gift: but I desire fruit that may abound to your account.
- 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
- 19 But my God shall supply all your need<sup>47</sup> according to his riches in glory by Christ Jesus.
- 20 Now unto God and our Father be glory for ever and ever. Amen.
- 21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
- 22 All the saints salute you, chiefly they that are of Caesar's household.
- 23 The grace of our Lord Jesus Christ be with you all. Amen.

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<sup>47</sup> “**All your need**” - Ponder the thought that the word “need” here is in the singular. Your greatest need is what God will handle for you, but as believers go through life, they can trust God to take care of them just at the right time. It is not that He is going to necessarily give you a couple of barns full of hay or grain but when you need bread on the table, it will be there.

### Introduction to the Letter to the Congregation in Colossae

**Author, Time, and Place of Letter:** Paul is identified as the author within the letter itself (Col. 1:1; 4:18). He was imprisoned at the time of the writing (Col. 1:24; 4:10, 18), though he seemed to enjoy some liberty to minister (Col. 4:3-4, 11). The details coincide with Paul's imprisonment in Rome (Acts 28:23, 31). This letter was likely written around 63 AD, nearer to the end of Paul's life.

This letter was actually one of three written and delivered at that time—the other two being the letter to the Ephesians and the letter to Philemon. Tychicus, a companion and fellow-laborer with Paul, delivered this letter along with the one to the Ephesians (Col. 4:7; Eph. 6:21). He was accompanied on the journey from Rome by Onesimus (Col. 4:9), who delivered the letter to Philemon (Philemon 1:10-12). These details also coincide with the internal references to Paul's imprisonment (Col. 4:3; Eph. 6:20; Philemon 9).

**The Letter's Audience:** Paul addressed the Christians, which were at Colossae (Col. 1:2). He spoke to them as a congregational body in that location. He addressed Epaphras as their minister (Col. 1:7; 4:12) and the people as a body (Col. 4:16).

Colossae was a city in the Lycus Valley, located in the Phrygian Province. Laodicea and Hierapolis were also in this valley and the three cities were separated by only about 10 or 12 miles. These other two cities were also mentioned in the letter (Col. 4:13). The city lay approximately 100 miles inland from Ephesus. It lay in a volcanic region where earthquakes were common. The river deposited travertine there, which spread stony incrustations across the ground that gleamed in the sunlight. It was said the glitter could be seen from 20 miles away and made the area rare and well-known.

Though we know Paul traveled through Galatia and Phrygia (Acts 16:6), it seems he had not visited these cities on the Lycus River (Col. 2:1). If this was the case, it seems likely that Epaphras was the missionary and congregational planter in Colossae (Col. 1:7; 4:12).

**The Message:** Epaphras visited Paul with news of the happenings in Colossae and this prompted Paul to write a letter to them (Col. 1:7-9; 4:12). The focus of his report, and of Paul's letter, is a range of false doctrines being taught and promoted. It is unclear if they all issued from the same source, but it is likely there were different teachers contributing errors to the Christians there.

The errors in Colossae contained the seeds of what would later grow to become more formalized systems of dogma—Gnosticism, Cabballah, etc. There was a mixture of mysticism, intellectualism, and traditionalism in belief that lead to asceticism, legalism, and licentiousness in practice. There were errors of angel or spirit worship, observance of rites, mystical knowledge, the person of Christ, denial of the resurrection, and devaluing of marriage among others. These errors tended toward elitism of the spiritually initiated.

Paul countered these errors and gave one of the great concise treatments of Christology in the New Testament. He expressed Christ's deity in terms of the image of God and indwelling fullness of the Godhead bodily (Col. 1:13, 15, 19; 2:3, 9). Christ is the sovereign Creator of the universe (Col. 1:16-17). He is eternal and has all preeminence (Col. 1:17). Christ is the reconciler through the blood of His cross (Col. 1:14, 20-22; 2:14). He is the head of all principality and power (Col. 2:10, 15). He is the head of His body, the congregation (Col. 1:18, 24; 2:19; 3:4). And He is all in all (Col. 3:11).



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**Noteworthy:** The congregation at Colossae was predominantly Gentile, though there were some Jews in the body as well. About 200 years prior to this letter, Antiochus the Great resettled some two thousand Jewish families in Phrygia and Lydia. This accounts for some of the Jewish elements noticeable in the letter and in the life of the congregation there.

From the close of the letter, it is apparent that Paul knew people in the area and the people there knew many of his companions. He meant for this letter to be read before the whole congregation, and to be passed on to others (Col. 4:16).

## **Outline:**

### **A. Greeting – Ch. 1:1-2**

### **B. Report from Epaphras – Ch. 1:3-8**

### **C. Prayer for the Colossians – Ch. 1:9-14**

### **D. Doctrinal Instruction and Correction**

1. The Person and Work of Christ – Ch. 1:15-23
2. The Ministry of the Gospel – Ch. 1:24-29
3. The Passion of Paul's Ministry – Ch. 2:1-5
4. The Absolute Centrality of Jesus Christ Stabilizes the Life and the Mind – Ch.2:6-15
5. Christ alone effectual in dealing with sin – Ch. 2:16-22
6. The New Life with Christ and Heavenly Mindedness – Ch. 3:1-4
7. The Life in Christ and the War with Sin – Ch. 3:5-11
8. The Life in Christ and Living with One Another – Ch. 3:12-17
9. The Life in Christ in the World – Ch. 3:18-4:1

### **E. Final Exhortation – Ch. 4:2-6**

### **F. Confirmation of the Carrier and Paul's State – Ch. 4:7-9**

### **G. Miscellaneous Greetings – Ch. 4:10-16**

### **H. The Word to Archippus – Ch. 4:17**

### **I. The Close of the Letter – Ch. 4:18**

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## *The Letter of Paul the Apostle to the Congregation at Colossae*

### **Chapter 1**

- P**aul, an apostle<sup>1</sup> of Jesus Christ<sup>2</sup> by the will of God,<sup>3</sup> and Timotheus our brother,  
2 To the saints<sup>4</sup> and faithful brethren in Christ which are at Colosse: Grace be unto you,<sup>5</sup>  
and peace, from God our Father and the Lord Jesus Christ.
- 3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,<sup>6</sup>  
4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,<sup>7</sup>  
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the  
truth of the gospel;  
6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in  
you, since the day ye heard of it, and knew the grace of God in truth;<sup>8</sup>  
7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of  
Christ;  
8 Who also declared unto us your love in the Spirit.

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<sup>1</sup> “**Apostolos**” – literally, one sent forth; a delegate. Here an ambassador of the Gospel. [Editor’s Note - *The term apostolos is used two ways in scripture. It is used for the technical office of apostle by personal selection of Jesus Christ. This is the intent here. It is used also in a secondary sense to describe congregational selected and authorized missionaries (Acts 13:1-4 with Acts 14:14). In this secondary sense **The Linguistic Key to the Greek New Testament** by Fritz Ridnecker and Cleon Rogers states: “to send out as an authoritative representative” -. 287”]*

<sup>2</sup> Indicates the office of an apostle.

<sup>3</sup> Emphasizes the calling to the office. [Editor’s Note - *There are two Greek terms translated “will” in the New Testament. (1) Boulomai; (2) Thelema. The former refers to the will as primarily directed by the intellect as a logical determinate choice. The latter refers to the will as primarily directed by the emotional aspect of the heart (love/hate). It is this latter word that Paul uses to show that Christ’s choice of Paul to be an Apostle was primarily rooted in Christ’s love for Paul*].

<sup>4</sup> **Hagios** – sacred or holy. Saints are described in 2 Thessalonians 1:10 as “all them that believe.” This term is used consistently in the Bible as inclusive of all true believers. It does not refer to any special group or class, or to persons “canonized” by any group. The saints in Colossae are also called “faithful brethren in Christ.” [Editors Note - *The term hagios primarily conveys the idea of consecration by separation*].

<sup>5</sup> A common opening for Paul as was the close, “grace be with you” (4:18).

<sup>6</sup> Paul makes frequent mention of his prayers for the congregations. He sets a good example for them to imitate.

<sup>7</sup> The dual witness - a congregation ought to have faith in Christ and love for the brethren.

<sup>8</sup> The Gospel brings forth fruit in those who hear and receive it (Mt. 13:23; Mk. 4:20; Luke 8:15). Note the order - hearing, receiving, fruit.

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9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will<sup>9</sup> in all wisdom and spiritual understanding;<sup>10</sup>

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power,<sup>11</sup> unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet<sup>12</sup> to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins;<sup>13</sup>

15 Who is the image of the invisible God,<sup>14</sup> the firstborn of every creature.<sup>15</sup>

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist,<sup>16</sup>

18 And he is the head<sup>17</sup> of the body, the congregation;<sup>18</sup> who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

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<sup>9</sup> His will revealed to us, i.e. His Word (Deut. 29:29; Ps. 143:10; Rom. 12:2). Knowledge of His will is to the end, according to verse 10, that they might “walk worthy of the Lord” and be “fruitful in every good work.”

<sup>10</sup> Referring to their maturity (Heb. 5:14).

<sup>11</sup> The source of the Christian’s good works (Philip. 2:13).

<sup>12</sup> Not just that we are given an inheritance, but we are made “meet,” (made able) for it. Being created as new creatures in Christ Jesus (2 Cor. 5:17) makes us able to receive, experience, and enjoy the inheritance from God. Unregenerate humanity has no reference point for receiving, understanding, or appreciating such an inheritance. The receiver must be made righteous before God in order to appreciate an inheritance in the Kingdom of the Righteous King. Our righteousness is in Christ.

<sup>13</sup> Redemption and forgiveness refer to the full payment and pardon of our sins in Christ.

<sup>14</sup> The divinity of Christ—invisible (1 Tim. 1:17; 6:16; Jn. 1:18), image (2 Cor. 4:4).

<sup>15</sup> “**Firstborn**” can mean biologically or in order of importance, rank, etc. The context shows Christ is superior to and preeminent over all creation. [Editor’s Note - “Firstborn” is a term that identified the rightful heir in a Jewish family. The rightful heir did not have to be the first in order of natural birth as every heir in the book of Genesis in the Abrahamic family was not the first child born (Isaac, Jacob, Joseph, etc.)].

<sup>16</sup> Verses 16 and 17 form a close parallel with John 1:1-3. Here asserts Jesus’ Creatorship and Lordship. He is before and sustains all things.

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19 For it pleased the Father that in him should all fulness dwell;<sup>19</sup>

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled<sup>20</sup>

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.<sup>21</sup>

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;<sup>22</sup>

24 Who now rejoice in my sufferings for you,<sup>23</sup> and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake,<sup>24</sup> which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery<sup>25</sup> which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

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<sup>17</sup> Christ is the Head in a functional and authoritative relationship, like the head of a state. Examples: God of Christ, Christ of man, man of woman (1 Cor. 11:3); Christ of the church, the husband of the wife (Eph. 5:23); Christ the head of all principality and power (Col. 2:10). Note that the principalities and powers of the world include evil spirits and therefore the head-body metaphor does not refer to salvation or the organic union of believers to Christ.

<sup>18</sup> The head and the body are not the same. One is over the other. Christ is the head over His body, the church. The congregation is the local assembly of immersed believers. The relationship depicted is functional and authoritative.

<sup>19</sup> The divinity of Christ. [**Editors Note** - The term "fulness" is a translation of "pleroma" which term the Gnostics used to describe all the manifest attributes of the invisible God. The Gnostics defined the "Christ" as one of those attributes and distinguished the spirit being "Christ" from the man Jesus. They believed Christ simply possessed the human Jesus until the cross and then left him to die. Paul is directly refuting the Gnostic heresy that Christ was but one of those attributes and that Christ was distinct spirit being from Jesus the man. Paul is not asserting that the humanity of Christ was divine but rather both the divinity and humanity were united together in Jesus Christ without confusion. Paul applied the fullness of divine attributes to Jesus Christ as one person not merely to "Christ." Indeed, every single one of those attributes are applied to Jesus Christ in this epistle by Paul].

<sup>20</sup> Reconciliation with God only accomplished through the blood of Christ.

<sup>21</sup> Made righteous and unassailable in Christ (2 Cor. 5:21; Rom. 8:33-34)

<sup>22</sup> A minister is generally a servant. Paul was "made" a minister, speaking of his call unto this work.

<sup>23</sup> Paul was in prison at the time of writing and includes this as a part of his "now" sufferings.

<sup>24</sup> His personal ministry as the servant of Christ (Philip. 2:30).

<sup>25</sup> A mystery cannot be found out; it must be revealed by God.

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28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily,<sup>26</sup>

### Chapter 2

**F**or I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;<sup>27</sup>

3 In whom are hid all the treasures of wisdom and knowledge.<sup>28</sup> And this I say, lest any man should beguile you with enticing words.<sup>29</sup>

4 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order<sup>30</sup>, and the stedfastness of your faith in Christ.

5 As ye have therefore received Christ Jesus the Lord, so walk ye in him:<sup>31</sup>

6 Rooted and built up in him, and stablished in the faith, as ye have been taught,<sup>32</sup> abounding therein with thanksgiving.

7 Beware<sup>33</sup> lest any man spoil<sup>34</sup> you through philosophy<sup>35</sup> and vain deceit,<sup>36</sup> after the tradition of men, after the rudiments of the world,<sup>37</sup> and not after Christ.<sup>38</sup>

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<sup>26</sup> The driving passion of Paul's ministry. He does not take credit to himself (Philip. 2:13; 1 Cor. 15:10).

<sup>27</sup> This verse states the end toward which all the labor and agonizing in ministry aims—that they might know God, know Christ, and know His Gospel.

<sup>28</sup> Christ is the source of all wisdom and knowledge. Any path to knowledge that is not Christ is the wrong road.

<sup>29</sup> Understanding the source of all wisdom and knowledge will keep them from being deceived or cheated by fair speech or strong persuasion (Jn. 16:2; Mt. 7:21-23; Rom. 10:1-3).

<sup>30</sup> Used of the order of the congregation (1 Cor. 14:40). Here, it refers to their identity as a congregation of Jesus Christ (Rev. 2:5).

<sup>31</sup> **[Editor's Note: "As ye received....so walk ye in him" - The believer is "in" Christ seven different ways in Scripture: (1) In Christ by election – Eph. 1:4; (2) In Christ by representation – Rom. 5:15-19; 1 Cor. 15:22; (3) In Christ by creation/regeneration/spiritual union – Eph. 2:10; (4) In Christ positionally by justification through faith - (5) In Christ metaphorically as a member of the congregational body of Christ – 1 Cor. 12:27; (6) In Christ symbolically through baptism and Lord's Supper – Rom. 6:4-5; 1 Cor. 5:6-8; 10:14-15; and (7) In Christ experimentally by walking in the Spirit by faith – Col. 2:6; Eph. 5:18; Gal. 5:25; Rom. 6:11-12].**

<sup>32</sup> The faithful ministry of the Word among them (Col. 1:7).

<sup>33</sup> Be vigilantly alert for the particular danger of being spoiled through philosophy and vain deceit.

<sup>34</sup> **Sulagoogoon** – to carry off booty; to carry off as a spoil, lead captive. The only occurrence of this word in the New Testament. It is used in other Greek sources to mean kidnapping or robbing a house. The context of this spoken

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- 8 For in him dwelleth all the fulness of the Godhead bodily,<sup>39</sup>
- 9 And ye are complete in him<sup>40</sup>, which is the head of all principality and power:
- 10 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:<sup>41</sup>
- 11 Buried with him in immersion,<sup>42</sup> wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
- 12 And you, being dead in your sins and the uncircumcision of your flesh,<sup>43</sup> hath he quickened<sup>44</sup> together with him, having forgiven you all trespasses;<sup>45</sup>
- 13 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- 14 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.<sup>46</sup>
- 15 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:<sup>47</sup>

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to a local congregation makes this meaning plain. Paul told them to be alert, otherwise the congregational body could be spoiled or plundered by false teachers, leading away followers after themselves.

<sup>35</sup> Philosophy refers to the love and pursuit of wisdom. The connotation in this verse is negative. Paul does not here condemn knowledge, thinking, logic, or reason. His point is to consider the source or ground of the philosophy (1 Cor. 2:1-5).

<sup>36</sup> This refers to a trick, rhetorical or otherwise (2 Cor. 4:2; Eph. 4:14).

<sup>37</sup> “Tradition of men” and “rudiments of the world” exposes the faulty ground of false philosophy. It rises from the growth of error in the transmission of traditions of men and the systems of instruction that are earthly, i.e. rooted in the world of men.

<sup>38</sup> Here is the ultimate test of all philosophy and knowledge—is it after Christ or not? All that is not after Christ is false.

<sup>39</sup> The truth after Christ, because He is God. [**Editors Note:** *see footnote #19*]

<sup>40</sup> Made full in Christ without the need of anything else. He is our perfecter.

<sup>41</sup> Every child of God has this circumcision not made with hands (Rom. 2:28-29). This is the new birth, a work of God (Deut. 30:6; Ezek. 36:24-28).

<sup>42</sup> A picture of new life in Christ (Rom. 6:1-6).

<sup>43</sup> This is the life without God, entombed in sin without the life or power to change.

<sup>44</sup> Made alive—God has broken the seal, brought to life, and set free in Him (Eph. 2:1).

<sup>45</sup> A new life free from the guilt and condemnation of sin because all has been pardoned in Christ.

<sup>46</sup> He laid down His life and won the victory (Jn. 10:18).

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20 (Touch not; taste not; handle not;

21 Which all are to perish with the using;) after the commandments and doctrines of men?

22 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.<sup>51</sup>

### Chapter 3

**I**f ye then be risen with Christ,<sup>52</sup> seek those things which are above,<sup>53</sup> where Christ sitteth on the right hand of God.<sup>54</sup>

2 Set your affection on things above, not on things on the earth.<sup>55</sup>

3 For ye are dead, and your life is hid with Christ in God.<sup>56</sup>

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory,<sup>57</sup>

5 Mortify therefore<sup>58</sup> your members<sup>59</sup> which are upon the earth; fornication, uncleanness,<sup>60</sup> inordinate affection,<sup>61</sup> evil concupiscence,<sup>62</sup> and covetousness,<sup>63</sup> which is idolatry:

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<sup>51</sup> These have an appearance of wisdom and goodness, and they are highly regarded by men. But they are false and ineffective in dealing with sin in either justification or sanctification. They cannot remove the bond against us nor improve us.

<sup>52</sup> This first clause is the conclusion from the previous argument (Colossians 2:20). It is the true condition on which the proceeding arguments rest. A perusal of chapter 3 yields a number of do's and don'ts. The question is: What is the difference between what Paul wrote and the moralism of the legalists or ascetics? This conclusion answers that question—Christ and life in Him is the difference. Unbelievers do not have Christ, faith, or life and therefore cannot overcome sin no matter how strenuous their effort. Believers have life in Him and have died to former things. Therefore they have the life to overcome sin and should not resort to the faithless rudiments of the world that are ineffective.

<sup>53</sup> This frames the view of the Christian life. Overcoming sin is not an end in itself. It is not about only moving away from something, but also the moving toward something. The Christian pursuit is above, where true joy and happiness are (Ps. 73:25; 63:3).

<sup>54</sup> Christ sits as an advocate and interceder. He will rise from that seat to return for His people.

<sup>55</sup> This is the main thought of the Christian mind (Philip. 4:7-8). **[Editor's Note:** *As a man thinks in his heart, so is he. We are to bring captive every thought to the obedience of Christ (2 Cor. 10:5). The Christian life is a life of intentional service. If we are not intentionally in submission to the Spirit of Christ we are walking after the flesh. The only way a Christian can make their daily life count for Christ is to redeem their time (Eph. 5:16) by coming under the direction of the Holy Spirit which produces the will of God in your life (Eph. 5:17-18).*]

<sup>56</sup> Dead to the dead mind that does not think on things above and cannot find pleasure in them (Col. 1:21; Romans 8:7).

<sup>57</sup> The believer's life is with Christ—Christ lives, then we live. If our affection is set on things above, we are looking for the appearing of Christ (Titus 2:13), and this is the final victory over sin (1 Cor. 15:52-58).

<sup>58</sup> "Therefore" connects to the preceding verse to show that life in Christ is the foundation to what follows. And this foundation distinguishes between righteousness and moralism.

<sup>59</sup> To mortify is to put to death, which is to be done to the sins that marked the former life. This mortification is only through the Spirit's power, but it is real (Rom. 8:13).

<sup>60</sup> Physical and moral impurity.



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- 6 For which things' sake the wrath of God cometh on the children of disobedience:<sup>64</sup>
- 7 In the which ye also walked some time, when ye lived in them.<sup>65</sup>
- 8 But<sup>66</sup> now ye also put off<sup>67</sup> all these; anger,<sup>68</sup> wrath,<sup>69</sup> malice,<sup>70</sup> blasphemy,<sup>71</sup> filthy communication<sup>72</sup> out of your mouth.
- 9 Lie<sup>73</sup> not one to another, seeing that ye have put off the old man with his deeds;
- 10 And have put on the new man,<sup>74</sup> which is renewed in knowledge after the image of him that created him:<sup>75</sup>
- 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.<sup>76</sup>
- 12 Put on therefore,<sup>77</sup> as the elect<sup>78</sup> of God, holy and beloved, bowels of mercies,<sup>79</sup> kindness,<sup>80</sup> humbleness of mind,<sup>81</sup> meekness,<sup>82</sup> longsuffering;<sup>83</sup>
- 

<sup>61</sup> A passionate desire that is set on evil.

<sup>62</sup> A longing or lust for the illicit—that which is forbidden.

<sup>63</sup> The desire for more, rightly identified as idolatry (Mt. 6:24).

<sup>64</sup> These are not normal desires, lifestyles, poor choices, nor merely inappropriate. These things incur the wrath of God. The children of disobedience are those dead to God in sin (Eph. 2:2-3).

<sup>65</sup> This verse points to the former things for the children of God, meaning that they have been changed (1 Cor. 6:9-11). Therefore, the victory over sin comes because of life in Christ, and not the other way around.

<sup>66</sup> Contrasting the present state of the believer with the former state of unbelief (1 Tim. 1:13).

<sup>67</sup> To put away or lay aside as one would with old worn-out clothes—be done with them.

<sup>68</sup> Violent passion, punishment, and vengeance.

<sup>69</sup> Hot or fierce anger.

<sup>70</sup> A vicious character.

<sup>71</sup> Evil speaking or vilification. It is injurious speech.

<sup>72</sup> Vile or shameful speech. Foul-mouthed abuse.

<sup>73</sup> Intentional deception with falsehood.

<sup>74</sup> Risen with Christ. The new birth. The new life in Christ.

<sup>75</sup> The new man is being renovated and transformed from glory to glory (2 Cor. 3:18).

<sup>76</sup> No meritorious distinctions of persons in Christ (1 Cor. 1:26).

<sup>77</sup> “Therefore” connects us to verse 10. This is the putting on of the new man (Eph. 4:24).

<sup>78</sup> *Eklektos* – select, chosen, picked out. Used of Christ (Luke 23:35); angels (1 Tim. 5:21) as contrasted from the fallen angels (2 Pet. 2:4; Jude 1:6); also used of believers whether Jews or Gentiles (Rom. 8:33; 2 Tim. 2:10; Titus 1:1). The elect in this letter are also described as holy and beloved (Col. 1:2, 4, 12, 22, 26; 3:12). They are to put on what is fitting or becoming their state (Eph. 4:1; Philip. 1:27).

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13 Forbearing<sup>84</sup> one another,<sup>85</sup> and forgiving<sup>86</sup> one another, if any man have a quarrel<sup>87</sup> against any: even as Christ forgave you, so also do ye.<sup>88</sup>

14 And above all these things put on charity,<sup>89</sup> which is the bond of perfectness.

15 And<sup>90</sup> let the peace of God<sup>91</sup> rule<sup>92</sup> in your hearts, to the which also ye are called in one body;<sup>93</sup> and be ye thankful.<sup>94</sup>

16 Let the word of Christ dwell in you richly in all wisdom;<sup>95</sup> teaching and admonishing one another<sup>96</sup> in psalms<sup>97</sup> and hymns<sup>98</sup> and spiritual songs,<sup>99</sup> singing with grace in your hearts to the Lord.<sup>100</sup>

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<sup>79</sup> Hearts of pity or compassion.

<sup>80</sup> Goodness of heart; gentleness.

<sup>81</sup> Humility that does not exaggerate one's gifts or importance.

<sup>82</sup> Mildness that implies self-control.

<sup>83</sup> Patience that bears up under trial.

<sup>84</sup> Holding yourself back, i.e. put up with.

<sup>85</sup> Applied to interaction within the body.

<sup>86</sup> Granting favor freely.

<sup>87</sup> A blame, fault, or complaint.

<sup>88</sup> Forgiveness in Christ is the ground. Forgive others as Christ has forgiven you (Eph. 4:32; Col. 2:13).

<sup>89</sup> Overall, put on love. Love is the bond that holds all together and speaks of maturity.

<sup>90</sup> "And" continues the statement of putting on.

<sup>91</sup> Rest, quietness, and contentment within; that is from Christ (Jn. 14:27). This does not mean a freedom from molestation in the world (Jn. 16:33), but rather a quietness of spirit in the midst of turmoil (Philip. 4:11).

<sup>92</sup> **Brabeueto** – arbitrate, govern, act as an umpire. The peace of God is to govern or decide in the conflicts within the body, which is the context of Paul's statement. Consider what is to be put on in verses 12-14 and notice the common thread in all is interaction with others and the state of our own heart. It is a calling to peace, even when we are not quite satisfied with the circumstances—a grace manifest in the mature (Prov. 19:11; 16:32).

<sup>93</sup> "One body" speaks of the local congregation, which is called to harmony and peace (Rom. 12:18).

<sup>94</sup> The will of God in all things (1 Thess. 5:18).

<sup>95</sup> The key to life, like the preceding verses dictate, even within the congregational body. Let the Word have a large place in our hearts (Deut. 8:3; Job 23:12; Ps. 1:2; 19:10-11).

<sup>96</sup> Emphasizes the context of within the local congregational body.

<sup>97</sup> Typically with instrumental accompaniment.

<sup>98</sup> Songs of praise.

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17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.<sup>101</sup>

18 Wives,<sup>102</sup> submit<sup>103</sup> yourselves unto your own husbands, as it is fit in the Lord.<sup>104</sup>

19 Husbands, love your wives,<sup>105</sup> and be not bitter against them.<sup>106</sup>

20 Children, obey your parents in all things:<sup>107</sup> for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.<sup>108</sup>

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:<sup>109</sup>

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;<sup>110</sup>

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.<sup>111</sup>

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.<sup>112</sup>

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<sup>99</sup> Sacred poems with or without instrumental accompaniment.

<sup>100</sup> Singing in the assembly should be instructive, praising God, and edifying. It is no performance and should be with grace and to the Lord (Ps. 28:7; 30:11-12; 71:23).

<sup>101</sup> The preeminence of Christ in life, living in such a way that exalts Christ as better than all else (Ps. 63:3).

<sup>102</sup> “Wives” and “husbands” are used together to place the context of this verse in particular in marriage.

<sup>103</sup> **Hupotasso** – to subordinate; to obey. This is primarily a military term meaning to rank under. Occurs 40 times in the New Testament and every usage mean someone under the authority of another. This reference is to the subjection of a wife to her own husband (cf Eph. 5:22-24; Col. 3:18; Titus 2:5; 1 Pet. 3:1-5).

<sup>104</sup> This is fitting in the Lord.

<sup>105</sup> Husbands love your wives with no conditions or qualifications, as Christ loves the congregation (Eph. 5:25-33). How does Christ love His congregation? Whole-heartedly, sacrificially, responsibly, sanctifyingly, purposely, and incarnationally.

<sup>106</sup> Do not be rash or severe. Be tender and loving (cf 1 Pet. 3:7).

<sup>107</sup> Children are responsible to obey and honor their parents (Deut. 5:16; 27:16; Lev. 19:3; Prov. 6:20; 20:20; Isa. 45:10; Eph. 6:1-3). Implicit in this command is the responsibility of parents to teach and instruct their children (cf Eph. 6:4).

<sup>108</sup> Do not cause your children to lose heart by being too harsh or severe, or by being impossible to please.

<sup>109</sup> Servants are to obey their masters according to the jurisdiction of their authority over them. This is not to be selective with only the good (1 Pet. 2:18).

<sup>110</sup> Do all “heartily” as unto the Lord. The Christian’s first service and aim is to God in all he does, even his secular employment.

<sup>111</sup> Do not fret about recognition and reward on this earth. The Lord is the righteous judge of all the earth and He will do right.

<sup>112</sup> Do not fret over mistreatment and seek revenge or harbor thoughts of it. The masters will also receive reward from God.

## Chapter 4

- M**asters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.<sup>113</sup>
- 2 Continue in prayer,<sup>114</sup> and watch in the same with thanksgiving;
- 3 Withal praying also for us,<sup>115</sup> that God would open unto us a door of utterance,<sup>116</sup> to speak the mystery of Christ,<sup>117</sup> for which I am also in bonds:
- 4 That I may make it manifest, as I ought to speak.<sup>118</sup>
- 5 Walk in wisdom toward them that are without,<sup>119</sup> redeeming the time.<sup>120</sup>
- 6 Let your speech be alway with grace,<sup>121</sup> seasoned with salt,<sup>122</sup> that ye may know how ye ought to answer every man.<sup>123</sup>
- 7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:
- 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;
- 9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.
- 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
- 11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

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<sup>113</sup> Masters are to deal honestly, give a just and timely wage, and keep the heavenly Master in view.

<sup>114</sup> Continue fervently in prayer without giving up (1 Thess. 5:17-18).

<sup>115</sup> Paul and his fellow-laborers.

<sup>116</sup> Paul owns that God opens and closes doors and the strength of man can avail against neither. He seeks prayer for them that God would open those doors of utterance (1 Cor. 16:9; 2 Cor. 2:12).

<sup>117</sup> Primarily refers to the Gospel to the Gentiles, which was his special mission (Eph. 6:19; Gal. 2:7-8).

<sup>118</sup> Prayer that he would make the Word plain and not conceal it through craftiness or fair speech. He wanted to herald the message as it ought to be heralded (Eph. 6:20).

<sup>119</sup> Be careful of their conversation and particularly toward those outside the congregation (1 Thess. 4:12).

<sup>120</sup> Means to buy up the time, seize opportunities (Eph. 5:16).

<sup>121</sup> Pleasant or beautiful speech (Prov. 15:4, 7).

<sup>122</sup> Sober and distinct from vain and foolish talk.

<sup>123</sup> Seizing the opportunities requires wisdom (Prov. 26:4-5; 1 Pet. 3:15).

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12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the congregation of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.<sup>124</sup>

18 The salutation by the hand of me Paul. Remember my bonds.<sup>125</sup> Grace be with you. Amen.

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<sup>124</sup> 1 Tim. 4:5

<sup>125</sup> 2 Tim. 1:8; Heb. 13:3

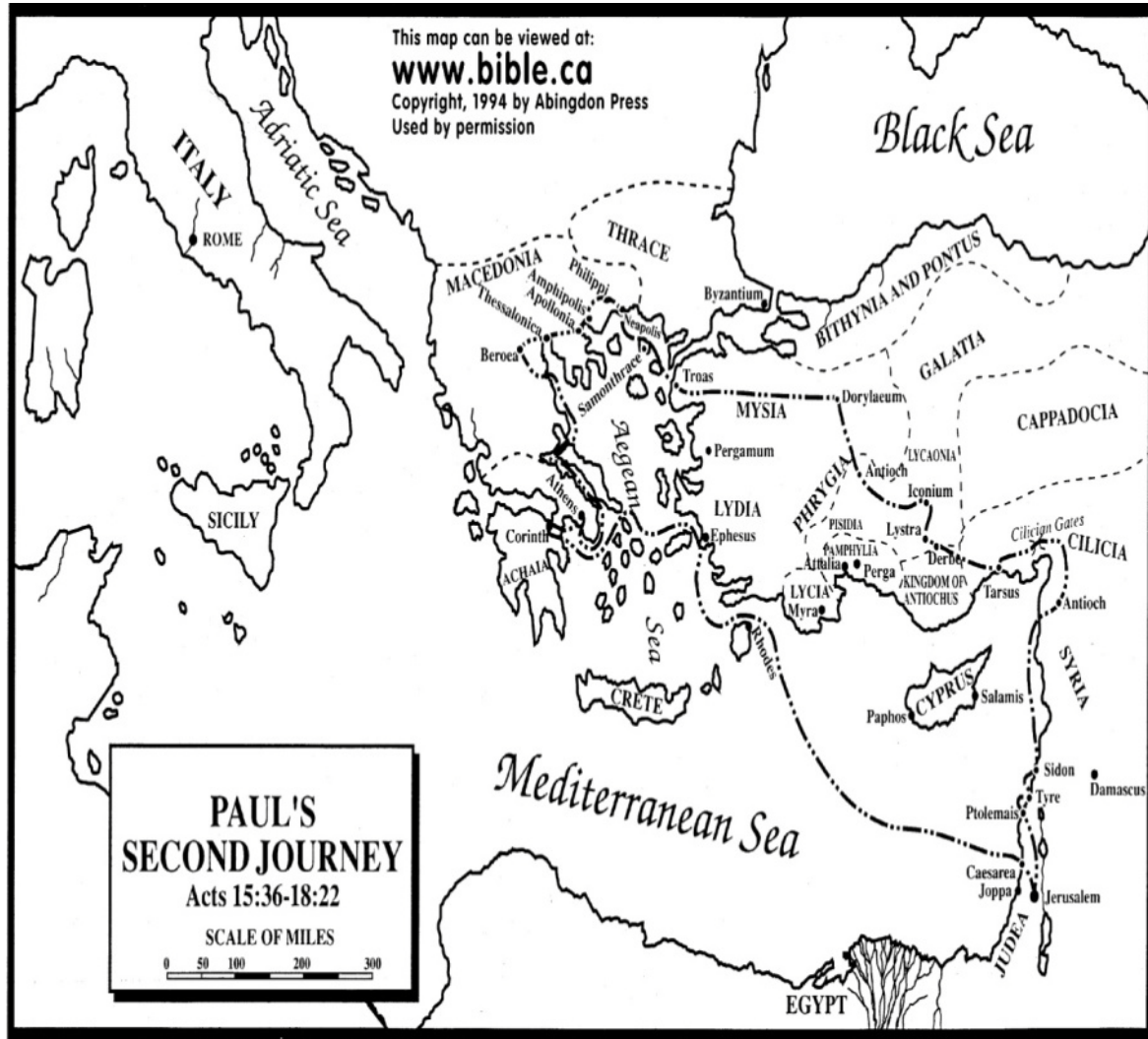
### Introduction to the First Letter to the Congregation at Thessalonica

**Theme:** The theme of the first letter to the local congregation in Thessalonica is the second coming of the Lord, which is mentioned in every chapter, but the letter also deals with the great doctrine of salvation by the sovereign grace of God and how believers are to serve the Lord after the salvation experience in one of His local New Testament congregations, even unto the coming of the Lord. This is the pattern that we see everywhere in the New Testament. This is the Landmark truth regarding the congregation that Jesus built.

**Date:** First Thessalonians is one of the earliest letters written by the Apostle Paul, and among the first of his inspired writings. The date is estimated around A.D. 50 or 51. It was written from Corinth (Acts 18:1) on Paul's second missionary journey as a foreign missionary sent out from the local congregation of the Lord Jesus Christ located in Antioch, Syria.

**Writer:** The writer is the Apostle Paul. He is known as the Apostle born out of due time (1Cor.15:8-9), and as a special messenger to the Gentiles (Acts 9:15; 13:46; Rom. 15:16).

**Audience:** This letter is an intimate and heartfelt letter to a small corporate body of Christ in Thessalonica that was fairly young in the faith. We can learn much from it even in our day. On his first trip, Barnabas was Paul's traveling companion (Acts 13:1-3). The first trip ended with a report by the missionaries back home in the sending congregation (Acts 14:26-28). On his second trip, Silas was with him (Acts 15:40), and Timothy also joined them in Lystra (Acts 16:1-4). The Thessalonian congregation was set in gospel order by the Apostle, and due to opposition from the enemies of Christ, Paul was escorted safely out of town by the brethren for his personal protection (Acts 17:4-6, 10). The background for all of this can be found in Acts chapter 17. Therma was an ancient name for the city which had existed on the site of Thessalonica. Thessalonica itself was named after a half-sister of Alexander the Great, the wife of Cassander, King of Macedonia, 305-297 BC. Under the Romans, Thessalonica was a major city in one of four divisions of Macedonia. Paul's ministry in Thessalonica fits his apparent urban strategy to spread the gospel of Christ throughout the Empire by reaching its major cities. There was a synagogue of the Jews there too (Acts 17:1), and Paul habitually interacted with visitors to those Jewish centers of worship as a typical mode of operation (Rom. 1:16).



**Outline:**

- A. The Biblical Congregation – Ch. 1**
- B. The Biblical Ministry – Ch. 2**
- C. The Biblical Fellowship of Brethren – Ch. 3**
- D. The Biblical Hope – Ch. 4**
- E. The Biblical Watch and Walk – Ch. 5**



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## *The First Letter to the Congregation at Thessalonica*

### **Chapter 1**

**P**aul, and Silvanus,<sup>1</sup> and Timotheus,<sup>2</sup> unto the congregation<sup>3</sup> of the Thessalonians which is in God the Father<sup>4</sup> and in the Lord Jesus Christ:<sup>5</sup> Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope [1Cor.13:13] in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing,<sup>6</sup> brethren beloved, your election<sup>7</sup> of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost,<sup>8</sup> and in much assurance; as ye know what manner of men we were among you for your sake.

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<sup>1</sup> **“Silvanus”** - The Greek equivalent to Silas (Acts 15:40).

<sup>2</sup> **“Timotheus”** - Paul was Timothy’s mentor and father in the ministry (Acts 16:1-3; 2Tim. 2:1). Timothy’s mother and grandmother were influential in his early years of Biblical training (2Tim. 1:5; 3:14-15).

<sup>3</sup> **“Congregation”** - The most literal translation of the Greek word *ekklesia* is congregation or assembly. It always has reference to a local corporate body that has authority to do its mission. The word can be interpreted in an institutional sense or generically as an assembly or congregation that is representative of all other assemblies or congregations of its kind but it is not used in any universal sense. The idea of a so called universal church is one of the doctrines of men. It is unfortunate that the word church has crept into our vocabulary. It is actually a transliteration of the Greek word *kuriakon* which is not the word used here.

<sup>4</sup> **“In God the Father”** - This shows that this corporate body was not a group of Pagans.

<sup>5</sup> **“In the Lord Jesus Christ”** - This shows that this corporate body was not Christ rejecting Judaisers.

<sup>6</sup> **“Knowing”** - Landmark Bible believers are “know so” people. How can they be so sure? What gives them this confidence? Their faith is based on the more sure word of prophesy, (2Pet. 1:19) God’s full and complete Holy Spirit inspired and illuminated word in the *received text* (Rom. 8:28; 2Cor. 5:1; 1Tim. 3:15; 2Tim. 1:12; 1Pet. 1:18; 1Jn. 2:3; 1Jn. 3:2; 1Jn. 3:24; 1Jn. 4:13; 1Jn. 5:13, 15, 18-20).

<sup>7</sup> **“Election”** - When the Bible talks about election, it is not referring to any of the red herring doctrines of men that have been offered by those that deny the five points of the doctrine of grace. The Bible doctrine of election is indeed “Unconditional Election”. Bible election MUST be unconditional because of the Bible Doctrine of the Total Depravity of man. God does not wait to make His eternal decree regarding the salvation of a man until He sees if the man will believe. That is foolish. Is not the God of the Bible omniscient? God’s election of a man unto salvation is based on His sovereign good pleasure and is not based on what man does (if it were, we would never be saved) but He chooses us unto salvation according to a foreknowledge - not merely His ability to see into the future but it has to do with Him setting His love on us even when we were all together unlovable (Rom. 11:5-7; 1Pet. 1:2; Eph. 1:4-5; Acts 13:48; 2Pet. 1:10).

<sup>8</sup> **“The Holy Ghost”** - The Bible does not teach Gospel Regeneration. Let me explain. This passage allows that the Gospel alone can be ineffectual. We see this happen all the time in our ministry of the outward call and preaching the gospel (Heb. 4:2). Clearly, it takes the Holy Spirit to regenerate a depraved, (spiritually dead) sinner (Jn. 6:63; Titus 3:5). However, the Bible also plainly teaches that the means used by the Holy Spirit in regenerating spiritually dead sinners is the preaching of the gospel (Eph. 5:25-26; Acts 15:7; Rom. 1:16; 10:13-17; 1Cor. 1:17-18; Eph.

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6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples [examples] to all that believe in Macedonia<sup>9</sup> and Achaia.<sup>10</sup>

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God [Jn. 17:3];

10 And to wait for his Son from heaven,<sup>11</sup> whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

### Chapter 2

**F**or yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, [treated] as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention [debate].

3 For our exhortation [emphatic urging] was not of deceit, nor of uncleanness, nor in guile [deceit]:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth [keeps on testing] our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke [thing that conceals] of covetousness; [excessive desire] God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth [keeps on tenderly caring for] her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail [painful labor]: for labouring night and day, because we would not be chargeable [accused] unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

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1:13; 3:6; 2Thess. 2:14; 2Tim. 1:9-10). So, it takes BOTH the gospel and the power of the Holy Spirit to bring about the regeneration of a spiritually dead sinner (1Pet. 1:12).

<sup>9</sup> “**Macedonia**” - A country in southeastern Europe.

<sup>10</sup> “**Achaia**” - Greece.

<sup>11</sup> “**To wait for His Son from heaven**” - Here is our theme. All true believers are looking and longing for the return of Christ.

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11 As ye know how we exhorted [**emphatically urged**] and comforted and charged [**imposed responsibility on**] every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom<sup>12</sup> and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh<sup>13</sup> also in you that believe.

14 For ye, brethren, became followers of the congregations of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored [**attempted**] the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing?<sup>14</sup> Are not even ye in the presence of our Lord Jesus Christ at his coming?<sup>15</sup>

20 For ye are our glory and joy.

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<sup>12</sup> “**Kingdom**” - Every genuine born again believer has bowed in heart to the Lord and in that sense is a subject to Him as King. Spiritually speaking, all that are born again are in this spiritual kingdom but it is also true that we are taught to actually look forward to and pray for a literal day and time when His kingdom shall come and His will shall be done on this earth as it is in heaven (Mt. 6:10).

<sup>13</sup> “**Effectually worketh**” - To actually bring about the desired results. The inward call of the Holy Spirit is always effectual in His application of the gospel of Christ to the elect of God, for these are the ones that Christ died for on the cross of Calvary and God is totally satisfied in it.

