Footnotes to the New Testament for Latter-day Saints,

Volume 2

Acts to 2 Thessalonians

Edited by

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Preface

In the mid-1970's I attended an early morning seminary class in Sycamore, Illinois. I have a vivid recollection of the year we studied the New Testament. We had a cardboard chart with the names of the students down the left margin and the name of each book of the New Testament across the top margin. Whenever we finished reading a book, we got to place a gold star in the accompanying square on the chart. I read the entire New Testament that year and completed my row on the chart, but my comprehension of what I read was very low. There were times when I would read several pages, reading every word, and then look back and realize that I did not have a clue what it was I had just read. I have never forgotten the struggle I faced as a young person in attempting to comprehend the King James Version (KJV) of the Bible.

More recently, I was asked to give a presentation on studying the scriptures as a Relief Society Enrichment class. I made an overhead projection copy of the book of Philemon (which I selected simply because it is so short), and then as I led the class we read and discussed it together, slowly, verse by verse, marking the projected image on the board liberally. Some of the insights we offered were drawn from the Greek text. For instance, in KJV Phil. 1:2 Paul addresses his letter in part "to our beloved Apphia." The Greek reads Ἀπφίᾳ τῃ ἀδελφῃ *Apphia tē adelphē* "to Apphia the sister," showing that this clearly was a woman, and may well have been Philemon's wife. Some of the insights were explanations of the peculiarities of the archaic usage of the KJV. For instance, the word "communication" in verse 6 now means something different than its primary meaning in the early 17th century (a phenomenon known as "linguistic drift"). The word is often used in the KJV with the sense "conduct," although here it probably means either "participation" or "fellowship," depending on how one understands the rest of the verse. We gave background information, such as about Paul's imprisonment, and explanations of cultural matters, such as concerning the institution of slavery at the time. After working our way through the entire book, the sisters in the class felt as though they actually understood every word we had read, so they could fully appreciate in its entirety the message of this letter written by the Apostle Paul.

After teaching that class, I realized that there was a great need for basic information about the Bible in the Church, and a great hunger and desire for that information. I resolved to write a book in an effort to help individuals understand the language of the scriptures they were reading, which has turned into the present volume. I love the footnotes in the Church's 1979 edition of the KJV beginning with the tags IE, OR and GR (or HEB for the Old Testament), but it seemed clear to me that there were too few of them for most readers due to severe space constraints caused by the many other features included in that edition of the Bible. So I began to write my own set of footnotes, focusing in particular on helping the reader comprehend the sometimes difficult language of the KJV.

I did not get very far, however, before I realized that writing such notes was much more difficult and time consuming than it looked at first blush. I knew I would need help. Early in the process I bounced ideas off of Richard Hopkins, an Internet friend who was then active in LDS publishing, to conceptualize the project. I then recruited some Saints whose work on the scriptures I knew and respected to work on the project as well. John H. Jenkins has written the notes on Luke, Acts and Romans, and John A. Tvedtnes has written the notes on the Johannine literature (John, 1-3 John and Revelation).

Along the way there were other members of the team, who had to drop out for various reasons; nevertheless, their contributions were significant and are appreciated. John Gee (who did some preliminary work on James and offered useful comments on the Gospels) and Daniel McKinlay (who did some preliminary work on Galatians, Ephesians and Philippians) of the Institute for the Study and Preservation of Ancient Religious Texts at BYU had to drop out due to the press of other matters, and Marc Schindler unfortunately and untimely passed away after writing some preliminary notes to chapters in 1 and 2 Corinthians. Daniel Hopkins (Richard's son) maintained a website for contributors to the project for a time that was helpful to us.

John Jenkins wrote the chapter on the basics of New Testament textual studies and most of the appendices, although I wrote the appendix on further resources, and Marc and Craig Schindler wrote the primer on early modern English. In the introductions to the biblical

books, the information on key manuscripts was written by John Gee.

Although the Saints are accustomed to doctrinal commentaries, which use the scriptural text as a platform for doctrinal exposition, this book is of a different type altogether. Our focus has been on explicating the language so that the reader can understand it. Although our comments occasionally touch on doctrinal matters, they are not meant to be doctrinally prescriptive.

Much of the need for this book would be obviated if one were simply to read the NT in a good, modern translation. It has been our experience, however, that the vast majority of Latter-day Saints are uncomfortable reading the Bible in any translation other than the KJV. Inasmuch as the Church's commitment to the KJV seems unlikely to abate any time soon, the next best thing is to learn to read the KJV, as archaic as it now is, with full comprehension.

We should also be clear that we have no intention in any way of "replacing" the Church's 1979 edition of the KJV. That edition has many features, such as the Topical Guide, Bible Dictionary, Joseph Smith Translation (JST) and maps that we have no intention of duplicating. This book is meant as a supplement to, not a substitute for, that edition. What this volume will provide is a much expanded set of explanatory notes explaining what is going on in the text, together with some light background commentary. Our aim has been rather pragmatic; we hope to give the Latter-day Saint who wishes to strive for a better understanding the resources to comprehend the words he or she is reading, together with a brief introduction to New Testament scholarship.

For ease of reference we have provided the standard KJV text, with wide margins to allow for personal note taking. Running headers at the top of the page will make it easy to find what one is looking for. The text will be presented in a paragraph format with frequent in-text captions. Quotations from the Old Testament are given in bold type. The main feature of the book is the footnotes presented at the bottom of the page. Where we reference Greek words, we give the text both in a Greek font (usually using the actual form of the word found in the text rather than the lexical or dictionary form) and in an English transliteration. In writing the notes, our aim has always been to read the text and to try to identify where it is difficult to understand, and to help to

resolve those difficulties for the reader.

I intentionally edited the notes with a light hand, so as to allow each contributor room to give full utterance to his distinctive voice. As a result, the reader may notice stylistic differences among the notes accompanying the different books of the New Testament. The notes in some books may be fuller than in others. John Tvedtnes makes more frequent and heavy use of scriptural cross-referencing than the other contributors. This was John's preference, which I respected.

Occasionally, the same or a similar note is used multiple times when the same or similar wording or concept occurs multiple times in the scriptural text. While this might seem redundant to one sitting by the fireplace and reading the text straight through like a novel, to one using the text more as a reference or study aid for particular passages I trust such repetition (which obviates the need for constant flipping of pages back to crossreferenced notes) will be appreciated as a convenience.

The reader may also note occasional differences in positions taken by the different contributors. To one unaccustomed to the ways of scholarship, this may seem unusual, but it is really quite normal. Even faithful, committed LDS scholars sometimes disagree about this or that detail, and the contributors to this volume are no exception. I believe that any such differences of opinion are minor, few, and far between.

The Eighth Article of Faith teaches us that the Bible is the word of God as far as it is translated correctly. It is clear from Joseph Smith's teachings that this includes both the process of turning the Greek into English, and the process of copying the Bible over the centuries. In our day and age, many Latter-day Saints also find that the simple process of understanding the words of the KJV can be a hinderance to learning God's word from it.

While secular scholarship cannot replace divine revelation, it can help illuminate passages and words in the Bible that human hands have darkened, and it can, if guided by the Spirit, help us better understand the word of God as he has preserved it. The principles revelaed in D&C 91 may, we believe, be applied to every arena where human wisdom and divine inspiration are commingled.

The King James Version is one of the high points of English lit-

erature, and a glorious monument of human devotion to God; but it is not perfect, and it is not always easy to understand. Our hope is that our endeavors here can help our fellow Saints understand it better, appreciate it more, and draw closer to their God and their Savior thereby.

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Introduction to the Acts of the Apostles

The Acts of the Apostles is the second part of a two-volume work by the evangelist Luke; the first is his Gospel. It continues his story from Jesus' Ascension for the next thirty years until the Apostle Paul reaches Rome, the greatest city of the ancient world.

Acts is, however, no more a history in the modern sense than the Gospel is what we now would consider a biography, and Luke is occasionally taken to task by modern critics for failing to write like a twenty-first century academic. By the standards of his own day, however, Luke does quite well. There are occasional errors of fact in Acts, true, but the difficulties of gathering information in antiquity make that inevitable.

One problem in evaluating Luke's accuracy in Acts is that there is very little against which to check it. He is our only reliable source of information for Christian history for the three decades he covers; his Gospel, at least, can be compared with the other three. On the other hand, because Acts deals with lengthy ministries in Asia Minor and Greece, his background information is more easily checked against the secular historians of the same period, and as always we can consult Josephus for information on the history of Palestine. There is also a considerable amount of information by Paul himself on his own life in his epistles.

On the whole, Luke rates very high in terms of the overall background of first century Roman history. He is generally in agreement with Paul on Paul's life story—there are a few knotty points here and there, but nothing that cannot be accommodated without resorting to too many *ad hoc* explanations. His implied chronology of Palestinian history differs somewhat more from Josephus'.

The biggest single divergence between Acts and external information has to do with Paul's theology. Paul as presented in Acts gives speeches that sound like everybody else's speeches, and the overall theology that Paul presents is closer to Luke's than to Paul's. The latter is sometimes made into more of a problem than it deserves to be. Luke was Paul's occasional companion and spent a fair amount of time with

him, but that is rather different from making a thorough, nuanced study of Paul's theology; and as for the literary style of Paul's speeches in Acts, that has to do overall with how Luke as a historian uses speeches in his text.

The Speeches in Acts

One important feature that Luke shares with other Hellenistic historians is his use of speeches. This is a technique pioneered by the greatest of the Greek historians, Thucydides. As he expresses it (1.22, Rex Warner's translation), "In this history I have made use of set speeches some of which were delivered just before and others during the war. I have found it difficult to remember the precise words used in the speeches which I listened to myself and my various informants have expressed the same difficulty; so my method has been, while keeping as closely as possible to the general sense of the words that were actually used, to make the speakers say what, in my opinion, was called for by each situation."

While some of the Greek historians who followed Thucydides objected to the technique, they used it themselves, and Luke is no exception. There are a number of set speeches in Acts, by Peter, Stephen, James, Paul, and others. Luke may have been present for some of them or obtained information on others from his sources, but Luke himself is responsible for the precise wording. As such, he shows considerable skill in varying his style and content to suit the occasion.

This should not bother modern LDS, as we have a prime example of the same sort of thing in the King Follett Discourse. What we now read as the King Follett Discourse is an amalgamation made in 1855 by Jonathan Grimshaw, a clerk in the Church Historian's Office. Grimshaw used notes made by Willard Richards and Wilford Woodruff. We also have the official notes prepared by William Clayton and Thomas Bullock. Even though there are four versions made by people who actually heard Joseph speak, there are innumerable differences between them. The amalgamation is useful for study and for doctrinal insight, but should not by any means be taken as representing Joseph's exact words.

In other words, imagine a time traveler with a video camera tap-

ing both King Follett's funeral and Paul's speech on the Areopagus. The tapes would not match what we have written as the King Follett Discourse or in Acts. We should not expect that they would.

The Apostleship in Acts and the Early Church

The traditional name for Acts, which dates back to the second century, is strictly speaking a misnomer. The first half of the book is dominated by Peter and occasionally John, with lengthy asides for the ministries of Stephen and Philip; the second half is entirely Paul's. Of these, only Peter and John are definitely members of the Twelve, and only Paul is also called an apostle. The martyrdom of James the son of Zebedee is mentioned, but not the death of any other Apostle. Only one addition to the Twelve is narrated. There is a list of Apostles at the beginning of the book, but most of the names listed there are nowhere else mentioned in the book.

It cannot be determined from Luke whether there were apostles in the primitive Church who were not part of the Twelve, as has occasionally happened in the modern Church, most recently with Alvin R. Dyer. It is clear that the institution of an Apostleship was not maintained in the primitive Church beyond the end of the first century, and we cannot prove from historical data that the primitive Church understood as the modern one does the importance of keeping the Twelve as a quorum up to strength. Luke recounts an addition to the Twelve to replace Judas, but the ancient Church may have shared the assumption of modern Christianity in general, that Judas' betrayal and death were extraordinary and required an extraordinary response.

All this is complicated by the fact that the word "apostle" is a perfectly good Greek word meaning *emissary*, and is occasionally used with that meaning (2 Cor. 8:23, Phil. 2:25). When someone is referred to as an "apostle," therefore, it may mean one of three things:

a) He was a member of the Twelve;

b) He held the priesthood office of "apostle" without being in the Twelve; or

c) He was an emissary for Jesus or the Church.

(As a modern analogy, if I say that someone is a teacher in the LDS Church, one cannot tell if that means he holds the priesthood office

of a teacher or just teaches a class.)

Luke tends to use some theological words in a generalized sense, most notably "prophet," which he uses for people who have the gift of prophecy but who are not either the head of the Church or members of the Twelve. He may therefore use "apostle" in a similarly generic sense.

LDS commentators are divided on the issue of whether Paul was ever a member of the Twelve. On the whole, most favor the belief that he was, but there is no consensus. All agree that he was a powerful teacher, an indefatigable missionary, and a stalwart example of devotion to God, whose writings are deservedly among our greatest treasures.

Date

Acts is assumed to have been written at the same time as the Gospel of Luke. The main controversy is whether this was at some point in the mid-60's AD or some twenty years later.

The main evidence in favor of a late date is that the attitude towards the Temple and temple worship seems to fit better with a period after the Temple's destruction by the Romans in AD 70. Allowing some time for the new situation to sink in and for Luke to gather sources, one arrives at a date around AD 80 or 85. This later date also gives more time for Luke's many sources to be composed and for Luke to research them and utilize them in a single, smooth narrative.

Such an approach is not universally accepted, however. It would not have taken much prescience on the part of the first generation Christians to anticipate the Temple's destruction by the Romans. Even if Christ had not predicted such a catastrophe (as all three synoptics and, more to the point, JS—M, state), any reasonably intelligent Jew who did not assume that God's protection of the Temple was automatic and eternal could see the writing, as it were, on the wall even during Jesus' lifetime, let alone thirty years later. As a result, an awareness of the destruction of the Temple and the potential consequences thereof on Judaism do not necessarily imply a date after the Jewish War.

The main evidence in favor of an early date is that Luke ends Acts with Paul's house arrest in Rome, which took place around AD 62 as nearly as can be determined. Luke does not narrate the deaths of Peter and Paul, which took place shortly thereafter, nor the impact of the

Jewish War on the early Christian community and its relationship with Judaism. These are surely important events, which, it is argued, Luke would have narrated had he known of them.

The counter-argument to this has to do with Luke's geographic orientation. His history ends, not with Paul's house-arrest, but with his successful evangelization of the Empire's capital city, something all of Acts has been tending towards. Anything taking place afterwards would have been an anticlimax within that scheme, particularly the condemnation and execution of Paul and the first Roman persecution of Christians.

On the whole, the majority of scholars tend towards accepting the later date with a significant minority leaning towards the earlier date.

Themes

There are a number of themes that Luke touches on repeatedly over the course of the book. Some are carry-overs from his Gospel, such as prayer and an organization centered on geography. Some of the other important themes are:

The shift from a Jewish Church to a Gentile one. This is at the core of Acts. It is centered on the transition from being an almost exclusively Jewish Church to the introduction of preaching to the Gentiles with the conversions of Paul and Cornelius and the Council of Jerusalem. We also see Jews and particularly their leaders consistently rejecting the message of Christ and Gentiles accepting it.

Christianity as a legal religion. As the first century drew towards its close, the primitive Church had to begin to face organized opposition from the Roman government. The Romans were conservative in matters of religion and generally frowned on religious innovation. As religious conflict was often violent and disruptive, they would also suppress religions of which they disapproved. Even worse, much of the cement that held their realm together was centered on the imperial cult that treated the Emperor and the immediate members of his family as gods. (This should be taken more as an indication of the relatively low esteem with which the pagans held their gods than their relatively high esteem for their Emperors.)

Now, Judaism was a recognized religion and as such had certain rights. Jews, for example, were permitted not to participate in the imperial cult. If Christianity were merely a variety of Judaism, it should have similar rights.

Luke relates to us several early conflicts between the Church and the Roman government. Consistently, we see the Romans as treating Christianity as a variety of Judaism and therefore not subject to official proscription.

Christians as Jesus' successors. The miracles that we see in the Gospel continue in Acts. For modern LDS, this should be no surprise as the same priesthood is operative in both cases. Luke uses these miracle accounts as he had in the Gospel, to show that God's hand is still operative among his people, and that the apostles and others are the ones through whom he works.

The triumphant progress of the early Church. This theme is developed partly through Luke's geographic focus, and partly by his periodic pauses to summarize Church growth. The Church moves onwards and upwards, overcoming all obstacles.

The unity of the early Church. Luke cannot and will not hide notable instances where Christian unity was less than perfect, such as Ananias and Sapphira lying to Peter, in-fighting between Greek- and Aramaic-speaking Christians over distributions to widows, or even disagreement over Gentile fellowship. He does tend to minimize conflicts as much as possible and emphasizes group unity and fellowship.

Text

The textual problems of Acts are knottier than for any other book in the NT; the *Textual Commentary on the Greek New Testament* devotes as much space to Acts as to all four Gospels put together. The main difficulty is that the Western text is some 10% longer than the Alexandrian text. The additional material is spread throughout the book and is generally in the nature of adding details to the existing narrative. Although some scholars argue that the Western text is original, most would not agree. Nonetheless, the additions found in the Western text are ancient and some may conceivably date back to Luke himself.

We will not here detail the differences found between the West-

ern text and the Alexandrian text. In the main, this is because the KJV is, as elsewhere, based on the Byzantine text family, which is relatively close to, but not identical with, the Alexandrian text. Fitzmyer's volume on Acts for the Anchor Bible series lists all such textual variations and is probably the best source of information for the English speaker who reads no Greek.

As one might expect, alterations to the text of Acts in the JST are relatively sparse: only forty-five verses in the entire book have any sort of change at all, and about one-third of those are trivial in nature.

Manuscript History

The earliest manuscripts date to the third century. The earliest five manuscripts are:

P^{29}, or P. Oxy. 1597, now housed in Oxford, contains Acts 26:7-8, 20. This manuscript has been dated paleographically to the third century AD.

P^{45}, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of Acts that it contains are Acts 4:27-36; 5:10-21; 5:30-39; 6:7-7:2; 7:10-21; 7:32-41; 7:52-8:1; 8:14-25; 8:34-9:6; 9:16-27; 9:35-10:2; 10:10-23; 10:31-41; 11:2-14; 11:24-12:5; 12:13-22; 13:6-16; 13:25-36; 13:46-14:3; 14:15-23; 15:2-7; 15:19-27; 15:38-16:4; 16:15-21; 16:32-40; 17:9-17. This manuscript has been paleographically dated to the third century AD.

P^{48}, or PSI 1165, now housed in Florence, contains Acts 23:11-17; 23:23-29. This manuscript has been dated paleographically to the third century AD.

P^{53}, or P. University of Michigan Inventory 6652, now housed in Ann Arbor, Michigan, contains portions of Matthew and Acts. The portions of Acts it contains are Acts 9:33-10:1. This manuscript is dated paleographically to the third century AD.

P^{38}, or P. Mich. 138, now housed in Ann Arbor, contains Acts 18:27-19:6; 19:12-16. This manuscript has been dated paleographically to the late third or early fourth century AD.

Many other manuscripts have survived, but all date later than these five. Acts chapters 1-3, 20-22, 24-25, 27-28, and most of chapter 18 are not preserved before the fourth century.

Outline

Although the narrative structure of Acts makes a summary of its contents relatively easy, discerning the *structure* of the book is relatively difficult and as many theories exist as scholars proposing them. We follow here the suggestion that Acts 1:8 provides the most basic structure for the book: the Church in Jerusalem, in Judea and Samaria, and then spreading "to the uttermost parts of the earth." This fits in well with the overall geographic structure Luke gave his Gospel, which was focused on Jerusalem. Here, although the action continually returns to Jerusalem as the spiritual heart of the Church, we see Christianity spread in ever widening circles until at the end it touches Rome itself.

The following may be taken as a simple outline.

1. Luke's prologue (1:1–2)
2. The Church in Judea
    a. The beginning of the Apostolic ministry (1:3–26)
        i. Christ's final charge and Ascension (1:3–11)
        ii. The unity of the first disciples (1:12–14)
        iii. Matthias chosen to replace Judas (1:15–26)
    b. The first Pentecost (2:1–47)
        i. Outpouring of the Spirit (2:1–13)
        ii. Peter addresses the crowds (2:14–36)
        iii. The aftermath of Peter's speech (2:37–47)
    c. A miracle and its aftermath (3:1–4:35)
        i. Peter and John heal a man in the Temple (3:1–11)
        ii. Peter's discourse on the miracle (3:12–26)
        iii. Peter and John arrested, examined, and released (4:1–32)
    d. Christian communitarianism (4:33–5:11)
        i. The Church has all things in common (4:33–35)
        ii. Barnabas' sincerity (4:36–37)
        iii. Ananias' perfidy (5:1–11)
    e. Peter's Ministry Continues
        i. Peter performs miracles in the Temple (5:12–16)
        ii. Peter rearrested and retried with the other Apostles (5:17–42)

f. The Seven Chosen (6:1–8)
g. Stephen's Martyrdom
i. Stephen accused and brought to trial (6:9–7:1)
ii. Stephen's defense (7:2–53)
iii. The Martyrdom of Stephen (7:54–8:1)
3. The Church in the Areas Surrounding Judea
a. The Church is scattered (8:2–4)
b. The Ministry of Philip the Evangelist
i. Philip preaches in Samaria and converts Simon Magus (8:5–25)
ii. Phillip converts the Ethiopian eunuch (8:26–40)
c. The Conversion of Saul of Tarsus
i. Saul's Vision on the road to Damascus (9:1–9)
ii. Saul is baptized and preaches in Damascus (9:10–25)
iii. Saul is introduced at Jerusalem and sent to Tarsus (9:26–30)
d. The Church Enjoys Peace and Prosperity (9:31)
e. Peter's Ministry
i. Peter heals Aeneas (9:32–35)
ii. Peter raises Dorcas from the dead (9:36–43)
4. The Church spreads to the Gentiles
a. The Conversion of Cornelius
i. Cornelius sends for Peter (10:1–8)
ii. Peter's vision (10:9–16)
iii. Peter visits and baptizes Cornelius (10:17–48)
iv. Peter reports to the brethren in Jerusalem (11:1–18)
b. The Gospel Spreads to Antioch
i. The Gospel is preached in Antioch (11:19–21)
ii. Barnabas is sent to Antioch by the church in Jerusalem and brings Saul there (11:22–26)
iii. Prophets in the church at Antioch (11:27–30)
c. Herod Agrippa I
i. Herod kills James and imprisons Peter, who escapes miraculously (12:1–19)
ii. Herod's horrible death (12:20–25)
d. Paul's First Missionary Journey

i. Barnabas and Saul called on a mission (13:1–3)
ii. Barnabas and Saul/Paul on Cyprus (13:4–12)
iii. Paul and Barnabas in Antioch in Pisidia (13:13–51)
iv. Paul and Barnabas in Iconium (14:1–7)
v. A healing in Lystra; Paul and Barnabas worshipped as gods (14:8–18)
vi. Paul and Barnabas return to Antioch (14:19–28)

e. The Council of Jerusalem
i. The controversy over circumcision (15:1–5)
ii. The Council meets (15:6–35)

5. The ministry of Paul
a. Paul's Second Missionary Journey
i. Paul departs with Silas for Cilicia (15:36–41)
ii. Timothy joins Paul (16:1–5)
iii. Paul in Philippi (16:6–40)
1. Paul sees a vision to go to Macedonia (16:6–10)
2. Paul arrives in Philippi and converts Lydia (16:11–15)
3. Paul and Silas exorcise a demon and are imprisoned (16:16–24)
4. Their miraculous escape (16:25–40)
iv. Paul travels to Thessalonica (17:1–9)
v. Paul in Beroea (17:10–15)
vi. Paul arrived in Athens (17:16–22)
vii. Paul's speech on the Areopagus (17:23–34)
viii. Paul arrives in Corinth (18:1–11)
ix. Paul before Gallio (18:12–17)

b. Paul's Third Missionary Journey
i. Paul returns to Antioch and departs again (18:18–23)
ii. Conversion of Apollos (18:24–28)
iii. Paul's ministry in Ephesus (19:1–41)
1. Paul converts disciples of John the Baptist (19:1–7)
2. Paul turns from the Jews to the Greeks (19:8–12)

3. The sons of Sceva (19:13–20)
4. The silversmiths' riot (19:21–41)

iv. Paul returns to Macedonia and raises Eutychus (20:1–12)

v. Paul travels to Miletus (20:13–16)

vi. Paul's farewell to the Ephesian elders (20:17–38)

vii. Paul returns to Palestine (21:1–16)

c. Paul a prisoner transported to Rome

i. Paul becomes a Roman prisoner

1. Paul enters the temple and provokes a riot (21:17–39)
2. Paul defends himself to the crowd in Jerusalem (21:40–22:21)
3. Paul taken into custody by the Romans (22:22–30)
4. Paul defends himself before the Sanhedrin (23:1–11)
5. A plot against Paul's life (23:12–22)
6. Paul is transferred to Caesarea (23:23–35)

ii. Paul defends himself to the Roman governors

1. Paul defends himself before Felix (24:1–27)
2. Paul defends himself before Festus (25:1–12)

iii. Paul defends himself to Herod Agrippa II

1. Agrippa II and Bernice arrive in Caesaria (25:13–27)
2. Paul's speech (26:1–23)
3. The reaction of Agrippa and Festus (26:24–32)

iv. Paul's journey to Rome

1. Paul departs for Italy (27:1–8)
2. Storm and shipwreck (27:9–44)
3. Paul on Malta (28:1–10)
4. Paul reaches Rome (28:11–16)
5. Paul preaches to the Roman Jews (29:17–29)
6. Conclusion (29:30–31)

Further Readings

Non-LDS Sources

As one might imagine, there is less scholarly material on Acts than on the Gospels or, for that matter, Paul's epistles. Acts is, however, unusually well covered by the Anchor Bible series. A volume on Acts was published in 1967 by Johannes Munck, and a second volume in 1998 by Joseph A. Fitzmyer, who also translated Luke and Romans for the series. Acts is, in fact, one of the first books of the Bible to be translated for the Anchor Bible and one of the first to be retranslated. Munck's volume dates back to the time when the intention of the series was to provide a summary of scholarly consensus for the lay reader. Although competent, it is best remembered for its idiosyncratic assertion that Stephen was a Samaritan. Fitzmyer's commentary dates from a period when the series was retargeted to provide a summary of current scholarship for a lay or scholarly audience. In any event, Fitzmyer's work on Luke is highly regarded as an excellent balance between scholarship and faith, and his volume on Acts is a worthy successor. We will distinguish these in the notes as AB—M and AB—F, respectively.

The New International Commentary volume on Acts by F.F. Bruce is still available (Grand Rapids: Eerdmans, 1981). It is relatively old, and relatively uncritical in its acceptance of even older, conservative scholarship, but is still serviceable and worthwhile. At the other end of the spectrum is Hans Conzelmann's commentary (Philadelphia: Fortress Press, 1987), which is too willing to reject Luke's evidence but is still well written and insightful and which has justly been influential.

An excellent summary of the current state of scholarship on Acts aimed at both the lay reader and the scholar is Mark Allan Powell's *What Are They Saying About Acts?* (New York: Paulist Press, 1991).

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The Acts of the Apostles

Chapter 1

The Acsension

1 THE former treatise[a] 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[b] he through the Holy Ghost had given commandments unto the apostles[c] whom he had chosen: 3 To whom also he shewed[d] himself alive after his passion[e] by many infallible proofs, being seen of them forty days,[f] and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with *them*,[g] commanded them that they

a That is, the Gospel of Luke. There is little scholarly disagreement that Luke and Acts are by the same writer. Both begin with a formal prefatory statement addressing Theophilus; the one in Acts is less elaborate and structured, covering only two verses instead of four. The GR here is λόγον *logon,* lit. word, but generally used in an extended sense as here to any communication conveyed by written or spoken language.

b IE after.

c This is the first mention of the word in Acts. The root meaning of the word in GR is *emissary* and it is used occasionally with that meaning in the NT (2 Cor. 8:23, Phil. 2:25). Luke uses the term more than the other evangelists (five times in his Gospel alone and another 28 in Acts, as opposed to once each for Matthew, Mark, and John), but he does not appear to restrict it to the office of Apostle in the Melchizedek Priesthood.

d Pronounced *showed*.

e JST *sufferings*, substituting a common English word for the technical Latin one. *Passion* is still used as the formal word referring to Christ's experiences in the Garden of Gethsemane and on the Cross. Scholars refer to the sections of the Gospel referring to these events as the *passion narratives*, and musical settings of these passages also carry the name, such as Bach's *Saint Matthew's Passion*. Many modern translations have adopted the reading found in the JST as more familiar to a modern audience.

f This may be a precise number, although in general the number "forty" could be used as a Semitism meaning "a large number of."

g Acts begins with a brief expansion of Christ's commission to the Twelve, which ends Luke. Compare Luke 24:49–53 with Acts 1:4–14. Luke may be copying a technique found elsewhere in the Bible. 2 Chronicles 36:22–23 is virtually identical with Ezra

should not depart from Jerusalem,[a] but wait for the promise of the Father, which, *saith he*,[b] ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost[c] not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again[d] the kingdom to Israel?[e] 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 Judæa, and in Samaria, and unto the uttermost part of the earth.[f] 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud[g] received him

1:1–3. Scholars are nearly universal in their agreement that Chronicles (originally one book in Hebrew) and Ezra/Nehemiah (also originally one book) are by the same hand, and that this repetition of verses helps create a link between them. Modern movie and television series use a similar technique to bridge the narrative gap between episodes. We do not know whether there was a standard order for the books in what is now the OT in Luke's day. However, in neither the Hebrew *Tanakh* nor the LXX does Ezra/Nehemiah follow Chronicles. (The *Tanakh* has Ezra, Nehemiah, Chronicles, and the LXX places the Apocryphal 1 Esdras between 2 Chronicles and Ezra.) Luke may not have known, then, about this literary link; or, on the other hand, such a link may have been more necessary and therefore better-known in Luke's day. It is impossible to tell at this point.

a Luke's geographical theme begins at the beginning of his narrative. As the Gospel begins and ends in Jerusalem, so the Acts begins there.

b Something like the italicized phrase needs to be added to provide a smooth transition from indirect speech to direct.

c Note that baptism by fire, mentioned in Luke 3:16 (which see), is not mentioned here.

d The *again* is redundant; the GR is the single verb ἀποκαθιστάνεις *apokathistaneis* restore, set back up.

e Note that the apostles have difficulty, even at this point, in abandoning their political interpretation of Christ's mission. In the modern Church, we understand that revelation comes "line upon line" as we are prepared to receive it, and it should be no surprise to us that it took some time for these first century Jews to change their understanding of what the Messiah was supposed to be.

f Foreshadowing the spread of the Gospel to be recounted in Acts.

g Clouds are frequently associated with theophanies in the OT, shielding men from God's glory. See, EG, Exo. 13:22 where a cloudy pillar accompanies the Israelites during the daylight hours on the Exodus.

out of their sight. *10* And while they looked stedfastly toward heaven as he went up, behold, two men[a] stood by them in white apparel; *11* Which also said,[b] Ye men of Galilee,[c] 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.[d] *13* And when they were come in, they went up into an upper room,[e] where abode both Peter, and James, and John,[f] and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother*[g] of James.[h]

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a Cf. Luke 24:4, where two "men" announce the Resurrection. They are, of course, angels; the presence of two angels at both the announcement of the Resurrection and at the Ascension helps strengthen the literary bridge between the last chapter of Luke and the first chapter of Acts.

b The two angels act as interpreters of the sacred experience. Cf. Dan. 8:15–27, 1 Nephi 11–14.

c There are occasional speculations that this should be taken as meaning "followers of the Galilean," namely Jesus, but the most likely meaning is simply, "men who come from Galilee."

d IE 2000 cubits (about 3 km or 2 miles). Pious Jews in Christ's day would not travel more than this distance on the Sabbath, based on their understanding of Exodus 16:29 and Numbers 35:5.

e Traditionally, the same upper room where the Last Supper was held.

f Better GR MSS have the order "Peter, John, James." This is considered the stronger reading both because Peter and John are frequently shown as working together in Acts, whereas James is scarcely mentioned, and because it is more likely that a scribe would change "Peter, John, James" to the more usual "Peter, James, John" than the other way around.

g Note that *the brother* is in italics. "X of Y" was a typical way of expressing paternity in Greek and only occasionally some other relationship. Modern translations favor, therefore, "Judas the son of James" here. (Note that the KJV has "James *the son* of Alphæus" earlier in the verse.)

h This list of the apostles is the same as in Luke 6:14–16, less Judas Iscariot and with a slightly different order; in Luke, the order is Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon Zelotes, Judas the brother/son of James, and Judas Iscariot.

14 These all continued[a] with one accord[b] in prayer and supplication, with the women,[c] and Mary the mother of Jesus, and with his brethren.[d]

Matthias chosen to replace Judas

15 And in those days Peter[e] stood up in the midst of the disciples, and said,[f] (the number of names[g] together were about an hundred and twenty,) *16* Men *and* brethren,[h] this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David[i] spake before concerning Judas,[j] which was guide to them that took Jesus. *17* For he was

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a προσκαρτεροῦντες *proskarterountes* were steadfast, persevering.

b The unity of the early Christian Church is a frequent theme of Acts.

c The attention paid to prayer and women in this verse is typical of Luke.

d Coming as it does immediately after "Mary the mother of Jesus," this may well mean Jesus' half-siblings, children of Mary and Joseph. It may, however, have a more extended sense of "relations," or perhaps even "brothers in the Gospel."

e Luke generally shows Peter as taking the lead in the actions of the early Church. Indeed, Peter is the main focus for Acts until Paul begins his ministry. This is consistent with the modern LDS view that Peter acted as the presiding high priest in the primitive Church and was the ancient equivalent of our Church President. LDS should not read too much into this, however. Luke shows no knowledge of a Quorum of the First Presidency separate and distinct from a Quorum of the Twelve Apostles, and even Peter does not govern the Church by fiat, but by consensus.

f This is the first of the set speeches in Acts.

g The use of *names* to mean *people* is common in Hellenistic Greek.

h ἀνδρες ἀδελφοί *andres adelphoi* men, brothers. This is a common form of address in Greek rhetoric and is used frequently in the speeches recounted by Luke in Acts.

i Probably considered as the author of Psalms generally, although both Psalms that Peter goes on to quote are, in fact, attributed to David directly in their superscriptions.

j Luke's account of the death of Judas in vv. 16–19 is inconsistent with Matthew's (Matt. 27:3–10), which says that Judas hung himself and that the Jewish leaders were the ones to buy the field of Aceldama. There is a third tradition derived ultimately from Papias (fl. AD 130), to the effect that Judas was so afflicted by dropsy that he could not maneuver around a wagon, was struck by it, and died when his bowels burst. Various reconciliations of Luke and Matthew exist (such as that Judas hung himself, but that the rope broke and his bowels burst when he fell), but the simplest explanation is that more than one story circulated in the primitive Church regarding Judas'

numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity;[a] 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,[b] 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:[c]
and **his bishoprick**[d] **let another take**.[e]

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism 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.[f] 23 And

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death. All three traditions belong to a well-attested genre of literature, the gruesome death of an enemy to God's people. Similar deaths are recounted of Antiochus IV Epiphanes, the Greek king whose desecration of the Temple triggered the Maccabean revolt (2 Maccabees 9:7–12), Herod the Great (Josephus, *Antiquities* 17, 6, 5, 168–169), and Herod Agrippa I later on in Acts (12:23). The appearance of books such as *The Fate of the Persecutors of the Prophet Joseph Smith* in the modern Church testifies to the continuing appeal of such stories.

a Probably a Semitism: *his iniquitous/ill-gotten reward*.

b τῇ ἰδίᾳ διαλέκτῳ *tē idia dialektō* in their own language, IE Aramaic. "Aceldama" is a Greek form of an Aramaic phrase meaning "bloody field." *Proper* here carries the older sense of *pertaining particularly to [them]*.

c Ps. 69:25.

d ἐπισκοπὴν *episkopēn* (lit.) overseership. The word is the root (through a long path) of the English *bishop*.

e Ps. 109:8.

f Judas was the only one of the Twelve whose replacement is explicitly mentioned by Luke, and Judas' replacement was chosen from those who had *personally* witnessed Christ's ministry. These two points are the basis for non-LDS scholars' arguing that only Judas of the Twelve was formally replaced. The LDS view is that all Apostles are personal witnesses of Jesus, even if they did not share in his mortal ministry, and most LDS would hold that Luke only narrated one replacement in the Twelve because that would be sufficient to establish the precedent. One should note that Luke only recounts the death of two Apostles in all of his double work; one should not conclude, therefore, that the other ten never died. Luke's account as it stands is consistent with either approach.

they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.[a] *24* And they prayed,[b] and said, Thou, Lord, which knowest the hearts of all *men*, shew[c] whether of these two thou hast chosen, *25* That he may take part of this ministry[d] and apostleship, from which Judas by transgression fell, that he might go to his own place. *26* And they gave forth their lots;[e] and the lot fell upon Matthias; and he was numbered with the eleven apostles.

a Nothing reliable is known of either candidate beyond his mention here. Joseph Justus bears both a Jewish and a Roman name, a common practice. Eusebius (*Ecclesiastical History* 3.39.9) relates a story that he once drank poison but survived. He also says (*Ecclesiastical History* 1.12.3) that Matthias was one of the Seventy. Fragments of an apocryphal *Gospel According to Matthias* survive.

b Again Luke shows prayer as a fundamental part of Christian activity.

c Pronouced like *show*.

d διακονίας *diakonias* service. The word *minister* comes from a Latin word meaning the same thing.

e Cf. 1 Nephi 3:11, 1 Sam. 14:38–42, Lev. 16:1–10, Josh. 18:1–10, 1 Chr. 25:7–8. The ancient Jews did not share our modern sense of random chance. For them, every event was caused by something. God could therefore easily reveal his will through the fall of the lots (Prov. 16:33). See also D&C 102:12, 34.

Chapter 2

The Day of Pentecost

1 And when the day of Pentecost[a] was fully come,[b] they were all
with one accord in one place. 2 And suddenly there came a sound from
heaven as of a rushing mighty wind,[c] and it filled all the house where
they were sitting. 3 And there appeared unto them cloven tongues[d] like
as of fire,[e] and it sat upon each of them. 4 And they were all filled with the
Holy Ghost,[f] and began to speak with other tongues,[g] as the Spirit gave
them utterance.[h] 5 And there were dwelling at Jerusalem Jews, devout

a τὴν ἡμέραν τῆς πεντηκοστῆς *tēn hēmeran tēs pentēkostēs* lit. the day of the fiftieth. The English name *Pentecost* is derived from this phrase. It is also known as Whitsunday in English, after the white clothing traditionally worn on Pentecost. The festival is referred to as the "feast of weeks" in the OT, where it is specified as taking place fifty days after the beginning of the harvest (Exo. 23:16, 34:22, Dt. 16:9–10). Deuteronomy's instructions for calculating the date of Pentecost are sufficiently ambiguous that various methods existed among first century Jews, just as various methods for calculating the date of Easter exist among modern Christians. The standard calculation is fifty days after the Sabbath day of Passover week. Christians celebrate Pentecost on the seventh Sunday after Easter. At some point, the Feast of Weeks also became a celebration of the making of the covenant between God and Israel; Luke may have been aware of this and shaped his account accordingly.

b συμπληροῦσθαι *sumplērousthai* was completely filled. That is, the count of fifty days was complete.

c In both Greek and Hebrew, the same word means "wind/breath" and "spirit." The inrushing wind, then, is symbolic of the inrushing Spirit.

d διαμεριζόμεναι γλῶσσαι *diamerizomenai glōssai* divided tongues. Luke may not intend "forked tongues" here; the fiery tongues may have been divided up among the various people present (as in AB—M). The tongues are symbolic both of spiritual utterance in general (see 2 Nephi 32:2–3) and of the gift of tongues experienced in v. 4.

e The fire is a symbol of the Spirit (such as in the modern hymn, *The Spirit of God*) and may be a representation of a "baptism of fire and the Holy Ghost," which the disciples were undergoing.

f πνεύματος ἁγίου *pneumatos hagiou* a holy spirit. The definite article is missing.

g Theologians distinguish between two varieties of the gift of tongues: *glossolalia* (ecstatic utterance), where no known language is spoken, and *xenologia*, speaking in foreign tongues. The former is frequently found in some varieties of Pentacostal Christianity, which derive their name from the experience Luke is recounting here. Glossolalia was occasionally experienced in the early days of the modern Church but tends to receive little emphasis now; the practical realities of the Church's mission tend to emphasize xenologia as a spiritual gift to be desired.

h The spiritual manifestations on this Pentecost are a key event in the history of the

men, out of every nation under heaven.[a] 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 Galilæans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians,[b] and Medes,[c] and Elamites,[d]

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primitive Church as recounted by Luke. Many theologians would refer to this as the "birthday" of the Church, and although LDS would generally argue that the formal organization of the Church antedated Pentecost, it was nonetheless a significant date when the early disciples received the baptism of fire and of the Holy Ghost. It also serves as a manifestation of God's public acceptance of his Church, and as such is linked to the spiritual manifestations accompanying the dedication of the Tabernacle (Exo. 40:34) and Solomon's Temple (2 Chron. 7:1). An explicit link between the two is found in the dedication of the Kirtland Temple, where spiritual manifestations such as Luke records here were prayed for (D&C 109:36–37) and received (HC 2:428).

a Pentecost was one of three annual festivals when pious Jews were expected to come to Jerusalem to worship if possible. The other two were Passover and Tabernacles (see Dt. 16:16). That Jews were present from "every nation under heaven" is, of course, hyperbole.

b Verses 9 through 11 list a number of areas from which people came to worship at Jerusalem during the festival. The list may be derived from some older or traditional list of peoples modified and supplemented by Luke. It runs, in general, from east to west and from north to south. It begins with Parthia, the large kingdom immediately to Rome's east and Rome's deadly enemy. The Parthian homeland was southeast of the Caspian Sea, but by Luke's day the Parthians ruled virtually all of what is now Iran and Iraq. There was a large Jewish population under Parthian rule left over from the Babylonian Captivity. Although Parthia could be considered a revival of sorts of the Persian Empire conquered by Alexander the Great, it would itself be conquered by the ethnic Persians in the third century AD.

c Media was southwest of the Caspian Sea. The Medes and Persians were closely related and treated as virtually identical in the OT.

d Elam was east of the Tigris river and north of the Persian Gulf, and home to one of the oldest of civilizations. The Elamite language was unrelated to its Semitic and Indo-European neighbors.

and the dwellers in Mesopotamia,[a] and in Judæa,[b] and Cappadocia,[c] in Pontus,[d] and Asia,[e] *10* Phrygia,[f] and Pamphylia,[g] in Egypt,[h] and in the parts of Libya about Cyrene,[i] and strangers of Rome,[j] Jews and pros-

a Mesopotamia (GR for *between the rivers*) is strictly speaking the region between the Euphrates and Tigris rivers, but informally would contain considerable territory on either side. Mesopotamia anciently had an elaborate network of canals that ensured its fertility; the resulting prosperity meant that it was periodically overrun by invaders, leaving behind an ethnically complex and polyglot population. At this point, Mesopotamia was firmly in Parthian control, but it would become Roman very briefly in the second century.

b Strictly speaking, "Judea" refers to the Roman province, consisting of the territory around Jerusalem, just west of the Dead Sea. Informally, it would refer to the entire area of Palestine where Jews were dominant. Luke may have either meaning in mind here. This is the first region Luke mentions under Roman control.

c A region in the eastern interior of what is now Asia Minor, just west of Armenia.

d North of Cappadocia, just on the southeastern coast of the Black Sea. (The name *Pontus* referred originally to the Black Sea itself and later became attached to the adjoining territory.)

e Not the continent, but the Roman province of this name. It occupied the former territory of the kingdom of Pergamum, roughly the western third of what is now Asia Minor. Pergamum had made a fortune by inventing and selling parchment (the word *parchment* is derived from *Pergamum*) and was bequeathed to the Romans by its last king in the late second century BC. The name "Asia" was gradually used to refer to more and more territory until it came to encompass the entire land mass of which the Roman province was but a tiny fraction. ("Africa" had a similar history, meaning originally the area on the Mediterranean coast around the modern city of TunIsa.)

f A region in the interior of Asia Minor. In Luke's day Phrygia was divided up between the Roman provinces of Asia and Galatia.

g A region on the southern coast of Asia Minor, to the east of Lycia and the west of Cilicia (from whence Paul came).

h A Roman province and breadbasket of the city of Rome, which depended heavily on its steady grain harvests.

i Lybia was the region of the African coast to the west of Egypt, with Cyrene as its largest city. Cyrene also had a large Jewish community. The area of Lybia surrounding Cyrene was also known as Cyrenaica and was a Roman province in its own right.

j ἐπιδημοῦντες Ῥωμαῖοι *epidēmountes Rōmaioi* Roman residents. The AB, NIV, and NRSV all have "visitors from Rome." As with all the large cities of the Empire, Rome had an important Jewish community. Some scholars have attempted to find significance in the fact that Luke lists twelve places prior to his mention of Rome.

elytes,[a] *11* Cretes[b] and Arabians,[c] 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.[d]

Peter's Speech

14 But Peter, standing up with the eleven,[e] lifted up his voice, and said unto them,[f] Ye men of Judæa,[g] 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.[h] *16* But this is that which was spoken by the prophet Joel;

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,

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a That is, ethnic Jews and Gentile converts to Judaism. Modern LDS tend to use the term "convert" instead of "proselyte," but the words mean the same thing. (The GR προσήλυτοι *prosēlutoi* means literally *those who have arrived* [IE at God's truth].) The phrase "Jew and proselytes" may refer to only the "strangers of Rome" or to all the previous regions. Note that a distinction is being made between ethnic Jews and Jewish converts; Christianity would inherit the division between Jew and Gentile, to bad effect.

b Crete is the large, nearly rectangular island south of Greece. We would now use the word "Cretan" for its inhabitants.

c The phrase "Cretes and Arabians" seems out-of-place and almost an afterthought. The other place names are arranged roughly in an east-to-west fashion and end, as seems most natural for Luke, with Rome. There is, however, no textual justification for excluding it. Arabia is the large peninsula southeast of Judea and adjoining desert regions. Since ancient times, it has been the home of nomadic tribes who trace their ancestry back to Abraham through his son Ishmael.

d γλεύκους μεμεστωμένοι *gleukous memestōmenoi* full of sweet, new wine.

e That is, the other ten Apostles. We would probably capitalize the word.

f The second set speech in Acts. Once again Peter is acting as spokesman for the entire Church. This is the first public sermon Luke records, and it is a bold proclamation of Jesus as Christ.

g Ἄνδρες Ἰουδαῖοι *Andres Ioudaioi* Men, Judeans. See Acts 1:16n.

h IE mid-morning.

and your old men shall dream dreams:
18 And on my servants and on my handmaidens[a]
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:
21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.[b]

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved[c] 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[d] counsel and foreknowledge of God, ye have taken, and by wicked hands[e] have crucified and slain: 24 Whom

a ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου *epi tous doulous mou kai epi tas doulas mou* upon my male slaves and upon my female slaves.

b Joel 2:28–32, largely following the LXX. Some English Bibles use an alternate chapter division which makes this Joel 3:1–5a. This passage was quoted by Moroni to Joseph Smith during his visits of 21–22 September 1823; Moroni said it "was not yet fulfilled, but was soon to be" (JS—H 41). Note that the explicit reference to the last days has been added by Peter; it is not in either the Hebrew or LXX. It is certainly true that first century Christians believed they were living in the last days; Peter (or Luke) may have believed that the events of the first Pentecost were the fulfillment of Joel's prophecy. Some modern LDS have reconciled Moroni with Peter by emphasizing the latter's use of "that which was spoken," and taking it to mean that the first Pentecost is prototypical of the sort of thing Joel was prophesying, but that the actual fulfillment would come at some other time. Alternatively (and more simply), the passage in Joel might easily have been fulfilled on more than one occasion.

c ἀποδεδειγμένον *apodedeigmenon* commended, designated.

d ὡρισμένῃ *hōrismenē* decided-upon, that is, *deliberate*. Jesus was not killed because God was unable to prevent it.

e διὰ χειρὸς ἀνόμων *dia cheiros anomōn* by the hand of lawless [men], or, in this case, *Law-less men*, that is, men not bound by the Torah, the Romans. The NT consistently imputes the legal responsibility for Christ's death to the Romans, but the moral responsibility to the Jewish leaders or the Jews in general.

God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.[a] 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,**[b]
neither wilt thou suffer thine Holy One to see corruption.[c]
28 **Thou hast made known to me the ways of life;**
thou shalt make me full of joy with thy countenance.[d]
29 Men *and* brethren, let me freely speak[e] unto you of the patri-

a IE held by it, that is, death.

b JST *prison*. This may be tied to the LDS rejection of the traditional Christian conception of Hell as a place of never-ending tortures. The GR here is Ἅδην *hadēn* Hades. This refers both to the god of the underworld (best known to us by his Roman equivalent's name, Pluto) and to the realm which he ruled. The HEB of Psalm 16:10 here has the word שְׁאוֹל (*Sheol, the pit*). The Hebrew word is used in the OT to refer to the afterlife in a vague, shadowy way. Sheol as a theological concept does not really correspond to anything in modern LDS thought, but the Spirit World in general and the Spirit Prison specifically come closest.

c διαφθοράν *diaphthoran,* which means in general *destruction, ruin, blight* but here means specifically *decay, dissolution*. This is an accurate translation of the LXX, but the HEB here in the OT is שַׁחַת *sharath* pit, cistern, well, grave, which is a poetic synonym for *Sheol* in the previous line; the KJV of Ps. 16:10 translates שַׁחַת *sharath* by "corruption" under the influence of its use here and elsewhere in the NT. The LXX and KJV break the Hebrew parallelism but provide potent theological ammunition to Christians. Jesus' body was only in the tomb for about thirty-six hours (from just before sunset on Friday to just before dawn on Sunday) and underwent no decay. Psalm 16 cannot possibly apply to David, whose body decayed; but since Jesus' body did not, it applies to him and he is therefore God's "holy one." Note that LDS theology allows an alternate line of argument that is truer to the HEB of Psalm 16. D&C 138, Joseph F. Smith's vision of the redemption of the dead, details Jesus' activities between his death and resurrection and underscores the fact that Jesus did not personally visit the Spirit Prison during that time. Taking, then, Sheol and the Pit to refer to Spirit Prison specifically, this Psalm would apply very naturally to Jesus.

d Psalm 16:8–11.

e ἐξὸν εἰπεῖν μετὰ παρρησίας *exon eipein meta parrēsias* it is permitted to speak with

arch[a] David, that he is both dead and buried, and his sepulchre is with us unto this day.[b] *30* Therefore being a prophet,[c] 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. *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[d] this, which ye now see and hear. *34* For David is not ascended into the heavens:[e] but he saith himself,

The LORD[f] said unto my Lord, Sit thou on my right hand,
35 **Until I make thy foes thy footstool.**[g]

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.

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frankness.

a It is rare that David is called a "patriarch." The term literally means a *father-ruler*, and is generally reserved for the great ancestors of all Israel: all the antediluvian patriarchs, and Abraham, Isaac, and Jacob/Israel.

b Even by this time, the exact location of David's tomb was unclear. It was probably in Jerusalem, on Mount Zion. An alternate tradition places it in Bethlehem.

c Again, an unusual title to apply to David; but as the author of the Psalms, many of which were seen as looking forward to Christ, it is reasonable that Peter should call him that. Note that this is the generic sense of *one who speaks for [God]*, and not the specific Priesthood office.

d ἐξέχεεν *execheen* poured out. This is in the aorist tense, which can be taken as referring to a single incident, namely, the outpouring of the Spirit just manifested.

e IE Psalm 16:8–11 quoted above cannot apply to David, as his soul has been left (at least for a time) in prison, and his body has seen corruption.

f A rare instance of the use of small caps in the KJV NT. See Luke 20:42n.

g Psalm 110:1. This is among the most frequently quoted OT verses in the NT; its use as a reference to Christ and his relationship to the Father goes back to the Savior himself (EG Luke 20:39–44). In such use, it is seen as the Father (the LORD) speaking to the Son (my Lord). As the former is יהוה *YHWH* (Jehovah or YHWH) in the Hebrew, this is a circumstance where the name is used for the Father and not the Son.

The Effect of Peter's Speech

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 baptized
every one of you in the name of Jesus Christ for the remission of sins,[a]
and ye shall receive the gift of the Holy Ghost. 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. 40 And with many other words did he testify and
exhort, saying, Save yourselves from this untoward[b] generation.

Summary: The Unity of the Early Church

41 Then they that gladly received his word were baptized: and
the same day there were added *unto them* about three thousand souls. 42
And they continued stedfastly in the apostles' doctrine and fellowship,
and in breaking of bread,[c] and in prayers. 43 And fear came upon every
soul: and many wonders and signs were done by the apostles. 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.[d] 46 And they, continuing daily with one accord in the temple,
and breaking bread from house to house,[e] did eat their meat with glad-
ness and singleness of heart, 47 Praising God, and having favour with all

a The speeches in Acts tend to climax with an exhortation to repentance and baptism.

b σκολιᾶς *skolias* crooked, perverse, dishonest.

c Probably a reference to the Eucharist, what LDS call now the Sacrament (of the Lord's Supper). It may, however, simply refer to shared meals. It is known from the NT epistles that the early Christians had community meals called "love-feasts" (GR ἀγάπαι *agapai* KJV "feasts of charity"; see Jude 12).

d Innumerable attempts at Christian communitarian economies have been attempted because of Luke's description in Acts. It would appear, however, that such efforts lasted no longer in the primitive Church than did the Law of Consecration in the modern one.

e Sharing of meals is in many cultures—even our own—fundamental to the building of communities.

the people. And the Lord added to the church[a] daily such as should be saved.[b]

Chapter 3

Peter Heals a Lame Man in the Temple

1 Now[c] Peter and John[d] went up together into the temple at the hour of prayer,[e] *being* the ninth *hour*.[f] 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,[g] 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.[h] 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed[i] unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as

a Missing in better GR MSS, which have ὁ δὲ κύριος προσετίθει τοὺς σῳζομένους καθ ἡμέραν ἐπὶ τὸ αὐτό *ho de kurios prosetithei tous sōzomenous kath hēmeran epi to auto* And day by day the Lord added to their number those who were being saved (NRSV). See 5:11.

b τοὺς σῳζομένους *tous sōzomenous* the being-saved. The implication of the KJV translation that these are people destined for salvation is not present in the GR.

c This is the first miracle recounted by Luke in Acts. It is doubtless no coincidence that it parallels one narrated in his Gospel; see Luke 5:17–26.

d Note the absence of James.

e The JST changes "at the hour of prayer," to "for prayer, it". The GR is τὴν ω{ραν τῆς προσευχῆς τὴν ἐνάτην *tēn hōran tēs proseuchēs tēn enatēn* the hour of prayer, the ninth [hour]. A smoother translation would probably be something like *the mid-afternoon hour of prayer*.

f IE mid-afternoon.

g It is not known which Temple gate this was. The most likely candidate is the Shushan Gate, in the east wall and led from the outside to the Court of the Gentiles. It might also be the Nicanor (or Corinthian) Gate between the Court of the Gentiles and the Court of the Women.

h ἐλεημοσύνην *eleēmosunēn* lit. an act of pity/mercy, an act of charity. The English *alms* is both singular and plural and is derived from ἐλεημοσύνη *eleēmosunē*.

i ἐπεῖχεν *epeichen* lit. to hold fast to, to be aimed at.

I have give I thee: In the name of Jesus Christ of Nazareth rise up and[a] walk.[b] 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. 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[c] Peter and John, all the people ran together unto them in the porch[d] that is called Solomon's,[e] greatly wondering.