<sup>14</sup> “**Crown of rejoicing**” - The five crowns are identified as the Everlasting Crown (Victory) in 1 Cor. 9:25, The Soul Winner’s Crown of rejoicing in Philip. 4:1 and here, Crown of Righteousness in 2 Tim. 4:8, Crown of Life in Jas. 1:12 and Rev. 2:10, and the Crown of Glory in 1 Pet. 5:4. These crowns will be awarded to qualifying believers at the Bema Seat judgment that follows the Rapture (1 Cor. 3:10-15). The Crown of Life is for those believers who remain faithful to the Gospel even under persecution (Jas. 1:12).

<sup>15</sup> “**At His coming**” - Here again is the theme of this book. The members of the local congregation in Thessalonica were something that the Apostle Paul considered to be his hope, joy and crown of rejoicing at the judgment seat of Christ (2 Cor. 5:10) when He returns.

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## Chapter 3

**W**herefore when we could no longer forbear [restrain], we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions [2Tim. 3:12]: for yourselves know that we are appointed thereunto [1Pet. 5:7-10].

4 For verily, [truly] when we were with you, we told you before that we should suffer tribulation [Jn.16:33]; even as it came to pass, and ye know [Acts 17:5-10].

5 For this cause, when I could no longer forbear, [restrain] I sent to know your faith, lest by some means the tempter [Mt. 4:1], have tempted you [1Cor. 10:13], and our labour be in vain [Rom. 12:21].

6 But now when Timotheus came from you unto us, and brought us good tidings [news] of your faith and charity, [Godly love] and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you<sup>16</sup> in all our affliction and distress by your faith [3Jn. 1:4]:

8 For now we live, if ye stand fast in the Lord [2Thess. 2:15].

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect [complete] that which is lacking in your faith [Eph. 1:15-16]?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you [Ps. 31:3-5].

12 And the Lord make you to increase and abound in love one toward another [1Cor. 13:13], and toward all men, [1Cor.13:3] even as we do toward you [1Cor. 13:4-7]:

13 To the end he may stablish your hearts unblameable in holiness before God [Rom. 2:13-15], even our Father, at the coming of our Lord Jesus Christ with all his saints.<sup>17</sup>

## Chapter 4

**F**urthermore then we beseech [beg] you, brethren, and exhort [encourage] you by t he Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would

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<sup>16</sup> “**We were comforted over you**” - Saints often never realize how much of a blessing they are to others. As is often the case, the one sent to minister is more blessed by the ones to whom he was sent.

<sup>17</sup> “**At the coming of our Lord Jesus Christ with all his saints**” - Here again is the theme of this letter. Christ is coming back to this earth again and there will be a time when He will bring all His redeemed saints back from heaven with Him to rule and reign as Kings and Priests (Rev. 5:9-10; 20:6).

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abound more and more [1Cor. 15:58].

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification,<sup>18</sup> that ye should abstain from fornication:<sup>19</sup>

4 That every one of you should know how to possess his vessel<sup>20</sup> in sanctification and honour;

5 Not in the lust of concupiscence, [strong passion] even as the Gentiles<sup>21</sup> which know not God:

6 That no man go beyond and defraud his brother in any matter:<sup>22</sup> because that the Lord is the avenger [punisher] of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, [continually disregards] despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another [Rom. 1:19].

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech [beg] you, brethren, that ye increase more and more;

11 And that ye study to be quiet,<sup>23</sup> and to do your own business, and to work with your own hands, as we commanded you;

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<sup>18</sup> “**Sanctification**” - 38 ha giasmos (hag-ee-as-mos'); from 37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: There is a sense in which God has put the redeemed in a state of purity. It is to be set apart unto holiness. The Bible also teaches the human responsibility doctrine of progressive sanctification whereby we grow in grace in our day to day Christian walk (Eph. 4:14-15; 1Pet. 2:2-3; 2Pet. 3:18).

<sup>19</sup> “**Fornication**” - [Strong, 4202] porneia (por-ni'-ah); from [Strong] 4203; harlotry, including adultery, sodomy and incest (1Cor. 5:1, 1Cor. 7:2, Jude 1:7); figuratively, idolatry (Col. 3:5, Rev. 2:20-22, 2Pet. 2:14-15). Fornication is a general term used in the Bible for any kind of illicit sexual activity. It is also used metaphorically as “spiritual adultery” when God’s people partake of the false religious ceremonies and traditions. Spiritual adultery can be any form of idolatry, whether it is religious or simply the putting of some material thing ahead of God in your heart.

<sup>20</sup> “**To possess his vessel**” - [Strong, 4632] skeuos- 1) a vessel 2) an implement; in the plural: domestic gear, the tackle and armament of a ship, 3) metaphorically: a man of quality, a chosen instrument. “Vessel” was a common Greek metaphor for “body” since Greeks thought of souls living temporarily in bodies.

<sup>21</sup> “**Gentiles**” - Ordinarily this is a reference to those that are not Jewish but here it has a little more negative slant, and signifies those that are not believers and are the low life, carnal, hedonistic, heathens of the cosmos.

<sup>22</sup> “**Go beyond and defraud his brother**” - To over step the boundary of human decency and abusively take advantage of your fellow man (male or female, believer or not). The immediate context has to do with sexual sin but this verse goes beyond that to any and all matters. God’s calling is higher than that.

<sup>23</sup> “**Study to be quiet**” - The Bible says that study is a weariness of the flesh (Eccl. 12:12) and for some people, the worst thing that you could do to them is to demand that they sit down, do nothing and be quiet for a while. They would rather agree to do a full day of labor for you than to sit still, be quiet and do nothing for a short time. That would simply be too difficult for them to perform. God’s people need to study and work at being quieter sometimes. The Lord says, “Be still and know that I am God.” (Ps. 46:10).

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12 That ye may walk honestly toward them that are without,<sup>24</sup> and that ye may have lack of nothing.

13 But I would not have you to be ignorant [**uneducated and not informed**], brethren, concerning them which are asleep,<sup>25</sup> that ye sorrow not, even as others which have no hope.<sup>26</sup>

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.<sup>27</sup>

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [**precede**] them which are asleep.<sup>28</sup>

16 For the Lord himself [**Acts 1:10-11**] shall descend from heaven with a shout [**Rev. 1:10**], with the voice of the archangel [**Jude 1:9**], and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words [**2Cor. 1:3**].

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<sup>24</sup> “**Them that are without**” - Certainly we are to have a good testimony and relationship with those that are saved and especially those that are members of the local New Testament congregation where we are members, but it is also true that when it comes to those that are not saved, or not members in the local congregation where the Lord has set us, here too we are to have a pristine reputation. Our secular business affairs should be so decent and in order that no matter who sees them, they are a shining example of that which is right, and will bring honor and glory to God and our Savior, Jesus Christ. Good honest business practice usually pays off with a fairly good living (1Tim. 5:8; 2Thess. 3:10).

<sup>25</sup> “**Them which are asleep**” - The born again believers that had passed away in Christ and whose bodies were sleeping in the grave. There is no such thing as “soul sleeping” because the Bible teaches that when a child of God passes, it is to be absent from the body and present with the Lord (2Cor. 5:8).

<sup>26</sup> “**Sorrow not even as others which have no hope**” - The loss of a friend or loved one in death is always a sad time and a time for grieving but for those that are saved, there is a hope that unbelievers do not have. We know that as believers in Christ, we will meet our saved friends and loved ones again one of these days. All those outside the safety of Christ do not have that hope (Col. 1:27).

<sup>27</sup> “**Them also which sleep in Jesus will God bring with Him**” - The resurrection of Christ is proof positive that those who have died in Christ will someday also be raised again from the dead in incorruptible glorified bodies like unto His resurrected body. So, again, we have the theme of this book mentioned regarding the second coming of the Lord Jesus Christ and in connection with it, namely the first resurrection, the resurrection of the just and righteous in Christ, when their celestial spirits shall be united with their body likened unto His (Phil. 3:21; 1Jn. 3:2).

<sup>28</sup> “**We which are alive and remain unto the coming of the Lord shall not precede them which are asleep**” - Here we see that the Rapture is closely connected to the first resurrection. There is a logical order in this event. First the dead in Christ will be glorified and then, in an instant, those born again believers that are alive at that moment will also be glorified with them and caught up in the air to meet the Lord in the air (1Cor. 15:51-53). The chronological order of things that happen here is described for us in the continuing narrative of chapter 4, verses 16-18. It is a doctrine of comfort and the crowning touch of it all is the reassuring truth that this event is for the chosen people of God and the blood washed saints of the Lord Jesus Christ in this age of grace. For the unsaved, the teachings of the terrible times of the end times should be a terrifying thing but for us that are saved, our prayer is like that of the beloved Apostle, “Even so, come Lord Jesus.” (Rev. 22:20).

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## Chapter 5

**B**ut of the times and the seasons, brethren, ye have no need that I write unto you.  
2 For yourselves know perfectly that the day of the Lord<sup>29</sup> so cometh as a thief in the night [2Pet. 3:10].

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail [labor contractions] upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.<sup>30</sup>

5 Ye are all the children of light [Matt. 5:16], and the children of the day: we are not of the night, nor of darkness [Eph. 5:8].

6 Therefore let us not sleep,<sup>31</sup> as do others; but let us watch [keep awake - literally or figuratively] and be sober [discreet].

7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night [Jn. 3:19].

8 But let us, who are of the day,<sup>32</sup> be sober [temperate, calm and collective in spirit], putting on the breastplate of faith and love; and for an helmet, the hope of salvation [Eph. 6:10-18].

9 For God hath not appointed [Heb. 9:27] us to wrath,<sup>33</sup> but to obtain salvation by our Lord Jesus Christ [2Tim. 2:10],

10 Who died for us,<sup>34</sup> that, whether we wake or sleep,<sup>35</sup> we should live together with him [Rom. 8:11].

11 Wherefore comfort yourselves together, and edify [build up] one another, even as also ye do.

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<sup>29</sup> “**The day of the Lord**” - This term is used by several of the Old Testament prophets regarding a broad period of time in the end times (Isa. 13:9; Ezk. 30:3; Joel 2:1-2; Amos 5:18; Obadiah 1:15-17; Zeph. 1:14-17; Zech. 14:1-4, 9; Isa. 65:17-25).

<sup>30</sup> “**That day should not over take you as a thief**” - True believers ought to be able by the grace of God to discern the times and even though we may not know the exact date of our Lord’s return, we can surely know that the time is very near and prepare for it (Matt. 24:42-44; 25:13).

<sup>31</sup> “**Let us not sleep**” - The context here this time is not death but the word “sleep” is used again in a figurative way to denote the need to stay spiritually alert.

<sup>32</sup> “**The day**” - [Strong, 2250] hemera - The day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night a) in the daytime b) metaphorically, “the day” is regarded as the time for abstaining from indulgence, vice, crime, because acts of that sort are perpetrated at night and in darkness.

<sup>33</sup> “**Wrath**” - [Strong, 3709] orge - 1) anger, the natural disposition, temper, character. 2) movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger . 3) anger, wrath, indignation . 4) anger exhibited in punishment, hence used for punishment itself; used of punishments inflicted by magistrates.

<sup>34</sup> “**Who died for us**” - Particular Redemption - His death was not for everyone in general but for us in particular.

<sup>35</sup> “**Wake or sleep**” - Here again he words are used euphemistically for being alive or dead.

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12 And we beseech [beg] you, brethren, to know [turn attention to] them which labour among you, and are over you in the Lord, and admonish [gently caution] you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort [encourage] you, brethren, warn them that are unruly [disorderly and morally irregular], comfort the feebleminded [fainthearted], support the weak,<sup>36</sup> be patient toward all men.

15 See that none render evil for evil unto any man [Matt. 7:12]; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.<sup>37</sup>

17 Pray without ceasing<sup>38</sup>

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you [Ps. 69:30].

19 Quench not the Spirit.<sup>39</sup>

20 Despise not prophesying.<sup>40</sup>

21 Prove [verify] all things; hold fast [seize and retain] that which is good.

22 Abstain [refrain] from all appearance [outward form] of evil [wickedness].

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body<sup>41</sup> be preserved blameless unto the coming of our Lord Jesus Christ.<sup>42</sup>

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<sup>36</sup> “**Support the weak**” - literally and figuratively

<sup>37</sup> “**Rejoice evermore.**” - Always be cheerful.

<sup>38</sup> “**Pray without ceasing.**” - Don’t let anything interrupt your worshipful supplications to God.

<sup>39</sup> “**Quench not the Spirit.**”<sup>39</sup> - Don’t extinguish the fire that God kindles.

<sup>40</sup> “**Despise not prophesying.**” - Don’t make little of scriptural predictions.

<sup>41</sup> “**Spirit and soul and body**” - Just as God is a trichotomy in the triune Godhead (Father, Son and Holy Spirit) so man, being made in the image of God, is likewise a trichotomy (Spirit, soul and body). This distinguishes us from dichotomous wild and domesticated animal life. In our body we have a soul wherein dwells our affections and personality but in our soul is also that breath (spirit) from God that gives us a God consciousness that animals do not have. After the fall of man into sin and depravity, we lost our connection with God and the spirit part of our being became void and meaningless. That is why even in the most spiritually ignorant human societies, man still tries to manufacture something to worship. Animals don’t do this because they don’t have that aspect of their being, as dichotomous creatures. It is also the very reason why it is absolutely imperative that we be born again, or regenerated, according to the terms of the gospel and saved by the sovereign grace of God. The salvation experience is what recreates us and makes us back into what we were originally intended to be in relation to our creator. That part of us that is meant to be in fellowship with our God is no longer dead but has been quickened or made alive by the power of the Holy Spirit in connection with the preached word of God and in particular the gospel story of Christ our redeemer.

<sup>42</sup> “**Preserved blameless unto the coming of our Lord Jesus Christ**” - Once again, we see the theme of the book. We that are saved by the sovereign grace of God, and are preserved (body, soul and spirit) unto the end of His eternal purpose and plan. The connotation is that we that are regenerated - are faultlessly guarded by God within

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24 Faithful is he that calleth you [Rom. 8:28-30], who also will do it [Lk. 18:27].

25 Brethren, pray for us<sup>43</sup>

26 Greet all the brethren with an holy kiss.<sup>44</sup>

27 I charge [place under oath] you by the Lord that this epistle be read unto all the holy brethren.<sup>45</sup>

28 The grace of our Lord Jesus Christ be with you. Amen.

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His fortress in every aspect of our being so that there is no way that we can ever get out of it even unto the very end of the age.

<sup>43</sup> “**Brethren, pray for us.**” - If we Christians won’t pray for one another who will pray for us?

<sup>44</sup> “**Greet all the brethren with an holy kiss.**” - For many of us a hug or a firm handshake will do.

<sup>45</sup> “**All the holy brethren**” - The addressee is the local New Testament congregation of the Lord Jesus Christ located in Thessalonica, and Paul would have this letter to be read to each and every member in the body. Some of the modern English Bibles leave out the word holy because it is not found in the faulty texts that they are translated from. It should be understood that if anyone is indeed a true brother in the Lord then he is a “holy” brother. It is also safe to say that not only the old time members of the corporate body of Christ there in Thessalonica should have had this letter read to them, but all true believers even today ought to be taught from the inspired Apostle through the means of this great book in the canon of God’s word.

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### Introduction to the Second Letter to the Congregation at Thessalonica

**Theme:** This second letter to the local congregation, that had been set in gospel order in Thessalonica by the Apostle, has the same basic theme as the first. There are very good and practical things in the letter for the true believer, and one may become more grounded in sound Bible doctrine by a faithful study of these things, but again, the topic of the end times is mentioned in every chapter. The subject of the last days can be controversial, but it is good to take what God's inspired word says on the subject, as with any other subject discussed in scripture, at face value.

**Date:** This second letter to the Thessalonian congregation was written shortly after the first one, which was believed to be one of the earliest of the apostle Paul's inspired writings, penned around AD 51.

**Writer:** The apostle Paul is the writer. He wrote this second letter to the corporate body of Christ in Thessalonica, as he did the first, from the town of Corinth in Greece. Silas and Timothy were with him, and he included them in his greeting using the long form of their names. Paul is often considered to be a cold, hard theologian, and his doctrine is indeed steadfastly secure in Christ, being taught by the Lord (Acts 9:15-17; Gal.1:11-12). However, as sound as he was doctrinally, the careful reader will see a very tender heart of compassion in Paul's letters. Watch for his expressions of love, especially for this little flock of faithful followers of the Lord Jesus Christ in Thessalonica.

**Audience:** Here again, the audience is a local visible assembly of scripturally immersed believers, that had been fitly framed as a corporate body of the Lord Jesus Christ, in the city of Thessalonica. The apostle Paul had been sent by, and under, the authority of Christ vested in the local congregation of Christ in Antioch, Syria, for the purpose of preaching the gospel to those in need of salvation in the regions beyond. In those places, when there were enough believers who had followed the Lord in biblical immersion, an autonomous congregation of like faith and practice was to be organized and set in order. That is the biblical way of doing mission work, and planting congregations. It is an old Landmark that must not be removed.

#### **Outline:**

**A. Godly Greetings and Encouragement – Ch. 1**

**B. Godly Instruction Regarding the End Times – Ch. 2**

**C. Godly Service and Closing Authentication – Ch. 3**

# The Landmark Edition of the KJV

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## *The Second Letter to the Congregation at Thessalonica*

### **Chapter 1**

**P**aul, and Silvanus, and Timotheus, unto the congregation of the Thessalonians in God our<sup>1</sup> Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound [obligated] to thank God always for you, brethren, as it is meet [fitting], because that your faith groweth [grows continually] exceedingly, and the charity [true godly love] of every one of you all toward each other aboundeth [keeps on increasing];

4 So that we ourselves glory [to boast] in you in the congregations of God for your patience [steadfast endurance] and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token [solid proof] of the righteous judgment of God, that ye may be counted worthy of the kingdom of God,<sup>2</sup> for which ye also suffer [2Tim. 3:12]:

6 Seeing it is a righteous thing with God<sup>3</sup> to recompense [repay] tribulation [pressing affliction] to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed<sup>4</sup> from heaven with his mighty angels,

8 In flaming fire taking vengeance [punishing retribution] on them that know not God, and that obey not the gospel<sup>5</sup> of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction<sup>6</sup> from the presence of the Lord, and from the glory of his power;

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<sup>1</sup> **“Our Father”** - Paul here identifies himself with the brethren in Thessalonica as having the same heavenly Father. Christ in the model prayer taught us to pray “Our Father”. This is a much more endearing term than God THE Father.

<sup>2</sup> **“Counted worthy of the kingdom of God”** - As natural born sinners, none of us are worthy of anything Godwardly but that is what makes salvation by grace through faith so wonderful. In Christ, we are “counted worthy” (deemed entirely deserving) of the kingdom of God.

<sup>3</sup> **“A righteous thing with God”** - The Holy nature of God clearly shows that ALL that He does is holy, just and good. God cannot do wrong. When He pours out His wrath on Christ rejecters, it is righteous judgment and it is the right thing to do.

<sup>4</sup> **“Rest with us when the Lord Jesus shall be revealed”** - Here is another reference to the second coming of the Lord Jesus and the inference is that true believers should be comforted by His return.

<sup>5</sup> **“Them that know not God, and that obey not the gospel”** - All those in false cults and Christ-less religions of the world are utterly doomed. Since the days of Christ and the Apostles, not one person can say that they know God unless they have bowed in repentant faith to the Lord Jesus Christ, who was crucified, buried and arose again from the grave on the third day. He is the ONLY way (Jn. 14:6).

<sup>6</sup> **“Everlasting destruction”** - The destruction of the unsaved here is not an annihilation of some kind. That is what all Christ-deniers and God-haters hope for in the last resort, but it is not so. The punishment poured out on those

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10 When he shall come<sup>7</sup> to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you [Col. 1:9; 1Thess. 5:17-18; 1Tim. 2:8], that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness,<sup>8</sup> and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

### Chapter 2

**N**ow we beseech [beg] you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,<sup>9</sup>

2 That ye be not soon shaken in mind,<sup>10</sup> or be troubled, neither by spirit, nor by word, nor by letter as from us,<sup>11</sup> as that the day of Christ is at hand.<sup>12</sup>

3 Let no man deceive you by any means: for that day shall not come, except<sup>13</sup> there come a falling away first, and that man of sin be revealed, the son of perdition;

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that die in their sin is everlasting and never ending. We cannot even come close to describing the terribleness of it with our finite limitations.

<sup>7</sup> **“When He shall come”** - This is another reference to the second coming of Christ. The day is fast approaching when He shall come in power and great glory and all the saints of all ages shall truly admire Him, praise Him, and give Him glory.

<sup>8</sup> **“Fulfill all the good pleasure of His goodness”** - According to the sovereign grace of God, He will ultimately satisfy all things in us (His elect) by and through His eternal Son. That is what His eternal purpose in grace is all about (Rom. 8:28-39).

<sup>9</sup> **“The coming of our Lord Jesus Christ and our gathering together unto Him”** - Here is yet another reference to the second coming of Christ and again the inference is that no matter what is to happen in the last days, we are to be comforted and encouraged to persevere in faith and holiness.

<sup>10</sup> **“Be not soon shaken in mind”** - The closer we get to the second coming of the Lord the more trouble we can expect from the world the flesh and the devil. The best way to stand against these three familiar enemies of our soul is to be grounded in the word of God (2Tim. 2:15), filled with the Holy Spirit (Eph. 5:18), and have the mind of Christ (1Cor. 2:16; Philip. 2:5-11).

<sup>11</sup> **“Nor by letter as from us”** - The enemies of Christ will resort to the vilest of lies and dirty tricks to cause the true servants of God to get off track. Someone had apparently forged a letter to the congregation in Thessalonica as if it were from the apostle Paul with unsound teaching in it. This is another reason why it is so important to have that “Berean spirit” (Acts 17:11) about comparing all things to the rock solid canon of God’s word.

<sup>12</sup> **“The day of Christ is at hand”** - There is a bit of controversy when we look at the ancient languages in textual criticism. The majority of Greek manuscripts are what we call the received text or “textus receptus,” and they use the word *christos* (Christ) here, [Strong, 5547]; but there are a few texts that were used by Westcott and Hort where the word *kurios* (Lord) is used, [Strong, 2962]. Modernists and liberal theologians prefer the Westcott and Hort text whereas old Landmark Bible students usually favor the received text.

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4 Who opposeth and exalteth himself above all that is called God,<sup>14</sup> or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?<sup>15</sup>

6 And now ye know what withholdeth [**keeps restraining**] that he might be revealed in his time.<sup>16</sup>

7 For the mystery of iniquity doth already work: [**1Jn. 2:18**] only he who now letteth [**continually restrains**] will let [**restrain**], until he be taken out of the way.

8 And then shall that Wicked [**unlawful one**] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders [**Rev. 11:7; 13:2-8**],

10 And with all deceivableness of unrighteousness in them that perish [**Jn. 5:38-40; 6:36-37, 64-65; 8:24; 10:26-30**]; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:<sup>17</sup>

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness [**Rom. 1:28-32**].

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord,<sup>18</sup> because God hath from the beginning chosen you to salvation<sup>19</sup> through sanctification of the Spirit and belief of the truth:<sup>20</sup>

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<sup>13</sup> **“That day shall not come, except** - *That day* , [Strong, 2064]; is the Day of Christ when He shall set His foot down on the Mount of Olives (Acts 1:10-12; Zech. 14:4) and occupy the throne of His glory (Mt. 19:28). According to 2 Thess.2:3, there are two things that must happen before Christ sets His foot down again on the Mount of Olives and occupies the throne of His glory. Both of these things are characterized in the Greek Text by the definite article repeated before each noun [Strong, “the” 3588]. These two things are: first, “*the*” *falling away/apostasy* [Strong, 646], and second, “*the*” *man*, “*the*” *sin*, “*the*” *son of perdition* (the antichrist) *is revealed*. So, when Christ returns to end the antichrist’s career, everyone will know who this infamous character is. [**Editor’s Note:** *These two things are given so that the reader can know right then that this day had not come, as claimed by the false teachers, and won’t come until these two characteristics occur*].

<sup>14</sup> **“Exalteth himself above all that is called God”** - The antichrist will be an ego maniac and a total narcissist. At the half-way point in the tribulation he will break his seven year agreement with Israel, stop the Temple worship (Dan. 9:27) and commit the abomination of desolation (Mk. 13:14) by declaring himself to be god.

<sup>15</sup> **“I told you these things”** - The Apostle had already instructed the congregation of immersed believers in Thessalonica about all of these end time things. Both of these first and second letters to them are refresher studies for them and encouragements to not be deceived by false teachings of any kind even if they are passed off as letters from Paul himself.

<sup>16</sup> **“Revealed in his time”** - Paul had taught the congregation in Thessalonica about the man of sin and what it was that would keep him from being revealed until his time was come.

<sup>17</sup> **“That they should believe a lie”** - Christ is the truth (Jn. 14:6) and they rejected Him (Jn. 1:11). The antichrist on the other hand, is the lie (the definite article is used in the Greek text) and as strange as it seems, they will believe him. What a testimony to the total depravity of man.

<sup>18</sup> **“Beloved of the Lord”** - What a difference the sovereign grace of God makes for us that are brothers in Christ!

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14 Whereunto he called you by our gospel, <sup>21</sup>to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle [1Cor. 15:58].

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish [establish] you in every good word and work.<sup>22</sup>

### Chapter 3

**F**inally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

<sup>2</sup> And that we may be delivered from unreasonable and wicked men: for all men have not faith.<sup>23</sup>

3 But the Lord is faithful, [1Cor.1:9] who shall stablish [establish] you, and keep you from evil [1Pet. 1:5].

4 And we have confidence in the Lord touching [concerning] you, that ye both do and will do the things which we command you.<sup>24</sup>

5 And the Lord direct your hearts into the love of God [Rom. 5:5], and into the patient waiting for Christ.<sup>25</sup>

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<sup>19</sup> **“Chosen you to salvation”** - Ah, the precious doctrine of God’s sovereign elective grace!

<sup>20</sup> **“Sanctification of the Spirit and belief of the truth”** - The two things that God has ordained to use in bringing His elect to a saving knowledge of Jesus Christ are the power of the Holy Spirit to set us apart unto salvation, and His enabling us to believe the preaching of the word of God.

<sup>21</sup> **“He called you by our gospel”** - Here we see the parallel doctrine of the sovereignty of God and human responsibility. It is HE, God the Holy Spirit, that gives the effectual inward call to salvation, but it is in conjunction with the preaching of the outward call of OUR gospel. It is only our gospel because God gave it to us, but nevertheless, both the outward call and the inward call are needed in the salvation of God’s elect.

<sup>22</sup> **“Good word and work”** - To be the right kind of Christian, you must be the “say so” and “do so” kind.

<sup>23</sup> **“All men have not faith”** - While there are types of human or carnal faith in a number of things, all men do not have true saving faith; that faith which rests in Jesus Christ. Hence, unreasonable and wicked men will have no compunction about causing grief or damage to true believers.

<sup>24</sup> **“Things which we command you”** - Yes, there are commandments in the New Testament too. It is not an antinomian book.

<sup>25</sup> **“Patient waiting for Christ”** - Once again we have the second coming of Christ referenced. We are to be watching and waiting for His soon return and we are to do it with steadfast endurance.

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6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves<sup>26</sup> from every brother that walketh [continually walks] disorderly, [1Cor. 14:33] and not after the tradition<sup>27</sup> which he received of us.

7 For yourselves know how ye ought to follow us [1Cor. 11:1]: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread [food] for nought [nothing]; but wrought [worked] with labour [weary toil] and travail [painful hardship] night and day, that we might not be chargeable [a financial expense] to any of you:

9 Not because we have not power, but to make ourselves an ensample [example] unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.<sup>28</sup>

11 For we hear that there are some which walk among you disorderly, working not at all [1Tim. 5:8], but are busybodies [1Tim. 5:13].

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.<sup>29</sup>

13 But ye, brethren, be not weary in well doing [Gal. 6:9].

14 And if any man obey not our word by this epistle, note that man, and have no company with him,<sup>30</sup> that he may be ashamed.

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<sup>26</sup> **“Withdraw yourselves”** - There are some professed believers that you are better off not having close fellowship with. We can only pray that they are truly saved but if they are continually living contrary to the revealed will of God in scripture or are teaching unscriptural doctrines of men, we are better off not being identified with them.

<sup>27</sup> **“Tradition”** - Christ had a problem with the Scribes and Pharisees because of their carnal clinging to the “tradition of the elders” (Mk. 7:7-9) and Landmark Bible believers today shun the man-made traditions of man-made religious organizations (Col. 2:8); but not all traditions are evil. What Paul is referring to here is tradition that is Bible-based and not contrary to Holy Spirit inspired scriptures. It is very important for the Bible believer to understand that the Bible alone is the “Final Authority” for spiritual things. Old Landmark Bible students have maintained that oral tradition is always superseded by inspired Scripture. For example, the original source materials for Genesis were oral traditions but when God directed Moses to write the book of Genesis, such oral traditions were superseded by inspired scripture, namely the book of Genesis. Likewise, Jesus NEVER quoted or used as a source of authority the oral traditions of the elders at any time, but always used scripture while rebuking and correcting oral traditions constantly. Peter regarded scripture as “more sure” than his own oral report of his experience on the Mount of Transfiguration (2 Pet. 1:17-21). The Papist view of so called “Sacred Tradition” teaches that “The Faith” has been perpetuated within the Ante-Nicene, Nicene and Post-Nicene Fathers and further interpreted and defined by the “Church Councils” and the Pope when sitting “ex cathedra.” This is BACKWARDS. The Scriptures are to interpret the apostolic tradition found in the Fathers, NOT the other way around, as they teach.

<sup>28</sup> **“Neither should he eat”** - Cannot and will not are two different things. Christians should be gracious and merciful to those in need due to circumstances beyond their control but there is no Bible principle to support the dead beat, give-me-something-for-nothing attitude of welfare system abusers and professional con artists.

<sup>29</sup> **“With quietness they work and eat their own bread”** - It is a good Christian testimony to quietly go about doing your own business and not meddle in other men’s matters.

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15 Yet count him not as an enemy, but admonish him as a brother [Gal. 6:1].

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all [Num. 6:24-26].

17 The salutation of Paul with mine own hand, <sup>31</sup>which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

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<sup>30</sup> **“Have no company with him”** - Again we have the commandment to not have fellowship with those professed Christians that are not walking in tune with the Lord as they should. This is not only a thing that will keep our testimony pure and upright but it may also be used of the Lord to convict the erring brother of his misconduct and work godly sorrow unto repentance in him (2Cor. 7:10).

<sup>31</sup> **“With mine own hand”** - It is believed that Paul had eye trouble and therefore dictated most of his letters using someone like Timothy as a scribe but that he always signed off in his own hand writing as a token, or proof, that the letter was indeed from the Apostle.

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## Introduction to the First Pastoral Letter to Timothy

**Author:** First and Second Timothy are the most debated books concerning Pauline authorship. However, no one denied the authorship of Paul until Marcion in the second century refused to place them in his canon of scripture. Marcion was a Gnostic Christian who rejected Paul's teachings found in 1 Timothy 4:1-5.

**Date:** The internal evidence of 1 and 2 Timothy make it impossible to fit them within the time frame covered by the book of Acts. In the prison epistles written from Rome during his two years imprisonment in Acts 28, Paul makes it clear that he expected to be released shortly. However, in 2 Timothy 4:6 he anticipates imminent execution. Most agree that the first epistle to Timothy was written after his release from prison in Rome while the second epistle to Timothy was written during his second imprisonment at Rome. His travels after being released from prison in Acts 28 can be pieced together using the details from expressed plans found in his former prison epistles and then the details found in these two epistles to Timothy. After being released from Rome Paul may have pursued his original plan to go to Spain (Rom. 15) and then returned to Asia Minor and Macedonia to visit the congregations he had established. By the time 2 Timothy had been written he was back in prison in Rome awaiting execution presumably under Nero. Therefore the date of 1 Timothy would be about A.D. 61.

**Purpose:** Apparently, the very thing Paul had warned the elders at Ephesus about (Acts 20:28-31) came to pass. It seems that Paul and Timothy arrived on the scene, and Paul, by apostolic authority, led the congregation to place two elders under congregational discipline (1 Tim. 1:19-20; compare with 1 Cor. 5:5). Soon afterwards, he had to leave for Macedonia (1 Tim. 1:3), and so encouraged Timothy to remain at Ephesus (1 Tim. 1:3). Paul, writing this epistle from Laodicea (1 Tim. 6:21), provides Timothy with Pastoral instructions to help reestablish the apostolic faith and order that had been ravished by erring and apostate leadership.

There are no apostles today. These epistles do not teach or support a papal or elder form of congregational government. During the apostolic period, the plurality of elders was essential for at least two reasons. First, there was no written revelation to direct the congregations in matters of congregational order and practice. Hence, the leaders were men upon whom the Apostles laid their hands (2 Tim. 1:6) to impart various revelatory gifts to provide divine direction during this period without New Testament Scriptures (Acts 13:1-2; 14:21-22). A plurality of such gifted men was necessary so that any prophetic insight could be tested by two or more witnesses who shared the same revelatory gifts (1 Cor. 14:29-32). A second reason for plurality of elders was due to the swift increase of membership resulting in early congregations numbering in the hundreds and thousands (Acts 6:1-2). However, there is no need for a plurality of elders any more than there is for seven deacons, unless the size of the congregation demands it.

There are no indications that either Timothy or Titus assumed authority over the congregations they aided. Timothy willingly remained (1 Tim. 1:3) and the congregation willingly accepted his leadership as interim Pastor until they were grounded again in the fundamentals (1 Tim. 4:13). Paul left Titus at Crete to aide these congregations in appointing elders to replace those who had apostatized (Tit. 1:10-13).

**Theme:** Fight the good fight of the faith – 1 Tim. 1:18; 6:12.

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## Outline:

### The Pastor's Challenge – 1 Tim. 1:3

#### A. Introduction: Ch. 1:1-2

#### B. Defend the Faith – Ch. 1:3-20

1. Defend the Faith – v. 3
2. Defend the Right Use of the Law – vv. 4-10
3. Defend the Gospel – vv. 11-17
4. Defend Against Heretics – vv. 18-20

#### C. Display Decency and Order in Public Worship – Ch. 2

1. Importance of Prayer in Worship
2. Manner of Praying in Worship
3. Decency in Worship
4. Order of Sexes in Worship

#### D. Define the Role Model Qualifications for Leadership – Ch. 3:1-15

1. The Role Model to be a Pastor – vv. 1-9
2. The Role Model to be a Deacon – vv. 10-13
3. The Role Model in the House of God – vv. 14-15a

#### E. Defend the House of God Against Apostates – Chs. 3:14-4:5

1. The Characteristics of God's House – Ch. 3:15
2. The Confession of God's House – Ch. 3:16
3. The Corrupters of God's House – Ch. 4:1-5

#### F. Distinguish Between Members Qualified for Compensation – Chs. 4:6-6:2

1. Compensation by Congregation – Chs. 4:6-5:2
2. Compensation by Family Versus Congregation – Ch. 5:3-25
3. Compensation by Masters – Ch. 6:1-2

#### G. Depart From Those Who Oppose These Teachings – Ch. 6:3-5

#### H. Deny the Prosperity Gospel – Ch. 6:5-10

#### I. Determine to Fight the Good Fight – Ch. 6:11-21

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## *The First Pastoral Letter to Timothy*

### **Chapter 1**

**P**aul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;<sup>1</sup>

2 Unto Timothy, my own son in the faith:<sup>2</sup> Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.<sup>3</sup>

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,<sup>4</sup>

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.<sup>5</sup>

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<sup>1</sup> **“By the commandment”** – In all other epistles Paul says "by the will of God" rather than by the “commandment” of God. The Greek term used by Paul translated as “will” is “thelema” which conveys more of a choice based upon God’s good pleasure rather than mere rational choice (“boulomai”). However, here Paul feels the need to provide Timothy with more authoritative support due to some taking advantage of Timothy’s natural timidity and youth. The Greek term “epitage” translated “commandment” is a royal command that is not negotiable, but mandatory. Apostolic authority stands behind the proper administration of the pastoral office. Thus, Paul commands Timothy **“these things command and teach”** (1 Tim. 4:11).

<sup>2</sup> **“My son”** – Most likely, Timothy was a convert of Paul’s from the congregation at Lystra (Acts 16:1-2). His relationship to Timothy was only “in the faith.” Paul was not his “father” in the sense of a clerical office, but in the sense of the instrumental means used by God to bring Timothy to faith in the gospel (see 1 Cor. 4:15 and Philemon 1:10) and to maturity in “the faith” once delivered (Jude 3).

<sup>3</sup> **“Mercy”** – Another unusual feature added to Paul’s normal greeting is the term “mercy.” Usually in other Pauline greetings Paul says “grace and peace”. However, only here and in 2 Tim. 1:2 does Paul add “mercy.” The difference between grace and mercy is that grace is getting what you do not merit but mercy is not getting what you do merit. The pastor of a congregation stands in front and in focus of all eyes and is scrutinized more than all other members. However, he is but flesh and not without sins. More than any other member he needs God’s mercy to enable him to continue standing and fighting for the faith in spite of himself and his weaknesses before God. For his office sake, God has mercy upon him.

<sup>4</sup> **“No other doctrine”** – Just as there is no other gospel (Gal. 1:6-9) there is no other doctrine. He uses the singular “doctrine” to refer to apostolic faith and practice or what Luke describes as the “apostles doctrine” (Acts 2:42) or Jude refers to the singular “faith” once delivered (Jude 3). This apostolic doctrine was “handed down” (Gr. paradosis – 2 Thess. 3:6) by the Apostles to the congregations first orally by word of mouth and then in writing (2 Thess. 2:15). Those who departed from this doctrine were to be withdrawn from by congregational discipline (2 Thess. 3:6, 14) or avoided if itinerant ministers (Rom. 16:17-18).

<sup>5</sup> **“In faith”** – Literally the Greek text says “in the faith” and has reference to the “doctrine” mentioned in the previous verse. Apparently, some of the Judaizers had followed Paul to Ephesus claiming to be “apostles” (Rev. 2:2) teaching that one must come back under the Law of Moses. They would boast of their Jewish genealogical lineage back to Abraham, the father of circumcision. These teachers believed they were still under the Law of Moses. Note that Paul did not order Timothy to remain but “besought” him to (Gr. parakaleo), nor did Paul order the congregation at Ephesus to receive Timothy, but it must have willingly received him as interim Pastor due to the confusion and disorder among the existing eldership. Also, in the case of Titus, there were no elders in the congregations he remained with (Tit. 1:5).

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5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned [**sincere, without hypocrisy**]:

6 From which some having swerved have turned aside unto vain jangling [**empty/vain/useless talking**];

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;<sup>6</sup>

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;<sup>7</sup>

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;<sup>8</sup>

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.<sup>9</sup>

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.<sup>10</sup>

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

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<sup>6</sup> **“Use it lawfully”** – The law was never designed to be a means of justification (Rom. 3:19-20) or to obtain eternal life (Gal. 3:21). It was designed to reveal the knowledge of sin (Rom. 3:21). It is still useful for this purpose as both saved and lost commit sin (1 Jn. 1:8-10). Some of these sins are listed by Paul in verses 9-10.

<sup>7</sup> **“Anything contrary to sound doctrine”** – Sin is the transgression of the Law (1 Jn. 2:6) and that would include transgression of “sound doctrine” or disobedience to Christ’s commands, or embracing false doctrines (1 Tim. 4:1). The Law was not made for “the righteous man” but was added to demonstrate that “there are none righteous, no, not one” (Rom. 3:10-11). The Christian is no longer under the law, but the law is still useful in defining sin in the Christian’s life and showing his need for confession and further growth.

<sup>8</sup> **“Counted me faithful”** – He wasn’t faithful but a blasphemer (v. 13). However, he was “counted” or reckoned to be “faithful” based upon the righteousness of Christ that he embraced by faith in the gospel (v. 11).

<sup>9</sup> **“I did it ignorantly in unbelief”** – Blaspheming the Holy Spirit is something done intentionally in full light of the truth with malice to do harm (Mt. 12:14, 24). Paul was sincere in his zeal against Christianity (Philp. 3:4-6)

<sup>10</sup> **“Grace...was exceeding abundant with faith”** – He attributes the transformation from “unbelief” to “faith” to the abundance of grace, as faith is “of grace” (Rom. 4:16). Indeed, no man can come to Christ in faith except it “were given unto him of my Father” Jesus says (Jn. 6:40, 65-65). Faith is produced by the creative command of God (Rom. 11:17 “rhema” translated “word” – word of command) just like in the beginning when God commanded light out of darkness (2 Cor. 4:6) so coming to faith in Christ is by direct revelation from God (Gal. 1:15-16; Mt. 16:17) in connection with the gospel so that the gospel comes not in “word only” but in power and in the Holy Spirit (1 Thess. 1:5). When the Holy Spirit empowers the gospel it effectually enables and calls the elect to repentance and faith in Christ (2 Thess. 2:13-14; 1 Cor. 1:26-31).

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16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:<sup>11</sup>

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

### Chapter 2

**I** exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;<sup>12</sup>

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;<sup>13</sup>

6 Who gave himself a ransom for all, to be testified in due time.

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<sup>11</sup> “**Holding faith...concerning faith**” – The Greek text has a definite article (“the”) modifying the second “faith” in this text. Although Timothy held on to what he believed with good conscience “concerning the faith” or the apostolic faith and order, Hymenaeus and Alexander no longer believed with good conscience in the faith once delivered, but had “blasphemed” it or spoken injuriously concerning “the faith.” They embraced false doctrines which opposed the faith they first received by faith and in good conscience. The fact that Paul turned them over to Satan to “learn” demonstrates he is not saying they lost their salvation but as believers were being taught a lesson until they repented of their error. He may have turned them over to Satan as he did the man in 1 Corinthians 5:5 through leading the congregation to discipline them.

<sup>12</sup> “**All men**” – The Greek text has this in the anarthrous construction (no definite article) as it does “all men” in verses 4 and “all” in verse 6. The Greek term “pantwn” (“all”) in the anarthrous construct conveys the idea of “all classes or kinds” of men as for example “For kings, and for all in authority.” Revelation 5:9 confirms that God redeems all classes of mankind “hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

<sup>13</sup> “**One mediator**” – Christ’s role in heaven is now “mediator” of the new covenant ratified by his own blood. He is applying it to his elect in bringing them to salvation and preserving them in salvation until the day of His return. No other being in heaven acts as mediator between his elect on earth and the Father in heaven. There is no term translated “pray” or “prayer” that is ever used by people on earth directed to anyone in heaven but God (directed to the Father, by means of the Holy Spirit in the name of the Son – Eph. 2:18). The technical religious term for prayer “proseuchomia” is never used by anyone on earth to anyone in heaven but God. Hence, there is no biblical foundation for saints on earth to pray to saints in heaven or to pray to Mary. Prayer is a religious act of worship insomuch that the public house of worship is called the “house of prayer.” Praying to anyone but God is sacrilegious and blasphemy as it makes the one praying an idolater and the one being prayed unto a false god.