Peter's Speech

12 And when Peter saw *it*, he answered unto the people,[f] Ye men of Israel, why marvel ye at this?[g] 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**

a The words *rise up and* are missing from some GR MSS; while it is easy to see why they might have been added, the textual evidence as to their originality is ambiguous.

b Surely one of the most dramatic sentences of the KJV; there is likely not a missionary in the Church but who has dreamed of delivering a blessing like this one.

c κρατοῦντος *kratountos* was holding, clutching.

d τῇ στοᾷ *tē stoa* porch, colonnade. The word is generally used for a sheltered area lined with columns.

e The location of this portico is unknown, as it is not mentioned in any of the detailed descriptions of the Temple from Jewish sources. It is, however, mentioned in John 10:23 and elsewhere in Acts. It may have been just inside the eastern wall.

f The third set speech in as many chapters. Once again, Peter is taking the lead and preaching to convert those who witnessed the miracle he just performed to the Christ who worked the miracle through him.

g The GR could be taken as "at him," that is, the healed man, or "at this [thing]," that is, the miracle itself.

fathers,[a] hath glorified his Son Jesus; whom ye[b] delivered up,[c] and denied[d] him in the presence of Pilate, when he was determined to let *him* go. *14* But ye denied the Holy One and the Just,[e] and desired a murderer to be granted unto you; *15* And killed[f] the Prince[g] 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,[h] whom ye see and know: yea, the faith which is by him[i] hath given him this perfect soundness in the presence of you all. [j] *17* And now, brethren, I wot[k] that through ignorance ye did *it*, as *did* also your rulers.[l] *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,[m] that your sins may be

a The phrase has long passed into common use, but it derives from Exo. 3:6, 15. Some GR MSS have "the God of Abraham, and the God of Isaac, and the God of Jacob." It is difficult to choose between the two readings on the basis of the textual evidence.

b The pronoun is explicitly present in the text, emphasizing it. This is also true for the first occurrence of "ye" in v. 14. Peter is making clear to his listeners that they have explicitly rejected Jesus and bear the moral responsibility for his death.

c παρεδώκατε *paredōkate* handed over.

d ἠρνήσασθε *ērnēsasthe* denied, disowned. Also in v. 14. The only use of the verb in the passion narratives, ironically, is for Peter himself when he thrice denied Jesus.

e τὸν α{γιον καὶ δίκαιον *ton hagion kai dikaion,* better translated *the Holy and Just One*.

f ἀπεκτείνατε *apekteinate* you killed.

g ἀρχηγὸν *archēgon* author, originator. The KJV is taking it in the sense of *leader*.

h The JST changes the first part of this verse to "And this man through faith in his name hath been made strong," a clarification of Luke's unusually awkward phrase.

i δι′ αὐτοῦ *di' autou* through him, that is, Jesus.

j Another awkward phrase, although the GR here is more straightforward. The AB—F translates it "The faith that comes through Jesus has given him the perfect health that is present before all of you."

k The JST changes "wot" to "know," removing an archaism.

l Having reproved his listeners "with sharpness," Peter now softens his rhetoric and reveals the way for them to free themselves from their guilt.

m ἐπιστρέψατε *epistrepsate* turn back/around.

blotted out,[a] when the times of refreshing[b] shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you[c]: 21 Whom the heaven[d] must receive until the times of restitution[e] of all things, which[f] 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.**[g] 24 Yea, and all the prophets from Samuel and those that follow

a ἐξαλειφθῆναι *exaleiphthēnai* washed away, obliterated.

b ἀναψύξεως *anapsuxeōs* cooling down, refreshing. The root meaning of the word is to cool by blowing. God is granting breathing room for God's people to be cooled off by the Spirit, reflect on their actions and reject their past. Note that the fact that the same word can be used for *spirit* and *breath* makes the image a particularly apt one.

c The JST inserts, "whom ye have crucified."

d The JST changes "heaven" to "heavens." It seems awkward in English to refer to "the heaven," and the KJV here is mistranslating the GR which is simply οὐρανὸν *ouranon* heaven, without an article. A literal translation would have made better English.

e ἀποκαταστάσεως *apokatastaseōs* reestablishment, restoration. Taken by LDS to refer to the current dispensation.

f The antecedent of the pronoun is "all things," not "restoration." IE the restoration will be of all things spoken of by the prophets; Peter is not implying that all the prophets have spoken of the Restoration. The idea that Christ in his own person recapitulated and personified all of the OT is fundamental to early Christianity; similarly, in the modern Church, we see ourselves as recapitulating all of the sacred history that precedes us.

g Dt. 18:15–16. These two verses were quoted by Moroni to Joseph Smith on the night of 21–22 September 1823. See JS—H 1:40. That the verses refer to Christ is universally accepted by Christians because of their citation here, and so it seems peculiar that Moroni should have included as part of his message the fact that "that prophet was Christ"; perhaps his intended focus was that "the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come."

after, as many as have spoken,[a] have likewise foretold of these days.[b] 25 Ye
are the children of the prophets, and of the covenant which God made
with our fathers, [c] saying unto Abraham, **And in thy seed shall all the
kindreds of the earth be blessed**.[d] 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.[e]

Chapter 4

Peter and John Arrested

1 And as they spake[f] unto the people, the priests, and the captain
of the temple, and the Sadducees,[g] came upon them, 2 Being grieved[h]

a This should probably be taken as typical Lucan hyperbole. While the fundamental responsibility of the prophet in the modern Church is to testify of Jesus, the role was slightly different in OT times, and we cannot guarantee that *every* individual called a "prophet" in the OT had Jesus as the central point of his preaching.

b IE Christ's ministry.

c The climax of Peter's speech: Moses and all the prophets looked forward to Christ. Peter's contemporaries, the prophets' children (both their literal, physical children and their followers) should therefore do as their fathers did, and accept Jesus as their Savior. Note that this sermon, reminding the Jews of their heritage, their history, and their fathers' faith, is taking place in their own most sacred place, the Temple.

d Genesis 22:18, 26:4.

e τῶν πονηριῶν *tōn ponēriōn* evil [deeds].

f λαλούντων δὲ αὐτῶν *lalountōn de autōn* while they were speaking. The implication is that Peter was interrupted. Note that the subject is plural here, even though John has not actually said anything..

g The Sadducees are not portrayed in the Gospels as being in conflict with Jesus and the early Christians so often as the Pharisees. The latter represented a faction popular throughout Judea (including Jesus' centers of activity in Galilee), whereas the Sadducees were an aristocratic faction centered in Jerusalem and the Temple. Peter and John having preached and performed a miracle within the temple precincts would naturally attract their attention. Note that the Sadducees are mentioned only once in Luke's Gospel (20:27–33), and that in a passage derived from Mark (12:18–27). The Sadducees will be more prominent in Acts where they repeatedly are opposed to the actions of the Apostles.

h διαπονούμενοι *diaponoumenoi* to be annoyed, indignant.

that they taught the people, and preached through Jesus the resurrection from the dead.[a] 3 And they laid hands on them, and put *them* in hold[b] unto the next day: for it was now eventide.[c] 4 Howbeit[d] many of them which heard the word believed; and the number of the men[e] was about five thousand.

Peter's Defense Before the Sanhedrin

5 And it came to pass on the morrow,[f] that their rulers, and elders, and scribes, 6 And Annas the high priest, and Caiaphas,[g] and John,[h] and Alexander,[i] and as many as were of the kindred of the high priest, were gathered together at Jerusalem.[j] 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?[k] 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers

a The Sadducees rejected the doctrine of the resurrection of the dead, finding no explicit mention of it in the Law.

b τήρησιν *tērēsin* custody, under guard.

c That is, too late to hold a trial.

d IE *nevertheless*. They stopped Peter from speaking, but they did not rob Peter's words of their force.

e ἀνδρῶν *andrōn* males [explicitly excludes females].

f αυ[ριον *aurion* next day.

g See the notes to Luke 3:1 for information on Annas and Caiaphas. Annas and Caiaphas had been involved in Jesus' arrest and execution, although this is not mentioned by Luke in his Gospel. Technically, Annas was not high priest and had not been for well over a decade, whereas Caiaphas was the current high priest; as in his Gospel, Luke nonetheless speaks of Annas as high priest.

h The Western text gives his name as Jonathan. If this is correct, it may be Annas' son, who succeeded Caiaphas as high priest in AD 36.

i Otherwise unknown. Despite his obvious Jewishness, Alexander bears a thoroughly Greek name. This is not surprising for a member of an aristocratic, highly hellenized family.

j This appears to be the Great Sanhedrin, the supreme council of the Jews. Under Roman law, the Sanhedrin had control over all internal matters regarding the Jews.

k Cf. Luke 20:1–8.

of the people, and elders of Israel,[a] *9* If we this day be examined[b] of the good deed done to the impotent[c] 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,[d] *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**.[e] *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[f] and ignorant men,[g] they marvelled; and they took knowledge of them,[h] that they had been with Jesus. *14* And beholding the man which was healed[i] standing with them, they could say nothing against it. *15* But when they had commanded them to

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a *Of Israel* is omitted by better GR MSS. Note that Peter begins his address in respectful terms.

b ἀνακρινόμεθα *anakrinometha* examined, questioned, tried. The verb form in the KJV is a subjunctive, comparatively rare in English.

c ἀσθενοῦς *asthenous* weak. The word *impotent* derives from Latin and has the root meaning of *incapable*, here *of walking unaided*.

d Peter here contrasts the human actions regarding Jesus and the divine. (The pronoun *ye* is explicitly present in the GR, emphasizing it.) The Sadducees have been fighting against God.

e A paraphrase of Psalm 118:22. The "head of the corner" would usually be translated "cornerstone" now, referring to a key, weight-bearing stone at the corner of a wall. Christ and his resurrection are the absolute foundation upon which Christianity rests.

f ἀγράμματοι *agrammatoi* lit. unlettered. Here it refers to their lack of a formal, rabbinic education. The modern equivalent would be the lack of a Doctor of Divinity degree awarded by a theological seminary.

g ἰδιῶται *idiōtai* laymen. The root meaning of the word is *pertaining to one's own self*. It acquired the meaning of *someone who keeps to himself, someone who does not participate in public affairs*. (The fact that this gave rise to our modern word *idiot* shows what importance the Greeks placed on participation in the state.) Here it has the meaning *someone untrained*.

h ἐπεγίνωσκον *epeginōskon* came to know, perceived.

i τεθεραπευμένον *tetherapeumenon* healed, treated medically. The word is the root of the English *therapy* (the initial syllable is an indicator of the tense).

go aside out of the council, they conferred among themselves, [16] Saying, What shall we do to these men?[a] for that indeed a notable miracle[b] hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. [17] But that it spread no further among the people, let us straitly[c] threaten[d] them, that they speak[e] 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.[f] [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*[g] glorified God for that which was done. [22] For the man was above forty years old, on whom this miracle of healing was shewed.

Thanks Given for the Apostles' Release

[23] And being let go, they went to their own company,[h] and reported all that the chief priests and elders had said unto them. [24] And

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a τοῖς ἀνθρώποις τούτοις *tois anthrōpois toutois* these people. The Christian community in general may be intended.

b γνωστὸν σημεῖον *gnōston sēmeion* incontrovertible sign.

c IE *strictly*. This reflects the reading in the TR, ἀπειλὴ/ ἀπειλησώμεθα *apeilē apeilēsōmetha* let us threaten with a threat, a Semitism. This reading may be a harmonization with the grammar of 5:28, q.v.

d ἀπειλησώμεθα *apeilēsōmetha* let us threaten.

e φθέγγεσθαι *phthengesthai* speak, utter loudly and clearly.

f This open defiance of legally constituted authority seems scandalous to modern Saints, but we must bear in mind that we are currently commanded by God to obey secular authority, even when that proves a hindrance to our preaching his Gospel. That is, we do it because God commands us to, not despite his commands to the contrary. There are times and circumstances where God's representatives must act as Peter and John do here.

g The JST changes "all *men*" to "many," removing a typical Lucan hyperbole, which patently was not literally true (after all, "all men" would technically include the Sadducees who arrested Peter and John).

h τοὺς ἰδίους *tous idious* their own [people].

when they heard that, they lifted up their voice to God with one accord,[a] and said, Lord,[b] thou *art* God, **which hast made heaven, and earth, and the sea, and all that in them is**:[c] 25 Who by the mouth of thy servant David hast said,[d]

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.[e]

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod,[f] and Pontius Pilate,[g] 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.[h] 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all

a This combines two of Luke's favorite themes: prayer, and the unity of the early Church.

b Δέσποτα *Despota* master. The word is the root of the English *despot*, but it does not carry the word's pejorative sense. It is used of the owner of a slave, or of an absolute ruler; there is a sense of ownership implied.

c Psalm 146:6.

d The standard GR text here is ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών *ho tou patros hēmōn dia pneumatos hagiou stomatos Dauid paidos sou eipōn,* a chiastic phrase which is translated literally as, *who of our father through the Holy Spirit David's mouth, your servant's, saying* (IE *who says by the mouth of our father, your servant David, through the Holy Spirit*). While the Greek is nowhere nearly as awkward as the literal English would imply, it is still clumsy for Luke. It does, however, emphasize the Spirit as the means through which God speaks; this is one of the relatively uncommon instances where a theologically significant phrase has dropped *out* of the GR text underlying the KJV.

e Psalm 2:1–2.

f IE one of the "kings of the earth" mentioned in the Psalm. As usual, this is Herod Antipas. It is interesting to speculate that Luke had this passage in mind when he wrote his passion narrative; this might explain why he alone of the evangelists mentions a trial before Herod Antipas; see Luke 23:1–12.

g IE one of the "rulers" mentioned in the Psalm.

h IE God's enemies cannot thwart his purposes. Their treachery is known and allowed for in advance.

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[a] 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,[b] who by the apostles was surnamed Barnabas,[c] (which is, being interpreted, The son of consolation,) a Levite,[d] *and* of the country of Cyprus,[e] 37 Having land,[f] sold *it*, and brought the money, and laid *it* at the apostles' feet.

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a Modern translations would place the paragraph break here, between verses 31 and 32. Verse 31 wraps the pericope about Peter and John's return after their arrest, and 32 begins Luke's second major summary of the state of the Church to be found in Acts.

b A shortened form of the name *Joseph* (some GR MSS have, in fact ' Ιωσὴφ *Iōsēph Joseph*).

c He is best known by his Aramaic surname. It would be Barnabas who would introduce Paul to the Apostles when he first came to Jerusalem after his conversion and who would serve as Paul's first missionary companion. The name does not, however, appear to be an Aramaic phrase meaning *son of consolation*; perhaps Luke knew no Aramaic himself and was mistaken. Paul implies in 1 Cor. 9:3–6 that Barnabas was an apostle and Luke calls him one in 14:4; some LDS commentators have assumed on this basis that he was at some time ordained as one of the Twelve. Other LDS authors disagree; we have no solid revelation one way or the other. Some GR MSS here have *Barsabbas* (see 1:23), a rather straightforward mistake.

d Of the tribe of Levi. Levites also had nominal responsibilities in temple worship and were charged to keep Israel instructed in the Law.

e The large island at the northeastern corner of the Mediterranean.

f Num. 18:20 and Dt. 10:9 forbade Levites to own land in Israel. (God was to be their inheritance.) Either this prohibition was no longer in force, or the land he owned was elsewhere (e.g., in Cyprus itself).

Chapter 5

Ananias and Sapphira Lie to Peter and Are Killed by God

1 BUT[a] a certain man named Ananias,[b] with Sapphira[c] his wife,
sold a possession, 2 And kept back[d] *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?[e] 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:[f] and great fear came on all them
that heard these things. 6 And the young men arose, wound him up,[g] and

a The current chapter division is unfortunate, as the accounts of Barnabas' honesty and the lies of Ananias and Sapphira are clearly intended to be linked together and contrasted. Most modern translations would keep the chapter break (which cannot easily be changed at this point) but alter the paragraphing appropriately. The story of Ananias and Sapphira is similar to that of Aachan in the OT (Jos. 7:16–26); in both cases, men lie to God's representatives out of greed.

b This episode has given rise to the English word *ananias* for a habitual liar. There are, nonetheless, two other Ananiases in the book of Acts: a righteous disciple who cures Paul of his blindness (9:10–20 and 22:12–16), and the Jewish high priest (AD 47–58; see 22:30–23:10 and 24:1). *Ananias* is probably the GR form of the Hebrew name *Hananiah*, which means *YHWH has graciously given*; it might also be derived from the Hebrew Ananiah (see Neh. 3:23), meaning *YHWH has shown himself*.

c An Aramaic name meaning "Beautiful One."

d ἐνοσφίσατο *enosphisato* misappropriated, purloined. The same verb is used in the LXX of Joshua 7:1 with regard to Achan's transgression.

e It would appear that participation in the communitarian economy of the early Church was voluntary. Ananias could have kept the money; his sin was lying to Peter about it.

f Ananias' punishment seems severe for a relatively trivial sin, but this is perhaps part of Luke's point: there are no genuinely trivial sins. Any sin brings estrangement from God and (unless one repents) spiritual death.

g IE in a burial shroud. Without any significant refrigeration or embalming technologies available in first century Palestine, it was important to bury the dead as quickly as possible. Nonetheless, such haste that not even the wife is notified seems peculiar.

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?[a] And she said, Yea, for so much. [9] Then Peter said unto her, How is it that ye have agreed together to tempt[b] 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 church,[c] and upon as many as heard these things.

Many Miracles Performed by Peter

[12] And by the hands of the apostles were many signs and wonders[d] wrought among the people; (and they were all with one accord in Solomon's porch. [13] And of the rest[e] 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

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a IE for such-and-such an amount. We are to picture Peter as confronting Sapphira with the exact figure, even though Luke himself does not appear to know it.

b πειράσαι *peirasai* test. Here, the Spirit is being tested as to whether or not it can detect a liar.

c ἐκκλησίαν *ekklēsian* lit. assembly. This is the first occurrence in Acts of the word which ultimately gave rise to the English word *church*. The root meaning is *group of people called out [of the main body] for a special purpose*, and hence in many Greek cities, the *legislative assembly*. It is also used in the LXX to translate a Hebrew term meaning *Israel as a congregation* (cf. Acts 7:38), and the Christian use most likely stems from that or the generalized meaning of *assembly*; it is unlikely that it was adopted by the early Christians to mean *a group of people called out [from among the wicked or the world]*. In the NT, it is used interchangeably to mean both the entire body of Christians and individual Christian congregations.

d σημεῖα καὶ τέρατα *sēmeia kai terata,* which the KJV accurately translates. Σημεῖον *sēmeion* has the root meaning *sign or token* and often means *omen*. In the NT, it is used to refer to manifestations of divine power that should convince Israel of the *bona fides* of those performing the sign. Τέρας *teras* refers to something astonishing or awe-inspiring. Because it acquired the meaning of *monster*, agents such as chemicals or viruses which induce birth defects are now called *teratogens*, *monster-makers*.

e JST "rulers."

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.[a] 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.

Peter Rearrested and Tried with the Other Apostles

17 Then the high priest[b] rose up, and all they that were with him, (which is the sect[c] of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel[d] of the Lord by night opened the prison doors,[e] and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life.[f] 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[g] to-

a As with Jesus (Luke 8:44), Paul (Acts 19:12) and even Joseph Smith (HC 4:3), something associated with a holy man is itself able to effect cures. Nowhere else, however, is anything so insubstantial as a shadow said to be effective. Passages such as this in the NT are among the factors giving rise to the veneration of relics in some branches of Christianity; although LDS may view such beliefs as apostate if not mere superstition, we must remember how desperate for cures people would have been in a world that had no effective medical science, and be grateful that God's grace has brought healing to many through diverse means.

b Presumably, Luke means Annas and not Caiaphas here (cf. 5:6). The high priest here is explicitly identified as Annas in the Western text.

c αι{ρεσις *hairesis* sect, faction. The root meaning is *a taking (as of a town in a military action)*. From this, it acquired the meaning of *a choice* and hence *a selected point of view* or *those who select a point of view*. Ultimately, it gave rise to the English *heresy* for a point of view chosen contrary to orthodoxy.

d Angels are mentioned frequently in Acts as instruments to aid in the Apostles' ministry. Note the irony: the Sadducees denied the existence of angels, and so the Apostles' escape is effected by a being in whom the Apostles' opponents did not believe.

e Miraculous escapes from prison are also recounted in Acts 12:6–11 and 16:25–27.

f Not this temporal existence as opposed to the eternal one following it, but the Life which comes through faith in Jesus.

g συνέδριον *sunedrion* lit. a sitting-together, a council, from which the name Sanhedrin comes.

gether, and all the senate[a] 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,[b] and the keepers standing without[c] 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.[d] 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[e] 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.[f]

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.[g] 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.[h] 31 Him hath God exalted with his

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a γερουσίαν *gerousian* an assembly of elders. (The root is the GR word for *old man*.) The word *senate* derives from Latin and has the same root meaning. It is not clear why Luke mentions both a council and a senate. Most likely, he is merely using two words to refer to the Sanhedrin, using *and* with an intensive meaning, something like *called the council, even the entire senate* (AB—F, REB, NJB, NASB, NIV).

b ἐν πάσῃ ἀσφαλείᾳ *en pasē asphaleia* in all security, that is, *as secure as possible*. The apparent similarity to the word *asphalt* (which does derive from a Greek word) is coincidence.

c IE outside (cf. *within* which means *inside*).

d διηπόρουν περὶ αὐτῶν τί α]ν γένοιτο τοῦτο *diēporoun peri autōn ti an genoito touto* lit. they were perplexed about these [things], what they might become/lead to.

e παραγγελίᾳ παρηγγείλαμεν *parangelia parēngeilamen* command with a command, a Semitism. *Straitly* means *strictly*.

f Peter has struck a nerve by repeatedly asserting that the Jewish leaders bear the responsibility for Christ's death (see 2:23, 4:10).

g While this is true, we must always be careful in such situations that it really is God we are obeying.

h This is among the verses used by groups such as Jehovah's Witnesses to assert that Christ was not crucified on a cross. However, not only is the phrasing an allusion to

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,[a] whom God hath given to them that obey him.

Gamaliel Urges Caution to the Sanhedrin

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,[b] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;[c] 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,[d] boasting himself to be somebody; to whom a number of men,

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Dt. 21:22–23, where it is stipulated that a condemned criminal hung on a tree might not be left there overnight, but "hanging on a tree" is used in the Dead Sea Scrolls to quite clearly refer to crucifixion; Peter's language here is not without precedent. Cf. 10:39.

a This pairing is crucial to the modern Church: living Apostles who are called as witnesses of the living Christ, and the Holy Ghost to bear witness along with them.

b Rabban Gamaliel the Elder (flourished AD 25–50), otherwise best known among Christians as Paul's mentor (see 22:3). He was the grandson of the great rabbi Hillel and grandfather of Gamaliel II. His son may be the Joshua/Jesus who was high priest from AD 63–65. Gamaliel I was the first to be awarded the title *Rabban* (our Master) and is praised in the Mishnah. His name means *God is my reward* (see Num 1:10, 2:20). Luke shows Gamaliel here as not at all hostile towards the Apostles and more than a little pragmatic in attempting to determine God's will. This sort of attitude was, in fact, fairly typical of many of the Pharisees. Note that it is a Pharisee arguing in favor of leniency; the Pharisees and Sadducees were bitter political opponents. Acts 23:6–10 recounts how Paul is able to play the Pharisees against the Sadducees in similar circumstances. The modern Church similarly has had non-Mormons whose influence was able to help it tremendously in times of need.

c ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι *ekeleusen exō brachu tous anthrōpous poiēsai* he commanded the men to be put just outside. Some GR MSS have τοὺς ἀπόστολους *tous apostolous* (the apostles) instead of τοὺς ἀνθρώπους *tous anthrōpous* (the men). He did not want Peter and John to hear what he had to say.

d Luke would appear to be mistaken here in mentioning Theudas. According to Josephus (*Ant*. 20.5.1, §§97–98), Theudas claimed to be a prophet and gained a small following. He attempted to lead his disciples east across the Jordan, which he claimed

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[a] in the days of the taxing,[b] 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: *39* But if it be of God, ye cannot overthrow it; lest haply[c] ye be found even to fight against God.[d] *40* And to him they agreed: and when they had called the apostles, and beaten *them*,[e] 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[f]

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would part at his command (cf. Josh. 3:14–16, 2 Kings 2:8, 14). He was stopped by troops sent by the Roman governor C. Cuspius Fadus (AD 44–46), placing him some years after Gamaliel's speech. Alternatively, there may have been another Theudas who "boasted to be somebody" of the first years of the common era, but that is a sheer guess.

a Josephus (*Ant*. 20.5.2 §§102) says that Judas the Galilean rebelled against Rome during the census conducted by Quirinius, hence around AD 6, some forty years *before* Theudas (a second mistake related to the first). His sons were executed by the governor Tiberius Julius Alexander (AD 46–48), who succeeded the Fadus who thwarted Theudas. It has been speculated that Luke may have been misled by the fact that Josephus first relates Theudas' fiasco and then (in a flashback) Judas' rebellion. Most scholars disagree with this scenario. Not only would it imply that Luke read Josephus but used him carelessly, his vocabulary and Josephus' differing at some crucial points.

b IE the census of AD 6. It is this census that many scholars believe led to Luke's (possibly mistaken) account of a census throughout the Roman dominions at the time of Jesus' birth (see Luke 2:1).

c IE *perhaps*. The GR is μήποτε *mēpote* lest by any means.

d The JST removes the archaic "haply" and the apparently dangling conclusion by changing the entire phrase to "be careful, therefore, lest ye be found even to fight against God."

e δείραντες *deirantes* lit. flayed. Here it probably means scourging. Note the implied second direct object; a more straightforward translation would have been, "when they had called and beaten the apostles."

f εὐαγγελιζόμενοι *euangelizomenoi* lit. gospel-izing, spreading the good news. This is Luke's first use of the verb in Acts; it is appropriate that Jesus should be the object.

Chapter 6

The Seven Called

1 AND in those days, when the number of the disciples[a] was multiplied, there arose a murmuring[b] of the Grecians[c] against the Hebrews,[d] because their widows were neglected in the daily ministration.[e] 2 Then the twelve called[f] the multitude of the disciples *unto them*, and said, It is not reason[g] that we should leave the word of God, and serve tables.[h] 3 Wherefore, brethren, look ye out among you seven[i] men of honest

a τῶν μαθητῶν *tōn mathētōn* of the learners, disciples. (*Disciple* is a Latin-derived word meaning the same as the GR.) This is the first use of the word in Acts to designate Christians in general as opposed to those who personally followed Jesus during his mortal ministry.

b The sin of Ananias and Sapphira in ch. 5 was the first hint that all was not well in the primitive Church. This conflict is the second.

c Ἑλληνιστῶν *Hellēnistōn* Hellenists, Greeks. In this case, it is usually assumed that the word refers to Jews of the Diaspora, not to ethnic Greeks, as the Church had experienced no real growth among Gentiles at this point. Their native language would have been Greek, hence the name. This, however, is only a guess. All that is known of the two parties is the labels Luke uses to mark them.

d IE most likely Jewish members from Palestine itself, whose native language was Aramaic.

e The Western text adds that it was the Hebrews who were responsible for this distribution.

f προσκαλεσάμενοι *proskalesamenoi* called in. This explains the implied indirect object found in italics in the KJV.

g ἀρεστόν *areston* acceptable, suitable, appropriate, reasonable.

h διακονεῖν *diakonein* to minister, serve. It is from this word that the English *deacon* is derived for one who handles many of the temporal needs of a church. The seven men chosen in this pericope are not called deacons by Luke, but they are traditionally called deacons based on his repeated use of διακονεῖν *diakonein* and related words in this passage. Deacons as priesthood officers are referred to, however, elsewhere in the NT (EG 1 Tim. 3:8–13).

i This may have been a symbolic number. The Twelve are usually taken as symbolizing the Twelve Tribes of Israel; in this case, the Seven may represent the seven nations

report,[a] 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[b] of the word.

5 And the saying pleased the whole multitude: and they chose[c] Stephen,[d] a man full of faith and of the Holy Ghost, and Philip,[e] and Prochorus, and Nicanor, and Timon, and Parmenas,[f] and Nicolas[g] a

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of Canaan, as traditionally counted.

a μαρτυρουμένους *marturoumenous* lit. witnessed, here meaning *well-spoken of*.

b τῇ διακονίᾳ *tē diakonia* ministry, service. The translation chosen by the KJV fails to capture the contrast in the GR: the Seven will serve tables (temporally), and the Twelve will serve the Word (spiritually). (Ironically, Luke never shows the Seven serving temporally; he does, however, show them serving spiritually.)

c This procedure is very different from what would be followed in the modern Church. Inspiration and revelation are not excluded from the process, of course (note that the Twelve pray before setting them apart), but the willingness of the Twelve to accept those nominated by the membership shows a remarkable tact.

d Stephen is the hero of Acts 6 and 7. Like the others of the Seven, he bears a Greek name. It is difficult to assess whether or not this is significant. Many Jews of the time bore a Greek or Roman name (often in addition to their Hebrew or Aramaic one), so it may merely be that Luke is recording the Greek names here and leaving the Aramaic ones unstated. On the other hand, it may mean that the temporal administration was left entirely to members of the Hellenistic faction, or that the ministry of the Seven was limited to the Hellenists. *Stephen* means *crown* or *wreath* and refers to the wreath worn by the victor in an athletic or other competition. It is certainly a fitting name to be borne by the first known Christian martyr. His feast day in the Roman Catholic Church is December 26. There are some unexpected points of Stephen's theology as recorded by Luke, and some scholars have attempted to explain these points by positing that Stephen was a Samaritan, not a Jew. While this is not impossible, the case in favor of it is unconvincing.

e *Philip* means *lover-of-horses* and was the name of Alexander the Great's father. It was therefore quite popular and remains so to this day. This is a different Philip, obviously, from the Apostle (1:13). Philip's ministry will be recounted in Acts 8, and his daughters and their gift of prophecy will be mentioned in 21:8. Philip's success as a missionary is such that he is frequently referred to as "Philip the Evangelist" (*evangelist* here meaning *missionary*, and not being the equivalent of *patriarch* as is the case in the modern Church; see Acts 21:8). Philip's feast day in Roman Catholicism is June 6.

f Beyond their mention here, nothing is known of Prochorus, Nicanor, Timon, or Parmenas.

g The similarity of names has lead to the traditional identification of Nicolas with the author of the Nicolaitan heresy mentioned in Revelation 2:6, 15. There is no real

proselyte[a] of Antioch:[b] 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them[c]. 7 And the word of God increased;[d] and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests[e] were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles[f] among the people.

Stephen Accused

9 Then there arose certain of the synagogue, which is called *the synagogue*[g] of the Libertines,[h] and Cyrenians,[i] and Alexandrians,[j] and of

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reason, however, to accept that identification.

a IE a Gentile convert. *Proselyte* is from the GR προσήλυτον *prosēluton* used here and means *one who has come over, a convert*.

b The third largest city of the Roman Empire (after Rome itself and Alexandria), Antioch was the capital of Syria. It is generally believed that Luke himself was an Antiochene; if so, this may account for the special prominence it plays in Acts.

c Luke does not appear to be aware of our modern distinction between "ordaining" and "setting apart." This particular ceremony appears more likely to have been an example of the latter than the former.

d Another summary of the state of the Church.

e IE Aaronic priests, not necessarily "priests" in the sense of holding our modern office of the Aaronic priesthood (athough, as Aaronic priests, they would naturally have had the Aaronic priesthood as their birthright).

f σημεῖα *sēmeia* signs.

g JST "who are called," a more natural translation of the GR.

h λιβερτίνων *libertinōn* freemen (a Latin borrowing). That is, this is a synagogue of freed slaves, possibly descendants of Jews carried off to Rome a century before when Pompey the Great took Jerusalem. On the other hand, they may be freemen from Cyrenaica, Alexandria, Cilicia, and Asia. Luke's GR is ambiguous here, and he may be referring either to one synagogue or to five (one for the Freemen, and one for each of the four areas he enumerates).

i See 2:11.

j Alexandria was the capital of Egypt and the second largest city of the Roman Empire after only Rome itself. It was founded by and named for Alexander the Great; its population at this time was divided roughly into thirds: Greeks and Macedonians, Jews, and native Egyptians. There were almost continual conflicts among the three populations, particularly between the Jews and the Greeks. As the home to the temple to the

them of Cilicia[a] and of Asia,[b] disputing with Stephen. *10* And they were not able to resist the wisdom and the spirit by which he spake. *11* Then they suborned[c] 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,[d] *13* And set up false witnesses,[e] which said, This man ceaseth not to speak blasphemous words against this holy place,[f] and the law: [g] *14* For we have heard him say, that this

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Muses (the Museum) and its associated library, Alexandria was also the home to the largest collection of literature in the ancient world and a center of learning. The Greek translation of the OT, the Septuagint (LXX) was made either for the sake of Alexandrian Jews who had lost command of Hebrew or at the command of the Macedonian Kings of Egypt who wanted copies of the Jewish holy writings available in the Museum.

a A region on the southern coast of Asia minor, just east of Pamphylia and extending to the northeast corner of the Mediterranean. Cilicia had been a province in the first century BC and would become one again in AD 72. The city of Tarsus, from which Paul the Apostle hailed, was in Cilicia. Paul is mentioned as being present at Stephen's martyrdom (8:1); it may be that he was among those who were in conflict with him and who accused him before the Sanhedrin.

b See 2:9.

c ὑπέβαλον *hupebalon* lit. underthrew, put up.

d As with Jesus, Peter and the other Apostles, and later Paul, Stephen is tried before the Sanhedrin. The short account of his trial bears many similarities with Jesus'; Luke may have meant this deliberately. On the other hand, there are a number of key divergences (particularly with Jesus' trial as recorded by Luke), so the similarities may be coincidence.

e Luke does not mention false witnesses testifying against Jesus at his trial. They are mentioned, however, in Matthew and Mark (Matt. 26:30, Mark 14:56–57).

f That Stephen spoke blasphemy against the Temple would naturally get the attention of the Sadducees among the Sanhedrin. The Sadducees, more than other Jews, centered their worship on the Temple and, indeed, derived much of their income from it.

g This is the first suggestion in the NT that the Law itself might be altered by Christians. Accusations that Christianity threatened the Temple date back to Jesus himself. That the Law would be fulfilled (and that its provisions would no longer be binding) by the death and sacrifice of Jesus Christ is well-understood in the modern Church and was known among the Nephites, as well (Alma 25:15, 3 Ne. 1:24–25, 4 Ne. 13). From Luke's account in Acts, however, this was *not* clear to the Church in Palestine, and it was some time before even Gentile converts would be freed from the obligations of

Jesus of Nazareth shall destroy this place, and shall change the customs[a] 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.[b]

Chapter 7

Stephen's Speech

1 THEN[c] said the high priest, Are these things so? 2 And he said,[d] Men, brethren,[e] and fathers,[f] hearken; The God of glory appeared unto

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the Law (see Acts 15:23–29).

a ἔθη *ethē* customs (from whence the English *ethics*). In the end, it may be that the accusation boils down not to a denunciation of the Law *per se* but of the "unwritten law" which had grown up around it by tradition. The Pharisees in particular would have found any repudiation of this unwritten law most offensive.

b Cf. Exo. 34:29–35, where Moses' face was said to glow when he came down from Sinai after speaking with God.

c Another awkward chapter divison. It might be better to break the chapter between 7:1 and 7:2, as the high priest's question is part of the set up for Stephen's speech.

d Stephen has been accused of blaspheming against the Law and the Temple. His lengthy response consists largely of a standard but slightly unorthodox recitation of Israelite history, with particular attention to the stories surrounding the granting of the Law and the building of Solomon's Temple. His defense is also riddled with quotations from Scripture (primarily the Law); but at the same time, it is hardly a legal defense so much as a defense of Christianity itself and an attack on his accusers. The history he rehearses is one of rebellion on the part of God's people against God's will—even the Temple is shown to be a futile gesture, at best tolerated by God. This rebellion, in Stephen's eyes, climaxes with the death of Jesus at the hands of Jews who were no better than their stubborn, stiff-necked, rebellious ancestors. The anger and frustration Stephen's audience experiences is a fairly common reaction in a "Bible bash." Stephen is using quotations they cannot deny, but they cannot by any means accept his conclusions. Stephen's defense, with its long recitation of Israel's history, can seem long and tedious to a modern audience, but to Stephen's original audience it would have been far more interesting.

e IE fellow Jews.

f A term of respect for the members of the Sanhedrin. Stephen is starting off by flattering his hearers; he will be attacking them soon enough.

our father Abraham, when he was in Mesopotamia,[a] before he dwelt in Charran,[b] 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**.[c] 4 Then came he out of the land of the Chaldaeans,[d] and dwelt in Charran: and from thence, when his father was dead,[e] he removed him into this land,

a See 2:9. This point forms the first example of Stephen's defense to the charge of having blasphemed against "this place": "place" is in divine history more important to man than to God. God's revelation to Abraham, which was accepted as the start of Jewish history, took place far from Jerusalem.

b Spelled *Haran* in the OT (EG Gen. 11:31). The initial consonant in Hebrew is a *heth* (ח *ch*), which has a guttural sound and hence the name was transliterated into GR with a *chi* (χ *ch*), which had in antiquity the *ch* sound of *Bach* or *loch*. (Abraham also had a brother whose name is spelled *Haran* in the KJV OT and the Book of Abraham; the two names have similar but different spellings in Hebrew.) Haran is at the northern end of Mesopotamia and was important not only as a trade center but also as a place of worship for the moon god Sin.

c Gen. 12:1. See also Abraham 2:3. Note that Stephen is agreeing with the Book of Abraham against Genesis in localizing this commandment to Ur and not Haran (Abraham 2:9).

d The southern end of Mesopotamia. Abraham's home city is traditionally referred to as "Ur of the Chaldeans" (see Gen. 15:7). Referring to it as Chaldea or the land of the Chaldeans during Abraham's day is generally considered an anachronism, as the Chaldeans did not move into the region until the ninth century BC. This is usually accepted as reflecting the situation as of the time when the Torah was reaching its current form; it would be analogous to a modern book referring to the area conquered by Julius Cæsar in the 50's BC as "France"—technically this is wrong, but it helps later audiences get their geographical bearings. The Book of Abraham also refers to the land as belonging to the Chaldeans (Abr. 1:1). This may mean either that proper use of the name "Chaldeans" dates back over a millennium earlier than secular evidence would allow, or that Joseph Smith's translation of the papyrus was influenced by traditional English phrasing.

e The chronology of Abraham's sojourns in Genesis is confused, and it does not help that even the JST of Genesis is inconsistent with the Book of Abraham. Gen. 11:26 says that Terah was 70 years old at Abraham's birth and Gen. 12:4 says that Abraham was 75 when he left Haran. (Compare Abraham 2:14, which says that Abraham was 62 when he left Haran.) Since Gen. 11:32 says that Terah died at the age of 205, he must have lived over sixty years after Abraham left Haran. Despite this, some first century Jews could not accept that Abraham would have abandoned his aging father, and so there was a tradition (EG in Philo's *De migratione Abrahami* 32 § 177) that Terah died before Abraham left Haran. It is this tradition that Luke is following here.

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**,[a] 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**,[b] said God: and **after that shall they come forth, and serve me in this place**.[c] [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.[d] [9] And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,[e] [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

a An allusion to Genesis 17:8, 48:4.

b Genesis 15:13–14.

c Exo. 3:12. The verse in Exodus refers to Mt. Sinai; Stephen takes it to mean Jerusalem. In this, he is not entirely incorrect, as the Law requires Israel to worship in the place which God would appoint, and that was, ultimately, Jerusalem. Stephen is merely glossing over the religious history that transferred the focus of worship from the one to the other.

d πατριάρχας *patriarchas* patriarchs, clan-heads. In the modern Church, the word is generally used of a particular priesthood office and as the father as the head of the family. It is common to refer to all of Israel's illustrious ancestors as *patriarchs*. See 2:29n.

e Stephen develops a theme often found in OT prophets and in Jesus' ministry: from the beginning, Israel as a people has consistently failed to follow the path God set out for them. This begins with Joseph's brothers' attack on him, attempting to thwart God's intention to have Joseph lead them. A similar theme is found in the Book of Mormon, where Laman and Lemuel reject Nephi's leadership. In the case of the Book of Mormon, however, there is a stronger focus on the deuteronomic cycle of fidelity leading to prosperity, to pride, to sin, to punishment, to repentance, and then back to fidelity. This cyclic view of Israelite history is also to be found in the OT, most notably in Judges, but is not germane to Stephen's argument. For Stephen and early Christians generally, the pattern is a consistent one of rejection, which climaxes with the crucifixion of Jesus. Modern LDS would see the pattern continue into modern times with the rejection of Joseph Smith by the Christian world generally. We ourselves need to guard against the tendency to continue the pattern.

made him governor[a] over Egypt and all his house. *11* Now there came a dearth[b] over all the land of Egypt and Chanaan,[c] and great affliction: and our fathers found no sustenance. *12* But when Jacob heard that there was corn[d] in Egypt, he sent out our fathers first.[e] *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.[f] *15* So Jacob went down into Egypt, and died, he, and our fathers, *16* And were carried over into Sychem,[g] and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.[h] *17* But when the

a ἡγούμενον *hēgoumenon*. This is actually a participle (*governing-one*). A related GR word gives rise to the English *hegemony*.

b λιμὸς *limos* famine. (*Dearth* is accurate, but rather archaic.)

c IE Canaan.

d σιτία *sitia* wheat, grain (in general). In 1611, *corn* meant *grain* and only later acquired its current specialized meaning of *maize*.

e Stephen glosses over the fact—unimportant in his narrative—that Benjamin did not accompany his brothers on the first trip into Egypt.

f The OT gives various figures for the size of the initial Israelite migration to Egypt, most likely a combination of the passage of time between the events in question and when they were recorded, and the inevitable ambiguities in counting a group such as this one (EG does one count Joseph and his family or not?). Gen. 46:26 says sixty-six (not counting Joseph, his two sons, and Jacob/Israel himself), and Gen. 46:27 seventy in the MT (sixty-six plus Joseph's family and Jacob) and seventy-five in the LXX (which allots Joseph nine sons). Stephen (or Luke) is following the LXX here as elsewhere.

g Spelled Shechem in the OT of the KJV.

h Jacob bought land from the sons of Hamor in Shechem after his return to Canaan (Gen. 33:19). Stephen is confusing this plot of land with the burial plot purchased by Abraham from Ephron at Machpelah near Hebron (Gen. 23:3–20), where Jacob was buried (Genesis 49:29–32, 50:13). Joseph, on the other hand, was buried after the Conquest in the field of land at Shechem (Josh. 24:32), but this is specifically because he requested reburial in Canaan (Gen. 50:24–25) and because Shechem was part of the territory of the Josephites after Canaan was divided among the Israelites. The OT does not specify the burial place of any of the other eleven of Jacob's sons, but it was believed in the first century that they had all been buried at Hebron (*Ant.* 2.8.2 §199, *Jub.* 46:9, *T. Reuben* 7:2). Note that Shechem is in Samaritan territory—one of the points used to suggest that Stephen was a Samaritan. At the very least, Stephen's mention of Israel's patriarchs' being buried on enemy land cannot have endeared him to his listeners.

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**.[a] *19* The same dealt subtilly[b] with our kindred, and evil entreated[c] our fathers, so that they cast out their young children, to the end they might not live.[d] *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,[e] 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,**

a Exo. 1:8. This Pharaoh of the Oppression is generally assumed to have been either Seti I (1308–1290) or Rameses II (1290–1224).

b κατασοφισάμενος *katasophisamenos* exploited, dealt craftily with. "Subtilly" is a spelling variation of "subtly."

c ἐκάκωσεν *ekakōsen* mistreated, abused, hence the KJV translation (using *entreated* as a synonym for *treated*). With a following articular infinitive, it can have the sense of *compelled*, hence ἐκάκωσεν τοὺς πατέρας ἡμῶν τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν *ekakōsen tous pateras hēmōn tou poiein to brephē ektheta autōn* compelled [our] fathers to expose their children, lit. to make their children exposed.

d τὸ μὴ ζῳογονεῖσθαι *to mē zōogoneisthai* breed. The antecedent is the Israelites generally, not the exposed children. Note that this is slightly different from the account in Exodus, which simply says that Pharaoh commanded the Egyptians to drown all male Israelite babies in the Nile (Exo. 1:22)

e Moses' life divides into three blocks of forty years each (forty years representing a generation): one generation as a prince in Egypt, one as a shepherd in Midian, and one as a prophet of God.

as thou diddest[a] **the Egyptian yesterday?**[b] *29* Then fled Moses at this saying, and was a stranger[c] 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[d] **an angel of the Lord in a flame of fire in a bush**.[e] *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, *32* *Saying*, **I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.**[f] 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**.[g] *34* **I have seen, I have seen**[h] **the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them**.[i] **And now come, I will send thee into Egypt**.[j] *35* This Moses whom they refused,[k] saying, **Who made thee a ruler and a judge?**[l] 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.[m] *36* He brought them out, after that he had shewed wonders and

a This form is used only here in the KJV; the more familiar form, "didst," is used 106 times.

b Exo. 2:14.

c πάροικος *paroikos* lit. dweller-about, a resident alien.

d IE Sinai. Note that once again a revelation that was to be crucial to Israelite history took place outside of the territory of Israel.

e Exo. 3:2.

f Exo. 3:6.

g Exo. 3:5. Again Stephen brings up the concept of "sacred space." Here, God did not reveal himself to Moses at a place already sanctified; rather, the place is made sacred by God's presence.

h Repetition of the phrase is a Semitism for emphasizing it: AB—F has *I have seen indeed*.

i Exo. 3:7–8.

j Exo. 3:10.

k As happened with Joseph and would happen with Jesus, God's chosen leader has been rejected by God's people.

l Exo. 2:14.

m In the OT, it is God Himself who appears to Moses in the bush, and not an angel. (The LDS understanding is that God in this case is the pre-existent Jesus.) At the same

signs[a] in the land of Egypt, and in the Red sea,[b] 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**.[c] *38* This is he, that was in the church[d] in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles[e] to give unto us: *39* To[f] 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[g] not what is become of him**.[h] *41* And they

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time, it is possible through divine investiture of authority for an angel to speak as if he were God, but that is almost certainly not the case here. Jews after the Exile became increasingly reluctant to refer directly to God and preferred to use circumlocutions if at all possible.

a Cf. 2:22, where Peter attributes "wonders and signs" to Jesus. Luke's account shows Stephen making implicit parallels between Moses and Jesus on more than one occasion.

b The account of the Israelites' safe passage through miraculous means in Exo. 14:21–31 does not actually name the location as being the "Red Sea." This identification is made in later Jewish tradition and is to be found in the LXX of Exodus and elsewhere. The crossing most likely did not take place in what is now referred to as the Red Sea, but somewhat to the north in the wet and marshy land that used to stretch between the north end of the Red Sea and the Mediterranean (where the Suez Canal is now found).

c Dt. 18:15. This important early Christian proof-text is key to Stephen's argument here. Yes, Stephen honors Moses as the other Jews claim to, but it is Moses himself who prophesied of Jesus. Cf. Peter's use of the same passage in 3:22. Both Peter's and Stephen's quotations are based on the LXX, but the latter is somewhat freer.

d ἐκκλησίᾳ *ekklēsia* congregation, assembly. See 5:11. The use of the word for "Church" here cannot be accidental; strengthening the parallel between Moses, who founded an ἐκκλησία *ekklēsia* in the wilderness, and Christ, who founded another in the First Century.

e λόγια ζῶντα *logia zōnta* lit. living words. This is a technical term for oracular replies from Greek divination, hence the KJV translation.

f JST omits "to," making for smoother English and a less literal translation.

g JST "know," removing an archaism.

h Exo. 32:1, 23. Stephen is showing how the Israelite people reacted to Moses, and he

made a calf[a] in those days,[b] 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;[c] as it is written in the book of the prophets,[d]

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,**[e]

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will soon accuse his opponents of continuing the tradition: God's people have consistently rebelled against God's representatives.

a A bull calf would be a symbol of strength and fertility. Animal deities were common in Egyptian mythology, and the Israelites would find it most natural to adopt a deity based on their former oppressors. Note, however, that the attempt was *not* to replace Jehovah with another God, but to reinterpret Jehovah in the terms already familiar to the Israelites. The worship of Jehovah through a calf idol would resurface later in Israelite history (see 1 Kings 12:26–30).

b Stephen reminds his listeners that Israel's history of idolatry began, ironically, even while Moses was receiving the Tablets with God's law on it. (From the Book of Mormon and JST, we understand that the actual Law found in the current OT was replacement legislation, geared to Israel's demonstrated level of spiritual development.)

c IE the stars and planets.

d The twelve OT books from Hosea through Malachi are so short that they could fit conveniently together on a single scroll. Hence the quotation here from Amos, one of the minor prophets, is attributed to the book of the prophets, taking all twelve as a single book.

e *Moloch* or *Molech* is a deliberate distortion of the Hebrew *melekh* meaning *king*. When used to refer to a pagan god, the Masoretes assigned the word the vowels of *bosheth* (meaning *shame*). *Melekh* and its derived forms are frequently found in Hebrew names, most notably *Melchizedek*—"king of righteousness"—including deity names such as Adrammelech and Anammelech (2 Kings 17:31). *Molech* is not properly the name of a god but a generic title applied to a Canaanite god or gods to whom the human sacrifice of children or even infants was offered (see Lev. 18:21, 20:2–5, 2 Kings 23:10, Jer. 32:35). The reference to Moloch here (following the LXX) is an error; the Hebrew original refers to *Sakkuth, your king*, which was incorrectly vocalized to *the sukkah (Heb. for "tent") of your king*, hence *the tent/tabernacle of Molech* (τὴν σκηνὴν τοῦ Μολοχ *tēn skēnēn tou Moloch* in the LXX and Acts). The KJV of Amos 5:26 has "the tabernacle of your Moloch" under the influence of the LXX and Acts; the NRSV, like modern translations in general, changes this to, "Sakkuth your king," and editions of the KJV other than the LDS one may very well include a footnote containing the alternate translation.

and the star of your god Remphan,[a]
figures which ye made to worship them:
and I will carry you away beyond Babylon.[b]

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed,[c] speaking unto Moses, that he should make it according to the fashion[d] that he had seen. 45 Which also our fathers that came after brought in with Jesus[e] 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.[f] 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?

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a *Remphan* or *Rephan* is probably from the Egyptian name for the planet Saturn. The Hebrew of Amos 5:26 suggests *Kaiwan your star-god*. This was translated in the LXX, τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφαν *to astron tou theou humōn Raiphan* the star of your god Raiphan. *Kaiwan* is probably the Hebrew form of the Akkadian name for Saturn, hence the LXX substituted the Egyptian equivalent. Our own habit of using the names of Roman gods for the planets stems ultimately from Mesopotamian worship of the planets as deities, which Israel picked up during the period of Assyrian domination.

b Amos 5:25–27. The quotation follows the LXX rather than the MT, with the rather significant additional change of *Damascus* to *Babylon*. Damascus was the largest city in and capital of Syria during Amos' lifetime, but had become somewhat eclipsed by the Greek Antioch by Luke's. It is still an important city, and one of the oldest continuously inhabited cities on the earth.

c The Tabernacle was God's idea. Stephen will later imply that the Temple was merely man's.

d JST "pattern."

e *Jesus* is the GR form of the name *Joshua* (or *Jeshua*); GR lacked the *sh* sound in Hebrew, and tended to add an *s* to the end of foreign men's names ending in *a*. Here it refers to Joshua the son of Nun, Moses' successor.

f Cf. v.44. David contrasted the luxurious palace in which he lived with the Tabernacle and was anxious to build God a suitable temple. David was forbidden, as having had too bloody a career, so the honor fell to Solomon. Even within the OT, the Temple is built on David and Solomon's initiative; God merely grants permission.

50 **Hath not my hand made all these things?**[a]
51 Ye stiffnecked[b] and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. 52 Which of the prophets have not your fathers persecuted?[c] 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*.

Stephen is Stoned

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[d] standing on the right hand of God.[e] 57 Then they cried out with a loud voice,[f] 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

a Isaiah 66:1–2. Stephen thus comes back to the point he has been making repeatedly. He is reminding his hearers that God's presence is not confined to the physical bounds of the Temple. His implication is that the Temple is far more important to the Jews than to God.

b It was God himself who called Israel stiffnecked in Exo. 33:5.

c Jewish legend, such as is found in the Pseudepigrapha, expands on the OT stories of the prophets' rejection and martyrdom.

d Stephen is here using the title Jesus characteristically applied to himself. This is a rare instance of its being used in the NT by anyone other than Jesus, in fact, and the only time it is used in a direct quotation. There is no doubt but that he was referring to Jesus.

e This is a popular LDS proof-text. It is possible to reconcile most forms of Trinitarianism with Stephen's statement, however, and that Jesus and God the Father are distinct entities was not at issue for either Stephen or his listeners. Luke does not subscribe to the relatively high christology found, for example, in the Johannine literature and does not attribute such to Stephen. Cf. Luke 22:69, where Jesus tells the Sanhedrin that "hereafter shall the Son of Man sit on the right hand of the power of God."

f Stephen's claim to have seen Jesus standing in an honored position is too much for his listeners.

feet, whose name was Saul. [a] *59* And they stoned Stephen,[b] calling upon *God*, and saying,[c] Lord Jesus, receive my spirit.[d] *60* And he kneeled down, and cried with a loud voice,[e] Lord, lay not this sin to their charge.[f] And

a This is the first mention in Acts of Saul of Tarsus who later became the Apostle Paul. Paul is the most influential person in the history of Christianity save Jesus only, in part because of his extensive missionary labors, but more because of his epistles. If Paul is accepted as the author of everything in the NT from Romans through Hebrews, his writings occupy 122 pages in the LDS edition of the KJV, and Luke's only 103, which would make more of the NT the output of Paul's pen than any other man's. Even if Paul's authorship of some of the Pauline epistles is rejected, they still show his influence, and the fundamental issues with which Paul wrestled—most notably the role of grace and works in our salvation—have dominated Christian debate, particularly since the Reformation. Like Alma the Younger and the sons of Mosiah, he started his career as a persecuter of the Church and seems, indeed, to have been more zealous in that than were they. Alma, after all, did not imprison people for believing in Christ. Paul thus becomes a powerful example of the power of the Atonement to bring a complete reformation of life. Luke always refers to him as Saul through Acts 13:9a, and from Acts 13:9b onwards always as Paul. Paul himself never gives any indication that his Jewish name was Saul. (His Jewish name, by the way, is that of Israel's first king; Paul was of the tribe of Benjamin, and Saul was the most famous if not the most honorable Benjaminite of Israel's history.) We will refer to him consistently as Paul in the footnotes.

b This is not an execution, but a lynching. The Romans did not trust the Jews with the right to execute malefactors; there was too much chance for a Roman to innocently violate some part of the obscure Jewish law and be killed as a result. Stoning was a Jewish punishment; the Romans would have used some other means of execution such as crucifixion. That the Jews could get away with this during the Roman occupation is puzzling. One explanation may be that there was an interregnum in Roman government between the dismissal of Pontius Pilate (sometime in AD 36) and the arrival of his successor, Marcellus. If this is the case, it is our first chronological peg on which to hang the narrative of Acts.

c JST "And they stoned Stephen; and he, calling upon God, said," This removes an awkwardness of the current translation, which implies that those who stoned Stephen were the ones calling upon God.

d Cf. Luke 23:46b, where Jesus says, "Father, into thy hands I commend my spirit."

e Cf. Luke 23:46a, where Jesus is said to have "cried with a loud voice" just before dying.

f Cf. Luke 23:34a, where (if the verse fragment is accepted as genuine), Jesus begs forgiveness for his executioners. Stephen is a bit less forgiving than Jesus, however. Jesus defends his executioners as being innocent therefore guiltless; Stephen uses the word "sin" (GR ἁμαρτίαν *hamartian*) to describe the men who killed him, implying that they

when he had said this, he fell asleep.[a]

Chapter 8

The Aftermath of Stephen's Martyrdom

1 AND[B] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all[c] scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen *to his burial*, and made great lamentation over him.[d] 3 As for Saul, he made havock of[e] the church, entering into every house, and haling[f] men and women committed *them* to prison. 4 Therefore they that were scattered abroad went every where preaching the word.[g]

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knew what they were doing.

a IE died. Sleeping was a common metaphor for death, both among the Jews and the Greeks.

b Yet another awkward chapter transition. The break is usually taken today as being between the first part of 8:1a ("And Saul was consenting unto his death.") and the remainder of the verse.

c This is sometimes taken as hyperbole, that only the Hellenists (of whom Stephen apparently was one) were scattered. Although the literal meaning of the text is most likely correct, it is not implausible that the Hellenists suffered the most in the persecution.

d Not to be properly buried was a horrible fate for any Jew in the first century. It may be, therefore, that these are pious non-Christian Jews who buried Stephen. Cf. Tobit 1:12–19, 2:1–9 in the Apocrypha.

e ἐλυμαίνετο *elumaineto* mistreated, abused.

f σύρων *surōn* dragging.

g God is thus able to turn what appears to be a setback for the Church to the Church's advantage. Such a concept is common in the Scriptures. Joseph, for example, forgives his brothers partly because God has been able to turn their enmity to something that benefited the entire family (Gen. 50:20), and in Alma 26:24, the slaughter of over 1,000 pious Anti-Nephi-Lehis brings an even greater number of Lamanites to repentance and baptism.

Philip the Evangelist Converts Simon Magus

5 Then Philip went down[a] to the city of Samaria,[b] 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,[c] and that
were lame, were healed. 8 And there was great joy in that city. 9 But there
was a certain man, called Simon,[d] which beforetime in the same city
used sorcery, and bewitched[e] the people of Samaria, giving out that him-
self 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.[f] 11 And to him
they had regard, because that of long time[g] he had bewitched them with
sorceries. 12 But when they believed Philip preaching the things con-

a IE literally downhill; the elevation of Jerusalem is rather higher than that of Samaria.

b Some GR MSS have "a city of Samaria." It is hard to tell which reading is correct based on the current textual evidence. (The article τὴν *tēn* is bracketed in the Nestle/UBS text, indicating the difficulty of deciding the issue on purely textual grounds.) The city named Samaria, which had given its name to the region, had by this point been replaced by a hellenized town named Sebaste. *Sebaste* means *revered* and is derived from the GR equivalent of the title *Augustus*; the town had been rebuilt by Herod the Great and given a name intended to flatter the Emperor. Luke might also have meant Neapolis/Nablus, known in the OT as Shechem, the chief city of Samaria during NT times and the religious headquarters for the Samaritans. Another suggested candidate is the city Gitta, where, according to Justin Martyr's *Apology* I, 26, Simon Magus was born. Christ himself ministered briefly in Samaria (see, for example, John 5), but basically limited his ministry to the Jews except in unusual circumstances (see Matt. 10:5–6, 15:24, 3 Nephi 15:22–23). Philip's preaching in Samaria represents the first break in the early Church's hitherto exclusive focus on the Jews.

c παραλελυμένοι *paralelumenoi* paralyzed.

d This Simon is usually referred to as Simon Magus (Latin for Simon the Magician) because of his former career as a sorcerer.

e ἐξιστάνων *existanōn* astonished, amazed.

f This should probably be capitalized *Great Power of God*, a title of obscure meaning. A similar title is used later in Gnosticism, which is one reason why there is frequently believed to be a link between Simon and Gnosticism.

g IE because for a long time.

cerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. *13* Then Simon himself believed also: and when he was baptized, he continued[a] with Philip, and wondered, beholding the miracles and signs[b] 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:[c] *15* Who, when they were come down, prayed for them, that they might receive the Holy Ghost: *16* (For as yet he[d] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) *17* Then laid they *their* hands on them, and they received the Holy Ghost.[e] *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.[f] *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[g] in this matter:[h] for thy heart is not right in the sight of God. *22* Repent

a προσκαρτερῶν *proskarterōn* attended constantly.

b τε σημεῖα καὶ δυνάμεις μεγάλας *te sēmeia kai dunameis megalas* signs and great [acts of] power.

c There is a certain irony that John should be among those to confer the Holy Spirit on Samaritan converts; he had earlier sought to destroy a Samaritan village by divine fire for its lack of hospitality towards Jesus (see Luke 9:51–56).

d It is unusual for a masculine pronoun to be used with the Holy Spirit, which is grammatically neuter in GR.

e If Philip held the priesthood office of deacon—which is consistent with Luke's account of the calling of the Seven in ch. 6—then the modern understanding is that he would not have been able to bestow the gift of the Holy Ghost, and that a Melchizedek Priesthood holder would be required for that. Note, however, that the text implies that Philip was able to baptize, which would not be possible for a deacon in the modern Church.

f The term *simony* for the purchase of ecclesiastical office is derived from this incident.

g κλῆρος *klēros.* The original meaning of the word was for something with an individual's mark thrown into a helmet; one was chosen at random, indicating the winner. (We do something similar with slips of paper in a hat or bucket.) From this, it acquired the meaning of *a piece of land allocated to someone, an allotment*, and hence *an inheritance*.

h IE the Priesthood.

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,[a] 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.[b] 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.