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7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up hol y hands, without wrath and doubting.<sup>14</sup>

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.<sup>15</sup>

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.<sup>16</sup>

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.<sup>17</sup>

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<sup>14</sup> “**Men**” – (Gr. anar) Paul uses the special Greek term that eliminates women and children but designates males only. Not just any males but those with “holy hands” or ones who live godly. Men are to lead prayer in public worship services. The public worship service is identified as the place of “prayer and prophesy” and the women participate under the leadership of men. In the public worship the women are not to take any leadership roles in speaking or teaching (see comment on v. 11).

<sup>15</sup> “**Professing godliness**” – This description is meant to characterize their appearance and demeanor in the worship service. The term “modest” translates a term that conveys the “orderly arrangement” of something. Paul is saying that the orderly arrangement of their appearance should not make an impression upon observers of their sexuality or worldliness but of their godly character. Your clothes reveal your inward spiritual condition.

<sup>16</sup> “**Usurp authority**” – These Pauline commands are not based upon current cultural conditions but upon the pre-cultural order established by God in creation (vv.13-14). God has established the man as the metaphorical “head” over the woman (1 Cor. 11:3; Eph. 5:23-25) in the home and in the congregation. This command is also established upon the previous teachings found in the Law of God (1 Cor. 14:33-35; Isa. 3:11). The prohibition here is in regard to leadership in the public worship service, specifically in regard to public speaking and teaching in the presence of men. There is an order of authority within the Godhead (1 Cor. 11:3) and God has established an order of authority within congregation that does not contradict the order established in the home.

<sup>17</sup> “**For Adam was first**” – Paul establishes the commands in verses 10-11 upon two pre-cultural facts. First, the order in which God created man and woman (v. 13). Second, Eve was deceived (v. 14). The role that God designed for the woman was to be a “help meet” not the leader. Her actions in leading man to sin usurped the authority God placed in the man. It was through Eve that humanity was led into sin, and through childbirth all humanity came into the world as sinners by nature. Hence, her proper role is not leading men, but in leading her children in submission to God’s authority so that they manifest the fruits of obedience in “their” lives, rather than leading them in another rebellion against God’s authority (v. 15). The term “saved” refers to the salvation of her daily life or making it count for the glory of God through obedience to her primary calling, which is to bear and bring up her children in obedience to God. Later, he tells Timothy that “that the younger women marry, bear children, guide the house” (1 Tim. 5:14).

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## Chapter 3

**T**his is a true saying, If a man desire the office of a bishop, he desireth a good work.<sup>18</sup>

2 A bishop then must be blameless [without provable accusations], the husband of one wife [one-woman man], vigilant [clear headed, alert], sober [of sound mind, level headed], of good behavior [respectful], given to hospitality, apt to teach [capable and ready to teach];<sup>19</sup>

3 Not given to wine [not addicted to wine], no striker [physically throws punches], not greedy of filthy lucre [not in it for the money]; but patient [gentle], not a brawler [reluctant to start fights], not covetous [money hungry];

4 One that ruleth well his own house, having his children in subjection with all gravity [respectful];

5 (For if a man know not how to rule his own house, how shall he take care of the congregation of God?)

6 Not a novice [new believer], lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare [trap] of the devil.

8 Likewise must the deacons be grave, not doubletongued, not given to much wine [not addicted to wine], not greedy of filthy lucre [money];<sup>20</sup>

9 Holding the mystery [previously hidden truth now revealed] of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless [without provable disqualifications].

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<sup>18</sup> “**Office of a Bishop**” – When God calls a man to be a Pastor, He gives him also the “desire” to do it. The term “Bishop” translates the Greek term “episkopos” elsewhere translated “overseer” (Acts 20:28). The terms “elder” (presbuteros) and “pastor” (poimaino) are all terms necessary to describe the full scope of this calling (see comments on Acts 20:17,20). He has the oversight of the worship service (episkopos, overseer, bishop) and must be mature (presbuteros, elder) in the faith and not a novice in order to feed (poimaino, Pastor) the flock he has been entrusted with. There is no corresponding Greek term for “office” in the Greek text. The translators added the word “office” to describe its various functions in the congregational body. It is a “work” and a “good” one. There is no historical proof that the term “episkopos” had developed into a superintendent over a group of congregations when Paul wrote this epistle. Indeed, Paul only lists two types of leaders “episkopos” and “diakonoi” just as he formerly addressed “bishops and deacons” in the congregation at Philippi just two years prior (Philip. 1:1) to writing this epistle.

<sup>19</sup> “**Must be blameless**” – The Greek term translated “blameless” does not mean “sinless.” It is used in wrestling to describe the kind of hold a wrestler seeks in order to throw and pin his opponent to the mat. Paul is demanding that the man who fills this position is one that opponents of the faith cannot provide evidence that proves he is unfit or fails to meet the qualifications that Paul goes on to list. All of these qualifications are designed to provide a man who can stand before the congregation as an ideal example or model in each area listed. If you wouldn’t want your children to model or mimic a man in any of these areas then that man is unqualified to fill that position. Paul tells Timothy and Titus to be the “example” or “pattern” to the congregation (1 Tim. 1:16; 4:12; Tit. 2:7). A divorced man is not the example or pattern you want your children to follow – but rather, must be “the husband of one wife” (Rom. 7:1-4).

<sup>20</sup> “**Likewise**” – The qualifications for the office of deacon correspond to those of the Bishop.

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11 Even so must their wives be grave, not slanderers, sober, faithful in all things.<sup>21</sup>

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.<sup>22</sup>

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of the truth.<sup>23</sup>

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.<sup>24</sup>

### Chapter 4

**N**ow the Spirit speaketh expressly, that in the latter times some shall depart from the faith,<sup>25</sup> giving heed to seducing spirits, and doctrines of devils;<sup>26</sup>

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<sup>21</sup> “**Their wives**” – Wives of both the Bishop and deacons in keeping with the term “likewise” in verse 8.

<sup>22</sup> “**These things**” – Everything contained in this epistle was written to help Timothy know how members in God’s metaphorical “house” (1 Tim. 2:5) are to conduct themselves in regard to faith and practice.

<sup>23</sup> “**The house of God**” – This is the common term used in the Old Testament to characterize the public and appointed place of worship where a properly qualified ordained ministry served (vv. 1-13) and taught the people (Lev. 10:11), administered the ordinances, and offered up the proper acceptable sacrifices (1 Pet. 2:5). It is this combination of qualified and acceptable aspects that made the New Testament congregation the “pillar and ground of the truth.” Each congregational body of immersed believers is “the congregation of the Living God” where he dwells in a metaphorical body of immersed believers (1 Cor. 3:16) just as he indwells the individual believer (1 Cor. 6:15).

<sup>24</sup> “**Without controversy**” – Literally, “the common confession” (Gr. homologeo). This may constitute the earliest brief common confession used by apostolic congregations. Some translations based upon variants in the Critical Text omit “**God**” and insert “he” or “whom” or “which” but the nearest antecedent for such pronouns is still “God” in the previous verse. The words “**justified in the Spirit**” refer to the resurrection which declared that God had accepted his sacrifice on Calvary as full payment for sin. Otherwise, the body of Christ would have remained under the power of death.

<sup>25</sup> “**Latter times**” – Paul wrote this about AD 61. In regard to this present creation, many view the time frame for the overall work of God to be patterned after a seven day week. Six thousand years followed by a millennium. The new heaven and new earth introduces the eighth or eternal day. Peter gives some credence to this concept in 2 Peter 2:8 where he says that a day with the Lord is as a thousand years. After this model, Christ would have appeared the first time during the fourth day, or four thousand years after creation. The fourth through the seven-thousandth years would be the “last days” in this kind of week (Heb. 1:1; Acts 2:17). Thus he came “at the end of the world (lit. age)” – Heb. 9:26. The apostolic period (first century AD) corresponded with the timing of the first coming of Christ. However, the apostles also anticipate certain prophetic things as recorded in Daniel and other Old Testament prophets yet future from their time in direct connection with the second coming of Christ, at the very end of the age. Peter speaks of scoffers yet to appear in the “last days” after his death (2 Pet. 3:3) just prior to the Second Coming of Christ. Hence, the phrase “latter times” and “last days” are used by New Testament writers to refer to those days that precede the Second Coming of Christ. It is during this period that stretches between the apostolic age and the

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- 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;<sup>27</sup>
- 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.<sup>28</sup>
- 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving;<sup>29</sup>
- 5 For it is sanctified by the word of God and prayer.<sup>30</sup>

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Second Coming of Christ that Paul refers to as the "latter times." These "last days" are brought to a climax by a specific period of time characterized by the reign of the man of sin (2 Thess. 2:3-5) that Jesus refers to as "those days" (Mt. 24:15-29) and that John, in Revelation, defines as "forty and two months" (Rev. 13:5), or the last half of Daniel's seventy weeks (Dan. 9:26-27). This brings "the last days" or the sixth thousand years of man's rule to a close and ushers in the "last day." Beyond the "last days" (plural) is the reference by Christ and the apostles to the "last day" (singular). This appears to be the final thousand year day in this week of millennium days which is begun by the coming of the Lord and resurrection of the righteous (Jn. 6:39b, 40b, 44b, 54b; 11:24), and concluded by the Great White Seat Judgment (Jn. 12:48). This is "the day of Christ" (2 Thess. 2:2-3) or "the day of the Lord" (2 Pet. 3:10) and "the day of God" (2 Pet. 3:12) or "great day" (Jude 6; Rev. 6:17; Rev. 16:14). The Great White judgment that "day" (seventh millennium), and thus concludes the time frame of this current heaven and earth, and then enters the eighth, or eternal, day when God creates a new heaven and a new earth. In 1 Tim. 4:1, the phrase, "the latter times" refers to that period of time after the apostolic period until the Second Coming of Christ.

<sup>26</sup> **"Doctrines of devils"** – More literally "demons" (Gr. daimoneon) as there is properly only one fallen angel who is called the "devil." All false doctrines originate from demons who then lead men to espouse them and teach them and that is why we are commanded to verify/try/test what men say or write in order to determine the spirit leading and empowering them (2 Thess. 2:9; 1 Jn. 4:1,6). We try/test/prove/verify the spirits by comparing statements with what inspired men have written (1 Jn. 4:5; Isa. 8:20). Notice that they depart from **"the faith"** by embracing **"doctrines of devils"** proving that **"the faith"** represents the apostolic doctrine and practice.

<sup>27</sup> **"Conscience seared"** – They are irreversibly committed to their false doctrine regardless of how much Biblical evidence you place in front of their conscience and mind. They will pit scripture against scripture, twist scripture out of context, and use philosophy and science so-called to repudiate "the faith" once delivered. They no longer have a conscience sensitive to the truth.

<sup>28</sup> **"Forbidding to marry....abstain from meats"** – The early foes of apostolic Christianity arose from within the Judaizers who embraced a form of Gnosticism. The letter to Colossae and the first letter of John deal with this early Jewish Gnosticism. The Apostle John confronted one of these nearly 30 years after Paul wrote this whose name was Cerinthus. Later, in the second century a chief proponent was Marcion. Eventually, forms of these errors were adopted by Roman Catholicism as they forbid their nuns and clergy to marry and forbade eating certain foods on Friday's and during Lent. Today there are several other cults that embrace the same errors (e.g. Seventh Day Adventists).

<sup>29</sup> **"Every creature is good"** – However, this is not what the Levitical dietary law says (Lev. 11). The Levitical dietary law says some foods are "unclean" and not good to be used for food. In Genesis 2 man could only eat herbs. In Genesis 9:4 man was allowed to eat anything edible that moves. In Leviticus 11 the Jews were forbidden to eat anything identified as "unclean." Therefore, only under the Mosaic Law is this restriction applied. God makes it clear to Peter, a Jew, that he is no longer under the Mosaic Levitical dietary law, as he is told to arise, and eat animals that were formerly listed as unclean (Acts 10). Paul claims that all ceremonial laws were nailed to the cross (Col. 2:14-16) including the dietary laws. Prior to Moses "clean" and "unclean" designated only what kind of animals could be used for sacrifices, and were not terms to define diet.

<sup>30</sup> **"Sanctified by the Word of God"** – Those who defend the dietary law claim that this demands the only foods one can eat are those permitted by, thus sanctified by, Leviticus 11. However, Paul claimed that his writings were the inspired word of God (2 Tim. 2:15), as did Peter (2 Pet. 3:15-17). All of Paul's writings, except for 2 Timothy

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6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.<sup>31</sup>

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.<sup>32</sup>

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.<sup>33</sup>

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.<sup>34</sup>

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.<sup>35</sup>

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.<sup>36</sup>

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and possibly Hebrews, had already been written as the Word of God. Leviticus 11 and the whole Mosaic Law is dealt with in both Romans 3-7, Galatians 2-4 and Colossians 2:14-16, where Paul proves all of the Mosaic Law had been fulfilled by Christ, and believers are no longer under the "Old" Covenant. The Book of Hebrews makes this very clear (Heb. 8-10).

<sup>31</sup> **"Put the brethren in remembrance of these things"** – Today it is not considered religiously correct to point out false teachers and false doctrines and put the brethren in remembrance of these things. Neither in some circles is it religiously correct to teach them "doctrine." However, apostolic authority commands the Pastor, **"these things command and teach"** (v. 11).

<sup>32</sup> **"Savior of all men"** – Jesus is the only Savior that God has provided for men. There is none other name under heaven given among men whereby they must be saved (Acts 4:12). However, He is uniquely the Savior of believers because He is actually saving them from their sins.

<sup>33</sup> **"Thy youth"** – Timothy was a younger man in physical age but not in spiritual age. Paul encourages him not to be intimidated by those who were older physically. Instead let his spiritual maturity be exhibited by being an example in knowledge of God's Word, in the manner of his life, in love, attitude and holiness of life.

<sup>34</sup> **"The gift"** – Paul laid his hands upon Timothy when he was ordained by a presbytery (v. 14) and imparted a spiritual gift to him (2 Tim. 1:6) that Paul prophesied would enable him to obtain direct revelation from God in leading the congregation. Revelatory gifts were imparted by apostolic laying on of hands (Rom. 1:11; Acts 19:6). Such gifts were essential during the time when there was no completed canon of New Testament scripture available.

<sup>35</sup> **"Give thyself wholly"** – If God has called you to pastor you need to be fully given to those very things that will make you an effective Pastor. The people placed under you can only be fed according as you apply yourself to these things (prayer, study, reading, doctrine, etc.).

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### Chapter 5

**R**ebuke not an elder, but intreat him as a father; and the younger men as brethren;<sup>37</sup>  
2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour [show the proper respect] widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite [financially support] their parents: for that is good and acceptable before God.<sup>38</sup>

5 Now she that is a widow indeed, and desolate [without support], trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.<sup>39</sup>

7 And these things give in charge, that they may be blameless [without just grounds for accusations].

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore [60 – a score is 20] years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.<sup>40</sup>

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

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<sup>36</sup> “**Save thyself**” – The term “save” is found in three tenses in the New Testament. Past tense “saved” which refers to our regeneration/conversion; present tense “save” which refers to our progressive sanctification; and future tense “shall be saved” which refers to the glorification of our body. Here it is found in the present tense “save” and refers to progressive sanctification of the daily life or making your daily life count for Christ, thus “redeeming the time” (Eph. 5:17).

<sup>37</sup> “**Rebuke not an elder**” – The context is one of physical age. However, respect should be given to those more spiritually mature than you. The congregation is a spiritual family and respect should always be the rule of thumb. To “entreat” means to approach in a respectful manner and tone of voice more by asking a question, rather than asserting authority.

<sup>38</sup> “**Requite their parents**” – It is the responsibility of family members to financially provide for their own widows rather than the congregation.

<sup>39</sup> “**Dead while she yet liveth**” – The term “dead” means “separation.” Christians are not without spiritual life. However, when they walk after the flesh, they are experientially separated from fellowship with God, and are living in the realm and consequences of “death” (see Romans 8:12-13).

<sup>40</sup> “**Well reported**” – [Gr. *matureo* – good report, good witness] Not just any widow over 60 were to be supported financially by the congregation (see v. 16) but only those who had a previous and present track record of being godly in every good work. Phebe might fall under this qualification as she had been a “succourer” of many (Rom. 16:1-2).

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13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the congregation be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour [pay], especially they who labour in the word and doctrine.<sup>41</sup>

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

### Chapter 6

Let as many servants as are under the yoke count their own masters worthy of all honour [respect], that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;<sup>42</sup>

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<sup>41</sup> “**Double honour**” [Gr. *time* – price, pay] – Elders who “**rule**” [Gr. *proistimi* – stand before] the congregation in a commendable manner and especially if they “**labor**” [Gr. *kopiao* – exhausting efforts] in God's Word and doctrine so they are providing sound expository and doctrinal teaching are to receive double pay.

<sup>42</sup> “**Wholesome words**” – The Greek term translated “wholesome” is *hugiaino*, and literally is descriptive of someone who is fully healthy without sickness. It is used metaphorically here in regard to “words” and demands that the words being spoken are without doctrinal errors just as the “words of our Lord Jesus Christ” did not contain any doctrinal error but “the doctrine which is according to godliness.” This is accomplished by holding fast to the form of the sound words provided by the Holy Spirit in scripture (2 Tim. 1:13-14; 3:16-4:5).

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- 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
- 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.<sup>43</sup>
- 6 But godliness with contentment is great gain.
- 7 For we brought nothing into this world, and it is certain we can carry nothing out.
- 8 And having food and raiment let us be therewith content.
- 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
- 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
- 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.<sup>44</sup>
- 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;
- 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.<sup>45</sup>
- 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;<sup>46</sup>
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<sup>43</sup> “**Supposing that gain is godliness**” – Paul characterizes the modern day “name it and claim it” movement or the “prosperity” gospel movement preached by such men as T.D. Jakes and others on the Trinity Broadcasting Network. Jesus claimed that birds had nests and foxes had holes but the Son of man had no place to lay his head that he could call a home (Mt. 8:20; Lk. 9:58). However, modern day “prosperity gospel” preachers have lavish homes and wealth they have obtained from taking money from their deluded followers under the guise of promised prosperity by giving their wealth to them. All these men are “*destitute of the truth*” as they preach a false gospel.

<sup>44</sup> “**Lay hold on eternal life**” – All Christians have “eternal life” by regeneration (Eph. 2:1, 5, 8-10). All Christians have “eternal life” legally by justification through faith (Jn. 3:16). All Christians shall have eternal life in their body at the resurrection (1 Cor. 15:53-58). However, Jesus promised not merely eternal life but life more abundantly here and now through faithfulness to his commandments. If we want to make eternal life our present experience, we must walk in the Spirit to experience the temporal blessings here and now. Paul is calling upon Timothy as a matter of his daily practice to lay aside all these things which would rob his daily life of experiencing eternal life here and now. We need to redeem our time (Eph. 5:17) by submitting to the Holy Spirit (Eph. 5:18) in order to do what we know is the will of the Lord (Eph. 5:16). Those who lay hold of eternal life experientially are now “laying in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (v. 19). Obedience also provides a basis for assurance here and now that one is saved and going to heaven.

<sup>45</sup> “**This commandment**” – Not merely the content of this epistle but the apostolic “doctrine” that was committed to him at his ordination (v. 12; 2 Tim. 1:6) and for which he was to command that no other “doctrine” be taught in the congregation at Ephesus (1 Tim. 1:3). This was “the faith” once delivered by the apostles to the congregations and entrusted to Timothy by Paul (1 Tim. 6:20-21).

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16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded [snobbish], nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:<sup>47</sup>

21 Which some professing have erred concerning the faith. Grace be with thee. Amen. [The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana. Rome, when Paul was brought before Nero the second time.]

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<sup>46</sup> “**King of kings and Lord of lords**” – Paul is speaking of the coming of Jesus Christ (v. 14). This is the title given to Jesus Christ at His coming (Rev. 19:16). At his coming, He will “shew” himself as “*the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*” Paul is not denying the other Persons of the Trinity. This description is true of each Person in the Trinity. The Son of God, previous to the incarnation, was “spirit” (Jn. 4:24) thus unseen and unapproachable by man (Jn. 1:1-3). The incarnation clothed him with human flesh and concealed his glory (Jn. 1:14, 18). However, at his appearing He will manifest Himself as One who is God, equally with the Father and The Holy Spirit.

<sup>47</sup> “**Science falsely so called**” – The scientific theory (observation, repeatability and hypothesis) never contradicts scripture. However, the religious faith of evolutionism is “science falsely so called.” The evolutionary hypothesis is a history of continuous change as actual science always invalidates previous evolutionary hypotheses. Evolution is a self-repudiating system of speculation calling for far greater faith than what is necessary to believe the Genesis account. All of creation loudly proclaims an Intelligent Designer (Psa. 19). However, there are some professed believers today who have been sucked into the unstable current form of evolutionary nonsense, and have “erred from the faith” (v. 21).

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## Introduction to the Second Pastoral Letter to Timothy

**Author:** First and Second Timothy are the most debated books concerning Pauline authorship. However, no one denied the authorship of Paul until Marcion in the second century refused to place them in his canon of scripture. Marcion was a Gnostic Christian who rejected Paul's teachings found in 1 Timothy 4:1-5.

**Date:** The internal evidence of 1 and 2 Timothy make it impossible to fit them within the time frame covered by the book of Acts. In the prison epistles written from Rome during his two years imprisonment in Acts 28, Paul makes it clear that he expected to be released shortly. 2 Timothy 4:16 and the words "*my first answer*" seems to refer to his first imprisonment and release ("*I was delivered out of the mouth of the lion*") that permitted him to preach to the Gentiles between the years A.D. 61-66 ("*that by me the preaching might be fully known, and that all the Gentiles might hear:*"). However, in 2 Timothy 4:6 he anticipates imminent execution. Most agree that the first epistle to Timothy was written after his release from prison in Rome while the second epistle to Timothy was written during his second imprisonment at Rome. His travels after being released from prison in Acts 28 can be pieced together using the details from expressed plans found in his former prison epistles and then the details found in these two epistles to Timothy. After being released from Rome Paul may have pursued his original plan to go to Spain (Rom.15:24) and then returned to Macedonia and then arrested at Troas in Asia Minor as hinted by 2 Timothy 4:13 ("*The cloak which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.*"). By the time 2 Timothy had been written he was back in prison in Rome awaiting execution presumably under Nero. Most date Second Timothy about the years A.D. 66-67.

**Addressee:** Timothy was still at Ephesus when he received this letter from Paul. This is quite obvious because Paul asks Timothy to salute the household of Onesiphorus (2 Tim. 4:19) who ministered to Paul's needs when he was at Ephesus (2 Tim. 1:18). He also directs Timothy to stop at Troas and pick up some books and parchments (1 Tim. 4:13) which would be right on his way from Ephesus coming to Rome. He warns Timothy to beware of Alexander (2 Tim. 4:14) who also lived at Ephesus (1Tim. 1:20; Acts 19:33). Paul tells Timothy that he had sent "Tychicus to Ephesus" in order to assist them in the absence of Timothy coming to Rome (2 Tim. 4:12). This proves that the book of Titus was written shortly before writing Second Timothy as Paul was contemplating on sending either Tyicus or Artemas to Titus (Tit. 3:12). He must of settled on Artemas and then instructed Tychicus to come to Ephesus. Remember that the Apostles were set over the congregations to establish them in the faith and Timothy, Titus, Tychicus and Artemas were apostolic delegates to aid the apostle Paul in fulfilling his mission. The apostolic mission has been fulfilled. The congregations were established in the faith and the apostolic scriptures were confirmed and delivered as the "foundation" of Apostolic authority by which the congregations of Christ are now guided under the leadership of the Holy Spirit.

**Purpose:** The primary purpose for writing this letter to Timothy seems to be that Paul did not expect to live much longer (2 Tim. 4:6-8) and needed Timothy to bring his personal things along with Mark as soon as possible (2 Tim. 4:9) in order to aide him in the accomplishment of his ministry among those in Rome before he was put to death. Only Luke remained with him while others had forsaken him and Tychicus he sent to Ephesus (2 Tim. 4:10-11) while most likely Artemas had already been sent to Crete (Tit. 3:12). However, the thrust of this epistle was to

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encourage Timothy to remain faithful in the face of adversity because things were not going to get better (2 Tim. 3:1-4:6).

**Theme:** Be Faithful – Fight the good fight, Finish your course, and keep the Faith – 2 Tim. 4:7

**Outline:**

## **The Pastor's Charge – 2 Tim. 4:1-7**

### **A. Introduction – Ch. 1:1-4**

### **B. Be Faithful to Your Calling – Ch. 1:4-18**

1. Be Faithful according to your past family history - v. 5
2. Be Faithful according to God's gifts for present afflictions - vv. 6-7
3. Be Faithful according to God's Purpose for your future - vv. 6-10
4. Be Faithful according to Paul's Example and Exhortations - vv. 11-18

### **C. Be Faithful to the Course – Ch. 2:1-22**

### **D. Be Faithful in Conflict – Chs. 2:23-3:1-14**

### **E. Be Faithful in Your Commitment to the Word of God – Chs. 3:15-4:5**

### **F. Be Faithful Until Your Conclusion, Like Paul – Ch. 4:6-8**

### **G. Be Faithful in Coming as Directed – Ch. 4:9-22**

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## *The Second Pastoral Letter to Timothy*

### *Chapter 1*

**P**aul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,<sup>1</sup>

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned [sincere] faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.<sup>2</sup>

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.<sup>3</sup>

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<sup>1</sup> **“According to the promise of life”** – The apostolic calling was primarily to be a witness of the resurrection of Jesus Christ (Acts 1:21-22). The resurrection is proof that God accepted the redemption on the cross for sin as finished, or else death would have still confined Christ to the grave. His resurrection is proof that eternal life as promised by God is obtainable through faith in the risen Christ. Because He lives we can live. In verses 1-5 Paul provides the theological basis and historical background for Timothy’s salvation and calling, while in verses 6-14 Paul provides the Divine enablement and purpose of His calling.

<sup>2</sup> **“Putting on of my hands”** – Timothy was ordained by a presbytery at Ephesus when he was installed as the new Pastor (1 Tim. 4:14). Paul participated in this ordination and when he laid his hands upon Timothy he imparted unto Timothy a spiritual gift to aid him in his pastoral work. The New Testament was not yet completed by the apostles, and until it was, the apostolic office had power to impart revelatory gifts to those ordained as elders in order that they might direct the congregation in the will of God. No apostle had been to the congregations in Rome and there were no revelatory gifts listed in Romans 12, but Paul wanted to impart spiritual gifts unto them (Rom. 1:11) through the laying on of his hands. The apostles had this special power (2 Cor. 12:12; Acts 6:6; 8:17-19; 19:6). Paul encouraged Timothy to stir up the faith that was in him, exercise the spiritual gift Paul had imparted, and take the oversight over the congregation at Ephesus with boldness, rather than have fear and indecisiveness.

<sup>3</sup> **“Before the world began but is now”** – God’s purpose of grace was established before the world began. God’s provision was revealed in the cross of Christ, and God’s application is brought to light through the gospel. Some attempt to isolate one of these aspects from the other and make one stand alone, apart from the other two! There is for certain a chronological order and a cause and effect relationship between these three aspects, but they cannot be

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11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.<sup>4</sup>

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.<sup>5</sup>

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.<sup>6</sup>

15 This thou knowest, that all they which are in Asia [modern day Turkey] be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

### Chapter 2

**T**hou therefore, my son, be strong in the grace that is in Christ Jesus.<sup>7</sup>

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separated and isolated one from the other as though one is complete and made to stand by itself. We were saved by purpose before the world began but not by provision or application. Those saved by purpose before the world began were saved by provision in the Person and cross of Christ, but they were not yet saved by application. God's purpose and provision are brought to light by application through the preaching of the gospel (see 1 Thess. 1:4-5).

<sup>4</sup> **"Whereunto I am appointed"** – Take note that "preacher" precedes "apostle" here. In Acts 13:1-4 the formerly Christ-chosen and appointed apostle Paul was ordained by the elders at the congregation in Antioch for the purpose of preaching the Gospel and then sent out as a congregationally-appointed "apostle" (missionary) and "teacher" of the Gentiles. The term "apostle" has a technical and congregational application in the New Testament (see Acts 14:4). The verbal form is used of congregationally-authorized and sent representatives (Acts 8:14; 9:30; 11:22; 14:4).

<sup>5</sup> **"The form of sound words"** – The words which the apostle provided Timothy orally are the words provided by the Holy Spirit through the apostles in scriptures. The term "form" translates the Greek term "huptuposis" which refers to the impression left in soft clay by an object showing the exact form or pattern. This emphasizes the need to stick to the language chosen by the Holy Spirit according to how they are placed in the scriptural contextual pattern. The term "sound" translates the Greek term "hugiaino" and refers to something that is without sickness. Metaphorically, it means those words are without mixture of error. Inspiration of the scriptures provides a contextual pattern of inspired words that are to be interpreted according to the context in which they are placed.

<sup>6</sup> **"That good thing"** – Paul is referring to apostolic teaching contained in the **"form of sound words"** or apostolic faith and practice (Acts 2:42; 16:4; Jude 3). The source is the Holy Spirit who imparted these words by inspiration through chosen men (2 Pet. 1:20-21; 2 Tim. 3:16).

<sup>7</sup> **"Be strong in the grace of God"** – The best of men are men at best. The godly pastor is more attuned to his own weakness than most, because he is more exposed to the Word of God which acts as a mirror revealing his short

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2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.<sup>8</sup>

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.<sup>9</sup>

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.<sup>10</sup>

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.<sup>11</sup>

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comings. The closer a man walks with God in light the more of his flaws will be manifested. Remember, we stand by grace alone and walk by grace alone. Repent and continue in your calling (Philip. 3:10-12) because where sin abounds God's grace more abounds (Rom. 5:20). Don't let the abiding consciousness of your weaknesses discourage you from your calling and work – Be strong in the grace of God.

<sup>8</sup> **“Things thou hast heard”** – Prior to the completion of the New Testament scriptures, the apostles communicated the faith orally. There are four successive generations of ordained preachers listed. The first generation is the apostle. Second generation is Timothy and the third generation is those he commits the truth unto, and they then commit the truth unto the fourth. This is an organic link-by-link succession of truth until the fourth generation of preachers.

<sup>9</sup> **“The husbandman”** – Paul uses three metaphors (soldier, athlete and husbandman) to encourage Timothy to stay on the right course provided by the apostolic faith and practice handed down to him (2 Tim. 1:13-14), which others departed from (2 Tim. 1:15), but which had been entrusted to him (2 Tim. 2:2). Staying the course is a battle but he has been called as a soldier to this warfare and he should be wholly committed to it (vv. 3-4). If he wants to receive the victory crown for running his course he must strive “lawfully,” or according to the apostolic pattern committed unto him (v. 5). The husbandman cannot labor in teaching the faith and practice if he is not first a partaker of it by his own belief and practice and its present consequences (vv. 6-13). Suffering for the truth is a present consequence for faithfulness to the course of apostolic faith and practice (vv. 8-13).

<sup>10</sup> **“The word of God is not bound”** – Faithfulness to the course will meet with imposed bonds upon your person by those who oppose the truth. However, the “word of God” cannot be bound, or prevented by men or demons from achieving what God intends; the achievement of the salvation of His elect for which He sends it forth (Isa. 55:11; 1 Thess. 1:4-5). Hence, Paul endures all things that the “elect” may be saved. Election is not salvation! Election is “to” salvation “through” setting apart by the Spirit in regeneration and belief of the truth whereby the gospel effectually calls them to salvation (2 Thess. 2:13-14; 2 Cor. 4:6; 1 Pet. 1:25).

<sup>11</sup> **“He cannot deny Himself”** – If we be “dead with him” [Gr. sunapothnesko] through justification by faith (see Romans 6:2, 7; 7:1-6) we shall “live with” [Gr. suzao = live with] him judicial life (v. 11). This is our position by

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14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.<sup>12</sup>

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker [gcngrepg]: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.<sup>13</sup>

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.<sup>14</sup>

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substitution imputed to us by faith. If we “suffer” with him due to being faithful is what Paul characterized as a being a soldier, athlete and husbandman. Doing that, we shall obtain the “masteries,” or shall rule with him (v. 12). This is our practice and corresponding reward according to the apostolic doctrine and order. However, if we are not faithful in suffering with him we will lose our reward, but not our salvation, because He cannot deny Himself (v. 13). Our eternal salvation cannot be invalidated, because it is based upon his faithfulness (“he abideth faithful”), not ours.

<sup>12</sup> **“Rightly dividing the word of truth”** – There is a wrong way to divide the Word of Truth? The imagery is drawn from the stone mason who had to cut straight lines in producing stones from the quarry. The source of all false doctrine is interpreting scripture out of the context it is placed in by the Holy Spirit. “Hold fast” to the “sound words” used in scripture in keeping with the contextual pattern in which they are found. Interpret them according to the verse in which they are found, interpret the verse according to the immediate context of the subject material in which it is found, and interpret that according to the overall context in which it is found. The right way is to allow scripture to interpret scripture. This takes diligent (“study”) work (“a workman”) allowing your mind to be contextually led by the scriptures.

<sup>13</sup> **“The Lord knoweth them that are his”** – Hymenaeus and Philetus apparently taught that the only resurrection was spiritual and occurred when a person was saved and raised from the dead spiritually. Thus they denied any future resurrection but claimed the soul went straight to be with the Lord at physical death. This seems to be the same error at Corinth (1 Cor. 15:12). This was a Gnostic teaching that denied any salvation for the material man or physical body but rather that matter was evil. Genuinely saved people can be deceived and their faith can be overturned so that they are no longer certain of their own salvation. Many older saints admitted to nursing homes lose their mental facilities and return to sinful patterns after the flesh (cursing, etc.). The Christian life is a conscious mental battle and when the mind has been deceived or loses its ability to function correctly (Alzheimer’s, dementia, etc.), then personal assurance can be lost. However, that is no excuse for those who have full use of their mental facilities, since they are capable and responsible to “depart from iniquity.”

<sup>14</sup> **“Great house”** – The analogy is taken from a house of a wealthy person. In that house there are all kinds of vessels designed for various purposes and therefore made of various materials. So likewise in God’s household of faith. Believers are at different levels of progressive sanctification, and God has given different measures of faith and grace according to His eternal purpose (Rom. 12:3, 7) to accomplish His will (Eph. 2:10b; Philip. 2:13) in their own particular lives. They are variously gifted according to their particular calling at various levels (1 Cor. 12:4-6). However, God’s sovereignty works with human responsibility. If Timothy wants to be used to the full potential of his own particular calling then he must purge himself of “those things” (false doctrines vv. 15-18; youthful lusts and foolish strife – vv. 21-22). God will use all the vessels appropriately, according to their status.

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21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.<sup>15</sup>

### Chapter 3

**T**his know also, that in the last days perilous times shall come.<sup>16</sup>

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

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<sup>15</sup> **“May recover themselves”** – These are saved people. Lost people cannot “recover” as they have never been freed from the bondage of Satan or sin. These have been ensnared by failing to “purge themselves of these things” and thus fallen prey to Satan to do his bidding. They are their own worst enemies (“they oppose themselves”). They are disqualifying themselves to be “vessels” of higher quality and use by God.

<sup>16</sup> **“This know also”** – In addition to problematic Christians who “may recover themselves” out of Satanic snares there are the religious lost (“form of godliness”) that shall “proceed no further” (v. 9). These are they whose lives reveal they have never been freed from sin and Satan but are wholly without any sanctifying power and presence of the Holy Spirit. They have a head knowledge, love debating and learning (v. 7), and have a zeal, but not according to knowledge. Rather, they are reprobates (vv. 2-5) when it comes to the faith, and actively and openly resist “the truth” (vv. 7-8). They are the very contrast to Paul and all who live godly, who suffers for the truth (vv. 10-12).

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11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;<sup>17</sup>

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.<sup>18</sup>

17 That the man of God may be perfect, thoroughly furnished unto all good works.

### Chapter 4

**I** charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.<sup>19</sup>

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<sup>17</sup> “**But continue thou**” – From 2 Tim. 3:15-4:5 Paul reminds Timothy of his relationship and responsibility to the Word of God. Neither his mother, grandmother or Paul taught him tradition, but they taught him from the Word of God.

<sup>18</sup> “**All scripture is given by inspiration**” – 2 Tim. 3:15-16 deny two major heresies. It repudiates the idea that scripture presents mere human opinions of the human writers (see 2 Pet. 1:19-21). Instead, the term translated “inspired” presents the idea that scripture is as direct from God as though it were vocalized out of his very mouth directly onto the pages. Second, it repudiates the Roman Catholic heresy of “Sacred Tradition” which, they say, is necessary to interpret the scriptures. The scriptures are sufficient themselves for “doctrine, for reproof, for correction, for instruction in righteousness” inasmuch that the man of God is made “perfect” (complete) by scriptures alone. Sufficient enough that scriptures alone “thoroughly furnish” the man of God unto “all” good works. This is a strong declaration by Paul that scriptures alone are sufficient and thus final authority for the man of God in regard to doctrine and instruction. Isaiah claimed that “this Word” is final in authority (Isa. 8:20).

<sup>19</sup> “**Make full proof of thy ministry**” – Faithfulness in preaching and practicing the Word of God is sufficient alone to do this. Paul emphasizes the seriousness of preaching the Word of God (v. 1) rather than preaching “fables” such as found in the Ante-Nicene, Nicene or Post-Nicene so-called Fathers. The Nicene literature is nothing but the preserved record of apostasy. Timothy is not to preach what keeps people entertained or what is appealing to people (“having itching ears”) but he is charged to faithfully preach the Word in such a manner that listeners are confronted with their sins (“reproved”) and rebuked and taught “sound doctrine” (vv. 2-3).

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6 For I am now ready to be offered, and the time of my departure is at hand.<sup>20</sup>

7 I have fought a good fight, I have finished my course, I have kept the faith.<sup>21</sup>

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.<sup>22</sup>

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

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<sup>20</sup> **“Ready to be offered”** – Paul likens his approaching death for his service unto God as an acceptable sacrifice of his whole life being offered upon the brazen altar (see Romans 12:1). Paul likened all “acceptable” service unto God as sacrifices to be offered up to God (2 Cor. 1:15-17; Philip. 4:18; Rom. 15:16; Heb. 13:15-16; 1 Pet. 2:5).

<sup>21</sup> **“I have fought”** – Paul summarizes his whole life’s ministry in three phrases. His ministry had been one of conflict, a battle “I have fought a good fight.” His ministry had been a calling to follow a specific course given to him by God “I have finished my course.” His ministry had been to defend and practice the apostolic doctrine once delivered – “I have kept the faith.”

<sup>22</sup> **“Crown of righteousness”** – Paul is not referring to imputed righteousness or salvation as that is a free gift (Rom. 6:23; Eph. 2:8), but to the ultimate reward for faithfulness. Only those Christians who have been faithful “love his appearing” as their “righteous judge.” All “crowns” are worn by those who live and reign with Christ in the New Jerusalem. No crowns are worn by the “saved” who live outside the New Jerusalem upon the new earth (Rev. 21:24). The crown of righteousness is an “incorruptible” and crown of “glory” (1 Cor. 9:25; 1 Pet. 5:4). The crown of righteousness is called the crown of “life” because it is given to those who overcome temptations that would shipwreck their life by sin and unfaithfulness (James 1:12; Rev. 2:10).

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21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. [The second epistle unto Timotheus, ordained the first bishop of the congregation of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.]



## Introduction to the Letter to Titus

**Theme:** Proper order in New Testament congregations. The setting is on the island of Crete where the Apostle Paul had ministered and left Titus to ensure that things were done properly in the congregations there. Titus was a close friend and convert of the Apostle Paul. In the three chapters of this letter to Titus we have inspired leadership setting things in order for us, according to the New Testament pattern of proper service in a true New Testament congregation. These are some of the landmarks of the faith that are not to be removed.

**Date:** A.D. 65.

**Writer:** According to verse one the writer is the Apostle Paul. Paul wrote most of the books of the New Testament. He was formerly known as Saul of Tarsus. His conversion and the story of his ministry are found in the book of Acts starting at the 9<sup>th</sup> chapter.

**Audience:** According to verse four the letter is addressed to Titus. Although Titus is not mentioned by name in the book of Acts, he is mentioned several times in the Pauline letters (2Cor. 2:13; 7:6; 13-14; 8:6, 16, 23; 12:18; Gal. 2:1, 3; 2Tim. 4:10, and here in Tit.1:4). He was a close companion and faithful helper to the Apostle Paul during his ministry and is one of the Gentile believers that Paul refused to allow the Jews in Jerusalem to circumcise (Gal. 2:1-5). The controversial conflict between Paul and certain false brethren among the Jews in Jerusalem was settled by the agreement of the Jerusalem congregation and her spiritual leaders in Acts chapter 15 and letters were sent to the congregations with Gentile believers in them to affirm that they are not required to be circumcised according to the manner of the Jews.

### Outline:

- A. The Proper Qualifications and Duties of Ordained Elders in the New Testament Congregations – Ch. 1
  - B. The Proper Doctrine and Practice of Members of the New Testament Congregations – Ch. 2
  - C. The Proper Maintenance of Good Works by the Members of the New Testament Congregations – Ch. 3
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## *The Letter to Titus*

### **Chapter 1**

**P**aul, a servant of God,<sup>1</sup> and an apostle [Acts 9:13-16; 13:46; Rom. 11:13] of Jesus Christ, according to the faith of God's elect [1Pet. 1:2, Eph. 1:4], and the acknowledging of the truth which is after godliness;

2 In hope of eternal life [Rom. 8:24-25], which God, that cannot lie [Heb. 6:17-18], promised before the world began [2Tim. 1:9];

3 But hath in due times manifested his word through preaching [1Pet. 1:23], which is committed unto me according to the commandment of God our Saviour [Jn. 17:3, 1Jn. 5:20];

4 To Titus, mine own son after the common faith [Jude 1:3]: Grace [Eph. 2:5], mercy [Rom. 9:15-16], and peace [Rom. 5:1], from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete,<sup>2</sup> that thou shouldest set in order the things that are wanting,<sup>3</sup> and ordain elders in every city,<sup>4</sup> as I had appointed thee:

6 If any be blameless [not accusable], the husband of one wife,<sup>5</sup> having faithful children<sup>6</sup> not accused of riot or unruly.