Philip the Evangelist Converts the Ethiopian Eunuch

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,[c] which is desert.[d] 27 And he arose and went: and, behold, a

a χολὴν πικρίας *cholēn pikrias* bile of bitterness. Bile is alkaline and therefore bitter. The phrase itself is a Semitism for *bitter bile*, that is, *bitterness*.

b This verse implies that Simon repented. Later Christian tradition asserts that his repentance was, at best, temporary, that he later used his magic to oppose Peter and Paul, and that he was the first heresiarch, founding the Gnostic Simonian heresy (see, for example, Eusebius *Eccl. Hist*. 2.14). There is no reason given in Acts itself, however, to accept such traditions. The Western text adds at the end of this verse οὗς πολλὰ κλαίων διαλιμπάνεν *hos polla dlaiōn dialimpanen* who [referring to Simon] did not stop weeping. One might assume that his tears were tears of remorse, but one hostile Christian source asserts that he was crying tears of rage.

c Gaza was one of the five cities traditionally inhabited by the Philistines, Israel's deadly enemies from the later part of the period of the judges through the early part of the reign of David. (The other four were Ashkelon, Ashdod, Ekron, and Gath.) The Philistines probably migrated from the Aegean area around the thirteenth century BC driven out by an influx of other tribes. They ceased to be a serious danger to Israel after David's reign but did not vanish from history altogether until around the time of the Babylonian Captivity. Gaza continues to be an important city and is now among the areas hotly contested between the Palestinians and IsraelIsa.

d Presumably the Negeb, the desert area south of Judea proper. On a literal level, however, Gaza is not within the Negeb or any actual desert, nor does the road between Jerusalem to Gaza cross the desert at any point.

man of Ethiopia,[a] an eunuch[b] of great authority[c] under Candace[d] 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 Esaias[e] 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[f] the prophet Esaias, and said, Understandest thou what thou readest? *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,

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a Not the modern Ethiopia (Abyssinia), but the region south of the First Cataract of the Nile down south to the area around modern Khartoum, now part of southern Egypt and northern Sudan. This area is also called Nubia. The term *Ethiopia* comes from the GR Αἰθίοψ *Aithiops,* which means literally *burned-face* or *soot-face* and refers in a generic fashion to areas of Africa south of Egypt. Ethiopia had a small Jewish population at this point, most likely made of Jews who had migrated from the Egyptian Jewish settlement on the Elephantine. Ethiopic itself is a Semitic language distantly related to Hebrew and Aramaic.

b A man castrated, probably before puberty. Eunuchs were frequently employed in royal courts, both because they would be unable to commit adultery with women in the harem, but also because they could have no children of their own and hence would be less liable to pursue family ambitions at the expense of the monarch's. Whether or not this man was an actual eunuch is controversial. Not only does Dt. 23:1 forbid a eunuch from participation in Israel's religious life, but the word is used occasionally in the LXX to refer to a chamberlain (EG Gen. 39:1, 40:2). On the other hand, Isaiah 56:3–4 creates a loophole for a devout eunuch to use in order to participate in Israel's religious life. Nor can we determine for sure whether this was an actual Jew or a Gentile proselyte. Since Luke has yet to deal with the extension of the Gospel to Gentiles, however, the eunuch was probably a Jew. (Samaritans counted as semi-Jewish and not fully Gentile.) Note the use of "an eunuch." Modern English would write "a eunuch," as *eunuch* doesn't begin with a full vowel.

c δυνάστης *dunastēs* powerful man. The first half of the word is from a root meaning *powerful* and giving rise to words in English such as *dynamo, dynamic*, *dynamite*, and *dynast* itself.

d *Candace* (GR Κανδάκη *Kandakē*) is actually the title of the Ethiopian queen-mother, a GR transliteration of the native word, not the personal name of a reigning queen.

e IE Isaiah.

f Reading in antiquity was invariably done aloud. Writing lacked modern helps such as word breaks and punctuation. One therefore had to sound the words out as one read, and this was easier if one did it aloud.

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.[a]

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?[b] *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:[c] and the eunuch said, See, *here is* water; what doth hinder me to be baptized? *37* And[d] Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *38* And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. *39* And when they were come up out of the

a Isaiah 53:7–8. This is a part of Isaiah's famous fourth "servant song," which has been taken by Christians generally as referring to Jesus. See Mosiah 14, where this passage is quoted by Abinadi with specific reference to Christ. (The other three Servant Songs are Isaiah 42:1–7, 49:1–6, and 50:4–11.)

b The fourth Servant Song is the one with the most obvious Christological significance, to the point that the details of Christ's life have been narrated so as to underscore this significance. More generally, however, and in keeping with the multi-layered meaning associated with much of Isaiah, it may not refer to Jesus *exclusively*. In any event, the identity of the Servant in each of the four Servant Songs has been a considerable matter of debate through the centuries.

c Identified by tradition as the Wadi el-Hesi northeast of Gaza.

d V. 37 is omitted by the better GR MSS. It is easy to see how it might have been added—there would have been some discomfort on the part of early clerics that the eunuch could be baptized without making at least a minimal confession of faith. Certainly such a confession is expected of convert baptisms in the modern Church and is known to have been required of converts anciently. Although the verse is undoubtedly ancient and is first attested at the end of the second century, the textual evidence for leaving it out is overwhelming. It was, in fact, missing from the main GR MS Erasmus used in the preparation of the TR. One MS to which he had access, however, included it in the margin and he therefore included it in his text on the basis "that it had been omitted by the carelessness of scribes." It thus became part of the GR text underlying the KJV.

water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.[a] *40* But Philip was found at Azotus:[b] and passing through he preached in all the cities, till he came to Cæsarea.[c]

a Presumably he returned to Nubia. There is a long association of Ethiopia and the Sudan with Christianity, and the Ethiopic translation of the Bible is important in textual studies. Nonetheless, large-scale conversions did not take place until the fourth century AD.

b Known in OT times as Ashdod, another of the five Philistine cities. It is twenty miles north of Gaza.

c Presumably Caesaria Maritima, about 50 km north of the modern Tel Aviv. It was the capital of the Roman government in Judea. See 10:1n.

Chapter 9

The Conversion of Saul[a]

1 And Saul, yet breathing out[b] threatenings and slaughter against
the disciples of the Lord, went unto the high priest,[c] 2 And desired of him

a This is the first of three accounts in Acts of Paul's conversion. (The other two are in 22:3–16 and 26:4–18 and are attributed to Paul himself.) The three versions differ in a number of details; see v. 7n below. There are not inconsiderable similarities with the account in the Book of Mormon of several miraculous conversions, most notably that of Alma the Younger, and this has been used by anti-Mormons to try to undermine the credibility of the Book of Mormon. At the same time, there are significant differences. Paul, for example, is not unconscious for any length of time, but merely blinded. More important, all of the miraculous conversions in the Book of Mormon involve some human intermediary, either in the form of a missionary or, in the case of Alma the Younger and the sons of Mosiah, family members. Paul's conversion is purely an act of divine grace. (Indeed, *all* conversions are acts of divine grace; it is God's power that transforms us. This is part of the lesson Luke is trying to teach us.) All these miraculous conversions can be taken as prototypical of the process of being "born again," where the old man is put away and the new man taken up, and have been replicated in not a few lives not recorded in Scripture. This section is also crucial to the continuing narrative in Acts. We have seen the first steps taken towards the preaching of the Gospel outside of Judea; now we see not only an arch-persecutor become a stalwart defender, but also the conversion of the man who will become the Apostle to the Gentiles and responsible for the spread of the Gospel message throughout Asia Minor, Greece, and on to Rome.

b ἐμπνέων *empneōn* lit. breathing in.

c It is not clear whether this is Caiaphas (high priest from 18–36) or his successor Jonathan (36–37). Paul's conversion was probably no later than AD 37, so it is almost certainly one or the other. (See note to v. 24, below.)

letters to Damascus[a] to the synagogues,[b] that if he found any of this way,[c] whether they were men or women, he might bring them bound unto Jerusalem.[d] 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,[e] and heard a voice saying unto him, Saul,[f] Saul, why persecut-

a This is the first mention of Christians outside of the area of Christ's personal ministry. Luke's focus on individual personalities means that he does not always record who was the first to spread the Gospel message to a particular area. We must bear this in mind particularly with Paul's ministry; even though Paul's arrival in Rome and his preaching there forms the climax of Acts, Luke does let us know that Paul was not the first to preach there. Damascus was (and is) an important city in Syria, the capital of an Aramaic kingdom and enemy of Judah during much of the OT. It was part of the Roman Empire from 64 BC until the death of the emperor Tiberius (AD 37), when it came under the control of the Nabatean ethnarch of King Aretas IV Philopatris (8 BC—AD 40). The name *Damascus* is used as a code word in the DSS for the wicked world; this has occasioned some speculation that Paul's journey here is merely a symbolic one and that there is some connection with the Qumran sectaries. Such speculations are not at all likely to be true, however.

b It would appear that the Romans granted the Jewish high priest limited jurisdiction over all Jews wherever they might be found. While this is not explicitly attested outside of Acts, it is consistent with the practices of Roman administration and there is some indirect outside corroboration for it (EG 1 Macc. 15:15 and following).

c This is the first use of the term "way" (GR ὁδός *hodos* road) to refer to the life lead by those enlightened by the Gospel. The Aramaic equivalent (*derek* and *haderek*) is found in the Dead Sea Scrolls with an analogous meaning.

d Presumably to be tried as heretics. The fact that he is operating with the high priest's authority implies that Christianity is seen as a Jewish heresy and not as a rival religion by the Jewish authorities. This is one of Luke's theses. As the first century wore on, Roman officials became increasingly aware of Christianity and unsure of how to deal with it. They were generally hostile to religious innovation, and so by positioning Christianity as a natural outgrowth of Judaism, Luke appears to be providing a basis for defending the Church's right to exist to the Roman government.

e Not surprisingly, there are persistent efforts to find a purely naturalistic explanation for Paul's experience. The most common is epilepsy, but there is no real reason to resort to such explanations. Even outside the Gospel tradition, visionary experiences are not unheard of in the absence of neurological disorders.

f Luke has hitherto referred to Paul as Σαῦλος *Saulos,* adding the ending required by GR grammar. Here he uses Σαούλ *Saoul,* which is based on the simple Aramaic form of Paul's name.

est thou me? 5 And he said, Who art thou, Lord?[a] And the Lord said, I am[b] Jesus whom thou persecutest:[c] *it is* hard for thee to kick against the pricks.[d] 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him,[e] Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.[f] 8 And Saul arose from the earth; and when his eyes were opened, he saw no man:[g] but they led him by the hand, and brought *him* into Damascus.

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a Given that Paul is here asking who is speaking to him, it is not likely that κύριε *kurie* should be taken as a title of respect for Deity and therefore capitalized as in the KJV. It might even be better rendered *sir* were that not to imply a merely human addressee.

b Ἐγώ εἰμι *egō eimi,* with the pronoun explicitly present. This may be intended to link this experience with Moses' theophany at Sinai, where God reveals his name to be I AM. Such a linkage is frequent in John's Gospel.

c By persecuting Christians, Paul has been persecuting Christ. Cf. Matt. 25:40, Luke 9:48, 10:16.

d The phrase σκληρόν σοι πρὸς κέντρα λακτίζειν *sklēron soi pros kentra laktizein* (it is hard for you to kick the goads) is found in two different locations in various MSS in the Western textual tradition, by some in v. 4 and by others in v. 5. It is most likely to have been added here by assimilation to 26:14 and different scribes assimilated it to different places.

e The first part of verse 6 ("And he trembling…the Lord *said* unto him") is missing from better GR MSS.

f The JST changes this verse to read, "And they who were journeying with him saw indeed the light, and were afraid, but they heard not the voice of him who spake to him." This is to make this account of Paul's vision consistent with 22:9, where Paul is recounting himself his experience. There is, nonetheless, a certain irony in Joseph Smith introducing such a change. The various accounts of the First Vision Joseph wrote in his lifetime are inconsistent in a number of details, and anti-Mormons have frequently attempted to undermine confidence in Joseph's experience by pointing to these inconsistencies. LDS have usually used as a defense the variations in the accounts of Paul's conversion in Acts, all of which were written by one man over a relatively short period of time; if Luke can be inconsistent in Acts, it should not be surprising that Joseph Smith should be inconsistent in his various accounts authored over the course of the 1830's. By making these accounts consistent, the JST would appear to be actually undermining this defense. This is not necessarily the case, of course, because the JST frequently corrects minor errors in the originals as well as restoring lost material. See also 22:9n.

g Paul's physical blindness is symbolic of the spiritual blindness under which he has

9 And he was three days[a] without sight, and neither did eat nor drink.

Saul is Baptized by Ananias

10 And there was a certain disciple at Damascus, named Ananias;[b] and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. 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:[c] 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[d] 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,

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been operating and of which he has only now been made aware. Cf. John 9, where Jesus contrasts the merely physical blindness of a man whom he heals and the spiritual blindness of the Jewish leaders who object to the healing having been performed on the Sabbath.

a Alma the Younger was comatose for three days and three nights at the time of his conversion (Alma 36:10, 16; cf. Mos. 27:23), and of course there were three days between Jesus' death and resurrection as traditionally counted. Luke is surely playing up the symbolic link with the latter.

b An otherwise unknown disciple already in Damascus. Note the irony that one of those whom Paul had intended to arrest would be the instrument for his healing. This is obviously a different Ananias from the notorious liar of 5:1.

c Tarsus was the capital of Cilicia (see 6:9n) and a large city with a mixed population, native non-Greek, Greek, and Jewish. Not only was the city prosperous and a cultural and intellectual center, but it had special privileges and rights granted by the Romans. That Paul, as a resident of Tarsus, should have been born a Roman citizen is not at all surprising.

d τοῖς ἁγίοις σου *tois hagiois sou* your holy ones; *saint* is derived from a Latin word meaning *holy one*. This is the first use of the term "saints" for the members of the Church in Acts. It is clear that the term applies to members in general and not those with a special sanctity. It is because of the word's NT use that it has been incorporated into the name of the modern Church, expressive of what we hope to become.

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. 18 And immediately there fell from his eyes as it had been scales:[a] and he received sight forthwith, and arose, and was baptized. 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[b] he preached[c] Christ in the synagogues, that he is the Son of God.[d] 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[e] is very Christ.

The Plot Against Saul's Life

23 And after that many days were fulfilled,[f] the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they

a Cf. Tobit 3:17 in the Apocrypha. Tobit was burying the dead as an act of piety and was forced to sleep out of doors as a result. During the night, he got sparrow droppings in his eyes and was blinded. In Tobit's case, therefore, having something material removed from his eyes is a reasonable way for him to regain his sight. Here, Luke's language may be influenced by Tobit or otherwise be metaphorical.

b εὐθέως *eutheōs* immediately.

c ἐκήρυσσεν *ekērussen* he was proclaiming, preaching. The verb is in the imperfect tense, which here has an inceptive force: *he started to preach*.

d This is the first occurrence of this title in Acts.

e οὗτός *houtos* thIsa. In the absence of a formal third person pronoun in GR, demonstratives can be used with a pronominal force. Hence this could be *he [Jesus] is the very Christ*. (The KJV also omits the article before *Christ* although it is present in the GR.)

f According to Galatians 1:17–18, Paul went from Damascus to Arabia then back to Damascus, and it was three years after his conversion before he fled from Damascus to Jerusalem.

watched the gates day and night to kill him.[a] *25* Then the disciples[b] took him by night, and let *him* down by the wall in a basket.[c] *26* And when Saul was come to Jerusalem, he assayed[d] to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.[e] *27* But Barnabas took him, and brought *him* to the apostles,[f] and declared unto them how he had seen the Lord in the way,[g] and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. *28* And he was with them coming in and going out at Jerusalem. *29* And he spake boldly in the name of the Lord Jesus, and disputed

a According to Paul himself in 2 Cor. 11:32–33, it was the ethnarch of the king of the Nabatean Arabs, Aretas, who sought to kill Paul while he was in Damascus on the occasion of his escaping via a basket over the wall. (An ethnarch in this case would be a man appointed to have authority over certain foreigners in the city, rather comparable to our own consuls.) It is possible to reconcile both accounts without too much difficulty. If Paul's information is correct, then we are able to date Paul's conversion to sometime between AD 34 and 37, which is consistent with the dating of Stephen's stoning around AD 36 (see 7:59n above). Jesus was crucified sometime from AD 29 to 33; this means that Luke's narrative from Acts 1 through Acts 8 take place within a single decade. (The first decade of the modern Church is similarly crowded, and includes the reception of virtually every revelation in the D&C.)

b The best MSS have the truly awkward reading οἱ μαθηταὶ αὐτοῦ *hoi mathētai autou* his disciples. It is strange to think of disciples being designed as Paul's (as opposed to Jesus') so early in Paul's ministry. This is doubtless why the verse is changed in many MSS.

c σπυρίδι *spuridi* a large basket, a hamper.

d ἐπείραζεν *epeirazen* tried, attempted. (*Assayed* is here a variant of *essayed*, an archaic term meaning *attempted*.) The GR verb is in the imperfect, carrying its usual nuance of repetition—Paul tried more than once.

e Paul not unnaturally has trouble establishing his *bona fides* in Jerusalem. As a notorious persecutor, he will naturally have more difficulty than most people, but it was a general difficulty in the primitive Church. Note that in the modern Church, D&C 20:84 outlines a procedure to help deal with this sort of problem.

f According to Galatians 1:18–20, Paul only met with Peter and James the brother of the Lord on his first visit to Jerusalem after his conversion.

g ἐν τῇ ὁδῷ *en tē hodō* on the road.

against the Grecians:[a] but they went about to slay him.[b] *30* *Which* when the brethren knew,[c] they brought him down to Cæsarea, and sent him forth to Tarsus. *31* Then had the churches rest throughout all Judæa and Galilee[d] and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Miracles Performed by Peter

32 And it came to pass, as Peter passed throughout all *quarters*,[e] he came down also to the saints which dwelt at Lydda.[f] *33* And there he found a certain man named Æneas,[g] which had kept his bed eight years, and was sick of the palsy. *34* And Peter said unto him, Æneas, Jesus Christ[h] maketh thee whole:[i] arise, and make thy bed. And he arose immediately. *35* And all that dwelt at Lydda and Saron[j] saw him, and turned

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a As with the similar use of the term in 6:1, it is not clear what Luke means. Presumably, it is Jews of the Diaspora, among whom Paul would be counted.

b ἐπεχείρουν ἀνελεῖν αὐτόν *epecheiroun anelein auton* were trying to put him away. The finite verb (ἐπεχείρουν *epecheiroun* undertook, lit. took it in hand) is in the imperfect tense, implying repeated attempts.

c The JST changes this to, "When the brethren knew this," which is much smoother English. Note the presence of a similar construction in v. 37 below.

d It is strange that, given the fact that Jesus himself was from Galilee, this is the only mention of the Church there in all of Acts.

e JST "these regions."

f Lydda was known as Lod in the OT (Ezra 2:33, 1 Chr. 8:12). It was on the road from Jerusalem to Joppa about two-thirds of the way along. Note that once again Luke does not narrate the arrival of the Gospel message in Lydda. The patron saint of England, St. George the dragon-killer, was from Lydda.

g Otherwise unknown. Although he is presumably a Jew, he bears a famous Greek and Roman name; Aeneas was the Trojan warrior from Homer's *Illiad* whom the Romans later coopted as the legendary ancestor of Romulus and Remus, founded Rome. Aeneas is the hero of Virgil's epic *Aeneid*, which celebrates that descent.

h Peter makes it clear whose power is performing the miracle.

i ἰᾶταί σε *iatai se* heals you.

j IE the plain of Sharon, where Lydda was found. (GR lacks the "sh" sound found in HEB, hence the transliteration.) This is the coastal region from Joppa northwards to Mt. Carmel.

to the Lord.[a]

36 Now there was at Joppa[b] a certain disciple named Tabitha, which by interpretation is called Dorcas:[c] this woman was full of good works and almsdeeds[d] 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,[e] 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*[f] to the body said, Tabitha, arise.[g] And she opened her eyes: and when she saw Peter, she sat up. *41* And he gave her *his* hand, and lifted her up,[h] and when he had called the saints and wid-

a Typical Lucan hyperbole; there were considerable numbers of non-Christians left on the plain of Sharon long after Peter's ministry.

b Joppa, now called Jaffa and a suburb of Tel Aviv, was an important port on the Mediterranean coast west northwest of Jerusalem. Note that once again Luke does not mention who first evangelized the area.

c Both words mean *gazelle*. *Tabitha* is Aramaic and *Dorcas* is GR.

d ἐλεημοσυνῶν *eleēmosunōn* lit. acts of mercy. It can be used, as here, to mean *acts of almsgiving*.

e The two towns are about ten miles (16 km) apart.

f The JST removes "him." The implied object is unnecessary in modern English and only makes the phrasing more awkward.

g In Aramaic, this would be *Tabitha cumi*. Cf. Mark 5:41, where Jesus says *Talitha cumi* when he raises the daughter of Jairus. Luke's account of this miracle does not include Mark's Aramaic (see Luke 8:54), but since he used Mark as a source, he was doubtless aware of it. It may well be, therefore, that the similarity is deliberate. On the other hand, Luke could not count on his readers having read Marks' gospel, so he may not have meant this as a deliberate echo of Jesus' earlier miracle. Nonetheless, raising the dead is one of the most noteworthy of all miracles and is attributed in the OT only to Elijah and Elisha. That Jesus did it should have helped establish his prophetic credentials in the eyes of Israel. It is therefore important in Luke's narrative that Peter (and later Paul) raised the dead. It helps establish them as the heirs of Jesus' power and authority.

h ἀνέστησεν *anestēsen* stood [her] back up. This is the same word used to refer to the

ows, 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.[a]

Chapter 10

Cornelius Sends for Peter[b]

1 THERE was a certain man in Cæsarea[c] called Cornelius,[d] a centurion[e] of the band[f] called the Italian[g] *band*, 2 *A* devout *man*, and one

process of resurrection, although our modern understanding would be that this is a resuscitation and different from an actual resurrection in that Tabitha would one day die again.

a A trade whose foul odors made it unacceptable to many of the ancient Pharisees.

b Acts 9 and 10 together form a pivot around which Acts turns. Note that both involve a vision to an unbeliever followed by a vision to a believer who brings the unbeliever into the Church. In the first, the man who would be the great Apostle to the Gentiles is converted; in the second, the head of the Church is convinced that the Gospel should be explicitly spread to the Gentiles as well as the Jews.

c IE Caesarea Maritima, the Roman capital of Palestine. (This is different than the Caesarea Philippi where Peter made his confession of Jesus in Matt. 16.) Caesarea is on the coast about forty miles (65 km) north of Joppa. It had been built by Herod the great and named in honor of Cæsar Augustus who had given the site to Herod. That there are Roman troops here implies that the area is still under direct Roman control, dating Cornelius' conversion to before the reign of Herod Agrippa I (AD 41–44).

d Despite his name, Cornelius may not have been an ethnic Roman but possibly a Syrian in the Roman army. It was common for freed slaves to be adopted into the *gens* of the man who freed them, and Publius Cornelius Sulla had in 82 BC freed some ten thousand slaves, so the name Cornelius would not have been entirely uncommon in the Roman lower classes.

e An officer in command of a century, a group of (nominally) one hundred men. The rank roughly corresponds with our sergeant, in that centurions were non-commissioned, but their responsibilities were those of our captains.

f σπείρης *speirēs* cohort. A cohort was a unit of between six hundred and one thousand men (six to ten centuries).

g The *Cohors II miliaria Italica civium romanorum voluntariorum* is known to have served in Syria from 69 BC onwards. This is probably the same cohort.

that feared God[a] with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently[b] about the ninth hour of the day[c] 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,[d] whose surname[e] is Peter: 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.

Peter's Vision

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:[f] 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,[g] 11 And saw heaven opened, and a

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a Romans not infrequently found the rigid ethics of Judaism admirable, however baffling the arcana of the rituals seemed and however incomprehensible the Jewish refusal to participate in the official imperial cult might be. Many who found Judaism attractive never did become Jews, however, largely because of the requirement that they be circumcised. Luke uses the term φοβούμενος τὸν θεὸν *phoboumenos ton theon* (God-fearer), which is a semi-technical term referring to Gentile sympathizers of Judaism (rather like the original meaning of the term "Jack-Mormon").

b φανερῶς *phanerōs* clearly.

c Mid-afternoon. This was a traditional hour for prayer.

d This is the first time in Luke's narrative since Luke 6:14 that Peter's Jewish name has been used.

e ἐπικαλεῖται *epikaleitai,* lit. *is referred to as* and which could mean either *is nicknamed* or *is surnamed*.

f Noon.

g ἔκστασις *ekstasis* lit. out-standing, a state of where one stands outside oneself, a trance. The word is the root of the English *ecstasy*. The word is used in the LXX in passages such as Gen. 2:21, 15:12 to translate the Hebrew תַּרְדֵּמָה *taredemah* deep sleep. The word is derived from some forms of Greek divination, where the oracle would enter a

certain vessel[a] descending unto him, as it had been a great sheet[b] knit at the four corners, and let down to the earth:[c] *12* Wherein were[d] all manner[e] of fourfooted beasts of the earth, and wild beasts,[f] and creeping things,[g] and fowls of the air.[h] *13* And there came a voice to him, Rise, Peter; kill, and eat.[i] *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 com-

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frenzied state. It was believed that at such a time they were literally beside themselves and possessed by the god; their utterances, taken as the god's words, were then interpreted by a priest and written down.

a σκεῦός *skeuos* a vessel, inanimate object, implement. It does not have the restricted meaning of *container*.

b ὀθόνην *othonēn* a piece of fine linen, a sail, a sheet.

c There are three different participles present in different MSS for this verse: καταβαῖνον *katabainon* (descending), δεδεμένον *dedemenon* (tied), and καθιέμενον *kathiemenon* (let down). The KJV is based on a text which has all three; the reading *a certain vessel like a large sheet descending, being lowered by its four corners* is preferred by most modern translations.

d ὑπῆρχεν *hupērchen* existed.

e πάντα *panta* all, every kind. Luke is given to hyperbole, but here he may mean this literally: *every* species of animal was shown to Peter, not merely a miscellaneous collection. Bear in mind that the ancient catalogs of animal species had a few hundred members, at most. Even allowing for the fact that this is a vision and not a zoological exhibition, it is not unreasonable for Peter to see every kind of animal of which he was aware.

f *Wild beasts* (τὰ θηρία *ta thēria*) is omitted from the better GR MSS; it was probably added from 11:6, where Peter recounts his vision.

g One is tempted to prefer the translation *reptiles* (which comes, after all, from the Latin for *creeping*), but the ancients were probably not so specific. This would include reptiles, amphibians, insects, spiders, and so on. The GR is ἑρπετὰ *herpeta* (*creeping thing*), which is the root for English words such as *herpetology* (the study of reptiles) and *herpes*.

h This list covers the major classifications used by the Jews for animals with the notable omission of fish, which were probably left out unintentionally.

i It is probably no coincidence that such a vision came to Peter at lunch time. This is not merely a matter of Peter's hunger affecting his interactions with God; the vision also has a greater psychological impact when Peter's body is occupied with food.

mon. 16 This was done thrice:[a] 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.

Peter Visits and Baptizes Cornelius

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. 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. 24 And the morrow after they entered into Cæsarea. 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 thing for a man that is a Jew to keep company, or come unto one of another nation;[b] but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I *unto you* without gainsaying,[c] as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And

a Emphasizing the importance of the message. LDS cannot but compare the multiple visits of Moroni to Joseph Smith to reveal the existence of the Book of Mormon.

b This is not actually required by the Law, but was traditional within first century Judaism. The risk of contact with something ritually unclean was too great.

c ἀναντιρρήτως *anantirrētōs* without contradicting.

Cornelius said, Four days ago[a] 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,[b] 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. *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 Judæa, and began from Galilee, after the baptism which John preached; *38* How God anointed Jesus of Nazareth with the Holy Ghost and with power: [c] 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:[d] *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[e] and dead. *43* To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

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a Counting both the day of Cornelius' original prayer and of Peter's arrival. We would say "three days ago." Cf. the traditional assertion that Jesus was resurrected three days after his death, although the actual time involved was rather less than forty-eight hours.

b This is the last missionary speech in Acts attributed to Peter.

c Thus making Jesus the "Anointed One," IE the Christ.

d See 5:30n.

e ζώντων *zōntōn* living. An archaic English meaning for *quick* is *living, alive*, hence *quicksilver*, *living silver*.

44 While Peter yet spake these words, the Holy Ghost fell on all
them which heard the word.[a] 45 And they of the circumcision which
believed were astonished,[b] as many as came with Peter, because that on
the Gentiles also was poured out the gift of the Holy Ghost. 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 baptized, which
have received the Holy Ghost as well as we? 48 And he commanded them
to be baptized in the name of the Lord. Then prayed they him to tarry
certain days.[c]

Chapter 11

Peter Reports to the Brethren in Jerusalem

1 And the apostles and brethren that were in Judæa heard that
the Gentiles had also received the word of God. 2 And when Peter was
come up to Jerusalem, they that were of the circumcision[d] contended[e]

a This is sometimes referred to as "the Pentecost of the Gentiles" after the similar outpouring of the Spirit which is recounted in chapter 2. Certainly for Peter, this event is crucial, providing a decisive, incontrovertible, divine stamp of approval for the accepting of these Gentiles as full-fledged Saints.

b Despite the fact that Peter has just said that God is no respecter of persons, his Jewish companions still find it astonishing that Gentiles should receive the Holy Ghost.

c ἡμέρας τινάς *hēmeras tinas* for a few days. The KJV translation is literal but not the best possible.

d IE Jews. Even when Greeks and Romans were sufficiently attracted to Judaism as to want to convert, they would frequently balk at being circumcised and therefore not become full members of Israel.

e διεκρίνοντο *diekrinonto* lit. separated themselves from him, hence *disagreed with him, contended with him, confronted him*.

with him,[a] 3 Saying, Thou wentest in to men uncircumcised,[b] and didst eat with them.[c] 4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them,[d] saying,[e] 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,[f] 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 Cæsarea unto me. 12 And the Spirit bade me go with them, nothing doubting.

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a Peter's position at the head of the church does not absolve him from the need to satisfy the other members that his actions are correct. This may be taken as a variation of the principle of common consent enjoined upon the modern Church in the D&C (EG 26:2). It is clear from Acts that the full acceptance of Gentiles as fellow-Saints and the abandonment of the Law of Moses was a difficult transition for the primitive Church that took many years; contrast this with the experience of the Nephites, who were explicitly told by Christ that the Law was at an end (3 Nephi 15:4–5) and therefore were able to abandon it relatively quickly (4 Nephi 12). Even in the modern Church we have experienced difficult transitions, such as the cessation of the active practice of plural marriage, which lasted at least from the issuing of the OD 1 in the D&C in 1890 until the issuing of the so-called "Second Manifesto" in 1904.

b ἄνδρας ἀκροβυστίαν ἔχοντας *andras akrobustian echontas* men with a foreskin.

c Strangely, the issue of baptizing Gentiles does not come up, only fraternizing with them—a nice psychological touch. They are willing to have Gentiles baptized in the Church so long as they do not have to actually *associate* with them.

d ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς *arxamenos de Petros exetitheto autois kathexēs* lit. starting out, Peter laid [it] out to them point-by-point.

e Peter's defense emphasizes four points where God has intervened to make his will known: first in Peter's vision, second in the Spirit's direction that he go to Cornelius, third the fact that Cornelius had seen an angel, and then finally in the outpouring of the Spirit upon Cornelius and his household. Note that the phrasing strongly echoes the account of the vision in ch. 10.

f κατενόουν *katenooun* lit. put [my] mind down, to observe closely, to perceive.

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.[a] [16] Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. [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.

The Gospel Spreads to Antioch

[19] Now they which were scattered abroad upon the persecution that arose about Stephen[b] travelled as far as Phenice,[c] 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.[d] [21] And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

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a IE on Pentecost, in ch. 2.

b See 8:1, 4. Those persecuted have spread now even farther afield.

c IE Phoenicia. This is the coastal region of the Eastern Mediterranean stretching northward from northern Israel. Anciently, the inhabitants were a Canaanite people who were noted for their daring sea-faring and were long rivals of the Greeks. The chief cities of Phoenicia were Tyre and Sidon. The name comes from the GR for "purple." The Phoenicians possessed the secret for making a purple dye that would not wash out easily. Much of their wealth derived from trade in this dye.

d It would appear that the saints from Judea who spread northward because of persecution were not comfortable preaching to the Gentiles as yet, whereas those from outside Judea (Cyprus and Cyrene), who had grown up having to deal with Gentiles on a daily basis, were more comfortable in preaching to them. One may compare the ability of modern LDS to get along and work with non-members when they have been raised in a predominantly Mormon area as opposed to when they have been raised in an area where Mormons are the minority.

Barnabas and Saul go to Antioch

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.[a] 23 Who, when he came, and had seen the grace of God,[b] was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people[c] was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 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 church, and taught much people. And the disciples were called Christians[d] first in Antioch.

27 And in these days came prophets[e] from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus,[f] and signified by the Spirit that there should be great dearth throughout all the world:[g]

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a In the modern Church, there are parallel instances where the Gospel message has spread to an area prior to the existence of a formal mission. (West Africa is a case in point.) Here Barnabas appears to have been formally set apart to follow up on the informal work which has already been proceeding.

b God's grace—his granting of unearned blessings—is here manifest in the spread of the Gospel in an area where there had been no formal mission sent.

c ὄχλος ἱκανὸς *ochlos hikanos* a large body of people.

d This is the first use of the term in the NT and is a significant milestone for the Church, both in that "Christ" appears to have become by this point part of Jesus' name and no longer merely a title, and in that it means that Christianity is now being seen as a distinct entity from Judaism—Jesus' followers are no longer just a variety of Jew. As for why the name became attached to the Christians, we cannot tell from Luke's brief notice. The most likely explanation is that, like "Quaker" and "Mormon," it originated among outsiders and may have been intended as a term of derision. Cf. Alma 46:13–15 where Lehite believers are said to have been called "Christian" as well.

e This does not refer to a specific priesthood office, but rather those who had the spiritual gift of prophecy.

f Otherwise unknown, although there is an Agabus (presumably the same man) mentioned in 21:10.

g There is no famine known to have affected the entire Roman Empire during this period, let alone the whole world. There were, however, a number of famines afflicting the eastern Mediterranean, and a particularly severe one in Judea in the late 40's. As is not uncommon, those who live through the disaster may have magnified its extent in

which came to pass in the days of Claudius[a] Cæsar.[b] *29* Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:[c] *30* Which also they did, and sent it to the elders[d] by the hands of Barnabas and Saul.

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their own eyes, giving rise to the idea that it was "throughout all the world." (Note that Luke records that the Syrian saints were able to send relief to Judea, implying that the famine either did not affect them or was not as severe in Syria as in Judea.)

a Tiberius Claudius Nero Germanicus was born in 10 BC and reigned as the fourth Roman emperor from AD 41–54. He is best known to people today through Robert Graves' vivid historical novels about his life and the TV series derived therefrom. Claudius was physically unimpressive and had a speech impediment. His family did not think highly of him and kept him from the military and administrative career common to upper class Romans of his day. He turned instead to scholarship where he seems to have done well, although none of his works have survived. He became emperor upon the assassination of his nephew, the half-mad Caligula. A solider found him cowering behind some curtains and the Praetorian Guard proclaimed him emperor as the only male member of the imperial family alive. He was conscientious and hard working, at least at first, but alienated the Senate first by accepting the throne at all, and then by using his freedmen as the equivalent of a cabinet. His lack of physical courage made him paranoid about assassination, particularly towards the end of his reign. Ironically, he is said to have been poisoned by his fourth wife in order to make way for her son to become the emperor Nero.

b As his name implies, Claudius was not a member of the Caesarian clan into which the previous emperors had been adopted. Nor had he been formally appointed Caligula's successor and adopted in himself. The name "Caesar" had, in fact, an opposite history to that of the word "Christ," starting out as a personal name and becoming a title. Eventually, all emperors became known as "Caesar," whether or not they had any relationship to the Caesarian family. The title survived into the 20th century in the forms *Kaiser* and *Tsar*.

c The NT Church never was able to achieve the centralized control that is the hallmark of the modern Church. Communication between different areas was difficult and sporadic. The result is that local authorities were required to take considerable initiative, as here, to deal with specific problems.

d Used generically as a term for leaders in the Church. We would probably say "the Brethren" in a similar situation.

Chapter 12

James is Killed and Peter Imprisoned

1 Now about that time Herod the king[a] stretched forth *his* hands
to vex certain of the church. 2 And he killed James the brother of John
with the sword. 3 And because he saw it pleased the Jews, he proceeded
further to take Peter also. (Then were the days of unleavened bread.)[b] 4
And when he had apprehended[c] him, he put *him* in prison, and deliv-
ered *him* to four quaternions[d] of soldiers to keep him; intending after
Easter[e] to bring him forth to the people. 5 Peter therefore was kept in
prison: but prayer was made without ceasing of the church unto God for
him. 6 And when Herod would have brought him forth, the same night

a Herod Agrippa I, the brother of Herodias and grandson of Herod the Great. He was born in 10 BC and raised in Rome as a hostage, where he became friends with the future emperors Caligula and Claudius. Caligula gave him the territory of Philip the Tetrarch in AD 37 and let him use the title *King*. (Note that Luke correctly calls him *king* here, but does not use that title for Herod Antipas.) When Herod Antipas sought the same title for himself two years later, Caligula deposed and exiled him, giving his territory to Herod Agrippa I. In AD 41, Herod Agrippa I was granted the remainder of Judea, the first time the entire area had been under a single administration since the reign of Herod the Great. Herod Agrippa I was a cagey politician who is said to have helped the emperor Claudius in the first awkward months of his reign. As king, he sided consistently with the Pharisees, hence his hostility to the Christians. He died in AD 44, giving us another point around which to build a chronology of Acts; James' death must have taken place between 41 and 44.

b As in Luke 22:1, Luke accepts the popular conflation of two feasts, the Unleavened Bread and Passover. Passover took place on the 14th of Nisan when the Passover Lamb was slaughtered and eaten. The seven days following, when only unleavened bread could be eaten, constituted the feast of Unleavened Bread. The proximity of the two holidays, and the fact that both commemorated the Exodus, led to their being treated as one eight-day holiday.

c πιάσας *piasas* seized.

d Four squads of four soldiers each.

e τὸ πάσχα *to pascha* Passover. The translation adopted by the KJV implies that Easter (a Christian holiday, despite its pagan name) and the Passover had already become two separate feasts, which almost certainly was not the case at this early point in Christian history.

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept[a] the prison. 7 And, behold, the angel of the Lord came upon[b] *him*, and a light shined in the prison: and he smote[c] Peter on the side,[d] 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[e] 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,[f] they came unto the iron gate that leadeth unto the city; which opened to them of his own accord:[g] 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,[h] 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[i] the mother of John, whose surname was Mark; [j] where many

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a ἐτήρουν *etēroun* were guarding.

b JST unto. GR ἐπέστη *epestē* lit. *stood upon*, but here *stood by*. Note the presence of an implied object (Peter), indicated in the KJV by the italics.

c πατάξας *pataxas* struck, hit.

d πλευρὰν *pleuran* lit. rib, but here *side* is an appropriate translation. English words such as *pleuresy* come from this root.

e οὐκ η[/δει *ouk ēdei* did not know. *Wist not* is archaic for the same thing.

f φυλακὴν *phulakēn* guard, sentinel, guard-post. The root meaning of the English *ward* is *to guard* (cf. *warden*). From this, it was used to describe a district of a town under a particular guard, hence an administrative district of a town. The modern LDS meaning comes from the fact that the administrative districts in Nauvoo were identical with the ecclesiastical districts, as a matter of convenience.

g αὐτομάτη *automatē* moved under its own power. The word is the root of our *automatic*.

h ἐν ἑαυτῷ γενόμενος *enheautō genomenos* lit. became into himself. The expression is used in Greek authors such as Sophocles and Xenophon to mean *came to his senses*.

i One of several Marys in the NT, nothing is known of this one other than her being the mother of John Mark.

j John Mark is traditionally considered to be the author of the second Gospel. He is identified with the Marcus, Barnabas' nephew, mentioned in Col. 4:10; certainly

were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel[a] came to hearken,[b] 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.[c] But she constantly affirmed[d] that it was even so. Then said they, It is his angel.[e] 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,[f] and to the brethren. And he departed, and

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this explains the close association of Barnabas and John Mark in Acts. There is some speculation that the unnamed young man who ran away when Jesus was arrested was Mark (Mark 14:51–52). Christian tradition is that he became the first Bishop of Alexandria (Eusebius *Ecclesiastical History* 2.16, 24). His body is believed to be in St. Mark's Cathedral in Venice. His feast day in the Roman Catholic Church is 25 April, and in traditional Christian iconography, he is represented by a lion.

a παιδίσκη *paidiskē* young girl, probably meaning here *a servant-girl, a maid*.

b ὑπακοῦσαι *hupakousai,* whose root meaning is *to listen*, but which also has the specialized meaning for porters or door-wardens *to answer [a door]*. We should probably picture a semi-secret meeting, with Rhoda the servant appointed to keep an eye on who came to the door.

c μαίνῃ *mainē* You're crazy! The word is the root of English words such as *maniac* and *mania*.

d διϊσχυρίζετο *diischurizeto* kept insisting. The root meaning is *to lean on, to rely on*.

e IE his guardian angel, which was popularly believed to look exactly like the person guarded.

f This is the first mention in the NT of James, the brother of the Lord, or James the Just, who is (with the possible exception of the Apostle James the son of Zebedee) the most significant of the various men named James in the NT. Elsewhere, as here, he functions as the leader of the Church in Jerusalem. He seems to have been the head of a conservative, pro-Law faction in the Church. At the very least, his influence was substantial and his support vital for any innovations to become accepted. He never is referred to as an apostle, but he is traditionally believed to have been the first bishop in Jerusalem (Eusebius, *Ecc. Hist*. 2.23). He is also one of the few NT figures to be mentioned by Josephus (*Ant*. 20.9.1 §200). The meaning of his traditional title "brother of the Lord" is disputed, but most LDS would be comfortable with the simplest interpretation, that he was a son of Mary and Joseph and therefore Jesus' (half-)brother. He is traditionally believed to be the author of the Epistle of James and is said to have been killed by the Jewish leaders shortly before the destruction of Jerusalem in AD 70. Some

went into another place.[a] 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
Judæa to Cæsarea, and *there* abode.

Herod's Horrible Death

20 And Herod was highly displeased[b] with them of Tyre[c] and
Sidon:[d] but they came with one accord to him, and, having made Blastus
the king's chamberlain[e] their friend, desired peace; because their coun-
try was nourished by the king's *country*.[f] 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, be-
cause he gave not God the glory: and he was eaten of worms, and gave

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identify him with James the son of Alphaeus, which would make him one of the original Twelve. This identification is unlikely but is accepted within Roman Catholicism, where his feast day is 3 May.

a Luke fails to record where Peter went. One possibility is that he went to Rome (Eusebius, *Ecc. Hist*. 2.14.5). Given Luke's structure of Acts, whereby Paul is the hero of the last half and the book climaxes with Paul's arrival at Rome, it makes sense that if Peter were to have gone to Rome this early, Luke would gloss over the fact. Still, any possible hiding place for Peter is purely speculative and cannot be proven, and Peter does not appear on the scene again in Acts until chapter 15.

b θυμομαχῶν *thumomachōn* furious, infuriated at.

c Tyre had been one of the chief Phonecian cities of OT times and was still an important trading center, if not the metropolis it once had been. Situated on an island off the Mediterranean coast, it was virtually impregnable and had even successfully beaten off Nebuchadnezzar. Alexander the Great, however, had been able to conquer it by building a long causeway out from the mainland to the island and bringing up his siege engines.

d Sidon was Phonecia's other chief city, lying about 22 miles (35 km) north of Tyre in what is now Lebanon.

e τὸν ἐπὶ τοῦ κοιτῶνος *ton epi tou koitōnos* the man in charge of the [king's] bedroom, which is what a chamberlain Isa. Note that a chamberlain is an exceptionally trusted official, as he has physical access to the king while the king is asleep.

f IE much of their food supply came from Herod's territory.

up the ghost.[a] 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

Barnabas and Saul Called as Missionaries[b]

1 Now there were in the church that was at Antioch certain prophets[c] and teachers;[d] as Barnabas,[e] and Simeon[f] that was called Niger,[g] and Lucius of Cyrene,[h] and Manaen,[i] which had been brought up

a Once again Luke shows a horrible death coming upon a wicked man. Cf. 1:17–19. The GR translated *gave up the ghost* by the KJV is ἐξέψυξεν *exepsuxen* lit. out-souled.

b The focus of Acts now shifts permanently to Paul. Luke describes here four journeys undertaken by Paul, which are traditionally considered his four "missionary journeys," even though he is a prisoner and not a missionary in the last one. The first and shortest journey occupies Acts 13 and 14.

c IE those with the gift of prophesy, Spirit-led leaders. Cf. 11:27.

d As with the prophets earlier in the verse, this may not refer to a specific priesthood office so much as some who had the spiritual gift (or responsibility) to teach others.

e Presumably, Barnabas is still functioning as the head of the Church in Antioch, as his name is mentioned first.

f An alternate form of the name better known to us as Simon. Simeon Niger is otherwise unknown.

g *Niger* is Latin for *Black* (hence terms like the obsolete *Negro* and place-names like *Nigeria*), prompting speculation that he was from a relatively dark-skinned background and might therefore be from North or even Subsaharan Africa. This, in turn, fuels speculation that he is the same as Simon of Cyrene, as Cyrene is a town in North Africa.

h Lucius' name is the Latin form of Luke, naturally leading to the unlikely speculation in antiquity that they are the same person. There is a Lucius mentioned in Romans 16:21, who is likewise probably different from this one, who is otherwise unknown.

i *Menaen* is a hellenized version of *Menachem*, which is Hebrew for *exhortation, comfort, consolation*. Menaen is otherwise unknown, but Josephus mentions a Menaen (*Ant.* 15.10.5) who had been given honors by Herod the Great. This may be the grandson of the earlier Menaen.

with[a] Herod the tetrarch,[b] and Saul. 2 As they ministered[c] to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them,[d] they sent *them* away.[e]

Barnabas and Saul on Cyprus

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia;[f] and from thence they sailed to Cyprus.[g] 5 And when they were at Salamis,[h] they preached the word of God in the synagogues of the

a Ἡρῴδου τοῦ τετραάρχου σύντροφος *Herōdou tou tetraarchou suntrophos* someone raised with Herod the Tetrarch. The word σύντροφος *suntrophos* also has the meaning *courtier* or *intimate friend* in specialized contexts, but is unlikely to have that precise nuance here.

b IE Herod Antipas. Menaen is thus an aristocratic Jew, or at least moves in aristocratic circles. Luke may be deliberately attempting to show the broad ethnic and social nature of the early Christian community: a Cypriot Levite, a dark-skinned North African, a Jewish aristocrat, and a Pharisee intellectual are included in his list.

c λειτουργούντων *leitourgountōn* as they worshipped. The GR word (from which we derive the English *liturgy*) originally meant *to perform public service*, and later took on the meaning *to officiate in religious ceremonies*. Cf. D&C 137, which was received during the ceremony of washing feet.

d As in 6:6, Luke refers to a generic laying on of hands without providing the modern nuance as to precisely what was involved. This is likely the equivalent of the modern setting apart to serve as a missionary.

e Again, modern communications allows more centralized control of missionary work than was possible in the first century. Some other Christian churches, however, still follow this sort of model, where missionary work is done on the initiative of local congregations. The GR for *sent them away* is ἀπέλυσαν *apelusan* lit. released [them], let [them] go.

f Antioch's port city. It was founded in 301 BC by Seleucus I Nicator, one of Alexander the Great's generals who fought for supremacy after his death. There are few natural harbors in the Eastern Mediterranean, and this was not one of them. It was located sixteen miles (25 km) west of Antioch on of the mouth of the Orontes, on which Antioch was found.

g See 4:36n. They begin their missionary journey in Barnabas' homeland.

h The chief city on the eastern end of Cyprus.

Jews:[a] and they had also John[b] to *their* minister.[c] 6 And when they had gone through the isle unto Paphos,[d] they found a certain sorcerer,[e] a false prophet,[f] a Jew,[g] whose name *was* Barjesus:[h] 7 Which was with the

a This was Paul's consistent pattern in all of his preaching: first, to preach to the Jews, and then to the Gentiles.

b That is John Mark.

c ὑπηρέτην *hupēretēn* servant. John Mark was possibly not present as a fellow missionary, but as an underling who cared for the physical needs of Barnabas and Paul. More likely, however, he had some role as a subsidiary preacher, one of the "ministers of the word" (cf. Luke 1:2, a translation of ὑπηρέται τοῦ λόγου *hupēretai…tou logou*). There has been some speculation that John Mark, who traditionally was either a close associate of Peter or even himself a follower of Jesus during Jesus' mortal ministry, was present to provide a "living witness" to the preaching of Barnabas and Paul.

d Paphos—strictly speaking, Paphos Augusta, ten miles (15 km) away from the older native Paphos—was on the southwest coast of Cyprus and the seat of the Roman governor. It was about 110 miles (175 km) from SalamIsa. The older Paphos was associated with the worship of Aphrodite, the Greek goddess of beauty and physical love, who supposedly was born from the sea foam on the coast near the town.

e μάγον *magon* magus. The word is the root of the English *magic* and *magician*. It originally was a technical term referring to a Zoroastrian priest, but later acquired the meanings *wizard* and even *imposter*.

f ψευδοπροφήτην *pseudoprophētēn,* which Luke is probably using (like magus) in an extended sense. Barjesus is not likely to be pretending to be a prophet of the God of Israel, but more generally a man of supernatural power.

g This rather surprising detail simply goes to show that the ancient Jews could be as unexpectedly a diverse lot as modern Mormons.

h Aramaic for *son of Joshua/Jesus*. Luke does not make a point of this, so the contrast between a false "son of Jesus" on the one hand and Jesus' true spiritual son on the other may not be intentional.

deputy[a] of the country, Sergius Paulus,[b] a prudent[c] man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation)[d] withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also *is called* Paul[e],) filled with the Holy Ghost, set his eyes on him, 10 And said, O full of all subtilty[f] and all mischief,[g] *thou* child of the devil, *thou*

a ἀνθυπάτῳ *anthupatō* proconsul. Luke uses the correct title for the governor of a senatorial province, one governed by a member of the senatorial class rather than a representative of the Emperor. Senatorial provinces were in more secure and less strategic provinces, where an occupying army was unnecessary. The chief magistrates of the Roman Republic had been the consuls, two of whom were appointed annually to rule jointly. Proconsuls were magistrates appointed to fulfill the consuls' responsibilities in an area that they could not personally handle, such as a governorship or the command of an army. One typically served as a proconsul after achieving the consulship itself. The early Empire kept the forms of the Republic as much as possible while changing their meaning; consulships, proconsulships, and governorships (in senatorial provinces) were offered to the senatorial class as a means of giving them empty honors while keeping them from getting any real power that could threaten the Emperor.

b This may be the same as the L. Sergius Paulus mentioned as a curator of the banks and channel of the Tiber by an inscription dating from the reign of Claudius. The Sergius Paulus mentioned here was proconsul in Cyprus from AD 46–48.

c συνετῷ *sunetō* intelligent, sagacious. It is translated in Latin by *prudens*, hence the KJV rendering.

d It is not clear how Luke intends Ἐλύμας *Elumas* to be a translation for either *Barjesus* or *magician*. The actual meaning of Elymas and, indeed, the language it comes from, is unknown.

e Luke's first use of Paul's Roman name. Note that Luke never calls him "Saul" after this verse, except when Paul recounts his conversion and quotes the words spoken to him by Jesus; the change in name seems to be symbolic both of a shift in focus from a predominantly Jewish one to a largely Gentile one as well as a change in leadership from Barnabas to Paul. (Paul in his epistles never refers to himself as Saul; if we didn't have Luke's evidence, we would be unaware that he had any other name.) It would appear to be coincidence that Paul and Sergius Paulus bear the same Roman *cognomen*. We know that Paul was born a Roman citizen (Acts 22:28), and as such probably bore a Roman name his whole life. One commonly chose a Roman name that was similar to one's Jewish name, and the Saul/Paul pair would fit the bill nicely.

f δόλου *dolou* cunning, treachery. The root meaning of the word is *bait [for fish]*.

g ῥᾳδιουργίας *radiourgias* wickedness, fraud. Phillips translates the whole phrase, "you monster of trickery and evil," and Fitzmyer, "you shyster and thoroughgoing

enemy of all righteousness, wilt thou not cease to pervert[a] the right ways of the Lord?[b] *11* And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season.[c] 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,[d] being astonished[e] at the doctrine[f] of the Lord.[g] *13* Now when Paul and his company[h] loosed[i] from Paphos, they came to Perga[j] in Pamphylia:[k] and John departing from them returned to Jerusalem.[l]

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fraud."

a διαστρέφων *diastrephōn* lit. turn aside, hence *distort, pervert*. (*Pervert* is a fairly literal Latin rendering of the GR word.)

b This goes back to Luke's characterization of Elymas as a "false prophet." By opposing God's true messengers and using magic to manipulate the supernatural, Elymas is misrepresenting the divine to Sergius Paulus and therefore perverting God's right way.

c One assumes that the temporary nature of Elymas punishment is meant to help bring him to repentance, as was the case with Paul himself.

d One presumes that he was baptized and became a member of the Church, although Luke does not explicitly say thIsa. On the other hand, the cost of conversion would have been high indeed for one in the upper classes, and most especially one pursuing the most honorable career path available to a Roman, and Sergius Paulus may well have believed but not been baptized.

e ἐκπλησσόμενος *ekplēssomenos* lit. driven away [from one's senses], hence *astonished, amazed*.

f διδαχῇ *didachē* teaching.

g This could either mean *teaching about the Lord* by Paul, or *what the Lord teaches* through Paul.

h οἱ περὶ Παῦλον *hoi peri Paulon* lit. those around Paul. Note that Luke is now treating Paul, not Barnabas, as the head of the mission.

i ἀναχθέντες *anachthentes* set sail.

j A river port near the central south coast of Asia Minor. They would likely not have sailed directly from Paphos to Perga, but would probably have changed from a sea-going vessel to a river boat in Attalia, downriver from Perga.

k See 2:10n.

l John Mark seems to have abandoned the mission; certainly when the prospect of his accompanying Paul and Barnabas again comes up, Paul is unwilling to take him on the basis of his desertion (15:36–37).

Barnabas and Paul in Asia Minor

14 But when they departed from Perga, they came to Antioch[a] in Pisidia,[b] and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets[c] the rulers of the synagogue[d] 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,[e] and beckoning with *his* hand said,[f] Men of Israel, and ye that fear God,[g] 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,

a There were a number of cities named for Alexander the Great, his generals, and their descendants. Most of the kings of the Seleucid Empire were named Seleucus or Antiochus, and so there were cities called Antioch scattered throughout the Levant, the most famous of which was the capital of Syria. This was one of two Antiochs within Phrygia, a region in west-central Asia Minor and part of the province of Asia; the other lay somewhat to the west on the Meander river.

b A region between Pamphilia and Phrygia, part of the province of Galatia. (Galatia covered the center of Asia Minor. It had been overrun by Gauls, whom we would now consider Celtic tribesmen, beginning in the third century BC; hence the name.) The Pisidian Antioch was not strictly speaking within Pisidia, but was close to the border. It was called "Pisidian" to distinguish it from the other Antioch in Phrygia.

c The OT canon was still in the process of formation in the first century. The Law and the Prophets are two of the three divisions into which Jews now divide their Scriptures (the Writings is the third). As reckoned now, the Law consists of Genesis through Deuteronomy, and the Prophets of Joshua, Judges, 1–2 Samuel, 1–2 Kings, Isaiah, Jeremiah, Ezekiel, and Hosea through Malachi. Note particularly the exclusion of Daniel, considered one of the Major Prophets by Christians but placed among the Writings by Jews, possibly because of its relatively late date. That a reading from the Law and the Prophets was part of Jewish Sabbath synagogue worship is confirmed by external sources.

d Synagogues could have one president or more than one. Normally, a sermon would follow the reading; here the ordinary procedure is changed to invite the visitors to speak.

e Greek practice would be to stand and gesture for silence and attention. Cf. Luke 4:16 sqq. where Christ does the reading and then sits to preach a sermon.

f This is the first of Paul's sermons recounted in Luke. Paul will be the main speechmaker for the rest of the book.

g This would appear to mean "God-fearers," that is, Gentiles who were attracted to Judaism but would not commit themselves to be circumcised.

and with an high arm brought he them out of it. *18* And about the time of forty years suffered he their manners[a] 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, [b] until Samuel the prophet. *21* And afterward they desired a king:[c] and God gave unto them Saul[d] the son of Cis,[e] a man of the tribe of Benjamin, by the space of forty years.[f] *22* And when he had removed him,[g] he raised up unto them David to be their king; to whom also he gave testimony, and said, **I have found Da-**

a ἐτροποφόρησεν *etropophorēsen* put up with [them].

b This chronological notice is variously placed. It could be put before καὶ μετὰ ταῦτα *kai meta tauta* (and after this) and taken as the end of v. 19 (and is by EG the RSV), thus conforming to the traditional chronology, which has Israel in Egypt for four hundred years, plus forty years for the Exodus and ten for the Conquest of Canaan. The KJV follows a reading that places καὶ μετὰ ταῦτα *kai meta tauta* first and makes the whole phrase part of v. 20, indicating about 450 years for the period of the judges. This figure is reasonably consistent with the Book of Judges if one assumes that the various judges reigned sequentially. Modern scholars generally believe that that the judges ruled Israel for only one or two hundred years, that few (if any) of them actually ruled all of Israel, and that their administrations were not sequential.

c 1 Samuel 8 contains Israel's request for a king, and Samuel's (and God's) response. The OT has a somewhat negative view of monarchy as an institution, although not so negative as the Book of Mormon, where there are numerous refusals on the part of God's chosen leaders to institute monarchy and where monarchy is actually abolished for a period of time.

d Paul's namesake and fellow Benjaminite. Saul started out his reign well, but was unstable and eventually given to bouts of violent depression. His is one of the most tragic stories found in the OT.

e Usually spelled *Kish*. (The *sh* sound found in Hebrew and English is missing in GR.)

f The chronological information on the reign of Saul found in 1 Samuel is very confused. That his reign occupied the conveniently round number of forty years (one generation by Jewish reckoning) is also found in Josephus, but is considered too long by modern scholars.

g Saul was formally deposed from his throne long before he died and ceased to occupy it. David, however, refused to fight Saul and preferred to wait for Saul's death before asserting his claim to be king. Even then, he was not crowned king of all Israel until all Israel asked him to be their king.

vid the *son* of Jesse, a man after mine own heart,[a] which shall fulfil all my will.[b] *23* Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:[c] *24* When John[d] had first preached before his coming the baptism of repentance to all the people of Israel. *25* And as John fulfilled his course,[e] he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes[f] of *his* feet I am not worthy to loose.[g] *26* Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God,[h] 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*,[i] yet desired they Pilate that

a A conflation of Ps. 89:20 (LXX) and 1 Sam. 13:14.

b This last phrase echoes Isa. 44:28 (LXX), where God speaks of the Persian King Cyrus the Great, who freed the Jews from the Babylonian Exile.

c Paul's point here is that David—always the type of the ideal king in Jewish thought, despite his adultery with Bathseba and murder of her husband Uriah—is specifically a type of the Messiah. David (through God's power) freed Israel from its temporal enemies, and Jesus (through God's power) freed Israel from its spiritual enemies, sin and death.

d Paul never mentions John the Baptist in his epistles, but that does not mean he never mentioned John in his preaching. John's ministry is attested in all four Gospels, with sufficient nuances and variations that there is no reason to doubt a widespread tradition regarding John in the primitive Church. (The overall historicity of John and his ministry is also attested by the Book of Mormon, D&C, and Pearl of Great Price.) Luke will also provide evidence later that an independent "church" of John the Baptist existed at least for a time, completely independent of Christianity (EG 18:24–25). At the same time, the sermon here closely parallels information in Luke's material on John, which is itself more extensive than is found in any of the other Gospels. It may be that the mention of John here is an aspect of Lucan, and not Pauline, composition or that Luke is expanding a somewhat briefer notice in his sources.

e ἐπλήρου… τὸν δρόμον *eplērou…ton dromon* finished his course/race. John is running ahead as Christ's herald.

f ὑπόδημα *hupodēma* sandals.

g λῦσαι *lusai* untie.

h Another reference to believing Gentiles. Paul is never shown as hesitating over the salvation of Gentiles.

i This statement should be taken as referring to *valid* causes to execute Christ; the

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:[a] 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,[b] how that the promise which was made unto the fathers,[c] 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,[d] **Thou art my Son, this day have I begotten thee**.[e] 34 And as concerning that[f] he raised him up from the dead, *now* no more to return to corruption,[g] he said on this wise,[h] I will

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Jewish leaders were themselves satisfied with their reasons for having him killed.

a As usual, Luke attributes Christ's resurrection to God, not to Jesus himself. The focus here, however is the contrast (typical of Luke) between what man is proposing and God disposing.

b The GR for *we declare…glad tidings* is εὐαγγελιζόμεθα *euangelizometha* we are announcing good. The word is the equivalent of the Anglo-Saxon *gospel* and forms the root for words such as *evangelist* (as used by non-Mormons).

c IE that God would raise a Savior for Israel from David's seed (v. 23).

d Various GR MSS of Acts have different notices for the number of the psalm, and there are some variations in the numbering of the psalms in various psalters. It is not known when the standard arrangement of the Book of Psalms was settled and it may possibly postdate Luke. Nonetheless, the quotation is indeed from what is now considered the second psalm. Note that this is the only place in the NT where a quotation is given an attribution more exact than the book in which it is found.

e Ps. 2:7. This is a royal psalm, and the basic meaning of the verse is that the king, as anointed by God, is adopted as his son as a metaphorical way of expressing the fact that the king is God's temporal representative to his people. Naturally, as Jesus is Israel's spiritual King and *the* Anointed One, the psalm also has an extended application to him.

f ο{τι *hoti,* which usually means *because* or is used to indicate indirect quotations or some other logical relationship to what has gone before. Various translators have wrestled with how to make this intelligible English. AB—F has *as proof that* and the NRSV *as to his raising him from the dead*. Paul is about to argue that Jesus' resurrection fulfils prophecy and therefore really happened.

g διαφθοράν *diaphrhoran* destruction, ruin, blight, decay. Paul's argument here requires the word to be taken in the sense of the physical decay of the body after it is buried.

h οὕτως εἴρηκεν ὅτι *houtōs eirēken hoti* he spoke thus, that.