7 For a bishop<sup>7</sup> must be blameless, as the steward of God;<sup>8</sup> not selfwilled [egotistical, arrogant], not soon angry [quick tempered], not given to wine [can easily refuse alcohol], no striker [not prone to use brute force], not given to filthy lucre [not focused on his own personal monetary welfare as a first priority];

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<sup>1</sup> **“Servant of God”** – Servant first then Apostle but it is all according to the eternal plan of God’s elective grace.

<sup>2</sup> **“Crete”** – A large island in the Mediterranean, about 150 miles in length and from 6 to 35 miles wide. It is mountainous. Cretians were among those mentioned as attending the great feast of Pentecost Acts 2:11. The Cretians had a name in ancient times for being good sailors, skilled archers, and experts in ambush. Ancient notices of their character fully agree with the quotation of Paul (Tit. 1:12) from "a prophet of their own, in which it was said, "Cretians are always liars, evil beasts, lazy gluttons." The classics abound with allusions to the untruthfulness of the Cretians. Paul left Titus on Crete to help the New Testament congregations have some biblical order.

<sup>3</sup> **“Things that are wanting”** – Christ established His congregation on this earth during His public ministry Mt.16:18, and out of that congregation came others like her (Acts 9:31). The first requirement for membership in one of the Lord’s congregations is to be born again and then to be immersed in like fashion as the Lord Jesus was (Acts 2:41). That being said, the fact remains that any New Testament congregation might find herself at some point falling short in some area of her service to the Lord. This appears to be the case with the congregations on Crete, and Paul felt comfortable that Titus had the skills, tact, and grace of God needed to set them in order.

<sup>4</sup> **“Ordain elders in every city”** – The New Testament congregation is Christ’s institution that He has ordained to be the holder of "the truth." It is ideal that one of them be found in every city, and that every one of them have a properly qualified Elder (Bishop, Pastor). [Editor's Note: "in every city" probably only refers to those cities where a congregation had been constituted rather than a declaration that "every city" on Crete had such a congregation.]

<sup>5</sup> **“Husband of one wife”** – An ordained Elder in the congregation should certainly adhere to the biblical matrimonial model of one man and one woman for life.

<sup>6</sup> **“Having faithful children”** – A man can behave as godly as possible, and yet be disqualified for the office of an Elder in one of the Lord’s congregations by condoning improprieties in his family.

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8 But a lover of hospitality [always ready to help someone feel more comfortable and at home], a lover of good men,<sup>9</sup> sober [self controlled, moderate, discreet], just,<sup>10</sup> holy,<sup>11</sup> temperate [having self-control over being possessed by a thing];

9 Holding fast the faithful word<sup>12</sup> as he hath been taught, that he may be able by sound [true and uncorrupted] doctrine [teaching] both to exhort [summon] and to convince<sup>13</sup> the gainsayers [contradicting opponents].

10 For there are many unruly [unsubdued, insubordinate] and vain talkers [idle, senseless] and deceivers, specially they of the circumcision [Jews]:

11 Whose mouths must be stopped,<sup>14</sup> who subvert [overturn, destroy] whole houses, teaching things which they ought not, for filthy lucre's sake.<sup>15</sup>

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts [dangerous animals], slow bellies [lazy gluttons].

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables [fiction], and commandments of men,<sup>16</sup> that turn from the truth.

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<sup>7</sup> **“Bishop”** – [Strong, 1985] episkopos (ep-is'-kop-os); from 1909 and 4649 (in the sense of 1983); a superintendent, i.e. Christian officer. This is simply an overseer in a local New Testament congregation. It is the same thing as an Elder or Pastor. The idea that a Bishop has some sort of authority that reaches out beyond the local congregation where his membership is – is a man made doctrine and unscriptural.

<sup>8</sup> **“Steward of God”** – [Strong, 3623] oikonomos (oy-kon-om'-os); from [Strong] 3624 and the base of [Strong] 3551; a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel).

<sup>9</sup> **“Lover of good men”** – A promoter of virtue and friend of all that are upright, moral and decent.

<sup>10</sup> **“Just”** – [Thayer, 1342] dikaios- righteous, observing divine laws *a) in a wide sense*, upright, righteous, virtuous, keeping the commands of God *1) used of those who seem to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined 2) innocent, faultless, guiltless 3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life 4) approved by or acceptable by God b) in a narrower sense*, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them.

<sup>11</sup> **“Holy”** – [Thayer, 3741] hosios-undefiled by sin, free from wickedness, religiously observing every moral obligation, pure holy, pious.

<sup>12</sup> **“Holding fast the faithful word”** – The Elder in the congregation will have a firm grasp of the ever true doctrine of God as he received it by grace in the Spirit.

<sup>13</sup> **“Convince”** – To shamefully expose the faults and errors of ones adversaries.

<sup>14</sup> **“Mouths must be stopped”** – The best way to render liars ineffectual is to pound away with the truth, without ceasing.

<sup>15</sup> **“For filthy lucre’s sake”** – Money grubbing preachers and political opportunists are not a new thing. They have been a problem in society for centuries.

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15 Unto the pure all things are pure [Mt. 5:8]: but unto them that are defiled and unbelieving is nothing pure [Prov. 11:3]; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.<sup>17</sup>

### Chapter 2

**B**ut speak thou the things which become sound doctrine:<sup>18</sup>  
2 That the aged men be sober [moderate], grave [honorable], temperate [self-controlled], sound [uncorrupt] in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;<sup>19</sup>

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet [Gr. *sophron* - moderate], chaste [Gr. *hagnos* - pure], keepers at home [Gr. *oikouros* - taking care of the affairs of the home ], good, obedient to their own husbands [Eph. 5:22-24], that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.<sup>20</sup>

7 In all things shewing thyself a pattern<sup>21</sup> of good works: in doctrine shewing<sup>22</sup> uncorruptness [incorruptible integrity of mind], gravity [pure, honorable, dignified reverence], sincerity [perpetual incorruption],

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<sup>16</sup> **“Commandments of men”** – This is one of the main problems that Jesus had with the unbelieving Jews in His day. They put more stock in the tradition of the elders than they did in the actual word of God.

<sup>17</sup> **“Reprobate”** – Yes it is true that God rejects the reprobate but notice that the reprobate will often be found professing a connection to God, but he is all talk and no walk. His works in fact deny and reject God, and are in reality disobedience and an abomination in God’s sight.

<sup>18</sup> **“Sound doctrine”** – There is a lot more to sound doctrine than dry theology. We love the doctrine of grace and landmark truth but according to this passage of scripture there are a lot of practical things that are involved in this thing of enduring in pure faith and love.

<sup>19</sup> **“Good things”** – There are a lot of good things that are referenced in this passage that are held in contempt by the unfeminine feminists of modern society. The liberal unscriptural teachings of modern society are outright blasphemy against God.

<sup>20</sup> **“Sober minded”** – There is something for everyone in the Bible. It speaks to both the young and the old, male and female, labor and management, encouraging us all to be right-minded. The way to do that of course is to be in tune with God according to His word. [Editor's Note: "sober minded" translates the Greek term "sophroneo" and refers to being right minded, balanced, self-controlled, self-restrained, discreet].

<sup>21</sup> **“Shewing thyself a pattern”** – The Bible is big on patterns. Young believers have a lot of good guidance in the scriptures and are themselves to be a pattern for others to follow. The congregations in the book of Acts are fine examples for New Testament congregations in every age to see, and they are landmarks for us to follow in faithful service to our Lord.

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8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining [**to take covertly for selfish gain**], but shewing all good fidelity [**the character of one that can be relied on**]; that they may adorn [**embellish with honor**] the doctrine of God our Saviour<sup>23</sup> in all things.

11 For the grace of God<sup>24</sup> that bringeth salvation hath appeared to all men.<sup>25</sup>

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, <sup>26</sup> and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us<sup>27</sup> that he might redeem us from all iniquity, and purify unto himself a peculiar [**unique and personally owned**] people, zealous of good works [**Eph. 2:10**].

15 These things speak, and exhort, and rebuke with all authority [**as an uncompromising mandate**]. Let no man despise [**set himself above**] thee.

### Chapter 3

**P**ut them in mind to be subject to principalities [**rulers**] and powers [**authorities**], to obey magistrates [**conform to lawful statutes**], to be ready to every good work,

<sup>2</sup> To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.<sup>28</sup>

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<sup>22</sup> **“In doctrine shewing”** – There are at least four or five things listed here that bring forth irrefutable evidence to shut the mouth of those that want to bad-mouth righteousness.

<sup>23</sup> **“The doctrine of God our Saviour”** – The complete canon of the Triune Godhead, in unity.

<sup>24</sup> **“The grace of God”** – The grace of God saves us from sin but it also teaches us to live sober godly lives to the honor and glory of God.

<sup>25</sup> **“All men”** – To the Jew and to the Gentile without respect of persons [**Editor’s Note:** “*all men*” - Greek “*pasin anthropoi*” - this is called by grammarians the “*anarthous construction* (no definite article) and is designed to stress kinds or classes and thus “*all kinds or classes of men.*”]

<sup>26</sup> **“That blessed hope”** – Christ has always been the hope of God’s elect. In every age the people of God have longed for the coming of the Lord. This was true regarding the First Advent and it is true of the Second Advent. Christ shall appear in glory one day and our desire is to be found in Him and meet Him in the air before He sets His foot down on the Mt. of Olives again.

<sup>27</sup> **“Gave himself for us”** – Particular redemption

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3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers [different] lusts [forbidden craving] and pleasures [sensual delights], living in malice [malignant naughtiness] and envy, [jealous ill will] hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us [Eph. 2:8-9], by the washing [Eph. 5:26] of regeneration [1Pet.1:23], and renewing of the Holy Ghost [Eph. 4:22-24];

6 Which he shed [Rom. 5:5] on us abundantly [Jn.10:10] through Jesus Christ our Saviour [Mt. 1:21];

7 That being justified by his grace [Rom. 5:1], we should be made heirs [Rom. 8:16-17] according to the hope of eternal life [Rom. 15:4].

8 This is a faithful [true and steadfast] saying, and these things I will [desire] that thou affirm constantly,<sup>29</sup> that they which have believed in God might be careful to maintain good works.<sup>30</sup> These things are good and profitable unto men.

9 But avoid foolish questions [inquiring about questionable topics], and genealogies, and contentions [argumentative wrangling], and strivings [controversial battle] about the law; for they are unprofitable and vain.

10 A man that is an heretick [schismatic promoter of false doctrines] after the first and second admonition reject;<sup>31</sup>

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<sup>28</sup> **“Shewing all meekness unto all men”** – Don’t make personal attacks on men even if you dislike their politics. Work for truth and righteousness with non-violence. This should work for everyone, and for those that are not compliant use the due process of the rule of law.

<sup>29</sup> **“Affirm constantly”** – [Editor's Note - "Affirm constantly" – Titus is strongly commanded ("I will" - Greek "boulomai" - determinate will) to maintain continuous, repetitious, and confident Biblical teaching and preaching.]

<sup>30</sup> **“Careful to maintain good works”** – Salvation is not earned by our good works but all those who are saved by grace through faith should be always mindful to maintain good works out of thankfulness, and for the honor and glory of God.

<sup>31</sup> **“Reject”** – No person knows everything. In fact, most people don’t know as much as they think they know. The spirit and attitude of a person has a lot to do with how we might deal with them regarding differences of understanding in scripture. God help us all to have a teachable spirit. Humility and consistency are jewels to be sought after. A wise old preacher brother once said, “If a fellow is honestly seeking the truth and is not antagonistic to a little taste of it here and there even if it is foreign to what he has been fed in the past, there is hope for him and he can be helped if dealt with in true Christian brotherly love, but if he only becomes abusive and brash with dogmatic rants against the truth and personal attacks on good brethren, then he shouldn’t even be given a forum and others ought to be warned about him.” [Editor's Note: “Reject” translates the Greek imperative and is a command. There is an allusion in this text to the threefold process in dealing with erring members in the congregation who will not hear rebuke in Matthew 18:15-18. The term “heretic” translates a Greek term which alludes to people who makes a choice and will not change their minds, or to strongly opinionated and self-willed people. Such are the root cause of schisms in the congregational body. It is the ordained leadership that initiates action toward such a person. Any member attempting to teach the congregation contrary to its leadership is suspect of being this kind of person and should be confronted and rebuked by the ordained leadership because they have no authority to take on that position before or within the congregation.]

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11 Knowing that he that is such is subverted [twisted with corrupted perversion], and sinneth [continues to miss the truth and wander out of the true way], being condemned of himself.

12 When I shall send Artemas<sup>32</sup> unto thee, or Tychicus,<sup>33</sup> be diligent to come unto me to Nicopolis:<sup>34</sup> for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

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<sup>32</sup> **“Artemas”** – One of the seventy disciples and bishop of Lystra, according to Dorotheus (Bibl. Maxima (Lugd. 1677), III, 429). He is mentioned as one of the faithful companions of Paul. The name is probably Greek, a masculine form of Artemis, or a short form of Artemidorus, a common name in Asia Minor. ISBE.

<sup>33</sup> **“Tychicus”** – (tik'i-kus; "fortuitous"). One of Paul's fellow laborers. He is first mentioned as a companion of the apostle during a portion of Paul's return journey from the third missionary tour (Acts 20:4). He is there expressly called (with Trophimus) a native of Asia Minor; but while Trophimus went with Paul to Jerusalem (Acts 21:29), Tychicus was left behind in Asia, probably at Miletus (Acts 20:15, 38). In Paul's first imprisonment he was with the apostle again (Col. 4:7-8; Eph. 6:21-22). The next reference to him is in Titus 3:12. Here Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. In 2 Tim. 4:12 (written at Rome during the second imprisonment), he writes, "Tychicus I have sent to Ephesus." There is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. 8:16-24) in conducting the business of the collection for the poor Christians in Judea (from New Unger's Bible Dictionary).

<sup>34</sup> **“Nicopolis”** – (ni-kop'o-lis; "city of victory"). There were several cities of this name, which leaves some doubt as to the one about which Paul wrote. One was in Thrace, another in Cilicia, and a third in Epirus; the latter seems the most likely to have been meant. This was built by Augustus Caesar in 30 B.C. in honor of a victory at Actium, which was only four miles distant (from New Unger's Bible Dictionary).

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## Introduction to the Letter of Paul to Philemon

**Theme:** This epistle that Paul wrote to Philemon, revolves around Paul's love for Philemon and Paul's love for Onesimus – the estranged servant of Philemon. Within the parameters of Paul's relationship with these two men (and Philemon's and Onesimus' personal relationship), we have demonstrated for us, love, forgiveness, faithfulness, and service.

**Date:** Paul probably wrote this letter from Rome between 60 and 64 A.D. This personal letter to Philemon was probably sent in conjunction with Paul's Epistle to the Colossians. We arrive at this conclusion based on the fact that Onesimus (along with Tychicus) was the bearer of the letter to the Colossians (see Col. 4:7-9.), and this Epistle to Philemon. It is also of worth to note that Paul sends his greetings to Archippus in both the Epistle to the Colossians (see Col. 4:17), and the Epistle to Philemon (see v. 2). Very possibly, Archippus was the pastor of the congregation at Colossae, and Philemon was a prominent member.

**Writer:** The Apostle Paul. (See v. 1.) Paul was apparently a prisoner in Rome at the time that he penned this epistle. He had Timothy as his companion, and perhaps some others that are mentioned at the end of this epistle. (See vv. 23-24.)

**Audience:** The epistle was obviously written to Philemon (see v. 1). Paul also addressed this epistle to "...our beloved Apphia, and Archippus our fellowsoldier, and to the congregation in thy house:" (See v. 2.)

### Outline:

**A. Introduction and Greetings - vv. 1-3**

**B. Philemon's Outstanding Reputation - vv. 4-7**

**C. Paul's Requests to Philemon on Behalf of Onesimus - vv. 8-12**

**D. Onesimus' Value to Paul, to Philemon, and to God - vv. 13-16**

**E. Paul Reminds Philemon of the Past and Renews His Requests - vv. 17-22**

**F. Salutations - vv. 23-25**

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## *The Letter to Philemon*

**P**aul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the congregation in thy house: [Rom. 16:5]<sup>1</sup>

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.<sup>2</sup>

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;<sup>3</sup>

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels [minds or hearts] of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin [command] thee that which is convenient,

9 Yet for love's sake<sup>4</sup> I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:<sup>5</sup>

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind [knowledge] would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

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<sup>1</sup> “**Congregation in thy house**” - The Epistle to Philemon is addressed, in part, to the congregation in the house of Philemon. A congregation is not some universal, invisible conglomerate of individual congregations and persons of faith. Rather, a New Testament Congregation is an assembly or congregation of immersed believers that assemble together for the mutual purpose of glorifying God. Very often (probably in the vast majority of instances) the congregations of the New Testament met in houses (dwelling places) of individual members. It appears that the congregation at Colossae may have oftentimes met in the house of Philemon.

<sup>2</sup> “**Grace to you, and peace**” - As in nearly all of his epistles, Paul begins by recommending the grace and peace of God upon his readers.

<sup>3</sup> “**Toward all saints**” - Love and faith toward God is best demonstrated, on this earth, by love and faith towards the people of God.

<sup>4</sup> “**For love's sake**” - Paul could have counted on his position of authority and his reputation to influence Philemon. (See v. 8.) Instead, he appealed to the love that Philemon must have had for the Apostle Paul.

<sup>5</sup> “**Begotten in my bonds**” - It appears that the run-away slave, Onesimus, may have encountered Paul and been converted under his ministry.

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- 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;
- 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?
- 17 If thou count me therefore a partner, receive him as myself.
- 18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;<sup>6</sup>
- 19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.
- 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
- 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.
- 22 But withal [in addition] prepare me also a lodging: for I trust that through your prayers I shall be given unto you.<sup>7</sup>
- 23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;
- 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
- 25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

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<sup>6</sup> “**Put that on mine account**” - Paul is willing to repay Philemon for the damages or losses that he may have incurred because of the actions of Onesimus. More importantly though, Paul is reminding Philemon that he does have an account with Paul – in other words, Philemon is in Paul’s debt. (See v. 19.) [**Editor's Note:** *Paul is entreating Philemon to treat Onesimus as if he were Paul (see verse 17) and consider any debt Onesimus owed to Philemon to be charged to Paul's account. Here we have a beautiful illustration of the doctrine of substitution and imputation. God treats sinners as though they were Christ and their sins have been charged to Christ's account.*]

<sup>7</sup> “**I shall be given unto you**” - Philemon was apparently a member of the congregation at Colossae. (The introductions and salutations in both epistles are very similar, and many of the same persons are mentioned. Further, Onesimus is mentioned in both letters as being sent by the Apostle Paul.) It appears that Paul had not yet visited the congregation at Colossae. (See Col. 2:1.) But, Paul must have met Philemon at some other place – since he makes reference to the conversion of Philemon as though he were personally involved. (See v. 19.) Paul does desire to visit Philemon and the congregation in his house; and, it appears that Paul expected that the prayers of Philemon and the others would be instrumental in bringing him into their presence.

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### Introduction to the Letter to the Hebrew Congregations from Paul

**Writer:** The Apostle Paul is the writer, and Apollos is his scribe. Timothy is the mail man that delivered the letter. The literary style of Greek is that of an educated and eloquent Alexandrian Jew (Apollos) while the salutation clearly demonstrates Paul is behind the letter (Heb. 13:21-25). Apollos came to Rome to visit Paul (Tit. 3:13), and this epistle was written from Rome (Heb. 13:25). This epistle is mentioned explicitly by Peter (2 Pet. 3:15-17) when he writes to Hebrew Christians.

**Time of Writing:** Somewhere between AD 64-65 from Rome during Paul's first imprisonment (Heb. 13:25; Tit.3:13).

**Theme:** Jewish Christians were being heavily persecuted by Jews, and Rome. Paul encourages Jewish Christians to continue steadfastly in the faith rather than returning to Judaism. Paul argues for the superiority of Christ, the Melchisedek (Melchizedek, Gen. 14:18; Ps. 110:4) priesthood and the new covenant, over Moses, the Levitical priesthood, and the old covenant. The new covenant ushers in a better system of worship without discarding the same eternal truths found in the old covenant. The word "better" is used 12 times in Hebrews. Several warnings are given throughout the epistle: (1) Don't harden your hearts to the gospel (Heb. 3:1-4:2), (2) Don't stop growing (Heb. 5:12-6:9), (3) Don't despise the blood of the covenant (Heb. 10:26-31), and (4) Don't despise your birthright (Heb. 12:11-28).

The Everlasting Covenant (Heb. 13:20) consists of the obligations agreed upon between the Persons of the Triune Godhead before the world began, whereby creation would be redeemed from sin, and a people of God would be obtained for the glory of God. In regard to the redemption of the people of God, the Father agreed to choose that people from among the fallen race of mankind (Eph. 1:4-6), and give them by promise unto the Son (Jn. 6:37-39; 17:2). The Son agreed to do the will of the Father in providing redemption on their behalf (Heb. 10:7; Eph. 1:7-12; Tit. 2:14), thus satisfying God's righteousness in regard to His penalty against sin, and fitness for entrance into heaven (Rom. 3:24-26). The Holy Spirit agreed to effectually apply that redemption provided by the Son to the individual persons of the elect in time and space, so as to secure their eternal salvation (Eph. 1:13-14). The gospel is the proclamation of this provision of salvation through Jesus Christ which the Holy Spirit empowers (1 Thess. 1:4-5), as His creative word (2 Cor. 4:6), to effectually call out the elect (1 Cor. 1:26-31). His divine action produces within them a new heart, and new spirit (Ezek. 36:26; 2 Cor. 3:3-6), which receives this good news by faith (Rom. 10:10). The Holy Spirit then continues to work in them both to will and to do of His good pleasure (Philip. 2:13), until they are conformed to the image of God's Son in spirit, soul and body in the new heaven and earth (Philip. 1:6; Rom. 8:28-31).

However, since the fall of man there has been a dispute among the human race regarding how this reconciliation/restoration with God, for the people of God, would be achieved. This dispute has arisen as a result of two differing viewpoints. One, based on human reasoning, contends that this is accomplished by way of works performed by people, and accepted as righteous and sufficient by the Lord. The other springs from specific declarations of God which reveal that this reconciliation/restoration occurs as a result of grace, or unmerited favor alone (Eph. 2:8-9). These two viewpoints are characterized by Christ in Matthew 7:13-14 as a wide gate versus a narrow gate, and are expounded elsewhere in scripture (Rom. 3:20-28; 4:1-8, etc.). From the

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Adamic fall they have been characterized by "the way of Cain" versus "the way of the Lord," which Abel followed (Jn. 1:29). The two are antitheses of each other, and are contrasted throughout the scriptures. In every instance found therein, reconciliation/restoration by works is shown to be insufficient and impossible for fallen man, while grace provides all essentials by which the people of God are called, justified, and glorified with Jesus Christ (Rom. 8:30), with the end result that they are reconciled and restored to God.

The old covenant is the visible administration of the everlasting covenant within the visible professed kingdom of God consisting of a public house of worship, qualified ordained ministry, and ordinances that were ordained by God (Heb. 8:1) to accomplish two primary things: (1) Ceremonial representation of the eternal covenant of God in all the details of the tabernacle/temple with its ordinances and ministry accomplished in the Person and work of the Messiah, and (2) Moral, ceremonial and civil expression and application of the righteous standard of God required to be justified in His sight. This visible administration of the everlasting covenant, depicting God's provision of salvation and God's righteousness, was "added" by God to be a "schoolmaster" to demonstrate what is required to be reconciled to God, and why this cannot be achieved by any other Person, or any other works, than that of Jesus Christ. This was designed by God to educate them in regard to their own shortcomings (sin), and their need to come to God by faith in the good news that Christ is God's provision to obtain this in their behalf. Hence, the Old Covenant is good, just, and holy (Rom. 7:12), but its failure is not in its design; rather, it fails when man attempts to achieve what it pictures and what it demands by his own person and works rather than in the Person and works of Christ.

The new covenant is the visible administration of the everlasting covenant within his professed kingdom, consisting of an authorized public house of worship (Heb. 8:1; 1 Tim. 3:15) with a qualified and ordained ministry (1 Tim. 3:1-13), and ceremonial gospel ordinances (immersion and communion) ordained by God to accomplish two primary things: (1) To declare to the world the finished and fulfilled work of Christ, as promised in the pre-cross gospel, and (2) To prepare a faithful people, zealous of good works, to be presented to Christ as a metaphorical "bride" (2 Cor. 11:2).

The everlasting covenant, as demonstrated in the "old" covenant, reveals why only Christ can achieve God's purpose of preparing faithful people to be presented to Christ. The everlasting covenant is proclaimed in the new covenant as the finished work of Christ, received by grace alone, through faith alone, in Christ alone, without works. The gospel proclaims the everlasting covenant under the old and new covenants (Acts 10:43; 26:22-23; Heb. 4:2).

The book of Hebrews also answers the question concerning what Jesus is doing now in heaven. He is "seated" at the right hand of God as our Great High Priest representing his elect and administering his finished work (Heb. 9:12; 10:10,14) to the elect (Heb. 4:14-15).

**Audience:** Hebrew Christians scattered throughout the Roman world (1 Pet. 1:1). This is the epistle which Peter reminds the Hebrew Christians that Paul wrote them (2 Pet. 3:15-17).

### **Outline:**

**A. Better than the Prophets but Same Word of God – Ch. 1:1-2**

**B. Better than Angels but Same God – Ch. 1:3-18**

**C. Better than Moses but Same Gospel – Chs. 2:1-3:19**

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- C. Better than Seventh Day but Same Sabbath – Ch. 4**
- E. Better than Aaron but Same Tithe – Chs. 5-7:28**
- F. Better than Old Covenant but Same Heavenly Temple – Chs. 8-9**
- G. Better Sacrifices but Same Demands for Faithfulness – Ch. 10:1-37**
- H. Better Promises but Same Faith – Chs. 10:38-12:2**
- I. Better Birthright but Same Love – Ch. 12:2-17**
- J. Better than Sinai but Same Heaven – Ch. 12:18-31**
- K. Better Worship but Same Everlasting Covenant – Ch. 13:1-21**
- L. Salutations – Ch. 13:22-25**

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## *The Letter to the Hebrew Congregations*

### **Chapter 1**

**G**od, who at sundry times [many partial ways] and in divers manners [many different ways] spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;<sup>1</sup>

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;<sup>2</sup>

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?<sup>3</sup>

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

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<sup>1</sup> **“In these last days spoken unto us by his Son”** – He has spoken to us by revealing Himself through the Son, as God in the flesh. Furthermore, He has spoken to us by His Son through the apostles words (Heb. 2:3-4). What Jesus said to them, the Holy Spirit was to bring back to their remembrance; This included all that he had said, as well as all that He was to say through them to the world (Jn. 16:13; 17:20; 1 Jn. 1:1-2; 4:1-6; Rev. 1:3; 22:18-19). They were to “bind up the testimony and seal the law” (Isa. 8:16-20) as the final revelation from God until Christ is revealed from heaven (Isa. 8:17; Rev. 22:20). The New Testament is the testimony of Christ through His apostles to us. It has been confirmed by signs and wonders and miracles (Heb. 2:3-4, 12 with Isa. 8:16-18).

<sup>2</sup> **“The express image of His Person”** – He is what characterizes the very substance of God’s Being. The words “express image” translate the Greek word from whence we get our English word “character,” and the word “Person” translates the Greek word “hupostasis” that was used to define the structure upon which a building stood – its foundational structure. He fundamentally is whatever makes God to be God. He holds the universe together by the Word of His power - omnipotence.

<sup>3</sup> **“Which of the angels said he at any time”** – He is not Michael the Archangel, or any other created angel. He never was, and never will be within the created order of angels because: (1) Angels worship him (Heb. 1:6); (2) No angel is called “God” (Heb. 1:8); (3) God does not put the world under subjection to angels (Heb. 2:5); (4) He took not the nature of angels (Heb. 2:16). However, the term translated “angel” also means “messenger” and Christ is the “Angel [Messenger] of the Covenant” that appeared in the Old Testament to His people.

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11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture [mantle, robe] shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

### Chapter 2

**T**herefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence [retribution] of reward;<sup>4</sup>

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;<sup>5</sup>

4 God also bearing them witness, both with signs and wonders, and with divers [different types] miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.<sup>6</sup>

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<sup>4</sup> **“Just recompence of reward”** – The Greek Μισθαποδοσία (Strong, 3405), is rendered “requital (good or bad).” In the context of this verse, punishment for transgression and disobedience are contemplated, hence the reward will be retribution. In Chs. 10:35 and 11:26, “good” rewards are contemplated.

<sup>5</sup> **“Confirmed unto us by them that heard him”** – In Hebrews 1:1, Paul writes that God has spoken to us in these last days by His Son. What he said is confirmed unto us by those who heard him (the apostles - vv. 12-13). Paul is referring to his physical ministry and teaching while Christ was on earth, until his ascension. What the apostles conveyed to us is “confirmed” to be the very Word of God, by “signs and wonders, divers miracles, and gifts of the Holy Ghost,”

<sup>6</sup> **“Taste death for every man”** – The term “man” is not found in the Greek text. The Greek term is “pantos” or “all.” This “all” is explicitly defined in verse 11 as “all” who are sanctified by his death, in the statement, “For both he that sanctifieth and they who are sanctified are **all of one**.” Further, it is defined in verses 13-18 as “the children which God hath given me.” He is talking about those in John 17:2 and in John 6:37-39. Many believe that Christ “tasted death for every man” in the sense of redeeming mankind from personal condemnation for the sin of Adam

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10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth [to set apart] and they who are sanctified [being set apart] are all of one: for which cause he is not ashamed to call them brethren,<sup>7</sup>

12 Saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto thee.<sup>8</sup>

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.<sup>9</sup>

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour [sustain] them that are tempted.

### Chapter 3

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;<sup>10</sup>

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

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(Jn. 1:29). Thus, all dying infants and mentally impaired are redeemed exactly as they were condemned by representation of one man without personal choice (Rom. 5:14).

<sup>7</sup> “**Are all of one**” – This unity between Christ and those sanctified by his death is that unity expressed in Romans 5:15-19 through representation by one “man,” and imputation of his obedience to those being represented.

<sup>8</sup> “**In the midst of the congregation will I sing**” – The only recorded time that Christ sang is found in Matthew 26:30, at the close of the Lord’s Supper. His congregation existed previous to Pentecost.

<sup>9</sup> “**The children which God hath given me**” – Paul is quoting from Isaiah 8:18 where the completion of the Biblical canon is predicted to occur among the apostles of Christ (Isa. 8:16-18).

<sup>10</sup> “**The Apostle and High Priest of our profession**” – Moses was “the” sent one to Israel and Aaron was the chosen mediator. Under the New Covenant administration Christ fulfills both offices.

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4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.<sup>11</sup>

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation [testing, trial] in the wilderness:

9 When your fathers tempted [tried] me, proved [tested] me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest [Gr. pauo].

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses [bodies] fell in the wilderness?

18 And to whom swear he that they should not enter into his rest [Gr. pauo], but to them that believed not?

19 So we see that they could not enter in because of unbelief.

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<sup>11</sup> **“His own house”** – The builder (Christ) is superior to that which is built (“the house”). Both Christ and Moses built houses. Moses built the tabernacle as “the house” of God in the wilderness (Ex. 40:33), whereas Christ built the New Testament congregation (Mt. 16:18). Both were faithful. However, Christ is superior to Moses in regard to the house each one built. Moses was but a “servant” in the house he built for God but Christ is the “Son” who is “over” the house he built. The historical and contextual “we” (v.6) refers to immersed believing members of New Testament congregations (Heb. 13:7, 17). Many who followed Moses in the wilderness, when he instituted the “house” of God, were not true believers in Christ (Heb. 4:2). Many followers of Christ who are now members in Christ’s “house” are not true believers in Christ (Heb. 10:25, “as the manner of some is”). Continuance in our profession of faith in Christ is one primary evidence of genuine salvation (Heb. 3:6; 1 Jn. 2:19).

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## Chapter 4

**L**et us therefore fear, lest, a promise being left us of entering into his rest [Gr. pauo], any of you should seem to come short of it.<sup>12</sup>

**2** For unto us was the gospel preached, as well as unto them:<sup>13</sup> but the word preached did not profit them, not being mixed with faith in them that heard it.<sup>14</sup>

**3** For we which have believed do enter into rest [Gr. pauo],<sup>15</sup> as he said, As I have sworn in my wrath, if they shall enter into my rest [Gr. pauo]: although the works were finished from the foundation of the world.<sup>16</sup>

**4** For he spake in a certain place of the seventh day on this wise, And God did rest [Gr. pauo] the seventh day from all his works.

**5** And in this place again, If they shall enter into my rest [Gr. pauo].

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<sup>12</sup> **“His rest”** – The Greek term “pauo” is used here and in verses 3, 4, 5, 11, and has no reference to entrance into literal Palestine as described in chapter 3:11. In verses 2-3, Paul has in view the “rest” found by faith in the Christ (vv. 2-3). The gospel rest is the partial fulfillment of what the Sabbath day commemorated as “his rest.” The Sabbath rest commemorated an entire creation that was at complete rest/harmony with God, and totally without sin. The gospel rest provides one aspect – spiritual rest or harmony with God.

<sup>13</sup> **“Unto us...as well as unto them”** – Those who believed in the gospel in the day of Moses entered into the gospel rest – spiritual rest in Christ (vv. 2-3a; Acts 10:43; 26:22-23). However, the spiritual rest of the gospel was not the fulfillment of what the Sabbath day commemorated (v. 4), because all Old Testament believers in the gospel continued to observe a weekly Sabbath day rest. Neither was the Sabbath day rest fulfilled in the reign of David in Palestine (v. 7), since they continued to observe a weekly Sabbath day rest under David. Neither was the Sabbath day rest fulfilled by bringing Israel into the land of Palestine by Joshua (v. 8). Neither was the finished work of Christ the fulfillment of Sabbath day rest (vv. 9-10) but rather established a better Sabbath day observance that still points forward to a “rest” yet to be entered by the people of God (v. 11).

<sup>14</sup> **“Mixed with faith in them”** – The Word of God must be “mixed with faith in them” that hear the gospel (v. 2) or else the reader will “fall into the same example of unbelief” (v. 11). Mixing faith with the gospel in the elect is the work of the Great High Priest (v. 14) as The Living Word. The “Word of God” here is identified in verse 13 as “him” or the Incarnate Word, Jesus Christ. Christ ministers salvation to His elect by empowering the gospel to regenerate and convert them (James 1:18; 2 Cor. 3:3-6; 4:6; 1 Pet. 1:23-25; etc.). Mixing faith with the Word “in them” is simple for our Great High Priest, because His work is performed within his elect. He is able to distinguish between the human spirit and soul, just as he discerns between the joints and marrow and the intents and thoughts of the heart. He not only knows what is in us because our unseen nature is open to His eyes, but it is His High Priestly administrative work through the Holy Spirit when the gospel comes in power and in demonstration of the Holy Spirit within us (1 Thess. 1:4-5; 2 Thess. 2:13).

<sup>15</sup> **“Do enter into rest”** – All true believers in the gospel (v. 2) whether before or after the cross enter by faith into the spiritual rest of the gospel. However, that gospel rest does not fulfill the weekly Sabbath day established in Genesis 2:2-4.

<sup>16</sup> **“The works were finished from the foundation of the world”** – God finished his work of creation by instituting the Sabbath day to commemorate a sinless creation that was in perfect harmony with Him. God’s design is to bring all of creation back into that sinless and harmonious relationship. Faith in Christ is the first aspect of restoring that new creation, as it brings the believer back into spiritual rest with God. However, the Sabbath day observance demands more than mere spiritual restoration; it demands the complete restoration of soul and body, as well as restoration of natural creation. That “rest” which the Sabbath day observance commemorates is still future from our time (v. 11).

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6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.<sup>17</sup>

7 Again, he limiteth [designates] a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.<sup>18</sup>

8 For if Joshua had given them rest [Gr. pauo], then would he not afterward have spoken of another day.<sup>19</sup>

9 There remaineth therefore a rest [Gr. sabbatismos – “Sabbath day observance”] to the people of God.<sup>20</sup>

10 For he that is entered into his rest [Gr. pauo], he also hath ceased from his own works, as God did from his.<sup>21</sup>

11 Let us labour therefore to enter into that rest [Gr. pauo], lest any man fall after the same example of unbelief.<sup>22</sup>

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder [apart] of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.<sup>23</sup>

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<sup>17</sup> “**They to whom it was first preached entered not in because of unbelief**” – Paul is referring to those in chapter three who did not receive the gospel mixed with faith in them that heard it. Moses, Aaron, Joshua and Caleb did enter into that spiritual gospel rest and yet observed a Sabbath day.

<sup>18</sup> “**Saying in David**” – The fulfillment of what is commemorated by the Sabbath day observance was not even accomplished under David, Israel’s greatest king.

<sup>19</sup> “**If Joshua had given them rest**” – The fulfillment of what is commemorated by the seventh day observance was not entrance into Palestine under Joshua. The Sabbath day observance commemorates entrance into a new earth (v. 11).

<sup>20</sup> “**There remaineth therefore a rest**” – Paul changes terms from the Greek “pauo” used in verses 1, 3, 4, 5, 8, and 11 for “rest,” to “sabbatismos,” which means a “Sabbath day observance.” His argument is that none of the previous things: (1) gospel rest; (2) David’s reign in Palestine; (3) nor entrance into Palestine under Joshua fulfills what the Sabbath day commemorates. Therefore as long as it is not fulfilled there remaineth (present tense) the weekly Sabbath day observance until that promised “rest” is fulfilled (v. 11).

<sup>21</sup> “**As God did from his**” – The individual “he” and his “works” as well as the manner in which he ceased from those “works” are compared with God and God’s work and the manner in which God ceased from that work. God and His work and the manner in which he ceased from that work is spelled out in verses 3-4. The work was creation and the manner in which he ceased from that work was setting forth the seventh day as a Sabbath to commemorate it. Jesus is the antecedent for this pronoun (v. 14) and his high priestly work is the “works” he completed and he ceased from those works by setting forth a better Sabbath day observance (“the first day of the week” – 2 Cor. 11:1-2; Rev. 1:10) and that is why there “remaineth a ‘Sabbath day observance’ for the people of God” (v. 9) because what the Sabbath commemorates is not ushered in by the finished works of Christ and won’t be until He returns from heaven (v. 11).

<sup>22</sup> “**Let us labor....to enter into that rest**” – We “do enter” spiritually into that rest when we believe in the gospel. Our spirits are brought back into harmony with God. However, the weekly Sabbath day observance commemorates more than mere spiritual harmony with God. The weekly Sabbath day observance is fulfilled only when all of creation, including our souls and bodies are brought back into union and harmony with our Creator and that is yet unfulfilled and future. The “labor” that continues is described in verse 16.

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13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities [human limitations]; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

### Chapter 5

**F**or every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity [human limitations].

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron [Ex. 28:1].

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee [Psa. 2:7].

6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek [Psa. 110:4].<sup>24</sup>

7 Who in the days of his flesh, when he had offered up prayers and supplications [petitions] with strong crying and tears unto him that was able to save him from death, and was heard in that he feared [showed reverence];<sup>25</sup>

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<sup>23</sup> “**Soul and spirit**” – The point of verses 12-13 is that everything about us is "manifest in his sight" because the deepest and most hidden aspects of human nature are "opened unto the eyes of him with whom we have to do."

The deepest point of the physical nature of man is the bones of man and the deepest point of the bone is the marrow. However, the human nature extends beyond the material aspects. The deepest point of man as a being is his immaterial unseen spiritual nature and the deepest point in that nature is the "spirit" in contrast to the "soul" of man. The deepest point of the soul of man is the "thoughts and intents" of the heart. Bottom line, God's Word is able to distinguish between the human "spirit" and "soul" as much as God's Word distinguishes between "bone" and "marrow," and "thoughts and intents" in the heart.

<sup>24</sup> “**Thou art a priest forever**” – The Son of God has always been the Great High Priest for all His elect previous to the cross (Psa. 110:4) and after the cross (Acts 13:33) according to “the blood of the everlasting covenant” (Heb. 13:20). God provided the sacrifice for our High Priest in the incarnation (Heb. 10:5-8) but He administered forgiveness based upon faith in the coming Christ, previous to the provision of that sacrifice (Acts 10:43; Rom. 3:25-26).

<sup>25</sup> “**In the days of his flesh**” – He was made the High Priest after the order of Melchizedek prior to the days of His flesh as verses 5-6 are said in the time of David before the incarnation. The incarnation provided Christ the body that He as our High Priest would offer up to God as the sacrifice to sanctify His people (Heb. 10:5-14).

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8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchizedek.

11 Of whom we have many things to say, and hard to be uttered [spoken], seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles [divine revelation] of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age [Gr. *telios*], even those who by reason of use have their senses exercised to discern both good and evil.

### Chapter 6

**T**herefore leaving the principles of the doctrine of Christ,<sup>26</sup> let us go on unto perfection [Gr. *telios*];<sup>27</sup> not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of immersions,<sup>28</sup> and of laying on of hands,<sup>29</sup> and of resurrection of the dead, and of eternal judgment.<sup>30</sup>

3 And this will we do, if God permit.<sup>31</sup>

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<sup>26</sup> “**The doctrine of Christ**” – Paul is not referring to the doctrine of “Moses” but of “Christ.” Here are the A,B,C’s, or foundations, of Christ’s doctrine in three couplets; (1) Salvation – “repentance....faith; (2) Service – immersions...laying on of hands; (2) Second coming – “resurrection...judgment.”

<sup>27</sup> “**Go on unto perfection**” – Same Greek word translated “perfect” is translated “full age” in 5:14. Paul is arguing that they should continue in their spiritual growth (Heb. 5:12-14) and go beyond the mere A,B,C’s of the doctrine of Christ.

<sup>28</sup> “**Doctrine of immersion**” – Note the singular “doctrine” as a unified teaching. There are three immersions in scripture (1) immersion in water – identifies you with the way of service – the congregation – Acts 2:41; (2) immersion in suffering – consequences for faithful service; (3) immersion in the Spirit – identifies the house of God as the authorized place of service.

<sup>29</sup> “**The laying on of hands**” – This refers to the ordination of a qualified ministry in the house of God. It also includes the missionary enterprise of the house of God in reproducing after its own kind through sending out congregational selected, qualified and ordained ministers.

<sup>30</sup> “**Resurrection.....judgment**” – Salvation (first couplet above) calls for and is completed in the resurrection. Faithful service (second couplet above) calls for and is completed in judgment for rewards “according to his works.”

<sup>31</sup> “**If God permit**” – The only reason God would not permit continuance in spiritual growth is if one could lose their salvation – vv. 4-6

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4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.<sup>32</sup>

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.<sup>33</sup>

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.<sup>34</sup>

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear [take an oath] by no greater, he sware [take an oath] by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.<sup>35</sup>

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<sup>32</sup> **“If they shall fall away”** – The only reason that children of God cannot go on to maturity is “if” (Subjunctive mode – hypothetical consideration) they could lose their salvation. Paul says it is “impossible” (v. 4) for saved persons (vv. 4-5) to be renewed or brought again to repentance in Christ “if” they could fall away. Being brought back to repentance would put Christ to open shame as it would be a denial that his first crucifixion was sufficient to save from sin and require him to be re-crucified afresh. Notice it is Christ that is put to shame by such an idea rather than the saint who has hypothetically fallen away! Why? Because if Christ’s work of atonement cannot save a person from his sins the first time He cannot do it no matter how many times he is re-crucified. The blame falls upon Him as He is the Savior not the believer. This is his first argument against the hypothetical consideration that true children of God can lose their salvation.

<sup>33</sup> **“For the earth”** (v. 7) – Paul limits the options to only two types of soil. There is the soil that is cultivated whose end “receiveth blessing from God” (v. 7) versus the soil that has never been cultivated and “whose end is to be burned” (v. 8). There is no third kind of soil. You are either saved or lost and the saved remain saved. This is the second argument he gives to deny the hypothetical consideration that true children of God can be saved and then lost.

<sup>34</sup> **“Things that accompany salvation”** – His third argument against this hypothetical speculation is that genuine salvation is accompanied by certain things that make it impossible for those in whom faith is mixed with the gospel to become lost: (1) The consequential evidence of a persevering faith that God will not forget (vv. 9-12); (2) God’s Oath or promise of blessing (vv. 13-17); (3) The immutability of God’s oath or the impossibility for God to lie (v. 18); (4) The “forerunner” who has already entered into heaven “for us” as our substitutionary representative; (5) The High Priestly work of Christ in our behalf (Heb. 6:20b-10:17).

<sup>35</sup> **“Surely...I will”** – There were no conditions attached. Even though Abraham and Sarah attempted to produce this blessing through Hagar and Ishmael, God did not withhold his promise. God waited until Abraham and Sarah could

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15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear [take an oath] by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability [unchangeable] of his counsel, confirmed it by an oath:

18 That by two immutable [unchangeable] things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.<sup>36</sup>

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil,<sup>37</sup>

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.

### Chapter 7

**F**or this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.<sup>38</sup>

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

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not hinder or help him in any way (Rom. 4:17-21) and according to His own promise and power blessed them with a son. Therefore, because it is by promise it is “sure to all the seed” (Rom. 4:16).

<sup>36</sup> **“Two immutable things”** – Like the Medes and the Persians his decrees are irreversible. That is one consolation we have. Second, it is impossible for him to lie. That is our second consolation.

<sup>37</sup> **“Both sure and stedfast”** – This anchor of hope is not our faithfulness to God but His faithfulness to us through His Son. It is His work as our Great High Priest “for us” that gives us security and a firm foundation of hope of eternal life.

<sup>38</sup> **“How great this man was”** – He was a “man” and he was “made like” unto the Son of God. The Greek term translated “made like” refers to a facsimile or model (v. 15 “similitude”) but not the real thing. His similarities are found in his names and position and genealogy. God had more than one man who was faithful to him before Isaac, Jacob and Joseph (e.g. Job, Melchizedek). Here is a man who filled the position of “priest” for others outside of their immediate family or “first born.”

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6 But he whose descent is not counted from them received tithes [a tenth] of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.<sup>39</sup>

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.<sup>40</sup>

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.<sup>41</sup>

10 For he was yet in the loins of his father, when Melchizedek met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

16 Who is made, not after the law of a carnal [limitations of flesh] commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Melchizedek.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware [take an oath] and will not repent [change mind], Thou art a priest for ever after the order of Melchizedek:)

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<sup>39</sup> “**The less is blessed of the better**” – This is a comparison in rank and position. Melchizedek held a superior rank and position than Abraham. Likewise, Christ holds a superior rank and position over Aaron, in addition to being a superior person – sinless.

<sup>40</sup> “**Witnessed that he liveth**” – Paul provides the perpetual basis for giving tithes under the Melchizedek Priesthood because it continues to give witness (present tense) that you believe Christ lives in heaven. Not only so, but Christ continues to receive tithes in heaven (“but there he receiveth them”). You give your tithe to your High Priest through earthly men.

<sup>41</sup> “**Payed tithes in Abraham**” – Abraham actually paid the tithe but God counted it as paid by those who would come forth from Abraham (v. 10). Thus this was a representative act by Abraham. This is exactly how Christ acted in Romans 5:15-19 in behalf of His people. He acted as a representative Person whose actions were attributed to all those born into his family as though they did it themselves – substitutionary satisfaction.

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22 By so much was Jesus made a surety [guarantee] of a better testament [covenant, agreement].

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity [human limitations]; but the word of the oath, which was since the law, maketh the Son, who is consecrated [made perfect, complete] for evermore.

### Chapter 8

**N**ow of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched [set up], and not man.<sup>42</sup>

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant [testament, agreement], which was established upon better promises.

7 For if that first covenant [testament, agreement] had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:<sup>43</sup>

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<sup>42</sup> “**The true tabernacle**” – Revelation 4-5 gives us a glimpse into heaven to see the “true” tabernacle. The Mosaic tabernacle was patterned after this true tabernacle in heaven (Ex. 25:40; 1 Chron. 28:11, 19; Heb. 8:5; 9:9, 23, 24 “figure”).

<sup>43</sup> “**Finding fault with them**” – The fault was not found in the old covenant but with those who attempted to keep that covenant (Rom. 7:7-12). This “new” covenant is the covenant for all the elect (see Hebrews 10:15-22) but will be applied to “all Israel” at the coming of Christ (Rom. 11:25-31; Rev. 1:7).

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9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:<sup>44</sup>

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.<sup>45</sup>

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old [growing old] is ready to vanish away.<sup>46</sup>

### Chapter 9

**T**hen verily the first covenant had also ordinances of divine service, and a worldly sanctuary [sanctuary in the world].<sup>47</sup>

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

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<sup>44</sup> **"I will put my laws into their minds and write them in their hearts"** – This is the description of regeneration or the new birth or the giving of a new heart (see 2 Cor. 3:3-6; 4:6; 1 Thess. 1:4-5). This is what corrects the "fault with them."

<sup>45</sup> **"All shall know me, from the least"** – New covenant people are those within whom God has revealed himself (v. 10) and are enabled to believe in God. This is true of "all of them including the "least" of them. New covenant people do not have to be taught by others to know God (infants, catechism). This is a flat repudiation for application of congregational ordinances to infants and unbelievers.

<sup>46</sup> **"Ready to vanish away"** – This gives a hint to the time of writing of this epistle. The Temple at Jerusalem was destroyed in AD 70 but the armies of Titus had surrounded Jerusalem besieging it for several years in advance. Most likely this epistle was written during the time Jerusalem was being besieged by the armies of Rome.

<sup>47</sup> **"Had also ordinances"** – The New Testament Congregation provided "divine services" and was also a "sanctuary" in this world as "the house of God" (1 Tim. 3:15) and "building" (1 Cor. 3:9) and "temple" (1 Cor. 3:16).

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6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors [sins of ignorance] of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:<sup>48</sup>

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers [different] immersions, and carnal [fleshly limitations] ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [purchased price] for us.<sup>49</sup>

13 For if the blood of bulls and of goats, and the ashes of an heifer [female cow] sprinkling the unclean, sanctifieth [setting apart] to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge [cleanse] your conscience from dead works to serve the living God?

15 And for this cause he is the mediator [one who brings two opposing parties together] of the new testament, that by means of death, for the redemption [purchased price] of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.<sup>50</sup>

16 For where a testament [a will] is, there must also of necessity be the death of the testator.<sup>51</sup>

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<sup>48</sup> “**Yet standing**” – Paul is preparing them for the destruction of the temple by Rome and why it should be destroyed. Its purpose was temporary and figurative, since the true temple is in heaven.

<sup>49</sup> “**Having obtained eternal redemption for us**” – The work of redemption is finished. Christ is not in heaven attempting to figure out who will become his people by any kind of “investigating judgment” as the Seventh Day Adventists teach. He already knows his people (Jn. 10:28-30) and their redemption is already obtained although not applied to all of them.

<sup>50</sup> “**For the redemption of the transgressions...under the first testament**” – His death was the basis for the remission of sins promised in the pre-cross gospel (Acts 10:43) and the application of redemptive benefits (indwelling, regeneration, justification, progressive sanctification, etc. [Rom. 4; 8:8-9; Gal. 3:6-8, 17; 1 Pet. 1:10; etc.]).

<sup>51</sup> “**Of necessity be the death of the testator**” – In regard to God’s purpose of redemption, the new covenant is called “the blood of the everlasting covenant” (Heb. 13:20), and Christ is regarded as the lamb of God slain from the foundation of the world. This covenant was in force and applied to the elect before the cross, based upon faith in God’s promise that Christ would come and ratify it by his blood (Acts 10:43; Heb. 4:2; Rom. 3:24-26). Therefore, both the pre-cross ceremonial sacrifices and the pre-cross gospel demanded that Christ would come as promised and actually ratify this covenant promise by his death. In order to argue the necessity of Christ’s death in time and in space he illustrates this necessity by the fact that death must precede the enforcement of the common will (v. 17), and that the Mosaic covenant had been ratified by the shedding and application of blood (vv. 18-22). Necessity of

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17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator [maker of the will].

18 Whereupon neither the first testament was dedicated [ratified] without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop [plant used to apply blood], and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined [commanded to be done] unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged [cleansed] with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.<sup>52</sup>

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.<sup>53</sup>

27 And as it is appointed unto men once to die, but after this the judgment:<sup>54</sup>

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.<sup>55</sup>

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the death of Christ is the contextual point he is making (vv. 12-28). He is not using the common will illustration to deny that those previous to the cross could not be justified until after the cross (v. 26; Rom. 4; Gal. 3:6-8, 17).

<sup>52</sup> **“To appear in the presence of God for us”** – Christ did not take his blood to heaven and sprinkle it all over the heavenly tabernacle. He is the tabernacle (Rev. 21:22). His flesh was but the “veil” but He Himself is the tabernacle and holy of holies in heaven. He presents Himself as the slain lamb to the Father for us (Rev. 5:6-7). He is our salvation in heaven. His presence satisfies God’s wrath against the elect and justifies God’s continuing salvation of the elect (Rom. 8:32-35). His very presence before God provides intercession for all the elect.

<sup>53</sup> **“Must...often have suffered since the foundation of the world”** – The redemption obtained by Christ was applied to the elect from the Garden of Eden to the cross. One sacrifice put away the sin of all the elect in all generations before and after the cross.

<sup>54</sup> **“Once to die but after this the judgment”** – Death is appointed by God (Gen. 3:19; Job. 30:23). The time of death is appointed by God (Job 14:5). The judgment is appointed by God (Acts 17:31). Judgment of the lost is determined according to their works in this life (Rev. 20:12). There are no second chances.

<sup>55</sup> **“Christ was once offered”** – Redemption has been obtained already by this “once” offering. The Roman Catholic doctrine of transubstantiation denies that redemption has already been obtained once for all by Christ as it repeatedly offers up the body and blood of Christ in order to obtain redemption for those partaking of it. Transubstantiation is patterned after the priesthood and repetitious offering in the Mosaic ceremonial law (Heb. 9:25-26; 10:2-3, 11).

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### Chapter 10

**F**or the law having a shadow [likeness] of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.<sup>56</sup>

2 For then would they not have ceased to be offered? because that the worshippers once purged [cleansed] should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified [set apart] through the offering of the body of Jesus Christ once for all.<sup>57</sup>

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified [set apart].<sup>58</sup>

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<sup>56</sup> “**Shadow of good things to come and not the very image**” – A “shadow” is not the “image” that casts that shadow. However, when you look at a shadow you can see something about the image. External ordinances are ceremonial shadows or symbolic pictures of divine truths that find their reality only in the Person and work of Christ (Col. 2:14-16). They can never literally take away sins (v. 4) although they do remit sins in figure (1 Pet. 3:21). Abraham was the role model for all who believe and he was justified (righteousness imputed and sins remitted – Rom. 4:6-8) prior to the administration of any external ceremonial divine ordinance (Rom. 4:9-11). Hence, ceremonial ordinances were never used in connection with literal remission of sins (see Luke 5:12-15). However, the language of remission of sins is used with such ordinances as they are designed to reveal in “shadow” what literally does remit sins – the blood of Jesus Christ (Matt. 26:28). Thus, faith in Christ as the divine sacrifice conveys remission (Acts 10:43).

<sup>57</sup> “**Sanctified through the offering...once for all**” – It is the offering that is accomplished “once for all” in contrast to the repetitious offerings by the former priesthood. The Greek term translated “sanctified” is a present tense verb conveying incomplete or continuing action. Paul’s point is that the “once for all” offering by Christ is completely sufficient to accomplish the progressive work of sanctification of God’s people. Verse 14 is not a repetitious statement but defines why this offering is sufficient for the sanctification of God’s people.

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- 15 Whereof the Holy Ghost [spirit] also is a witness to us: for after that he had said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
- 17 And their sins [shortcomings] and iniquities [willful defiant acts] will I remember no more.
- 18 Now where remission [pardon] of these is, there is no more offering for sin.
- 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,<sup>59</sup>
- 20 By a new and living way, which he hath consecrated [dedicated] for us, through the veil, that is to say, his flesh;
- 21 And having an high priest over the house of God;
- 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
- 24 And let us consider one another to provoke unto love and to good works:
- 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting [encouraging] one another: and so much the more, as ye see the day approaching.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,<sup>60</sup>

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<sup>58</sup> **“Hath perfected for ever them that are sanctified”** – Verse 10 declares the sufficiency of one sacrifice to sanctify all who come to God by this “once for all” sacrifice. Verse 14 explains why it is sufficient. The same Greek term translated “perfected” in verse 14 is also used in verse 1 where it is translated “perfect.” What the previous sacrifices failed to do in regard to sin (vv. 2-4) the sacrifice of Christ completed or perfected (vv. 17-18) in regard to “them” (v. 14) who are being sanctified by God. The former sacrifices could not remove sin (vv. 2-4) pertaining to the conscience in those (v. 2) who came to the High Priest nor did it remove their sins in God’s sight (vv. 3-4). In direct contrast, the once for all sacrifice by Christ has “perfected” them (v. 14) who come to God through Christ (v. 10). Sin is removed from their conscience by progressive sanctification (vv. 10, 14) and removed from God’s sight “And their sins and iniquities will I remember no more” (v. 17). Therefore since the offering is “once for all,” non-repeatable and permanent, so is the remission of sins (v. 18).

The Greek term translated “perfected” in verse 14 is found in the perfect tense. The perfect tense points back to a specific point in time when an action was completed and then continues to stand completed. The Greek prepositional phrase translated “for ever” (v. 14) demands that this completed action (remission of sins) continues “for ever.”

<sup>59</sup> **“Having...boldness”** – The complete and permanent removal of our sins from the presence of God is the basis for such boldness to enter his presence. The entrance here is not in order to be justified but because we have already been justified. The entrance here has to do with progressive sanctification (vv. 10, 14).

<sup>60</sup> **“For if we sin willfully”** – The great offering, or day of atonement, occurred once a year and is fulfilled by the once for all offering by Christ that secures our position or judicial standing before God. Also, there were the daily offerings for “sins” committed throughout the year. Christ referred to this aspect for daily cleansing in John 13:10. However, there was no offering made available to the professed believer who sinned presumptuously or willfully. David asked God to keep him back from the presumptuous sin (Psa. 19:13) not because he had never committed it but because he had committed it and knew by experience the consequences. Presumptuous sin resulted in consequences. It was for presumptuous sin that the “sword” would never leave the house of David (2 Sam. 12:10). Paul is not referring to their position secured by the sacrifice of Christ but to their experiential walk and

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27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified [set apart], an unholy thing, and hath done despite [to treat with insult] unto the Spirit of grace?

30 For we know him that hath said, Vengeance [punishment] belongeth unto me, I will recompense [retribution], saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions [sufferings];

33 Partly, whilst ye were made a gazingstock [made a spectacle] both by reproaches [insults] and afflictions [sufferings]; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling [robbery] of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward [repayment through the reward].

36 For ye have need of patience [endurance under pressure], that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry [delay].

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; [ruin in hell] but of them that believe to the saving of the soul.<sup>61</sup>

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consequences included in progressive sanctification. This is a warning that those who willfully depart from the truth will suffer dire consequences. They will fall "into" the hands not "out of" the hands of the Living God, because God "will judge his people."

<sup>61</sup> "We are not of them who draw back unto perdition" – Judas was of them who drew back from his profession of faith. Judas never savingly believed in Christ (Jn. 6:64-65) but was a "devil" from the beginning (Jn. 6:70) and "the son of perdition" (Jn. 17:12). True believers do not turn antichrist (1 Jn. 2:18-19) but "believe to the saving of the soul."

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### Chapter 11

**N**ow faith is the substance of things hoped for, the evidence of things not seen.<sup>62</sup>  
2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned [to live as an immigrant] in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

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<sup>62</sup> “**Now faith is...**” – There is a huge difference between what faith “is” (v. 1) versus what is done “by” faith (vv. 2-9). The difference is between trust in something versus faithfulness to something. The latter is the by-product of faith while the former is the substance of faith. Faith is inseparable from the substance that gives you hope in something. Saving faith is in the promise of the Gospel that gives you hope of eternal life whereas sanctifying faith is what you do as a consequence of having that as your hope. One must believe in God (v. 6) before they can be faithful to God (vv. 2-9). One must believe in His word before one can be faithful to His word. Faith in God and His Word is the substance of hope whereas faithfulness to God is the “evidence” of things not seen. James teaches that unseen saving faith is evidenced, or is justified in the sight of men, by observed obedience to God’s Word (James 2:18-21). Paul agrees with James in Hebrews 11.

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17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction [sufferings] with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward [repayment through the reward].<sup>63</sup>

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought [performed] righteousness, obtained promises, stopped the mouths of lions,

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<sup>63</sup> “**The reproach of Christ**” – Peter says that all the prophets preached Christ (Acts 10:43) which begins with Abel as the first prophet (v. 4; Lk. 11:50-51). Paul says Moses preached Christ (Acts 26:22-23). They knew him as “Jehovah is salvation” (the meaning of the name “Jesus”). Further, by his behavior born of faith, Moses not only preached Christ in word, but in deed also; and testified through those deeds that Christ blessed the fidelity of His people (i.e. he looked away from everything else, and looked at Christ, knowing that He would repay him with eternal things as a reward for faithfulness [1 Cor. 3:11-14]). Moses was not expecting faithfulness to ensure his salvation, but was being faithful because his salvation was secure. The elect of God possess divine incentive to follow Christ (Jn. 10:27).

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34 Quenched [extinguished] the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed [performed] valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mocking [scoffed at] and scourgings [whipped], yea, moreover of bonds [put in chains] and imprisonment:

37 They were stoned, they were sawn asunder [apart], were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise.<sup>64</sup>

40 God having provided some better thing for us, that they without us should not be made perfect.

### Chapter 12

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,<sup>65</sup>

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.<sup>66</sup>

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.<sup>67</sup>

4 Ye have not yet resisted unto blood, striving [struggle] against sin.<sup>68</sup>

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<sup>64</sup> “**The promise**” – is what Abraham looked for (vv. 13-16); that is, heaven on earth or the heavenly city. John says this city comes down to earth (Rev. 21:1-2, 24-26).

<sup>65</sup> “**Compassed about**” – Paul has reference to those listed in chapter 11 who are the “spirits of just men made perfect” now in heaven (v. 23). He uses the illustration of the sports stadium where those competing (“we”) are being watched and thus have witnesses to how well we perform. Heaven watches us individually and is in attendance at our congregational services (vv. 22-23).

<sup>66</sup> “**Looking unto Jesus**” – Victory over sin in our daily life is a dependency upon Christ (Rom. 7:25a; Col. 2:6). He is the author of our faith as well as the finisher or completer. It is by faith in him that we progressively conquer sin in our lives on a daily basis.

<sup>67</sup> “**Contradiction of sinners**” – What he endured was the contradiction of being made sin when all his life he resisted sin in order to save sinners. His prayer was righteous for not wanting to be made a partaker of sin (drink of this cup) and yet willingly partake of that cup to save sinners. Christ resisted sin unto blood but then was made to be sin for us. This is the contradiction of sinners he endured.

<sup>68</sup> “**Striving against sin**” – There is not only the problem of indwelling sin (Rom. 7:14-25) but there is the problem of besetting sins (v. 1). Every person has his own particular weakness that must be consciously set aside.

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5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening [corrective training given to children] of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth [corrective training given to children], and scourgeth [to whip] every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards [illegitimate sons], and not [true] sons.<sup>69</sup>

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.<sup>70</sup>

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,<sup>71</sup>

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<sup>69</sup> **“Bastards” [Illegitimate sons]** – Paul uses the term “huios” for true children of God (“sons”) because that is the legal term for a rightful heir. God’s children do not get away with sin. Those who do get away with sin are false professors.

<sup>70</sup> **“Turned out of the way”** – There are three possible consequences for failing to respond favorably to chastening: (1) physical death – v. 9, (2) disqualification of rewards (v. 13), and loss of “firstborn” position (vv. 16-17, 23). The last would be congregational expulsion (see verse 23).

<sup>71</sup> **“For we have not come”** – Refusal to restore the birth right to Esau is not the condition of the congregational member who has been expelled from the position of first born by congregational exclusion. Congregational exclusion is not irreversible (see 1 Cor. 5:1 and 2 Cor. 2:6). We have not come to a congregation governed by law as that congregation which assembled at the foot of Mount Sinai where violation had no recourse but judgment.

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19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,<sup>72</sup>

23 To the general assembly and congregation of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,<sup>73</sup>

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:<sup>74</sup>

29 For our God is a consuming fire.

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<sup>72</sup> **“But ye are come”** – to a congregation where there is forgiveness when we repent rather than irreversible judgment as in the case of Esau and Cain. Just as the congregation that assembled at Mount Sinai came into the presence of God and angels, so likewise, when we assemble as the New Testament congregation we come into the presence of all heaven and all of its inhabitants as they gather as “witnesses” (v. 1). Paul tells two congregations that angels are present at their assemblies (1 Cor. 11:10; Eph. 3:10), that the congregation is God’s “building” (1 Cor. 3:9), and “the temple of God” (1 Cor. 3:16). Paul tells them that they may even entertain angels unawares (Heb. 13:2).

<sup>73</sup> **“Congregation of the firstborn”** – The Greek text has the plural “firstborn ones” (Gr. prototokwn – genitive plural) not the singular as used for Christ in Colossians 1:18 (Gr. prototokos – nominative singular). Among all of God’s elect, those who are members in the congregations of Christ stand in the position of “firstborn.” All the children are heirs but the “firstborn” is the position of double blessing. It is not the “firstborn” which are written in heaven but the “first born ones” which are written in heaven. They assemble on earth but their names are written in heaven. This is the language of accommodation as Paul addresses them according to their profession of faith and congregational requirements for membership.

<sup>74</sup> **“We may serve God”** – The context is that of service not salvation. There are “acceptable” sacrifices (1 Pet. 2:5) by which a member strives lawfully (2 Tim. 2:5) for rewards.

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### Chapter 13

Let brotherly love continue.

**L**<sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers [male prostitutes] and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.<sup>75</sup>

8 Jesus Christ the same yesterday, and to day, and for ever.<sup>76</sup>

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats [foods], which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.<sup>77</sup>

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

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<sup>75</sup> “**Them which have the rule over you**” – He is not speaking of bishops ruling over a universal invisible church. Those who claim membership in that kind of church deny that any man has the “rule” over them. He is addressing them as members of their own particular congregation where Elders are chosen, qualified and ordained by that particular congregation. Verses 7-17 concern the local congregation as it begins (v. 7) and ends (v. 17) with these that “rule” over them. The nature of this “rule” is by obedience to the Word of God “spoken unto you the Word of God” and by their example “the end of their conversation.”

<sup>76</sup> “**The same**” – Jesus is the same in regard to his purpose and his doctrine (v. 9). However, he does not work the same way in all dispensations. For example, there was no gift of tongues previous to Pentecost but Jesus was the same before Pentecost (Jn. 14:6). There were no apostles previous to Mark 3:12 but Jesus was the same before Mark 3:12.

<sup>77</sup> “**An altar**” – Paul is referring to the Lord’s Supper as this is the only altar they “eat” at. Those who practice another faith or are lost have no right to this table. The Jews have rejected Christ (vv. 11-12) treating him as unclean and cast outside their camp.

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15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.<sup>78</sup>

16 But to do good and to communicate [joint contributions] forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.<sup>79</sup>

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,<sup>80</sup>

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen. [Written to the Hebrews from Italy, by Timothy.]<sup>81</sup>

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<sup>78</sup> “**Let us offer the sacrifice**” – The New Testament congregation is regarded as a temple where sacrifices are offered up (1 Pet. 2:5). True worship consists of obedience to His Word. Some of these sacrifices are listed in verses 15-16.

<sup>79</sup> “**Watch for your souls**” – Another reason to submit to their leadership in the word and by their example is that they are held accountable by God for helping your spiritual growth. You should not want to make their work more difficult as that is not helpful to them or for you.

<sup>80</sup> “**The everlasting covenant**” – Paul has mentioned only two previous contrasting covenants (“old” and “new” – chs. 8-9). The problem with the former was with man, not with the covenant (Rom. 7:12-8:4). The success of the latter is due to God, not with man. In addition, these “old” versus “new” covenants are considered within the framework of time and space. In space and time, the Law covenant was ratified earlier (“old”) while the covenant of grace was ratified later (“new”). However, both of these covenants have God as their Author. Outside of time and space, the “new” covenant is the “everlasting covenant” or eternal purpose of redemption. The “everlasting” covenant includes God’s standard of righteousness (Ezek. 36:27; 2 Cor. 3:3-6) exhibited under the “old” covenant, but excludes human beings as responsible parties in this covenant. The responsible parties entering into, and fulfilling all obligations of this “everlasting” covenant are the Persons of the Triune God (Eph. 1:4-13). The Father chose a people and gave them to the Son to obtain satisfaction of the righteousness of the law (Jn. 6:37-39; 17:2; Eph. 1:4; 2 Thess. 2:13). The Son satisfied all the righteous demands found in the “old” covenant by his own life and death in the place of His people (Rom. 5:15-19). The Holy Spirit applies the benefits of Christ’s satisfaction to the elect (Heb. 13: 21; Philip. 1:6; 2:13; Eph. 1:13-14).

<sup>81</sup> “**Written to the Hebrews from Italy, by Timothy**” – This is the later subscript added by early Christians. Most likely “by Timothy” means that Timothy was the one who delivered the letter to the Hebrews, since it was written prior to Timothy’s arrival (v. 23). It came to them “by” means of Timothy.

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## Introduction to the Letter from James

**Theme:** This letter to God's people holds up a very high standard of morality based on the word of God. The writer shows in very strong language that there are human duties and responsibilities that we as God's people must cling to. Where other writers of the New Testament emphasize the divine side of justification by faith, this writer holds our feet to the fire by relentless charges that we are to actually practice what we say we believe. The letter is distinctively Jewish in style. Certain fundamental Christian doctrine such as the incarnation of Christ and His death, burial and resurrection are not mentioned but the teachings of Christ in His Sermon on the Mount ring loud and clear. The writer speaks with authority and without apology as a recognized spiritual leader, but does so with a tender heart in such a way that it would especially be acceptable to Jewish readers. One of the most bold and arresting challenges he posed was to state that if you say you have faith, then demonstrate that faith by works!

**Date:** There is no hard and fast historical documentation that can nail down a definite date for this book. However, based on its theme and style and believing the author wrote at a time before there was a great influx of Gentile believers into the Lord's congregations, and that he was indeed the Pastor of the Jerusalem congregation, James the brother of our Lord, it must certainly have been written before AD 62. This date is when James, according to Josephus, was stoned to death by order of the High Priest Ananus. Some scholars date it as early as AD 45. This would make this book one of the earliest books of the New Testament to be written.

**Writer:** James was a very common name and there are many to choose from as writer of this letter. Certain early religious leaders, such as Clement of Alexandria, have written that this is none other than James the brother of our Lord (Mt.13:55) who was placed as the first Pastor of the first congregation in Jerusalem. Tradition can be a strong or a weak argument, but comparing scripture context and scripture pattern it appears that this is most likely the writer indeed. In Acts chapter 12, James the brother of John was killed by the sword. After this, Peter was imprisoned and when he was miraculously delivered from prison he sent word to James and the brethren (Acts 12:17). This is obviously not James the brother of John but one with authority in the Jerusalem congregation as seen several times after this, and clearly described in Gal.1:18-19.

**Audience:** As stated above, the audience is distinctly Jewish. The salutation of the letter makes this fact absolute. It is to believers among the 12 tribes of Israel that had been scattered by the early persecution upon the members of the local congregation at Jerusalem. Thinking again about the date of the writing, one must ponder whether it might have been penned possibly even before the conversion of Saul of Tarsus (Acts 8:1-4). It was not until after Peter's experience in Acts chapter 10 that these Jewish followers of Jesus Christ began to see that God had opened the door of grace, not to the Jews only, but to the Gentiles also (Acts 10:45).

### Outline:

#### A. The Believer and Reality – Ch. 1

1. Trials Will Come
  2. Tribulation Can Be Overcome
  3. Transient Riches Fade
  4. Temptation is Not From God
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## **B. The Believer and Requirements – Ch. 2**

1. Faith is More Than Doctrine
2. Faith Without Works is Dead

## **C. The Believer and Ruling the Tongue – Ch. 3**

1. Don't Desire to Be the Teacher
2. Don't Underestimate the Tongue
3. Decipher the Good and Evil of the Tongue

## **D. The Believer and Relationships – Ch. 4**

1. Control Your Lust
2. Control Your Pride

## **E. The Believer and Resources – Ch. 5**

1. Patience
  2. Prayer
  3. Preaching
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## *The Letter from James to the Hebrew Congregations*

### **Chapter 1**

**J**ames, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers [diverse] temptations;

3 Knowing this, that the trying of your faith worketh<sup>1</sup> patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting [lacking] nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth [find fault, scold, reprove] not; and it shall be given him.

6 But let him ask in faith, nothing wavering [being unsteady]. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded<sup>2</sup> man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life<sup>3</sup>, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted<sup>4</sup> of God: for God cannot be tempted with evil, neither tempteth he any man:

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<sup>1</sup> **“Worketh** – The “eth” ending on verbs in the KJV represents something that is missed in most of the modern translations and paraphrases. It is usually employed to indicate the usage of a present tense verb in the Greek. In this instance here, “worketh” appears in the present indicative, middle voice (κατεργάζομαι) and signifies action in progress and a state of persistence. The action is not a one-time event, but is linear or continuing. That is, it is now working and keeps on working. Hence, the ongoing trial of a believer’s faith produces ongoing patience.

<sup>2</sup> **“Double minded**’ – (Strong; 1374) διψυχος dipsuchos, dip'-soo-khos (from Strong; 1364 and 5590); two-spirited, i.e. vacillating (in opinion or purpose) -- double minded.

<sup>3</sup> **“Crown of life**” – The five crowns are identified as the everlasting crown (victory) in 1 Cor. 9:25, crown of the soul winner in Philip. 4:1 and 1Thess. 2:19, crown of righteousness in 2 Tim. 4:8, crown of life in James 1:12 and Rev. 2:10, and the crown of glory in 1 Pet. 5:4. These crowns will be awarded to qualifying believers at the Bema Seat (From Greek: βῆμα = judgment seat, 2 Cor. 5:10) judgment that follows the Rapture (1 Cor. 3:10-15). The crown of life is for those believers who remain faithful to the Gospel even under persecution.

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14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.<sup>5</sup>

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<sup>4</sup> “**Tempted**” – God is not the author or cause of sin. There is a vast difference between a trial of your faith from God whereby you may be strengthened and a temptation to do evil from the world, the flesh or the devil. One will draw you closer to God the other pays off in death.

<sup>5</sup> “**Conceived**” – James mixes the metaphors of hunting with conception and child birth. The Greek terms translated “drawn away” (“exelko”) and “enticed” (“deleazo”) come from fishing or hunting where an animal is drawn out of its hiding place by bait. The evil temptation is the bait. What is drawn out are “evil lusts.” **The source within a saved man from which these evil lusts are drawn is “in my flesh”** (Rom. 7:17, 18, 20), but in the lost man they reside in the heart, according to Christ (“out of the heart proceed” - Mt. 15:19).

Rom. 7:17 – Now then it is no more I that do it, but sin **that dwelleth in me**.

Rom. 7:18 – For I know that in me (**that is, in my flesh**.) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom. 7:20 – Now if I do that I would not, **it is no more I that do it, but sin that dwelleth in me**.

Matthew 15:19 – **For out of the heart** proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

In either case, evil lusts are RESIDENTS in whatever remnant of the fallen nature exists in a person. Indwelling sin does not need to be “conceived” but simply drawn out from its hiding place. The fallen nature (unregenerated heart in the lost or “the flesh” in the saved) is where resident evil lusts reside. **What is “conceived” is the specific sin corresponding to the specific temptation.** However, resident evil **lives** continually in the unregenerated nature.

These unrestrained lusts employ the human will to manifest the evil thoughts and feelings in evil words and deeds. The decision to manifest evil thoughts in evil words and deeds may be due more to intellectual considerations (boulomai) than emotional (thelema), or vice versa. There are restraining factors that influence a person not to manifest their desires. However, if such restraints (fear, providential hindrances, conscience, self-imposed standards, etc.) are not present factors, the lusts will employ the will to carry out their agenda. Your will is the servant of your heart (thinking/feeling). Both Greek words translated “will” in the New Testament. These terms demonstrate that the will always serves to express one’s thinking [boulomai] or feeling [thelema]. The will is inseparably involved in the entire process of choice, from the deliberations and intent of the heart to the implementation of it as manifest action. Hence, the will joins the lust generating the external act of sin, and thereby completes the transition of sinful intent **into** sinful actions. Therefore, the will is the author of sin as it embraces what is conceived in the heart and joins it with the act of sin.

The intent of the fallen nature is inseparable from all lusts of the fallen nature. The “intent” is the motive that drives the fallen nature to pursue whatever it lusts after. God looks upon the heart and considers the motive behind every desire and its fruits of attitude and action. The only proper motive is “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1Cor. 10:31), and sin is coming “short of the glory of God.” Any motive behind any attitude and/or action that “comes short of the glory of God” is sin. Hence, all Adam’s posterity are born without the proper motive behind all that they think and do. They are sinners by practice because they are sinners by nature from their mother’s womb.

How was sin conceived in a pre-fallen Adam versus a post-fallen Adam? The difference is between outside and inside. In pre-fallen Adam, sin had no internal residence in the heart because Adam was created “upright” in heart. He did not know sin experientially, although he did know what sin was intellectually because God told him what sin and its consequences were. Therefore, for sin to be conceived in the heart of a pre-fallen Adam, it had to be

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16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness [inconsistency], neither shadow of turning.<sup>6</sup>

18 Of his own will begat [to be father of] he us with the word of truth, that we should be a kind of firstfruits<sup>7</sup> of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath [anger]:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity [surplus] of naughtiness [desire to hurt], and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass [mirror]:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty<sup>8</sup> and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

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introduced into his heart from the outside. Sin was conceived in Adam's heart when he refused to resist the temptation to eat the fruit given unto him by Eve. The "lust" that may have been the factor of his lack of resistance may have been his desire for Eve's companionship over God's companionship. What God created as a good "desire" became evil when it was chosen over God.

On the other hand, the post-fallen Adam needs no external introduction to sin because it already has gained access and indwells his nature by Adam's choice. By one man's offense sin was introduced to the human nature and so "many" (all his posterity) were made sinners by that one act. The Post-fallen Adam is separated from God and his heart is dominated by sin because Pre-fallen Adam gave sin permission to enter and indwell him. Free will was the *modus operandi* that joined and completed the internal processes (lustful intent) unto the manifest act of sin – eating the fruit. Free will was vehicle for the entrance of sin and thus the author of sin in Adam and the will surrendered its freedom by that very act. The will in the pre-fallen Adam was free to make contrary choices. However, in choosing to introduce sin into the heart it produced a new master called indwelling sin. Now, the human will is in bondage to sin and is simply the servant of a sinful nature.

No rational or emotional decision is necessary for sin to be "conceived" within fallen man because sin already is a resident within man by the invitation of Adam's free choice. Babies do not have an innocent heart. They manifest the influences of indwelling sin even before they can reason or talk and their death is proof of its presence. Hence, free will is the author of the bondage of the will in fallen man.

<sup>6</sup> **"Shadow of turning"** – God is immutable. Therefore, there is not even a hint that He can change.

<sup>7</sup> **"Firstfruits"** – In biblical times the firstfruits were an offering at harvest time from the first of the crops. God offers the early Christians as evidence that there were many more to come. Some believers give an offering of the first paycheck of a new job or that portion of their pay that is increased after a raise as a form of thanksgiving.

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26 If any man among you seem to be religious, and bridleth [keep under control] not his tongue, but deceiveth his own heart [Jer. 17:9], this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

### Chapter 2

**M**y brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile [bad] raiment [clothing];

3 And ye have respect to him that weareth the gay [splendid] clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial [discriminating with a wrong spirit] in yourselves, and are become judges of evil thoughts [evil thinking in your judgment]?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law<sup>9</sup> according to the scripture, Thou shalt love thy neighbour as thyself, ye do well [Lk. 6:31]:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.<sup>10</sup>

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

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<sup>8</sup> **“Perfect law of liberty”** – With the completion of the New Testament we now have the complete revelation of God to man in the 66 books of the received text. The New Testament is an illumination of the law of God according to the mind of Christ. Let the Bible be your mirror. Do right with a right heart.

<sup>9</sup> **“Royal law”** – This is the same as the perfect law of liberty. It is doing that which is right - not as the outward letter of the law in the flesh but according to the Spirit of Christ, the King of glory, dwelling in you and guiding you in the freedom of salvation to do unto others as you would have them do unto you.

<sup>10</sup> **“Guilty of all”** – What is right is right and what is wrong is wrong. The Law of God comes to us as a total package. If you think you have only broken a little part of it you are fooling yourself. Even if that were so, to break one commandment or law makes you a law breaker and transgressor in need of redemption. The law entered that the offense might abound (Rom. 5:20), and that sin by the commandment might become exceeding sinful (Rom. 7:13). It is incumbent on all men everywhere to recognize that the least offense against any law of God is sufficient reason for the Lord to find them guilty of breaking every commandment.

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13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment [Gal. 6:7].

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead,<sup>11</sup> being alone.

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<sup>11</sup> **“Dead Faith”** – Unfortunately, there is a lot of that found in our congregations. It is a “say so” salvation rather than a “do so” salvation. Folks seem to think that as long as they have made some sort of profession of faith, this is all that is required of them to claim salvation. Beware of empty professions of faith. They do not bring with them true salvation. You must be broken over your sin and know that nothing you can say can save you. When the sovereign grace of God brings Christ into your heart and life by the power of the Holy Spirit, it will bring drastic changes in your life. You will not only want to tell others about it but you will want to live for God more and more faithfully day in and day out, according to the perfect law of liberty.

**[Editor’s note:** *There is no contradiction between James and Paul. There are several contextual differences. Paul is presenting justification without works theologically in its vertical relationship between the believer and God (Rom. 3:24-5:2). James is dealing with its horizontal relationship between men and the pragmatic evidence that one is justified before God. James introduces his practical treatise on justification by defining the type of person he is writing about. This is a person who has not only already claimed to be a regenerated and justified person (James 1:18) but has been accepted into the assembly (James 2:1-9) as “one of you” (2:16) recognized as a “brother” or “sister” but whose claim does not harmonize with his actions (2:14-16). James demands that the visible evidence of a profession of faith is works (“shew me your faith without works...I will shew you my faith by my works.”). James is dealing with justification as Paul dealt with it in Romans 6-8, where Paul denies that a person can be justified by faith without being regenerated by the Spirit of God. Theologically “good works” are the product of regeneration (Eph. 2:10 “created in Christ Jesus unto good works”) but there is no justified person who is not also a regenerated person and so, “good works” will be the pragmatic evidence of all who are justified by faith. Hence, from a horizontal and pragmatic level, they are justified by their works before each other.*

*The term “salvation” is a broad term which involves various aspects that are distinct from each other in regard to cause, effects, and sometimes in regard to time of occurrence.*

*For example, the new birth and glorification are two different aspects that occur at two different times and yet inclusive in the overall picture of salvation. Hence, if we are looking at the whole picture of salvation they are both included and yet without confusing either with their own unique nature and time of occurrence. The new birth occurs at the beginning of the Christian experience, whereas glorification occurs at the end of the Christian experience. The former has to do with the internal nature of man, whereas the latter has to do with the removal of the indwelling principle of death residing in the physical nature of man.*

*However, there are other aspects of salvation that are just as distinctly different from each other in nature, in cause, and effect but occur at the same time. For example, repentance and faith are not to be confused with each other in regard to their nature or their logical order relative to each other. However, in regard to time, one cannot occur without the other, since they are two sides of the same coin. When we turn from sin (repentance) we are turning to Christ (faith).*

*Now, the same is true with justification “without works” and regeneration which produces “good works” (Eph. 2:10). Regeneration and justification should not be confused in regard to their distinct and separate nature or their logical cause and effect relationship with each other, and yet one does not exist without the other. There is no such thing as a man who has been justified by faith “without works” who also has not been regenerated “unto good*

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18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God<sup>12</sup>; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought [worked] with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way [Josh. 6:17]?

26 For as the body without the spirit is dead, so faith without works is dead also.

### Chapter 3

**M**y brethren, be not many masters [teachers], knowing that we shall receive the greater condemnation [Lk. 12:47-48].

2 For in many things we offend [cause to stumble] all. If any man offend not in word, the same is a perfect [complete] man, and able also to bridle [guide and hold in check] the whole body.