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**.[a] 36 For David, after he had served his own generation by the will of God, fell on sleep,[b] and was laid unto his fathers, and saw corruption:[c] 37 But he, whom God raised again, saw no corruption.[d]

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[e] 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;[f]

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.[g]

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sab-

a Ps. 16:10. Cf. 2:25–32, where Luke attributes this same general argument to Peter but develops it at greater length.

b ἐκοιμήθη *ekoimēthē* fell asleep.

c IE his body decayed.

d IE Christ's body did not decay, as it was in the tomb only about thirty-six hours (from pre-sunset on Friday to pre-dawn on Sunday).

e δικαιοῦται *dikaioutai* made just, made righteous. This is a key term in Paul's theology of grace: it is *God* that cleanses us from sin and makes us righteous, not us. The modern grace vs. works debate is not directly addressed in the NT, but Paul and other NT authors certainly took it for granted that our actions are not irrelevant in this process.

f IE the book of the minor prophets. See 7:42n.

g Hab. 1:5.

bath.[a] *43* Now when the congregation was broken up,[b] many of the Jews and religious proselytes[c] followed Paul and Barnabas: who, speaking to them, persuaded[d] them to continue[e] 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,[f] and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you,[g] and judge yourselves unworthy[h] of everlasting[i] life, lo,[j] 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,

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a Better GR MSS have ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα *exiontōn de autōn parekaloun eis to metaxu sabbaton lalēthēnai autois ta rhēmata tauta* As they were going out, they urged them to speak about these things again the next Sabbath. This is a somewhat awkward sentence and is found in various forms in different MSS, trying to clarify what it leaves vague. The TR follows a tradition that it was the Gentiles who wanted to hear more, probably on the assumption that they were, after all, the ones who responded to Paul in general.

b λυθείσης δὲ τῆς συναγωγῆς *lutheisēs de tēs sunagōgēs* the synagogue being dispersed. The root sense of the verb is *to loose*.

c τῶν σεβομένων προσηλύτων *tōn sebomenōn prosēlutōn* pious/worshipping proselytes.

d ἔπειθον *epeithon* persuade, but here not necessarily implying success. A better translation might be *tried to persuade* or *urged*.

e προσμένειν *prosmenein* to remain. By being active in Judaism, these Jews and Gentile converts had already taken the first steps in God's grace; Paul and Barnabas urge them to continue forward to baptism.

f παρρησιασάμενοι *parrēsiasamenoi* were bold, emboldened. *To wax* has an archaic meaning *to grow*, hence the moon waxes and wanes as it gets larger and smaller in the sky.

g ἀπωθεῖσθε *apōtheisthe* set it aside, set it away from.

h οὐκ ἀξίους κρίνετε ἑαυτοὺς *ouk axious krinete heautous* lit. do not judge yourselves worthy or not worthy do you judge yourselves. The Jews are assenting to their condemnation by rejecting Paul's message.

i αἰωνίου *auōniou* eternal.

j ἰδου *idou* behold. *Behold* and *lo* are synonymous, both meaning *look!*

that thou shouldest be for salvation unto the ends of the earth.[a]

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.[b] *49* And the word of the Lord was published[c] throughout all the region. *50* But the Jews stirred up the devout and honourable[d] women, and the chief men[e] of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.[f] *51* But they shook off the dust of their feet against them,[g] and came unto Iconium.[h] *52* And the disciples were filled with joy,[i] and with the Holy Ghost.

Chapter 14

Paul and Barnabas in Iconium[j]

1 And 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

a Isaiah 49:6.

b JST "as many as believed were ordained unto eternal life," avoiding an implication of predestination.

c διεφέρετο *diephereto* carried through, borne.

d εὐσχήμονας *euschēmonas* lit. graceful, elegant. The word may here merely mean *rich*, but it does carry a nuance of society's best.

e τοὺς πρώτους *tous prōtous* lit. first, most prominent. Their Jewish enemies are attacking Paul and Barnabas by getting the upper crust to turn against them

f ὁρίων *oriōn* borders.

g Cf. Luke 9:5. The act is symbolic of wanting nothing to do with a town (Pilate's washing of his hands of Jesus' crucifixion is a similar gesture).

h Iconium (modern Konya) is in south-central Asia Minor on an oasis near the edge of the central Anatolian plain. Ancient geographies place it either in Phrygia or neighboring Lycaonia, and the shifting of boundaries over time probably placed it in each at various periods, but ethnically it belonged to Phrygia. It was included in the Roman province of Galatia.

i Both because they have been considered worthy to be persecuted as Christians, and because of the Holy Ghost that fills them.

j In contrast with the account of the mission in the Pisidian Antioch, the mission in Iconium is only briefly summarized. It may be that Luke feels he has set the overall

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[a] the brethren.[b] 3 Long time therefore abode they speaking boldly in the Lord, which[c] gave testimony unto the word of his grace, and granted signs and wonders[d] to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully,[e] and to stone them, 6 They were ware[f] of *it*, and fled unto Lystra[g] and Derbe,[h] cities of Lycaonia,[i] and unto the region that lieth round about: 7 And there they preached the gospel.

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pattern for Paul's preaching and need therefore only summarize as a rule, or it may be that the material available to him on Iconium was less detailed.

a ἐκάκωσαν τὰς ψυχὰς *ekakōsan tas psuchas* lit. made their souls evil [against], turned [them] against.

b Possibly just Paul and Barnabas, or perhaps the believers in Iconium in general.

c IE who. The antecedent is "the Lord."

d Cf. 5:12. As with Peter earlier, the miracles are an important part of the apostles' *bona fides*.

e ὑβρίσαι *hubrisai* to abuse, maltreat, outrage. The word carries a sense of more than mere opposition or even violence, but verges on the commission of an atrocity. The verb's root is υ{βρις *hubris, overweening pride, insolence*. In the Greek myths, mortals who infringe upon the perogative of the gods or who insult them are guilty of hubris (and invariably punished). An OT parallel would be the building of the Tower of Babel, and in the Book of Mormon, when the Nephites near the end of their history and are openly defiant towards God, they are guilty of hubrIsa.

f IE became aware.

g A Roman colony about 25 miles (40 km) south-southwest of Iconium. The Romans established settlements of citizens—usually retired soldiers—in areas they conquered as a means of helping keep the region secure. The site of Lystra was discovered only in the late 19th century.

h A town near the modern Zosta; its name may be derived from the native word for *juniper*. Derbe is, in fact, over sixty miles (96 km) from Lystra, and it may be that Luke is telescoping the overall ministry in Lycaonia in this summary (see v. 20, where Paul leaves Lystra for Derbe).

i A district covering a plateau towards the southern end of the province of Galatia. Lycaonia lay north of Pamphylia and Cilicia and east of Pisida.

A Healing in Lystra

[8] And there sat a certain man at Lystra, impotent[a] 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.[b] [11] And when the people saw
what Paul had done, they lifted up their voices, saying in the speech of
Lycaonia,[c] The gods are come down to us in the likeness of men.[d] [12] And

a ἀδύνατος *adunatos* lit. incapable, powerless. *Impotent* is the Latin-derived word meaning the same thing.

b The parallels to the healing of a lame man by Peter in ch. 3 are unmistakable and doubtless deliberate. Paul's authority as God's representative is as certain as Peter's.

c Asia Minor was a patchwork of different ethnic groups each with their own native religion and native language. Greek was the *lingua franca* of the entire eastern Mediterranean, and doubtless the language Paul used in preaching. The fact that Lystra was a Roman colony means that many of the inhabitants would have at least some Latin, as well. The exact nature of the Lycaonian dialect is unknown; it may be descended from Hittite.

d The Greek myths have several accounts of the gods walking among mortals in disguise. There is, in particular, a myth retold in Ovid's *Metamorphoses* of a time when Jupiter and Mercury visited the Phrygian couple Philemon and BaucIsa. The story may have been a general folktale in the region.

they called Barnabas, Jupiter;[a] and Paul, Mercurius,[b] because he was the chief speaker.[c] *13* Then the priest of Jupiter,[d] which was before their city,[e] brought oxen and garlands[f] unto the gates,[g] and would have done sacrifice with the people. *14* *Which* when the apostles,[h] Barnabas and Paul,

a Δία *Dia* Zeus. (The declension of the name Ζεύς *Zeus* is irregular.) Jupiter is the Roman god identified with the Greek god Zeus. Note that *Jupiter* is *not* the "Roman name" for Zeus. The ancients identified their gods with those of different regions, even though the two might have very different attributes—a significant example will be seen in ch. 19. (Here, for example, the local chief of the gods has been identified with and is called Zeus.) Even though the Romans adopted many of the Greek stories about Zeus and attributed them to Jupiter, the Roman perception of their god was rather different than the Greek one of theirs. Until the last century, the dominance of Latin in Western classical learning meant that it was standard practice to translate Ζεύς *Zeus* by *Jupiter*, even when translating Greek texts, as here. In modern times, many Christians are content to refer generically to "God" as the God of the Bible, even though Jews and the various Christian factions have very different ideas as to what the God of the Bible is like. Christian missionaries in proselyting distant areas have also tended to identify the local deities with the God of the Bible. Note, for example, the periodic identification of the vague, semi-deity 天 *tiān* of Chinese thought with the Christian God. Compare Ammon's identification of King Lamoni's "Great Spirit" with God in Alma 18:26–28.

b Ἑρμῆν *Hermēn* Hermes. (The name of the Roman equivalent is usually spelled *Mercury*.)

c Hermes was, among other things, the messenger of the gods; the fact that Paul is doing most of the talking makes it natural that he should be identified with Hermes. One presumes that Barnabas had a dignified appearance and bearing, from the identification of him with Zeus.

d The complexities of polytheism as practiced in the ancient world mean that this might have been a priest of the Roman Jupiter, or of the Greek Zeus, or of the local god identified with both, or any combination of the three. The most likely possibility is that he was a priest of the local god, identified with Zeus and Jupiter.

e πρὸ τῆς πόλεως *pro tēs poleōs* in front of the city. Pagan temples would often be outside the city walls.

f ταύρους καὶ στέμματα *taurous kai stemmata* bulls and garlands/wreaths. The GR ταῦρος *tauros* is best known to us as the name of one of the signs of the zodiac. Bulls were common in pagan sacrifices, and the flowers are to make the sacrifice more pleasant to the gods.

g Either the gates of the city or the gates of the temple precinct.

h Luke refers to both Barnabas and Paul here as apostles. As elsewhere, it is not clear whether by this he means that they were numbered among the Twelve, or received the

heard *of*,[a] they rent their clothes,[b] and ran in among the people, crying out, 15 And saying,[c] 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[d] unto the living God, **which made heaven, and earth, and the sea, and all things that are therein**:[e] 16 Who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness,[f] 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.[g]

Paul and Barnabas Return to Antioch[h]

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew[i] *him*

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priesthood office of Apostle, or were merely acting as emissaries (the root meaning of the GR ἀπόστολος *apostolos*).

a The JST changes this to the much smoother, "When the apostles, Barnabas and Paul, heard this,"

b A sign of horror.

c Paul and Barnabas' speech in vv. 15–17, although only three verses long, is frequently counted among the speeches of Acts. Certainly it shows the sort of sensitivity to audience that Luke depicts Paul as elsewhere displaying. The first step in preaching Christ to these pagans who know nothing at all of God is to turn them from their idols; hence there is no explicit reference to Christ in the speech.

d τούτων τῶν ματαίων *toutōn tōn mataiōn* these foolish/empty things.

e Exo. 20:11.

f What follows is a line of argument that persists to the modern day and is a variety of what is referred to as "natural theology": the existence of a Creator is demonstrated by that which he has created.

g μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς *molis katepausan tous echlous tou mē thuein autois* they with difficulty kept the crowd from sacrificing to them. Like most human beings, the Lystrans are loathe to stop doing what they expect to do, even when told clearly that they should not do it.

h Luke now briefly summarizes the return stage of the missionary tour, as Paul and Barnabas retrace their steps back to the Syrian Antioch.

i ἔσυρον *esuron* dragged.

out of the city, supposing he had been dead.[a] *20* Howbeit, as the disciples
stood round about him, he rose up, and came into the city:[b] 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[c] 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.[d] *23*
And when they had ordained them[e] elders in every church,[f] and had
prayed with fasting, they commended them to the Lord, on whom they
believed. *24* And after they had passed throughout Pisidia, they came
to Pamphylia.[g] *25* And when they had preached the word in Perga, they

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a No doubt the Lystrans were embarrassed at having attempted to sacrifice to humans as if they were gods, and so were more easily persuaded towards violent retaliation. Note that stoning is a typically Jewish punishment. Luke does not record the presence of Jews in Lystra, although there may well have been some. Nonetheless, Paul's main enemies are those from the towns where he has already preached, who have followed him and are attempting to do away with him for once and for all.

b κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν *kuklōsantōn de tōn mathētōn auton anastas eisēlthen eis tēn polin* when/since the disciples formed a circle around him, he standing up, went into the city. The sentence begins with a construction called a genitive absolute, which is frequently used in GR to indicate a temporal or causal relationship between two events. In this case, it is possible to read the sentence *because the disciples formed a circle around him*, implying that their faith worked a miracle and brought him back to life. The more likely meaning, however, is purely temporal (since that is how Luke usually uses the construction): Paul was merely left for dead and not actually killed, and could get up on his own without any miraculous intervention. Note that by using "as," which can imply either a temporal or a causal connection in English, the KJV preserves the ambiguity.

c ἐπιστηρίζοντες *epistērizontes* strengthening. This must not be taken as referring to the LDS ordinance of confirmation.

d GR lacks formal markers for direct quotation like our quotation marks. This phrase is best taken as a direct quote introduced by the *that*, something like, "exhorting them to continue in the faith, and [saying], 'We must through much tribulation enter into the kingdom of God.'"

e αὐτοῖς *autois* for them, that is, the disciples.

f We see here a very primitive stage for organizational development in the early Church, where elders lead the local congregations and not bishops. As with the modern Church, the full organization took some time to develop.

g See 2:10n.

went down into Attalia:[a] *26* And thence sailed to Antioch,[b] from whence they had been recommended to the grace of God for the work which they fulfilled. *27* And when they were come, and had gathered the church together, they rehearsed[c] 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

Controversy over Circumcision

1 And certain men which came down from Judæa[d] taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.[e] *2* When therefore Paul and Barnabas had no small

a Downriver from Perga on the Mediterranean. See 14:13n.

b Note that they do not make a follow-up visit to Cyprus.

c ἀνήγγελλον *anēngellon* reported.

d Nowhwere is the problem of reconciling Luke's biographical information about Paul and what Paul himself says in his epistles more difficult than in dealing with Paul's visits to Jerusalem. It is generally accepted that Paul in Galatians 2 is giving his own account of the events Luke is narrating here, but that identification is by no means universal. Even if the two accounts are describing the same visit, they differ in details. Thus, in Galatians 2:12, Paul says that these brethren were specifically sent by James, whereas Luke implies that they had no formal commission. Paul also says that Peter backpedaled in the face of their opposition to his offering Gentiles full fellowship and that he, Paul, had to rebuke Peter for doing so. In this case, it is most probable that, unlike Paul, however, Luke is deliberately trying to downplay the level of conflict within the Church hierarchy. He therefore omits the fact that James sent these men, that they were likely official or semi-official representatives of the congregation in Jerusalem, and that Peter was in Antioch at the time and caved in to their demands.

e It is interesting that circumcision is linked with Moses, both here and in v. 5. Circumcision is actually a sign of the Abrahamic covenant and is distinct from the Law of Moses. Moroni 8:8 reveals that circumcision is no longer required for religious reasons; however, many LDS continue to circumcise male infants in conformity with the usual practice of the regions where they live.

dissension[a] and disputation[b] with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders[c] about this question. 3 And being brought on their way by the church, they[d] passed through Phenice[e] 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 church, and *of* the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees[f] which believed, saying,[g] That it was needful[h] to

a στάσεως *staseōs* in-fighting. The root meaning of the word is *standing still* (as the English *stasis* implies). It came to mean *a group of people who stand together, a political party*, or even *a party formed for seditious purposes, a faction*. From this, we get the meaning used here, *discord, sedition*. The word implies a very serious situation.

b ζητήσεως *zētēseōs* lit. an inquiry, debate.

c By "apostles" Luke presumably means the Twelve, and by "elders" the leaders of the local congregation in Jerusalem. We do not know enough about the organization of first century Christianity to speculate much beyond that. From a modern perspective, only the Twelve need be consulted, but that perspective has been reached only after a century-and-a-half of organizational development and leadership by the First Presidency and the Twelve (as well as some specific revelations in the D&C). Even within our own Church, the dynamics of consensus building and decision making have changed over time.

d οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας *hoi men oun propemphthentes hupo tēs ekklēsias* So, those who were sent along by the church. The KJV is evidently taking the initial οἱ *hoi* as a pronoun (*they*) instead of as an article. This is a possible reading, but it seems incorrect here.

e IE Phoenicia. See 11:19n.

f Ironically, Paul was himself a Pharisee. In the modern Church, the fact that many of the earliest converts came from a Congregationalist background had an impact in its first few years of history. Converts today can generally be guided in their understanding of the gospel either by the wards or branches they join, or by missionaries and leaders. The first generations of both the primitive and the modern Churches had to feel their way along at the first.

g The standard text of Acts does not link the Pharisees in v. 7 with the men of v. 1. The Western text states that the two were the same.

h δεῖ *dei* it must be. The verb expresses a strong sense of necessity or even inevitability (EG Luke 9:22, where it is used in a prediction of the Passion).

circumcise them, and to command *them* to keep the law of Moses.[a]

The Council of Jerusalem[b]

[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[c] among us, [d] that the Gentiles by my mouth should hear the word of the gospel,[e] 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

a That things must be done the way they have always been done is not an assumption made by ancient Pharisees alone. In the modern Church, there continue to be people who cannot understand why a policy or practice instituted by Joseph Smith or Brigham Young has been done away. This is particularly true since the rhetoric urging the Saints to institute a practice often implies (or explicitly states) an eternal aspect to it that is simply not present. Joseph Smith's letter to Nancy Rigdon on happiness addresses this issue (TPJS 255–257).

b The meeting of Church leaders in Jerusalem to resolve this conflict is usually referred to as the Council of Jerusalem. It has had enormous influence, as it set the scriptural precedent for the Ecumenical Councils that have been a significant part of the history of the development of the Catholic churches. In the modern Church, doctrinal and policy matters are no longer settled at general meetings of the Church (although this was the case earlier in our history and is still done by the former RLDS Church, the Community of Christ). Even so, discussion of the issues and reaching consensus are still tools used by Church leadership as an indispensable aid in determining God's will and achieving the common consent we are commanded to have. Nonetheless, there are a number of inconsistencies between Luke's account here and both information available elsewhere in Acts and in Paul's epistles. It is generally believed today that Luke has accidentally conflated two different controversies (over the legal obligations of Gentiles and relations between Gentile and Jewish Christians) and presented them as if they were resolved at the same time. Note that Luke's account of the Council is in the exact middle of his book; it is the climax of the process started in ch. 9–10 with the conversions of Paul and Cornelius, and, indeed, the climax of Luke's story in Acts.

c ἐξελέξατο *exelexato* selected, chose, here something like *decided*.

d Better GR MSS have ὑμῖν *humin* you, instead of ἡμῖν *hēmin* us.

e One of only two uses of εὐαγγελίου *euangeliou* gospel, in all of Luke/Acts. The other is in 20:24.

hearts by faith. 10 Now therefore why tempt[a] ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?[b] 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.[c]

12 Then all the multitude kept silence, and gave audience to[d] Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace,[e] James answered, saying, Men *and* brethren, hearken unto me: 14 Simeon[f] hath declared how God at the first did visit the Gentiles, to take out of them a people for his

a πειράζετε *peirazete* to put to the test, which is the original meaning of *tempt*. *Tempt*, however, has come to mean primarily *to entice to do evil*, which makes no sense when applied to God. As a general rule, putting God to the test consists of demanding a sign of God to prove that he means what he says he means—namely that he is extending salvation to the Gentiles without obligating them to keep the full Law. Here, the phrase almost carries the extended meaning of telling God what to do.

b This verse appears to have anti-Semitic overtones that are actually not there. "Yoke" (GR ζυγὸν *zugon*) does not necessarily imply an intolerable burden—see Matt. 11:29–30, for example. Peter's point is not that the Law was burdensome, but that as a matter of practical reality, people were not able to live up to its obligations. If God in his mercy is willing to make the path easier for someone, by all means let Him.

c This is a rather Pauline touch: salvation does not come to the Jews by means of their keeping the Law, it comes by God's grace. The argument here even echoes Paul in Romans. The bestowal of the Holy Ghost—which is a manifestation of divine grace—came *before* Cornelius and his household acted upon their faith, in contrast to the Jewish disciples who received the Holy Ghost only after a lifetime of keeping the Law. In our anxiety to avoid implying that we do not have to act in order to receive salvation, we must never forget that we receive God's grace because of his love, not because it is a wage we have earned.

d ἤκουον *ēkouon* listened to.

e σιγῆσαι *sigēsai* fell silent. This is the same verb at at the beginning of v. 12.

f Not only does James not call Peter by his Greek name, he uses as Jewish a form of the name as is possible to use. This is, by the way, the last mention of Peter in all of Acts. (Note that since Peter is nowhere else called Simeon in the NT with the exception of 2 Peter 1:1—where there are some textual grounds for doubting the text should read "Simeon" instead of "Simon"—a minority of commentators believe that in the original account of the Council, James' speech was referring not to Simon Peter but, perhaps, to Simeon Niger [13:1]).

name.[a] 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[b] 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.[c]

18 Known unto God are all his works from the beginning of the world.[d] 19 Wherefore my sentence is,[e] that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto

a An allusion to Dt. 14:2, "The LORD hath chosen thee [Israel] to be a peculiar people unto himself, above all the nations that *are* upon the earth." God has earlier chosen Israel to be his people, and now he is choosing among the Gentiles a people for his name.

b σκηνὴν *skēnēn* tent.

c Amos 9:11–12. James' quote is remarkable in that it follows the LXX, which is different from the Hebrew, and the interpretation which he gives the passage—that Gentiles would someday "seek after the Lord"—is at variance with the Hebrew phrasing. The JPS translation of the *Tanakh* renders Amos 9:11–12, "In that day,/I will set up again the fallen booth of David:/I will mend its breaches and set up its ruins anew./I will build it firm as in the days of old,/So that they shall possess the rest of Edom/And all the nations once attached to My name/—declares the LORD who will bring this to pass." That is, the Jews would rule again all the lands (including Edom) that had been ruled by David. The most likely explanation for James making such an unexpected use of an OT scripture is that it is Luke who is supplying the specific quotation. While Luke knows the LXX extremely well, he does not appear to have been intimately familiar with the Hebrew OT and may not have known that the verse here was translated incorrectly.

d This last phrase is likely an allusion of Isaiah 45:21.

e ἐγὼ κρίνω *egō krinō* I judge. Note that James explicitly uses the pronoun, adding emphasIsa. The KJV is using *sentence* in its judicial sense, that is, as a synonym for *judgment*.

them, [a] that they abstain from pollutions of idols,[b] and *from* fornication,[c] and *from* things strangled, and *from* blood.[d] [21] For Moses of old time

a What follows is referred to as the Apostles' (or Apostolic or Jerusalem) Decree. It consists of a surprisingly short list of prohibitions: idolatry, adultery, and eating meat with blood. Not all the Ten Commandments are included (murder, for example, and theft). It is generally assumed that this list was influenced by the Holiness Code of Lev. 17–18, which is a part of the Law to be followed not only by Jews, but by the Gentiles who live among them. The other possible influence is Genesis 9, where God makes a covenant with Noah that could reasonably be imposed on all of Noah's descendants, and not just the Jews. In any event, the Decree should not be taken as the entire set of commandments imposed upon Gentile converts (see v. 19), but as a minimal list enabling Gentiles to be a part of the same community as their Jewish neighbors who still kept the full Law. This unobvious rationale for the wording of the Decree caused medieval scribes considerable problems, with the result that there are numerous textual variations for the Apostolic Decree, some of which omit the prohibition against strangled meat, some of which omit the prohibition against sexual immorality. The Western text expands the Apostolic Decree to include an exhortation to live the Golden Rule (in its negative form), and by omitting the provision against meat from strangled animals implies that prohibition against "blood" is one against bloodshed, i.e., murder.

b τῶν ἀλισγημάτων τῶν εἰδώλων *tōn alisgēmatōn tōn eidōlōn* contamination from idols. The phrasing is generally taken as referring to meat offered to idols (cf. the early Christian manual, the *Didache* 6:3). Paul discusses the issue of eating meat sacrificed to idols in 1 Cor. 8, but in such terms as would imply that he was unaware of the absolute ban imposed by the Apostles Decree. If Luke's chronology of Paul's ministry in Acts is at all accurate, Paul ministered in Corinth only after the Council of Jerusalem. This is one point of evidence adduced to show that Luke is here conflating two different Church meetings dealing with two different issues, and that the Apostles' Decree was only issued later on.

c πορνείας *porneias* sexual immorality. (The only use of the word in Luke/Acts is in connection with the Apostles' Decree). This is the root of English words such as *pornography*. It comes from a verb meaning *to sell* and its original reference was to prostitution. In the NT, it is used to refer to all forms of sexual immorality and not merely sex between unmarried partners, which is the meaning we sometimes give *fornication* today. If the Apostles' Decree is based on the Holiness Code, then it would here be specifically referring to the sexual prohibitions in Leviticus 18, which consist largely of a long list of various forms of incest and prohibitions against sexual relations with a menstruating woman, (male) homosexuality, and beastiality.

d The prohibition against consumption of blood is a key point in the Noachic covenant (Gen. 9:4). (An animal killed by strangulation will still have its blood, hence the prohibition against strangled meat, as well.) It is also explicitly forbidden to Gentiles

hath in every city them that preach him, being read in the synagogues every sabbath day.[a] 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas,[b] and Silas,[c] chief men among the brethren: 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[d] and Cilicia:[e] 24 Forasmuch[f] 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

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living among Israelites by the Holiness Code (Lev. 17:10). Although some modern Church leaders have taught that foods such as blood pudding should not be consumed by LDS, there is no formal policy on the matter.

a That is, if the Gentiles had wanted to live the Mosaic Law in full, they had already had opportunities (and still have them).

b Otherwise unknown. He does share, however, the surname of Joseph Barsabbas who was a candidate to replace Judas in the Twelve (1:23).

c Silas is mentioned elsewhere in Acts (ch. 16–18) and, under the name Silvanus, in 2 Cor. 1:19, 1 Thess. 1:1–2 and 2 Thess. 1:1. He is also mentioned in 1 Peter 5:12 and is sometimes assumed to have been the actual writer of that epistle. Interestingly enough, "Silas" is an Aramaic variant of the name "Saul."

d The Roman province of which Antioch was a part. The region had formerly been the core of the Semitic kingdom of Aram, referred to in the KJV OT as Syria. It suffered a similar fate to the Jewish kingdoms to its south, becoming part of the large Mesopotamian empires: Assyira, Chaldea, Persia. After Alexander the Great's conquest of Persia and the collapse of his empire, it became the core of the Seleucid Empire, and then a Roman province after its conquest by Pompey the Great in 64 BC.

e The standard form for the beginning of a Greek letter, *X to Y, greetings*. Note that it is addressed only to Antioch, Syria in general, and Cilicia. This restricted destination for the letter may help explain why it is not alluded to by Paul in any of his epistles, which are all addressed to congregations in different areas.

f Vv. 24–26 echo Luke 1:1–4 as a model literary Greek sentence.

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.[a] 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.[b] 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

The Beginning of Paul's Second Missionary Tour

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,[c] 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

a ἔρρωσθε *errōsthe* be well, which is, after all, what *fare ye well* and *farewell* mean. This is a standard closing for a Hellenistic letter.

b V. 34 is missing in the better GR MSS and is most likely an addition which attempts to explain how Paul could take Silas on a mission with him (v. 40) if he had returned to Jerusalem (v. 33).

c According to Galatians 2:11–14, Peter was visiting Antioch when the controversy in Acts 15:1–5 broke out, and actually backed down from his earlier position, withdrawing full fellowship from Gentile converts. Paul says that Barnabas sided with Peter in doing this (Gal. 2:13). It may well be, therefore, that Paul and Barnabas parted ways here not only because of their disagreement over John Mark, but that some bitterness remained from their earlier conflict in Antioch over Gentile fellowship. Paul's humanity is showing here; one cannot help but contrast Alma's reaction to his son Corianton, who abandoned a mission for a most ignoble reason (Alma 39:3) but is sent back to preach to the people regardless (Alma 42:31).

God. 41 And he went through Syria and Cilicia, confirming the churches.

Chapter 16

Timothy Joins Paul

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus,[a] the son of a certain woman, which was a Jewess, and believed;[b] but his father *was* a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him[c] because of the Jews which were in those quarters: for they knew all that his father was a Greek. [d] 4 And as they went through the cities, they

a A thoroughly Greek name which means something like *one who honors God*. This is the first mention of Paul's frequent companion, who cowrote with Paul six of Paul's epistles, and to whom two of the Pastoral Epistles are addressed. The KJV variously uses "Timothy" and "Timotheus" (a Latinized version) for his name. Timothy is traditionally believed to have been the first Bishop of Ephesus, where he was stoned to death for opposing the local festival of Katagongion in honor of Diana. His feast day in Roman Catholicism is 26 January. Note the presence of the name in 3 Nephi 19:4 as one of the Nephite Twelve.

b 2 Timothy 1:5 gives Eunice as the name of Timothy's mother and Lois as his grandmother's name. Note that Eunice (*good victory*) is also a good Greek name.

c No particular authority was needed to perform a circumcision.

d A marriage between a Jewess and Gentile would have been illegal at this time, but despite that, one is traditionally a Jew if one's mother is a Jew, regardless of the legal status of one's parents' marriage. This explains why Paul circumcised Timothy. Circumcision would not be necessary at all for a Gentile convert (see Gal. 2:3, where Paul explains that Titus was left uncircumcised, being a Greek), but an uncircumcised Jew would offend those Jews among whom Paul wanted to minister. This, however, appears to contradict what Paul says about circumcision in 1 Corinthians 7:18–19. The Greeks themselves did not practice circumcision and would have looked on it as a bizarre form of self-mutilation, rather the way modern conservatives view tattooing and body piercing.

delivered them the decrees for to keep,[a] that were ordained[b] of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.[c] 6 Now when they had gone throughout Phrygia and the region[d] of Galatia,[e] and were forbidden of the Holy Ghost to preach the word in Asia,[f] 7 After they were come to Mysia,[g] they assayed[h] to go into Bithynia:[i] but the Spirit[j] suffered[k] them not.[l] 8 And they passing by Mysia came down to Troas.[m] 9 And a vision appeared to Paul in the night; There stood a man of Mace-

a Luke portrays Paul and Silas as communicating the Apostles' Decree among the Christians of central Asia Minor, although it had not been specifically addressed to them. This sharing of communications from Church leadership among the various congregations helped enormously in the preservation of the New Testament as we now have it.

b κεκριμένα *kekrimena* lit., judged, here *decided upon*.

c A typically Lucan summary.

d χώραν *chōran* territory.

e Galatia originally referred to a smallish territory in central Asia Minor. When a province was formed including Galatia, Phrygia, and other territories, it was given the name Galatia. The name can therefore refer to the province as a whole or to the smaller territory to which the name was originally attached. The latter is intended here.

f Here, as always, the Roman province and not the continent. It is generally agreed that Paul's intention had been to follow the course of the Meander River down to Ephesus, the capital of Asia.

g Mysia was a region at the northern end of the province of Asia (that is, the northwest corner of Asia Minor).

h ἐπείραζον *epeirazon* attempted.

i Bithynia was a region northeast of Mysia at the northern end of the province of Galatia.

j Better GR MSS have τὸ πνεῦμα Ἰησοῦ *to pneuma Iēsou* the Spirit of Jesus.

k εἴασεν *eiasen* allowed, permitted.

l Paul is being "lead by the Spirit, not knowing beforehand the things which [he] should do." He has been forbidden to go westward into the Roman province of Asia, and now forbidden to go eastward as well. This would naturally leave him in something as a dilemma as to what to do next.

m Alexandria Troas, a Roman colony on the coast of the Aegean Sea, not far from the traditional site of the city of Troy. It had been founded by 310 BC by Antigonus and came under Roman control by 133 BC. Its position at the northeast corner of Asia Minor, near the entrance to the Dardanelles, made it an important trade center.

donia,[a] and prayed[b] him, saying, Come over into Macedonia, and help us. *10* And after he had seen the vision, immediately we[c] endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. *11* Therefore loosing from[d] Troas, we came with a straight course to Samothracia,[e] and the next *day* to

a Macedonia had been a semi-Greek, semi-barbaric kingdom to the north of Greece proper, but under its kings Philip II (382–336 BC) and Alexander III ("the Great," 356–323 BC), Macedonia had perfected its army and conquered first Greece and then the vast Persian Empire. After Alexander the Great's death, his empire fell apart and although Macedonia no longer ruled large tracts of Asia, it remained a key player in eastern Mediterranean politics. It was finally conquered and absorbed by Rome in 146 BC. In modern times, Macedonia is a region partly ruled by Greece and partly by the Slavic nations to its north. Macedonia's association with the height of Greek imperial power in classical times is the reason why the region—and the very word "Macedonia"—is a matter of such bitter controversy between Greece and the various Slavic countries. As for this vision, a surprising amount of energy is spent by commentators trying to figure out how Paul knew the man was a Macedonian.

b παρακαλῶν *parakalōn* called on [for help].

c This is the first of the "we-passages" in Acts. Traditionally, these have been understood as representing sections of Paul's ministry where he was actually accompanied by Luke. This, however, leaves the awkward problem of how a personal companion of Paul's can be so unacquainted with Paul's theology as Luke appears to be, and why there are so many discrepancies between Paul's epistles and Acts, leading some to speculate that Luke has merely adopted verbatim the we-passages from someone else's narrative. (A similar phenomenon occurs in the Book of Mormon. In the sections abridged by Mormon, "I" usually means Mormon himself. There are large stretches, however, where he is quoting other authors verbatim—most commonly Alma the Younger—where "I" refers to someone else. Nor does Mormon always make it clear when he begins quoting someone else. Sometimes one can only determine that from context, as in Alma 29.) Nonetheless, the most likely explanation for the "we-sections" of Acts is that they do represent periods of time when Luke was a member of Paul's entourage.

d ἀναχθέντες *anachthentes* setting sail.

e IE Samothrace, a large, mountainous island in the northeast corner of the Aegean sea. Samothrace is dominated by a mountain over 1.5 km (nearly one mile) high, making the island easy to spot from a distance and useful as a sailors' landmark.

Neapolis;[a] *12* And from thence to Philippi,[b] which is the chief city[c] of that part of Macedonia, *and* a colony:[d] and we were in that city abiding certain days. *13* And on the sabbath we went out of the city by a river[e] side, where prayer was wont to be made;[f] and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia,[g] a seller of purple, of the city of Thyatira,[h] which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of

a *Neapolis* is GR for *New town* (the actual English equivalent is the place-name *Newton*), and is a name given to a number of Greek cities throughout the Mediterranean. The most famous is on the western coast of Italy, the modern Naples (the adjective *Neapolitan* shows the name's origin more clearly). The Neapolis mentioned here is the modern Kavalla, Philippi's port, on the Macedonian coast.

b Named for Philip II of Macedonia, Alexander the Great's father, who founded it in the fourth century BC. In 42 BC, Philippi was the site of a battle between Brutus and Cassius, the assassins of Julius Caesar, and his successors, Octavius (who later became the Emperor Augustus) and Marc Anthony.

c Not the capital city (which was Thessalonica), but the most prominent one.

d Philippi had been founded long before the Romans came on the scene. A Roman settlement, however, had been made in Philippi to help keep the area firmly under Roman control.

e Most commentators identify the river as the Gangites. That, however, is more than a Sabbath-day journey from the ancient city and is unlikely therefore to be used as a place of worship for pious Jews. The closer Crenides may therefore be meant, although it is rather too small to be considered a "river."

f JST "where the people resorted for prayer to be made." The textual tradition of this verse is confused; the standard reading now is οὗ ἐνομίζομεν προσευχὴν εἶναι *ou enomizomen proseuchēn einai* lit. where we thought/expected prayer to be. The KJV follows a textual tradition that has οὗ ἐνομίζετο προσευχὴν εἶναι *ou enomizeto plroseuchēn* where prayer was thought to be, a rather odd phrase. It is possible that this is referring to a synagogue near the river, but it is more likely that it is referring to some sort of open-air (possibly informal) worship service.

g Lydia would be an important friend to Paul in his work. Her name means *woman of Lydia*, an ancient kingdom in western Asia Minor.

h A center for the trade in purple dye in the Roman province of Asia, north of SardIsa. It had been founded in 300 BC by Seleucus I Nicator and was an important industrial center by the first century AD. The part of Asia to which Thyatira belonged had formerly been part of the kingdom of Lydia. Thyatira is one of the seven branches of the church to which the Book of Revelation is addressed.

Paul. 15 And when she was baptized, 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*.[a] And she constrained[b] us.

16 And it came to pass, as we went to prayer, a certain damsel[c] possessed with a spirit of divination[d] met us, which brought her masters much gain by soothsaying:[e] 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.[f] 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[g]

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a Hospitality in the ancient world was a sacred obligation. There was no reliable network of inns and hotels, and for someone to be able to travel at all, he would have to rely on strangers to take him in. Lydia is expressing her gratitude to those who brought her in as genuine a fashion as she can.

b παρεβιάσατο *parebiasato* urged strongly, insisted.

c παιδίσκην *paidiskēn* lit. little girl, here *a slave-girl*.

d πνεῦμα πύθωνα *pneuma puthōna* a spirit [of a] python. The python was a dragon killed by Apollo at Delphi (hence the use of *python* to refer to a large snake). After the victory, the site became sacred to Apollo and was one of the most sacred oracles in all of Greece. The priestesses who uttered Apollo's oracles were therefore called *pythias*, and *a spirit of a python* came to mean *an oracular spirit*. Note that this is intended in a very literal fashion: there is a spirit that accompanies her and gives her oracular powers, what is generally known as a "familiar spirit." (The word *familiar* is a technical term in witchcraft, referring to a companion spirit sent by Satan to be the witch's servant. The term is used in the KJV to refer to oracular spirits.)

e μαντευομένη *manteuomenē* prophesying, acting as an oracle.

f This creates a minor problem for Latter-day Saints, as do some of the demon-possessed in the Gospels proclaiming Jesus to be the Christ (EG Luke 3:34 || Mark 1:24). The girl's oracular spirit cannot be God-given, as God does not work that way. The spirit must therefore be a demon, but why would one of Satan's followers go around telling people to follow Christ's true messengers and be saved? For most LDS, the only possible explanation is that this sort of testimony ultimately keeps people *from* believing the apostles' message in every particular (see, for example, DNTC 2:149). Luke probably saw no conflict here; he would not necessarily have seen all oracular spirits as being necessarily evil. Nonetheless, Paul finds it annoying (at the least) if not a positive hindrance to have this girl following him around and so exorcises her.

g ἀγορὰν *agoran* marketplace. Like a Roman forum, the marketplace in a Greek town

unto the rulers,[a] 20 And brought them to the magistrates,[b] 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.[c] 22 And the multitude rose up together against them: and the magistrates rent off their clothes,[d] and commanded to beat *them*.[e] 23 And when they had laid many stripes upon them,[f] 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,[g] 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

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was the central gathering point, where men would get together to discuss and argue over philosophy and politics. It therefore naturally became the administrative as well as financial center of the city.

a Paul alludes to his mistreatment in Philippi in 1 Thessalonians 2:2.

b Philippi, having become a Roman colony, gained a Roman administration. Here the chief magistrates of the town would be praetors, two in number. (The Romans frequently appointed magistrates in pairs to cancel out any tendency for one to act in his own self-interest over the common good.)

c Rome was generally tolerant of foreign religions that were well-established, but rather more hostile to the religious innovations and particularly to the active recruitment of Romans to abandon the faith of their fathers in favor of a new religion. (Indeed, it was technically illegal for a Roman to convert to a non-Roman faith.) Roman administration tended to be essentially conservative, and anxious to preserve social stability at the expense of social change. Note that Paul and Silas are accused here of proselyting Romans to Judaism, and not to Christianity.

d IE Paul's and Silas's clothes, as part of the preparation for their beating.

e The Roman official responsible for public beatings was the lictor, who carried a bundle of sticks bound around an axe as a symbol of his right to inflict corporal and even capital punishment. These bundles were referred to as *fasces*. Mussolini attempted to build Italian nationalism by reviving the spirit of ancient Rome, through means such as the symbolic use of the *fasces*, from which his party gained the name *Fascist*.

f πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς *pollas te epithentes autois plēgas* lit. and setting many blows on them.

g A typical Lucan mention of prayer.

prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.[a] *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?[b] *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 baptized, 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. *35* And when it was day, the magistrates sent the serjeants,[c] 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,[d] and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves

a The jailer was responsible to keep security in his prison and would have been executed if there had been a mass escape. Romans felt that death was better than dishonor and had no moral compunctions against suicide; the jailer is, therefore, responding as an honorable Roman would be expected to respond.

b It is not clear what the Roman jailer would have meant by this; Paul, however, does not care. For Paul, salvation comes from belief in Jesus, and it is to that belief that he urges the jailer.

c ῥαβδούχους *rhabdouchous* lit., rod-carriers, and therefore here the lictors (see v. 22n). The word *serjeant* is a variant spelling for *sergeant*, which itself comes from the Latin *serviens* (*servant, slave*) via Old French.

d That is, Paul and Silas were Roman citizens. The restrictions on citizenship in antiquity were generally onerous and naturalization difficult or even impossible—in Athens, for example, one could be a citizen only if one were free and both one's parents were citizens. One of the most remarkable features of Roman administration was its relatively generous policy of allowing people to become citizens by various means, such as serving in the army. Even the descendants of slaves could become full Roman citizens. Rome thus gained throughout its empire a cadre of men and women who had a vested interested in the government's stability and who acquired Roman language, law, and customs through becoming citizens. This helped enormously in the creation of a large, stable empire. Here, Paul and Silas have been treated illegally; the *lex Porcia* forbade the scourging of Roman citizens.

and fetch us out.[a] 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.

Chapter 17

Paul Travels to Thessalonica

1 Now when they had passed through Amphipolis[b] and Apollonia,[c] they came to Thessalonica,[d] where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days[e] reasoned with them out of the scriptures, 3 Opening[f] and alleging,[g]

a Cf. D&C 42:91. Paul and Silas have been publicly mistreated; their vindication should therefore also be public. The town's leaders cannot get away with quietly covering up their mistake.

b Amphipolis was an important trading center about 50 km (30 miles) west of Philippi, and the capital of the first Roman district of Macedonia. It had been colonized by Athens in 436 BC. Its name (literally *both-town*) derives from the fact that it was encircled by the Strymon River and built on both sides thereof. Paul would have traveled from Philippi to Amphipolis along the Via Egnatia.

c Another town on the Via Egnatia. Apollonia was 40 km (25 miles) southwest of AmphipolIsa. Its modern name is Pollina.

d The modern Salonika, Thessalonica was a free city and capital of the second Roman district of Macedonia. It also lay on the Via Egnatia about 50 km (30 miles) due west of Apollonia. Thessalonica had been founded in 316 BC by one of Alexander the Great's generals, Cassander, and named after his wife, Alexander's half sister and Philip II's daughter.

e This should probably not be taken as an indication that Paul was only three weeks in Thessalonica. We know from Paul's epistles to the Thessalonians and from other data in Acts that he left a thriving congregation there, which probably took more than three weeks to establish. Luke may mean that Paul preached in the Jewish synagogue on three separate but not consecutive Sabbaths.

f διανοίγων *dianoigōn* lit. opening, here carrying the additional nuance of *explaining*.

g παρατιθέμενος *paratithemenos* lit., layout out, here *presenting evidence*.

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[a] 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,[b] took unto them certain lewd fellows[c] of the baser sort,[d] and gathered a company, and set all the city on an uproar, and assaulted the house of Jason,[e] 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,[f] crying, These that have turned the world[g] upside down are come hither also; 7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king,[h] *one* Jesus. 8 And they

a προσεκληρώθησαν *proseklērōthēsan* joined with.

b ζηλώσαντες *zēlōsantes* being jealous.

c ἀγοραίων *agoraiōn* lit. someone who hangs around in the market, hence *a loafer, trouble-maker*.

d πονηροὺς *ponērous* lit. evil. AB—F uses *worthless*.

e Apparently Paul's host. Luke does not bother to describe him further, implying that he may have been well known in the Church generally. *Jason* is a Greek name (and one of the few names from Greek mythology still in use), but that gives no indication as to Jason's nationality.

f πολιτάρχας *politarchas,* of which *rulers of the city* is a good translation. There is external evidence that title was indeed used for city magistrates in Thessalonica in the first century.

g οἰκουμένην *oikoumenēn* inhabited regions of the world. This is, by any standard, a wild exaggeration, but Luke is given to hyperbole and is using here one of his favorite words.

h βασιλέα *basilea* king (as opposed to other forms of supreme power known among the Greeks such as tyrannies). There is a certain irony here. To begin with, the Roman emperors refused the Latin title *rex* (king) because of its connotations to the Roman people. (Americans have a similar aversion to the word *king*, which is why Joseph Smith's symbolic anointing as a king was kept secret.) The Greeks had no problems with the title, however, and so the emperors were freely called *king* among them. The early Christians, however, avoided calling Jesus a king because of its current use among the peoples of the Eastern Mediterranean—there would be too many chances for misunderstanding. So Paul is accused of calling Jesus something he probably never would have called him, and not reverencing the Emperor with a title the Emperor would have disallowed among his own people.

troubled the people and the rulers of the city,[a] when they heard these things. 9 And when they had taken security[b] of Jason, and of the other,[c] they let them go.

Paul in Beroea

10 And the brethren immediately sent away Paul and Silas by night unto Berea[d]: who coming *thither* went into the synagogue of the Jews. 11 These were more noble[e] than those in Thessalonica, in that they received the word with all readiness of mind, and searched[f] the scriptures[g] daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men,[h] 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[i] the sea: but Silas and Timotheus abode there

a πολιτάρχας *politarchas* city-rulers. There is external evidence that the word was actually used for magistrates in Thessalonica in the first century; as usual, Luke is accurate in his use of terminology for political office.

b ἱκανὸν *hikanon* lit. something appropriate, here *security, bail*; that is, Jason is posting a bond to guarantee Paul's good behavior.

c λοιπῶν *loipōn* others.

d The modern Verria, about 80 km (50 miles) west-southwest of Thessalonica. The ancient name of the town is usually spelled Beroea (GR Βέροια *Beroia*).

e εὐγενέστεροι *eugenesteroi* lit. of better birth, which is what "more noble" would have meant to a 17th century English audience. Because of the association of the upper classes with generous behavior (largely through wishful thinking), it carries here the nuance *noble-minded*. The Latin equivalent is *generosus*.

f ἀνακρίνοντες *anakrinontes* examining, researching carefully.

g τὰς γραφὰς *tas graphas* the [holy] writings.

h τῶνἙλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν *tōn hēllēnidōn gunaikōn tōn euschēmonōn kai andrōn* more honorable Greek women and men. The KJV translation is fairly literal but makes worse English than Luke's Greek. The word εὐσχημόνων *euschēmonōn* implies exceptional elegance and nobility of character.

i ἕως ἐπι *eōs epi,* which here means *as far as*. An alternate reading found in some GR MSS is ὡς ἐπι *hōs epi,* which would mean *as if* (implying that they were throwing off pursuit and that he *really* went by land).

still. 15 And they that conducted Paul brought him unto Athens:[a] and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Paul Arrives in Athens

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.[b] 17 Therefore disputed[c] he in the synagogue with the Jews, and with the devout persons, and in the market[d] daily with them that met with him. 18 Then certain philosophers of the Epicureans,[e] and of the Stoicks,[f] encountered him.

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a Athens was one of the great cities of ancient Greece and is its modern capital. The days of Athens' greatest glory—when it invented democracy, defeated Persians at Marathon and Salamis, established a small empire over the islands of the Aegean Sea, and reached astonishing heights in literature, architecture, and philosophy—were now some four centuries past. Athens was no longer the intellectual center of the Greek world, but it was still an important university town, where innumerable Greek and Roman aristocratic youths were sent to get a proper education in philosophy; and, as now, it played host to throngs of tourists who remembered what it once had been.

b κατείδωλον *kateidōlon* full of idols. That Athens had a particularly large concentration of shrines to various gods is attested by other writers. Paul's reaction here is largely visceral, as a devout Jew encountering paganism in all its glory. A modern LDS might well be equally distressed at going into a Catholic cathedral with all its iconography.

c διελέγετο *dielegeto* discussed. The word implies less rancor than does *disputed*, although it does mean that he and his listeners were probably disagreeing. The word gives us the English *dialogue*.

d See 16:19n.

e One of the most important schools of Greek philosophy of the time, the Epicureans had been founded by Epicurus (342–270 BC), who taught that the most rational course of action in a world of meaningless random chance such as ours would be to maximize genuine pleasure. For the ancient Epicureans, this (theoretically) meant moderation, since excess would in the long run lead to a loss of pleasure. Nonetheless, the word today means someone given to mindless hedonism. The most famous exposition of Epicureanism is the long poem, *De Rerum Natura* (*On the Nature of Things*) by the first century BC Latin writer Lucretius.

f The name is usually spelled "Stoics." The Stoics had been founded by Zeno (335–263 BC), whose school received its name from the portico or colonnade (GR στοά *stoa*) where he taught. Stoics felt that life was controlled by the all-pervading Logos, and that one could do little or nothing to change one's fate. The best to do, therefore,

And some said, What will this babbler[a] say? other some, He seemeth to be a setter forth of strange gods:[b] because he preached unto them Jesus, and the resurrection.[c] 19 And they took him, and brought him unto Areopagus, [d] 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[e] which were there spent their time in nothing else, but either to tell, or to hear some new thing.)[f]

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would be to control one's passions and learn to live with the situation in which one was placed. This gave rise to the modern meaning of *stoic* as one who bears tribulation dispassionately. Since Stoicism emphasized a rigid devotion to duty and responsibility, it was particularly popular among the Romans. Probably the most famous Stoic writer is the second century Roman Emperor, Marcus Aurelius.

a σπερμολόγος *spermologos* lit. seed-eater, used to refer to granivorous birds. It came to mean a person who, like a bird pecking here and there at seeds, picks up unsystematic scraps of knowledge, a know-it-all, or a gossip. *Babbler* is a good English translation: Paul is seen as running on and on without really saying anything worthwhile.

b ξένων δαιμονίων *xenon daimoniōn* foreign daemons. A *daemon* could be a god or a goddess, or a sort of guardian spirit and personification of a man's native talent. It can also refer to lesser spirits, not quite gods. In the NT, the word is used most frequently to refer to devils (giving rise to the English word *demon*).

c That is, they appear to have taken "Jesus" and "Resurrection" as the names of two gods (or actually one god and one goddess) whom Paul preached. In GR, personal names regularly appear with a definite article, and abstractions (such as Chance) were often worshipped as deities, so their mistaking "the resurrection" for a goddess named "Resurrection" is not entirely surprising.

d Ἄρειον Πάγον *Areion Pagon* Ares' hill, a hill just west-northwest of the AcropolIsa. It was an important open-air space where speeches could be made. Athens' supreme judicial council, which met there at one point, is also called the Areopagus. It is not clear in which sense Luke intends the name to be taken. Most commentators today prefer the idea that he appeared before the council, but it was traditionally assumed that he means the hill, where a bronze plaque now stands with the GR text of this passage. Paul would thus be preaching in an important public location. The speech Luke attributes to him here is very appropriate for the audience. It is focused more on the Jewish God as the universal God of all humanity. Instead of the usual quotes from Jewish scriptures, it features a quote from a Greek poet.

e ξένοι *xenoi* foreigners. It is the root of English words such as *xenophobia* and *xenon*.

f As Athens' most famous export was higher education, it should not be surprising

Paul's Speech on the Areopagus[a]

22 Then Paul stood in the midst of Mars' hill,[b] and said, *Ye* men
of Athens, I perceive that in all things ye are too superstitious.[c] 23 For as
I passed by, and beheld your devotions, I found an altar with this in-
scription, TO THE UNKNOWN GOD.[d] Whom therefore ye ignorantly
worship, him declare I unto you. 24 God that made the world[e] 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[f] the times[g] before

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that the population was given to the exchange of philosophical ideas.

a Paul's speech on the Areopagus is one of the few lengthy speeches in Acts that does not follow the typical pattern of Christ-centered preaching. As usual, it is impossible to determine how substantial the information was that Luke had at hand regarding what Paul really said, but it would be typical of both Paul and Luke to give a refocused sermon based on the unique needs of the audience. Here, dealing with pagan intellectuals, the speech downplays many of the issues common to the speeches given to Jews and focuses on God's universal care for all humanity. Indeed, there are distinct Stoic echoes in the speech.

b IE the Areopagus (see v. 19n). Mars is the Roman god identified with the Greek Ares.

c δεισιδαιμονεστέρους *deisidaimonesterous* extremely God-fearing, religious. It can carry the negative connotation *superstitious*. That nuance is not likely here; Paul is buttering up his audience.

d Such altars are known from elsewhere in Greece. They were intended to provide in a generic fashion for the worship of all the deities not otherwise covered—one might be reminded of modern tombs for unknown soldiers. Paul takes the inscription in a slightly different sense, as referring to the God of whom the Athenians know nothing.

e κόσμον *kosmon* ordered world, universe. As the term means, in essence, *all where order and natural law prevail*, it becomes the root for our word *cosmos* meaning the entire Universe. It is also the root of *cosmetics*, which bring order and beauty (one hopes) to the face.

f ὁρίσας *horisas* set boundaries for, marked off. The word gives rise to the English *horizon*.

g καιροὺς *kairous* [appropriate] times, seasons. The definite article is missing in the GR.

appointed,[a] and the bounds of their habitation; *27* That they should seek the Lord, if haply[b] they might feel after him, and find him, though he be not far from every one of us:[c] *28* For in him we live, and move, and have our being; as certain also of your own poets have said,[d] **For we are also his offspring**.[e] *29* Forasmuch then as we are the offspring of God, we ought not to think that the Godhead[f] is like unto gold, or silver, or stone, graven by art and man's device.[g] *30* And the times of this ignorance God winked at;[h] but now commandeth all men every where to re-

a The whole phrase means that God determined in advance the rise and fall of empires, bounding the periods of time when they would hold sway.

b ἄρα *ara,* a particle that usually means something like *therefore*. Here, the KJV takes it in the sense *perhaps* (for which *haply* is an archaic equivalent). AB—F takes the whole phrase εἰ ἄρα γε *ei ara ge* as *perhaps*, thus, "so that people might seek for God, perhaps even grope for him."

c JST "That they should seek the Lord, if they are willing to find him, for he is not far from every one of us;"

d A slight variation on the usual formula in Greek rhetoric for introducing a direct quote from a poet; the use of a plural "poets" is conventional.

e This is a quote from an astronomical poem, the *Phaenomena*, by one Aratus who was born around 315 BC and who was, like Paul himself, from Tarsus. This is the only unambiguous quotation from Greek literature in the NT.

f θεῖον *theion* divinity. The translation chosen by Tyndale and used in the KJV provides Mormonism with one of its key theological terms.

g Common Jewish anti-idol rhetoric. How can the created be used to encompass the Creator? The more sophisticated pagans knew, of course, that the statues they used in worship were not actually the deities represented, but the average man in the street could not be counted on to make the same distinction. In the modern Church, we have a similarly subtle distinction between temples as literal houses of God (places where he dwells) and symbolic houses of God. Paul would side with the latter interpretation (see v. 24).

h ὑπεριδὼν *huperidōn* lit. overlooked.

pent:[a] *31* Because he hath appointed a day,[b] in the which he will judge the world in righteousness by *that* man whom he hath ordained;[c] *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.[d]

32 And when they heard of the resurrection of the dead, some mocked:[e] and others said, We will hear thee again of this *matter*.[f] *33* So Paul departed from among them. *34* Howbeit certain men clave[g] unto

a It is at this point that Paul shifts from a generalized speech that almost every Greek intellectual could agree with, or at least, understand, to something more firmly derived from Judaism that would be foreign to them. Reformation of character was an important part of most Greek philosophical schools, but the full meaning of the word μετανοέω *metanoeō* would be foreign to them as would Paul's eschatological motivation for it.

b The concept of an end of the world would have been strange to Paul's hearers. They had a concept of the world's beginning, but no strong sense that God (or Zeus, or whoever) would ever bring it to a close. (The study of the end of the world is called *eschatology* from GR words meaning *study of the last*.)

c IE Jesus. This is the only reference to Christ in Paul's speech, and a decidedly vague one, at that. The word translated here *ordained* is ω{ρισεν *ōrisen* (here meaning *appointed*), which has already occurred several times in this speech. Jesus' death and resurrection is as much a part of God's plan as, say, the Athenian victory at Marathon.

d As usual in Acts, the Father resurrected Jesus, thus providing him with his *bona fides* to be identified as the Savior. This final phrase in GR is ἀναστήσας αὐτὸν ἐκ νεκρῶν *anastēsas auton ek nekrōn* resurrected him from the dead. The translation chosen by the KJV breaks the literary link between the end of Paul's speech and his audience's reaction by using two different translations for the same word here.

e None of the Greek schools of philosophy foresaw a physical resurrection of the dead. The idea was certainly new to them, and to some, at least, a little bizarre.

f Luke uses the classical μεν...δε *men…de* construction here, which implies a contrast between two things: the people who mocked Paul and those who wanted to hear him again. Nonetheless, it may be that Luke has misunderstood the second reaction, and that the Athenians who claimed to want to hear Paul again were merely being polite in putting him off. (Modern missionaries are familiar with both types of reaction.) The fact is that Athens was not an important early center for Christianity, and to all indications, Paul's mission here was not a rousing success as had been the case at Philippi and Thessalonica and would be the case in Corinth and Ephesus.

g κολληθέντες *kollēthentes* lit. were glued, here *stuck fast to*. (*Collagen*, used today in cosmetics and plastic surgery, is a general name for a number of proteins found in connective tissue. The name—literally *glue-maker*—comes from the fact it was first found in animal parts used to make glue.)

him, and believed: among the which *was* Dionysius the Areopagite,[a] and a woman named Damaris, and others with them.

a The name "Dionysius" has come down to us in modern English as *Dennis* or *Denīsa.* Dionysius the Areopagite is probably so called because he was a member of the Areopagus council. He is traditionally believed to have been the first bishop of Athens (Eusebius *Eccl. Hist.* 3.4). A later mystic, probably from the fifth century AD, wrote under his name and is called the pseudo-Dionysius. Much medieval thought on subjects such as the nature of the heavenly hierarchy derives from him. Both Dionysius and the pseudo-Dionysius have sometimes been identified with the first bishop of Paris, St. Denis (ca. AD 250).