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*works" (Eph. 2:10). This is James' point! Paul is breaking down each aspect of salvation abstractly and theologically in their cause and effect relationship, whereas James is looking at the unified state of regeneration and justification within a child of God just as Paul does in Romans 6-8. James is interested in providing pragmatic evidence that distinguishes a false profession of faith before men from a true profession of faith. Before men a profession of justification by faith has no pragmatic credibility without works. Take note that James is not speaking of a profession of faith that is attended by few works but rather he is comparing a profession of faith with those who have no works ("have not works" v. 14, "have not works" v. 17, "without thy works" v. 18, "faith without works" v. 20).]*

*This does not mean that regeneration is to be confused with justification, or that their logical cause and effect relationship with each other should be confused, because they are each distinct units of salvation considered separately. However, it does mean the justified man is also a regenerated man, so where justification by faith "without works" exists, so must "good works" by regeneration exist. The man that is truly justified by faith can "shew you" his faith by his "good works." The man who cannot show his faith by his good works is a spiritually dead man with a "dead" faith.]*

<sup>12</sup> "One God" – The doctrine of monotheism is an absolute divine truth. There is indeed only one true and living God (Jn. 17:4). He is the creator, sustainer, and consummator of all time, space and matter (Jn. 1:1-3; Col. 1:13-17; Eph. 1:10). Atheism (no god), polytheism (many gods), and pantheism (everything is god) are all erroneous views in theology. However, it must be remembered that believing in monotheism alone is not sufficient faith to save your soul. Many that are very devout in their religion, and that dogmatically proclaim their sincere faith in one god, shall fare no better than Satan and all the demons of hell. To be genuinely saved, you must be born from above (Jn. 3:3) and know Christ Jesus in a saving way. He is the one and only way of salvation (Jn. 14:6). If there is only one thing that will save you by knowing it, that one thing is the gospel of Christ (1Cor. 2:2).

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3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth [chooses].

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison [Rom. 3:13-14].

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God [Gen. 1:27].

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation [way of life] his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts<sup>13</sup>, glory not, and lie not against the truth.

15 This wisdom<sup>14</sup> descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion [1Cor. 14:33] and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated [to plead earnestly in order to persuade], full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

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<sup>13</sup> “**Heart**” – The heart of every problem is the problem of the heart.

<sup>14</sup> “**Wisdom**” – There is true wisdom and there is false wisdom. In these few verses of scripture in James we see a vast difference between the two. True wisdom is godly wisdom and false wisdom is devilish and worldly wisdom. True wisdom comes from the sovereign God of the Bible through the study of His word, and is centered on the eternal Son of God. Christ is true wisdom personified. False wisdom is satanically inspired and is self-centered. It is influenced by the ungodly world around you, by your own depraved carnality, and by the father of lies. It is seasoned with envy and strife. Don't be deceived. Be careful how you think and act. Always put the things of God first in your life.

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## Chapter 4

**F**rom whence [where] come wars and fightings among you? come they not hence [here], even of your lusts that war in your members?<sup>15</sup>

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.<sup>16</sup>

3 Ye ask, and receive not, because ye ask amiss,<sup>17</sup> that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity [ill will] with God? whosoever therefore will be a friend of the world<sup>18</sup> is the enemy of God.

5 Do ye think that the scripture saith<sup>19</sup> in vain, The spirit that dwelleth in us lusteth [to crave] to envy [wanting what somebody else has]?

6 But he giveth more grace.<sup>20</sup> Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil,<sup>21</sup> and he will flee from you.

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<sup>15</sup> “**Lusts that war in your members**” – All of the things that produce evil circumstances or outcomes in our relationships one with another are the result of our natural-born depraved nature inherited from our family tree. Our failures may come due to our bad seed but they are nonetheless – OUR failures. The only remedy to correct our natural bent toward failure is to own up to our need for salvation, repent and believe the gospel of the Lord Jesus Christ, and be saved. God will then give us access to His divine nature (2 Pet. 1:4).

<sup>16</sup> “**Ye have not because ye ask not**” – It is always better for the believer to trust God and rely on Him for the need at the time. Gain that is gotten by mere human effort and manipulation is ill-gotten gain and will not endure. Remember James 1:17; Mt. 6:33; 7:7-11.

<sup>17</sup> “**Because ye ask amiss**” – Everyone talks about how God always answers prayer and He does but sometimes the answer is no. What? Why would He say no? We do not always know what is best for us (Rom.8:26) and we often ask things from God that are not according to His will for our lives. He always knows what is best and does all things well (Mk. 7:37). Let us learn to pray unselfish prayers that always seek God’s will to be done in our lives. Prayer is not dictating orders but asking that our will might be in tune with the will of the Lord (Lk. 22:42).

<sup>18</sup> “**Friend of the world**” – We all have friends and loved ones that we long to see converted. That longing is a good thing. However, we must take a stand for truth and righteousness as a witness to them and not go along with the carnal things of everyday sinful living. This is a serious issue. Do not play it down. To waffle on this point is to take sides with the devil against God. Christ is worthy to be followed and the way of the world only leads to death and eternal destruction (Rom. 6:23).

<sup>19</sup> “**The scripture saith**” – James makes reference to Old Testament teaching here but the problem is, it is difficult to find an Old Testament verse that says these words verbatim. So, here again we must rely upon comparing scripture context and scripture pattern. The subject under consideration is envy. Many Old Testament passages teach that man has a natural bent to envy (Eccl. 4:4; Job 5:2; Prov. 14:30; 27:4). So the scriptures in general validate the point that James makes here in his letter. The wars and fightings of which James speaks are certainly confirmed by the Old Testament record (Gen. 26:14; 30:1; 37:11; Ps. 73:3; 106:16).

<sup>20</sup> “**He giveth more grace**” – God’s grace is always there when you need it. He gives it continually.

<sup>21</sup> “**Resist the devil**” – Satan is a bully and a coward. He will bluff you if he can but if you take a stand, in Christ, against him, he will take his battle somewhere else (Eph. 6:11-18).

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8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness [Mt. 5:3-12].

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren.<sup>22</sup> He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge [Rom. 14:10; 2Cor. 5:10].

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will,<sup>23</sup> we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.<sup>24</sup>

### Chapter 5

**G**o to now, ye rich men, weep and howl for your miseries that shall come upon you.  
2 Your riches are corrupted, and your garments are moth eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

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<sup>22</sup> “**Speak not evil one of another**” – This, unfortunately is a plague among our brethren. We have enough enemies out there in the unbelieving world to fight. God deliver us from the practice of shooting our wounded (Rom. 14:1; Gal. 6:1-4). We ALL have our own weaknesses; this is who we are (1Cor. 1:27-31). This is not to say that we are to compromise on the word of God. There may be many true believers that are in false “congregations” but if they are believers indeed, we may count them as brethren in the Lord and if we show a little of the compassion of Christ, perhaps God would use us to lead them to the truth about Christ’s true congregations. As long as they do not attack the truth, let them do their own thing, if that is what they want to do, but let us by the grace of God continue on in His way (Mk. 9:38-40).

<sup>23</sup> “**If the Lord will**” – Making plans is a good and prudent thing to do, but beware of forgetting God in your planning. He knows all things and we do not, so it is good to live our lives in a way that is conformed to His will.

<sup>24</sup> “**To him it is sin**” – We are all familiar with committing sin in transgression of God’s law but this verse tells us that there are not only sins of commission but there are sins of omission. When we know to do right and don’t do it, we have sinned. We are sinners by nature and by choice. Whether it is our action or inaction, we are sinners. It is even possible to do a thing that is an honorable thing to do and still sin (Prov. 21:4).

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4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.<sup>25</sup>

5 Ye have lived in pleasure on the earth, and been wanton [reckless and without restraint]; ye have nourished your hearts, as in a day of slaughter [Jer. 12:1-3].

6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore,<sup>26</sup> brethren, unto the coming of the Lord. Behold, the husbandman [caretaker of the vineyard] waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.<sup>27</sup>

9 Grudge [murmur or complain] not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience [Heb. 11:32-40].

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation [1Tim. 2:7-8].

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the congregation; and let them pray over him, anointing him with oil<sup>28</sup> in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another,<sup>29</sup> that ye may be healed. The effectual fervent prayer of a righteous man availeth much [Mt. 6:9-13].

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<sup>25</sup> “**Lord of sabaoth**” – (Strong; 4519) sabaoth (sab-ah-owth’); of Hebrew origin [Strong; 6635 in feminine plural]; armies; sabaoth (i.e. tsebaoth), a military epithet of God: "Lord of Sabaoth"; Lord of the armies of Israel, as those who are under the leadership and protection of Jehovah maintain his cause in war.

<sup>26</sup> “**Be patient therefore**” – This implies suffering, enduring or waiting, as a determination of the will. It is a distinct Judaeo/Christian virtue. God help us to endure the evils that we cannot remedy. The farmer waits patiently for his crop for he cannot make it grow but that does not mean he neglects to plow, plant, water, weed and so on.

<sup>27</sup> “**The coming of the Lord draweth nigh**” – Regardless of his eschatological point of view, every true believer should live his life in anticipation of the Lord's return and believes that with every moment that passes, His return is closer and closer.

<sup>28</sup> “**Anointing him with oil**” – The prayer of faith doesn't nullify the use of properly prescribed medicine.

<sup>29</sup> “**Pray one for another**” – If Christians won't pray for each other, who will pray for us?

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17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit [**1Kings 17:1; 18:41-45**].

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins [**Gal. 6:1-4**].

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## Introduction to the First Letter from Peter

**Theme:** The sufferings of Christ and the sufferings of those that serve Christ are a big part of the focus of this epistle. Peter also directs the attention of his readers to the glorious nature of the salvation that our suffering Christ accomplished, and the service that we ought to render unto our Savior.

**Date:** Most likely this epistle was written between 60 and 65 A.D.

**Writer:** The first verse identifies **Peter** as the penman of this epistle. Despite the fact that some would dispute Peter's authorship, the writer is undoubtedly Simon Peter, one of the twelve apostles of the Lord Jesus. Peter wrote this epistle while in Babylon (see 1Pet. 5:13), and the epistle was delivered by Silvanus (see 1Pet. 5:12).

**Audience:** The epistle is addressed to the **strangers** scattered throughout Asia Minor. (See 1Pet. 1:1). Very probably, Peter had the dispersed Jewish Christians as his primary audience. The second verse of the epistle makes reference to these **strangers** as the "**elect**." Since the epistle is addressed to both the **strangers** and the **elect**, we can assume that Peter intended this epistle to be read by Jew and Gentile alike.

### Outline:

#### A. Introduction – Ch. 1:1-2

#### B. Salvation – Chs. 1:3-2:10

1. The Work of God in Salvation – Ch. 1:3-13
2. The Call to Holiness in Salvation – Ch. 1:14-25
3. The Search for Growth in Salvation – Ch. 2:1-10

#### C. Service – Chs. 2:11-3:12

1. Godly Service in Society – Ch. 2:11-17
2. Godly Service in the Workplace – Ch. 2:18-20
3. Christ as our Example in Service – Ch. 2:21-25
4. Godly Service in the Home – Ch. 3:1-12

#### D. Suffering – Chs. 3:13-4:19

1. The Disciple Suffers – Ch. 3:13-17
2. Christ Suffered for Us – Ch. 3:18-22
3. The Servant of Christ Suffers – Ch. 4:1-14
4. The Christian Suffers – Ch. 4:15-19

#### E. Exhortations – Ch. 5:1-9

1. Exhortations for the Elders – Ch. 5:1-4
2. Exhortations for All – Ch. 5:5-9

#### F. Closing Salutations – Ch. 5:10-14

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# The Landmark Edition of the KJV

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## *The First Letter from the Apostle Peter*

### **Chapter 1**

**P**eter, an apostle of Jesus Christ, to the strangers<sup>1</sup> scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect<sup>2</sup> [Eph. 1:4] according to the foreknowledge [Rom. 8:29] of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept<sup>3</sup> by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing<sup>4</sup> of Jesus Christ:

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<sup>1</sup> “**Strangers**” - This epistle is addressed both to the Jewish Christians that are **scattered**; and the Christians that are strangers in this world.

<sup>2</sup> “**Elect**” - The fact that the Bible teaches the doctrine of election cannot be honestly disputed. In this second verse of his first epistle, Peter is making it clear that election unto salvation is of, by, and through God alone. The Father’s **foreknowledge** is not based upon man’s knowledge of, or desire for, God. Rather, the foreknowledge of God is based upon God’s determination, in eternity past, to save certain souls. This election unto salvation is confirmed in the lives of the saints of God, through **sanctification of the Spirit**. The individual child of God that has been sanctified (set apart) by the Spirit will believe in, and be saved by, the **blood of Jesus Christ** (See **2Thess. 2:13**). [Editor’s Note: Psalm 14:2 depicts God looking down from heaven to see if there were any that would seek God and the conclusion to that search is “no, not one.” Hence, according to the idea of foresight God saw none that would seek him. This is reaffirmed in the New Testament by Paul who quotes it and applies it to all men in all generations (Rom. 3:9-11). There are those on the day of judgment to whom Christ will say “I NEVER knew you.” Of course he knew all men by foresight, being omniscient. But, the word “know” and “foreknow” in the context of salvation always means knowledge based upon His eternal purpose (Rom. 8:28-29 “according to His purpose...foreknew”). Hence, in that sense, He knew those He had chosen to give saving faith unto (Acts 13:48; Jn. 6:29, 44-45, 64-65).]

<sup>3</sup> “**Kept**” - The salvation that God has provided for man is eternal. Those that are saved are **kept** (preserved) **by the power of God**. Faith is essential, but it is the gift of God (See **Eph. 2:8**).

<sup>4</sup> “**Appearing**” - This is not an apparition or figure of Jesus Christ. This is a reference to the literal return of the Lord. There is coming a day in which Jesus Christ will appear (return), to the relief and glory of the saints of God.

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## The Landmark Edition of the KJV

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8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end<sup>5</sup> of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.<sup>6</sup>

13 Wherefore gird up the loins of your mind,<sup>7</sup> be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation [**behavior**; **Philip. 1:27**];

16 Because it is written, Be ye holy; for I am holy [**Lev. 11:44**].

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation [**behavior**] *received* by tradition from your fathers;

19 But with the precious blood of Christ [**Ps. 49:8; 1Jn. 1:7**], as of a lamb without blemish and without spot [**Ex. 12:5; Jn. 1:29**]:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,<sup>8</sup>

21 Who by him do believe in God, that raised him up from the dead, and gave him glory [**Eph. 1:20-21**]; that your faith and hope<sup>9</sup> might be in God.

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<sup>5</sup> “**End**” - The result of faith in Jesus Christ is the **salvation** of the **souls** of those that believe.

<sup>6</sup> “**Angels desire to look into**” - Even the angels are amazed at the grace of God in the salvation of the souls of men. They are not intimately acquainted with that salvation, since the elect angels never fell, and have no need for personal redemption.

<sup>7</sup> “**Gird up the loins of your mind**” - Prepare your mind to serve.

<sup>8</sup> “**Foreordained...manifest...for you**” - It was always determined that Jesus Christ would come to the earth and shed His precious blood on behalf of the elect that were given unto Him. Peter is making it plain to his readers that the Lord Jesus Christ was **manifest** in what should be considered the **last times**. He is also reminding the elect that Jesus was **manifest...for you** – or on behalf of the saints of God.

<sup>9</sup> “**Faith and hope**” - These are both indispensable in the life of a child of God. Christ told us in **Mk. 11:22** to **Have faith in God**. In **Heb. 11:6** we are told, “**But without faith it is impossible to please him: for he that cometh to**

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22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned [genuine] love of the brethren,<sup>10</sup> *see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, [Lk. 4:4; Rev. 19:13] which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever [Isa. 40:6-8]. And this is the word which by the gospel is preached unto you.

### Chapter 2

**W**herefore laying aside<sup>11</sup> all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted [Heb. 6:5] that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.<sup>12</sup>

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded [Isa. 28:16].

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence [Isa. 8:14], *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

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**God must believe that he is...** **Hope** is really just the state of mind that comes as a result of **faith**. The Psalmist tells us in Ps. 43:5, "...hope in God: for I shall yet praise him, *who is the health of my countenance, and my God.*"

<sup>10</sup> "**Unfeigned love of the brethren**" - There is a process laid out for us in this verse: Peter recognizes that the **souls** of the elect have been **purified** as a result of their obedience to **the truth**. But, this is only possible **through** the power and presence of **the Spirit**. The **unfeigned love** that Peter refers to, is very rare on the face of the earth, and is only present in the lives of those that have **purified** their **souls**.

<sup>11</sup> "**Laying aside**" - Peter intends that the Christian should "put off" or "set aside" all such things as **malice** (spite), **guile** (craftiness), **hypocrisies** (pretense of religion), **envies** (jealousies), and **evil speakings** (speaking ill of others).

<sup>12</sup> "**Lively stones**" - [Editor's Note - Peter is reminded of how Christ used Peter's own name to characterize the materials used by God to build his congregations (see comment on Mt. 16:18). He follows suit and uses the same analogy.]

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9 But ye *are* a chosen generation,<sup>13</sup> a royal priesthood, an holy nation, a peculiar people;<sup>14</sup> that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy [Eph. 2:2-3].

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation [behavior/conduct] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation [Mt. 5:16].

13 Submit yourselves<sup>15</sup> to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.<sup>16</sup>

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward [Eph. 6:5-6].

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully [2Tim. 3:12].

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

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<sup>13</sup> “**Chosen generation**” - God is a choosing and electing God. All mankind is depraved, and does deserve Hell. But, our God is a gracious and forgiving God, therefore He does ordain (choose) some to salvation. (See **Deut. 7:6; Mk. 13:20; Jn. 15:16-19; Rom. 11:5; 1Thess. 1:4**). [Editor’s Note - *The congregation of Christ is the visible representation of God’s kingdom on earth just as Israel was the visible representation of His kingdom on earth in the Old Testament.*]

<sup>14</sup> “**Peculiar people**” - This should be understood as referring to a people who belong exclusively to, and are identified distinctly with, the Lord Jesus Christ. Our Lord’s purchase of His people gives Him exclusive ownership of believers and their manner of life should identify them as His possession (1Cor. 6:20).

<sup>15</sup> “**Submit yourselves**” - The children of God must always be ready to fulfill the role that is assigned to them in the service of God. It is evident that God wants us to be subject to the **ordinance of man**, the **king** and **governors** and rulers that are set over us in this world. Being a Christian does not allow us to disobey the rules that are set place in our particular societies – unless those rules would prevent us from serving our God.

<sup>16</sup> “**As free...as the servants of God**” - The children of God are set **free** from the bondage of the devil. And yet, we are still the **servants of God**. To be **free** does not give us **liberty** to sin. Peter is telling his readers that they ought to employ their freedom in the service of God.

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21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth [Isa. 53:9]:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self<sup>17</sup> bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; [Isa. 53:6] but are now returned unto the Shepherd and Bishop [Overseer]<sup>18</sup> of your souls.

### Chapter 3

**L**ikewise, ye wives, *be* in subjection<sup>19</sup> to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [behavior/conduct] of the wives;

2 While they behold your chaste conversation [behavior/conduct] *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord [Gen. 18:12]: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands,<sup>20</sup> dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

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<sup>17</sup> “**His own self**” - The sins of mankind (even of each man on an individual basis) are too great to have ever been paid by any other person than the Son of God Himself. Our debt to God was such, that only God Himself could have redeemed us, and appeased the wrath and judgment of God.

<sup>18</sup> “**Shepherd and Bishop**” - Jesus Christ is the Good **Shepherd** of the sheep (See **Jn. 10:11, 14**). Jesus Christ is also the **Bishop** or Overseer of the souls of men. This could be applied, in particular, to the members of the Congregations of Jesus Christ – since He is the Founder and the Head of His Congregations (See **Mt. 16:18**).

<sup>19</sup> “**Be in subjection**” - In the second chapter of this epistle, Peter continues his thoughts concerning the order and the rules that God has established amongst men. He spoke previously about the submission of men to the rules of society, and he talked about the subjection of the servant to the master. Now, Peter goes on to remind his readers of the godly order that exists within the family. The man (husband) is to be the head of the woman (wife). (See **1Cor. 11:3**). This is not well received in our society today, but Peter goes on (v. 2) to confirm that the woman should, in fact, seek to win the salvation of the man through her own **chaste conversation** (godly conduct). And, he reminds the women that they should demonstrate a **meek and quiet spirit** (v. 4).

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8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing [*reviling*] for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil [**Ps. 34:12-16**].

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake [**Mt. 5:10**], happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts:<sup>21</sup> and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience [**1Tim. 1:5**]; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation [*behavior/conduct*] in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins [**Heb. 7:27**], the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [*made alive*] by the Spirit:

19 By which also he went and preached unto the spirits in prison;<sup>22</sup>

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<sup>20</sup> “**Likewise, ye husbands**” - Now, Peter reminds the man of his place and his role. Men are not to demean nor abuse their wives, nor exalt themselves over them. Rather, they are to give **honour unto the wife** (See **Eph. 5:25, 28**). A good Christian couple consists of a man that loves and respects his wife, a wife that loves and follows her husband, while both man and wife seek the will of God.

<sup>21</sup> “**But sanctify the Lord God in your hearts**” - Peter wanted his readers to set themselves apart to the service and worship of the **Lord God**. He wanted them to always have Him **in** their **hearts**. When we have the Lord God in our hearts, and when we have a high regard for Him and His Word, then we will be able and **ready** to respond to those that might question us. And we will be prepared to witness of Jesus Christ **with meekness and fear**.

<sup>22</sup> “**Spirits in prison**” - There are many and various viewpoints on the meaning of this verse of Scripture (the Catholics even use this verse to teach the existence of a place called purgatory). It’s usually best to try to interpret Scripture based upon the context of the verses in question. In this case, the preceding verse presents to us the work of the Spirit in the Resurrection of Jesus Christ. In **v. 19**, Peter is simply reminding us that the Spirit that is mentioned in **v. 18**, is the same Spirit that presented salvation (and the Savior) to the world of the lost souls of mankind – those that were ensnared by Satan, and dead in trespasses and sins. These are the **spirits in prison**. Then, in the next verse he goes on to make a particular application in the time and place of Noah. I will admit that there are some possible Heavenly implications in **v. 19**. It could even be that, upon the Resurrection of Jesus Christ, the Paradise of the Old Testament is carried into a place of close proximity to the Heavenly dwelling of the Lord Jesus – as is referred to in **v. 22**. However, nearly every other teaching that men try to extract from this verse, is based upon supposition or theory, and is not clearly proven on the basis of Scripture. [**Editor’s Note:** *The contextual theme has been the contrast between suffering justly for sins versus suffering unjustly (1 Pet. 3:14-17). Peter brings both aspects together in the Person of Jesus Christ as the supreme example of the just suffering both justly and unjustly. Christ’s death was at the hands of his enemies and thus he suffered unjustly because he did not deserve their hatred*

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20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* immersion doth also now save us<sup>23</sup> (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ [Lk. 24:6]:

22 Who is gone into heaven [Lk. 24:51], and is on the right hand of God; angels and authorities and powers being made subject unto him.

### Chapter 4

**F**orasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

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*and killing. On the other hand, in his representative capacity, Christ suffered justly for the unjust. The Holy Spirit justified both Christ and the elect by resurrecting Christ from the dead (Rom. 1:4; 4:25). Peter reinforces this supreme example of Christ by supporting it with two types. The first is from the Old Testament in connection with Noah and the second is believer's immersion.*

*The first example is the flood, which is probably the greatest Old Testament example of the unjust suffering justly for their sins. These spirits are now waiting in prison (hades) for final judgment to determine their eternal just sufferings because they rejected the gospel preached (2 Pet. 2:5; Acts 10:43) to them by the Spirit of Christ in Noah (1 Pet. 1:11). In contrast, Noah was vindicated and saved "by water" from the same judgment. The preposition "by" translates the Greek "dia" which in this context conveys the idea of "through" or "by means of" water. The water was used by God to lift up the ark above the death and destruction that engulfed the world. The "eight" were in the ark before a drop of water fell from the sky or came up from the deep. So believers are in Christ by faith before a drop of water touches them in immersion. The lifting up of the ark "through" or "by means of" water provided an Old Testament figure of the resurrection of Jesus Christ in his representative capacity with all the elect "in Christ." Hence, this is a figure of salvation provided by the use of water. The very water that imposed death and judgment upon the ungodly was the very water that lifted those in the ark to safety. The very death imposed upon the ungodly was the very death Christ suffered, "the just for the unjust that He might bring us to God."*

*Another figure that corresponds ("like" figure, Gr. antitupos) with the ark through the use of water is immersion of the believer. In believer's immersion we are figuratively and declaratively publicly identified, positionally, "in Christ," in his death, burial and resurrection (Rom. 6:4-5). However, in both uses of water (ark and believer's immersion) the emphasis falls on the figure of Christ's resurrection as it is His resurrection that introduces both figures in verse 18, and concludes these figures in verse 21 and the final words "by the resurrection of Jesus Christ." Hence, immersion in water is a "like," or a corresponding figure to, the lifting up of the Ark "by water," and both present figuratively "the resurrection of Jesus Christ."]*

<sup>23</sup> "Save us" - This Scripture does not teach baptismal regeneration. In fact, this verse teaches *against* baptismal regeneration - when Peter writes, "...not the putting away of the filth of the flesh..." Instead, Peter is comparing the salvation of Noah and the **eight souls** in the ark, with the salvation of those that are saved in the New Testament age. Water immersion does not save us; but, immersion is an important means of displaying the salvation that God has graciously given us. [Editor's Note: *Literal water does in fact put away literal filth on the literal flesh. However, Peter has introduced a "figure" and is referring to sin figuratively as "filth," and the sinful nature as "the flesh." Baptism does not literally remit sins. In fact, baptism is a consequential response, or answer of a conscience already cleansed (Heb. 9:14) by faith in Christ (Acts 10:43).*]

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3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange<sup>24</sup> that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead [2Tim. 4:1].

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.<sup>25</sup>

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins [Prov. 10:12].

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:<sup>26</sup>

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian,<sup>27</sup> let him not be ashamed; but let him glorify God on this behalf.

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<sup>24</sup> “**Think it strange**” - Peter has already said that we are strangers and pilgrims. This world is not our home. Likewise, the desires, pleasures, and lusts of this world are not ours. We may be **strange** to the world, but only because we do not now enjoy the same things that we used to enjoy before we were saved.

<sup>25</sup> “**Watch unto prayer**” - The **end of all things is at hand**. Just as Peter reminded us about the state of affairs in the time of Noah; he is also reminding us of the same desperate condition of mankind in this time. **Them that are dead in v. 6** could be the same as the **spirits in prison** in 1Pet. 3:19. Yes, the Gospel must go out, and the Word of God must be preached, but the judgment of God is coming. Therefore, we need to be ready, watching, and praying.

<sup>26</sup> “**Beloved, think it not strange**” - It shouldn't be a surprise to the saints of God when the world would attack us. In fact, we are warned that both the world and the devil will seek to destroy the servants of God (See Mt. 10:17-25). When these attacks come, we can genuinely **rejoice, be glad (v.13)**, and be **happy (v.14)**, because these **fiery** trials prove that we are following Christ.

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17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear [Prov. 11:31]?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator [2Tim. 1:12].

### Chapter 5

**T**he elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind [Titus 1:5-9];

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves<sup>28</sup> unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble [Prov. 3:34; Ja. 4:6].

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you [Mt. 11:28-30].

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.<sup>29</sup>

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<sup>27</sup> “**As a Christian**” - The word “Christian” only appears three times in the King James Version: First, in **Acts 11:26**, in reference to the “Christians” in Antioch. Second, in **Acts 26:28** when King Agrippa uses the word. Third, in **1Pet. 4:16**, Peter is using the word “Christian” to denote the disciple or follower of Christ. In this context, he is telling us that, when suffering and persecution come upon us, let it be as a result of our “following” Christ.

<sup>28</sup> “**Submit yourselves**” - Peter is returning to his earlier theme concerning the godly order that God has established – both in society and in the family. It is certainly proven in the Scriptures that the younger should respect the elder. And, since Peter makes mention of the **elders** of the Congregations in **v. 1**, we can also assume that Peter is reminding his readers that the pastors and deacons are deserving of respect amongst the Congregations of Jesus Christ. In general, though, Peter is teaching us that it is good to **be clothed with humility**.

<sup>29</sup> “**Be sober, be vigilant**” - This verse proves to us that the devil is currently actively engaged in attacking the people of God. The devil is a powerful person, and is wielding all of that power against the things of God. Considering his power and his vast multitude of followers, it would behoove all of us, as children of God, to demonstrate sobriety, vigilance, and awareness. Remember, the devil will (and does) **devour**. He cannot take away the salvation of any of the saints of God. But, he can **devour** the souls of the ungodly, and he can **devour** the witness and testimony of the unwary saints of God.

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9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.<sup>30</sup>

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus,<sup>31</sup> a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *congregation that is* at Babylon,<sup>32</sup> elected together with *you*, saluteth you; and *so doth* Marcus<sup>33</sup> my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus.

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<sup>30</sup> “**Whom resist stedfast in the faith**” - Though the devil is powerful, we can find victory, and the ability to successfully **resist** him in the **faith** of God (Jas. 4:7).

<sup>31</sup> “**Silvanus**” - This epistle was probably delivered by Silas (See **Acts 15:40; 2Cor. 1:19; 1Thess. 1:1**).

<sup>32</sup> “**Babylon**” - Peter wrote this epistle from the Congregation at Babylon. **Babylon** is a reference to either the literal city of Babylon; or, possibly an allegorical reference to the City of Rome.

<sup>33</sup> “**Marcus**” - This is probably a reference to John Mark (See **Acts 13:5; Acts 15:37; 2Tim. 4:11**).

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## Introduction to the Second Letter from Peter

**Theme:** The goodness of God and His Word, and the judgment and coming of Christ seem to be at the center of this epistle.

**Date:** The Second Epistle of Peter was probably written between 64 and 70 A.D.

**Writer:** In the first verse of this epistle, Simon Peter identifies himself as the writer of this letter. In 2 Pet. 3:1, Peter speaks to his listeners, as though they were the same as the recipients of his first epistle. Peter wrote this epistle to reinforce the teachings of his first epistle; and he intends to bring to their remembrance the necessary things concerning the Lord Jesus Christ, His coming, and our service to Him.

**Audience:** Peter addresses this epistle to “**them that have obtained like precious faith with us**”. Peter’s first epistle was addressed to the strangers in Asia Minor, and it seems likely that this epistle is meant to be read by the congregations in the same area (see 2 Pet. 3:1). Many of the congregations that would have received this epistle would have been greatly influenced by the Apostle Paul as well (see 2 Pet. 3:15).

### Outline:

#### A. The Goodness and Grace of God – Ch. 1:1-11

1. The Providence of God – Ch. 1:1-3
2. The Promises of God – Ch. 1:4-11

#### B. The Word of God – Ch. 1:12-21

1. Certified by men – Ch. 1:12-15
2. Certified by the Father – Ch. 1:16-18
3. Certified by the Holy Spirit – Ch. 1:19-21

#### C. The Judgment of God – Ch. 2:1-22

1. Evidence of God’s Judgment upon men and angels – Ch. 2:1-6
2. Evidence of God’s Deliverance for the righteous – Ch. 2:7-9
3. Further Judgment upon the wicked – Ch. 2:10-22

#### D. The Coming of Christ – Ch. 3:1-18

1. The Last Days – Ch. 3:1-7
  2. The Day of the Lord – Ch. 3:8-12
  3. The Promise of the New Heaven and the New Earth – Ch. 3:13-18
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# The Landmark Edition of the KJV

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## *The Second Letter from Peter*

### **Chapter 1**

**S**imon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith<sup>1</sup> with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this,<sup>2</sup> giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things<sup>3</sup> be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful<sup>4</sup> in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things<sup>5</sup> is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure<sup>6</sup> [2Cor. 13:5]: for if ye do these things, ye shall never fall [Ps. 37:24]:

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<sup>1</sup> “**Obtained like precious faith**” – Without conscious seeking, and without the wherewithal to attain to the precious faith in Christ which brings salvation, God’s elect are, through providential intervention by the Holy Spirit, enabled to obtain this priceless and unpurchasable possession. It is the gift of God (Eph. 2:8).

<sup>2</sup> “**And beside this**” – All of the characteristics mentioned in vv. 5-7, ought to be demonstrated in the life of the faithful Christian. Faith is necessary, but let these listed attributes be sought and obtained by those that seek Christ! However, we should humbly note that “all diligence” is cautioned if we are to attain to these Christ-like characteristics.

<sup>3</sup> “**These things**” – Refers to the attributes listed in vv. 5-7.

<sup>4</sup> “**Barren nor unfruitful**” – Many Christians live their lives without experiencing true devotion and service unto God. These are the **barren** and the **unfruitful**. They may perhaps be saved; but their fruit is limited, and may eventually become non-existent (see v. 9). Christians that are in this condition cannot be profitable servants.

<sup>5</sup> “**These things**” – Refers to the attributes listed in vv. 5-7.

<sup>6</sup> “**Make your calling and election sure**” – Peter does teach that the Lord saves His elect (see 1 Pet. 1:2; 1 Pet. 2:9). But, some will mistakenly teach that Peter is teaching salvation by works in this verse – or, that a person may lose his salvation. Actually, Peter is simply admonishing his readers that they ought to **make their calling and election certain** in the eyes of God and the world. In other words, our lives should be such that there is no doubt as to the salvation that has been given unto us. The favor and grace of God in our lives should be obvious to ourselves and to the world.

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11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance<sup>7</sup> of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me [Jn. 21:18-19].

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty [Mt. 17:1-9].

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word<sup>8</sup> of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.<sup>9</sup>

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost [2 Tim. 3:16].

### Chapter 2

**B**ut there were false prophets also among the people, even as there shall be false teachers among you, who privily [*craftily/secretly*] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.<sup>10</sup>

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<sup>7</sup> “**Put you always in remembrance**” – The duty of a pastor, elder, or even any faithful brother or sister in Christ, is to remind one another of the grace and goodness of God. Peter carries this thought throughout this epistle (see 2 Pet. 1:12-15; 2 Pet. 3:1).

<sup>8</sup> “**More sure word**” – Amazingly, Peter considers the **word of prophecy** to be **more sure** proof of the **majesty** and divinity of Jesus Christ, than even his experience on the Mount of Transfiguration. [Editor’s Note - *Written scriptures are “more sure” than apostolic oral tradition, even while the apostles are living. Scripture supersedes oral tradition because oral traditions are easily corrupted*]

<sup>9</sup> “**Private interpretation**” – [Editor’s Note - *This means according to context that the scriptures do not reflect the personal opinions of the human instruments or writers. Instead, the scriptures are the revealed will of the Holy Spirit who “moved” them along in their writing process*].

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3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not,<sup>11</sup> and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment [Jude 6];

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly [Gen. 6:6-8];

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly [Gen. 19:24-25];

7 And delivered just Lot, vexed with the filthy conversation of the wicked [Gen. 19:16]:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed<sup>12</sup> *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished [Ps. 34:15-19]:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities [Jude 8].

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children.<sup>13</sup>

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness [Num. 22:21];

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<sup>10</sup> “**Evil spoken of**” – **False prophets**, pretenders, and their converts within nominal Christianity oftentimes slander and rail against both truth and true believers.

<sup>11</sup> “**Judgment...lingereth not**” – God will judge those that profane the congregations of Jesus Christ! And, God will judge those imposters who pretend to be saved, just so they can **make merchandise** of the people of God.

<sup>12</sup> “**Vexed**” – The **righteous soul** of the saved ought to be **vexed** by the sin of the world around us. We ought not indulge in that sin; nor should we closely associate ourselves with sin or sinners. But, given the depraved nature of mankind, we cannot escape the presence of sin entirely. Our lives, however, should be such that men can see our distaste of sin.

<sup>13</sup> “**Cursed children**” – In the last days there will be many wicked and vile persons that will seek to mislead and destroy the children of God. The parallels between 2 Pet. 2 and the epistle of Jude are literally amazing. Both talk about the judgment that awaits those that pretend to serve the Lord.

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## The Landmark Edition of the KJV

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16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.<sup>14</sup>

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire [Prov. 26:11].<sup>15</sup>

### Chapter 3

**T**his second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:<sup>16</sup>

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles<sup>17</sup> of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts [1 Tim. 4:1; 2 Tim. 3:1-5],

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant<sup>18</sup> of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

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<sup>14</sup> “**Worse with them than the beginning**” – Peter is not talking about a truly saved person ever losing his salvation. Rather, he is talking about the additional judgment and punishment that will be heaped upon those who have been exposed to the preaching of the Gospel, and have either rejected that Gospel, or have outwardly obeyed it for a while, only to serve their own purposes.

<sup>15</sup> “**Turned to his own**” – [Editor’s Note - *These were never regenerated person’s. Their nature had not been changed*].

<sup>16</sup> “**Remembrance**” – Repetition in instruction is important. To be constantly reminded of important things, reinforces our understanding and increases our stability.

<sup>17</sup> “**Commandment of us the apostles**” – In this verse, Peter equates the **words of the holy prophets** with the **commandment of the apostles**. Similarly, in v. 16, Peter compares the **epistles** of Paul to the **other scriptures**. These statements should satisfy the believer as to the importance and inspiration of the New Testament Scriptures.

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- 6 Whereby the world that then was, being overflowed with water, perished [Gen. 7:17-24]:
- 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men [Mt. 25:41].
- 8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day [Ps. 90:4].
- 9 The Lord is not slack concerning his promise, as some men count<sup>19</sup> slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.<sup>20</sup>
- 10 But the day of the Lord will come as a thief in the night [Mt. 24:42-44; 1 Thess. 5:2]; in the which the heavens shall pass away with a great noise [Isa. 51:6], and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- 11 *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation [behavior/conduct] and godliness,<sup>21</sup>
- 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- 13 Nevertheless we, according to his promise, look for new heavens and a new earth,<sup>22</sup> wherein dwelleth righteousness.

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<sup>18</sup> “**Willingly are ignorant**” – Man, in his natural condition, does not desire God or His presence. Men will deceive themselves, and believe lies in order to deny God His place and His power (see Rom. 1:18-32).

<sup>19</sup> “**As some men count**” – [Editor's Note: *In the preceding context there are those who scoffed at the promise of His coming (v. 3). Christ promised to come “quickly” and called upon His servants to be always watching and waiting for His coming. No doubt it is these kind of words which were the object of scoff by the scoffers. However, Peter reminds his readers that God does not “count” time like his creature do. God is eternal and time is but a passing trifle in contrast to eternity. The terms “quickly” and “shortly” by God's method of counting views a “thousand years as a day” (v. 8). Hence, by God's reckoning of time, Christ promised He would return “quickly” only about two days ago.*]

<sup>20</sup> “**All should come to repentance**” – Peter is not saying that God desires to save every human being. God is sovereign and omnipotent. If it were His intent (or desire) to save every member of the human race, then He would do so. Rather, the “usward” of this verse are those whom Peter is addressing in the letter; they are those who have obtained saving faith; the elect of God (2 Pet. 1:1; 1 Pet. 1:2-3). These are those whom the Lord is exhibiting longsuffering in regard to. The wicked benefit from His longsuffering but He is not extending it as a concession to them. Rather, He suffers long with the wicked of each generation because He will preserve mankind until He brings every one of His elect to salvation. These elect are those whom He is not willing that any should perish, but that all should come to repentance.

<sup>21</sup> “**Holy conversation and godliness**” – Since the saint of God believes in the coming of the Lord; since the saint of God believes in a coming judgment upon mankind; and, since the saint of God believes in the destruction of all of the works of the flesh, what should be our behavior? The children of God ought to live their lives in preparation for **the coming of the day of God** (v.12).

<sup>22</sup> “**Look for new heavens and a new earth**” – The people of God do not live their lives expecting the impending judgment of God upon their own persons. Rather, we look forward to that **new heavens and a new earth**. The Lord has given us a **promise** that we will inhabit that glorious place **wherein dwelleth righteousness**. God has given us certain wonderful promises (see 2 Pet. 1:4); our trust and our confidence are in Him.

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14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.<sup>23</sup>

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;<sup>24</sup>

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.<sup>25</sup>

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

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<sup>23</sup> “**Without spot, and blameless**” – Knowing that God loves us, and knowing what promises we have from Him, should inspire us to be **diligent** in our service unto God. And, the Christian should desire to live a life that is **blameless**.

<sup>24</sup> “**Hath written unto you**” – It appears that Peter must have written to some of the same congregations that Paul addressed with his epistles. The two men were not teaching different things; in fact, Peter expects that his readers will find that his teachings are in agreement with those of the Apostle Paul. He further authenticates his and Paul’s teachings by referring to them as scriptures in v. 16.

<sup>25</sup> “**Fall from your own steadfastness**” – It is difficult to always remain steadfast. In order to remain strong, we must remain vigilant, and we must **beware**. Unless we are prepared, we, too, might be distracted and misled by the **wicked**. Though we cannot lose our eternal salvation, the devil himself (the “wicked one”) will seek to dislodge us from our **steadfastness**.

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## Introduction to the First Letter from John

**Theme:** The Fellowship of Christ. This is a wonderful theme. Every true believer ought to desire the intimate fellowship that the writer describes. We who have been born again and adopted into the family of God have Him as our heavenly Father and therefore will want to maintain a good fellowship with Him. Christ is our Savior, and there is a special fellowship in Christ that is like heaven on earth. All believers are brothers and sisters in Christ, and we need to show our love for one another according to His leadership in our lives. By the end of the first century the true local congregations of the Lord Jesus Christ had spread throughout the world, and many of these local autonomous assemblies had been plagued by a variety of problems resulting from sin. One problem in particular was that of false teachers, and their ungodly doctrines. The heresies are handled sternly and aggressively in this letter, while also maintaining the Christian spirit of love.

**Date:** A.D. 90 to A.D. 95.

**Writer:** The writer does not give his name, for whatever reason, but from the internal style, and by comparison to other New Testament books, it is evident that this is instruction from John the Apostle, who was the last surviving Apostle. The writer starts right off in a preaching style, just as the Gospel of John starts; he begins with an exaltation of the Lord Jesus Christ. John is known as the Apostle of love, and the great love of Christ is obviously manifest in this letter. The letter is also easily attributed to the beloved Apostle, who was one of the sons of thunder, when we note the fiery outbursts against false teachers (Mk. 3:17). **[Editor's Note:** *The writer identifies himself with those who visibly saw, heard and touched Jesus Christ with their own eyes, ears and hands, respectively (1:1-3). He also identifies himself with those ("we") who wrote by inspiration (1 Jn. 4:5-6). These two characteristics demand the writer was one of the original twelve apostles. The late date of this epistle leaves only the apostle John, as all the other apostles had already died].*

**Audience:** Unlike other letters in the New Testament, this one starts without a typical greeting or salutation. Because of this, it is generally accepted that this first letter was intended as perhaps a circular letter to be read by the saints of God in all of the various local congregations in the region of Asia Minor surrounding Ephesus, where it is believed the old Apostle resided before his banishment to the Isle of Patmos in the Aegean Sea.