Chapter 18

Paul Travels to Corinth

1 After these things Paul departed from Athens, and came to
Corinth;[a] 2 And found a certain Jew named Aquila,[b] born in Pontus,[c]
lately come from Italy, with his wife Priscilla;[d] (because that Claudius
had commanded all Jews to depart from Rome:)[e] and came unto them. 3

a Like Athens, Corinth had been one of the great cities of classical Greece. Sitting astride the "narrow neck of land" that connected the Peloponessus with the European mainland, Corinth dominated trade routes between the two as well as controlling all shipping which was transferred between the Gulf of Corinth on the north and the Saronic Gulf on the south in order to avoid the long trip around the Peloponnesus. Politically, Corinth was generally an opponent of Athens and jealous of Athenian supremacy at sea. The Greek Corinth had been razed in 146 BC when the Romans conquered Achaia: it was a deliberately brutal act designed to prevent future rebellions in Greece. The site of Corinth was deserted for a century before Julius Caesar ordered it to be resettled. This later, more Roman, Corinth where Paul preached is often called Neocorinth to distinguish it from the older Greek city. It also had a rather different character from the older Corinth, which had a reputation for sexual excess, even by Greek standards. Corinth's most notable temple, for example, had been dedicated to Aphrodite, the goddess of sexual love, and was said to have some two thousand temple prostitutes serving there. The Greeks even had a word, κορινθιάζεσθαι *korinthiazesthai,* which literally meant *to act like a Corinthian* and was used to mean *to live a life of debauchery*. Modern commentators generally feel that this exaggerated reputation was probably never really deserved (for example, temple prostitution is otherwise unknown among the Greeks) and certainly did not reflect Neocorinth's first-century character. In Paul's time, Neocorinth was the capital of the province of Achaia and the most important town, commercially and administratively, in Greece.

b Aquila (his name is Latin for *eagle*) and his wife Priscilla or Prisca were important patrons for Paul for the next several years. They were also leaders in the establishment of the Church in Corinth, Ephesus, and Rome. Paul does not include Aquila and Priscilla in his list of people he baptized in Corinth (1 Corinthians 1:14–16); they would appear to have been Christians already when they arrived in Corinth.

c Pontus was a province that stretched along the northern coast of Asia Minor. See 2:9n.

d Also known as Prisca. Curiously, she is sometimes mentioned first when she and her husband are both named (EG Rom. 16:3), which implies she was the more prominent of the two.

e This was probably some time in 49 or 50 AD. According to Suetonius (*Claudius*

And because he was of the same craft, he abode with them, and wrought: [a] for by their occupation they were tentmakers.[b] 4 And he reasoned in the synagogue every sabbath, and persuaded[c] the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia,[d] Paul was pressed in the spirit,[e] and testified to the Jews *that* Jesus *was* Christ. 6

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25), "Because the Jews were continually making disturbances at Chrestus' instigation, he expelled them from Rome." It is generally assumed that "Chrestus" is Suetonius' mistake for "Christus," and that Rome was the site of Jewish-Christian friction such as we have already seen in Paul's ministry and will see again. (The use of "Chrestus" for "Christus" could have originated as a deliberate slur on the part of anti-Christians; Chrestus [Χρηστός *Chrēstos*] means *good, worthy* and was a common slave's name. It would be similar to the use made of early anti-Mormons of the coincidence that *mormon* [μορμών *mormōn*] is GR for a sort of boogie monster.) Claudius generally tried to be tolerant of Judaism; after all, one of his few friends growing up had been Herod Agrippa I. Unlike later Christian exiles of Jews from their borders, Claudius is here trying to keep the peace, not promote religious purity. This is, by the way, the first mention of the city of Rome in Acts.

a Paul argues in 1 Cor. 9 that it is reasonable that someone devoting himself full-time to the work of the Church should be supported by the Church. He seems, however, to have preferred to avoid doing so himself. Even in the modern Church, there are situations where people (missionaries or General Authorities, for example) have a stipend provided for them by the Church so that they do not need to engage in temporal employment. We are sometimes over-anxious to play up the difference between our lay (that is, untrained, unprofessional, volunteer) clergy and the paid (that is, professional) clergy in other churches and forget that the distinction is *not* a matter of receiving physical support from the church.

b As tents were commonly made of leather, Paul is sometimes described as a leatherworker. There is, however, some controversy as to whether or not cloth tents were also in use.

c ἔπειθέν *epeithen* persuaded. The verb is in the imperfect tense, which implies repeated actions—in this case, meaning that Paul was attempting to persuade them, but not necessarily succeeding.

d This would appear to be the occasion for Paul's writing 1 Thessalonians, which is the earliest of all the books of what is now the New Testament. According to 1 Thessalonians, Timothy had actually joined Paul briefly in Athens and then been sent back to Thessalonica (1 Thess. 2:17–3:5).

e Other GR MSS have συνείχετο τῷ λόγῳ *suneicheto tō logō* occupied with the word, that is, wholly dedicated to preaching. (The root meaning of συνέχω *sunechō* is *to hold together*.) If this reading is adopted, then it would appear that Silas and Timothy had brought funds with them so that he no longer needed to support himself (see 2 Cor.

And when they opposed themselves, and blasphemed, he shook *his* raiment,[a] and said unto them, Your blood *be* upon your own heads; I *am* clean:[b] from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus,[c] *one* that worshipped God, whose house joined hard[d] to the synagogue. 8 And Crispus,[e] the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 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.

11:8–9). The KJV follows the reading συνείχετο τῷ πνέυματι *suneicheto tō pneumati* was urged on by the Spirit.

a A symbolic gesture comparable to shaking off the dust of one's feet. Paul is disavowing any responsibility for their obduracy (see 13:51).

b Cf. Jacob 1:19, 2:2.

c His name is variously given in GR MSS as Justus, Titus Justus, and Titius Justus, with the last having the greatest MSS support. As with many of the people Paul encounters in Corinth, Justus bears a Roman name. Some commentators have assumed that Luke's description of him as "*one* that worshipped God" (σεβομένου τὸν θεόν *sebomenou ton theon* reverent to God) implies that he was a Gentile. Nothing else is known of him.

d συνομοροῦσα *sunomorousa* lit. with-bordering, was next to.

e Crispus is also mentioned in 1 Cor. 1:14 as one of the few whom Paul personally baptized in Corinth, but he is otherwise unknown.

Paul Before Gallio

12 And when Gallio[a] was the deputy[b] of Achaia,[c] the Jews made
insurrection with one accord against Paul, and brought him to the judg-
13 ment seat, Saying, This *fellow* persuadeth men to worship God con-
trary to the law.[d] 14 And when Paul was now about to open *his* mouth,
Gallio said unto the Jews, If it were a matter of wrong[e] or wicked lewd-

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a Lucius Junius Gallio Annaeus. His birth-father, Lucius or Marcus Annaeus Seneca (c. 50 BC–c. AD 40), was a famous rhetorician and his brother, also Marcus Annaeus Seneca (c. 3 BC–AD 65), was an important philosopher who had been given the post of supervising the education of the Emperor Claudius' step-son, Nero. (Gallio himself had been adopted into the Gallio family. Adoption was common and open in the Roman upper classes, and the adoptee frequently ended up with a close association with both families.) After the younger Seneca was forced to commit suicide because of his involvement in a plot against Nero, Gallio was disgraced and was compelled to commit suicide himself. He was governor of Achaia either in 51/2 or 52/3, with the earlier date the more likely. In either case, this is one of the more important and certain chronological pegs for Acts. Gallio is also probably the most aristocratic and prominent Roman to appear on stage in Acts.

b ἀνθυπάτου *anthupatou* proconsul. That is, Gallio held the rank of proconsul and was acting as the governor of the (senatorial) province of Achaia.

c Ancient "Greece" consisted of all the places where Greeks had settled. This included the Greek mainland, the western fringe of Asia Minor, and colonies scattered throughout the shores of the Black and Mediterranean Seas. Our name Greece, in fact, comes from the Latin *Magna Graeca*, the coastal regions of southern Italy where Greek colonies such as Naples were found. The Greek's own name for their homeland was and is Ἑλλάς *Hellas*. The Greek mainland—modern Greece—was originally divided into a large number of small city-states or regions such as Attica (Athens), Boeotia (Thebes) and Lacdemonia (Sparta). Achaia (or Achaea) was originally one of these regions, centered on the northern coast of the Peloponnesus. The Romans used the name for the province which they organized containing the bulk of Greece after their conquest.

d The phrasing is probably deliberately ambiguous. The Jews think of Paul as guilty of violating the Law of Moses, which was no cause for prosecuting him before the Roman governor. Similarly, "God" could mean either Jehovah, the God of the Jews, or Zeus/Jupiter. Paul's opponents may be hoping that Gallio would take them as meaning that Paul had violated Roman law and discouraged worship of the Roman state gods. If so, they have underestimated Gallio and certainly won themselves no favor in his eyes.

e ἀδίκημα *adikēma* injustice, crime.

ness,[a] O *ye* Jews, reason would that I should bear with you:[b] *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*.[c] *16* And he drave them from the judgment seat. *17* Then all the Greeks[d] took Sosthenes,[e] the chief ruler of the synagogue,[f] and beat *him* before the judgment seat.[g] And Gallio cared for none of those things.[h]

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a ῥᾳδιούργημα πονηρόν *rhadiourgēma ponēron* lit. wicked recklessness. It would here refer to a non-violent crime such as fraud.

b κατὰ λόγον α]ν ἀνεσχόμην ὑμῶν *kata logon an aneschomēn humōn* it would be logical/reasonable to put up with you.

c Gallio is showing a kind of reaction that was generally typical of the way the Romans liked to think they governed. So long as taxes were collected and the peace maintained, they preferred to avoid involvement in local affairs. Luke may be deliberately trying to make a point here—that the earliest reaction of the Roman authorities towards Christianity was neutral; it was not seen as an illegal religious movement, but merely a variety of the legal Judaism. Nonetheless, by having Gallio cutting off discussion before Paul even has a chance to speak, Luke is characterizing him as being disdainful towards the whole process.

d Better GR MSS have simply πάντες *pantes* all [they], not specifying who *they* are. This reading may be preferred on the basis of *lectio difficilior*, that is, it is more likely that a scribe added a detail where Luke is confusingly vague than the other way around. If this reading is adopted, it is possible that it was Sosthenes' own Jewish adherents beat him for failure to secure a conviction . (Some minor MSS actually specify that it was the Jews.) But if it is Greeks who beat Sosthenes, what was their motivation other than general anti-Semitism?

e There is a Sosthenes who is mentioned in 1 Cor. 1:1 as co-author of that epistle with Paul. It is impossible to determine at this point whether the two men are the same or not, but it is plausible that they are. It makes sense that Paul should choose as a coauthor for his epistle a prominent Jewish convert from Corinth.

f Either Crispus and Sosthenes shared the post, or Crispus was replaced, perhaps for becoming a Christian.

g βήματος *bēmatos* lit., step, referring originally to a raised platform from which a tribune would speak. Perhaps a better English translation would be *bench*. The actual site of Gallio's βῆμα *bēma* has been located by an archaeological expedition on the south side of the agora.

h Regardless of the reading one adopts as to who beat Sosthenes, Luke is again characterizing Gallio as not caring what happens to Jews.

End of Paul's Second Journey and Beginning of His Third

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:[a] for he had a vow.[b] 19 And he came to Ephesus,[c] 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:[d] but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Cæsarea, and gone up,[e] and saluted the church, he went down to Antioch. 23 And after he

a Corinth proper was not situated on either the Corinthian or Saronic Gulfs but had smaller, satellite towns that served as her actual ports. Cenchreae was the port on the Saronic Gulf.

b Shaving one's head at the end of a vow is typical for a nazirite (Num. 6). This was an institution where someone would take a special vow of unusual dedication to God for a period of time during which they would avoid all fermented products or even anything coming from grapes and not cut one's hair. Samson was a nazirite for life, and John the Baptist is frequently thought of as having been one, too. It may seem rather atypical of Paul to take on so Jewish an obligation at this stage of his career. Although the phrasing is ambiguous, and Aquila may be the one referred to, it is most likely Paul. (Some Latin MSS state that it was Aquila whose head was shaved, and some even say that it was both Aquila and Priscilla.) Note that Luke appears to be confused here on the details of a nazirite vow. One cut one's hair at the *end* of the period vowed, not at the beginning. See 21:23–24.

c Ephesus was an ancient Greek settlement on the western coast of Asia Minor near the mouth of the Cayster river. Anciently, one could sail up the Cayster to Ephesus, but the coast has silted up in the centuries since. Ephesus had a population of about half a million and was the fourth largest city in the Roman Empire (after Rome, Alexandria, and the Syrian Antioch). It served, with Pergamum, as the capital of the Roman province of Asia. Paul became closely associated with Ephesus and it was one of the important early centers of Christianity.

d The detail that Paul intended to keep the Passover in Jerusalem is present in both the Western and Byzantine text traditions, with the KJV derived from the latter. It is missing, however, in the Alexandrian text and most modern critics feel it should be omitted.

e Paul would appear to have made a quick trip to Jerusalem at this point, which Luke does not mention. If the reading in v. 21, which says that he intended to keep the

had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.[a]

Conversion of Apollos

24 And a certain Jew named Apollos,[b] 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,[c] knowing only the baptism of John.[d] 26 And he began to speak boldly in the syna-

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Passover in Jerusalem, is adopted, this would make sense. Moreover, one could only be released from a nazirite vow properly at the Temple. Luke's use of the participle ἀναβὰς *anabas* (having gone up) is also a clue, as it is regularly used to refer to travel to Jerusalem. On the whole, then, it would appear that the church that Paul salutes in the next phrase is the mother church in Jerusalem.

a The transition from Paul's second missionary journey to his third is almost non-existent—he sails back to Antioch and leaves again with no narrative break. Luke also fails to specify how long he was in Antioch. As a result, many modern commentators feel that the division between the two missionary journeys is artificial and that the second and third journeys together form one long tour.

b Apollos bears an excellent Greek name, a short form of the relatively common name Appolonios and derived from the name of the god Apollo himself. After he came to Corinth, he became (like Paul) the center around which a faction developed (1 Cor. 1:11 sqq.). He is also mentioned in Titus 3:13.

c Better GR MSS have τοῦ Ἰησοῦ *tou Iēsou* of Jesus. If this reading is adopted, then Apollos may have picked up fragments of Christianity on which he himself built. In modern times, there have been instances, most notably in west Africa, where people acquired copies of the Book of Mormon or other LDS literature and founded their own Mormon churches based on what they read. This may be the same sort of thing.

d It may seem strange to modern Christians and to Latter-day Saints particularly, but from what Luke tells us in Acts there was a sort of "Church of John the Baptist" that persisted for some time after John's death. Depending on which reading is adopted in this verse, Apollos may be the first "member" of this church whom we encounter in Acts, but there will be more. John the Baptist may very well have been better known among many first century Jews than Jesus. John, after all, was in the mold of a reforming prophet, denouncing the corruption that many felt existed among their own leaders. Thus, John could be looked on favorably by a number of Jews without having to go to the trouble of actually paying attention to what he was saying. Jesus, however, was a radical who turned Judaism on its head altogether.

gogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him:[a] who, when he was come, helped them much which had believed through grace: 28 For he mightily[b] convinced[c] the Jews, *and that* publickly,[d] shewing[e] by the scriptures that Jesus was Christ.

Chapter 19

Paul Travels to Ephesus

1 And it came to pass, that, while Apollos was at Corinth,[f] Paul having passed through the upper coasts[g] came to Ephesus: and finding certain disciples,[h] 2 He said unto them, Have ye received the Holy Ghost since ye believed?[i] And they said unto him, We have not so much

a Compare D&C 20:84, where a similar sort of "letter of introduction" is required in the modern Church. (It still occasionally happens that individuals will move into a new ward intending to exploit its resources before their membership records catch up with them.)

b εὐτόνως *eutonōs* vigorously.

c διακατηλέγχετο *diakatēlencheto* refuted. The verb is in the imperfect, which Luke uses here as elsewhere to indicate what Paul was spending his time doing without any implication of success.

d δημοσίᾳ *dēmosia* in public. "Publickly" is, of course, an archaic spelling.

e Pronounced "showing."

f The Western text family replaces this phrase with a notice that Paul was prevented by the Spirit from going to Jerusalem as he wished (presumably as mentioned in 18:21) but was sent to Asia instead.

g IE by a more northerly route, rather than following the Meander valley.

h Note that Luke treats these men sympathetically. Although their beliefs are defective, he appears to consider them in some sense "Christians."

i εἶπέν τε πρὸς αὐτούς, Εἰ πνεῦμα α{γιον ἐλάβετε πιστεύσαντες *eipen te pros autous, ei pneuma hagion elabete pisteusantes* lit. He said to them if believing you've received the Holy Spirit. This is an awkward combination of direct and indirect quotation that is not infrequent in GR. There is some controversy over the translation of the participle. Most modern translators would prefer *when you believed*, which is more natural

as heard whether there be any Holy Ghost.[a] 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.[b] 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard *this*, they were baptized in the name of the Lord Jesus.[c] 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.[d] 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things[e] concerning the kingdom of God. 9 But when divers[f] were hardened, and believed not, but spake

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but also tends to imply that receiving the gift of the Holy Ghost comes when one turns to Christ and becomes a believer, and not with a formal ceremony which follows that act. The KJV translation tends to imply that one first believes and then at some later date one receives the gift of the Holy Ghost, which is a more unnatural reading of the GR, but possible. LDS doctrine is that there is a distinction between receiving the Holy Ghost and receiving the Gift of the Holy Ghost, and that the latter comes only with a formal bestowal by appropriate priesthood authority following baptism. Paul's question is consistent with LDS doctrine, no matter how one translates it (EG if he's referring to their "believing" as being part of a process entered into once but extended over time). This would, in any event, not be an appropriate proof-text to use for the idea that "the laying on of hands for the gift of the Holy Ghost" comes temporally after having "faith in the Lord Jesus Christ."

a That they should have received any kind of training in a Jewish-derived faith and been baptized "unto John's baptism" without hearing anything at all about the Holy Ghost is almost inconceivable. Luke's point, however, is that John's message about a second baptism "with the Holy Ghost and with fire" had not reached them (see Luke 3:16).

b As with Apollos (18:23), we have here an instance where John's message has spread farther than Jesus'.

c John naturally had proper authority to baptize. Unless they were actually baptized by John himself, the odds are that they were baptized in imitation of what John did by someone not formally authorized to do so. In such a case, they would naturally require rebaptism.

d A suspicious number, but that it is the same as the number of apostles and tribes of Israel would seem to be coincidence.

e IE *persuading [people concerning] the things*. The NRSV has "argued persuasively about." The KJV has the advantage of being literal, but grossly misleading.

f τινες *tines* some [people].

evil of that way[a] before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.[b] *10* And this continued by the space of two years;[c] so that all they which dwelt in Asia[d] heard the word of the Lord Jesus, both Jews and Greeks. *11* And God wrought special miracles by the hands of Paul:[e] *12* So that from his body were brought unto the sick handkerchiefs[f] or aprons,[g] and the diseases departed from them, and the evil spirits went out of them.

a τὴν ὁδὸν *tēn hodon* the Way, the gospel.

b The Western text family adds the detail that Paul taught daily from the fifth hour to the tenth (that is, from roughly eleven in the morning to four in the afternoon). There is considerable feeling that this may be a genuinely accurate tradition, as it was the usual time for a midday siesta and not for instruction, meaning the hall would not otherwise be in use. (Paul also supported himself while in Ephesus according to 20:34, meaning that he could continue his regular trade and still teach during the daylight hours if he taught during the lunch break.) As for Tyrannus, he is otherwise unknown; nor do we know whether he himself taught at the hall or simply was its owner. The name is attested in first century Ephesus, however.

c It was during this period of time that Paul's letters to the Corinthians were written, including the lost "0 Corinthians" mentioned in 1 Corinthians 5:9. Note that in 20:31, Paul says that he had been in Ephesus for three years.

d Typical Lucan hyperbole. Paul's message could not reasonably spread throughout the entire Roman province while he stayed headquartered in Ephesus. Nonetheless, Ephesus would be an excellent base of operations for missionary activity in the region, and Paul had numerous assistants with him (EG Epaphras who preached in Colossae; Col. 1:7).

e Paul is not generally seen as a miracle-worker, and it was certainly not a part of his ministry that he himself emphasized. For Luke, however, the working of miracles is consistently used as a means of emphasizing the legitimacy of Paul's preaching. Here, in particular, he is able to contrast the results of Paul's priesthood with the magic practiced by others in Ephesus.

f σουδάρια *soudaria* a kerchief, from the Latin *sudarium*. This is a small piece of cloth used to wipe off sweat or worn to keep sweat out of the eyes.

g σιμικίνθια, *simikinthia* from the Latin *semicinctium*, apron, cloth worn about the waist.

The Sons of Sceva

13 Then certain of the vagabond[a] Jews, exorcists,[b] 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.[c] 14 And there were
seven sons of *one* Sceva, a Jew, *and* chief of the priests,[d] 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[e] came, and confessed, and shewed[f] their deeds. 19 Many of them

a περιερχομένων *perierchomenōn* lit. going-about [like a beggar]. The NRSV and AB—F have "itinerant." Luke is beginning his account with a scarcely positive appraisal of those whom he is characterizing.

b Jesus and his disciples were not the only ones to attempt to cast out demons. Since mental illness was usually interpreted as demonic possession in antiquity, there would be a thriving trade in exorcism in the place of modern psychiatry.

c Magical spell-books were fairly indiscriminate about the sources they used for the names of the gods they invoked. Several exist, for example, that invoke the Jewish god under various pronunciations of his name. It is not surprising that some should attempt to use Jesus' name.

d ἀρχιερέως *archiereōs*. This is the word usually used for the high priest in Jerusalem, but no high priest named Sceva is known. The KJV therefore adopts this translation to imply that Sceva was a local Levitical authority, which is certainly a possibility. It is also possible that Sceva was an ethnic Jew but an "apostate" follower of idolatry, or that he was advertising himself as a Jewish high priest to boost his income. The name Sceva itself is a Roman name, but so many Jews had Roman names that this is in and of itself meaningless.

e Since Luke is here emphasizing the various forms of magic practiced in Ephesus and this verse is sandwiched between the humiliation of the sons of Sceva (false exorcists) and the magicians mentioned in v. 19, it is usually assumed that he means members of the Church who had continued to practice magic on the side or who had turned back to it.

f ἀναγγέλλοντες *anangellontes* reported on. That is, they divulged and made public what they had done in secret. Magic and secrecy were closely linked; although one would probably use the same spell-books as other sorcerers, one nonetheless would have variations on the standard spells or new spells which served as trade secrets and

also which used curious arts[a] brought their books[b] together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.[c] 20 So mightily grew the word of God and prevailed.

The Silversmiths' Riot[d]

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[e] also see Rome.[f] 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;[g] but he himself stayed in Asia for a season. 23 And the same time

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were guarded jealously.

a περίεργα *perierga* magic.

b Ephesus was a well-known center for magic and the occult arts, including a set of spells referred to as the *Ephesia grammata*, which were doubtless included in the spell-books here burned. Spell-books themselves were a wide-spread and common form of ancient literature; one cannot help but think of modern self-help books.

c That is, fifty thousand drachmae, what a working man would earn in three lifetimes.

d Paul refers in 1 Cor. 15:32 to fighting "wild beasts" in Ephesus. This is a literal impossibility, as he was a Roman citizen and would not have been condemned to fight in the games. It is generally believed that his statement is, instead a metaphorical description of the opposition to his preaching in Ephesus (cf. 2 Cor. 1:9–11) and refers, most specifically, to the silversmiths' riot.

e Luke uses the impersonal verb δεῖ *dei* here, implying inevitability; it is Paul's destiny to visit Rome.

f By mentioning Paul's planned itinerary here, Luke is able to portray the events that follow through the end of the book as being providential. The silversmiths' riot and subsequent need to leave Ephesus, Paul's arrest in Jerusalem and transport to Rome as a prisoner—all these are merely God's way of arranging for Paul to follow the plan the Spirit guided him to adopt. Note that Luke glosses over Paul's intention to eventually visit Spain as well (Rom. 15:24, 28); this fits in with the overall geographical organization of his work, which climaxes in Rome, not Spain.

g *Erastus* means *beloved* and was a common name, just as its Latin equivalent, *Amanda*, is today. There are several Erastuses associated with Paul's ministry, but whether or not they are the same person is impossible to determine.

there arose no small stir about that way.[a] 24 For a certain *man* named Demetrius, a silversmith, which made silver shrines[b] for Diana,[c] brought no small gain unto the craftsmen;[d] 25 Whom he called together with the workmen of like occupation, and said, Sirs,[e] 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[f]

a τῆς ὁδοῦ *tēs hodou* the Way, the Gospel.

b Terra cotta models of the Artemision have been found, but no silver ones. It may be that Luke is mistaken and that Demetrius made small silver replicas of the statue of Artemis, but not of her temple.

c Ἀρτέμιδος *Artemidos* Artemis, the Greek goddess identified with the Roman goddess Diana. Nothing exemplifies the sometimes bizarre nature of the identification of one deity with another than the Ephesian ArtemIsa. The Greek Artemis was Apollo's twin sister, the daughter of Zeus by Leto, and the goddess of the hunt and the moon. Her most notable characteristic was her almost fanatical chastity. She dismissed nymphs from her entourage who did not remain chaste and actually killed a mortal, Actaeon, who accidentally saw her bathing by turning him into a stag and having his own hounds tear him to pieces. Artemis of Ephesis, however, was an earth-mother fertility goddess similar to Cybele or Ashtoreth, usually depicted with (among other things) a torso covered with multiple smooth, round objects which might be breasts, eggs, or bull testicles, all symbols of fertility. The temple of Artemis outside Ephesus was called the Artemision. The Artemision was repeatedly destroyed and rebuilt; the one mentioned here was completed around 350 BC. It was considered one of the Seven Wonders of the World.

d As the Artemision was the religious center of a major city, it was naturally the focus of a vigorous tourist trade.

e ἀνδρες *andres* lit. men. This is a customary form used to open a speech and is found repeatedly in Acts, but generally in connection with another word. Standing by itself, a translation such as *gentlemen* or *sirs* seems reasonable.

f The Romans had remarkably few first names in their repertoire. One of the most common was Gaius, or Caius—a spelling dating from before C and G became distinct in the Roman alphabet. Gaius is frequently abbreviated when giving a Roman's name,

and Aristarchus,[a] men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.[b] *30* And when Paul would have entered in unto the people,[c] the disciples suffered him not. *31* And certain of the chief of Asia,[d] which were his friends, sent unto him, desiring *him* that he would not adventure himself[e] into the theatre. *32* Some therefore cried one thing, and some another: for the assembly[f] was confused; and the more part knew not wherefore[g] they were come together. *33* And they drew Alexander[h] 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[i] had appeased the people, he

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as in C. Julius Caesar. There are several men named Gaius mentioned in the NT; this may possibly be the same as the one mentioned in Acts 20:4, although this Gaius is said to be from Macedonia and the one in 20:4 from Derbe.

a Aristarchus is also mentioned in 20:4 and 27:2. There is an Aristarchus mentioned in Col. 4:7 and Phil. 24. As is frequently the case, we have insufficient information to know for sure whether or not they are all the same man, but it seems reasonable to assume they are.

b A natural gathering point. The theater in Ephesus has been excavated and could hold some 24,500 people.

c δῆμον *dēmon,* meaning the people as a political body. It is the root of our word *democracy* (rule of the people). Ephesus was a free city and had a *demos* that exercised political functions as an assembly of the people; but as the town clerk will shortly observe, this is not a legal council meeting.

d Ἀσιαρχῶν *Asiarchōn* Asiarchs. These were men selected by the cities of Asia to preside over local religious activities on behalf of the emperor and over the Imperial cult itself. (They may have had other responsibilities as well.) They would naturally be involved in a conflict such as this, and it is noteworthy that some, at least, are intervening on Paul's side.

e δοῦναι ἑαυτὸν *dounai heauton* lit. give himself, here *give himself up, turn himself over*.

f ἐκκλησία *ekklēsia* assembly. The word is usually used in Acts to mean *church* or *congregation*, but here and elsewhere in this chapter it has its basic political meaning.

g IE why. "Wherefore" is the opposite of "therefore."

h Otherwise unknown. His name was a popular one then as now, for obvious reasons.

i γραμματεὺς *grammateus* lit. scribe, clerk. There were two town officials with this

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,[a] and of the *image* which fell down from Jupiter?[b] *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 churches,[c] 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:[d] let them implead one another.[e] *39* But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. *40* For we are in danger to be called in question for this day's uproar,[f] there being no cause whereby we may

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title, the People's Clerk and the Council Clerk. It is not clear which one is meant here, but it makes little difference. Luke's point in either case is that the response from the town's government is favorable to Paul.

a A cult title for the Ephesian ArtemIsa. Again, this sort of name is more appropriate for Cybele than for the Greeks' virgin huntress.

b Zeus was a sky god. It would be natural, therefore, to associate any meteorite seen to have fallen to the ground with Zeus. Meteorites that are seen to fall are frequently taken as divine or sacred. The most notable modern example is probably the Black Stone in the Kaaba in Mecca. (It is naturally impossible to run tests on the Black Stone to confirm or deny its meteoric origin.) There is no other mention of the statue in the Artemision having been made from a meteorite, and the statue itself no longer exists. Since Demetrius is complaining that Paul criticized the worship of idols "made with hands" (v. 26), the clerk is diplomatically reminding his auditors that *their* idol was made by Zeus, not by men.

c ἱεροσύλους *hierosulous* a temple-robber, sacreligious person. The sanctity of temples made them a natural place to store valuables in the days before modern banking. They also would tend to accumulate wealth as the devout dedicated objects to the god or goddess. Naturally, this also made them a favorite target for thieves, invaders, or even greedy governments.

d ἀνθύπατοι *anthupatoi* proconsuls. The use of the plural is technically incorrect, as only one proconsul served at a time. Here, however, reference is being made to ordered government in the abstract, not to a particular administration.

e ἐγκαλείτωσαν ἀλλήλοις *enkaleitōsan allēlois* bring charges against each other. That is, let Demetrius and Paul fight it out in the courts.

f στάσεως *staseōs* strife. Ephesus was a free city, meaning that the Romans left it to run its own internal affairs. If, however, it were to be the scene of rioting, they might change their mind and formally incorporate it into their province.

give an account of this concourse. [a] [41] And when he had thus spoken, he dismissed the assembly.

Chapter 20

Eutychus Falls and is Healed by Paul

[1] And after the uproar was ceased, Paul called unto *him* the disciples,[b] and embraced[c] *them*, and departed for to go into Macedonia. [2] And when he had gone over those parts,[d] and had given them much exhortation, he came into Greece,[e] [3] And *there* abode three months.[f] 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

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a συστροφῆς *sustrophēs* lit. with-turning, here *a mass of men, a mob*. The Latin *concourse* has a similar meaning.

b Better GR MSS have μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας *metapempsamenos ho Paulos tous mathētas kai parakalesas* Paul sent for the disciples and exhorted [them]. Luke is no longer dealing with Paul's proselyting directly. In chapter 20, he portrays Paul as wrapping up his missionary work and turning instead to exhorting and strengthening congregations he has already established.

c ἀσπασάμενος *aspasamenos,* whose root meaning is *greeting*. It can also have the sense *embrace*, which is a more reasonable translation in this context. The KJV sometimes translates the word *saluted*, which would work well here (see 21:7).

d διελθὼν δὲ τὰ μέρη ἐκεῖνα *dielthōn de ta mere ekeina* having gone through those regions. It was likely during this period of time that Paul composed 2 Corinthians. He is also likely to have made the side-trip mentioned in Romans 15:19, which took him into Illyricum (a Roman province along the eastern side of the Adriatic, corresponding to Albania and what used to be Yugoslavia). Luke may have been unaware of this trip, or he may have left it out deliberately as his focus is now on Paul's strengthening of established congregations and not his proselyting work. Note that Luke also fails to mention Paul's collecting funds for the relief of the Church in Jerusalem. The collection is a major theme in Paul's epistles to the Romans and Corinthians (e.g., Rom. 15:25–27, 1 Cor. 16:1–4, 2 Cor. 8:1–9:15, Gal. 2:10). Again, Luke may not have known about the collection, or he may have not brought it up because it was irrelevant to the story he was telling.

e Ἑλλάδα *Hellada* Hellas. See 18:12n.

f This may be when Paul composed Romans. It is likely that he visited some of the established congregations in mainland Greece, such as in Corinth or even Athens.

him into Asia Sopater[a] of Berea;[b] and of the Thessalonians, Aristarchus[c] and Secundus;[d] and Gaius of Derbe,[e] and Timotheus; and of Asia, Tychicus[f] and Trophimus.[g] 5 These going before tarried for us at Troas.[h] 6 And we sailed away from Philippi after the days of unleavened bread,[i] and came unto them to Troas in five days;[j] where we abode seven days. 7 And upon the first *day* of the week, when the disciples came together to break bread,[k] Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights[l]

a This may be the same as the Sosipater mentioned in Rom. 16:21.

b See 17:10n.

c See 19:29n.

d Otherwise unknown. Secundus' name is Latin for *[son] number two*; the relative lack of Latin personal names meant that number-names such as Secundus, Septimus, or Decimus were common.

e The idiosyncratic MS D has Dorberus instead of Derbe. Dorberus is a town in Macedonia near Philippi, which would make it possible for this Gaius to be the same as the one mentioned in 19:29 without problems regarding his place of origin.

f This may be the same as the letter-bearer mentioned in Col. 4:7–9 and Eph. 6:21–22.

g Trophimus was a Gentile. Jews who saw him with Paul in Rome assumed that Paul brought him into the temple, which provoked the riot leading to Paul's arrest (21:29). There is also a Trophimus mentioned in 2 Tim. 4:20, who may be the same man.

h See 16:8n.

i This dates Paul's return to Jerusalem in the spring, probably of AD 57 or thereabouts.

j The trip from Troas to Philippi, sailing with prevailing winds, only took two days in 16:11. Here the trip is made against the wind and took over twice as long.

k This notice has an important role in the history of sabbatarianism, that branch of Christianity that believes that Saturday should still be observed as the Sabbath. It would appear from this verse that by the mid-50's, Christians were already meeting together on Sunday for at least some of their worship services. Unfortunately, Luke does not tell us where or when this innovation was made. One assumes that it was done with the approval of appropriate Church leadership or even by a specific revelation, but there is no information in the NT on the subject.

l It is not clear why Luke includes this detail. Does he mean to imply that it was stuffy and smoky, thus contributing to Eutychus' falling asleep? Is it part of the overall Christ-centered symbolism of his account? Is Luke countering anti-Christian literature, which asserted that the Christians met in secret and in darkness? Note that Eu-

in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus,[a] being fallen into a deep sleep: and as Paul was long preaching,[b] he sunk down with sleep, and fell down from the third loft,[c] and was taken up dead. 10 And Paul went down, and fell on him, and embracing *him*[d] said, Trouble not yourselves; for his life is in him.[e] 11 When he therefore was come up again, and had broken bread,[f] 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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tychus is sitting next to a window that is big enough for him to fall out, so he presumably had fresh air to breathe.

a "Eutychus" (GR Εὔτυχος *eutuchos*) means *lucky*, which leads some commentators to speculate that Luke is here adapting a folk-tale rather than recounting history. Of course, "Lucky" may merely have been a nickname given Eutychus as the result of this incident.

b Somehow, it is reassuring to know that even in the first century, some people had trouble staying awake during long sermons.

c τριστέγου *tristegou* lit. third roof (a stegosaurus is a *roof-lizard*), here *third floor*.

d συμπεριλαβὼν *sumperilabōn* lit. *with-about-taking [him]*. Paul's actions echo Elijah's and Elisha's when they raised the dead (1 Kings 17:21–22, 2 Kings 4:34–35).

e Some commentators have found Luke's language sufficiently ambiguous as to doubt that Eutychus was actually dead. Most, however, assume that he was indeed killed by the fall (Luke does, after all, use the adjective νεκρός *nekros* dead in v. 9).

f As in v. 7, this is likely a reference to what we now call the sacrament and other Christian churches call either the Lord's Supper or the Eucharist. If so, then one should note that the raising of Eutychus is bracketed by partaking of the sacrament, before and after. Since the sacrament is tied in with symbols of Christ's raising us from spiritual death, this is doubtless deliberate on Luke's part—what Paul did for Eutychus is a type of what Christ does for us all.

Paul Arrives in Miletus

13 And we[a] went before to ship, and sailed unto Assos,[b] 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.[c] 15 And we sailed thence, and came the next *day* over against Chios;[d] and the next *day* we arrived at Samos,[e] and tarried at Trogyllium;[f] and the next *day* we came to Miletus.[g] 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia:[h] for he

a JST "he," which is an interesting change. Traditionally, Luke's account of Paul's journey from Troas to Jerusalem is taken as one of the "we-passages" of Acts, where Luke was presumably a companion of Paul as he traveled. If the JST reading is adopted, then the pronoun "he" lacks a clear antecedent—it cannot be Paul, after all, as he was going by land to Assos—and the transition to a first person plural narrative in v. 14 is more awkward.

b A port at the northwestern corner of Asia Minor, just southwest of Troas on the other side of a small cape. Luke does not explain Paul's mysterious behavior here—why embark from Assos and not Troas? Why does Paul send the others by boat and he himself go by land?

c The chief city of the island of Lesbos in the Aegean. Lesbos is best known in the modern world for its female poet, Sappho, who wrote passionate love-poetry to other women. She probably did this because it was conventional to do so, but her poetry nonetheless gives us our word *lesbian* meaning a female homosexual.

d A large island eight kilometers (five miles) off the coast of Asia Minor, west-northwest of Ephesus.

e Another island in the eastern Aegean, some mile-and-a-half (two kilometers) off the coast of Asia Minor. Samos lies southwest of Ephesus.

f A peninsula opposite Samos on the coast of Asia Minor. The notice that Paul's company "tarried at Trogyllium" is missing from better GR MSS.

g The modern Balat, Miletus was a large city near the mouth of the Meander river, whose winding course gives us the word *meander*. Miletus was only about forty miles (60 km) due south of Ephesus, but travel between the two would have been difficult. Overland travel was never easy in antiquity, and to sail between Ephesus and Miletus would require detouring westward around Trogyllium.

h Miletus is, of course, just as much a part of Asia as Ephesus. Luke uses the verb χρονοτριβῆσαι *chronotribēsai,* which means *to waste time, loiter*. Luke may have misunderstood Paul's motivations here. Waiting for the Ephesian elders to meet him in Miletus would have added four or five days to his trip. It would have been much more convenient to meet them in Samos, which they could have easily reached by boat. It

hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul Bids Farewell to the Ephesian Elders

17 And from Miletus he sent to Ephesus, and called the elders
of the church. 18 And when they were come to him, he said unto them,[a]
Ye know, from the first day that I came into Asia, after what manner I
have been with you at all seasons,[b] 19 Serving the Lord with all humil-
ity of mind, and with many tears, and temptations,[c] 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 pub-
licly, and from house to house, 21 Testifying both to the Jews, and also
to the Greeks, repentance toward God,[d] and faith toward[e] our Lord Je-
sus 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[f] 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

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may be that Paul realized that his return to Ephesus might meet with a second riot and felt it prudent not to risk that.

a The speech that follows is in the genre of farewell speeches. It serves as the formal conclusion to Paul's proselyting in Acts. Farewell speeches are often in the form of blessings and are frequent in Scripture (EG Jacob, Moses, Jesus, Lehi, Alma) and even in the modern Church (such as Bruce R. McConkie's farewell Conference sermon). This speech is also pastoral, that is, concerned with the problems of administering the Church, as opposed to being kerygmatic (proclaiming Christ) or apologetic (a legal defense).

b τὸν πάντα χρόνον *ton panta chronon* the whole time.

c πειρασμῶν *peirasmōn* trials.

d τὴν εἰς θεὸν μετάνοιαν *tēn eis theon metanoian* lit. the towards-God repentance, meaning something like "the repentance that turns one towards God."

e JST "on the name of."

f πλὴν ο{τι *plēn hoti* except that.

preaching the kingdom of God, shall see my face no more.[a] *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.[b]

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,[c] to feed the church of God, which he hath purchased with his own blood.[d] *29* For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.[e] *30* Also of your own selves shall men arise, speaking

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a Paul's career after the end of Acts is sketchy, and what little we know about it is based on controversial deductions from epistles attributed to Paul which may or may not be genuine. It is not clear whether Paul was correct in believing that he would never visit the Ephesian saints again.

b The parallels with Jacob's thinking in Jacob 2:2 are unmistakable. In both cases, a Church leader feels bearing moral responsibility for the sinfulness of others if he fails to instruct them properly.

c ἐπισκόπους *episkopous* lit. overseers, but this is the root of our word *bishop* and is elsewhere translated *bishop* in the KJV (EG 1 Tim. 3:1). When the KJV was published, there was considerable theological infighting between Catholics and Protestants and even between the high- and low-church branches of Protestantism over the English-language Bibles published. Such conflicts frequently influenced the decisions made as to how to translate certain words, ἐπίσκοπος *episkopos* among them. Thus here, Protestant translations such as the Geneva Bible (1560), the Bishop's Bible (1568) and the KJV use *overseers* and the Catholic Douay-Rheims translation of 1610 has *bishops*. As Luke nowhere else uses the word ἐπίσκοπος *episkopos* and tends to show individual congregations as ruled by groups of elders rather than by single individuals, he is likely *not* to have in mind someone corresponding to our modern bishops. If so, the translation *overseer* is to be preferred.

d Unusually high Christology for Acts. The one who "purchased [the Church] with his own blood" is, of course, Jesus, who is here being equated with God, whereas elsewhere in Acts "God" means the Father, not Jesus. Some GR MSS therefore change the phrase "the church of God" to "the church of the Lord," indisputably meaning Jesus in both cases. Even in the modern Church, although we believe that Jesus is God, when we refer to "God" without qualification we usually mean God the Father, not God the Son.

e LDS frequently use this verse as a prophecy of the Great Apostasy, but that is probably reading more into it than it deserves, as "grievous wolves" (a common metaphor for false teachers) can come into the Church without it becoming entirely apostate. Certainly such has been the experience of the modern Church, which has had struggles with false doctrine being taught almost from the day it was founded. Most such "wolves" are well intended if misinformed, but some are not. John C. Bennett is prob-

perverse things,[a] to draw away disciples after them. 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.[b]

36 And[c] when he had thus spoken, he kneeled down, and prayed[d] 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.

Chapter 21

Paul's Company Comes to Palestine; Paul Provokes a Riot in the Temple

1 And it came to pass, that after we were gotten[e] from them, and had launched, we came with a straight course unto Coos,[f] and the *day*

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ably the best example of the latter.

a διεστραμμένα *diestrammena* twisted, distorted things. *Perverted* is the Latin equivalent.

b A saying not found in any of the canonical Gospels. Such a saying is called an *agraphon* (GR for *unwritten thing*). As with the Golden Rule, found in Christ's teaching, this particular aphorism was not uncommon, although variously worded.

c This is the last paragraph break in the KJV. The reason why the text is not divided into paragraphs beyond this point is unknown. We will continue to break the text of Acts into paragraphs, but they will now follow the paragraphing of the NRSV and not the KJV.

d A typically Lucan notice.

e ἀποσπασθέντας *apospasthentas* lit. torn away from. The implication is that this was a reluctant parting on Paul's part, as well.

f Usually written "Cos," this is one of the many islands in the Aegean, almost due

following unto Rhodes,[a] and from thence unto Patara:[b] 2 And finding a
ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now
when we had discovered[c] Cyprus, we left it on the left hand,[d] and sailed
into Syria, and landed at Tyre: for there the ship was to unlade her bur-
den.[e] 4 And finding disciples, we tarried there seven days: who said to
Paul through the Spirit, that he should not go up[f] to Jerusalem.[g] 5 And
when we had accomplished those days,[h] 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[i] from Tyre, we came to

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south of Miletus. Its chief city is also known as Cos.

a Both a large island off the southeastern coast of Asia Minor and its capital city. Rhodes had earlier been one of the chief trading centers of the eastern Mediterranean, and its Colossus, a giant statue of the sun-god Helios, had been one of the Seven Wonders of the World before being destroyed by an earthquake.

b A town on the Asia Minor mainland opposite Rhodes.

c ἀναφάναντες *anaphanantes* having come in sight of.

d εὐώνυμον *euōnumon* lit. well-named, a common euphemism for the generally ill-omened left side.

e ἀποφορτιζόμενον τὸν γόμον *apophortizomenon ton gomon* unload [her] cargo.

f μὴ ἐπιβαίνειν *mē epibainein* not to go to.

g An interesting manifestation of the Spirit, given the divine providence that is paving Paul's way to Rome. Paul himself knew what awaited him in Jerusalem but was heading to his fate with eyes open (see 20:23). Except for this verse, however, at no point does Luke imply that Paul is acting contrary to God's will. One assumes that these disciples were told by the Spirit, as were others, that imprisonment awaited Paul in Jerusalem; but it was probably decided on their own and not under the influence of the Spirit that this implied that Paul should not be going there. There is a similarly complicated situation surrounding the martyrdom of Joseph Smith.

h ἐξαρτίσαι *exartisai* fulfil, complete. The sense here is that they had concluded their business in Tyre, presumably unloading and reloading the ship.

i πλοῦν *ploun* voyage.

Ptolemais,[a] and saluted[b] the brethren, and abode with them one day. 8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; [c] and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried *there* many days, there came down from Judæa a certain prophet,[d] named Agabus.[e] 11 And when he was come unto us, he took Paul's girdle,[f] and bound his own hands and feet,[g] 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,[h] and went up to Jerusalem. 16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason[i] of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem,[j] the brethren received us gladly. 18 And the *day* following Paul went in with us unto James;[k]

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a An important port town on the Mediterranean coast, also known as Acre and Acco. It is the modern Tel el-Fikhkhar, just north of the modern city of Haifa.

b ἀσπασάμενοι *aspasamenoi* greeting.

c See 6:5n.

d As always in Acts, this refers to someone with the gift of prophecy (cf. v. 9), and not someone holding a particular priesthood office.

e See 11:28n.

f ζώνην *zōnēn* belt, (lower) girdle. This is the source of our word *zone*.

g Agabus is here following in the tradition of various OT prophets, most notably Ezekiel, in acting out his prophecy as well as speaking it.

h ἐπισκευασάμενοι *episkeuasamenoi* getting ready.

i Otherwise unknown.

j In the spring of AD 57 or 58.

k Note that neither Peter nor John is mentioned. Traditionally, both were still alive. Peter is believed to have died under Nero's persecution of the Christians in the mid-

and all the elders were present. 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[a] of Jews there are which believe; and they are all zealous of the law:[b] 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake[c] Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. 22 What is it therefore?[d] 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:[e] 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. 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. 26 Then Paul took the men, and the next

60's, and modern Scripture reveals that John did not die but was translated (3 Nephi 28:6–7, D&C 7). John's public ministry did not cease until the end of the first century. James is functioning, as elsewhere, in Acts, as the head of the congregation in Jerusalem. Given the relatively informal nature of the first century hierarchy, he appears to be functioning also as president *pro tempore* of the Church in the absence of Peter, John, and the rest of the Twelve.

a μυριάδες *muriades,* whose literal meaning is *tens of thousands*, but, as in modern English, *myriad* could simply refer to a vague, large number.

b ζηλωταὶ τοῦ νόμου *zēlōtai tou nomou,* for which *zealous of the law* is a literal if wooden translation. Modern translations prefer "zealous for the law." These are Jewish Christians who do not object to Gentiles being admitted to the Church without having to keep the full Law, but who do hope that Jewish Christians will continue to do so as part of their cultural heritage. Their concern is that Paul's teaching will eventually lead to what ultimately came about—that Jews as well as Gentiles could be good Christians and not keep the Law.

c ἀποστασίαν *apostasian* apostatize from, lit. stand away from. The charge, of course, is false and could not be substantiated from anything in either Acts or Paul's epistles.

d τί οὖν ἐστιν *ti oun estin* lit. what then is [it]? More colloquially, *What is it we should do?*

e See 18:18n.

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[a] 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,[b] and hath polluted this holy place. *29* (For they had seen before with him in the city Trophimus an Ephesian,[c] whom they supposed that Paul had brought into the temple.) *30* And all the city was moved,[d] and the people ran together:[e] and they took Paul, and drew him out of the temple: and forthwith the doors were shut.[f] *31* And as they went about to kill him, tidings came unto the chief captain[g] of the band,[h] that all Jerusalem was

a Luke seems to be confusing the purification rites at the end of a nazirite's vow with the seven days' purification needed if a nazirite is accidentally defiled (Num. 6:9–12).

b Gentiles were forbidden to go further into the temple than the Court of the Gentiles. Slabs were erected with a warning in Greek and Latin, warning Gentiles of the death penalty that awaited them if they went further.

c See 20:4n.

d ἐκινήθη *ekinēthē* lit. moved, stirred up, aroused.

e One cannot help but be reminded of the silversmiths' riot in Ephesus. There, as here, Paul is seen as a threat to the traditional way of life and is in danger of being lynched. Note in particular that it is an Ephesian gentile (Demetrius, Trophimus) who is the immediate cause of the rioting in both cases, although for different reasons.

f Presumably this means the temple police closed the gates of the temple to prevent the rioting from spilling over into the temple precincts and profaning it. Luke may intend a symbolic meaning here, too: the heart of Judaism is being closed to Paul because of the obstinacy of a small number of Jews.

g χιλιάρχῳ *chiliarchō* [military] tribune. This is a military officer in charge of a cohort of (nominally) one thousand men. It corresponds roughly with our rank of lieutenant, although there are more men under a tribune's command. This would often be the first military rank for a Roman aristocrat working his way up the military and political ladder.

h σπείρης *speirēs,* whose root meaning is anything wound up (hence our *spiral*). Among its meanings is a body of men-at-arms. When referring to the Roman army, it is used both for a maniple (two centuries with one hundred men each) or a full cohort.

in an uproar. *32* Who[a] immediately took soldiers and centurions, and ran down unto them:[b] 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.[c] *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,[d] which before these days madest an uproar, and leddest out into the wilderness four thousand men[e] that were murderers?[f] *39* But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen[g] of no mean city: and, I beseech thee, suffer me to speak

a ὅς *hos.* Although this is a relative pronoun (*who*), it can serve as a personal pronoun (*he*) and is doing so here.

b There was a large Roman fort, the Antonia, at the northwest corner of the temple precincts, connected to them by two staircases. The Romans kept soldiers in Jerusalem both to keep anti-Roman activity at a minimum but also in case riots broke out as here. The Antonia had originally been built by the Maccabees, but it was rebuilt by Herod the Great and named for his friend Marc Antony. In addition to holding a detachment of Roman troops, the high priest's vestments were kept in the Antonia between festivals.

c παρεμβολήν *parembolēn* encampment, fortress.

d Josephus (*Ant.* 20.169–172, *JW* 2.261–263) recounts the story of an Egyptian prophet who brought a mob to the Mount of Olives to watch the walls of Jerusalem fall. His uprising was suppressed by the Roman soldiers.

e Josephus gives this number as 30,000. In Greek numerals, 4,000 is written with Δ and 30,000 with Λ. It is generally believed that the similarity between the two resulted in the confusion. 4,000 is the more probable figure.

f σικαρίων *sikariōn* terrorists, assassins. The *sicarii* were so called because of the type of dagger (*sica*) they used. They were devoted to an immediate, violent overthrow of what they considered the oppressive Roman imperialist regime.

g Multiple citizenship was possible and common in imperial Rome. Paul is, at least, a citizen of both Tarsus and Rome itself. (Roman citizenship, strictly speaking, would still refer to citizenship in the city of Rome itself, no matter one's domicile.)

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,[a] saying,[b]

Chapter 22

Paul's Defense

1 Men, brethren, and fathers,[c] hear ye my defence[d] *which I make* now unto you.

2 (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,[e] born in Tarsus, *a city* in

a τῇ Ἑβραΐδι διαλέκτῳ *Hebraidi dialektō.* The root meaning of διάλεκτος *dialektos* is *a* debate, discourse, hence *the language one speaks while making a discourse, a dialect, accent*. Paul presumably spoke Aramaic, a language closely related to Hebrew, which was the *lingua franca* of the region, but some commentators argue that he was actually speaking Hebrew here.

b This is the single most awkward chapter division in the Bible, and the only place where a chapter in the KJV does not end with a period.

c Ironically, Paul begins his first defense speech with the same words that Stephen had used under not dissimilar circumstances; see 7.1.

d ἀπολογίας *apologias.* The word gives rise to the English *apology*, but its basic meaning is *legal defense*. Plato's *Apology*, for example, is his account of Socrates' defense speech before the Athenians on charges of impiety and corrupting the young. Apologetics as a branch of theology that deals with defending religion from attack. Much of the best work being done by modern LDS intellectuals is apologetic in nature.

e ἐγώ εἰμι ἀνὴρ Ἰουδαῖος *egō eimi anēr Ioudaios* lit. I am a Jewish man. The explicit presence of the pronoun gives the phrase particular emphasis: *I really am a Jew*.

Cilicia, yet brought up in this city[a] at the feet of Gamaliel,[b] *and* taught
according to the perfect manner of the law of the fathers, and was zeal-
ous[c] toward God, as ye all are this day.[d] 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,[e] and all the estate of the
elders:[f] from whom also I received letters[g] 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,[h] suddenly there shone from heaven
a great light round about me. 7 And I fell unto the ground, and heard a
voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I an-
swered, Who art thou, Lord? And he said unto me, I am Jesus of Naza-
reth, whom thou persecutest. 9 And they that were with me saw indeed

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a ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ *anatethrammenos de en tē polei tautē,* which is ambiguous. The particle δε *de* connects two thoughts. It usually (but not always) carries a slight contrastive sense, and so it can be translated either as *and* or as *but*, depending on the sense of the passage. ταύτος *tautos* can similarly mean either *this* or *that*, depending on context. The phrase might therefore mean either *and raised/educated in that city [Tarsus]* or *but raised/educated in this city [Jerusalem]*. The latter is the more likely meaning.

b See 5:34n.

c ζηλωτὴς ὑπάρχων *zēlōtēs huparchōn* being a zealot. The KJV rendering can imply a contrast (*I used to be zealous but I'm not zealous now*) that is not present in the GR.

d This all squares with Paul's self-portrait in his epistles.

e It is odd that Paul should appeal to (apparently) the current high priest. Paul received his commission to prosecute the Christians of Damascus the better part of a generation earlier, while Caiaphas was still high priest. The high priest at the time of his arrest was Ananias, son of Nedebaeus.

f πρεσβυτέριον *presbuterion* body of elders. The KJV uses *estate* in an archaic sense, as a political body representing a certain class of people (as in the Estates-General of pre-Revolutionary France). Though the high priest had changed since Paul's conversion, there would have been many men still in the Sanhedrin who would have personally remembered Paul the persecutor.

g ἐπιστολὰς *epistolas,* which can mean both *letter* and *epistle*. The distinction between the two words that we sometimes make in modern English is missing in NT Greek.

h This detail is missing from ch. 9. Including it emphasizes that what Paul underwent was an objectively real experience.

the light, and were afraid; but they heard not the voice of him that spake to me.[a] 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,[b] a devout man according to the law, having a good report of all the Jews which dwelt *there*,[c] 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour[d] 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[e] unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

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;[f] 18 And saw him say-

a This blatantly contradicts the account of Paul's conversion in 9:7 (q.v.); the JST corrects 9:7 to remove the contradiction. Some, however, would resolve the contradiction by an appeal to a subtle aspect of the GR. The verb "hear" used in 9:7 takes a genitive object, but here the same verb takes an accusative object. The NASB and NIV translate the former by *heard* and the latter by *understood*—they heard the voice, that is, but did not understand it. This approach is based on the assumption that the Biblical text *cannot* contradict itself, however, and is not universal. For example, the NRSV uses *heard* in both cases. The actual verb is the same in both places.

b See 9:10n.

c Paul's characterization of Ananias and the emphasis on Ananias' Jewishness is appropriate for his audience. Note that he does not even explicitly identify Ananias as a Christian.

d αὐτῇ τῇ ὥρᾳ *autē tē hōra.* While "the same hour" is literally accurate, it is probably too weak. The NIV, for example, has "at that very moment."

e μάρτυς *martus* witness. See v. 20n.

f ἐκστάσει *ekstasei* a trance. Cf. 10:10. There are no other accounts of this vision. It is notable, however, in its location. It is typical of Luke to explicitly mention that so momentous an event took place within the Temple. In the context of Paul's defense, it also strengthens his characterization of himself as a pious Jew. It outrages his Jewish audience, however, when they hear that so blasphemous an event should take place within their holiest place.

ing 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[a] 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[b] thee far hence unto the Gentiles.