### Outline:

After the Introduction in verses 1:1-4, the letter can be divided into two main parts.

- A. The Basics About Fellowship – Chs. 1 – 2**
  - 1. Conditions for Fellowship – Chs. 1:5 – 2:17
  - 2. Cautions in Fellowship – Ch. 2:18 – 29
- B. The Behavior in Fellowship – Chs. 3 – 5**
  - 1. Characteristics of Fellowship – Chs. 3:1 – 4:21
  - 2. Consequences of Fellowship – Ch. 5:1 – 21

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# The Landmark Edition of the KJV

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## *The First Letter from John*

### **Chapter 1**

**T**hat which was from the beginning [Jn. 1:1-2], which we have heard [Mt. 5:1-3], which we have seen with our eyes [Acts 1:9], which we have looked upon, and our hands have handled [Jn. 20:27], of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light [Jn. 1:4-9], and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin [Rom. 3:23], we deceive ourselves, and the truth is not in us.<sup>1</sup>

9 If we confess our sins, he is faithful and just <sup>2</sup>to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar [Rom. 3:4], and his word is not in us [Col. 3:16].

### **Chapter 2**

**M**y little children,<sup>3</sup> these things write I <sup>4</sup>unto you, that ye sin not. And if any man sin,<sup>5</sup> we have an advocate with the Father [Heb. 12:2], Jesus Christ the righteous:

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<sup>1</sup> **"We have no sin"** - [Editor's Note: The writer is including himself ("we"), and he uses the present tense (Gr. *ouk exomen* – "we are having" present tense indicative active verb). Also, he is saying this while under the influence of the Holy Spirit to such a degree that what he is writing is inspired by God and yet he confesses he himself is not without sin. Paul teaches that Christians have the presence of indwelling sin in Romans 7:14-25 and Galatians 5:17. Those who claim they can live above sin must not only deny these scriptures refer to Christians but must confess they can live so that every point of the law is being satisfied in their thoughts, words and actions (James 2:10-12) so that they do not come short of sinlessness characterized by God's own moral perfection or glory (Rom. 3:23; Mt. 5:20, 46).]

<sup>2</sup> **"Faithful and just"** - God is always faithful and trustworthy while being just, holy and righteousness at the same time. The only way He could do all of that at the same time regarding our sin problem is the way He did it in Christ on Calvary.

<sup>3</sup> **"My little children"** - The Apostle shows great tenderness in addressing his fellow believers in the local congregations of the Lord.

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2 And he is the propitiation [the means of appeasing] for our sins: and not for ours only, but also for the sins of the whole world.<sup>6</sup>

3 And hereby we do know that we know<sup>7</sup> him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar<sup>8</sup>, and the truth is not in him.

5 But whoso keepeth<sup>9</sup> his word, in him verily is the love of God perfected [made complete, mature]: hereby know we that we are in him.<sup>10</sup>

6 He that saith he abideth [keeps on remaining] in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment<sup>11</sup> unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past [Jn. 8:12], and the true light now shineth [Jn. 1:4-5].

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

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<sup>4</sup> **“These things write I”** - John and the Apostles wrote the books of the New Testament under the inspiration of the Holy Spirit. 2Tim. 3:16-17. It was the desire of the Apostles that their readers would grow and mature in the Lord, and be more and more set apart from sin unto holiness.

<sup>5</sup> **“If any man sin”** - The new birth experience does indeed make a drastic change in the life of the believer (2Cor. 5:17), but the old flesh is not eradicated in regeneration (Rom. 7:18). It is not until the first resurrection, when we get our glorified bodies like unto Christ’s, (1Jn. 3:2) that we will be totally free from the presence of sin.

<sup>6</sup> **“Sins of the whole world”** – Christ’s propitiation for sin included all who believe, regardless of what race or culture to which they belong. This statement by John was intended to convey the idea that, whether Jew or Gentile, Christ made amends for every one of His people (See footnotes on Jn. 4:42 and 2 Cor. 5:10).

<sup>7</sup> **“Know that we know”** - True biblical salvation is a “know so” salvation and according to this verse, the more you are in tune with the word of God, the more assurance you will have of your salvation.

<sup>8</sup> **“Is a liar”** - False professors of salvation may fool a few folks for a little while, but they cannot live the Christian life if they do not have the Spirit of Christ dwelling in them, and sooner or later it will be very evident that they are not what they say they are.

<sup>9</sup> **“Keepeth”** - The “eth” ending on verbs in the KJV shows something that is missed in most of the modern translations and paraphrases. It is employed to indicate the usage of a present tense verb in the Greek. In this instance here, “keepeth” appears in the present indicative, and signifies action in progress and a state of persistence. The action is not a one-time event, but is linear or continuing. That is, the believer who currently keeps the Lord’s word, is one in which the love of God is perfected.

<sup>10</sup> **“Hereby know we that we are in Him”** - Again, being grounded in the doctrine of Christ is what brings full assurance of faith in salvation. The more you are living according to “thus saith the Lord,” the more confident you will be in the faith.

<sup>11</sup> **“No new commandment”** - We often see that the doctrine of the New Testament is in reality an illumination of the things of the Old Testament, showing in a special way the connection they had to The Lord Jesus Christ.

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11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, <sup>12</sup> because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, <sup>13</sup> because ye have known him that is from the beginning. I have written unto you, young men, <sup>14</sup> because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, <sup>15</sup> neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, <sup>16</sup> and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever [1Cor. 15:19; 2Cor. 4:18; Jn. 12:25].

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; <sup>17</sup> whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. <sup>18</sup>

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<sup>12</sup> “**Little children**” - Younger Christians need more assurance of faith by being reminded that they have forgiveness.

<sup>13</sup> “**Fathers**” - These are the older more mature believers that have some historical experience in the faith.

<sup>14</sup> “**Young men**” - These are not the babes in Christ, but they are not the old timers in the faith either. Nevertheless, these are the ones that are ever ready to do battle in the spiritual warfare.

<sup>15</sup> “**Love not the world**” - The world is one of the three main enemies of the child of God. We must strive to stay in tune with God and wean ourselves from the way of the world. Satan will tempt us with the things in the world, and the flesh will desire the things of the world. Remember Calvary and reinforce your love for God day by day.

<sup>16</sup> “**The lust of the flesh**” - Lust is unbridled passion and the flesh is the carnal aspect of our being that craves certain carnal appetites that are not godly, due to our nature being fallen in sin and depravity. Oh, be careful little eyes what you see. Remember Eve in the Garden of Eden (Gen. 3:6). Don't let pride take hold on you. Remember what happened to Lucifer (Isa. 14:12-15).

<sup>17</sup> “**Many antichrists**” - This verse states that we have been in the last days since the days the writer wrote this passage. Looking back in history, at this late date, it is easy to see many antichrists that stood against God. This is so because the unregenerate world is antichrist in the main. But as Christ is THE TRUTH (Jn. 14:6), there is one coming in these last days that is THE LIE (2Thess. 2:11), and he will deceive many souls in the time of Jacob's trouble (Rev. 13:4).

<sup>18</sup> “**They were not all of us**” - It is always heartbreaking when people leave the truth that we preach and teach. If they are meant to be a part of the fold where God has set us, they will repent and return again but if they do not, then it is only evidence that they were never really part of us in the first place. This is true regarding the blessed doctrine

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20 But ye<sup>19</sup> have an unction [the special endowment] from the Holy One, and ye know all things [Jn. 14:26].

21 I have not written unto you because ye know not the truth, but because ye know it [1Tim. 3:15], and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.<sup>20</sup>

23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### Chapter 3

**B**ehold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now [Rom. 8:1] are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him [1Cor. 15:51-53]; for we shall see him as he is [Acts 1:11].

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of salvation, and it is also true regarding the Landmark truth on the New Testament congregation of the Lord Jesus Christ. [Editor's Note: ***"They would no doubt have continued with us"*** - *The preceding context is about plural "antichrists" and especially those once professed Christ but then turn against Christ (vv. 15-16). John says they were "with us" and then "went out from us" and so he is speaking of previously professed children of God. Many claim they know of people who were saved and then got lost. John repudiates this claim. He claims that true believers continue in their profession. Those who do not continue in their profession of faith but openly turn against Christ is proof they were never truly born again in the first place. Those born again are "kept by the power of God through faith" (1 Pet. 1:3) and Christ is both its author and finisher (Heb. 12:2) and what God begins in them He will finish until the day of redemption (Philip. 1:6).]*

<sup>19</sup> **"But ye"** - This includes all that are truly saved and are set in a true congregation of Christ

<sup>20</sup> **"Denieth the Father and the Son"** - This is one of the main identification marks of a false cult or religion.

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- 3 And every man that hath this hope in him purifieth himself, even as he is pure.
- 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.<sup>21</sup>
- 5 And ye know that he was manifested to take away our sins; and in him is no sin.<sup>22</sup>
- 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.
- 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- 8 He that committeth sin is of the devil; for the devil sinneth from the beginning [Jn. 8:44]. For this purpose the Son of God was manifested, that he might destroy the works of the devil.
- 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.<sup>23</sup>
- 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- 11 For this is the message that ye heard from the beginning, that we should love one another. [Jn. 13:34]
- 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
- 13 Marvel not, my brethren, if the world hate you [Jn. 16:33].
- 14 We know that we have passed from death unto life [Jn. 5:24], because we love the brethren. He that loveth not his brother abideth in death.
- 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
- 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels [inward affection] of compassion from him, how dwelleth the love of God in him?
- 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
- 19 And hereby we know that we are of the truth, and shall assure our hearts before him.
- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart condemn us not, then have we confidence toward God.

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<sup>21</sup> “**Transgression of the law**” - This is the most basic definition of sin.

<sup>22</sup> “**In him is no sin**” - Christ is impeccable! No sin can possibly be found in Him, because He is the Most Holy Son of God!

<sup>23</sup> “**Born of God**” - This is regeneration. It is here the believer is made a partaker of the divine nature (2Pet. 1:4), and the Holy Spirit of God takes up residence in the soul. This new nature cannot sin, but being yet in our flesh, we have the battle described in Romans 7.

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22 And whatsoever we ask, we receive of him [Mt. 21:22], because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us [Rom. 8:16].

### Chapter 4

**B**eloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world [Mt. 7:15; 24:11, 24].

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.<sup>24</sup>

4 Ye are of God, little children, and have overcome<sup>25</sup> them: because greater is he that is in you, than he that is in the world [Jn. 3:30; 1Cor. 15:57].

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.<sup>26</sup>

7 Beloved, let us love one another: for love is of God; <sup>27</sup> and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.<sup>28</sup>

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. [Jn. 3:16]

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<sup>24</sup> **“Already is it in the world”** - As of this writing, the man of sin (antichrist) has not yet been revealed, but the spirit of antichrist has been around since the days of the Apostle John’s ministry, and is rampant today. All Christ deniers have the spirit of antichrist. It can be seen in the denial of His actual first advent, His deity, His impeccability, His miracle power, His bodily resurrection, His sin-cleansing blood, or the singular unity of His being as the one and only way of salvation.

<sup>25</sup> **“Overcome”** - First of all, we that are the elect of God can only overcome the enemies of God by faith because of who we have dwelling in us (Jn.16:33; Rev.17:14).

<sup>26</sup> **“Spirit of truth and spirit of error”** - In all of the masses of humanity there are only two kinds of people. It doesn’t get any plainer than this. Those of us that embrace the truth are also known as the elect. All those that ultimately do not embrace the truth are not the elect.

<sup>27</sup> **“Love is of God”** - This is a hallmark of the stamp of God upon your soul.

<sup>28</sup> **“For God is love”** - Believers should study all the divine attributes.

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10 Herein is love,<sup>29</sup> not that we loved God, but that he loved us, and sent his Son to be the propitiation [appeasing atonement] for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time [Col. 1:15; 1Tim. 1:17; Heb. 11:27]. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.<sup>30</sup>

15 Whosoever shall confess [Rom. 10:9] that Jesus is the Son of God [Acts 8:37], God dwelleth [Jn. 14:17] in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; [2Cor. 2:13] and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect [complete], that we may have boldness in the day of judgment [Heb. 9:27]: because as he is, so are we in this world.

18 There is no fear in love; but perfect [complete] love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.<sup>31</sup>

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

### Chapter 5

**W**hosoever believeth that Jesus is the Christ is born of God<sup>32</sup> [Jn. 1:13]: and every one that loveth him that begat loveth him also that is begotten of him [Rom. 12:10; 1Thess. 4:9; Heb. 13:1].

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<sup>29</sup> “**Herein is love**” - Every individual chosen saint of God will certainly love the Lord Jesus Christ with all his heart and soul, but there is still nothing to brag about because the true agape that is manifested comes originally, and only, from the divine Godhead.

<sup>30</sup> “Saviour of the world” John’s use of this phrase is intended to remind readers that Jesus Christ is the Savior of Jews and Gentiles alike.

<sup>31</sup> “**We love...because**” - The word *him* is not in the Greek text, but ALL love from us is the result of His love in the first place.

<sup>32</sup> “**Is born of God**” - [Editor's Note - In this text there is the perfect tense verb (“is born”) modified by the present tense participle (“believeth”). This construction is used three times in this book (1 Jn. 2:29; 4:7; 5:1) with the same basic phraseology “whosoever(every one) that **doeth righteousness...loveth.... believeth....** is born of God.” The participle modifies the primary verb showing that doing righteousness, loving, and believing are simultaneous in action with the new birth. If the participle had been Aorist, imperative or perfect tense it would have demanded antecedent action to new birth as Arminians teach. If it were found in the future or pluperfect it would have demanded subsequent action, as hardshells teach, placing a gap between new birth and conversion. Hence, there is no such thing as an unregenerated believer or a regenerated unbeliever.

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2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous [burdensome].

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith [Rom. 1:17; 3:22, 28, 30; 5:1-2; 9:31-33].

5 Who is he that overcometh [Rev. 3:5] the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood,<sup>33</sup> even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth [Jn. 15:26].

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.<sup>34</sup>

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*However, the present tense participle demands the action of the participle coincides with the action of new birth by God. The King James translators correctly understood the grammar and used the present tense "is" to convey it properly.*

1. Everyone that doeth righteousness **is** born of God - 2:29

2. Everyone that loveth **is** born of God - 4:7

3. Everyone that believeth that Jesus is the Christ **is** born of God - 5:1

*Hence, the grammatical implication is that a person cannot do righteousness, cannot love, and cannot believe that Jesus is the Christ apart from the action of new birth by God. Thus, all these things are inclusive with the act of new birth. Although, there is no chronological order demanded by this construction there is a logical order in regard to cause and effect. Just as repentance and faith are inseparable, but in a logical cause and effect relationship, so are regeneration and conversion (repentance and faith).*

*Since the participle modifies the primary verb "born", there is a logical cause and effect relationship whereby birth logically precedes believing, doing, and loving, just as the bullet logically precedes and makes the hole. This logical cause and effect relationship is further demonstrated by John in John 1:13, where the Divine will is attributed to be the cause of new birth rather than the human will. When God gives the sinner a new heart, it is a heart already inclined to do righteousness, to love and to believe (Ezek. 36:26-27; Rom. 10:10). In contrast, the old heart cannot do these things (Deut. 29:4).*

*Finally, the perfect tense implies that the new birth occurred as a completed action at a specific point in the past, along with initial faith in Christ and remains a completed action right up to the present. Hence, the new birth is not progressive and developmental, as is sanctification, but a finished and completed action and remains completed.]*

<sup>33</sup> **"By water and blood"** - There are many different interpretations of this, but the most obvious is the reference to the beginning and end of Christ's ministry, His immersion in water and His death on the cross when He shed His blood as the Lamb of God.

<sup>34</sup> **"These three are one"** - This verse is the litmus test for all Bible versions. Many modern versions leave it out. Any Bible version that does not have this great Trinitarian verse was translated from a text that was corrupted, and therefore, does not have the same authority as those Bibles that were translated from the Textus Receptus (received text). That being said, the fact is - even if the Trinitarian words in this verse were omitted, it would not in the least way diminish the scriptural truth regarding the doctrine of the Triune God of the Bible.

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8 And there are three that bear witness in earth, <sup>35</sup> the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater [Heb. 6:16-18]: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself [Rom. 8:16]: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son [Titus 1:2].

11 And this is the record, that God hath given to us eternal life, and this life is in his Son [Jn. 3:36].

12 He that hath the Son hath life; <sup>36</sup> and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know [have full assurance] that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us [Jas. 4:3]:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him [Mk. 11:24-26].

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: <sup>37</sup> I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth [continually sins] not; but he that is begotten of God keepeth [continually guards] himself, and that wicked one toucheth [continually clings to] him not.

19 And we know [have full assurance] that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life [Jn. 17:3].

21 Little children, keep yourselves from idols. Amen.

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<sup>35</sup> “**That bear witness in earth**” - The truth of God is settled in heaven by the Triune God. The witness of the truth is given on earth by the Holy Spirit-inspired word of God being used in the heart of God’s elect, when He regenerates them. After regeneration, we follow the Lord in scriptural immersion in water as the public testimony of salvation in Christ alone, and after that we take of the Lord’s Supper with the local congregation where the elements point back to the blood that was shed on Calvary to redeem us.

<sup>36</sup> “**He that hath the Son hath Life**” - Nothing could be plainer than what is said in this verse of scripture. Christ is the one and only way of salvation.

<sup>37</sup> “**Sin unto death**” - The true believer can never lose his salvation (Jn. 10:28), but he can slip into sin and must be disciplined by the ministry of the word (2Tim. 3:16), or even by exclusion from the congregation (1Cor. 5:5), and there is a point for all of us (God knows what it is) where, if we persist in sin and cannot be the testimony we should be, He will take us home in death.

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## Introduction to the Second Letter from John the Apostle

**Theme:** The Commandment of Christ. The writer seeks to exalt the Lord Jesus Christ. One of the things about Christ is His dedication to the revealed will of God. Jesus did not come to do away with the Law of God, but He fulfilled the Law of God, and emphatically charged His followers to obey God, not only outwardly according to the letter, but especially inwardly according to the grace of God, in Spirit, with a new heart that is centered on Him. The New Testament view of the Law of God reveals that LOVE is the most important thing (Jn. 13:34-35). True believers ought to desire to walk in love, according to the truth. The truth is that system of doctrine set forth as the Canon of God's word, and what is personified in our precious Savior, the living Word of God, Jesus Christ (Jn. 14:6).

**Date:** A.D. 95, give or take up to 5 years.

**Writer:** See the introduction to the first letter from John the Apostle. This is the second letter in a series of three from the same author. The Apostle John was a humble man and in his gospel account of the earthly ministry of Christ he referred to himself as the disciple whom Jesus loved. He never seems to magnify his office, and love is a common theme for the beloved Apostle.

**Audience:** A chosen woman and her children. There are two main interpretations regarding the elect lady. The most literal is that this is a particular Christian mother. If this is the case, her name is not given and it is only speculation and conjecture as to who she was. Jesus told John to take His mother under his care when he died on the cross (Jn. 19:26-27). It could be Mary, but since her name is not given, if it is a literal woman, it could be any faithful Christian mother. Metaphorically, "the woman" is often used as a symbol of a religious institution, be it good or bad, such as the bride of Christ, the wife of God, or the Great Whore, and her harlot daughters. If this letter is addressing the recipient as the elect lady metaphorically, then such usage here obviously alludes to a local Landmark New Testament Congregation.

### Outline:

#### A. Stay with the Commandments of God - vv. 1-6

1. Greeting
2. Grace and Truth
3. Grace and Love

#### B. Stay NOT with the Contaminations of False Teachers - vv. 7-13

1. Godless Christ Rejecters - vv. - 7-9
  2. Go not with Christ Rejecters - vv. 10-11
  3. Goodbye - vv. 12-13
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# The Landmark Edition of the KJV

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## *The Second Letter from John the Apostle*

### **Chapter 1**

**T**he elder<sup>1</sup> unto the elect<sup>2</sup> lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;<sup>3</sup>

2 For the truth's sake, which dwelleth<sup>4</sup> in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace,<sup>5</sup> from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.<sup>6</sup>

4 I rejoiced<sup>7</sup> greatly that I found of thy children walking in truth,<sup>8</sup> as we have received a commandment from the Father.

5 And now I beseech [passionately urge] thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. [Jn. 13:34-35; 14:15; 15:17; Rom. 12:10; 13:8-10; Col.1:4; 1Thess. 3:12; 4:9; Heb. 13:1; 1Pet. 1:22; 2:17; 3:8; 1Jn. 3:11, 14; 3:23; 4:7, 11, 20-21]

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

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<sup>1</sup> **“The elder”** - Strong; 4245 presbuteros (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, a member of the celestial council) or Christian "presbyter".

<sup>2</sup> **“Elect”** - Chosen. There are many, many verses of scripture that teach the Bible Doctrine of Election. The writer is addressing an audience conceived as chosen of God according to His sovereign, unconditional, elective love.

<sup>3</sup> **“All they that have known the truth”** - Not only did John love this lady and her children, but everyone who knows Christ in salvation also loves in the same way. This is the ultimate identification mark of a true believer in Jesus Christ; we love Him and all of His, and especially those who refuse to remove the ancient landmarks.

<sup>4</sup> **“Dwelleth in us”** - Christ promised to give us the Comforter to abide with us after He ascended back to glory (Jn. 16:7). The Comforter is the Holy Spirit (Jn. 14:26), which is the Spirit of Truth (Jn. 15:26), and called the Spirit of Christ, because the Spirit has been sent by Christ to take His place as the Comforter. In regard to One Divine essence, Christ, as God the Son is in inseparable union with The Holy Spirit (Jn. 14:16-18), although distinct in Person within the economy of the Triune Godhead (1 Jn. 5:7).

<sup>5</sup> **“Grace, Mercy and Peace”** - Grace is the unmerited favor of God whereby we get from Him what we don't deserve or **“God's Riches At Christ's Expense.”** Mercy is that aspect of the grace of God whereby we do not get what we deserve. Peace is that aspect of God's grace whereby we enjoy an indescribable union and tranquility in Christ that words fail to describe, for it goes beyond what we can even understand (Phil. 4:7).

<sup>6</sup> **“In truth and love”** - These are two of the things that are nearest and dearest to the heart of the beloved Apostle. They are mentioned often in his inspired writings.

<sup>7</sup> **“I rejoiced”** - It is a special kind of joy that floods the heart when a true believer finds others that are obedient to the commandments of God.

<sup>8</sup> **“Walking in truth”** - This is the basis for true Christian fellowship. It brings great joy to the hearts of pastors, teachers and every lover of truth to discover in others a persistent and habitual life committed to practicing truth.

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7 For many deceivers<sup>9</sup> are entered into the world, who confess not that Jesus Christ is come in the flesh.<sup>10</sup> This is a deceiver and an antichrist.<sup>11</sup>

8 Look to yourselves,<sup>12</sup> that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth,<sup>13</sup> and abideth not in the doctrine of Christ, hath not God. He that abideth [continually resides] in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house,<sup>14</sup> neither bid him God speed:

11 For he that biddeth [always verbally tells] him God speed<sup>15</sup> is partaker of his evil deeds.

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<sup>9</sup> “**Many deceivers**” - Thayer; 4108 planos- 1) wandering, roving 2) misleading, leading into error a) a vagabond, a "tramp", an imposter b) a corrupter, a deceiver.

<sup>10</sup> “**Christ is come in the flesh**” - One of the ways to identify a false cult, or a counterfeit Christian, is to listen for their denial of the doctrine of Immanuel. The doctrine of Emmanuel is the Bible truth (Mat. 1:23) that the one true God did indeed come to this earth as Christ and took on the form of a man, yet without sin. Denial of the doctrine of Emmanuel usually happens in one of two ways. First they will in one way or another deny that Christ was actually 100% God, with all of the divine attributes of the “I AM” of the Bible. Second, they will deny that Christ was a real 100% flesh and blood man, either historically or biologically.

<sup>11</sup> “**An antichrist**” - The Beast of Revelation 13:4 and the Man of Sin in 2Thess. 2:3 is the one and only antichrist. Christ is the truth and the 2<sup>nd</sup> person of the Holy Trinity, while the antichrist is the lie and the 2<sup>nd</sup> person of the satanic trinity. But the spirit of antichrist has been around for a long time and there are, and have been, many antichrists in this world, even from the days of the Apostle John (1Jn. 2:18).

<sup>12</sup> “**Look to yourselves**” - It is bad enough that there are antichrists in the world, but true New Testament congregations of the Lord Jesus Christ need to also always be on guard against the deceivers that like to creep into the flock and destroy the work that was done by the true apostles, elders and evangelists. Not only must true local congregations guard against these deceivers, but every individual true believer must also watch and stand against damnable heresies brought in by such.

<sup>13</sup> “**Transgresseth**” - The person that continually lives a self-centered life of sin with a seared conscience and never receives any chastisement from God, is not a true Christian. A true Christian will be a faithful follower of Christ over the long haul of their life. They will persevere and continually abide in the doctrine of Christ unto the end and will overcome the spiritual enemies in the end.

<sup>14</sup> “**Receive him not into your house**” - Hospitality is a godly attribute and generally speaking God’s people are hospitable people, but we are not obligated to be used by the false teachers and deceiving antichrists that are in the world. No, to the contrary, when it comes to the Christ-deniers in the world, we, who normally are loving peacemakers, are to gird on the armor of God and fight the good fight of faith. We are not to bless the enemies of God, nor wish them well. [Editor's Note: *There were no buildings specially set apart for the congregation to meet in during the apostolic period. The congregation usually met in someone's house (see Rom. 16:5; 1 Cor. 16:19; Phm 1:2; Col. 4:15). If this is being addressed to the metaphorical lady or a New Testament congregation, then this is a direct command not to allow false teachers entrance into the public meeting and/or permission to teach or speak in the public meeting but rather to "mark...and avoid them" (Rom. 16:17).*]

<sup>15</sup> “**Godspeed**” - Strong; 5463 chairo (khah'-ee-ro); a primary verb; to be "cheerful," i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice. [Editor's Note: *Many find themselves in an awkward situation when a representative of a cult wishes you a good day or God bless you when they leave your door. Perhaps a good response is "I hope the Lord blesses you with salvation and/or knowledge of the truth."*]

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## The Landmark Edition of the KJV

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12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister<sup>16</sup> greet thee. Amen.

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<sup>16</sup> “**Thy elect sister**” - Strong; 79 adelphe (ad-el-fay'); fem of 80; a sister (naturally or ecclesiastically). [**Editor's Note:** Here is strong evidence that the phrase "elect lady" and "elect sister" are metaphors for letters between New Testament congregations. This is particular seen in the fact that it is "the children" of the elect sister that is sending them greetings instead of the elect sister with her children sending the greeting.]

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## Introduction to the Third Letter from the Apostle John

**Theme:** Walking in the Truth. This ought to be the desire of every true blood-bought born again child of God. We cannot do this unless we have first of all been saved by the sovereign grace of God. Even then, we may not always walk right all the time. There are some good examples in this letter for how we should be, and there is also evidence that congregations can be hindered from walking in the truth like they should. Such occasions can arise when pompous, self-centered preachers begin to act like dictators in the local congregation. Men like that need to be exposed for what they are. One of them had established himself in one of the first century local congregations of the Lord Jesus Christ, and the beloved Apostle calls him by name in this letter.

**Date:** A.D. 90 – A.D. 95.

**Writer:** The Apostle John is the writer although he only refers to himself as the Elder. See the Introduction to 1John.

**Audience:** This is actually a personal letter to Gaius, a dear faithful servant of God who was a member in one of the Lord's true New Testament local congregations. However, the instruction that was good for Gaius was good for the entire congregation, and is good for every true believer that wants to walk in the truth like Gaius.

### **Outline:**

**A. Gaius Greeted – vv. 1-4**

**B. God's Work Goes Forward – vv. 5-6**

**C. Good Gifts Given to Faithful Brethren in the Ministry – vv. 7-8**

**D. Glory Seeking Guys Hinder the Cause of God and Truth – v. 9-11**

**E. Godly Guys have a Good Report – v. 12**

**F. Goodbye – vv. 13-14**

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## *The Third Letter from the Apostle John*

### **Chapter 1**

**T**he elder<sup>1</sup> unto the wellbeloved Gaius<sup>2</sup>, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper<sup>3</sup> and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.<sup>4</sup>

4 I have no greater joy than to hear that my children<sup>5</sup> walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;<sup>6</sup>

6 Which have borne witness of thy charity<sup>7</sup> [love] before the congregation:<sup>8</sup> whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

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<sup>1</sup> **"Elder"** – Strong; 4245 presbuteros (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter".

<sup>2</sup> **"Wellbeloved Gaius"** – Gaius was a dear brother that was well loved by the faithful brethren and in particular by the Apostle John. There are other men by this name mentioned in the New Testament that were connected with the ministry of the Apostle Paul (Acts 19:29, 20:4 and Rom.16:23), but this Gaius was likely a convert under the ministry of John, according to 3Jn.1:4.

<sup>3</sup> **"That thou mayest prosper"** – In the late 20<sup>th</sup> Century a movement became popular in Christendom among some neo-Pentecostal groups where certain unscriptural preachers (male and female) promoted what was called, "The Prosperity Gospel." This is not what John is writing about here. John is saying that he wished the best of health to Gaius and that he wanted him to have the physical health he needed to do the spiritual work that his heart continuously longed to do for the cause of truth.

<sup>4</sup> **"Thou walkest in the truth"** – It is always a blessing to hear of a brother or sister in the Lord that is standing for the truth in faith and holiness. This was the case regarding Gaius and it was a special thrill for the Apostle John to hear the good reports about Gaius from other good brethren.

<sup>5</sup> **"My children walk in the truth"** – Based on this written statement by John, it is probable that Gaius was one of his converts. Spiritual leaders are especially blessed when those converted under their ministry are noted for steady consistent practice of truth.

<sup>6</sup> **"To the brethren and to strangers"** – Gaius did not discriminate in dispensing Christian hospitality.

<sup>7</sup> **"Charity"** - In scripture, this word signifies true godly love.

<sup>8</sup> **"Before the congregation"** – This is likely the congregation at Ephesus where John spent a lot of his ministry. He had sent certain preachers out on missionary efforts, and encouraged sister congregations to assist them as the Lord provided. Gaius was one that was very hospitable to these brethren, and they reported this back to the Apostle.

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9 I wrote unto the congregation:<sup>9</sup> but Diotrephes, who loveth to have the preeminence among them, receiveth us not.<sup>10</sup>

10 Wherefore, if I come, I will remember his deeds which he doeth, prating [**bringing false charges**] against us with malicious [**evil natured**] words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth [**keeps on forbidding**] them that would, and casteth them out of the congregation.<sup>11</sup>

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius<sup>12</sup> hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write,<sup>13</sup> but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee,<sup>14</sup> and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

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<sup>9</sup> **I wrote unto the congregation** – This is likely the congregation where Gaius and Diotrephes were members. Gaius was a fellow helper to the truth, but Diotrephes was not.

<sup>10</sup> **“Receiveth us not”** – The overbearing Diotrephes refused to hear the written request of the Apostle John. Not only that, he actually shunned the brethren that were identified with John, and in dictator fashion he demanded that others he could intimidate in the congregation do the same.

<sup>11</sup> **“Casteth them out of the congregation”** – Preachers with a dictator style like Diotrephes often misuse authority, and abuse sheep in the flock. This sounds like what happened in the congregation where Diotrephes had a place of power. One man does not have authority to exclude members of the congregation from biblical fellowship. Exclusive discipline from the congregation is a thing that must be done by the congregation as a whole, and should always be done in a spirit of true Christian love, with a heart for all parties to walk in the unity of the truth.

<sup>12</sup> **“Demetrius hath good report of all”** – John’s letter to the beloved Gaius addresses the unchristian spirit of Diotrephes but commends Demetrius in a three point testimony. Demetrius had a good testimony according to all men, according to the Christian standard of right and wrong, and according to apostolic witness. He may have been a member of the congregation where Gaius was, or he may have been sent there with this letter. There was a Demetrius mentioned in Acts chapter 19, but it is only conjecture to say that this is that man after conversion.

<sup>13</sup> **“Had many things to write”** – This letter ends abruptly in similar fashion as the second letter from John to the elect lady (2John 1:12). Busy men of God often do not have enough time or space to fully set forth in writing what is on their hearts.

<sup>14</sup> **“I trust I shall shortly see thee”** – As noted above, not having time to write a more lengthy letter may have been one reason for the brevity of John’s instruction in this third letter. However, a second reason may have been that he was obviously planning a personal visit to see Gaius. Since, in both 2 John (v.12) and 3 John, the Apostle mentions plans to see the recipients “face to face,” both letters may have been written to members of the same local congregation. If not, they were possibly congregations located in the same proximity, and were in line with the travel plans of the beloved apostle. This would have been encouraging news for faithful friends in Christ, but not good news for folks like Diotrephes, according to John’s expressed intent in verse 10.

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## Introduction to the Letter from Jude

**Theme:** Sanctified Faith. God has set apart a people for Himself and they are to live a life that is conformed to the will of God, but there are those evil ungodly teachers that creep in among the saints in the congregations of the Lord Jesus Christ, and teach damnable doctrines of demons and men. Believers are encouraged in this letter, stronger than any other place in the New Testament, to stand fast in that which God has given as His revealed will for us and not follow the enemies of righteousness.

**Date:** The exact year this letter was written has been debated among many writers but most of them agree that it was late in the first century and demonstrably after the death of Peter and the destruction of Jerusalem. Dates have been suggested anywhere from A.D. 70 to A.D. 81.

**Writer:** He calls himself Jude the servant of Jesus Christ and brother of James. Jude, or Judas, was one of the most common names in the days of Christ and the Apostles. He certainly was not Judas Iscariot so that leaves the other Judas and brother of James the less, who was the Pastor of the congregation in Jerusalem. See the introduction to the letter from James. Although James and Jude made no reference to being related to Jesus, we learn from Matthew, Mark and Paul that this was the case (Mt. 13:55; Mk.6:3; Gal.1:19).

**Audience:** The letter is addressed to the sanctified by the Father, the preserved by the Son, and the called by the Holy Spirit. It is very evident that this was written to New Testament believers that were members of congregations where evil seducers had crept in (v.4.), and started leading sheep away from the truth of the fold. This early in the history of Christendom, all true followers of the Lord Jesus Christ were instructed that after being immersed; they were to serve Him in the local congregation. There is not an iota of evidence to suggest that it was an accepted idea that one might somehow be a sort of freelance follower at large apart from the local congregation. Jude believed in the landmarks of the faith.

### **Outline:**

- A. Salutation to Faithful People – vv. 1-2**
- B. Standing against False Prophets – vv. 3-16**
- C. Staying with Founding Principles – vv. 17-23**
- D. Saying a Final Prayer – vv. 24-25**

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# The Landmark Edition of the KJV

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## *The Letter From Jude*

**J**ude, the servant of Jesus Christ, and brother of James, [Mt. 13:55; Mark 6:3] to them that are sanctified [set apart] by God the Father, and preserved [1 Thess. 5:23] in Jesus Christ, and called [1 Thess. 4:7-8]:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation,<sup>1</sup> it was needful<sup>2</sup> for me to write unto you, and exhort you that ye should earnestly contend for the faith<sup>3</sup> which was once delivered<sup>4</sup> unto the saints.

4 For there are certain men crept in unawares,<sup>5</sup> who were before of old ordained<sup>6</sup> to this condemnation, ungodly [irreverent, wicked] men, turning the grace of our God<sup>7</sup> into lasciviousness [unbridled lust], and denying the only Lord God, and our Lord Jesus Christ.

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<sup>1</sup> **“The common salvation”** – Jude greatly desired to write about the precious doctrine of salvation in Christ alone, the one and only common way to be saved (Heb. 6:11; Lk. 13:5; Jn. 14:6; Acts 4:12; 1Jn. 5:12), but was impressed by the Holy Spirit to deal with sanctified faith, and the dangers of false teachers in the congregation. **[Editor's Note:** *It was the "common" salvation in the sense that it characterized every New Testament congregation existent in the first century (Heb. 2:1-4) and that it had one "common" source with Jesus Christ in the Great Commission (Mt. 28:19-20) and was delivered by one "common" source - the apostles (Acts 2:41-42; 16:4-5)*

<sup>2</sup> **“Needful”** – Preachers often must forgo preaching on topics that are dear to their hearts, and due to circumstances in the lives of their audiences, are compelled to preach on things lest tasteful to them.

<sup>3</sup> **“Earnestly contend for the faith”** – True believers in true congregations must struggle with all their strength in the good fight of faith. The faith here in this verse is not simply the doctrine of salvation, but the canon of God, the rule of faith and practice, the system of doctrine that God has give to His people as a whole. It is what Paul was talking about in Acts 20:27. Beloved, know the truth so that you can stand against false teachings when they are introduced in the congregation. Let others say what they may, but let us stand without compromise for the old biblical landmarks (Job 24:2; Prov. 22:28; 23:10).

<sup>4</sup> **“Once delivered to the saints”** – [Strong, 530] hapax- 1) once, one time 2) once for all. [Strong, 3860] paradidomi (par-ad-id'-o-mee); from [Strong] 3844 and [Strong] 1325; to surrender, i.e yield up, intrust, transmit. **[Editor's Note:** *The Aorist tense demonstrates that Jude was specifically speaking of the apostolic doctrine which had already been delivered orally to the congregations and which was now being delivered and further defended and expanded in writing by inspiration of God through the prophets, of which Jude was one.*]

<sup>5</sup> **“Crept in unawares”** – Every true local congregation must earnestly guard against attacks by false teachers. There are certain men and sometimes women that will sneak into the membership, more or less undercover, and then seize opportunities to promote false doctrines of men and demons. These are they that would remove the ancient landmarks (Job 24:2; Prov. 22:28; 23:10). in a spiritual and doctrinal sense.

<sup>6</sup> **“Before of old ordained”** – [Strong, 4270] prographo (prog-raf'-o); from [Strong] 4253 and [Strong] 1125; to write previously; figuratively, to announce, prescribe. Jude appears to be referring to scripture here but there is nothing like this found in the Old Testament. This is apparently a reference to what the apostle Peter wrote in 2 Pet. 2:1 through 2 Pet. 3:4.

<sup>7</sup> **“The grace of our God”** – One of the marks of all false cults and false teachers is their opposition to the doctrine of salvation by the sovereign grace of God. This verse goes on to show that they also deny the unity of the Godhead and in particular, they hate the doctrine of the deity and Lordship of Jesus Christ.

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5 I will therefore put you in remembrance, though ye once knew this,<sup>8</sup> how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not [1Cor. 10:5-12].

6 And the angels which kept not their first estate [2 Pet. 2:4], but left their own habitation,<sup>9</sup> he hath reserved<sup>10</sup> in everlasting chains under darkness<sup>11</sup> unto the judgment<sup>12</sup> of the great day.<sup>13</sup>

7 Even as Sodom and Gomorrha,<sup>14</sup> and the cities about them in like manner, giving themselves over to fornication,<sup>15</sup> and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire [2 Thess. 1:7-9].

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<sup>8</sup> “**Ye once knew this**” – Jude, like his brother James, had a love for the Jewish followers of Christ in the congregations and was confident of the biblical knowledge of his audience.

<sup>9</sup> “**Habitation**” – [Strong, 3613] oiketerion- a dwelling place, Used only here in the New Testament saying that certain angels left their normal abode for another. Their departure was a sin against God. What motivated them to leave heaven is not written and speculation is therefore pointless.

<sup>10</sup> “**Reserved**” – [Strong, 5083] tereo (tay-reh'-o); from teros (a watch; perhaps akin to [Strong] 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from [Strong] 5442, which is properly to prevent escaping; and from [Strong] 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried).

<sup>11</sup> “**Darkness**” – Strong: 2217 z ophos (dzof'-os); akin to the base of 3509; gloom (as shrouding like a cloud) Thayer: darkness, blackness; used of the darkness of the nether (lower) world.

<sup>12</sup> “**Judgment**” – [Strong, 2920] krisis (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law).

<sup>13</sup> “**The great day**” – [Strong, 3173] megas (meg'-as) big (literally or figuratively, in a very wide application): (+fear) **exceedingly, great** (-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years. [Strong, 2250] hemera (hay-mer'-ah); feminine (with [Strong] 5610 implied) of a derivative of hemai (to sit; akin to the base of [Strong] 1476) meaning tame, i.e. gentle; **day**, i.e. (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period (always defined more or less clearly by the context): -- age, + alway, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years. It is said that saints will judge angels in the millennial age (1 Cor. 6:3; Rev. 20:4).

<sup>14</sup> “**Sodom and Gomorrah**” – Jude has many biblical examples with which to make his point, the unbelieving Israelites in the wilderness, the fallen angels, and now the un-natural sexual perverts of Sodom and Gomorrah. It should be noted that sin has a way of spreading its condemnation. Even the cities surrounding Sodom and Gomorrah were condemned.

<sup>15</sup> “**Fornication**” – This is a general term for any and all inappropriate sexual activity. Vine says:  
FORNICATION, FORNICATOR

A. Nouns.

1. porneia ^4202^ is used (a) of "illicit sexual intercourse," in <John 8:41; Acts 15:20,29; 21:25; 1 Cor. 5:1; 6:13,18; 2 Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; Rev. 2:21; 9:21>; in the plural in <1 Cor. 7:2>; in <Mt. 5:32> and <19:9> it stands for, or includes, adultery; it is distinguished from it in <15:19> and <Mark 7:21>; (b) metaphorically, of "the association of pagan idolatry with doctrines of, and professed

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8 Likewise also these filthy dreamers<sup>16</sup> defile<sup>17</sup> the flesh,<sup>18</sup> despise [hate] dominion [Lordship], and speak evil of dignities<sup>19</sup>.

9 Yet Michael the archangel,<sup>20</sup> when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.<sup>21</sup>

10 But these speak evil of those things which they know not: but what they know naturally, as brute [irrational] beasts [animals], in those things they corrupt<sup>22</sup> themselves.

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adherence to, the Christian faith," <Rev. 14:8; 17:2,4; 18:3; 19:2>; some suggest this as the sense in <2:21>.#

2. pornos ^4205^ denotes "a man who indulges in fornication, a fornicator," <1 Cor. 5:9,10,11; 6:9; Eph. 5:5>, RV; <1 Tim. 1:10>, RV; <Heb. 12:16; 13:4>, RV; <Rev. 21:8> and <22:15>, RV (KJV, "whoremonger").