Paul's Audience Threatens to Riot; He is Taken into Custody by the Romans

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,[c] 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging;[d] that he might know wherefore they cried so against him.[e] 25 And as they bound him with thongs, Paul said unto the centurion

a μάρτυρος *marturos* lit. witness. LDS may prefer the translation "testifier." The word quickly gained a specialized meaning within Christianity, referring to one who died for his testimony of Jesus, a significance the word *martyr* still has. Stephen is still considered the first Christian martyr in the specialized sense. (Technically, of course, there are people in the Book of Mormon who were killed because of their testimonies of Jesus long before Jesus was born, but that is an irrelevant detail here.) Cf. v. 15, where the same word is used in its original sense. There is a transformation here, from Paul the witness of the martyrdom of Stephen the witness, to Paul the witness of Jesus Christ to the Gentiles.

b ἐξαποστελῶ *exapostelō* I will send out. The verb is closely related with ἀποστέλλω *apostellō* and hence with ἀπόστολος *apostolos* apostle.

c Throwing dust into the air is a symbolic act, although some commentators take it as meaning that the Jews were throwing at Paul the only thing that was at hand to throw.

d Scourging was frequently used by the Romans to interrogate prisoners. It was a brutal technique that would often leave the prisoner crippled if not dead. It was also illegal to use on Roman citizens.

e The tribune could probably not understand Aramaic and therefore not know what Paul said. Even if he had understood the words, it is unlikely he would have comprehended what Paul was talking about or why his audience reacted as they did.

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.[a] And Paul said, But I was *free* born.[b] 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. [c]

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands,[d] and commanded[e] the chief priests and all their council to appear, and brought Paul down, and set him before them.

a We will learn in 23:26 that the tribune's name is Claudius Lysias. He probably took the name Claudius in honor of the reigning emperor upon purchase of his citizenship. Claudius' wife Messalina boosted sales of Roman citizenship as a means of raising money for herself.

b There is a sense of one-upsmanship here. The tribune is rattled to find out that he was about to torture a Roman citizen and therefore brags about his own citizenship and the financial security that allowed him to acquire it, implying, perhaps, that Paul looked rather shoddy for a Roman. Paul trumps that; his father was a free Roman citizen, and so, therefore, was he.

c The JST transfers the detail that the captain loosed Paul from his bands here from v. 30. The standard text shows the captain as leaving Paul in chains even thought he was afraid of retribution for chaining a Roman citizen; the JST corrects this point. Some GR MSS also make this alteration, but in this case it would seem to be an uninspired but lucky correction, rather than the survival of a correct original.

d That Paul was released from his chains is a detail lacking in better GR MSS. In any event, he was still a prisoner.

e ἐκέλευσεν *ekeleusen* urged, commanded. The word is too strong; Lysias did not have authority to order a meeting of the Sanhedrin. There are other difficulties with Luke's account that follows; it may be that Lysias requested an informal gathering and not a formal trial before the Jewish council.

Chapter 23

Paul Addresses the Sanhedrin

1 And 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[a] commanded them that stood by him to smite him on the mouth.[b] 3 Then said Paul unto him, God shall smite thee, *thou* whited wall:[c] 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,[d] brethren, that he was the high priest:[e] for it is written, **Thou shalt not speak evil of the ruler of thy people**.[f]

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees,[g] he cried out in the council, Men *and* brethren, I

a This is the third Ananias in Acts. Ananias son of Nedebaeus was high priest from AD 47 to 58 and is therefore nearing the end of his time in office in this chapter. Notoriously corrupt and pro-Roman, he was hated by the Jews and killed by a mob in AD 66.

b Luke is unclear as to why Ananias ordered Paul to be struck. Did he think Paul was being presumptuous in claiming to have a clear conscience before God? Was he upset that Paul started speaking without being asked? Or that Paul addressed the members of the Sanhedrin as "brothers" and not "fathers"? In any event, one must not lose sight of Luke's point—that Paul was scrupulous to keep the Law, and Ananias was not.

c τοῖχε κεκονιαμένε *toiche kekoniamene* O whitewashed wall! That is, Paul sees Ananias as a man who is covering his corrupt heart with a thin veneer of a righteous appearance.

d JST "I did not know," removing an archaism.

e It stretches one's credulity to believe that Paul would not know who presided at meetings of the Sanhedrin. Luke, however, may not have known, or it may be that we should picture Paul as trying to cover gracefully over an unfortunate outburst. Or it might be that this is not a formal meeting of the Sanhedrin, leaving some doubt as to who is presiding, or that Paul is ironic here—judging from the man's behavior and violation of the Law, he could not possibly be the high priest. Again, however, Luke's fundamental goal is to portray Paul as obedient to the Law.

f Exo. 22:27.

g Paul had of course known this all along. Luke means that he suddenly realized that it gave him an opening to exploit.

am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.[a] 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:[b] but the Pharisees confess both.[c] 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.[d] 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[e] 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

a This was one of the main points of doctrinal contention between the two parties. The Sadducees rejected anything not explicitly mentioned in the Law. As there are no passages in the Law that teach of a resurrection, they therefore would not accept it (see v. 8). Some commentators find it unlikely that a meeting of the Sanhedrin could be disrupted by Paul raising so obvious a point; human beings, however, have been known to let the most trivial of causes distract them from relatively weighty matters.

b Luke's statement that the Sadducees denied "angel" and "spirit" is unclear and is not attested outside the Bible. Angelic appearances are frequent in the Torah, for one thing, and it is difficult to know what Luke felt they denied in the case of "spirit." It may be that the Sadducees believed that angels appeared in far antiquity but did so no more, as do some modern Christians. One common theory is that the Sadducees did not believe that men could be resurrected either as (embodied) angels or as spirits; that is, that they believed that there was *no* contact between the dead and the living.

c ἀμφότερα *amphotera,* which usually means *both of two* (an *amphibian* is an animal that leads a *both-life*), but can mean *all* and does here. *Both* can on rare occasions mean *all* in English, as well.

d This is similar to Gamaliel's advice in 5:33–39. There is no question here of the Pharisees actually accepting Paul's statement that he saw the resurrected Jesus and was commanded to become a Christian. They seem more interested, however, in scoring off their political opponents in the Sanhedrin than pursuing justice in Paul's case.

e δεῖ *dei,* indicating, as always, absolute necessity or even destiny.

drink till they had killed Paul.[a] 13 And they were more than forty which
had made this conspiracy. 14 And they came to the chief priests and el-
ders, 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 con-
cerning him: and we, or ever he come near,[b] are ready to kill him.

16 And when Paul's sister's son[c] heard of their lying in wait, he
went and entered into the castle, and told Paul. 17 Then Paul called one
of the centurions 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[d] somewhat of him more perfectly.[e] 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.

23 And he called unto *him* two centurions, saying, Make ready

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a Such an approach to religion is not restricted to first century Jews. One cannot help but wonder what they did when it became clear that Paul was irrevocably out of their reach.

b JST "before he come near," removing an archaism but retaining the subjunctive.

c This is the only mention in the entire NT of Paul's family. Were they Christians? Did Paul's sister live in Jerusalem, too? Did he have any other siblings, a wife, or children? What of his parents? We have no way of knowing, although some hints in 1 Corinthians suggest that he *may* have been married himself at one point.

d διαγινώσκειν *diaginōskein* lit. discern, but in a legal context, *render judgment*. They are to pretend they wish to pursue Paul's case further.

e ἀκριβέστερον *akribesteron* more accurately, more precisely.

two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen[a] two hundred,[b] at the third hour of the night;[c] *24* And provide *them* beasts,[d] that they may set Paul on, and bring *him* safe[e] unto Felix the governor.[f] *25* And he wrote a letter after this manner:[g]

26 Claudius Lysias unto the most excellent[h] 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.[i] *28* And when I would have known the

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a δεξιολάβους *dexiolabous,* the meaning of which is uncertain. *Spearmen* is a common guess.

b The total company is thus 470 and represents roughly half the company under Lysias' command. This is an astonishingly large escort. Luke is emphasizing Lysias' desire to keep Paul safe.

c IE, roughly nine o'clock p.m.

d κτήνη *ktēnē* mounts, pack animals.

e Such a large movement of troops would, of course, come to the attention of Paul's enemies; but even if they suspected that Paul was the reason behind the expedition and somewhere within it, they would be helpless to act.

f Antonius Felix (whose name means *happy* in Latin) was a freedman of Antonia Minor, the daughter of Marc Anthony and mother of the emperor Claudius. Felix' brother was Claudius' favorite, Pallas. Felix served as procurator of Judea from perhaps 52 to 59/60; the information on his period in office is inconsistent. Unlike other Roman governors of the region whose reputation is mixed depending on the writer, nobody has anything good to say about Felix. The Roman historian Tacitus, in a particularly memorable passage, characterizes him as one who "exercised the power of a king in the spirit of a slave." (*Histories* 5.9) Felix may be taken as a type of the lower-class scoundrel whose association with Claudius helped make the emperor odious to the Senatorial class.

g The phrase *after this manner* (GR e[χουσαν τὸν τύπον τοῦτον *echousan ton tupon touton* lit. having this pattern) may be Luke's explicit admission that he did not actually have the letter in front of him (which would, in any case, be unlikely). It is most probable that Luke was aware of the general tenor of Lysias' letter to Felix and composed something appropriate for the occasion. Certainly the letter found here follows the proper pattern for Roman correspondence from an underling to his superior.

h κρατίστῳ *kratistō,* the same term of address used by Luke of Theophilus (Luke 1:3). Strictly speaking, Felix as a freedman and not a knight should not be so addressed. Either Lysias is buttering him up, or Luke slipped.

i Lysias is lying here, of course, and trying to impress his commander with his foresight. According to 22:27, Lysias did not find out that Paul was a Roman until well

cause wherefore they accused him, I brought him forth into their council: [29] Whom I perceived to be accused of questions of their law,[a] 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.[b] [32] On the morrow they left the horsemen to go with him, and returned to the castle:[c] [33] Who, when they came to Cæsarea, 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;[d] [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.[e]

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after he had been rescued, when Lysias was about to torture him to find out what the rioting was about.

a One is reminded of Gallio's attitude in 18:14–16.

b A town some forty miles (sixty kilometers) along the road from Jerusalem to Caesarea. It was built in 9 BC by Herod the Great, probably on or near the site of the OT town Aphek, and named for Herod's father, Antipater. Traveling there by night would require considerable effort on the part of the infantry accompanying Paul.

c The journey from Antipatris to Caesarea would be through largely Gentile territory and could be done in a more leisurely fashion during the day, nor would so large an escort be needed.

d Why this should make a difference is unclear. Cilicia and Judea were both at this time part of the province of Syria, so Felix may have felt that the case reasonably belonged within his jurisdiction. Or it may be that Felix simply did not want to proceed until he knew he could fob the case off on someone else if it got too sticky.

e πραιτωρίῳ *praitōriō* praetorium, the headquarters of the *praetor* or governor. Here it refers to the palace of Herod the Great, which had become the residence of the Roman governor.

Chapter 24

The Case Against Paul

1 And after five days Ananias the high priest descended[a] with the elders, and *with* a certain orator[b] *named* Tertullus, who informed[c] the governor against Paul. 2 And when he was called forth, Tertullus began to accuse *him*, saying,[d]

Seeing that by thee we enjoy great quietness,[e] and that very worthy deeds are done unto this nation[f] by thy providence,[g] 3 We accept *it* always, and in all places, most noble[h] Felix, with all thankfulness.[i] 4 Not-

a κατέβη *katebē* came down. As usual, Luke has chosen a word appropriate for Palestine's geography: Jerusalem's altitude is considerably greater than Caesaria's.

b Although the law and legal forms were important to the Romans, actual advocacy of a particular legal position was sometimes more a matter of how well it was presented than the actual merits of the case. (Nor did the Romans have the modern English and American concept of case law.) Cases were therefore argued by orators whose main training was to make the most polished and persuasive presentation possible.

c ἐνεφάνισαν *enephanisan* lit. to make visible, here *to bring forth charges, to indict*.

d Tertullus' speech, although clearly a Lucan composition and not the actual words spoken by Tertullus, is a masterpiece, the first half consisting of a flattering address to Felix, and the last half of a strong denunciation of Paul.

e This was actually true. Felix ruthlessly suppressed the party of the Sicarii (assassins/terrorists). Ironically, Felix' general cruelty and rapaciousness were a direct cause of a rebellion worse than that of the Sicarii, namely the Jewish revolt of AD 66. Some commentators, nonetheless, are reminded of the bitter statement of an opponent to Roman power as quoted by Tacitus, that the Romans "make a desert and call it 'peace.'" (*Agricola* 30)

f τῷ ἔθνει τούτῳ *tō ethnei toutō.* An ἔθνος *ethnos* is a nation in the sense of a people with common customs and language (it is the root of our word *ethnic*). By referring to the Jews as *this nation*, Tertullus may be starting out his speech by distancing himself from the Jews. "*I am* not a Jew," he may be implying. "I am a Greek; you may trust what I say." At the same time, he does seem to include himself as a Jew later in his speech.

g προνοίας *pronoias* foresight, prudence.

h κράτιστε *kratiste.* See 23:26n.

i As Lysias had done (and Paul would yet do), Tertullus is currying Felix' favor shamelessly. Such sycophancy is not limited to antiquity (witness the KJV's dedicatory epistle

withstanding, that I be not further tedious unto thee,[a] I pray thee that thou wouldest hear us of thy clemency a few words. 5 For we have found this man *a* pestilent *fellow*,[b] and a mover of sedition[c] among all the Jews throughout the world,[d] and a ringleader of the sect[e] of the Nazarenes:[f] 6 Who also hath gone about to profane the temple:[g] whom we took, and

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to King James) and continues in some places to the present day. It was, nonetheless, expected of an orator arguing a legal case; the Romans called it *captatio benevolentiae* (reaching to catch good will).

a ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω *hina de mē epi pleion se enkoptō* that I hinder you/get in your way no further, implying that Felix has much more important things to do than deal with a silly little matter of internal Jewish affairs.

b λοιμὸν *loimon* a plague, pest. Paul is a flea on the Roman body politic.

c στάσεις *staseIsa*. See 15:2n. This is, of course, a political charge, and one to which the Romans would pay attention above all others.

d οἰκουμένην *oikoumenēn,* a favorite word of Luke's. It literally means *inhabited regions of the world*, but Tertullus is referring specifically to the only parts of the world Felix would care about—the areas controlled by Rome directly or indirectly. Even so, Paul has yet to leave the eastern half of the Empire; Tertullus' statement is a gross, but standard, exaggeration.

e αἱρέσεως *haireseōs* lit. choosing, but with extended meanings such as *religious sect* and ultimately *heresy*. See 5:17n. *Sect* is a fortuitous choice for an English translation, as the word is used in the twentieth and twenty-first centuries as a derogatory term for religious parties with which one disagrees. Αι{ρεσις *hairesis* does not *necessarily* have a negative connotation—it is the usual GR word to use in describing "sects" such as the Pharisees and Sadducees themselves, as in 26:5—but it may and appears to do so here. Tertullus' choice of words would then be aimed at eliciting Felix' negative response. One of Luke's themes in Acts is that the Roman administrators who first encountered Christianity never saw any reason to suppress it. Tertullus, however, is here shown as trying to imply that it *should* be suppressed, and Paul punished for being one of its ringleaders.

f This is the only place in the NT where Christians are referred to as "Nazarenes." The term is occasionally used in later years to refer to some heterodox Jewish Christians. In modern times, there is a Church of the Nazarene, whose members are called Nazarenes.

g Profanation of the Temple was not against Roman law *per se*, but the Romans supported the Jewish authorities (as they did others) in maintaining the sanctity of recognized holy places.

would have judged according to our law.[a] 7 But the chief captain Lysias[b] 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[c] 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:[d] 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,[e] so worship I the God of my fathers, believing all things which are written in the law and in the prophets:[f] 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

a This would be the Sanhedrin's right. Purely internal matters were usually left to local authorities by the Romans.

b Having characterized Paul as a criminal (spreading sedition, belonging to an illegal sect, profaning the Temple), Tertullus now turns on Lysias, whom he denounces both for using unnecessary violence and for exceeding his authority. Note, however, that vv. 6b–8a (from *and would have judged* through *to come unto thee*) are missing in the best GR MSS. Textual scholars disagree on whether they should be included, but the preponderance of evidence is in favor of omitting them.

c Depending on whether vv. 6b-8a are included, this refers either to Lysias or to Paul.

d Paul begins politely, but his flattery of Felix is far less offensively fulsome than Tertullus' had been.

e αι{ρεσιν *hairesin,* which should be translated *a sect* here to parallel the use of the same word in v. 5.

f That is, Paul is a Jew, and Christianity is just a form of Judaism. Judaism was legal, and so, therefore, was Christianity.

to bring alms to my nation, [a] and offerings.[b] *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,[c] and object, if they had ought[d] against me.[e] *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,[f] 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,[g] he deferred them,[h] and said, When Lysias the chief captain shall come down, I will know the uttermost[i] of your matter. *23* And he commanded a centurion to keep[j] 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 Drusil-

a This is the only mention in Acts of Paul's main purpose in returning to Jerusalem, his collection for the temporal relief of the Jewish Saints.

b That is, those given to release the four Jewish Christians from their vows; see 21:23–24.

c Roman law required plaintiffs personally to appear in court to argue their case. Paul is suggesting that the *real* plaintiffs are the Asian Jews who started the riot in the temple and who are not present.

d IE anything at all. *Ought* is here a spelling variant of *aught*.

e This is a sentence fragment, both in English and in Greek. It may be unintentional on Luke's part, but it does reflect the almost breathless style characteristic of Paul.

f μιᾶς ταύτης φωνῆς *mias tautēs phōnēs,* for which *this one voice* is accurate but awkward. The NRSV has *this one sentence*.

g IE Christianity, the Way. As usual in Acts, the KJV prefers "*that* way" with an implied demonstrative to translate ἡ ὁδός *hē hodos* the Way.

h Such was Felix' right. He could defer a case indefinitely if he chose to.

i διαγνώσομαι *diagnōsomai* determine/decide (in a legal sense). The NRSV has "I will decide your case."

j τηρεῖσθαι *tēreisthai* to keep, guard.

la,[a] which was a Jewess, he sent for Paul,[b] and heard him concerning the faith in Christ. 25 And as he reasoned of[c] righteousness, temperance, and judgment to come, Felix trembled,[d] and answered, Go thy way for this time; when I have a convenient season,[e] I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him:[f] wherefore he sent for him the oftener,[g] and communed[h] with him.

27 But after two years Porcius Festus[i] came into Felix' room:[j] and Felix, willing to shew the Jews a pleasure, left Paul bound.[k]

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a The daughter of Claudius' friend Herod Agrippa I and great-granddaughter of Herod the Great. She left her husband Azizus of Emesa for Felix. According to Suetonius, Felix had also been married to a granddaughter of Marc Anthony and Cleopatra VII and to a third, unknown, woman who was also a princess.

b The Western text adds that Felix sent for Paul at Drusilla's request.

c διαλεγομένου...περὶ *dialegomenou…peri* conversed regarding, discoursed on.

d ἔμφοβος γενόμενος *emphobos genomenos* becoming terrified. Felix would be unable to live the lifestyle to which he was accustomed if he became a Christian; the thought that Paul's message might actually be true frightens him.

e καιρὸν *kairon* the appropriate time for something.

f That Felix should have been waiting for a bribe from Paul fits in perfectly from what we know of his character from other sources.

g πυκνότερον *puknoteron,* for which *oftener* is a literal but misleading translation. *All the more frequently* would be better.

h ὡμίλει *hōmilei* to associate with, converse with. The imperfect tense implies repeated actions. The verb is related to the root for the English word *homily*.

i Very little is known of Porcius Festus, who was procurator from perhaps AD 59 or 60 to 62. Josephus characterizes him as honest and a peacemaker. He died in office. His behavior as described in Acts 25 and 26 is variously interpreted by commentators, some of whom see him as uncaring about justice in Paul's case while currying favor with the Jewish authorities, and others of whom see him as trying his best to sail in troubled waters. Luke himself is less interested in Festus' character than in Paul's history. God is arranging for Paul to travel to Rome to preach, and along the way Paul stands and defends his faith boldly before Roman governors and Jewish kings.

j ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον *elaben diadochon ho Phēlix Porkion Phēston* Felix got a successor, Porcius Festus.

k Upon his return to Rome, Felix would be answerable for his conduct. Naturally, he would like the Jews not to make trouble by lodging formal complaints against him, and so he tries to win their friendship at the last minute by keeping Paul in custody.

Chapter 25

Paul Before Festus

1 Now when Festus was come into the province,[a] after three days
he ascended from Cæsarea to Jerusalem. 2 Then the high priest and the
chief of the Jews informed[b] him against Paul, and besought[c] him, 3 And
desired favour against him,[d] that he would send for him to Jerusalem,
laying wait in the way to kill him.[e] 4 But Festus answered, that Paul should
be kept at Cæsarea, and that he himself would depart shortly *thither*.[f] 5
Let them therefore, said he, which among you are able,[g] go down with

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It did him no good. The Jews complained and it was only through the influence of his brother Pallas that he was saved.

a ἐπαρχείᾳ *eparcheia* area of authority. The word carries much the same meaning as the modern LDS concept of *stewardship* and could refer (like the Latin *provincia*) either to an office or a region which one governed. By the first century, *provincia* had come to have a technical meaning referring to a number of formal administrative units within the Roman *imperium*, from which the modern definition of *province* as an administrative region within a country is derived. The KJV translation of *province* is unfortunate, because Judea was not itself a province in the geographical sense, but a part of the province of Syria.

b ἐνεφάνισάν *enephanisan* lit. brought to light. The meaning here is *made a formal charge*.

c παρεκάλουν *parekaloun* urged. This is in the imperfect tense, implying they did it repeatedly.

d αἰτούμενοι χάριν κατ' αὐτου *eitoumenoi charin kat' autou* asking a favor against him [Paul], which is difficult to turn into idiomatic English. Χάρις *charis* is, of course, the word translated as *grace* in contexts dealing with our salvation, from the root of which we derive Engl. "charity."

e Paul's opponents have certainly lost no time in trying to turn Festus against Paul, banking on Festus' desire to start things off well with the Jewish leaders at the beginning of his administration. Shortly after Festus' death, they would similarly take advantage of the temporary interregnum before the new procurator arrived to arrange the execution of James, the brother of the Lord.

f ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι *heauton de mellein en tachei ekporeuesthai* himself to be about to head off shortly. As the italics indicated, the place to which he is to head off—Caesarea—is implied.

g δυνατοὶ *dunatoi* the able, which may refer either to physical ability (as in the KJV) or

me, and accuse this man, if there be any wickedness[a] in him.[b]

[6] And when he had tarried among them more than ten days, he went down unto Cæsarea; 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 Cæsar, [c] have I offended[d] any

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to legal authorization (so NRSV, AB—F).

a ἄτοπον *atopon* impropriety.

b Although Festus is being cooperative, he is making it clear who is in charge. Yes, the Jews may lodge complaints against Paul, but they have to do it Festus' way, not theirs.

c Nero Claudius Caesar Augustus Germanicus, best known simply as Nero, reigned from 54 to 68. He was only sixteen when he ascended and thirty when he died. His father was Lucius Domitius Ahenobarbus, of a leading Roman family, and his mother Agrippina the Younger, the sister of the emperor Caligula. Agrippina seems to have long plotted to make her son emperor. She married her uncle, the emperor Claudius, in 49; Claudius adopted Nero in 50; Nero was named Claudius' heir in 51 in preference to Claudius' own son Britannicus; and Nero married Claudius daughter Octavia in 53. Agrippina is generally believed to have poisoned Claudius in 54. Nero succeeded without difficulty; his only potential rival, Britannicus, was poisoned within the year. Under the tutelage of the philosopher Seneca (Gallio's brother; see 18:12n), Nero started his reign well but became increasingly self-indulgent as the years passed. His most notorious murder was that of his mother in 59. He was also insatiably star-struck and yearned to be an actor and musician. When a disastrous fire struck Rome in 64, he could not resist singing one of his own compositions on the sack of Troy while the fire blazed (hence "fiddling while Rome burns"). To dispel rumors that he had started the fire to clear land on which to build a magnificent new palace, he started the first official Roman persecution of the Christians, in the course of which both Peter and Paul are believed to have been killed. As his government collapsed, he tried unsuccessfully to flee but killed himself when his opponents caught up to him. His last words are reported to have been, "What an artist the world is losing!" Nero was the last emperor of the Julio-Claudian dynasty. A brief civil war raged after his death during which four men wore the imperial crown; AD 68–69 is known as the "Year of the Four Emperors." The winner of the war was Vespasian, who had been besieging Jerusalem when Nero died. Vespasian's son Titus finished the siege and destroyed Jerusalem in AD 70.

d ἥμαρτον *hēmarton* lit. sinned. In this secular context, however, it means *violated the law*.

thing at all. 9 But Festus, willing to do the Jews a pleasure,[a] answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?[b] 10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged:[c] 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 Cæsar. [d] 12 Then Festus, when he had conferred with the council,[e] answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.[f]

a Just as Felix wanted to end his administration with the Jews' good will, so Festus wants to start out the same way. In Festus' case, however, the action is more reasonable, as he is new to the region and would like to start his administration on a positive note. The GR for "*to do…a pleasure*" is χάριν καταθέσθαι *charin katathesthai* (to do a favor). See v. 3n.

b This is a reversal of Festus' earlier refusal to hear the case in Jerusalem. Luke does not explain why he changed his mind (Luke's focus is on the fact that this forces Paul to appeal to the Emperor). Perhaps he felt that it would be easier to find witnesses and get information on the case in Jerusalem, since he could obviously not handle it with the information at hand in Caesarea.

c That is, the case has already passed out of the Sanhedrin's jurisdiction.

d Little is known of the Roman citizens' right to appeal cases to the Emperor. Paul is here taking advantage of it, however, to avoid being returned to Jerusalem where zealots among his opponents would be likely to assassinate him. (Some commentators suggest that Paul was merely using this as an excuse: he appealed to Caesar because he knew it would get him to Rome, where he was destined to preach.)

e Not the Sanhedrin, but his own Roman advisors.

f Luke sees Festus' pronouncement as providential. Paul will now travel to Rome at the Emperor's expense. Although technically a prisoner, the conditions of his imprisonment are generally quite light and do not prevent him from spreading his Christian message as he travels. Nothing is known for certain, however, of the eventual outcome of his trial before Nero. Christian tradition states that he was released for a time before being arrested again and executed (2 Tim 4:16–17 may refer to this). Nor is it known whether Festus *had* to grant the appeal once made or not.

Agrippa ii and Bernice Arrive in Caesaria

13 And after certain days king Agrippa[a] and Bernice[b] came unto
Cæsarea to salute[c] Festus.[d] 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* judg-
ment 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[e] con-
cerning the crime laid against him. 17 Therefore, when they were come
hither, without any delay on the morrow[f] I sat on the judgment seat,

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a Marcus Julius Agrippa, best known as Herod Agrippa II. He was the son of Agrippa I (see 12:1n) and great-grandson of Herod the Great. He was 17 and being educated in Rome when his father died in 44. Claudius did not entirely trust him and he was not allowed to rule until 50, when he was given the territory of his uncle, Herod of Chalcis. In 53, he exchanged that for the former tetrarchy of Herod Philip. Nero gave him parts of Galilee and Perea in addition. Despite his family's reputation and (perhaps) his own personal immorality, he seems to have been a generally honest and capable ruler. He worked hard to prevent the outbreak of war in 66 and joined the Roman side after the rebellion began. He died in Rome in AD 93, the last of the Herods to reign as a king. Luke makes much of Paul's appearance before Agrippa; he is the first king to hear the Christian message from an authorized messenger; see Christ's prophecy in Luke 12:12. (Luke's Gospel records Jesus' appearance before Herod Antipas, but Herod Antipas was not technically a king, and Jesus said nothing in his presence; see Luke 23:6–12.)

b Herod Agrippa II's sister and (alleged) incestuous lover. She had been the wife of Herod of Chalcis and came to live with her brother after her husband's death in AD 48. She also became the mistress of Vespasian's son, Titus, who might have married her had she not been a Jew. (Drusilla, Felix' wife, was another of Herod Agrippa II's sisters.)

c ἀσπασάμενοι *aspasamenoi* greet.

d As a Roman client king, Agrippa naturally needed to cultivate good relations with the local Roman administration.

e τόπον τε ἀπολογίας λάβοι *topon te apologias laboi* lit. should receive place of [legal] defense. τόπος *topos* is the root of English words like *topography*, and the verb is in the rare optative mood. The overall sense of the phrase is *should have a chance to defend himself*.

f JST "day following," removing an archaism.

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[a] against him of their own superstition,[b] and of one Jesus, which was dead, whom Paul affirmed to be alive.[c] *20* And because I doubted of such manner of questions,[d] 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[e] of Augustus,[f] I commanded him to be kept till I might send him to Cæsar. *22* Then Agrippa said unto Festus, I would[g] also hear the man myself. To morrow,[h] said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp,[i] and was entered into the place of hearing, with the

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a ζητήματα *zētēmata* points of disagreement (so NRSV).

b δεισιδαιμονίας *deisidaimonias* lit. fear of the divine powers, which can either mean *piety, religion* (in a positive sense) or *superstition* (in a negative one). Festus doubtless is using it with a slight pejorative nuance here, which seems odd when addressing a Jew. It is possible that ἰδίας *idias* refers to Paul, not the Jews generally: *of his own superstition* not *their own*. (ι[διος *idios* means *pertaining particularly to one's self* and is the root of words such as *idiosyncrasy* and *idiot*—originally *someone so self-contained that he does not participate in public affairs*, and, given the Greek emphasis on public life, therefore *a fool*).

c Phrased as a Roman would phrase it who knew little about the Jews' religion or the resurrection.

d ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν *aporoumenos de egō tēn peri toutōn zētēsin.* The explicit presence of the pronoun is emphatic: I, having no idea at all how to handle such disputes….

e διάγνωσιν *diagnōsin* decision, resolution. This is the root of the English *diagnosIsa.*

f Σεβαστοῦ *Sebastou* the revered one, the usual GR translation for the Latin *Augustus* (the venerable one). Originally a title given to the first Emperor by the Senate, it was conferred upon his successors as well and could be used interchangeably with *Caesar*, as here, to refer to the Roman monarch. One could think of it as roughly equivalent to the English *His Majesty*.

g ἐβουλόμην *eboulomēn* I have been wanting. The use of the imperfect implies that Herod Agrippa II was already aware of and curious about Paul's case.

h Note that this was a two-word phrase in 1611.

i φαντασίας *phantasias* display, show, pomp. The English *fantasy* has this word as its root.

chief captains,[a] 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[b] 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.[c] 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.[d]

Chapter 26

Paul Before Herod Agrippa II

1 THEN Agrippa[e] said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand,[f] and answered for himself:[g]

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

a IE military tribunes. See 21:31n.

b πλῆθος *plēthos* mass, crowd, throng (typical Lucan hyperbole).

c κυρίῳ *kuriō* lord, master.

d Festus has by now repeatedly heard the charges against Paul, but he does not understand them, nor know how to make them intelligible to his master, Nero.

e Note that it is Herod Agrippa II who is Paul's audience here; the last of the extended speeches in Acts is not only a mixture of Paul's personal defense of himself with the proclamation of Christianity, but, fittingly, addressed to a secular Jewish king.

f *Stretched forth his hand* would be a less literal but more natural translation. This is the normal action of a Greek orator about to speak; whether or not Paul's chains interfered with the motion is not a point Luke addresses.

g Paul's final defense is one of the most elegantly written speeches in Acts. As has been the case through the book, and as would be expected of a Hellenistic historian, Luke varies the literary style to match the setting. Note that, although it is nominally Paul's response to legal charges, Paul cannot refrain from turning it into an advocacy of Christianity.

of the Jews: [3] Especially *because I know* thee to be expert in all customs and questions which are among the Jews:[a] 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[b] sect[c] of our religion I lived a Pharisee. [6] And now I stand and am judged for the hope[d] of the promise made of God unto our fathers: [7] Unto which *promise* our twelve tribes, instantly[e] serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.[f] [8] Why should it be thought a thing incredible with you,[g] that God should raise the dead?[h]

[9] I verily thought with myself, that I ought[i] to do many things contrary to the name of Jesus of Nazareth. [10] Which thing I also did

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a This is Paul's *captatio benevolentiae* (see 24:3n), as would be expected of a man in his position. Naturally Paul knows that Herod Agrippa II is, at the least, publicly a devout Jew and therefore, unlike Festus, can understand and appreciate Paul's background.

b ἀκριβεστάτην *akribestatēn* strictest. The term "Pharisee" covers, in fact, a broad spectrum of belief. Paul is characterizing himself as having been a Pharisee's Pharisee.

c See 24:5n.

d Note the presence of the word *hope* three times in vv. 6-7. Paul is hitting heavily on an important point. All Pharisees hope for the resurrection. Christians simply believe that the process of the resurrection has already started.

e ἐν ἐκτενείᾳ *enekteneia* lit. in earnestness, earnestly.

f *The Jews* is at the very end of the sentence, an unusual position for GR. It may be intended to be emphatic—the Jews, of all people, should not condemn someone for believing in the resurrection.

g It is not clear whom Luke intended to be the referent for "you" here. Is it Herod Agrippa II and Bernice? Jews generally?

h Indeed, for even those Jews (like the Sadducees) who denied the resurrection, would they be willing to say that God *could* not do it? In any event, Paul's rhetorical question is irrelevant. His Jewish opponents would not question that God *could* raise the dead, but rather whether or not in Jesus' case he *had*.

i δεῖν *dein* must. This is a very strong word, implying far more than a mere moral obligation. One is reminded of Luther's, "Here I stand, I can do no other" (*Hier steh' ich, ich kann nicht anders*.) Like many persecutors, Paul had been, in fact, driven by a sense of a divine impetus.

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*.[a] *11* And I punished them oft in every synagogue, and compelled *them* to blaspheme;[b] and being exceedingly mad against[c] them, I persecuted *them* even unto strange cities.[d]

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,[e] Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.[f] *15* And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. *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, *18* To open their

a It has been suggested that this means that Paul was actually a member of the Sanhedrin, but the expression may merely mean that he agreed with the decision.

b ἠνάγκαζον βλασφημεῖν *ēnankazon blasphēmein* forcing [them] to blaspheme. The verb can be taken as a conative imperfect, that is, Paul was trying to force them to blaspheme but not necessarily succeeding. By *blaspheme*, of course, he means here denying Jesus as the Christ.

c ἐμμαινόμενος *emmainomenos* angry/mad at.

d καὶ εἰς τὰς ἔξω πόλεις *kai eis tas exō poleis* even in outlying cities.

e IE Aramaic. This is the first time that the language by which Paul was addressed is specifically mentioned, but as the Aramaic version of the name *Saul* is found in all accounts of the vision, it is not a surprise.

f σκληρόν σοι πρὸς κέντρα λακτίζειν *sklēron soi pros kentra laktizein* it is hard for you to kick the goads, a GR proverb. It is found in some MSS of 9:4, where it has probably been added by assimilation from here. It may be that the proverb was current in Aramaic-speaking circles as well as Greek ones, or Paul is adapting his wording of the vision to match his Hellenized audience. The reference is to cattle kicking out against the goads used to prod them forward; it would appear that Paul had been fighting the Spirit that was testifying to him of Christianity's truth. σκληρόν *sklēron* may mean here *painful*, not *difficult*, hence the NRSV, *It hurts you to kick against the goads*. Note that Paul is here telescoping his entire conversion story, leaving out, for example, his baptism by Ananias.

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.

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 of Judæa,[a] and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.[b] 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, [c] 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;[d] much learning doth make thee mad.[e] 25 But he said, I am not mad, most noble[f] Festus; but speak forth the words

a Luke may be mistaken here. Paul seems not to have done much preaching within Judea proper.

b ἄξια τῆς μετανοίας ἔργα a*xia tēs metanoias* lit. deeds worthy of repentance. ἄξιος *axios* has as its root meaning *worth as much as, of like value*. Our actions should be accurate reflections of our repentance. The NRSV translates this phrase, "deeds consistent with repentance." *Meet* is an archaism for *appropriate*, hence Adam's "help meet" in the KJV of Genesis 2:18, 20 is an appropriate or suitable helper, not a "helpmate."

c That the Messiah should suffer and be the first to be resurrected are specifically Christian insights. There is no evidence that first century Jews had any such interpretation of passages such as Isaiah 53. Nonetheless, the point here is that Paul's preaching is grounded in the works held sacred by the Jews, no matter how unorthodox his interpretation thereof may have been. The situation was different among the Nephites; see Mosiah 3:7–11, among other passages.

d μαίνῃ *mainē* you are crazy! (The verb is the root of the English *mania* and *maniac*.) The KJV's four-word translation utterly fails to capture the force of the Luke's GR. Festus *still* has no idea what Paul is talking about.

e Festus is obviously not a very studious man himself.

f κράτιστε *kratiste*; see 23:26n. Unlike Felix, Festus was an aristocrat, and calling him "most noble" is not inappropriate.

of truth and soberness.[a] *26* For the king knoweth[b] 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.[c] *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[d] 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

a ἀληθείας καὶ σωφροσύνης ῥήματα *alētheias kai sōphrosunēs rhēmata* lit. words of truth and moderation/discretion, something of a hendiadys. (σωφροσύνη *sōphrosunē* is a direct contrast with Festus' μαίνῃ *mainē*.) Some modern translations capture the phrase elegantly as *the sober truth*.

b ἐπίσταται *epistatai* is an expert in, is well acquainted with.

c This phrase is beloved by preachers but notorious among translators. The (most likely) GR is ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι *en oligō me peitheis Christianon poiēsai,* which is unclear; the literal meaning is *In a little you are persuading me to do a Christian*. It could mean *You are [trying to] persuade me to become a Christian in a little time*, or *You are a little ways off from persuading me to be a Christian*, the translation adopted by the KJV and AB—F, or even *Do you think it is so easy to persuade me to become a Christian?* There are also textual problems. Is the first verb πείθεις *peitheis* (you are persuading) or πείθῃ *peithē* (you have persuaded yourself)? Is the final infinitive ποιῆσαι *poiēsai* (to make) or γενέσθαι *genesthai* (to become)? And beyond all that, how are we to understand the tone of Herod Agrippa II's response? Is he being sarcastic? Is he being sincere? Is he being ironic? Is he trying to put Paul off politely with a mild joke? The general consensus is that the phrase means something like, *Do you think you can make me a Christian so quickly?* There is no agreement as to what Herod Agrippa II's tone was—amused, ironic or sarcastic. Herod Agrippa II underestimates the speed with which the Spirit can touch a heart—if nothing else, remember how speedy Paul's own conversion was.

d ἐν ὀλίγῳ καὶ ἐν μεγάλῳ *en oligō kai en megalō* lit. in little and in great. It is clear that ἐν ὀλίγῳ *en oligō* is being picked up by Paul from what Herod Agrippa II says in the previous verse, but its overall sense is equally unclear. It may mean *quickly or slowly* (so NRSV).

Cæsar.[a]

Chapter 27

Paul Departs for Italy

1 And when it was determined that we[b] should sail into Italy, [c]
they delivered Paul and certain other prisoners unto *one* named Julius,[d]
a centurion of Augustus' band.[e] 2 And entering into a ship of Adramyt-

a In other words, Festus botched it. He could not find anything wrong in Paul's conduct, but lacked the courage to follow his personal conviction that releasing Paul was the best thing to do, and now he is stuck with sending Paul to Rome for Nero to examine without any good reason to waste the Emperor's time.

b Although Paul is a prisoner being transported to Rome for a trial, he is allowed to bring an entourage with him, which includes, at the least, Luke. Luke does not tell us who paid the fare for Paul's companions, but some commentators speculate, somewhat implausibly, that they passed themselves off as Paul's slaves and therefore traveled at Imperial expense.

c Chapter 27 is given over to a long and vivid account of sea voyage ending in a shipwreck, a literary high point of Acts but relatively irrelevant to Luke's overall message. (Bruce calls it, "A small classic in its own right.") Although Luke claims to have been an eyewitness, his account is doubted by some modern commentators. Some of the details seem puzzling, the passage is riddled with nautical jargon that landlubber Luke would possibly not know, and shipwreck after a storm was so frequent a theme in ancient literature as to almost be a stereotype. (Even a modern reader would have little trouble listing books or stories or television programs that involve a shipwreck or plane crash.) Moreover, Luke nowhere else provides so detailed an itinerary. The general opinion, however, is that this chapter represents Luke's own experience and is a valuable document recounting what was an all-too common occurrence when sailing on the ancient Mediterranean. The relatively secular focus of this chapter has made allegorical and symbolic interpretations of it particularly popular.

d The Julius clan was among Rome's most important, particularly in the early Empire when its Caesarian branch provided Rome with its first Emperors. As a centurion, however, Julius is unlikely to have been a patrician but is more likely to have come from a plebian (or even slave) family that adopted the Julian name at some point. Note that all the centurions mentioned in the NT are portrayed in a favorable light, Julius not the least.

e σπείρης Σεβαστῆς *speirēs Sebastēs* Augustus' cohort, a cohort being a unit within the Roman army. See 10:1n. There is an Augustan cohort known to have been in Syria at

tium,[a] we launched, meaning to sail by the coasts of Asia;[b] *one* Aristarchus,[c] a Macedonian of Thessalonica, being with us. 3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul,[d] and gave *him* liberty to go unto his friends[e] to refresh himself.[f] 4 And when we had launched from thence, we sailed under[g] Cyprus, because the winds were contrary.[h] 5 And when we had sailed over[i] the sea of Cili-

about this time, or it may be a generic term for some sort of unit either with a special assignment or one having been especially honored.

a The modern Edremit, a port on the northwest coast of Asia Minor in Mysia, opposite Lesbos.

b IE hug the coast of Asia Minor. This first boat is a "coaster," relatively small and fragile and unwilling even in the best of times to sail out of sight of land.

c See 19:29n. The KJV's insertion of *one* as implied by the text is odd, as we have already encountered Aristarchus. Simply referring to him as "Aristarchus of Thessalonica in Macedonia" would suffice.

d φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος *philanthrōpōs te ho Ioulios tō Paulō chrēsamenos* and Julius, dealing benevolently with Paul… The adverb φιλανθρώπως *philanthrōpōs* is, of course, related to the English *philanthopy*, a love of humanity in general.

e τοὺς φίλους *tous philous* the friends, with no possessive pronoun. There is some speculation that the early "Christians" were called Christians by outsiders but "Friends" by themselves, as is the case with the Quakers in modern times, who call themselves "Friends" but are called "Quakers" by others.

f ἐπιμελείας τυχεῖν *epimeleias* to receive attention/care.

g ὑπεπλεύσαμεν *hupepleusamen* sailed under the lee of. That is, they used Cyprus to block the west and northwest winds that would have blown them off course.

h That is, the prevailing winds coming in largely from the west are impeding their westward progress.

i διαπλεύσαντες *diapleusantes* sailed across.

cia and Pamphylia,[a] we came to Myra,[b] *a city* of Lycia.[c] 6 And there the centurion found a ship of Alexandria[d] sailing into Italy;[e] and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus,[f] the wind not suffering us,[g] we sailed under[h] Crete,[i] over against Salmone;[j] 8 And, hardly passing it,[k] came unto a place which is called The fair havens;[l] nigh whereunto was the city *of* Lasea.[m]

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a The relatively open area of the Mediterranean west of Cyprus. The Western text states that this crossing took fifteen days; the distance involved is only about one hundred fifty miles (240 km); the journey from Caesarea to Sidon, just under half the distance, took only one day (v. 3). Under the circumstances, ten miles a day would be disappointing but not unreasonable.

b The modern Dembre, Myra was a principal city of Lycia and an important stopping point for grain ships from Egypt to Rome. The St. Nicholas from whom Santa Claus is ultimately derived was a bishop in Myra.

c A coastal region in southwest Asia Minor, bounded by Pamphilia, Pisidia, and Phrygia.

d See 6:9n.

e Doubtless a grain ship. Egypt was Rome's breadbasket; its relatively mild climate and reliable water supply made the banks of the Nile enormously fruitful, and the Roman population of more than one million easily outstripped what could be grown locally. Grain transportation from Egypt to Rome was a major industry in the early Empire. Note that even though this is a cargo ship, it still carries passengers.

f A peninsula at the southwest corner of Asia minor.

g μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου *mē proseōntos hēmas tou anemou* the wind not permitting us to proceed. They are still sailing into a western wind.

h See v. 4n.

i See 2:11n.

j The modern Cape Sidero on the northeast corner of Crete.

k μόλις τε παραλεγόμενοι *molis te paralegomenoi* sailing past it with difficulty.

l A small bay near the center of Crete's southern shore. The bay still bears the modern Greek equivalent to the name Καλοὶ Λιμένα *Kaloi Limena* (Fair Havens), and a small island near its mouth is called St. Paul's Island. The name is not otherwise attested in antiquity, leading to some speculation that the modern site is different from the ancient one and gained its name because of its mention here. In any event, Fair Havens was unsuitable for a large ship to use for wintering.

m A city on Crete's southern coast. The coastline turns sharply north just west of Lasea for a short stretch, meaning the ship would temporarily lose the protection of the

A Storm at Sea; Paul is Shipwrecked

9 Now when much time was spent, and when sailing was now
dangerous, because the fast[a] 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[b] 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.[c]
12 And because the haven was not commodious to winter in, the more
part advised to depart thence also,[d] if by any means they might attain
to Phenice,[e] *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,[f] called Eurocly-

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island's lee against northwestern winds.

a The Day of Atonement, Yom Kippur, one of the major feasts of the Jews. It is therefore late September or mid-October. The usual sailing season in the ancient Mediterranean was spring and summer. After the autumnal equinox, it became dangerous and was avoided, and after mid-November it became impossible. In point of fact, if Luke's chronological information elsewhere in this chapter and chapter 28 is accurate, it is *well* past Yom Kippur. Proceeding from Fair Havens this late would be very risky indeed.

b τοῦ φορτίου *tou phortiou* freight, cargo.

c One of Luke's most remarkable verses in Acts—he finds it surprising that the pagan centurion in charge of Paul accepts experienced sailors' advice instead of his Christian prisoner's! (For that matter, why does Luke write as if it were Julius' decision to make?)

d Luke almost makes it sound as if a vote were taken. We need not envision anything so formal; even if they had no formal voice in the matter, everybody on board would doubtless be talking about what should be done next and offering their opinions.

e Φοίνικα *Phoinika* Phoenix. This may be the modern Port Loutro. It is difficult to reconcile this identification, however, with Luke's description that it "lieth toward the south west and north west" (GR βλέποντα κατὰ λίβα καὶ κατὰ χῶρον *bleponta kata liba kai kata chōron* lit. looks towards the southwest and northwest winds), and so another site, on the west of the Muros peninsula east of which Port Loutro lies, is sometimes suggested to be the correct one.

f ἄνεμος τυφωνικὸς *anemos tuphōnikos* a temptestuous wind. In GR mythology,

don.[a] *15* And when the ship was caught, and could not bear up into the wind, we let *her* drive.[b] *16* And running under a certain island which is called Clauda,[c] we had much work to come by the boat:[d] *17* Which when they had taken up, they used helps,[e] undergirding the ship;[f] and, fearing lest they should fall into the quicksands,[g] strake sail,[h] and so were driven. *18* And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;[i] *19* And the third *day* we cast out with our own hands

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Τυφῶν *Tuphōn* (Typhon) was the god of winds. The English *typhoon* appears to come from either this or from the Cantonese (太風 *taai³fung¹* big wind).

a A name given to a northeastern wind. (At least one English translation renders the word "nor'easter.") The word is a composite of Greek (Εὖρος *euros*) and Latin (*aquilo*), words referring to an eastern/southeastern and northern wind, respectively.

b That is, they stopped trying to fight the wind and let it blow the ship where it would.

c The reading preferred now is Καῦδα *Kauda* Kauda. This is the modern Gavdos, a small island about 25 miles (40 km) south of the western half of Crete.

d ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης *ischusamen molis perikrateis geneshai tēs skaphēs* we were able, with difficulty, to bring the dinghy under control. The dinghy was a small boat usually towed by the large grain ship but brought on board if necessary. It was used in landing, pulling the ship's bow around, and similar tasks. The "we" here makes it sound as if Luke helped haul it on board himself.

e βοηθείαις *boētheiais* tackle, ropes and sails.

f IE cables were passed around the underside of the boat. The cables could take up some of the strain on the timbers making up the ship and give it a better chance of surviving. How this was done during the storm is unclear, nor are commentators in universal agreement that this is the procedure Luke was describing. Another possibility is that cables were laid along the deck from stem to stern to hold them together, in which case the "helps" would be trestles holding the cables off the deck.

g τὴν Σύρτιν *tēn Surtin* the Greater Syrtis, a bay now called the Gulf of Sidra on the north African coast between Cyrene and Carthage. The bay is shallow and has shifting sandbanks, making it dangerous to navigate under the best of circumstances.

h The meaning of the GR χαλάσαντες τὸ σκεῦος *chalasantes to skeuos* (loosening the gear) is disputed. The KJV adopts the suggestion *hauled in the sail*. Alternatives are that they reefed the sail (reduced its size by hauling it partway in), that they set the sail, lowered the main yard but set a storm sail, or even that they lowered a sea anchor.

i The grain carried by the ship is dumped overboard to lighten it. Not all the cargo was jettisoned at this point; see v. 38. The verb ἐποιοῦντο *epoiounto* (made [an ejection]) is an inceptive imperfect: *they started to make*. The phrase ἐκβολὴν ἐποιοῦντο *ekbolēn epoiounto* (they started to eject) is also found in the LXX of Jonah 1:5. The link

the tackling of the ship. 20 And when neither sun nor stars in many days appeared,[a] 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.[b] 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[c] be brought before Cæsar: 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,[d] as we were driven up and down in Adria,[e] about midnight the shipmen deemed that they drew near to some country;[f] 28 And sounded,[g] and found *it* twenty fathoms:[h] and when they had gone a little further, they sounded again, and

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may well be deliberate. Paul is acting as a sort of anti-Jonah in this narrative. Whereas Jonah endangered the other men on board ship because of his presence, the sailors and passengers on this ship will be saved because of Paul.

a The sailors are managing without the benefit of detailed charts, compass, sextants, and other modern navigational aids. They could only find their way by consulting the stars, sun, and landmarks along the coast. They are therefore hopelessly lost.

b Paul cannot resist an "I told you so."

c δεῖ *dei* are destined to.

d Fourteen days for a ship to drift across the Mediterranean from Gavdos to Malta with sail struck but driven by a storm are about right, if modern calculations can be trusted.

e In modern times, the Adriatic is limited to the arm of the Mediterranean between Italy and the Baltic countries to its east. In antiquity, the entire Mediterranean south of what we now call the Adriatic was included.

f ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν *hupenooun hoi nautai prosagein tina autois chōran* "the sailors became aware that land of some sort was coming towards them," an interesting way to phrase it.

g βολίσαντες *bolisantes* taking a sounding. They dropped a weight overboard attached to a rope to see how deep the water was.

h ὀργυιὰς *orguias,* for which *fathom* is an excellent translation. Both refer to the

found *it* fifteen fathoms. 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[a] were about to flee out of the ship, when they had
let down the boat into the sea, under colour as though[b] they would have
cast anchors out of the foreship,[c] 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.[d]

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,[e] having taken nothing.[f] 34 Wherefore I pray you to
take *some* meat:[g] 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.[h] 37 And we were in all in the ship two hundred

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length of an adult man's outstretched arms, or about six feet (roughly 180 cm).

a ναυτῶν *nautōn* sailors.

b προφάσει *prophasei* on the pretext.

c There is a chance that Paul misunderstood what the sailors were doing, and that they really were intending to lower anchors from the bow; it stretches one's credulity that the entire crew could fit into the dinghy, and that they seriously thought their chances were better in the dinghy than in the ship. The escape of sailors at the expense of passengers, however, was a common theme in literature, so Paul's concerns would not have been unreasonable even if it was not what the sailors were planning. Of course, if the sailors had panicked then they might well try something desperate and irrational. Luke's point here, of course, is that Julius has learned his lesson and will listen to Paul now.

d It would appear that the sailors were partway through the process of lowering the dinghy overboard.

e ἄσιτοι διατελεῖτε *asitoi diateleite* you are going foodless. This is not the usual expression translated *to fast* in the KJV NT.

f This was probably not voluntary. The violent motion of the ship would have made food preparation difficult, and many of their provisions may have been lost or spoiled by the storm. Moreover, even experienced sailors can get seasick in rough weather.

g μεταλαβεῖν τροφῆς *metalabein trophēs* take [some] nourishment.

h Some commentators, under the influence of the wording, believe that Paul administered the Sacrament of the Lord's Supper here, which would be remarkable given the

threescore and sixteen souls.[a] *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[b] with a shore,[c] 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,[d] and hoised up the mainsail to the wind, and made toward shore. *41* And falling into a place where two seas met,[e] 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.[f] *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,

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largely pagan nature of the crew and company on the ship. It is most likely that Paul simply encouraged them to eat. This scene can, however, be seen allegorically (as Bede does, for example): After enduring storms and vicissitudes in our lives, we can all eat of the "bread of life" and reach a safe shore.

a This seems like rather too many people to be on such a ship. Some scholars have suggested that it should be emended to seventy-six, as the two would differ by only one letter if written with Greek numerals (as, indeed, they do with Arabic numerals).

b κόλπον *kolpon* bay, inlet. We will find out later (28:1) that the land is the island of Malta. This bay is traditionally identified with St. Paul's Bay on Malta and most modern commentators see no reason to reject this identification, although there is a vocal minority who disagree. The word *creek* can still be used in British English to refer to an inlet that narrows as it extends landward. In American English, *creek* is used only for a stream of water between a brook and a river in size; and, of course, in Utah English the word is traditionally pronounced like *crick*.

c αἰγιαλὸν *aigialon* beach. St. Paul's Bay has nothing one could really call a beach. Luke may well be using the word in a more generic sense, or the shoreline may have changed in the last two thousand years.

d The rudders are long oars, usually lashed to the sides of the ship.

e τόπον διθάλασσον *topon dthalasson* a between-sea place. This could be something like a shoal or a sandbank, or possibly a strait between Malta and a small island offshore.

f If a prisoner escaped, the soldiers would themselves be executed for dereliction of duty. "Killed while trying to escape" was a convenient excuse in antiquity as well as in modern times.

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

Paul on Malta

1 And when they were escaped, then they knew that the island was called Melita.[a] 2 And the barbarous people[b] shewed us no little kindness:[c] for they kindled a fire, and received us every one, because of the present rain,[d] 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[e] out of the heat, and fastened on his hand. 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,

a IE Malta, an island south of Sicily, about 100 square miles (250 square kilometers) in size. The current population is largely Roman Catholic and speaks a Semitic language related to Arabic but written with the Latin alphabet.

b βάρβαροι *barbaroi* barbarians. The word comes from onomatopoeia; non-Greek speech sounded like a series of nonsense syllables (bar-bar-bar) to the Greeks. Although not the abode of savages, Malta has equally never been a center of high civilization and culture—but in Luke's day, the word "barbarian" merely means that someone is not Greek.

c Paul's company is most fortunate—victims of shipwreck have frequently been robbed and even killed after landing. Of course, his company was extremely large and included a number of Roman soldiers, so the Maltese natives would not have been very tempted to do anything rash.

d τὸν ὑετὸν τὸν ἐφεστῶτα *ton hueton ton ephestōta* falling, pouring rain. The participle is from the verb ἐφίστημι *ephistēmi,* whose root meaning is *coming up, approaching*. The NRSV has, "Since it had begun to rain."

e ἔχιδνα *echidna* a poisonous snake. Echidna is also found in Greek myths as a sister to the gorgons; she was a beautiful woman down to the waste and a snake from the waist down. The spiny anteater—an Australian animal, one of the two species of mammal to lay eggs—bears the alternate name echnida because it, too, seems half-mammal and half-reptile. Critics point out that modern Malta has no poisonous snakes; although there may have been some in ancient Malta, the issue is not whether the snake *was* poisonous but whether or not Paul, his companions, and the natives *thought* it was poisonous.

yet vengeance[a] suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm.[b] 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.[c]

7 In the same quarters were possessions of the chief man of the island,[d] whose name was Publius;[e] 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:[f] to whom Paul entered in, and prayed, and laid his hands on him, and healed him.[g] 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 Who also honoured us with many honours;[h] and when we departed, they laded *us* with[i] such things as were necessary.

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a δίκη *dikē* justice. It would be best to capitalize the word, as Dike/Justice was frequently worshipped as a goddess, and it is doubtless the goddess who is meant here. (We continue, of course, to have statues of Justice, blind to rank and with a fair balance in her hand, as a personification of the virtue.)

b Mark 16:18—part of the "long ending" to Mark—contains a promise that the disciples would not be hurt by snake bite. Whatever the textual status of that verse, Paul's experience tends to show that the promise was legitimate. See also Luke 10:19. LDS may profitably contrast Martin Harris' experience, as recorded in HC 2:95.

c One is reminded of Paul and Barnabas' experience in 14:12.

d τῷ πρώτῳ τῆς νήσου *tō prōtō tēs nēsou* the island's headman. Malta was a part of the province of Sicily; this would either be the legate or representative of the governor of Sicily, or the most prominent of the natives.

e A common Roman praenomen.

f δυσεντερίῳ *dusenteriō* dysentary. The word literally means *bad guts*.

g This is the last healing mentioned in Luke/Acts. One of the first was also a cure of someone from a fever (Luke 4:38–39).

h A Semitism; *showered us with honors* would be a good colloquial translation. There is some disagreement among commentators whether or not the "honors" were material in nature. A few commentators suggest that Luke's use of "we" here implies that, as a physician, he treated some of the natives, but that seems rather contrary to his point, which emphasizes Paul's priesthood power.

i ἐπέθεντο *epethento* put on board.

Paul Reaches Rome

11 And after three months we departed in a ship of Alexandria,
which had wintered in the isle, whose sign was Castor and Pollux.[a]
12 And landing at Syracuse,[b] we tarried *there* three days. 13 And from
thence we fetched a compass,[c] and came to Rhegium:[d] and after one day
the south wind blew, and we came the next day to Puteoli:[e] 14 Where we
found brethren,[f] and were desired to tarry with them seven days: and so
we went toward Rome. 15 And from thence, when the brethren heard of

a Διοσκούροις *Dioskourois* the Dioscouroi, Zeus's boys. Twin brothers, known to the Greeks as Castor and Polydeuces and to the Romans and us as Castor and Pollux, born from the two eggs laid by Leda after being seduced by Zeus in the form of a swan. Helen of Troy and Clytemnestra also hatched from the eggs (Helen from the same egg as Polydeuces and Clytemnestra from Castor's egg). Gemini, the constellation of the zodiac, represents the Dioskouroi, with its two first-magnitude stars being called Castor and Pollux. The Dioskouroi were considered patrons of navigation by the ancients, probably because the twin flames of St. Elmo's fire seemed to represent the heavenly twins, and so it would be natural to find them as the ship's figurehead.

b The largest city and capital of Sicily, Rome's first province. It was Greek town, a Corinthian colony founded in 734 BC and conquered by the Romans in 212 BC during the First Punic War. Its defenses during the siege had been organized by the Greek scientist *par excellence* Archimedes, who was killed in the subsequent sack.

c One of the KJV's more delightful archaisms, this is in GR περιελθόντες *perielthontes* circling around or going along [the coast]. The reading preferred now on the basis of *lectio difficilior* (among others) is περιελόντες *perielontes* lit. taking [something] off/away. Those who adopt it, however, have to deal with the fact that no known meaning of the word really fits the context; it may be a technical nautical term meaning something like *weighed anchor* (so NRSV).

d Now called Reggio di Calabria, a town at the tip of the Italian toe.

e The modern Pozzuoli, a town in the Bay of Naples. Note that the journey from the Italian toe to the Bay of Naples only takes one day, now that they are sailing with the wind.

f As elsewhere, Luke does not tell us how Christianity first spread to a region, in this case Italy. Paul's epistle to the Romans was written some years before this, so he knew that he would not be establishing Christianity in a new area. Luke, however, will downplay the pre-Pauline Christian presence in Rome so that he can emphasize Paul's usual procedure of preaching first to Jews and then to Gentiles, and so that Acts can close with a reiteration of Luke's theme that the Jews collectively rejected Christianity, rather than being themselves rejected by God or the Church.

us, they came to meet us as far as Appii forum,[a] and The three taverns:[b] 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:[c] but Paul was suffered to dwell by himself with a soldier that kept him.

Paul Preaches to the Roman Jews

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 Cæsar; not that I had ought[d] to accuse my nation of. *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.[e] *21* And they said unto him, We neither received letters out of Judæa concerning thee,[f] neither any of the brethren that came shewed or spake any harm

a The Appian Forum was a town about 40 miles (65 km) south of Rome.

b Another town about 31 miles (50 km) south of Rome.

c The phrase "the centurion delivered the prisoners to the captain of the guard" is missing in the better GR MSS. Even if the phrase is admitted, it is unclear who the "captain of the guard" (GR στρατοπεδάρχης *stratopedarchēs*) was to whom Paul and the other prisoners were entrusted.

d IE aught, anything.

e Paul's actual imprisonment seems to be have been relatively light; the "chain" he speaks of may have been purely metaphorical.

f Paul left for Rome after the end of the usual sailing season. Because he wintered in Malta, Paul would have arrived in Rome before any ships sailing the following year. The Jewish authorities would not have had time to send a letter before Paul left, and are unlikely to have attempted to sail at the same time he did. (One wonders whether Festus did this deliberately—sending Paul late in the season, so he could arrive early in Rome and have his case resolved before any delegation came from Judea to complain of Festus' handling of the affair.) Luke leaves unexplained how the Roman *Christians* knew that Paul was on his way.

of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect,[a] we know that every where it is spoken against.[b]

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 Esaias 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.[c]

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.[d]

a See 24:5n.

b A strange remark, as there were already Christians in Rome whom they could have contacted for information.

c Isaiah 6:9–10 LXX. This passage is frequently cited in the NT to characterize the refusal of some Jews to hear the Christian message; see Luke 8:10.

d V. 29 is missing from some key GR MSS. Textual scholars feel that it was added to ease a sudden transition between vv. 28 and 30.

Conclusion: The Gospel Preached Without Hindrance

30 And Paul dwelt two whole years[a] in his own hired house,[b] 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.[c]

a Roughly 60/61 to 62/63.

b ἐν ἰδίῳ μισθώματι *en idiō misthōmati* at his own expense.

c And so Acts ends, rather suddenly with no satisfactory conclusion. There is no consensus on why Luke brings matters to an abrupt halt here and fails to provide any kind of summary to his document, beyond that he is ending when Paul has triumphantly arrived in Rome and is spreading the message of Christianity there. Did he plan a third volume? Did he die before he could write any more? Was the book written before Nero heard Paul's appeal? The most likely explanation is that it was not long after Acts ends that Roman officialdom began to turn against Christianity. Luke has consistently shown Roman authority as being benignly uninterested in Christianity, and emphasizes that the earliest Romans who encountered the Church saw no reason to attack it. That theme, and his entire geographical orientation for his work, would both be undermined seriously if he recounted what happened next. Luke's final word is ἀκωλύτως *akōlutōs* unhindered. The rise of Christianity could not be stopped, and we could do worse ourselves than to quote Joseph Smith: "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independent, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done." (HC 4:540).

Introduction to Romans

There is no doubt but that, outside the Gospels themselves, the most influential book in the history of Christianity is Paul's epistle to the Romans. Romans played a key role in St. Augustine's conversion and in Martin Luther's break with Catholicism, for example. Some have even suggested that the history of Christianity is little more than the history of the interpretation of Romans.

Romans remains extremely popular among Christians generally, particularly evangelical Protestants. Perhaps this is one of the reasons why it is relatively neglected by Latter-day Saints. Many key doctrines which are rejected by LDS, such as original sin, predestination, and salvation by grace alone without regard for works or ordinances, are derived from Romans and careful attention needs to be applied to avoid misunderstanding or exaggerating some of Paul's points.

(It should be noted that Paul does not address in Romans the paradox that we should act as though our salvation depended on it, even though our salvation is a matter of God's grace. Like the Book of Mormon, he sees the fundamental "work" in which we should embark as submission to Christ and His will. Probably the neatest resolution to the paradox is King Benjamin's in Mosiah 2:23-24, where he argues that we start life in debt to God's grace, and we obey God's commandments to pay off that debt—but since God blesses us as we keep his commandments, we never succeed.)

Romans is the longest of Paul's extant epistles and the most complex. Its length is the reason why it comes first among the epistles of the New Testament. Together with Galatians, it contains Paul's most sophisticated exposition of his basic doctrine of the Gospel of Christ and the key role in that gospel played by grace. It also contains extensive discussion of the relationship between the Jews and Gentiles, and a lengthy section on the conduct of Christians towards one another.

In part, Paul's relatively systematic exposition derives from the fact that he was writing to Christians in a city which he had yet to visit. Paul almost certainly wrote Romans from Corinth or near-by Cenchrea during his final missionary tour, around AD 58. He felt that he was coming to the end of his useful ministry in the eastern Mediterranean and

was planning to extend his labors further west to Spain. He hoped to visit the saints in Rome along the way to Spain, not to evangelize but to get support for his further labors (1:9-12, 15:22-24). Although he new numerous Saints who lived in Rome (ch. 16), he was not familiar with the congregation as a whole. Romans was therefore his own letter of introduction to them, to prepare them for his arrival.

As it happened, his arrival in Rome was not as a free apostle on his way to Spain but as a prisoner appealing his case to the Emperor Nero. Because Acts closes before his appeal was heard, we do not know if he was ever successful in traveling to Spain, but tradition holds that he did before returning to Rome and being executed there.

Romans is among Paul's undisputed epistles; there is near universal consensus that Paul was the author of the epistle. As was his usual practice, he dictated to a scribe; in this case, the scribe is known to be one Tertius, who added a note of his own to the greetings (16:22). There is, however, some disagreement as to whether the epistle as he originally wrote it is what we have today. There is manuscript evidence for shorter versions, some not specifically addresssed to the Romans, in circulation anciently. The scholarly consensus is that the alternate texts are shortened versions of the full epistle, and what we have is essentially what Paul wrote.

Text

As might be surmised, textual criticism of Romans is particularly involved. The oldest complete copy is ℵ, dating from the fourth century AD. Fragments of Romans are found on various parchments, the oldest and most important of which is P^{46} (Chester Beatty Papyrus II) from about AD 200, which contains most of the epistle from 5:17 on. Other pre-fourth century papyri containing portions of Romans are P^{27} and P^{40}, both from the third century. Neither contains as much of the epistle as P^{46}, however.

Outline

Although Romans is Paul's most systematic epistle, it still suffers from Paul's tendency to think faster than he could dictate. And, of course, since he did not write to a formal outline, there can be consider-

able dispute as to the precise details of its organization. What follows can be taken as a general consensus:

1:1-15 Introduction
1:16-3:20 Mankind's fallen state
3:21-5:21 Justification through faith in Christ
6:1-8:39 Justification and the Christian life
9:1-11:36 Jews and Gentiles
12:1-15:13 Christian living
15:14-16:27 Closing and greetings

Commentaries

The Preacher's comment that "of the making many books there is no end" (Ecc. 12:12) is nowhere more true than in connection with Romans. Its popularity among Christians generally means that there is no shortage of commentaries available. Indeed, even older commentaries such as Luther's are still available. Many, if not most, of the commentaries available are, however, from a strong, evangeltical Protestant perspective and should be used with caution by Latter-day Saints.

The general consensus is that the best and most thorough commentary is by C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (2 vol., Edinburgh: T&T Clark, 1975 and 1979). For those who find Cranfield's full commentary too difficult, there is a less technical, one-volume abridgement available, *Romans: A Shorter Commentary* (Grand Rapids: Eerdmans, 1985) .

The Anchor Bible volume on Romans by Joseph A. Fitzmeyer (New York: Doubleday, 1992) is also highly recommended.

Latter-day Saints are particularly fortunate to have an excellent and thorough partial commentary from the LDS perspective by James E. Faulconer (*Romans 1: Notes and Reflections*, Provo: FARMS, 1999). The one real weakness in Faulconer's commentary is that it only covers the first chapter.

The Epistle of Paul the Apostle to the Romans

Chapter 1

Salutation[a]

1 Paul,[b] a servant[c] of Jesus Christ, called *to be* an apostle,[d] separated[e] unto the gospel of God,[f] 2 (Which he had promised afore by his

a Letters in antiquity generally start with a salutation of the form "X to Y, greetings." Paul's salutations are generally more elaborate than this simple formula, but never so elaborate as in Romans, where the salutation occupies all of seven verses, six of which are used just to identify the author. Romans is unique in that Paul had not founded or even visited the Roman congregation (although he did know some Christians living in Rome, as witnesssed by his greetings in ch. 16). He therefore is more fulsome in his opening here than elsewhere.

b Paul never uses any other name for himself. Were it not for Luke's evidence in Acts, we would not know that his Jewish name was Saul. Upper-class Jews of Paul's day would commonly have both Jewish and Roman or Greek names. Note that Paul does not identify a co-author as is typical in his epistles.

c δοῦλος *doulos* lit. *slave*. Modern attitudes towards slavery are colored by the brutal and racist form practiced in the United States before the Civil War. While never an honorable state in Greek and Roman thought, urban slaves were generally well-treated and had a surprising amount of social mobility. In Jewish thought, the term "God's servant" (or slave) was used for prophets such as Abraham, Moses and Joshua (Ps. 105:42, 2 Kings 18:12, Judges 2:8). Paul probably uses the term to emphasize his own subjugation of his will to God's. As a translation, "slave" would now be rather too strong a term (impllying a humiliation that δοῦλος *doulos* does not), and "servant" too weak a one (implying a voluntary, contractual relationship). Faulconer uses "bondman."

d ἀπόστολος *apostolos* lit. *emissary*. As explained in the introduction to Acts, the word has multiple meanings in the NT, and not all of them refer to members of the Quorum of the Twelve. It is generally assumed that Paul was one of the Twelve, but impossible to prove conclusively from the NT.

e ἀφωρισμένος *aphōrismenos* set apart, appointed.

f JST "Paul, an apostle, a servant of God, called of Jesus Christ, and separated to preach the gospel, " This is mostly a reordering and does not change the meaning

prophets in the holy scriptures,)[a] *3* Concerning[b] his Son Jesus Christ[c] our Lord, which was made of the seed[d] of David according to the flesh;[e] *4* And declared[f] *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:[g] *5* By whom we have received grace[h] and apostleship, for obedience to the faith among all nations, for his name:[i] *6* Among whom are ye also the called of Jesus Christ: *7* To[j] all

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significantly, except to specify Paul's calling was to preach the Gospel.

a Only here does Paul use the adjective "sacred" with reference to the OT writings. This is probably a part of his deliberately elaborate style here.

b We usually shorten the phrase to "the gospel of Jesus Christ," forgetting that the core meaning is "the good news *about* Jesus Christ," that he came into the world to save us from our sins.

c Note that here, writing in the mid-50's, Paul is already using "Christ" as a part of Jesus' name, and not as a title.

d σπέρματος *spermatos* seed. The use of *sperm* to refer to male sex cells derives from the older belief that the semen was the seed which the male plants in the fertile soil of the female's womb. *Seed* is also a common Hebrew metaphor for progeny.

e The contrast between "flesh" and "spirit" as found here is common in Paul's writings. Usually it expresses a contrast between earthly and heavenly, but here is used to represent Jesus' dual nature—fleshly, derived through Mary from David, and heavenly, derived from the Father.

f ὁρισθέντος *horisthentos* designated, demarked. The word is the root of our *horizon*, the line marking the boundary between earth and sky.

g JST "And declared the Son of God with power, by the Spirit according to the truth through the resurrection from the dead;" The JST clarifies what Paul means by "by the resurrection"—the resurrection is Christ's ultimate *bona fides*, confirming Him to be what He claimed. Paul names here three ways in which Jesus is declared to be God's son: His power, manifest in the miracles He performed in His ministry; the witness of the Spirit (of holiness, the Holy Ghost), and His Resurrection.

h χάριν *charin* a gift. This is a key word in Paul's theology. He never forgot that his status as a former persecutor of the Church left him without any claim to have earned or deserved the second chance he was given on the road to Damascus.

i JST "By whom we have received grace and apostleship, through obedience, and faith in his name, to preach the gospel among all nations;" The Greek text as it stands implies that Paul's commission—his apostleship—is to promote faith and obedience throughout the world. The JST shifts this to imply that his commission came through his own faith and obedience.

j The JST inserts "Wherefore I write" before "to". Modern readers who are not aware of the ancient conventions for letter-writing might find the transition between verses

that be in Rome,[a] beloved of God, called *to be* saints:[b] Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul's Desire to Visit Rome

8 First,[c] I thank my God through Jesus Christ for you all,[d] that your faith is spoken of throughout the whole world.[e] 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;[f] 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.[g] 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;[h] 12 That

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6 and 7 abrupt, and this change smooths it out.

a The words "in Rome" are omitted in some late MSS, implying that at one point there was a version of Romans circulating as a circular letter, one without any specific recipient named. The evidence is weak, however, and few scholars hold that the letter as originally written was not addressed to the Saints in Rome.

b ἁγίοις *hagiois* holy ones. The concept of "saint" has altered over the centuries, largely because of its Roman Catholic use to refer to individuals of unusual personal sanctity. For Paul, it refers to a person called by God to be dedicated to Him. In the modern Church, we refer to ourselves as "Saints" in the same sense: we are "holy" because we are God's and he has declared us to be such, not because we are of ourselves better or holier than others.

c Paul's thoughts occasionally run faster than he is able to write (or, in the case of Romans, dictate) them. Ordinarily, one would expect a "secondly" or similar word somewhere later in the epistle to indicate what comes next. Paul evidently forgot that he started with a "first" which he never followed up on.

d JST "First, I thank my God through Jesus Christ, that you all are steadfast,…"

e A bit of flattering hyperbole. Although the Roman congregation would receive more than its fair share of attention, being found in the Imperial Capital, it hardly reached "the whole world."

f JST "For God is my witness, whom I serve, that without ceasing I make mention of you always in my prayers, that you may be kept through the Spirit, the gospel of his Son," The GR here is clumsy and the flow awkward, but the overall gist is clear.

g JST "Making reuqest of you, to remember me in your prayers, I now write unto you, that you will ask him in faith, that if by any mans, at length, I may serve you with my labors, and may have a prosperous journey by the will of God, to come unto you."

h JST, "that it may be established in you to the end;" The GR word rendered *established*

is,[a] 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,[b] brethren, that oftentimes I purposed to come unto you, (but was let[c] 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;[d] both to the wise, and to the unwise. *15* So,[e] as much as in me is, I am ready to preach the gospel to you that are at Rome[f] also.

The Power of the Gospel

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.[g] *17* For therein is the righteousness of God[h] revealed from faith to faith:[i] as it is written, **The just shall live by faith**.[j]

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is στηριχθήναι *stērichthēnai* set up, established.

a JST omits "That is."

b One of Paul's favorite phrases.

c JST "hindered." Modern English no longer uses "let" with the meaning "hinder."

d IE non-Greek. The Greeks considered anyone who wasn't Greek a barbarian, including highly civilized cultures such as Egypt and Persia.

e JST "And"

f "that are at Rome" is omitted in some late MSS (see v. 7n).

g Here by "Greek" Paul means "non-Jew" (see his dichotomies in v. 15).

h δικαιοσύνη θεοῦ *dikaiosunē theou*, which the KJV translates literally. What precisely Paul means by this is difficult to determine. Probably the best sense, given its link to "the Gospel of Christ"—that is, the good news regarding Jesus—is God's righteous acts, specifcally his fidelity to his covenants, his promises, and his people. God's righteousness is revealed by the message Paul preaches about Jesus Christ because it shows that through the Atonement he has acted in accordance with His word to save us.

i JST "revealed through faith on his name", which implies that only those who are faithful recveive the revelation of God's righteousness provided by the Gospel. The phrase "from faith to faith" is also ambiguous, but may refer to the fact that faith feeds on itself: as we act in accordance with the faith we have already received, we receive more faith.

j Hab. 2:4. Paul's quotation here is slightly different from both the Hebrew MT and Greek LXX. The quotation nonetheless provides a theme for the letter as a whole: it is by our faith in God that we attain salvation. Note that the GR πίστις *pistis* "faith"

The Guilt of Mankind[a]

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;[b] 19 Because that which may be known of God is manifest in them; for God hath shewed[c] *it* unto them.[d] 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,[e] *even* his eternal power and Godhead; so that they are without excuse:[f] 21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, [g] and their foolish heart was[h] darkened. 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

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encompasses far more than its English counterpart: faith is not only *belief* in God, but also *trust* in God.

a Having stated his basic theme in vv. 16-17, Paul now begins to develop his argument. He starts by arguing that all people stand condemned before God: first, the Gentiles, who cannot claim ignorance as an excuse (because they should have known better than to behave as they did), and then the Jews, who *definitely* should have known better.

b JST "who love not the truth, but remain in unrighteousness"

c Pronounced *showed*.

d JST "After that which may be known of God is manifest to them."

e Paul's position here—that the Gentiles should have been able to deduce basic qualities of God simply from observing nature—is called *natural theology*. Modern LDS, following Moroni, would say that the Gentiles had the light of Christ and therefore the basic ability to tell right from wrong, but Paul is arguing something more extensive than that.

f JST "For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made, through his eternal power and Godhead; so that they are without excuse;" This is basically just a clarification of the KJV text.

g ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν *emataiōthēsan en tois dialogismois autōn* they became useless in their reasoning. All of their intellectual effort was futile. Cranfield notes, "Paul no doubt means to indicate the futility which is the inevitable result of loss of touch with reality."

h JST "hearts were." This matches better the grammatical plural of the first half of the clause.

to birds, and fourfooted beasts, and creeping things.[a]

24 Wherefore God also gave them up to uncleanness through
the lusts of their own hearts, to dishonour their own bodies between
themselves: 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.[b] 26 For this cause God gave them up unto vile affections:[c] for even
their women[d] did change the natural[e] use into that which is against na-
ture:[f] 27 And likewise also the men,[g] leaving the natural use of the wom-

a Jewish condemnations of idolatry frequently noted the base nature of the objects the idols represented such as animals, and the base materials from which they were made.

b Paul occasionally inserts doxologies—praises of God—when he is particularly moved while dictating or writing. This is a happy characteristic of first century Jews which their twenty-first century Christian counterparts all too rarely imitate.

c εἰς πάθη ἀτιμίας *eis pathē atimias* to dishonorable passions.

d θήλειαι *thēleiai* females. Paul sees the Gentiles as behaving like animals, and uses the word for female animals to emphasize that fact.

e φυσικὴν *phusikēn* natural. The word is the root of English words such as *physics* and *physical*. Paul is not referring to what is found in nature, that is, among other animal species. Homosexual acts are far from unattested among other mammals. Paul is rather condemning the more extreme kinds of recreational sex among the Roman upper classes, which is unnatural because it is contrary to the parameters God has estabblished for sexual expression: it is not intended to build strong family units, but simply to provide bodily pleasure.

f Vv. 26 and 27 have become notorious in the past couple of decades as one of the surprisinginly few scriptural references where homosexual acts are condemned. (It should be noted that Romans 1:26 is the only scriptural condemnation of female-female homosexual acts.) As with the other passages, it is often asserted that Paul is not condemning homosexuality *per se* (that is, sexual attraction), and that even the acts condemned are not so much sexual as cultic. The current practice of the Church allows the acceptance of the former point, in that members are not disciplined for the specific temptations they endure but only for giving in to those temptations. The latter point should probably be rejected in the case of Romans 1; Paul's language may be euphemistic, but it is relatively straightforward and clear. (It must also be acknowledged that the history of modern LDS discourse on homosexuality and homosexual acts has not always been entirely consistent. As of the beginning of the 21st century, the Church does have a position of tolerance towards homosexuals while not tolerating homosexual acts which, if not widely known, is maintained by current leadership.)

g ἄρσενες *arsenes* males. Paul is using here the word appropriate for barnyard ani-

an, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.[a] 28 And even as they did not like to retain God in *their* knowledge,[b] God gave them over to a reprobate mind, to do those things which are not convenient;[c] 29 Being filled with all unrighteousness, fornication, [d] wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,[e] 30 Backbiters,[f] haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:[g] 32 Who[h] knowing the judgment of God, that they which commit such things are worthy of

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mals, not human beings.

a ἔδει *edei* necessary. The word is much stronger than the English *meet* (i.e., *appropriate*) would imply.

b JST "And even as they did not like to retain God according to some knowledge,"

c καθήκοντα *kathēkonta* proper, fitting. What follows is a list of vices. Lists of vices (and virtues) are common not only in the New Testament but in the hortatory literature of the first century. They are intended to be representative, not exhaustive, and while there is often some organizing principle (frequently sound-based), there is just as often not. Virtue and vice lists often have knotty textual problems, as words can drop in or out relatively easily inasmuch as the list makes perfect sense either way.

d πορνείᾳ *porneia* "*fornication*" *is missing in better* GR MSS, *but the different* MSS *show considerable variation in this passage and it is not at all certain what the correct reading should be. We should avoid the ungenerous assumption that the only reason why a textual scholar would omit the word is because they themselves are guilty of fornication. Rather, the feeling is that Paul, having made a point about sexual immorality in vv. 26–27 would not find it necessary to repeat that point here.*

e ψιθυριστάς *psithuristas* whisperers, gossips.

f καταλάλους *katalalous* lit. back-talkers, slanderers.

g The GR of this verse (ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας *asunetous, asunthetous, astorgous, aspondous, aneleēmonas* sensless, faithless, loveless, irreconcilable, merciless) shows well the use of sound as an organizing principle in a vice list: all five words begin with α- (in this case being used as a negative prefix, like the English *un-*), the first four being with ασ-, and the first two with ασυν- (*without*). The fact that they all end with –ς and the first four with –ους strengthens the sound parallels, although it is a result of their being grammatical parallels. Note that ἀσπόνδους *aspondous* is missing in better GR MSS.

h JST inserts "some."

death,[a] not only do the same, but have pleasure in them that do them.

Chapter 2

The Righteous Judgment of God[b]

1 Therefore thou art inexcusable, O man, whosoever thou art that[c] judgest:[d] for wherein thou judgest another, thou condemnest[e] thyself; for thou that judgest doest the same things.[f] 2 But we are sure that the judgment of God is according to truth against them which commit such things. 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 and longsuffering; not knowing that the goodness of God leadeth thee to repentance?[g] 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the

a JST inserts "are inexcusable."

b Having provided a general condemnation of the Gentiles, who have ignored what they should know about God and let themselves slip into vice, Paul begins a conversation with an imaginary listener who has agreed with him hitherto. It's easy for us to slip into self-satisfied condemnation of other people. More difficult is to recognize our *own* sins and take the necessary steps to repent of them.

c JST inserts "thus."

d πᾶς ὁ κρίνων *pas ho krinōn* all who judge. Judgment in this case does not refer to discriminating between good and evil, but setting ourselves up as arbiters of those whom God *ought* to condemn and whom He *ought* to reward.

e κατακρίνεις *katakrineis* you (sing.) condemn. The verb κρίνω *krinō* refers to any kind of judgment or discrimination, whereas κατακρίνω refers specifically to condemnation.

f We do the same things in two senses: First, all the vices found among non-believers are also found among the believers (although hopefully not as extensively). Secondly, we are all as individuals guilty of some sin and therefore are sinners. Since God does not look upon sin with the least degree of allowance, we all stand condemned before Him. The fact that our own personal list of sins may be shorter or consist of less "serious" sins is irrelevant.

g That is, if God shows mercy to us we shouldn't assume that means we can get away with anything; rather, God has graciously given us an opportunity to repent.

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: [8] But unto them that are contentious, and do not obey the truth, [a] but obey unrighteousness, indignation and wrath, [9] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;[b] [10] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:[c] [11] For there is no respect of persons with God. [12] For as many as have sinned without law[d] shall also perish without law: and as many as have sinned in the law[e] shall be judged by the law; [13] (For not the hearers of the law *are* just before God, but the doers of the law

a τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ *tois de ex eritheias kai apeithousi tē alētheia* but to those who from selfishness and disobedience to the truth. The word ἐριθεία *eriteheia* was formerly derived from ἔρις *eris* (*anger*), hence the KJV translation "contentious," but scholars now are not sure of this. The word is used in Aristotle for those who seek political office for selfish reasons and by unfair means. If Paul knew this, he may be contrasting those who "seek for glory and honour and immortality" for the right reasons (v. 7) and those who seek to satisfy their own ambitions.

b Ἕλληνος *Hellēnos* Greek, but here and in v. 10, Paul is using it to mean "Gentile."

c Vv. 7–10 form a chiasm: (a) eternal life for the good, (b) wrath and fury for the wicked, (b) distress for those who do evil (both Jew and Gentile), (a) glory, honor, and peace for those who do good (both Jew and Gentile).

d This is the first mention of "law" in Romans. In general, when Paul refers to "the law," it is unclear whether he means the Law of Moses specifically or any written list of rules and commandments. (The KJV is right to omit the article here, since the GR is ἀνόμως *anomōs* lawlessly. Paul is therefore not likely speaking specifically of the Mosaic Law.) Paul's opposition to the Law of Moses is often overstated, but it cannot be denied that he realized (like the Book of Mormon prophets) that the Law was a means to an end, and that whenever we make rules ends in and of themselves, we're not doing what God wants of us.

e ἐν νόμῳ *en nomō* in law. The contrast is with those who act lawlessly noted early in the verse; again, there is no specific law code in mind. "Law" is similarly anarthrous (lacking the article) through the middle of v. 14.

shall be justified.[a] *14* For when the Gentiles,[b] which have not the law, do by nature[c] the things contained in the law, these, having not the law, are a law unto themselves: *15* Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while[d] accusing or else excusing one another;)[e] *16* In the day when God shall judge the secrets of men by Jesus Christ according to my[f] gospel.

a This is the first occurence of the word "justified" in Acts; Paul will have much to say about justification as the epistle progresses. (The GR here is δικαιωθήσονται *dikaiōthēsontai* from δικαιόω *dikaioō* to be made just, righteous.) There are two main schools of thought as to what Paul means by saying that someone is "justified before God," either of which can be defended linguistically: to be *reckoned* as rightous, or to be *made* righteous. My own feeling is that the latter is more consonant with LDS theology, where our goal is to *become* like the Father, not merely be restored to his presence.

b ἔθνη *ethnē* lit. nations, the standard word for *Gentiles, non-Jews*. *Gentile* itself is a more-or-less equivalent term from Latin.

c See 1:26n. *Spontaneously* would be a good translation.

d "Meanwhile" would be the modern equivalent of "the mean while."

e καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορνούντων ἤ καὶ ἀπολογοθημένων *kai metaxu allēkōn tōn logismōn katēgonountōn ē kai apologothēmenōn,* which is difficult to translate. The consensus is that Paul is referring to how the process of conscience works: nudging us towards right action when we start to drift astray, and confirming to us that we are doing right when we are holding to the right course. The AB renders it, "Their thoughts either accuse or defend them." Alternatively, v. 15b can be taken as closely tied with v. 16—their thoughts will either accuse or excuse them on the day of judgment. The parentheses surrounding vv. 14–15 in the KJV are not present in the GR; it is possible to structure the logical relationship between the various statements here differently from the way the KJV does.

f JST "the." The Prophet avoided the implication that there are valid distinctions between the gospel as preached by Paul and the gospel as preached by others.

Jews and the Law

17 Behold, thou art called[a] a Jew,[b] and restest in the law, and makest thy boast of God, 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,[c] 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? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?[d] 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For **the name of God is blasphemed among the Gentiles through you**,[e] as it is written. 25 For circumcision verily profiteth, if thou keep[f] the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?[g] 27 And shall not

a ἐπονομάζῃ *eponomazē* denominated. This is a different word from the one Paul uses for those who are called of God and separated by Him to His work.

b Paul now clarifies that his imagingary listener is Jewish. Paul characterizes the listener as smug and self-righteous, traits against which he warns us.

c Paul is here addressing those who in their self-righteousness look down on others; certainly Jews and Gentiles both had low opinions of one another. Paul himself did not think of such Jews as genuine "instructor[s] of the foolish."

d ἱεροσυλεῖς *ierosuleis* rob temples. The ancients would often use temples as we use banks to keep their personal belongings secure, and, of course, temples were also the repositories of gifts to the gods. Temples were therefore tempting targets not only for thieves but also for greedy kings. The contrast here is unclear. Does he mean people who hate idols but covet what is contained in their temples? Does he mean people who feel contact with idols is defiling but do it anyway for the sake of material gain? Does he mean people who rob God's temple by withholding tithes and offerings? Or does he mean committing sacreligious acts in general?

e Isaiah 52:5

f Note the rare English subjunctive (*if thou keep*, *if thou be* instead of *if thou keepest*, *if thou art*) in this verse. Note also the chiasm.

g The idea that circumcision would be meaningless if one disobeyed God's Law would probably have been acceptable to most Jews of Paul's day (although some did believe

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;[a] and circumcision *is that* of the heart, in the spirit, *and* not in the letter;[b] whose praise *is* not of men, but of God.

Chapter 3

[1] What advantage then hath the Jew? or what profit *is there* of circumcision?[c] [2] Much every way: chiefly,[d] because that unto them were committed the oracles of God.[e] [3] For what if some did not believe?[f] shall their unbelief make the faith[g] of God without effect? [4] God forbid:[h] yea, let God be true, but every man a liar; as it is written,

That thou mightest be justified in thy sayings,

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that circumcision alone would be sufficient for salvation). They would have been far less comfortable with his second conclusion, that the Gentile who *does* do God's will is as good as a circumcised Jew.

a ἐν τῷ κρυπτῷ *en tō kruptō* lit. in that which is hidden.

b The contrast between spirit-based righteousness and letter-based righteousness is found elsewhere in Paul. See, e.g., 2 Cor. 3:6.

c JST "What advantage then hath the Jew over the Gentile? or what profit of circumcision, who is not a Jew from the heart?" This continues Paul's previous point, as does the change in v. 2, that being a Jew is no advantage at all of one does not obey God.

d πρῶτον μὲν *prōton men* first of all. As with 1:8, Paul uses an expression which ordinarily would imply a second, related point is to follow; and as with 1:8, Paul gets distracted and fails to follow up. In this case, however, he will return to the subject of the spiritual advantages the Jews have—in chapter nine.

e JST "But he who is a Jew from the heart, I say hath much every way; chiefly because that unto them were committed the oracles of God."

f ἠπίστησάν *ēpistēsan* were faithless, unfaithful. *Did not believe* is rather too weak a translation for the context (and fails to note the opposition between human infidelity and God's fidelity).

g τήν πίστιν τοῦ θεοῦ *tēn pistin tou theou* lit. the faith of God, but *God's faithfulness* (or *fidelity*) would probably be better translations here.

h μὴ γένοιτο *mē genoito* lit. let it not be!, using the rare optative mood. This is one of Paul's favorite expressions.

and mightest overcome when thou art judged.[a]

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)[b] 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 slander-
ously reported, and as some affirm that we say,) Let us do evil, that good
may come?[c] whose damnation is just.[d]

There is None Righteous

9 What[e] then? are we better *than they*? No, in no wise:[f] for we
have before proved both Jews and Gentiles, that they are all under sin;
10 As it is written,[g]

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a Psalm 51:4. The final phrase, νικήσεις ἐν τῷ κρίνεσθαι σε *nikēseis en tō krinesthai se*, could be taken either as a middle (*might be victorious when you enter into judgment/ engage in a lawsuit*) or passive (*might be victorious when you are judged*, as in the KJV). The NRSV and Cranfield incline to the former; the AB to the latter. Since the verse is about God, the middle voice is perhaps to be preferred, as otherwise one has the image of God as the defendant in a law court.

b JST 'But if we remain in our unrighteousness and commend the righteousness of God, how dare we say, God is unrighteous who taketh vengeance? (I speak as a man who fears God,)" The GR text as is stands implies that Paul is taking a deliberately untenable position (claiming that God is unrighteous for punishing human sins).

c There are some Christian sects which teach—or are accused of teaching—something along these lines, that we should sin in order to show the greater glory of God as he forgives us. This is certainly nothing Paul would have sanctioned.

d The JST changes vv. 7–8 to "For if the truth of God hath more abounded through my lie, (as it is called of the Jews,) unto his glory; why yet am I also judged as a sinner? and not received? Because we are slanderously reported? And some affirm that we say, (whose damnation is just,) Let us do evil that good may come. But this is false."

e JST inserts "If not so;" before "what."

f This appears to contradict vv. 1 and following, where Paul argues that the Jews *are* better off than the Gentiles, but the meaning is subtly different. Here Paul is speaking of their standing before God, not the advantages they enjoy as a member of God's chosen people.

g What follows is not a single quotation but a series of quotations from various OT sources.

There is none righteous, no, not one:[a]
[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.[b]
[13] **Their throat**[c] ***is*** **an open sepulchre;**
with their tongues they have used deceit;[d]
the poison of asps[e] ***is*** **under their lips:**[f]
[14] **Whose mouth *is* full of cursing and bitterness:**[g]
[15] **Their feet *are* swift to shed blood:**[h]
[16] **Destruction and misery *are* in their ways:**[i]
[17] **And the way of peace have they not known:**[j]
[18] **There is no fear of God before their eyes.**[k]
[19] Now we know that what things soever the law saith, it saith to them who are under the law:[l] 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 in his sight: for by the law *is* the

a Ecclesiastes 7:20

b Psalm 14:1–3

c λάρυγξ *larunx* throat, which is the root of our word *larynx*.

d Psalm 5:9

e ἰὸς ἀσπίδων *ios aspidōn* the poison of asps. The asp is the Egyptian cobra, *Naja haje*.

f Psalm 140:3

g Psalm 10:7

h Either Isaiah 59:7 or Proverbs 1:16

i Isaiah 59:7

j Isaiah 59:8

k Psalm 36:1

l IE if the OT condemns sin, it is because sin is found among God's own people, not because it is found among the Gentiles. Therefore Jews are also all under God's condemnation.

knowledge of sin.[a]

Righteousness through Faith

21 But now the righteousness[b] of God without the law[c] is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God *which is* by faith of Jesus Christ[d] 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; 24 Being justified freely[e] by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.[f]

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith[g] without the deeds of the law.[h] 29 *Is he* the God of the Jews

a The JST reverses the two clauses of this verse. Paul will argue this point—that being subject to the law by no means frees us from the bondage of sin—at greater length below.

b δικαιοσύνη *dikaiosunē* righteousness, justice, uprightness, equity.

c χωρὶς νόμου *chōris nomou* separately from the law. The AB has *independently of the law*. In this case, Paul is clearly referring to the specific Law of Moses.

d διὰ πίστεως Ἰησοῦ Χριστοῦ *dia pisteōs Iēsou Christou* through faith of Jesus Christ. As the AB puts it, "The sense of the gen. is disputed." An objective sense—faith in Jesus Christ—is probably the best.

e JST adds "Therefore" at the beginning of the verse and changes "freely" to "only".

f This is a difficult paragraph, but key to Paul's argument. Since everybody is a sinner, whether or not they are under the Law, God's justice is manifest by his offering salvation to all, whether or not they are under the Law. This offer of salvation is not dependent on the Law, but on faith in Christ. Paul will deal in later chapters with the nature of faith in Christ. The word δικαιοσύνη *dikaiosunē* and its related words permeate the paragraph: justice, justifier, righteousness, just.

g JST "faith alone". Note that this change actually strengthens Paul's theology of grace.

h Paul's specific referent here is the Law of Moses, but his point generalizes to other covenant relationships. Our salvation does not *derive* from our fidelity to our cov-

only? *is he* not also of the Gentiles? Yes, of the Gentiles also: [30] Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. [a][31] Do we then make void the law through faith? God forbid: yea, we establish the law.[b]

Chapter 4

The Example of Abraham[c]

[1] WHAT shall we say then that Abraham our father, as pertaining to the flesh,[d] hath found? [2] For if Abraham were justified by works,[e] he hath *whereof* to glory; but not before God.[f] [3] For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**[g] [4] Now to him that worketh is the reward not reckoned of grace, but of debt.[h] [5] But to him that worketh not, but believeth on him

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enants. If it did, it would indeed be something we could brag about. Rather our faith in Jesus (which leads us to be true to our covenants) opens the way for him to show his grace by saving us.

a JST "Seeing that God will justify the circumcision by faith, and uncircumcision through faith."

b That is, the Law is put on a proper foundation.

c Paul's argument that salvation comes from faith, not works, would not sit well with many Jews. They would point to Abraham, the prototype of covenant fidelity, the archetypical Jew. Paul short-circuits their argument by using Abraham as his own example.

d Paul is still speaking to the Jews in his audience, who are descendants of Abraham.

e If anybody could claim salvation on the basis of works, it would be Abraham.

f JST "For if Abraham were justified by the law of works, he hath to glory in himself; but not of God." The JST frequently alters "works" to "law of works."

g Genesis 15:6. The context is significant. God has just promised Abraham "he that shall come forth out of thine own bowels shall be thine heir…Look now toward heaven, and tell the stars, if thou be able to number them:…So shall thy seed be." (Gen. 15:4–5). Abraham trusted that God will keep His word; he put himself in God's hands.

h JST "Now to him who is justified by the law of works, is the reward reckoned, not of grace, but of debt." This clarifies Paul's meaning, that if we were justified by our works, then it would mean that God *owed* us salvation and it would by no means be a gift.

that justifieth the ungodly,[a] his faith is counted for righteousness.[b] 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,[c] 7 *Saying*,

Blessed[d] *are* they[e] whose iniquities[f] are forgiven,
and whose sins are covered.

8 **Blessed *is* the man to whom the Lord will not impute[g] sin.[h]**

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. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.[i] 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 righ-

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a τὸν δικαιοῦνται τὸν ἀσεβῆ *ton dikaiountai ton asebē* who justifies the impious. We show impiety by sinning; but God is willing to justify us nonetheless.

b JST "But to him that seeketh not to be justified by the law of works, but believeth on him who justifieth not the ungodly, his faith is counted for righteousness."

c JST "the law of works," "Without" here means "independently of."

d μακάιοι *makarioi* happy, fortunate.

e JST adds "through faith."

f αἱ ἀνομίαι *hai anomiai* lawless acts.

g οὐ μὴ λογίσηται *ou mē logisētai* will not be reckoned/imputed. Note the double negative, which is intensive in GR: "will by no means be imputed."

h Psalm 32:1–2. Paul would have assumed in general that the Psalms were by David, but this is in fact one of the Psalms which has the superscription, "of David," implying Davidic authorship.

i Abraham was not circumcised, as a sign of his covenant, until Genesis 17:23–24, *after* his faith was "counted unto him for righteousness." Our covenants are not a reward for our fidelity in keeping our covenants—rather, they are a way of formalizing our faith in God and willingness to trust ourselves to His care and do His will. Each covenant we make simply puts us deeper in God's debt, as we grow "from grace to grace."

teousness of faith. 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: for where no law is, *there is* no transgression. 16 Therefore *it is* of faith, that *it might be* by grace;[a] to the end the promise might be sure to all the seed; 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, 17 (As it is written, **I have made thee a father of many nations**,)[b] before him whom he believed, *even* God, who quickeneth[c] the dead, and calleth those things which be not as though they were.[d] 18 Who against hope believed in hope,[e] that he might become the father of many nations, according to that which was spoken, **So shall thy seed be**.[f] 19 And being not weak in faith, he considered not his own body now dead,[g] when he was about an hundred years old, neither yet the deadness of Sara's

a JST "Therefore ye are justified of faith and works, through grace," This does not entirely follow logically from what Paul has said hitherto, but the Prophet was trying to avoid a dangerous inference from Paul's words—that our works are utterly irrelevant. For Paul, our works are a *manifestation* of our faith as we devote ourselves to God. Justification isn't a matter of reward for our works; no matter how well we do, we never do well enough to put God into our debt and make Him *owe* us anything.

b Paul is here taking God's promise to refer to more than just the Jewish nation. All the faithful are Abraham's spiritual descendants, if not physical descendants.

c ζῳοποιοῦντος *zōopoiountos* makes alive. The ENG *quick* has the archaic meaning *alive*, hence "the quick and the dead" are the living and the dead.

d καλοῦντος τὰ μὴ ὄντα ὡς ὄντα *kalountos ta mē onta hōs onta* summons the nonexistent as though existing, a very pregnant phrase.

e Paul is here referring to the fact that when God promised them Isaac, Sarah was well past menopause and Abraham was himself old enough that fathering more children would be at best unlikely. Although there was no rational reason to hope that they could have a child, they did so hope because they believed what God told them.

f Gen 15:5. God is promising that Abraham's descendants will be as the stars in the sky; prosaically, there are only a few thousand stars visible to the unaided eye, and Abraham's physical descendants far outnumber them (unless we count the stars visible in the Milky Way and Andromeda Galaxy which cannot be resolved as individual stars by the unaided eye, in which case the stars still are in the lead).

g [ἤδη] νενεκρωμένον *[ēdē] nenekrōmenon* [already] having died. [ἤδη] [*ēdē*] is missing from some important MSS, but its absence does not materially affect the meaning.

womb:[a] 20 He staggered[b] 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 there-
fore it was imputed to him for righteousness. 23 Now it was not written
for his sake alone, that it was imputed to him; 24 But for us also, to whom
it shall be imputed, if we believe on him that raised up Jesus our Lord
from the dead;[c] 25 Who was delivered for our offences, and was raised
again for our justification.[d]

Chapter 5

Results of Justification

1 Therefore being justified by faith, we have[e] 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. 3 And not only *so*,[f] but we glory[g] in tribulations also: knowing that
tribulation worketh patience; 4 And patience, experience; and experi-
ence, 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.

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a μήτρας *mētras* womb, in GR clearly related to μήτηρ *mētēr* (genitive μητρός *mētros*) mother.

b διεκρίθη *diekrithē* doubt, waiver, a derivative of κρίνω *krinō* to judge.

c Abraham's faith was that despite all physical appearances, God would give him a son through Sarah. We might add similar instances, such as Joseph Smith's faith that God would answer his prayer, having never prayed before. In any event, few indeed are the people alive today who have direct experience of the resurrected Christ; our faith is that despite having never personally witnessed someone rising bodily from the dead, God has indeed done as He claims and will do as He says He will.

d These are the two works which are truly prerequisites for our justification, and they have been done by the Son and the Father, not by us.

e The reading ἔχωμεν *echōmen* "let us have" is slightly better-attested. It is rejected in the UBS/Nestle text and most modern translators as more difficult to justify grammatically.

f JST "this,"

g καυχώμεθα *kauchōmetha* let us rejoice/exult.

6 For when we were yet without strength, in due time[a] Christ died for
the ungodly. 7 For scarcely for a righteous man will one die: yet perad-
venture for a good man some would even dare to die.[b] 8 But God com-
mendeth his love toward us, in that, while we were yet sinners, Christ
died for us. 9 Much more then, being now justified by his blood, we shall
be saved from wrath through him. 10 For if, when we were enemies, we
were reconciled to God by the death of his Son, much more, being rec-
onciled, we shall be saved by his life.[c] 11 And not only *so*, but we also joy
in God through our Lord Jesus Christ, by whom we have now received
the atonement.[d]

a κατὰ καιρὸν *kata kairon* at the (appropriate) time.

b ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ/ ἀποθανεῖν *huper gar tou agathou tacha tis kai toma apothanein* for somebody might perhaps be willinlg to die on behalf of someone good. This verse as a whole, and its second half in particular, have much vexed commentators because the two halves contradict one another. The example is awkward—it really is not hard to come up with examples who have been willing to die for the sake of others who are "just" or "good," whatever Paul may mean by those words—but Paul's rhetorical point is clear. While it is easy to think of someone sacrificing themself to save the life of a good person, what Jesus did is much greater: He died to save even the vilest of sinners.

c Paul's rhetoric throughout this chapter is heavy on parallelism, and here it involves an unusual image: being reconciled to God by Christ's death, we are saved by his life, with the implication being that the latter is greater than the former. This is not what Paul is referring to here, but to the salvific history of each individual. We are first reconciled to God (as signaled by baptism and receipt of the gift of the Holy Ghost) and then—one hopes—saved. One could argue that the former is achieved through Christ's death (interpreting that to include both his atoning sacrifice and his resurrection) and the latter as we follow the living Christ, both as manifest in his mortal ministry and as we follow His direction as conveyed through the Spirit; but this is probably pushing Paul's rhetoric too far.

d This is the only use of the word in the NT of the KJV. "Atone" is a Middle English word referring to the process of reconciliation, making two things "at one." The GR here is καταλλαγὴν *katallagēn*, which is derived from the verb καταλλάγω *katallagō*, translated "reconciled" in v. 10.

Adam and Christ[a]

12 Wherefore, as[b] by one man[c] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:[d] 13 (For until the law sin was in the world: but sin is not imputed when there is no law.[e] 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,[f] who is the figure[g] of him that was to come.[h]

15 But not as the offence,[i] 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.[j]

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a This passage is Paul's most extensive use of the symbolic relationship between Adam and Christ: Adam's actions bring about a situation where we are alienated from God, whereas Christ's actions reconcile us to God.

b As before, Paul starts a thought with "as", implying he'll follow up with a "just so" or something like that; and as before, he breaks the pattern he set up for himself.

c IE Adam. Technically, both Adam and Eve fell (see, e.g., Mosiah 16:3), although one typically refers simply to the Fall of Adam. Paul is here neglecting Eve because of the parallelism he is developing between Adam and Christ. Two centuries before Paul, Joshua Ben Sira put the blame on the other spouse: "From a woman sin had its beginning,/and because of her we all die." (*Ecclesiasticus* 25:24, NRSV).

d LDS reject the doctrine of original sin, which this would seem to affirm. After all, even newly-born babies die. If (as Paul seems to imply) we die *because* we sin, they must therefore have been born as sinners. Paul's intent here is to cement the parallel between Adam (and Eve) who brought about our deaths both physical and spiritual, and Jesus who undoes the effects of the Fall, both physical and spiritual. They brought about our physical deaths in a literal fashion, and our spiritual deaths symbolically—as Everyman and Everywoman, their sin typifies our own sins committed by ourselves in our own persons. It is, in fact, this verse which provides the classic "proof text" for the doctrine of original sin.

e JST "yet sin is not imputed to those who have no law." This is simply a clarification of Paul's point.

f παραβάσεως *parabaseōs* lit. deviation. The word here refers to overstepping one's bounds.

g τύπος *tupos* lit. type.

h JST adds, "For I say, that through the offense, death reigned over all."

i παράπτωμα *paraptōma* false step, blunder.

j JST "But the offense is not as the free gift, for the gift aboundeth. For, if through the

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[a] *is* of many offences unto justification. [b] 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[c] 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.[d] 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

Dead to Sin but Alive in Christ

1 What shall we say then? Shall we continue in sin, that grace may abound?[e] 2 God forbid. How shall we, that are dead to sin, live any

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offense of one, many be dead; much more the grace of God, and the gift by grace, hath abounded by one man, Jesus Christ, unto many."

a χάρισμα *charisma* gift. The word is related to χάρις *charis*, translated as *grace* throughout the epistle.

b JST "And not as, by one that sinned, is the gift; for the judgment is by one to condemnation, but the free gift is of many offenses unto justification."

c παρακοῆς *parakoēs* disobedience. Note that the parallelism isn't perfect here: Adam's transgression brought sin to *all*, but Christ's Atonement only brings exaltation to *many*. (The LDS understanding, of course, is that Christ does bring a free gift, the Resurrection, to all, but that He will not force His gift of exaltation on those who by their actions reject it.)

d Paul will deal later in more detail with the problem of the Law and sin. The most usual explanation of this verse is that he means that God gave Israel the Law to make it clearer which of them were sinners, not to make them sin. It is also possible to take "that" here to mean "with the result that sin abounded" not "in order that sin might about," but that's something of a grammatical stretch.

e There are, in point of fact, occasionally those who preach essentially along these

longer therein?[a] 3 Know ye not, that so many of us as were baptized[b] into Jesus Christ[c] were baptized into his death? 4 Therefore we are buried with him by baptism into death:[d] 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, that henceforth we should not serve sin. 7 For he that is dead[e] is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 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:[f] but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves[g] to be dead indeed unto sin,

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lines, that we should sin in order to bring greater glory to God. Grigori Yefimovich Rasputin (ca. 1870–1916) is one such.

a This is a key point in Paul's argument, which he will develop at some length. If we do not obey God in order to obtain salvation or His love, why obey? Paul's response is that when we were baptized, the old person who acted contrary to God's will (that is, the sinner) died, and the new person who came out of the waters of baptism is dedicated to God and thus, as God's slave, naturally does what God asks.

b Note that Paul assumes that all Christians have undergone baptism. At no point does he argue that ordinances are not required of a believer, only that they do not in and of themselves result in salvation.

c εἰς Χριστὸν Ἰησοῦν *eis Christon Iēsoun*, which the KJV translates literally. It is usually taken as synonymous with the phrase εἰς τὸ ὄνομα Χριστοῦ Ἰησοῦ *eis to onoma Christou Iēsou* (into the name of Christ Jesus), a formula which occurs elsewhere in the NT (eg Mt. 28:19, Acts 8:16, Acts 19:5). The particular phrasing used here, however, may be intended to stress the personal nature of the relationship with Christ resulting from the ordinance: we become, in essence, *part* of Christ. (This is probably easier to understand if we keep in mind the metaphor of the Church as a body—Christ's body, in that the Church is Christ's.)

d The symbolism Paul uses here of baptism as a spiritual death and rebirth is the reason why LDS baptismal fonts are built to be level with the ground.

e JST adds "to sin."

f ἐφάπαξ *ephapax* one time.

g ὑμεῖς λογίζεσθε ἑαυτοὺς *humeis logizesthe heautous,* as for you, consider yourselves, with an emphatic pronoun present. We are not literally dead to sin—would that we were!—but we should act as if we were.

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.[a] 13 Neither yield ye your members[b] *as* instru-
ments 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.[c] 14 For[d] sin shall not have dominion over you:
for ye are not under the law, but under grace.[e]

Slaves of Righteousness

15 What then? shall we sin, because we are not under the law, but
under grace?[f] God forbid. 16 Know ye not, that to whom ye yield your-
selves servants[g] to obey, his servants ye are to whom ye obey; whether
of sin unto death, or of obedience unto righteousness? 17 But God be
thanked, that ye were[h] the servants of sin, but[i] ye have obeyed from

a The GR text here is unclear; the UBS text has εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ *eis to hupakouein tais epithemiais autou* (with the result that you obey its lusts/desires), which it marks as category C (meaning considerable uncertainty as to the correct reading).

b τὰ μέλη *ta melē* limbs.

c Note that Paul does *not* argue that we should do God's will in order to be saved; rather, for him, we obey God because we have chosen God as our master. He will develop this concept at some length later on in the chapter.

d JST adds "by so doing".

e Our failure to keep God's law—whether the Mosaic Law or any other system of commandments God gives to his children—means that we *ought* to be under the dominion of sin. It is God's grace, manifest in the Atonement, that keeps this from actually happening.

f This echoes the rhetorical question in v. 1.

g δούλους *doulous* bondsmen, slaves. It is here that the translation "servants" does the most disservice to Paul's arguments. Here he argues very explicitly that we only have a choice of masters: God or sin. We are subject as slaves to one or the other.

h JST "are not".

i JST "for".

the heart that form of doctrine[a] which was delivered you.[b] *18* Being then made free 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[c] yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. *20* For when ye were the servants of sin, ye were free 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[d] *is* eternal life through Jesus Christ our Lord.

Chapter 7

An Analogy from Marriage

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as[e] long as he liveth? *2* For the woman which hath an husband[f] 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

a τύπον διδαχῆς *tupon didachēs* type of teaching. The root meaning of τύπος *tupos* is *a blow*, and by extension *the mark left behind by a blow*. It thus came to mean *the impress left behind by a seal*, and so the *form* of something or its *prototype*. It is the root of our own word *type* in all its senses. Here *impress* might be a better translation; the teaching of the gospel has made an impression on the convert's heart, which was then obeyed.

b ὃν παρεδόθητε *hon paredothēte* which was handed on to you.

c JST adds "in times past." This clarifies that Paul is referring to the pre-baptismal experience.

d Note the contrast. Sin pays its slaves a wage (a not uncommon practice for household slaves), namely death. God does not pay a wage but gives a gift, eternal life.

e JST "only as". A similar change is made in the next verse.

f ἡ γὰρ ὕπανδρος γυνὴ *hē gar hupandros gunē* for the woman who is subject to a man.

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[a] 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[b] of sins, which were by the law,[c] 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;[d] that we should serve in newness of spirit, and not *in* the oldness of the letter.[e]

The Problem of Indwelling Sin

7 What shall we say then? *Is* the law sin? God forbid. Nay, I[f] had not known sin, but by the law: for I had not known lust, except the law had said, **Thou shalt not covet**.[g] 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.[h] For without

a Here referring specifically to the Law of Moses.

b παθήματα *pathēmata* passions, sufferings, misfortunes.

c JST "which were not according to the law," which clarifies the meaning. Paul is not referring here to law as making sinners of those who actually keep it; sins which are "by the law" are those which are committed as a result of the law—that is, because of the laws we fail to keep.

d JST "we are delivered from the law wherein we were held, being dead to the law,".

e The contrast between "spirit" and "letter" is common in Paul. He does not, however, ever contrast (as is popularly believed) "the spirit of the law" and "the letter of the law."

f The remainder of the chapter uses the first person singular extensively. Commentators are divided as to whether this should be considered autobiographical or refers to a typical, Everyman-like experience, and whether it refers to the experience of the Christian before or after baptism. The changes in the JST clearly refer to the experiences of the Christian post-baptism, and it strongly implies that Paul is here using himself as a prototypical Christian and not referring to anything specific in his own experience.

g Exo. 20:17, Dt. 5:21. There are commentators who suggest that Paul singles out this commandment because it was the one he personally had trouble with. Dante in his *Divine Comedy* similarly singles out pride as the one Deadly Sin to which he was himself particularly subject by subjecting himself to its punishment in Purgatory.

h ἐπιθυμίαν *epithumian* lust/desire. Paul is here referring to the lure of the forbidden:

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,[a] 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,[b] sold under sin. 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.[c] 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.[d]

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the law calls our attention to what we should not do and so indirectly tempts us to do it.

a The law is holy because it comes from God.

b σάρκινός *sarkinos* fleshly, made of flesh.

c Vv. 22-23 are Paul's way of saying that the spirit is willing but the flesh is weak.

d Vv. 9–25 are substantially changed in the JST. The entire passage reads: "9 For once I was alive without transgression of the law, but when the commandment of Christ came, sin revived, and I died. 10 And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death. 11 For sin, taking occasion, denied the commandment, and deceived me; and by it I was slain. 12 Nevertheless, I found the law to be holy, and the commandment to be holy, and

Chapter 8

Life in the Spirit

1 THERE *is* therefore now no condemnation to them which are
in Christ Jesus, who walk not after the flesh, but after the Spirit.[a] 2 For
the law of the Spirit of life in Christ Jesus hath made me[b] 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: 4 That the righteousness
of the law might be fulfilled in us, who walk not after the flesh, but after
the Spirit. 5 For they that are after the flesh do mind[c] the things of the

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just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin by that which is good working death in me; that sin, by the commandment, might become exceeding sinful. 14 For we know that the commandment is spiritual; but when I was under the law, I was yet canal, sold under sin. 15 But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. 16 For what I know is not right, I would not do; for that which is sin, I hate. 17 If then I do not that which I would not allow, I consent unto the law, that it is good; and I am not condemned. 18 Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me. 19 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ. 20 For the good that I would have done when under the law, I find not to be good; therefore, I do it not. 21 But the evil which I would not do under the law, I find to be good; that, I do. 22 Now if I do that, through the assistance of Christ, I would not do under the law, I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me. 23 I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man. 24 And now I see another law, even the commandment of Christ, and it is imprinted in my mind. 25 But my members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 26 And if I subdue not the sin which is in me, but with the flesh serve the law of sin; O wretched man that I am! who shall deliver me from the body of this death? 27 I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God." (Note the altered verse division.)

a The earliest MSS. end v. 1 after "Christ Jesus" and omit "who walk not after the flesh, but after the Spirit."

b Some MSS. read "you" [singular].

c φρονοῦσιν *phronousin* think about.

flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. 7 Because the carnal mind *is* enmity against[a] God:[b] for it is not subject to the law of God, neither indeed can be. 8 So then they that are in[c] the flesh cannot please God. 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.[d] 10 And if Christ *be* in you, the body *is* dead[e] because of sin; but the Spirit *is* life because of righteousness. 11 But[f] if the Spirit of him that raised up Jesus[g] from the dead dwell in you, he that raised up Christ from the dead shall also quicken[h] 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.[i] 13 For if ye live after the flesh,[j] ye shall die: but if ye through the Spirit do mortify[k] the deeds of the body, ye shall live.[l] 14 For as many as are led by the Spirit of God, they are the sons 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,[m] Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And

a OR hostile toward.

b Cf. 2 Nephi 2:11.

c JST "after." A similar change is made twice in v. 9.

d IE he does not belong to him.

e JST "shall die".

f JST "And".

g IE the Father. "The Spirit of him that raised up Jesus" is the Holy Ghost.

h ζῳοποιήσει *zōopoiēsei* makes alive.

i Paul leaves unsaid the parallel, that we are debtors to Christ to live after the Spirit.

j JST adds "unto sin," making Paul's meaning explicit.

k OR put to death.

l JST adds "unto Christ," again making Paul's meaning explicit.

m Aramaic for *papa*, a tender and intimate way to refer to one's father. It occurs also in the NT in Mark 14:36 (as part of Christ's prayer in the Garden of Gethsemane) and Gal. 4:6. It was not typically used in synagogue worship at the time, but from Paul's casual use it would appear that it was common in the primitive Church. As such, it is usually assumed by commentators that it was characteristic of Jesus' own prayers and hence became part of the Christian experience.

if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*,[a] that we may be also glorified together.