B. Verbs.

1. porneuo ^4203^ "to commit fornication," is used (a) literally, <Mark 10:19; 1 Cor. 6:18; 10:8; Rev. 2:14,20>, see (a) and (b) above; (b) metaphorically, <Rev. 17:2; 18:3,9>.#

2. ekporneuo ^1608^, a strengthened form of No. 1 (ek, used intensively), "to give oneself up to fornication," implying excessive indulgence, <Jude 7>. (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

<sup>16</sup> “**Filthy dreamers**” – Thayer’s definition: 1797 enupniazomai- 1) to dream (divinely-suggested) dreams

2) metaphorically, to be beguiled with sensual images and carried away to an impious course of conduct. The word filthy is not found in the Greek text but the context suggests that these characters are filthy and corrupt to the core.

<sup>17</sup> “**Defile**” – [Strong, 3392] miaino (me-ah'-ee-no); perhaps a primary verb; to sully or taint, i.e. contaminate (ceremonially or morally).

<sup>18</sup> “**The flesh**” – This is the physical body of man or beast and also speaks of the basic human nature that is prone to sin, apart from the grace of God.

<sup>19</sup> “**Dignities**” – [Thayer’s, 1391] doxa- 1) an opinion, a judgment, a view 2) an opinion concerning one, resulting in praise, honor, and glory 3) splendor, brightness a) used of the moon, sun, stars

b) magnificence, excellence, preeminence, dignity, grace c) majesty

1) *a thing belonging to God; the kingly majesty which belongs to Him as supreme ruler, majesty in the sense of the absolute perfection of the deity* 2) *a thing belonging to Christ a) the kingly majesty of the Messiah b) the absolutely perfect inward or personal excellency of Christ; the majesty*

3) used of the angels; as apparent in their exterior brightness 4) a most glorious condition, most exalted state a) used of that condition with God the Father in heaven to which Christ was raised after He had achieved his work on earth b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Savior’s return from heaven.

<sup>20</sup> “**Michael the archangel**” – MI’CHAEEL (mi’kel; "who is as or like God?"). This is the highest ranking angel of God and special protector of Israel (Dan. 10:13, 21; 12:1; Rev. 12:7-9; 2 Pet. 2:9-12).

<sup>21</sup> “**The Lord rebuke thee**” – It is difficult to find another place in scripture with which to attach this verse. The closest to it is in Zech. 3:1, but Michael and the body of Moses are not mentioned there. It is likely a reference to a quote in some apocryphal books existing in the time of Jude. Those kind of books contained mere fables but Jude may have appealed to them, not as conceding that what was said in them was inspired, but in order to rebuke those against whom he wrote, out of books which they admitted to be of authority. Arguments from Scripture would not work with them (2 Pet. 3:16), because they were more convinced by those writings which they valued as the sources of their views.

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11 Woe unto them! for they have gone in the way of Cain,<sup>23</sup> and ran greedily after the error of Balaam [Num. 22 -24] for reward, and perished in the gainsaying of Korah [Num. 16].

12 These are spots<sup>24</sup> in your feasts of charity,<sup>25</sup> when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch<sup>26</sup> also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners<sup>27</sup> have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [arrogant, audacious] words, having men's persons in admiration because of advantage [political].

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<sup>22</sup> “**They corrupt themselves**” – [Thayer’s, 5351] phtheiro - to corrupt, to destroy a) in the opinion of the Jews, the temple was corrupted or "destroyed" when anyone defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties b) to lead away a Christian congregation from that state of knowledge and holiness in which it ought to abide c) to be destroyed, to perish d) in an ethical sense, to corrupt, to deprave.

<sup>23</sup> “**The way of Cain**” – Cain is the poster child of unrighteousness. Jude once again uses a threefold historical argument against those that would destroy a true congregation of the Lord. Spiritual deceit and covetousness along with rebellious malcontent are not healthy things in a local congregation and those that harbor these are doomed to destruction. [Editor's Note: *The attack upon the faith once delivered is characterized by three different men. Cain introduced a direct attack upon grace by inclusion of works (Rom. 11:6). Balaam introduced the subversion of worship by false prophets (1 Jn. 4:1). Korah introduced internal attack upon the ordained leadership (Acts 20:29-30).*]

<sup>24</sup> “**These are spots**” – [Thayer’s, 4694] spilās- 1) a rock in the sea, a ledge, a reef; 2) metaphorically, used of men who by their conduct damage others morally, wreck them as it were. The New Testament congregation as the Bride of Christ is to remain spotless (Eph.5:27; 2 Cor. 11:2).

<sup>25</sup> “**Feasts of charity**” – When a true congregation of the Lord Jesus Christ is gathered together in the presence of the Lord according to the old landmarks of the faith, it is a feast of agape love indeed and ought not to be tainted by the likes of what is described by Jude here in vv. 12 and 13.

<sup>26</sup> “**Enoch...the seventh from Adam**” – Yes, there was a man by this name who was the 7<sup>th</sup> generation in line from Adam. (Gen.5: Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch.) It is possible that he prophesied the words cited by Jude here, and this is the only place in scripture that we have it recorded. The book of Enoch is an apocryphal book that has a very similar quote in Enoch 60:8. Again, this is not an endorsement of the apocryphal book of Enoch as inspired but as we observed earlier, Jude might, to make his point, use passages from uninspired sources that unbelievers hold in high regard when they cast away scripture out of depraved prejudice, in favor of their pseudo-authoritative writings. Whether this prophecy is from the book of Enoch or not, the fact remains that the words are supported by other passages in scripture such as Mt. 25:31-46.

<sup>27</sup> “**Ungodly sinners**” – The Holy Spirit inspires men to use redundant terms, sometimes in order for us to get an idea of what He means. Saying ungodly sinners is like saying wet water or sovereign grace. Oh, but listen to the description of their character in the following verse.

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17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ<sup>28</sup>

18 How that they told you there should be mockers in the last time [2Pet. 3:3], who should walk after their own ungodly lusts [2Tim. 3:1-5].

19 These be they who separate themselves [having a fatuous divisive spirit], sensual [governed by carnal appetite and passion], having not the Spirit [Rom. 8:9].

20 But ye, beloved, building up<sup>29</sup> yourselves on your most holy faith, praying in the Holy Ghost,<sup>30</sup>

21 Keep [to maintain the state in which one is] yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion [pity or mercy], making a difference [with preference]:

23 And others save with fear [alarm], pulling them out of the fire;<sup>31</sup> hating even the garment spotted by the flesh [Zech. 3:2-4].

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

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<sup>28</sup> “**Remember the words...of the apostles of our Lord Jesus Christ**” – Remove not the old landmarks (Prov. 23:10). Keeping the teachings of the apostles of the Lord Jesus Christ in our minds keeps us centered on the landmarks of faith. By this we avoid drifting into error as a result of forgetting the foundational teachings of our Lord. [Editor's Note - *"Remove not thy neighbor's landmark"* (Deut. 19:14; 27:40; Prov. 22:28) referred historically to the inheritance of land that had been given to each family in Israel by God. The landmark, marked the boundary lines that separated one family's land from another family's land. Some dishonest people would move the boundary marker in order to take away the inheritance of a family (Job 24:2; Prov. 23:10).

*In 1854 Dr. J.M. Pendleton wrote a book entitled "An Old Landmark Reset" and later in 1880 Dr. J.R. Graves wrote a book entitled "Old Landmarkism What is It?" based on the words "remove not the ancient landmark thy fathers have set" taken from Proverbs 22:28. In both books the thesis being defended was that God gave his people certain teachings that acted like boundary lines to preserve the truth of the New Testament doctrine of the church. Although the terms "Landmarker" and "Landmarkism" are used and applied by a number of different types of Baptists today, it usually refers to a common belief that the Lord built a local visible congregation during his earthly ministry in Palestine, prior to Pentecost, that was composed as a body of baptized believers and commissioned to reproduce after its own kind until Christ returns. Thus New Testament congregations originate from previous existent congregations through the administration of the Great Commission. This position denies both the Roman Catholic doctrine of a universal visible church and the Reformed Catholic doctrine of a universal invisible church.*

<sup>29</sup> “**Building up yourselves**” – [Thayer's, 2026] epikodomeo- to build upon, to build up; To finish the structure of which the foundation has already been laid, to give constant increase in Christian knowledge and in a life conformed thereto.

<sup>30</sup> “**Praying in the Holy Ghost**” – This is not ecstatic utterance or gibberish. It is being in tune with the Lord according to His word, and asking according to His will (Lk. 22:42; Eph. 6:17-21). [Editor's Note: *To sing, pray, preach, prophesy or walk "in" the Spirit simply means that such things are done under the control, influence and direction of the Spirit and refers to being "filled" by the Spirit. The contrast is to sing, preach, prophesy or walk "after the flesh." Hence, everything you do is either done according to the flesh or according to the Spirit.*]

<sup>31</sup> “**Pulling them out of the fire**” – Christian love literally works to pull many sinners out of danger. Sin is like a fire of carnality and sinful passion, but in the end, it is the eternal fires of a literal burning hell from which we are actually delivered.

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25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.





**Part IV**

The Future  
of  
the New Testament Congregations

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### Introduction to the Revelation unto the Seven Congregations in Asia

**Writer:** - The Apostle John wrote this on the isle of Patmos where he was in exile for refusing to acknowledge Caesar as Lord. John lived under a one-world government that persecuted the congregations of Christ. He also lived under a one-world ruler who demanded worship (Caesar) as God (Rev. 1:9). John claimed to be *“your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ”* (Rev. 1:9)

**Time of Writing:** AD 96-97. The temple had already been destroyed at Jerusalem and therefore John placed the focus upon the temple in heaven and its symbolism in nearly every chapter of this book. Timothy was the Pastor at Ephesus when Paul was in Rome, about to die by the hands of Nero (2 Tim. 4:5-6). John was the Pastor at Ephesus much later after the time of Nero, and this is written after John’s pastorate at Ephesus.

**Theme:** Overcoming this world is the theme of this book (Rev. 21:17). The term “overcometh” and its derivatives are found 13 times. The Overcomer appears in Revelation 1:10-18. The congregations are encouraged to overcome in Revelation 2-3. This world is overcome in chapters 4-16. False religion is overcome in chapters 17-19:4. The kingdom of Satan is overcome in chapters 19-20 along with death and hades. This age is overcome in Revelation 21 by a new heaven and a new earth.

**Audience:** This book is addressed to the seven congregations of Asia (Rev. 1:4; 22:16) as representative of all congregations of Christ (Rev. 22:16). Revelation 22:16 says it is to be read in all the congregations without any mention of the seven in Asia. It is designed to give them hope in a hostile world and encourage them to be looking for Christ’s coming.

1. Ephesus is the over-critical congregation
2. Smyrna is the fearful congregation
3. Pergamos is the erring congregation
4. Thyatira is the woman-controlled congregation
5. Sardis is the defiled and dead congregation
6. Philadelphia is the persecuted but faithful congregation
7. Laodicia is the lukewarm congregation

Jesus presents himself in chapter one under various descriptive symbols of his Person. In chapters two through three he presents that aspect of his Person that meets the need for each congregation. In each letter there are (1) His provisions; (2) His prescriptions and (3) His promises.

#### Encouragement Outline:

##### A. Encouraging Introduction – Ch. 1:1-3

1. A Revelation Not a Hidden Mystery
  2. A Blessing Not a Curse
  3. A Promised Fulfillment – Isa. 8:16
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## **B. Encouraging Relationship to the Overcomer – Ch. 1:4-20**

1. Who He is to Us – Ch. 1:4-6
2. What He is to Us – Ch. 1:7-18
3. Where He is for Us – Ch. 1:19-20

## **C. Encouragement to Overcome – Chs. 2-5**

1. His Verbal Encouragements for Overcoming Chs. 2-3
  - a. His Provisions Encourage Overcoming
  - b. His Prescriptions Encourage Overcoming
  - c. His Promises Encourage Overcoming
2. Visions of Encouragement for Overcoming – Chs. 4- 5
  - a. His Preview of Glory Encourages Us – Ch. 4
  - b. His Possession of the Book Encourages Us – Ch. 5

## **D. Encouragements in Judgment upon our Enemies – Chs. 8-9, 15-19**

1. Partial Payments against Persecutors
  - a. Satan's Servants Tormented (Unsealed Lost) – Chs. 8-9
  - b. Satan's Political Kingdom Tormented – Chs. 15-16
  - c. Satan's Religious Kingdom Tormented – Chs. 17-18
2. Permanent Payments against Persecutors – Chs. 19-20
  - a. Satan's Religious Kingdom Destroyed – Ch. 19:1-4
  - b. Satan's Political Kingdom Destroyed – Ch. 19:11-21
  - c. Satan's Prophet Cast into Gehenna – Ch. 19:20
  - d. Satan's Beast Cast into Gehenna – Ch. 19:20
  - e. Satan Cast into Gehenna – Ch. 20:10
  - f. Satan's Family Cast into Gehenna – Ch. 20:11-15

## **E. Encouragement Found between Judgments – Chs. 7, 10-11, 12-14**

1. His People Stand Secure – Ch. 7
2. His Mysteries Completed – Chs. 10-11
3. His Seed Victorious – Ch. 12
4. His Harvest Completed – Ch. 14

## **F. Encouragements found in Final Portions – Chs. 21-22**

1. New Heaven and New earth
2. New Capital City
3. God with Us
4. Tree of Life and River of Waters

## **G. Encouragement found in final words – Ch. 22:20-21**

### **Book Outline:**

#### **A. Introduction – Ch. 1:1-9**

#### **B. The Things which Thou hast Seen – Ch. 1:9-21**

#### **C. The Things which are – Chs. 2-3**

#### **D. The Things which shall be hereafter – Chs. 4-22:5**

#### **E. Conclusion – Ch. 22:6-22**

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## *The Revelation unto the Seven Congregations in Asia*

### **Chapter 1**

**T**he Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [given in symbols] it by his angel unto his servant John:<sup>1</sup>

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.<sup>2</sup>

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.<sup>3</sup>

4 John to the seven congregations which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;<sup>4</sup>

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.<sup>5</sup>

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.<sup>6</sup>

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<sup>1</sup> **“Things which must shortly come to pass”** – Everything in Revelation 4-21 is anticipated as coming soon. It has been nearly 2000 years since this claim was made. However, Peter reminds us that God does not count time as men count time (2 Pet. 3:8-9). The divine clock regards a thousand years as but a day in God’s sight. **“Signified”** means it was communicated in symbols. However, we should interpret everything literal unless the immediate and overall context clearly shows it is to be interpreted as a symbol. Any other approach only opens the door for whatever nonsense one can imagine.

<sup>2</sup> **“The word of God and the testimony of Jesus Christ”** – Isa. 8:16 “bind up the law and the testimony among my disciples.” John as the last living apostle was completing this prophecy in Isaiah and placed a curse on any who added to this final revelation of Jesus Christ – Rev. 22:18-19 until the next revelation from heaven (Isa. 8:17; Rev. 22:20-21).

<sup>3</sup> **“Blessed is he that readeth and they that hear”** – This is the only book of the Bible that promises a blessing unto the person (“he”) who will read it and unto those (“they”) who hear the reading of it. This is a book that glorifies Christ and promises victory and gives encouragement.

<sup>4</sup> **“God gave unto him....sent and signified it by his angel unto his servant John.... John to....from Him....and from the seven Spirits before His throne.....and from Jesus Christ.”** No claim of immediate and direct inspiration could find stronger expression. It is addressed to the seven congregations of Asia as representatives of all the Lord’s congregations.

<sup>5</sup> **“Hath made us”** – We are presently “kings and priests” unto God. That is our position before God due to justification by his blood (v. 5). Every child of God is a “priest” and has direct access to God through Jesus Christ (Heb. 10:18-19).

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8 I am Alpha and Omega [first and last letters of the Greek alphabet], the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.<sup>7</sup>

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos [Island in the Aegean Sea off the coast of Turkey], for the word of God, and for the testimony of Jesus Christ.<sup>8</sup>

10 I was in the Spirit on the Lord's [Gr. kuriakos], and heard behind me a great voice, as of a trumpet,<sup>9</sup>

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven congregations which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea<sup>10</sup> [cities located in eastern Turkey].

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

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<sup>6</sup> **"Every eye will see him"** – John is quoting primarily from Zechariah 12:9-10. The immediate context of this quotation is upon the eve of planned destruction of Jerusalem by nations gathered against it (Zech. 12:9). The Lord roars out of heavenly Zion to rescue Israel from sure destruction and as He comes in the clouds they look upon him and believe in Jesus as their Christ (Rom. 10:26-30). "They that pierced him" is a direct reference to the nation of Israel.

<sup>7</sup> **"I am the Alpha and Omega"** – There is only one Alpha and one Omega in the Greek Alphabet just as there can only be one who is "first" and "last." Yet both the Father and the Son claim these titles demonstrating they are one in essence or nature but distinct in person. In verses 10-17 it is Jesus Christ that claims both titles. There can be no doubt it is Christ that speaks in verse 17 as "the first and the last" and therefore is the same one speaking in verse 11 as the "Alpha and Omega." Jesus is "Jehovah our Savior."

<sup>8</sup> **"Companion in tribulation"** – This was written in a period of tribulation. John says he was in the isle of Patmos because of "the word of God, and for the testimony of Jesus Christ." However, John was not their only "companion" in tribulation as Jesus Christ presents Himself as standing in the midst of the congregations with them during this time encouraging them to overcome by looking to Him and finding their needs fulfilled in the revelation given of Himself.

<sup>9</sup> **"On the Lord's Day"** – This does not refer to the eschatological "day of the Lord" as the Greek here is completely different. John uses the exact phrase that signified the observance of Sunday once a month as prescribed by Caesar to worship him as the god man. The only other place the Greek term "kuriakos" is used in the New Testament is 1 Cor. 11:20. The apostles refused to allow Caesar the right to this claim but used it for observances belonging to Jesus Christ as the true God man. The "Lord's" supper (1 Cor. 11:20) and the "Lord's" day (Rev. 1:10). John was on the isle of Patmos for refusing to offer up incense to Caesar as worship to him as the God man.

<sup>10</sup> **"Ephesus"** – is the only congregation among those named here that has its origin recorded in the New Testament (Acts 18-19). John was the Pastor of this congregation after Timothy left and may have been responsible for sending out missionaries from this congregation in organization of the other six as the other six follow in the natural route leading east from Ephesus.

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15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [appearance] was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [Gr. *hades*] and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven congregations: and the seven candlesticks which thou sawest are the seven congregations.<sup>11</sup>

### Chapter 2

Unto the angel<sup>12</sup> of the congregation of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;<sup>13</sup>

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

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<sup>11</sup> “**The angels of the seven congregations**” – Christ does not need to write a letter to angelic beings as they are always in His presence and he has never communicated with them through letters written by human instruments. The term translated "angels" is also translated "messengers" elsewhere. The Pastor is a messenger of the Lord as he receives his messages from the Lord and then delivers it to the congregation. These are the seven pastors of these seven congregations. The so-called universal invisible church has no angel or pastor over it. These seven Pastors and congregations represent all the Lord's congregations and their Pastors.

<sup>12</sup> “**Unto the angel**” – As in Matthew 28:16-20 Jesus communicates to his congregations through their ordained leadership. The Pastor acts as the messenger from the Lord to his congregation. He receives his message from the Lord and communicates it to the flock.

<sup>13</sup> “**Congregation of Ephesus**” – Ephesus is the critical congregation. Their problem is that they are too critical. Their need is to return to love as their first priority. The solution is to realize that Christ is standing in their midst and examining them and that their leadership are in His hand. The Judge stands in the midst of a judgmental congregation.

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6 But this thou hast, that thou hatest the deeds of the Nicolaitans [**Conquerors of the people**], which I also hate.<sup>14</sup>

7 He that hath an ear, let him hear what the Spirit saith unto the congregations; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.<sup>15</sup>

8 And unto the angel of the congregation in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the congregations; He that overcometh shall not be hurt of the second death.<sup>16</sup>

12 And to the angel of the congregation in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

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<sup>14</sup> **"The Nicolaitans"** – The term means "overcomers of the people." They are also mentioned in verse 15 at Pergamos. Here it is their "deeds" while in Pergamos it is their "doctrine" or teaching. Christ hates both. Some believe this was a Gnostic cult started by Nicolas, one of the seven deacons who supposedly later apostatized. However, it may refer to one of the earliest errors that crept in among the congregations – eldership rule instead of congregational rule (Mt. 18:17). Take note that Jesus never directed these letters to a board of elders to implement but rather held the congregation responsible ("saith unto the congregations").

<sup>15</sup> **"He that overcometh"** – Many of the problems that are present in the congregation are not individual problems but problems that must be addressed and corrected by the majority of the congregation acting in unity as a congregation. Hence, the promises for the overcomer do not refer to individual salvation. These letters are about their works "I know thy works." Those addressed are not non-congregational believers but ones who have spiritual "ears" and are immersed believing members. They already possess eternal life now (Jn. 5:24; 10:28; 11:26). Our faith has already overcome the world (1 Jn. 5:4-5). However, we have not overcome in the area of service which involves our "works." What Christ promised the overcomer is to "eat" of the tree of life not "eternal life." There are saved in heaven who do not "eat" of the tree of life but receive only its "leaves" (Rev. 22:2). There are "saved" that do not have the New Jerusalem as their dwelling place (Rev. 21:24-25) but live outside of its gates upon the new earth. The fruit is reserved for those whose home is the New Jerusalem where the tree of life exists (Rev. 22:3). In the garden of Eden the fruit was for those who deserved to remain in the garden whereas the leaves were for those who lost that right. The New Jerusalem is described in bridal terms because this is where the wife of the Lamb dwells.

<sup>16</sup> **"Shall not be hurt of the second death"** – This is not stated as a condition but as an encouragement. Their salvation is never questioned but declared "Thou art rich" (v. 9). The obstacle they must overcome is fear (v. 10) of persecution unto physical death. Christ cannot promise them they will not be hurt by physical death but he can present himself as one who died and overcome physical death (v. 8) and he can promise that nothing beyond physical death can hurt them. They will face physical death for their faithfulness in this life but they will receive the "crown of life" or the crown for faithfulness unto death.

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14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.<sup>17</sup>

15 So hast thou also them that hold the doctrine of the Nicolaitans [see Rev. 2:6], which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the congregations; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.<sup>18</sup>

18 And unto the angel of the congregation in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest [allow] that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.<sup>19</sup>

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the congregations shall know that I am he which searcheth the reins [motives] and hearts [desires]; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.<sup>20</sup>

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<sup>17</sup> **“The doctrine of Balaam”** – Balaam could not get God to curse Israel, so he devised a scheme to bring Israel under God’s wrath. He first enticed them through lust of women and then brought them into idolatry or false worship. The Word of God is the sword of His Mouth. False doctrine is to be confronted by God’s Word.

<sup>18</sup> **“Eat of hidden manna....white stone....new name.....which no man knoweth”** – All Israel was given “manna” and all Christians have received Christ as God’s manna. However, only the High Priest was allowed to enter into the holiest once a year where inside the ark of the covenant there was a jar of manna. This was the promise of special access beyond that given to all Christians. The new name which no man knoweth but the one receiving it is also a promise of special privilege beyond that given to all Christians. The New Jerusalem is not the dwelling place for all the saved (Rev. 21:24-25) but it is the special privilege for the bride of Christ (2 Cor. 11:2).

<sup>19</sup> **“Because thou sufferest that woman....to teach”** – The Bible explicitly forbids women to “teach” men or to take a public position of leadership over the congregation (1 Cor. 14:33; 1 Tim. 2:11-12). Christ presents himself as Judge who has passed a verdict upon this woman and those that follow her. The congregation is to stand with Christ’s judgment of her (1 Cor. 5:4-5). We are not the judge of others but we are to stand with God’s judgments when they condemn ourselves or others.

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27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the congregations.

### Chapter 3

**A**nd unto the angel of the congregation in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.<sup>21</sup>

5 He that overcometh, the same shall be clothed in white raiment [**clothes**]; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.<sup>22</sup>

6 He that hath an ear, let him hear what the Spirit saith unto the congregations.

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<sup>20</sup> **“Power over the nations”** – The “remnant” of the nations that did not go up to Armageddon will be saved and enter into the millennial reign of Christ (Zech. 14:16). In the new heaven and earth there are “nations” of the “saved” (Rev. 21:24) who have “kings” that rule over them. These kings bring their honor into the city (Rev. 21:24). This is a promise to be “kings” over other “saved” peoples in the new earth. This promise is given to those members who take a stand and vote to remove this woman as a teacher in the congregation. However, this is a congregational problem rather than an individual membership problem. No single individual can correct this problem. Hence, to overcome it requires cooperate congregational disciplinary action by the majority. This is another proof that these promises to overcomers have nothing to do with individual salvation.

<sup>21</sup> **“Not defiled their garments”** – Imputed righteousness cannot be defiled because it is judicial and positional. When believers were immersed they would take off their old clothes and put on a white garment to be immersed into the membership of the congregation or “bride” of Christ (Rom. 6:4-5; 2 Cor. 11:2). In the Jewish marriage ceremony the bride would walk “in white” with the bridegroom and the wedding gown represented the faithfulness of the bride (Rev. 19:6-8). Unfaithfulness defiles the symbolism of that immersion garment.

<sup>22</sup> **“Book of life”** – There are three books of life mentioned in the Scriptures. (1) One refers to **physical** life and the termination of physical life by being removed from this book – Ex. 32:32; (2) The Lamb’s book of life refers to **spiritual** life obtained by a sacrificial lamb – Rev. 13:8. (3) Then in ancient times there was the book of the living at the entrance gate to every city listing those with a life of **privilege** to dwell in the city. Each citizen had responsibilities to fulfill. Those who failed to fulfill their social responsibilities were removed from the city and their names erased.

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7 And to the angel of the congregation in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.<sup>23</sup>

13 He that hath an ear, let him hear what the Spirit saith unto the congregations.

14 And unto the angel of the congregation of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment [clothing], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.<sup>24</sup>

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<sup>23</sup> **“Pillar in the temple of my God”** – Peter, James and John were recognized as “pillars” in the congregation at Jerusalem (Gal. 2:9). The congregation is “the temple” of God (1 Cor. 3:16). These promises are about becoming a permanent resident in the New Jerusalem. The bride in marriage takes the name of the Bridegroom and His Father. The city is likened as a “bride” because she is the dwelling place of the bride (Rev. 21:2). However, not all the saved will dwell in that city (Rev. 21:24). Not all of the “saved” partake of the fruit of the tree of life (Rev. 22:2).

<sup>24</sup> **“Sit with me in my throne”** – Not all saints rule with Christ in the new heaven and earth (Rev. 21:24). Not all saints are in the bride (Rev. 19:9). Not all saints partake of the fruit of the tree of life (Rev. 2:7; 22:2).

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22 He that hath an ear, let him hear what the Spirit saith unto the congregations.

### Chapter 4

**A**fter this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.<sup>25</sup>

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.<sup>26</sup>

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.<sup>27</sup>

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

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<sup>25</sup> **“Four and twenty elders”** – We are bought into the holy of holies in the temple in heaven. In Solomon’s temple, the Levites were divided into twenty four courses for the orderly service in the House of God. In God’s eternal purpose for the “house of God” there is the Old Testament house of God represented by the twelve tribes and there is the New Testament house of God represented by the twelve apostles. The apostles form the “foundations” of the city while the twelve tribes are the twelve gates of the city. The New Jerusalem is the city that represents the “house of God” in both Testaments.

<sup>26</sup> **“Lightnings and thunderings and voices”** – This is the first of four summary expressions of Psalms 18:9-14 (Rev. 4:5; 8:5; 11:19; 16:18) describing the coming of the Lord from heaven in wrath to deliver His people (Psa. 18:16-20).

<sup>27</sup> **“Four Beasts”** – The Levites were divided into twenty four courses or divisions for those who served in the house of God. However, outside the house of God were encamped all the other tribes of Israel in a special order. They were divided into four divisions with each division having a chief tribe with its ensign or flag. The “lion” “*say the rabbins, the standard of JUDAH on the east, with the two tribes of Issachar and Zabulon. The second, like a calf or ox, which was the emblem of EPHRAIM who pitched on the west, with the two tribes of Manasseh and Benjamin. The third, with the face of a man, which, according to the rabbins, was the standard of REUBEN who pitched on the south, with the two tribes of Simeon and Gad. The fourth which was like a flying (spread) eagle, was, according to the same writers, the emblem on the ensign of DAN who pitched on the north, with the two tribes of Asher and Naphtali. This traditionary description agrees with the four faces of the cherub in Ezekiel’s vision*” (Adam Clarke). Thus the twenty-four elders and four beasts represent the total elect of God (see Rev. 5:8-9).

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9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

### *Chapter 5*

**A**nd I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.<sup>28</sup>

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.<sup>29</sup>

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials [bowls] full of odours [burning incense], which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;<sup>30</sup>

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

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<sup>28</sup> “**No man was found worthy**” – The search included every aspect of God’s creation. John is taken back in time before the incarnation and the cross when there was no man that could be found worthy.

<sup>29</sup> “**The Lion...hath prevailed**” – John is then taken forward in time after the incarnation, cross and resurrection and ascension of Christ into heaven. He is announced as the “Lion” but when John looks upon him he sees a “Lamb” having been slain (v. 6).

<sup>30</sup> “**Redeemed us**” – Here the four beasts and twenty four elders are identified as representing all the elect.

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11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.<sup>31</sup>

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

### Chapter 6

**A**nd I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny [day's wage], and three measures of barley for a penny [day's wage]; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [Gr **hades**] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

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<sup>31</sup> “**Every creature...in heaven...on the earth...under the earth**” – John is taken to the end of time when all creation joins in unison to glorify the Lamb. Hence, in chapter four he begins with creation and at the close of chapter five ends in the new creation. In the new creation every creature was in harmony with God and in the new creation every creature will glorify Him.

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11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair [black bag made of hair], and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely [premature] figs, when she is shaken of a mighty wind.<sup>32</sup>

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

### *Chapter 7*

**A**nd after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

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<sup>32</sup> “**The stars fell**” – This seal corresponds to Matthew 24:29.

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10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

### *Chapter 8*

**A**nd when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

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11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

### *Chapter 9*

**A**nd the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon [**destruction**], but in the Greek tongue hath his name Apollyon [**destroyer**].

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

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16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

### *Chapter 10*

**A**nd I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

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11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

### *Chapter 11*

**A**nd there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

### *Chapter 12*

**A**nd there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

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15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### *Chapter 13*

**A**nd I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

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15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

### *Chapter 14*

**A**nd I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.<sup>33</sup>

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<sup>33</sup> “**No rest day nor night**” – Present unseen realities are expressed in language relevant of what we can understand here and now. This is the strongest expression and understandable description that can be given to demonstrate those in Gehenna (Gr. “Geenna”) will not be annihilated but will continue to consciously suffer just punishment forever.

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12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs [**two hundred miles**].

### *Chapter 15*

**A**nd I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

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8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

### *Chapter 16*

**A**nd I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials [bowls] of the wrath of God upon the earth.<sup>34</sup>

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

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<sup>34</sup> “**Upon the earth**” – These bowls are poured out upon explicit targets upon the earth. What is targeted is the kingdom of Satan on earth. None of these have as their objects the people of God.

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16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

### *Chapter 17*

**A**nd there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.<sup>35</sup>

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.<sup>36</sup>

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.<sup>37</sup>

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

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<sup>35</sup> “**Committed fornication**” – State religion is the illicit union between secular government and religion. State religion is the chief persecutor of God’s saints in all periods of history.

<sup>36</sup> “**Sit upon a scarlet coloured beast**” – The beast is representative of secular world governments headed by “Kings” (v. 2). The harlot is not secular governments of this world.

<sup>37</sup> “**MYSTERY, BABYLON**” – Babylon was the original seat of organized and institutionalized false religion in this world. The “mystery” religions of Babylon were well known and universal in every culture and united to every government in the ancient world and even with Israel at times in her history.

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8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.<sup>38</sup>

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.<sup>39</sup>

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<sup>38</sup> **“One hour with the Beast”** – This is the “hour” when the Beast fights against the Son of God (v. 14; 18:10). These ten kings are in the seventh head or final world government that will arise after the time of John. John explicitly states that they have no kingdom yet in his time. Therefore, that “one hour” had not yet begun in AD 96. The Great Harlot seated at Rome is destroyed “in” (Rev. 18:10) the final “hour” when these “kings” reign with the Beast just before they make war with the Lamb. The fall of Jerusalem in AD 70 cannot be meant here as there was no union of ten kingdoms with the beast to fight the Lamb of God. The fall of secular Rome in AD 476 cannot refer to this “one hour” as there was no union of ten kingdoms in AD 476 to fight the Lamb of God. This has reference to the battle in Revelation 19:11-21 when the “beast and false prophet” are cast into hell. Hence, the Great Whore cannot be secular Rome or Secular Roman Government as that was overthrown in AD 476 but the Great Whore continues to exist up to the final “hour” of this age.

<sup>39</sup> **“Is that great city, which reigneth”** – This is the city of Rome. Rome is the Great harlot. However, she is called so, because the Great Whore dwells there just as the New Jerusalem is described as a “bride” because the Bride dwells there. In Revelation 18-21 there are two women being contrasted. (1) One is a metaphorical harlot and the other a metaphorical bride. (2) One is described as a worldly city and the other as a heavenly city. (3) One is a persecutor of the saints but has saints dwelling in it while the other is the bride of Christ but has saints dwelling outside of it (Rev. 21:24). The Great Harlot is not secular Rome as she rides on the back of what symbolizes secular governments. The Caesar cult was part of this religion which claimed the lives of all the apostles (except John) and many of the saints. This is religious Rome or the mystery Babylon religion. Later the apostate congregation at Rome would incorporate the leading tenets of the mystery religion. This is why Roman Catholicism can embrace and invite all other world religions to unite with her in prayer and other acts of ecumenical worship.

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## Chapter 18

**A**nd after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.<sup>40</sup>

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

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<sup>40</sup> “**My people**” – God is speaking and omniscience knows His own people from false professors. God commands His people to come out from false institutional religion. Continuing within false religion is to partake of their sins as you support their doctrine and practice by your presence, finances, and obedience. The consequences are physical “plagues” that have been explained.

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16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

### *Chapter 19*

**A**nd after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

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7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.<sup>41</sup>

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.<sup>42</sup>

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.<sup>43</sup>

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

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<sup>41</sup> **“Made herself ready”** – This cannot refer to the gift of salvation which is not of works (Eph. 2:8-9). This cannot refer to justification by faith which is not of works (Rom. 3:24-28). This refers to the faithfulness of the Lord’s congregations (2 Cor. 11:2) to the Great Commission (Mt. 28:19-20) as an institution and to the individual members who remain faithful in their service to Christ (Rev. 2-3).

<sup>42</sup> **“The fine linen is the righteousness of saints”** – The Greek text uses the plural “righteousnesses.” The imputed righteousness of Christ is never found in the plural even when applied to all the elect as it is the singular righteousness produced in the life of Christ himself.

<sup>43</sup> **“Blessed are they which are called”** – The bride is never invited to her own wedding as she is the one being honored. Angels are never invited by God to attend anything as they have that right by their position with God. This refers to the rest of God’s elect outside the Bride of Christ. The marriage supper follows the wedding.

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20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.<sup>44</sup>

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

### Chapter 20

**A**nd I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,<sup>45</sup>

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.<sup>46</sup>

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.<sup>47</sup>

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.<sup>48</sup>

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<sup>44</sup> **“Both were cast alive into a lake of fire”** – They are cast into this lake before the thousand years and after the thousand years they are still there (Rev. 19:10) and not annihilated. The “lake of fire” is Gehenna, or “Geenna” in the Greek (see Mark 9:43-48) as both death and hades are cast into it (see Rev. 20:14-15).

<sup>45</sup> **“Bound him for a thousand years”** – This thousand years cannot possibly refer to this present age as Peter says he is “walking about” throughout the earth seeking whom he may devour (1 Pet. 5:6). He hindered Paul and we are called upon to resist him. This thousand year period is yet future after the battle of Armageddon. His “beast” and “false prophet” are cast into the lake of fire due to the defeat at Armageddon and He is cast into the bottomless pit.

<sup>46</sup> **“I saw thrones..and judgment was given unto them”** – This occurs after the coming of Christ when we reign and rule with Christ during a period called “the thousand years.” The time of rewards also occurs at the beginning of this reign with Christ as those being considered foremost for rewards are those who resisted the beast and his mark during the final hour of the reign of the beast at the end of this age. All these things are physical which they resisted and the consequence for resisting was physical “beheaded” and so the “death” here is not regeneration but physical death for faithfulness in resisting these things as already quickened redeemed persons during their resistance to these things.

<sup>47</sup> **“But the rest of the dead”** – The remaining physical dead. This very phrase demands that the previous words “lived again” has reference to physical life from the dead due to being physically “beheaded” for faithfulness rather than spiritual life or quickening during this present age.

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- 7 And when the thousand years are expired, Satan shall be loosed out of his prison,
- 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
- 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
- 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell [Gr. *hades*] delivered up the dead which were in them: and they were judged every man according to their works.
- 14 And death and hell [Gr. *hades*] were cast into the lake of fire. This is the second death.
- 15 And whosoever was not found written in the book of life was cast into the lake of fire.

### *Chapter 21*

**A**nd I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.<sup>49</sup>

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

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<sup>48</sup> “**The first resurrection**” – There is a resurrection before the thousand years and a resurrection after the thousand years. The resurrection before the thousand years has to do with being rewarded and reigning with Christ whereas the resurrection after the thousand years has to do with being rewarded degrees of punishment in the Lake of fire (vv. 10-15).

<sup>49</sup> “**And I saw**” – Always indicates a new vision. This is a vision of a earth and heaven after the old earth and heaven have passed away. Although the millennial earth will go through transformation it cannot be what is in view here as this “new” heaven and earth occurs after the older one has “passed away.” This is the eternal age after the millennial reign of Christ has ended with fire coming down on the enemies of God (Rev. 20:9) ending with Satan and all the lost being cast into the lake of fire (Rev. 20:10-15).

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6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

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24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.<sup>50</sup>

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

### Chapter 22

**A**nd he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.<sup>51</sup>

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.<sup>52</sup>

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<sup>50</sup> **“The nations of them which are saved”** – They have “kings” over them and they “walk in the light” of the New Jerusalem. The “leaves” of the tree of life are reserved for them (Rev. 22:2). The “leaves” indicate who they are. Adam and Eve had the privilege of dwelling in a special place on earth until they fell. When they fell they took “leaves” to cover their shame. They were safe on the inside before they fell and they were “saved” on the outside of Eden after their fall. These “nations” are the “saved” whose sins have removed them from dwelling in a special place for the faithful in the new heaven and earth – the New Jerusalem.

<sup>51</sup> **“Tree of life”** – Neither the fruits or the leaves are partaken for salvation. All the lost have been dealt with at the Great White Seat judgment. No one enters into the new heaven and earth but those already “saved” (Rev. 21:24). Instead the “fruits” and “leaves” are symbolic of the position of the saved in connection with the New Jerusalem wherein the tree of life is located. The “leaves” are for “the healing of the nations” who dwell outside the New Jerusalem on the new earth, whereas the “fruits” are for the overcomers (Rev. 2:7) who dwell within the city.

<sup>52</sup> **“I am thy fellowservant and of thy brethren the prophets”** – Often it is asked what do the saints do now in heaven? Here is an insight to help answer that question. They are serving God in various capacities.

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10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.<sup>53</sup>

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.<sup>54</sup>

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.<sup>55</sup>

16 I Jesus have sent mine angel to testify unto you these things in the congregations. I am the root and the offspring of David, and the bright and morning star.<sup>56</sup>

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.<sup>57</sup>

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city,<sup>58</sup> and from the things which are written in this book.<sup>59</sup>

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<sup>53</sup> “**Let him be....still**” – There are no second chances at the coming of the Lord. Rewards (v. 12) will be meted out according to what you are at His coming.

<sup>54</sup> “**Right to the tree of life**” – Only the overcomers have the right to eat of its fruits (Rev. 2:7) while the leaves are reserved for the “saved” outside the city. Only the “kings” have the right to enter the city as they bring the “glory and honour” of the nations into the city (Rev. 21:24). The Bride is made up of the faithful who “do his commandments” (Mt. 28:19-20).

<sup>55</sup> “**For without are dogs**” – Outside the city are the “saved” on the new earth (Rev. 21:24) and beyond them are the lost in the lake of fire. However, the “saved” as well as the lost all have one thing in common – disobedience to the commandments of God. The sins that characterize the unfaithful among saved outside of the city also characterize the lost in hell. However, they are all metaphorical “dogs” or “gentiles” (translated “nations”) or outsiders to the New Jerusalem. The term “dogs” is used as a metaphor for “saved” persons that are “gentiles” or outsiders to the house of God. Christ called the syrophenician woman a “dog” and yet she was a believer (Mk. 7:26). Those who do not come out of the Great Harlot are partakers of her “sins” and may be described by those sins as reasons for being outside the city (Rev. 18:4).

<sup>56</sup> “**In the congregations**” – This book is designed to be read in the congregations. It is a congregational epistle.

<sup>57</sup> “**The Spirit and the Bride say**” – Christ uses the present tense “say” to demonstrate the present existence of “The Bride.” The plural “congregations in verse 16 together are the institutional congregation or the bride of Christ. In Revelation 2-3 the Spirit speaks to the congregations and in Revelation 22:17 the Spirit speaks with the congregations. There are those who are outside of the Bride that give the same invitation (“let him that heareth say come”).

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20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

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<sup>58</sup> **“Take away his part”** – All the elect have the responsibility to walk faithfully in the commandments of the Lord. Potentially, they have “part” in the book of the living that identifies the citizens in the New Jerusalem. There are three books of life mentioned in the scriptures. There is the “book of life,” from which names are removed upon physical death, which is the book of the physical living (Ex. 32:32-33; Deut. 9:14; 25:19; 29:20; Psa. 69:28; 139:16;) and connected with the phrase “under heaven.” There is the “Lamb’s book of life” (Lk. 10:20; Philip. 4:3; Rev. 17:8) that refers to spiritual and eternal life. Last, there is the book of the living that was on the gates of all ancient cities indicating those who were privileged to conditionally live in that city (Heb. 12:22-23; Rev. 3:4-5; 22:19) if they remained faithful in their civic duties. The physical book of life is always connected with the phrase “from under heaven.” The spiritual book of life is always connected with redemption and from the foundation of the world. The conditional book of life is always connected with a city and civic faithfulness.

<sup>59</sup> **“Add unto....take away from the words”** – This is the final “seal” placed on the finished written revelation predicted in Isaiah 8:16. The next revelation from heaven will be the coming of Christ (Isa. 8:17; Rev. 22:20).

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