The Glory That is to be

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 us. 19 For the earnest expectation of the creature[b] waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity,[c] not willingly, but by reason of him who hath subjected *the same*[d] in hope, 21 Because the creature 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 together[e] 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: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he 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. 29 For whom he did

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a IE endure the sufferings and pain of this life. We do not have to experience the same things that Jesus did if we repent (D&C 19:16–17).

b OR creation (as in v. 22).

c JST "tribulation". "Vanity" in the KJV does not have its modern meaning but refers to something useless and empty.

d JST "it".

e συνωδίνει *sunōdinei* suffers agony together. The verb refers to suffering birthpains (hence the KJV use of the verb *travail*, which it regularly uses to refer to childbirth, what we now call *labor*).

foreknow, he also did predestinate[a] *to be* conformed to the image of his Son,[b] that he might be the firstborn among many brethren. *30* Moreover whom he did predestinate,[c] them[d] he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

God's Love[e]

31 What shall we then say to these things? If God *be* for us, who *can be*[f] against us?[g] *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? *It is* God that justifieth. *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, or distress, or persecution, or famine, or nakedness, or peril, or sword?[h] *36* As it is written,

For thy sake we are killed all the day long;
we are accounted as sheep for the slaughter. [i]

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, nor powers,[j] nor things present, nor things to

a προώρισεν *proōrisen* set apart in advance, foreordain.

b JST "his own image". The GR here is συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ *summorphous tēs eikonos tou huiou autou* having the same appearance as the image of his son. GR εἰκών *eikōn* (image) is the root of the English word "icon."

c As in the previous verse, this means "foreordain."

d The JST changes "whom" to "him whom" and "them" to "him" throughout this verse.

e The remainder of the chapter is a beautiful summary of Christian hope. We don't need to earn God's love; we already have it. More than that, so great is God's love that he "spared not his own Son."

f JST "prevail".

g Cf. Isa. 50:8-9.

h Metonymy for threats or acts of violence.

i Psalm 44:22

j Principalities and powers are allusions to classes of heavenly beings.

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.

Chapter 9

God's Election of Israel[a]

1 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[b] from Christ for my brethren,[c] my kinsmen according to the flesh: 4 Who are Israelites; to whom *pertaineth* the adoption,[d] 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*,[e] who is over all, God blessed for ever.[f] Amen.[g]

a Romans 9 is a key chapter in Calvinism, the belief that our salvation is entirely a matter of God's choice and not of our own wills, a doctrine rejected by Latter-day Saints. We accept that we might be "called but not chosen" or elected (chosen by God) but not accepted (rejected) because of our actions. God's election is a matter of grace and does not guarantee our futures; what we do with that election is up to us. Chapters 9–11 are in general a disgression from Paul's main argument in Romans; some commentators going so far as to suggest that if they were to be omitted, nobody would notice it. It is nonetheless a digression dear to Paul's heart, dealing with God's election and the fate of Israel.

b ἀνάθεμα *anathema*, whose root meaning is *something devoted (to a god), a votive offering*, but in the NT is used consistently for *something devoted to evil, something accursed*.

c JST "(For once I could have wished that myself were accursed from Christ,) for my brethren,"

d JST "of whom are the adoption,"

e Paul anticipates his argument which follows in the chapter by restricting Christ's association with the Jews as "concerning the flesh" (GR κατὰ σάρκα *kata sarka* according to the flesh). The true, spiritual Israel does not consist of all the descendants of Jacob, nor only of his descendants (vv. 6-7).

f The JST transfers "and the promises" from the end of v. 4 to the beginning of v. 5 and continues, "which are made unto the fathers; and of whom, as concerning the flesh, Christ was, who is God over all, blessed for ever."

g Typically, Paul adds an "amen" after a doxology.

6 Not as though the word of God hath taken none effect. For
they *are* not all Israel, which are of Israel: 7 Neither, because they are
the seed of Abraham, *are they* all children:[a] but, **In Isaac shall thy seed
be called**.[b] 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
for the seed. 9 For this *is* the word of promise, **At this time will I come,
and Sara shall have a son**.[c] 10 And not only *this*;[d] 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;)[e] 12 It was said unto her, **The elder shall serve the younger**.[f] 13 As
it is written,

Jacob have I loved,
but Esau have I hated.[g]

14 What shall we say then? *Is there* unrighteousness with God?
God forbid. 15 For he saith to Moses,

I will have mercy on whom I will have mercy,

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a JST "because they are all children of Abraham, are they the seed;" This makes consistent the use of "children" to refer to Abraham's physical progeny and "seed" to refer to his spiritual progeny.

b Genesis 21:12

c Genesis 18:10, 14

d JST "Sarah;"

e This verse, perhaps, is the crux. The roles we are called to play in this life are up to God. Among the factors He uses are our abilities and talents as demonstrated in the pre-existence (Abr. 3:23-24). (Note that there is a difference between being chosen to assume a particular responsibility because of one's proven abilities and being given a reward for good service.) God, moreover, frequently fails to choose according to *our* criteria, as when he chooses the younger son (Isaac, Jacob, Nephi) over the older son (Ishmael, Esau, Laman), or when he chooses a poor farmer from rural New York to restore His Gospel. The other point to note is by "works" here, Paul is referring to our works in this life. Whatever they may have done one way or the other in the pre-existence, Jacob and Esau started off this life with a blank slate, and God having chosen Jacob to be the heir of the covenant antedates anything being written on that slate one way or the other.

f Genesis 25:23

g Malachi 1:2–3. Note the typically Semitic use of "loved" and "hated"; we would express the same thought by "Jacob have I chosen/and Esau have I rejected."

and I will have compassion on whom I will have compassion.[a]

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.[b] 18 Therefore hath he mercy on whom he will *have mercy*,
and whom he will he hardeneth.

God's Wrath and Mercy

19 Thou wilt say then unto me, Why doth he yet find fault? For
who hath resisted his will?[c] 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[d] 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, 24 Even us,
whom he hath called, not of the Jews only, but also of the Gentiles? 25 As
he saith also in Osee,[e]

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a Exo. 33:19

b Exo. 9:16

c This section follows naturally from what preceeded. The Pharaoh of the Exodus would be the prototypical evil ruler for Paul's audience (just as we would naturally think of Adolf Hitler). If he was doing God's will in that he played the role God chose for him, can't he excuse himself? Can't he just claim that God was setting him up? that his wickedness was just a result of God's choice, not his? Paul's response—that we are not in a position to question God's decisions, either in the background into which He has us born, or in the matter of how He will judge us at the Last Day—is not entirely satisfying emotionally, although true. The philosophical questions of how God's foreknowledge interacts with our agency are complex, and in the end still have to deal with the point that Paul is making here. God's judgments are His to make, not ours.

d κεραμεὺς *kerameus* potter, related to the root of the English *ceramics*.

e GR for Hosea. God used Hosea and his unfaithful wife as a type of the Lord and his unfaithful people. Paul takes his reference to God restoring to favor the people who

I will call them my people, which were not my people;
and her beloved, which was not beloved.[a]
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.[b]
27 Esaias[c] also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved**: *28* **For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth**.[d] *29* And as Esaias said before,
Except the Lord of Sabaoth[e] had left us a seed,
we had been as Sodoma,
and been made like unto Gomorrha.[f]
Israel and the Gospel
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. *31* But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *32* Wherefore?[g] Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;[h] *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.[i]

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had abandoned Him, and extends it to refer to God adopting in those who had not been His people in the first place.

a Hosea 2:25

b Hosea 2:1

c The GR form of the name Isaiah.

d Isaiah 10:22-23, 28:22.

e HEB for "hosts, armies" (not to be confused with "Sabbath").

f Isaiah 1:9

g OR why?

h JST "Wherefore they stumbled at that stumbling-stone, not by faith, but as it were by the works of the law;"

i Isaiah 28:16, 8:14.

Chapter 10

1 Brethren, my heart's desire and prayer to God for Israel is,
that they might be saved.[a] 2 For I bear them record that they have a zeal
of God,[b] but not according to knowledge. 3 For they being ignorant of
God's righteousness, and going about to establish their own righteous-
ness, have not submitted themselves unto the righteousness of God.[c]
4 For Christ *is* the end[d] of the law for righteousness to every one that
believeth.

Salvation for All

5 For Moses describeth the righteousness which is of the law,
That **the man which doeth those things shall live by them**.[e] 6 But the
righteousness which is of faith speaketh on this wise,[f] **Say not in thine
heart, Who shall ascend into heaven?**[g] (that is, to bring Christ down
from above:) 7 Or, **Who shall descend into the deep?**[h] (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:**[i]

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a Despite Israel's collective rejection of Jesus, Paul continues to pray and hope for their reformation. Contrast this with the historical anti-semitism of Christians, but compare it with the attitude of the Nephites towards the Lamanites (e.g., Enos 20, Mosiah 28:1-3).

b ζῆλον θεοῦ *zēlon theou* godly zeal, zeal for the (things of) God.

c An interesting observation, one doubtless born from personal experience as a Pharisee. Paul sees the Jews as being more concerned with proving their own righteousness than praising God for His.

d Both in the sense of "termination" and of "goal."

e Leviticus 18:5

f or in this way.

g Dt. 30:12

h Dt. 30:13. See also Psalm 107:26

i Dt. 30:14. Moses in Dt. 30:12-14 is referring to the Law, telling Israel that it is not far away. They cannot claim that they could not obey the Law because it was too distant. Indeed (v. 14), "But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Significantly, Paul omits "that thou mayest do it" from his

that is, the word of faith, which we preach; [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. [11] For the scripture saith, **Whosoever believeth on him shall not be ashamed**.[a] [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**.[b]

[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**![c] [16] But they have not all obeyed the gospel. For Esaias[d] saith, **Lord, who hath believed our report?**[e] [17] So then faith *cometh* by hearing, and hearing by the word of God. [18] But I say, Have they not heard? Yes verily,[f]

their sound went into all the earth,
and their words unto the ends of the world.[g]

[19] But I say, Did not Israel know? First[h] Moses saith,

I will provoke you to jealousy by *them that are* no people,
***and* by a foolish nation I will anger you**.[i]

[20] But Esaias is very bold, and saith,

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quotation.

a Isaiah 28:16

b Joel 2:32

c Isaiah 52:7

d IE Isaiah.

e Isaiah 53:1

f μενοῦνγε *menounge*, a triple particle (μεν + ουν + γε), meaning something like *yes, indeed*.

g Psalm 18:5

h JST "Now".

i Dt. 32:21

I was found of them that sought me not;
I was made manifest unto them that asked not after me. [a]
[21] But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying[b] people**.[c]

Chapter 11

The Remnant of Israel

[1] 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.[d] [2] **God hath not cast away his people**[e] which he foreknew. Wot[f] ye not what the scripture saith of Elias?[g] how he maketh intercession to God against Israel, saying, [3] **Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life**.[h] [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**.[i]

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a Isaiah 65:1

b ἀντιλέγοντα *antilegonta* opposing, defiant.

c Isaiah 65:2

d Jerusalem was within the territory of Benjamin (Josh. 18:21, 28). After Solomon's kingdom split into Israel and Judah, the Benjaminite territory remained with the capital city as part of the southern kingdom and the tribe of Benjamin was, essentially, absorbed by Judah. It is therefore not terribly surprising to find a Benjaminite among the Jews of Paul's day. (From the fact that Lehi was of the tribe of Joseph [1 Ne. 5:14], we know that some remnants of the remaining tribes were also living in Jerusalem at least through the beginning of the Babylonian Captivity.) Note that Paul bears the Hebrew name of Benjamin's greatest hero, Israel's first King. See also Phil. 3:5.

e Psalm 94:14

f JST changes the archaic "wot" to the current "know".

g ἐνʾΗλιᾳ *en Ēlia* lit. in Elias. Elias here is the GR form of the name Elijah; by "in Elijah," Paul means the section of Scripture dealing with Elijah's ministry.

h 1 Kings 19:10.

i 1 Kings 19:18. Paul is referring to an incident from the life of Elijah. Ahab, King of Israel, and his Phoenician wife, Jezebel, were aggressively pushing the worship of Baal instead of Jehovah. Even the prophet Elijah was forced into hiding, thinking that he alone was left of the worshippers of Jehovah. In the revelation given him through the

5 Even so then at this present time also there is a remnant according to
the election of grace. 6 And if by grace, then *is it* no more of works: oth-
erwise grace is no more grace.[a] But if *it be* of works, then is it no more
grace: otherwise work is no more work.[b] 7 What then? Israel hath not
obtained that which he seeketh[c] for; but the election hath obtained it,
and the rest were blinded 8 (According as it is written,

God hath given them the spirit of slumber,[d]
eyes that they should not see,
and ears that they should not hear;)[e]

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.[f]

The Salvation of the Gentiles

11 I say then, Have they stumbled that they should fall? God for-
bid: 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

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"still, small voice" (1 Kings 19:12), the Lord tells Elijah that other remnants were left faithful to Him. By analogy, even though the Jews as a whole rejected Jesus, some accepted Him and became Christians.

a IE if you earn it by your works, it is not a gift.

b The second half of this verse ("But if *it be* of works…" through the end of the verse) is missing from many GR MSS. Because there are numerous variants in those MSS where it does occur, it is generally felt to be a later addition, although what precisely it is intended to convey is unclear.

c JST "they seek", making it clear that this refers to Israel in the collective sense. What Israel sought was, of course, a holiness based on their works and their bloodlines.

d κατανύξεως *katanuxeōs* numbness, stupor. The word literally refers to a pricking or sting, and hence the numbness which results from certain insect stings.

e A conflation of Dt. 29:3, Isaiah 29:10, and Ps. 69:23–24

f Psalm 69:23–24.

the Gentiles, I magnify mine office:[a] *14* If by any means I may provoke to emulation[b] *them which are* my flesh, and might save some of them. *15* For if the casting away of them *be*[c] 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[d] *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed[e] in among them, and with them partakest of the root and fatness of the olive tree;[f] *18* Boast not against the branches. But if thou boast,[g] thou bearest not the root, but the root thee. *19* Thou wilt say then, The branches were broken off, that I might be graffed in. *20* Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded,[h] but fear: *21* For if God spared not the natural

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a τὴν διακονίαν μου δοξάζω *tēn diakonian mou doxazō*, lit. I make my ministry glorious. GR διακονία *diakonia* refers originally to the work done by a servant waiting tables and is related to the English *deacon*. GR δοξάζω *doxazō* can mean *to praise or honor*, but here is closer to its root meaning *to bring glory to, make glorious*. Paul is bringing glory to his office, calling attention to it, so that other Jews might become jealous of the salvation that Gentiles were winning and act to win it themselves (v. 14).

b παραζηλώσω *parazēlōsō* I might make jealous.

c JST "is," changing the archaic subjunctive to an indicative.

d τὸ φύραμα *to phurama* lit. something mixed/kneaded, and so *a batch of dough/bread*, in this case the batch from which the firstfruit is taken, the firstfruit being the portion set aside for or offered to God (Num. 15:17-21; see also Lev. 23:9-14). Paul extends slightly what the Law actually says on this point, in that Israel was required to sacrifice the best part of the harvest to God before they consumed any themselves; the Law does not directly say that offering the firstfruit actually makes that from which it is derived holy. The extension is necessary, however, to emphasize Paul's point. Note also that this analogy does not exactly line up with that starting in the second half of v. 16. The firstfruit which sanctifies is derived *from* the lump, after all; whereas the branches are derived from the root which sanctifies.

e ἐνεκεντρίσθης *enekentristhēs* you were grafted in. *Graffed* is an archaic form.

f Cf. Jacob 5 and Zenos' extended parable of the tame and wild olive-trees. The image is a natural one in areas where olives are grown, and so this does not necessarily mean that Zenos' writings survived to Paul's day and were known to him.

g JST "Boast not against the branches, for". The phrase "But if thou boast" is changed to "For if thou boast" and moved to the beginning of v. 19.

h μὴ ὑψηλὰ φρόνει *mē hupsēla phronei* don't think in a haughty/proud way.

branches, *take heed* lest he also spare not thee.[a] 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 graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

The Restoration of Israel

25 For I would not, brethren, that ye should be ignorant of this mystery,[b] 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. 26 And so[c] all Israel shall be saved: as it is written,

There shall come out of Sion the Deliverer,
and shall turn away ungodliness from Jacob:
27 **For this *is* my covenant unto them,**
when I shall take away their sins.[d]

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance.[e] 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

a Strangely, Christianity has managed two thousand years of antisemitism despite this passage.

b The term *mystery* (μυστήριον *mustērion* in GR) derives from so-called mystery cults, the details of whose worship was known only to initiates. It came to mean something known to or understood by only insiders or, indeed, God Himself. In LDS parlance, *the mysteries* generally refers to speculative doctrine formerly taught by some Church leaders which is not part of official Church doctrine today.

c JST "then."

d Isaiah 59:21, 27:9

e ἀμεταμέλητα *ametamelēta*, which can mean either *without regret* or *irrevocable* (something one does not take back). The KJV takes it in the former sense, but the latter makes more sense in this context, since God's promises to Israel are not being revoked despite Israel's collective rejection of God.

in unbelief, that he might have mercy upon all.[a]

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?[b]
35 **Or who hath first given to him,**
and it shall be recompensed unto him again?[c]

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Chapter 12

The New Life in Christ[d]

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,[e] holy, acceptable unto God, *which is* your reasonable service.[f] 2 And be not conformed[g] to this world: but

a That is, God set things up so that the Jews would reject the Gospel at first, making its extension to the Gentiles inevitable. At some future point, Israel will return to God, accept Jesus and the Gospel, and be saved (v. 26).

b Isaiah 40:13

c Possibly a quote from Job 41:3

d The theological section of Romans behind him, Paul now turns to the practical realities of the Christian life.

e Now that Christ has accomplished the Atonement and animal sacrifices have ceased, the sacrifice we are to offer to God is ourselves. Cf. D&C 59:8.

f τὴν λογικὴν λατρείαν ὑμῶν *tēn logikēn latreian humōn* your rational worship/service. The adjective λογικός *logikos* is related to the English *logical* (hence the KJV translation), but might also mean *spiritual*. GR λατρεία *latreia* means the kind of service one performs to a god, that is, worship. What Paul means by combining the two is unclear; while some commentators take it as meaning *inward worship*, that done with the mind, it should probably be taken as in the KJV: the reasonable way to worship God, which is to offer our bodies as a living sacrifice.

g μὴ συσχηματίζεσθε *mē suschēmatizesthe* don't mold yourselves upon. The implication is that conforming to this world involved distorting our true form or nature.

be ye transformed[a] by the renewing of your mind, that ye may prove[b] what *is*[c] 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.[d] 4 For as we have many members in one body, and all members have not the same office: 5 So we, *being* many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; 7 Or ministry, *let us 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.

Rules of the Christian Life

9 *Let* love be without dissimulation. Abhor that which is evil;[e] cleave to that which is good. 10 *Be* kindly affectioned one to another with brotherly love;[f] in honour preferring one another;[g] 11 Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;[h] 13 Distributing to

a μεταμορφοῦσθε *metamorphousthe* be transformed. The same verb is used to describe the Transfiguration (Matt. 17:2, Mark 9:2). Its only other occurance in the NT is 2 Cor. 3:18.

b δοκιμάζειν *dokimazein* to test. We test God's will by determining what it is and what it is not. The AB therefore uses "discern."

c JST moves "is" to the end of the verse.

d IE faith itself is a gift from God. Here Paul segues to a discussion of the fact that God deals different spiritual gifts to different people; in ch. 14-15, he will deal more specifically with the problem that some in the Church are strong and some weak in faith.

e JST replaces the semicolon with "and".

f τῃ φιλαδελφιᾳ *tē philadelphia* in brotherly love. The American city of Philadelphia was deliberately named in the hopes that it would exemplify this virtue.

g τῇ τιμῇ ἀλλήλους προηγούμενοι *tē timē allēlous proēgoumenoi* esteeming one another greater in honor. We should show more respect to others than we demand from them.

h τῇ προσευχῇ προσκαρτεροῦντες *tē proseuchē proskarterountes* busily engaged in

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.[a] Mind not high things,[b] but condescend to men of low estate. Be not wise in your own conceits.[c] 17 Recompense 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:[d] for it is written, **Vengeance *is* mine; I will repay**,[e] saith the Lord. 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**.[f] 21 Be not overcome of evil, but overcome evil with good.

Chapter 13

Obedience to Rulers

1 Let every soul be subject unto the higher powers. For there is no power[g] but of God: the powers that be are ordained of God. 2 Who-

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prayer.

a Usually taken as meaning "Think in harmony with one another" (so AB), but many commentators take it to mean, "Care as much about each other as about yourselves" (so NEB, but not REB, which has "Live in agreement with one another").

b μὴ τὰ ὑψηλὰ φρονοῦντες *mē to hupsēla phronountes* not thinking haughty things.

c μὴ γίνεσθε φρόνιμοι παρ' ἑαθτοῖς *mē giesthe phronimoi par' heathtois* don't be wise in your own estimation.

d IE, leave room for [God's] wrath.

e Dt. 32:35.

f Prov. 25:21–22. The precise meaning of the verses in Proverbs is unclear. It probably means that your enemy will burn with shame because of your generous nature. Significantly, Paul leaves off the end of Prov. 25:22, "and the Lord shall reward thee."

g JST inserts "in the church". This section of the chapter is universally taken in secular scholarship to refer to the powers of the state. The Church had yet to experience any persecution at the hands of the Roman authorities, and so Paul advising the members to be subject to them is not unreasonable. The issue of obeying unjust rulers would then be left unaddressed as unnecessary to address. The JST shifts this to refer specifically to Church authorities whom one can take as never acting in a violent fashion

soever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? 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[a] in vain: for he is the minister of God, a revenger[b] to *execute* wrath upon him that doeth evil. 5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also:[c] for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.[d]

Brotherly Love

8 Owe[e] 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**;[f] and if *there be* any other commandment, it is briefly comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself**.[g] 10 Love worketh no ill to his neigh-

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against the membership.

a JST "rod." This conforms with the change of this passage from dealing with secular authorities to spiritual ones; spiritual authorities do not have the power of life and death.

b ἔκδικος *ekdikos* executor of justice.

c JST "pay ye your consecrations also unto them;", again referring to Church authorities.

d JST "But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs." This would be the first mention in the JST of secular authorities—the people who receive tribute and custom (that is, tolls). The implication is that the one to whom fear and honor belongs refers to God, however, and not the secular or Church authorities.

e JST inserts "Therefore" before "Owe".

f Dt. 5:17-19, 21; Ex. 20:13–17

g Leviticus 19:18

bour: therefore love *is* the fulfilling of the law.

The Approach of the Day of Christ

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. 13 Let us walk
honestly, as in the day; not in rioting[a] and drunkenness, not in cham-
bering[b] and wantonness,[c] not in strife and envying. 14 But put ye on the
Lord Jesus Christ, and make not provision for the flesh, to *fulfil*[d] the
lusts *thereof*.

Chapter 14

Do Not Judge Your Brother

1 Him that is weak in the faith[e] receive ye, *but* not to doubtful dis-
putations.[f] 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 him that eateth: for God hath

a μὴ κώμοις *mē kōmois* not carousing.

b μὴ κοίταις *mē koitais* lit. not bedding, here meaning *not indulging in sexual intercourse*.

c ἀσελγείαις *aselgeiais* debauchery, sensuality.

d JST "gratify".

e What Paul means by "him that is weak in the faith" is not entirely clear. It clearly has to do with disputes over Jewish dietary laws, with some Christians feeling they should continue to eat only kosher foods and other Christians eating according to a more relaxed set of rules; but it is puzzling that vegetarianism enters into it (v. 1b). In some sense, the precise nature of the division among the Roman Christians between the "weak" and the "strong" is irrelevant, because similar divisions plague the Church even today. Members have differing views on the Word of Wisdom, on politics, on science, even on grooming, with each thinking himself "strong" and those who hold to a contrary opinion "weak."

f διακρίσεις διαλογισμῶν *diakriseis dialogismōn* quarrels over opinions.

received him. [4] Who art thou that judgest another man's servant?[a] 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*.[b] 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 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**.[c]

[12] So then every one of us shall give account of himself to God.

Do Not Make Your Brother Stumble

[13] Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock[d] or an occasion to fall[e] in *his* brother's way. [14] I know, and am persuaded by the Lord Jesus, that

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a οἰκέτην *oiketēn* household slave. The word emphasizes the intimate relationship between the Christian and Christ. Inasmuch as all members of the Church are Christ's servants, when we criticize one another we are criticizing people who belong to Him.

b Paul is here referring to another holdover from Judaism which some Christians would have continued to observe, the various holy days, feasts, new moons, and possibly even jubilee years.

c A conflation of Isaiah 49:18 and 45:23. The JST changes the quotation to read, "For I live, saith the Lord, as it is written. And every knee shall bow to me, and every tongue shall swear to God." The change here is not paralleled by changes to the JST of Isaiah.

d πρόσκομμα *proskomma* obstacle.

e σκάνδαλον *skandalon* usually translated by the KJV as *offense*, meaning *a trap, snare*.

there is nothing unclean[a] 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,[b] now walkest thou not charitably. Destroy[c] not him with thy meat, for whom Christ died. *16* Let not then your good be evil spoken of: *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[d] 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.[e] *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[f] *is* he that condemneth not himself in that thing which he alloweth. *23* And he that doubteth is damned[g] if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.[h]

a κοινὸν *koinon* lit. common, but used as a synonym for ritually unclean in the NT (e.g., Acts 10:14-15). Ritual purity would be one area where it would be difficult for life-long Jews to form new habits, or even accept them in others.

b IE food.

c JST "But if thy brother be grieved with thy meat, thou walkest not charitably if thou eatest. Therefore".

d τὰ τῆς οἰκοδομῆς *ta tēs oikodomēs* lit. the things of house-building.

e As usual, "offense" here means a trap or a snare; Paul is saying that if we take advantage of our Christian freedom to do things which hinder the spiritual development of others, we are doing evil.

f μακάριος *makarios* happy, fortunate. The word is translated *blessed* by the KJV in the Beatitudes.

g JST "condemned", which does not change the meaning but makes it less offensive to modern ears.

h There is some evidence that there was once in circulation a version of Romans which ended at this point, possibly with the doxology of 16:25-27.

Chapter 15

Please Your Fellow Men, Not Yourself

1 WE then that are strong ought to bear the infirmities of the
weak, and not to please ourselves. 2 Let every one of us please *his* neigh-
bour for *his* good to edification. 3 For even Christ pleased not himself;
but, as it is written, **The reproaches of them that reproached thee fell
on me**.[a] 4 For whatsoever things were written aforetime 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.

The Gospel for Jews and Gentiles Alike

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**.[b]
10 And again he saith,
Rejoice, ye Gentiles, with his people.[c]
11 And again,
**Praise the Lord, all ye Gentiles;
and laud him, all ye people**.[d]
12 And again, Esaias saith,
There shall be a root of Jesse,

a Psalm 69:10

b Psalm 18:50, 2 Sam. 22:50

c Dt. 32:43

d Psalm 117:1

and he that shall rise to reign over the Gentiles;
in him shall the Gentiles trust.[a]

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.

Paul's Missionary Commission

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 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,[b] 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.[c]

a Isaiah 11:10

b Illyricum is the region on the east coast of the Adriatic Sea. Technically, at this point, Illyricum had ceased to exist as a province, having been split into Dalmatia and Pannonia. There is no record in Acts of Paul having preached in this region. He may be indulging in a bit of hyperbole, thinking of his ministry as covering the entire eastern Mediterranean which would include Illyricum. It is also possible that he made a quick detour to Illyricum while preaching in Macedonia and Thrace (eg Acts 16-17 or, more likely, Acts 20:1-6).

c Isaiah 52:15

Paul's Plan to Visit Rome

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[a] I take my journey into Spain,[b] 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*.[c] 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia[d] and Achaia[e] to make a certain contribution for the poor saints which are at Jerusalem.[f] 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; 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

a JST "When".

b The uttermost west of the Roman world. This is the first mention in Romans of Paul's hope to travel there and preach the Gospel. It is not known whether he ever made it there or not; if he did, it was after the end of Acts and during the period of his life for which there are no fully reliable records. There are traditions that he did eventually reached Spain.

c JST "filled through your prayers."

d Macedonia is the region north of the Aegean Sea. The region is still called Macedonia today, although the name has become extremely controversial as many Greeks insist that the term should not be used for non-Greek Slavs who currently live there or their language.

e The Roman province corresponding to what is now southern Greece, consisting primarily of the Peloponessus and regions immediately to the north across the Gulf of Corinth and on the Isthmus of Corinth.

f Paul's collection for the Judean poor was a major project at this point in his ministry (see 1 Cor. 16:1-4, 2 Cor. 8-9).

will of God, and may with you be refreshed. 33 Now the God of peace *be* with you all. Amen.[a]

Chapter 16

Personal Greetings[b]

1 I commend unto you Phebe[c] our sister, which is a servant[d] of the church which is at Cenchrea:[e] 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 of many, and of myself also.

3 Greet Priscilla and Aquila[f] my helpers in Christ Jesus: 4 Who

a Some MSS of Romans end at this point. There has been speculation that chapter 16 is therefore a later addition. The consensus of scholars, however, is that the epistle as we have it is essentially what Paul wrote.

b Paul typically ends his epistles with a series of greetings. Nowhere is this section of the epistle as elaborate as in Romans. As with the elaborate salutation, this is probably because Paul had never personally ministered in Rome. Some scholars find it suspicious that Paul would know so many people in a congregation where he had never labored, but given Rome's prominence, this is not entirely unexpected. (A modern Apostle who had never visited Washington, D.C., might nonetheless know many Saints there.) Many of the people mentioned here are otherwise unknown. Note that of the over two dozen people mentioned, fully one-third are women, showing the prominence of women in the primitive Church.

c Phoebe is otherwise unknown. The name is derived from Greek mythology (Phoebe was a Titaness, the grandmother of Apollo [Phoebus] and Artemis), implying that she had a pagan background. It has also been suggested that she was a freed slave.

d διάκονον *diakonon*, which literally refers to a servant who waits on tables. Because it is also used in the NT for those who hold the priesthood office of *deacon* (a word which derives from διάκονος *diakonos*; see Phil. 1:1, 1 Tim. 3:8-13), it is sometimes asserted that this reference proves the existence of women holding the priesthood office of deacon. However, the word is also used in the NT in a more generic sense (e.g., 2 Cor. 11:23), so it is impossible to prove from this reference alone whether that assertion is true. Nor is the fact that Paul is using a masculine noun here to refer to a woman necessarily significant; the term can be used in a gender-inclusive way.

e There were numerous Cenchreas in the ancient world. The one probably meant is the one which served as a port for Corinth.

f Priscilla (the better MSS support is for the more formal form of her name, Prisca) and Aquila are also mentioned in Acts (Paul meets them in Corinth, according to Acts

have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise *greet* the church that is in their house.[a] Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia[b] unto Christ. 6 Greet Mary,[c] who bestowed much labour on us. 7 Salute Andronicus[d] and Junia,[e] my kinsmen,[f] and my fellowprisoners, who are of note among the apostles,[g] who also were in Christ before me. 8 Greet Amplias my beloved in the Lord. 9 Salute Urbane,[h] our helper in Christ, and Stachys my beloved. 10 Salute Apelles approved[i] in Christ. Salute them which are of Aristobulus' *household*.[j]

18:1-3). Luke tells us that they were from Rome and had to leave because of imperial decree; it would seem from this that they were able to migrate back. Priscilla is usually mentioned first when the two are named.

a Church meetings at this time would typically be held in members' homes, rather than in dedicated buildings.

b Other MSS have here "Asia," meaning the Roman province, which occupied the western third of what we now call Asia Minor.

c A common name among Jews, and not unknown among Gentiles (it is the feminine form of the good Roman name, Marius). Some MSS call her Μαριάμ, an archaic form of the name, instead of Μαρία. It is not likely that this Mary is to be identified with any of the other Marys mentioned in the NT.

d Otherwise unknown. Andronicus was a common Greek name of the period.

e Otherwise unknown, but possibly Andronicus' wife.

f συγγενεῖς *sungeneis* lit. relatives, but they may have been Paul's relatives only in the sense of being fellow Jews.

g The KJV artfully preserves the ambiguity of the Greek, which can be taken either to mean that Andronicus and Junia were noteworthy apostles, or that they were highly esteemed by the apostles. This is sometimes used to argue that the primitive Church had women among the Twelve, which is most unlikely. It is possible that the pair are both male (Andronicus and Junias), but this is unlikely as the name Junias is otherwise unattested. More probable is that Paul is using "apostle" in a generic sense as one who is a formal emissary (e.g., 2 Cor. 8:23), and not in the technical sense of one who holds the Priesthood office of Apostle and is a member of the Twelve. They might, in effect, be what we would now term a missionary couple.

h Meaning "of the city" (*urbs* in Latin, the "city" being of course Rome itself). This was a very common Roman name.

i δόκιμον *dokimon* tested.

j JST "church." The Prophet made a similar change in v. 11. Since Paul was probably referring to the members who met in a private home (that is, they constituted what

11 Salute Herodion[a] my kinsman. Greet them that be of the *household* of Narcissus,[b] which are in the Lord. 12 Salute Tryphena and Tryphosa,[c] who labour in the Lord. Salute the beloved Persis,[d] which laboured much in the Lord. 13 Salute Rufus[e] chosen in the Lord, and his mother and mine.[f] 14 Salute Asyncritus, Phlegon, Hermas,[g] Patrobas, Hermes,[h] and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas,[i] and all the saints which are with

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scholars call a "household church"), the meaning would be the same. There is an Aristobulus who was the brother of King Herod Agrippa I and had been resident at Rome but who was by this point dead. There has beens some speculation that Paul's greeting here is to the Christians who had been among his servants and slaves, but this seems unlikely given the implication of the JST. In any event, the name Aristobulus was not uncommon.

a Probably a freedman, a former slave of one of the many Herods who had spent some time in Rome.

b There was a well-known Narcissus of the time, a freedman and former secretary of the Emperor Claudius. After Claudius' death in 54 he was arrested and forced to commit suicide. There may have been Christians among his household who formed a branch of the Church. Again, however, the change in the JST to refer to Narcissus church and not household implies that this is not the case.

c Two women, otherwise unknown, who were probably sisters and possibly, judging by their names, even twins.

d A name often used for a female slave.

e An Italic name meaning "Red," not at all uncommon. This may be the same Rufus mentioned in Mark 15:21 as a son of Simon of Cyrene. Only Mark mentions Simon's children. Since his Gospel is usually believed to be written for a Roman audience, it would make sense that he would mention them if they were prominent in the Church in Rome.

f This is not to be taken literally, that Rufus and Paul were at least half-brothers.

g There is an apocryphal book accepted by some branches of Christianity called the *Shepherd of Hermas*; both Origen and Eusebius ascribe the *Shepherd* to this Hermas. The identification is unlikely, as the *Shepherd* was probably not written until the mid-second century.

h The name of the Greek god of luck, among other things, the equivalent of the Roman Mercury. This was a very common slave name.

i This may be a family unit, with husband Philologus, wife Julia, and children Nereus, Olympas and another unnamed sister. The GR can also be taken as meaning "Nereus and his sister, even Olympas." It's also possible to take this as two brother-sister pairs (Philologus and Julia, Nereus and his sister) with Olympas either being Nereus' sister

them. [16] Salute one another with an holy kiss.[a] The churches 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.[b] [18] For they that are such serve not our Lord Jesus Christ, but their own belly; 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 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.[c]

[21] Timotheus[d] my workfellow, and Lucius,[e] and Jason,[f] and Sosipater,[g] my kinsmen, salute you. [22] I Tertius,[h] who wrote *this* epistle, salute

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or a different woman. The name Julia implies some sort of connection with the imperial (Julian) clan.

a JST "a holy salutation." Kissing, even between people of the same sex, was a common way of greeting; this change avoids the awkward implications for our modern culture, where it is not. The "holy kiss" is still a part of Eastern Orthodox worship.

b Paul does not specify what divisions he's referring to, but it would seem to be something more disruptive than the disagreements between the strong and the week he discused in chapters 14 and 15.

c A typical closing for a Pauline epistle, but Paul continues for several more verses.

d Timothy, Paul's frequent coworker and addressee of 1 and 2 Timothy. He is the coauthor of four of Paul's epistles: 2 Corinthians, 1 Thessalonians, Philippians, and Philemon.

e Possibly the Lucius of Cyrene mentioned in Acts 13:1. Some commentators have identified him with Luke, the physician and author of Luke and Acts, whose name is a form of "Lucius." This identification is very unlikely.

f Possibly the Jason who was Paul's host in Thessalonica (Acts 17:5-9). The name Jason was popular from Greek mythology.

g Possibly the Sosipater/Sopater who accompanied Paul to Jerusalem before his arrest (Acts 20:4).

h It is well-known that Paul usually used a scribe when composing his epistles; this is the only one where the scribe added something of his own. Tertius is otherwise unknown, but his name means "third." (Giving children number names—Quintus, Sextus, Septimus, Octavius, Decimus—was common among the Romans.) It is possible that his brother is the Quartus ("fourth") mentioned in v. 23.

you in the Lord.[a] 23 Gaius[b] mine host, and of the whole church, saluteth you. Erastus[c] the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ *be* with you all. Amen.

Doxology[d]

25 Now to him that is of power to stablish you according to my[e] 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 church at Cenchrea.[f]

a ἐν κυρίῳ *en kuriō*, which might mean either "in the Lord" (as in the KJV) or "in my lord/master," meaning Paul.

b Possibly the Gaius whom Paul admits to having baptized in 1 Cor. 1:14.

c Possibly the same Erastus who is mentioned in Acts 19:22 and 2 Tim. 4:20.

d The final doxology is missing or located elsewhere in several MSS.

e JST "the". Paul means, of course, the gospel message as he conveyed it; the JST avoids the imlication that there are other valid gospel messages.

f As with all the Pauline epistles, the subscription is not original but dates from centuries later. In this case, the location where Paul wrote it is deduced from 16:1-2.

Introduction to First Corinthians

Authorship

There is little doubt but that the author of 1 Corinthians was Paul. This near-certainty is due both to early and widespread external attestations of the authorship of the letter to Paul and to various internal clues that are consistent with what we know of Paul from other sources.

Manuscript History

The earliest manuscripts date to the third century. The earliest two manuscripts are:

P^{15}, or P. Oxy. 1008, now housed in the Cairo Museum (JE 47423), contains 1 Corinthians 7:18-8:4. This manuscript has been paleographically dated to the third century AD.

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of 1 Corinthians that it contains are 1 Corinthians 1:1-9:2; 9:4-14:14; 14:16-15:15; 15:17-16:22, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date later than these two.

Canon

Clement of Rome (c. AD 95) ascribed the authorship of this letter to Paul. Ignatius, Polycarp, the Didache, Barnabas and numerous early Church Fathers were familiar with the letter and accepted it as authoritative, and even Marcion included it within his abbreviated New Testament canon.

Setting

Paul wrote this letter to the Saints in Corinth while he was living in Ephesus during his third missionary journey, c. AD 54. He had previously stayed in Corinth for about 18 months during his second missionary journey. Some time after leaving Corinth, Paul wrote to the church

there (a letter that has not been preserved; see 1 Cor. 5:9), and the Saints appear to have misunderstood the content of that letter. 1 Cor. was thus written both to clear up that misunderstanding and to address other issues that had arisen in the meantime. This letter would have been written in the spring of the year, since Pentecost was near (see 1 Cor. 16:8)..

Outline

I. Salutation (1:1-9)
II. Divisions in the Church (1:10-4:21)
III. Problems in the Church (5:1-6:20)
IV. Advice on Various Topics.
  A. Concerning Marriage (7:1-40)
  B. Concerning Christian Liberty (8:1-11:1)
  C. Concerning Worship (11:2-14:40)
V. The Resurrection (15:1-58)
VI. Conclusion (16:1-24)

Further Readings

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The First Epistle of Paul the Apostle to the Corinthians

Chapter 1

Greeting and Thanksgiving

1 Paul,[a] called *to be* an apostle of Jesus Christ through the will of
God, and Sosthenes[b] *our* brother, 2 Unto the church of God which is at
Corinth,[c] to them that are sanctified[d] in Christ Jesus, called *to be* saints,[e]
with all[f] that in every place call upon the name of Jesus Christ our Lord,
both theirs and ours:[g] 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,[h] and *in* all knowledge; 6 Even as the testimony of
Christ was confirmed in you: 7 So that ye come behind in no gift;[i] wait-
ing for the coming of our Lord Jesus Christ: 8 Who shall also confirm[j]
you unto the end, *that ye may be* blameless in the day[k] of our Lord Jesus
Christ. 9 God *is* faithful, by whom ye were called unto the fellowship of
his Son Jesus Christ our Lord.

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a IE from Paul.

b Possibly the person referred to in Acts 18:17.

c A city on the Peloponnesian coast of Greece.

d ἡγιασμένοις *hēgiasmenois* consecrated; made and kept holy (this participle is related to the word for "saints" at the end of the v.).

e OR possibly simply "called saints" (note that the infinitive "to be" is in italics and is not lit. present in the GR text).

f IE all those.

g IE both their Lord and our Lord.

h OR in every kind of speech, referring to revelation or revealed truth.

i OR you do not lack any spiritual gift.

j OR strengthen.

k An allusion to the day of judgment.

Divisions in the Church

10 Now I beseech you, brethren,[a] by the name[b] of our Lord Jesus
Christ, that ye all speak the same thing,[c] and *that* there be no divisions[d]
among you; but *that* ye be perfectly joined together[e] in the same mind
and in the same judgment. 11 For it hath been declared unto me of you,
my brethren, by them *which are of the house* of Chloe,[f] that there are
contentions among you. 12 Now this[g] I say, that every one of you saith,[h]
I am of Paul; and I of Apollos;[i] and I of Cephas;[j] and I of Christ. 13 Is
Christ divided? was Paul crucified for you? or were ye baptized in the
name of Paul? 14 I thank God that I baptized none of you, but Crispus[k]
and Gaius;[l] 15 Lest any should say that I had baptized in mine own name.[m]
16 And I baptized also the household of Stephanas: besides,[n] I know not
whether I baptized any other. 17 For Christ sent me not to baptize, but
to preach the gospel: not with wisdom of words, lest the cross of Christ

a Gender inclusive; IE brothers and sisters.

b Meaning by the authority.

c IE agree together.

d The GR word here, σχίσμα *schisma*, is the source of ENG "schism."

e Like the pieces of a puzzle.

f Members of Chloe's household either wrote or visited Paul and alerted him to the local dissensions in Corinth.

g Referring to that which follows. The Corinthian saints were divided into groups, each professing to follow in particular a favorite teacher.

h OR each of you is saying.

i See Acts 18:24-28.

j The ARAM derived equivalent of the GR derived name Peter. Both names mean "rock" in their respective languages.

k See Acts 18:8.

l See Rom. 16:23.

m Paul is not saying that baptism was unimportant, but only that it was fortuitous that he personally had baptized so few given the existence of a party there devoted to him (since more extensive baptisms on his part could then have been misconstrued). Baptism is into Christ, not for the benefit or favor of a particular teacher or missionary.

n OR other than that.

should be made of none effect.[a]

Christ the Power and Wisdom of God

18 For the preaching[b] of the cross is to them that perish[c] 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.[d]

20 Where *is* the wise? where *is* the scribe?[e] where *is* the disputer[f] of this world?[g] 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,[h] it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ[i] crucified, unto the Jews a stumblingblock,[j] and unto the Greeks foolishness; 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;[k] and the weakness of God is stronger than men.[l]

26 For ye see your calling, brethren, how that not many wise men

a IE useless.

b IE message about.

c IE are not saved (in a spiritual sense).

d Isa. 29:14.

e OR expert in religious law.

f συζητητὴς *suzētētēs* debater.

g OR of the present age (in contrast to the age to come). The GR word used here may have either a spatial (world) or temporal (age) reference.

h It was God's wisdom that the "wise" would not know him.

i OR the Messiah.

j OR cause of offense. To the Jews, the notion that the Messiah would be crucified was antithetical to the whole concept of a Messiah.

k IE human wisdom.

l IE human strength.

after the flesh,[a] not many mighty, not many noble,[b] *are called*: 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[c] things of the world, and things which are despised, hath God chosen, *yea*, and things which are not,[d] to bring to nought things that are:[e] 29 That no flesh[f] should glory in his presence. 30 But of him[g] 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**.[h]

Chapter 2

Proclaiming Christ Crucified

1 And I, brethren, when I came to you, came not with excellency[i] of speech or of wisdom, declaring unto you the testimony[j] of God. 2 For I determined not to know any thing among you,[k] save[l] Jesus Christ, and him crucified. 3 And I was with you[m] in weakness, and in fear, and

a IE by human standards.

b IE of noble birth. The GR word used here, εὐγενεῖς *eugeneis*, lit. "well born," is the source for ENG "eugenics."

c ἀγενῆ *agenē* without lineage, meaning of low birth, ignoble. The word is formed by a negating alpha privative (similar to English un-) and *gen*, which is the same root from which ENG genealogy derives.

d IE regarded as nothing.

e IE regarded as something.

f Meaning humankind, unaided by the Spirit.

g OR it is due to him that.

h Jer. 9:24.

i ὑπεροχή *huperochē* excellence; IE sophistication or subtlety.

j μαρτύριον *marturion* testimony (whence we get our ENG word "martyr"). But textual evidence suggests that the original word here was rather μυστήριον *mustērion* mystery.

k OR know anything while with you (some MSS. delete "with you").

l OR except (cf. modern French "sauf"—this is an archaism from Norman French).

m OR came to you.

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[a] in the wisdom of men, but in the power of God.

The Revelation by God's Spirit

[6] Howbeit[b] we speak wisdom among them that are perfect:[c] yet not the wisdom of this world, nor of the princes[d] 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: [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,[e]
neither have entered into the heart of man,
the things which God hath prepared for them that love him.[f]

[10] But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth[g] all things, yea, the deep things of God. [11] For what man

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a OR be.

b OR yet, but.

c τελείος *teleios* accomplished, mature.

d ἀρχόντων *archontōn* rulers.

e Isa. 64:4, 52:15.

f Paul quotes a scripture, but despite a superficial resemblance to Isaiah 64:4, the quotation itself is not in the OT as we now have it. The early Church Father Origen (Commentary on Matthew 27:9), claimed it was from the Apocalypse of Elijah, a book we no longer have. Jerome agreed with this (Epistle 101 to Pammachius, and Commentary on Isaiah, vol. 17). There is an Apocalypse of Elijah of Egyptian origin that was first translated from Coptic in modern times by G. Steindorff in 1899 (see "Apocalypse of Elijah" Introduction, by O. S. Wintermute, in Charlesworth, James H. *The Old Testament Pseudepigrapha*, vol. 1 (Garden City NY: Doubleday, 1983). This pseudepigraphon, which contains many messianic references and may date from early Christian times is not complete in its modern form, and there is also a Hebrew version which is somewhat different than the Coptic version, but less complete. So whether Paul's quotation is from a missing portion of one of these two books, or from an unknown version is not known.

g OR comprehends.

knoweth the things[a] of a man, save the spirit of man which is in him?[b]
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 wis-
dom teacheth, but which the Holy Ghost teacheth; comparing spiritual
things with spiritual.[c] 14 But the natural 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 discerned. 15 But he that is spiri-
tual judgeth all things, yet he himself is judged[d] of no man. 16 For

who hath known the mind of the Lord,
that he may instruct him? [e]
But we have the mind of Christ.

Chapter 3

Fellow Workmen For God

1 And I, brethren, could not speak unto you as unto spiritual[f],
but as unto carnal,[g] *even* as unto babes[h] in Christ. 2 I have fed you with

a OR affairs, that which pertains to.

b The KJV translation here is elegant and a good example of the beauty and sublimity of this translation in places.

c IE describing or interpreting spiritual realities in spiritual terms (or to spiritual people). The Gospel teaches people new things, which require a new (spiritual) vocabulary to comprehend fully.

d ἀνακρίνεται *anakrinetai* discerned, understood,. examined, scrutinized

e IE to be able to advise him. The quotation is from LXX Isaiah 40:13, which varies from MT Isaiah 40:13.

f IE spiritual people. The Corinthians apparently had complained that Paul's teaching was too simplistic. Paul reports that he has more to teach them, but this more extensive teaching would only be appreciated by the spiritually mature, and the continued factionalism among the saints there suggested that they were not spiritually prepared for such teaching.

g IE people of the flesh (that is, materially minded).

h OR infants.

milk,[a] and not with meat:[b] for hitherto ye were not able *to bear it*, neither
yet now are ye able. 3 For ye are yet carnal:[c] for whereas *there is* among
you envying, and strife, and divisions, are ye not carnal, and walk as
men?[d] 4 For while one saith, I am of Paul; and another, I *am* of Apollos;[e]
are ye not carnal? 5 Who then is Paul, and who *is* Apollos, but ministers[f]
by whom ye believed, even as the Lord gave to every man?[g] 6 I have
planted, Apollos watered;[h] 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.[i] 8 Now he that planteth and he that watereth are one:[j] 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,[k] *ye are*
God's building.

10 According to the grace of God which is given unto me, as a
wise masterbuilder,[l] I have laid the foundation, and another buildeth
thereon.[m] But let every man take heed how he buildeth thereupon. 11

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a A metaphor for elementary teaching.

b A metaphor for more advanced teaching.

c IE merely human, without the Spirit's influence.

d The particular GR interrogative used expects the answer "yes."

e Alluding to the extensive divisions that existed among the Corinthian saints, some favoring one teacher over another.

f Not in an ecclesiastical sense; rather servants or helpers who ministered to the needs of the people.

g Everyone came to believe originally through some human agency, such as a missionary or a teacher.

h Paul here uses garden imagery to describe how he himself founded the church at Corinth (see Acts 18:1-18), and Apollos then nurtured it (see Acts 18:27). Notwithstanding their efforts, the credit for the church's growth and success belongs to God.

i OR growth.

j OR united in purpose (not that they are the same person).

k γεώργιον *geōrgion* cultivated agricultural field (used metaphorically). Note that the ENG name "George" is related to this word and derives from the GR word for a farmer.

l Paul continues here the building metaphor he introduced in the previous v.

m An allusion to Apollos and others who built up the church Paul had founded at Corinth.

For other foundation can no man lay than that is laid, which is Jesus Christ.[a] *12* Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;[b] *13* Every man's work shall be made manifest:[c] for the day[d] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. *14* If any man's work 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;[e] yet so as by fire. *16* Know ye not that ye[f] are the temple of God, and *that* the Spirit of God dwelleth in you? *17* If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.[g]

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.[h] *19* For the wisdom of this world is foolishness with God.[i] For it is written, **He taketh the wise in their own craftiness**.[j] *20* And again, **The Lord knoweth the thoughts of the wise, that they are vain**.[k] *21* Therefore let no man glory in men.[l] For all things are yours;[m] *22* Whether Paul, or Apollos, or Cephas,[n] or the world, or life, or death, or things present,

a As the fourth Article of Faith indicates, faith in Jesus Christ is the first principle of the Gospel, and thus the foundation for the building. No other foundation will do.

b A list of building materials of varying quality.

c IE clear, evident, visible (the opposite of hidden or secret).

d An allusion to the day of judgment.

e The builder's work may be burned, but he has an opportunity to get out of the burning building and be saved.

f The plural addresses the saints collectively as the Church.

g Any desecration of the temple was considered to be a very serious matter; the actions of some of the saints had similarly effected a defilement of the local church there.

h Paul here appears to be addressing a faction that gloried in its supposed superior intellectualism.

i IE in God's eyes, from God's perspective.

j Job 5:13.

k Ps. 94:11.

l IE human wisdom.

m The true Christian shares in all that the Father has.

n IE Peter.

or things to come; all are yours; 23 And ye are Christ's;[a] and Christ *is* God's.[b]

Chapter 4

The Ministry of the Apostles

1 Let a man so account of us,[c] as of the ministers of Christ, and stewards[d] of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.[e] 3 But with me it is a very small thing[f] that I should be judged of you, or of man's judgment:[g] yea, I judge not mine own self.[h] 4 For I know nothing by myself;[i] yet am I not hereby justified:[j] but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come,[k] who both will bring to light the hidden things of darkness, and will make manifest the counsels[l] of the hearts: and then shall every man have praise of God.[m]

6 And these things, brethren, I have in a figure transferred to

a We belong to Christ, not to any teacher.

b Alluding to God the Father.

c IE given all this, we should be seen as.

d OR managers (not owners).

e OR trustworthy, dependable.

f IE it does not matter to me in the least.

g ἀνακρίνω *anakrinō* refers to the judgment of a human court of law.

h IE I do not pass judgment on myself.

i IE not that I am aware of anything against me.

j IE but this does not assure my acquittal.

k IE therefore do not judge prematurely, that is, before the Lord comes.

l OR inner motives.

m IE receive praise from God.

myself and *to* Apollos for your sakes;[a] that ye might learn in us[b] not to think *of men* above that which is written,[c] that no one of you be puffed up[d] for one against another. 7 For who maketh thee to differ *from another*?[e] and what hast thou that thou didst not receive?[f] now if thou didst receive *it*, why dost thou glory,[g] as if thou hadst not received *it*? 8 Now ye are full, now ye are rich, ye have reigned as kings without us:[h] and I would to God ye did reign,[i] that we also might reign with you. 9 For I think that God hath set forth us the apostles last,[j] as it were appointed

a IE I have applied these things to myself and to Apollos for our benefit. The KJV phrase, "in a figure transferred" is the translation of a sublime word that is difficult to translate, μετεσχημάτισα *meteschēmatisa*, which means to have transformed something in an abstract way as a pattern or example (cf. modern English "schematic"). Paul and Apollos have taken these things unto themselves but in a way which serves as a paradigm for all Saints.

b OR by our example.

c OR "not to go beyond what is written," a quotation from an unknown source. It is similar to Rev. 22:19, but may have been a since-lost proto-Talmudic saying (that is, a rabbinical saying which did not get included in the Talmud. Before his conversion, Paul had been educated in a rabbinical school). "To go" is added in translation to make sense of the awkward GR (another clue that this might have been an attempt by Paul to translate something into GR from HEB or ARAM), but in any case the plain sense of the admonition seems to be not to speculate, but to stick with what has been revealed through the prophets.

d φυσιοῦσθε *phusiousthe* inflated (with pride).

e OR who confers distinction upon you?

f OR What do you have that was not given to you (by God)?

g OR boast, take personal pride in.

h The declarative sentences are meant sarcastically and are probably better rendered as questions, continuing the pattern of v. 7: Are you already stuffed full? Have you already reigned as kings without us? There is no punctuation in the early Greek MSS., so the tone is ambiguous.

i IE well, I wish you had become kings (because that would mean we would be kings, too). The mild oath (appealing to God) is not in the original but was added in the KJV to indicate Paul's level of emotion, probably strong irony, even sarcasm.

j IE God has designated us apostles as the least of men. GR ἐσχάτους *eschatous* here means last, farthest; cf. ENG eschatology, the study of the last days. In other words, "last in line," so to speak.

to death:[a] 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.[b] *11* Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted,[c] and have no certain dwellingplace;[d] *12* And labour, working with our own hands:[e] being reviled, we bless;[f] being persecuted, we suffer it: *13* Being defamed, we intreat:[g] we are made as the filth of the world, *and are* the offscouring[h] of all things unto this day.

14 I write not these things to shame you, but as my beloved sons[i] I warn *you*. *15* For though ye have ten thousand[j] instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. *16* Wherefore I beseech you, be ye followers[k] 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[l] church. *18* Now some are puffed up, as though I would not come[m] to you. *19* But I will

a IE as if we were death-row convicts.

b A series of comparisons where Paul describes himself (the plural being similar to our "royal" or "editorial" we) in negative terms, in contrast to the Saints, whom he describes in positive terms. He is trying to point out that it is not Paul's (and other Church leaders') human qualities that qualify him to serve God, but it is as Saints that we serve God and are thereby reflecting God's glory.

c OR treated rudely.

d IE are homeless, dependent upon others for housing; itinerant.

e IE we support ourselves.

f IE when we are reviled we bless, etc.

g OR being slandered, we respond kindly.

h OR scum, dirty dishwater.

i τέκνα *tekna* children (gender neutral).

j μυρίους *murious*. Cf. ENG *myriad*. Lit. 10,000, but figuratively "countless"; cf. English slang "millions."

k OR imitators; IE followers of my example, not followers in the sense of adherents or disciples.

l OR throughout.

m OR were not coming.

come to you shortly, if the Lord will,[a] 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.[b] 21 What will ye?[c] shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Chapter 5

Judgment against Immorality

1 It is reported commonly[d] *that there is* fornication[e] among you, and such fornication as is not so much as named among the Gentiles,[f] that one should have his father's wife.[g] 2 And ye are puffed up, and have

a The mood of the verb is subjunctive; IE if the Lord is willing.

b IE does not consist of talk, but of power.

c OR which do you prefer?

d OR widely reported.

e πορνεία *porneia* (same root word yielding "pornography") is not the narrowly defined concept of pre-marital sex that we think of in ENG, but means sexual immorality in general. The GR word originally meant prostitution, but came to mean serious sexual immorality of all kinds.

f IE not even reported among the heathen. The GR word ἔθνεσιν *ethnesin* is lit. "those of the nations," the traditional word which is usually translated as "Gentiles," but the context would imply that Greek ("Gentile" or non-Jewish) Christians are not here referred to. This awkwardness of language is the same as that faced by LDS, to whom even a modern Jew might be considered a "Gentile" in some sense.

g IE incest with one's stepmother. A reference to Lev. 18:8; the Greek term γυναῖκά τινα τοῦ πατρὸς *gunaika tina tou patros* (lit. the woman of thy father) is a translation of HEB *esthath ab*, which specifically refers to the wife of a father of a person who is explicitly not the mother of that person. The GR term πορνεία *porneia*, as used in the NT corresponds to HEB *zanah*, which meant any form of sexual immorality involving sexual relations, but also included forms of marriage prohibited by Jewish law. Hence the peculiar phrasing, for even if one's father were dead, an otherwise legal marriage of the late father's wife (other than one's actual mother, of course) was still deemed to be a grievous sexual sin. This prohibition would also apply to one's father's polygamous wife, whether the father was still alive or not. In some cases the term refers to intercourse between a legally betrothed (engaged) couple; ironically this would be the modern sense of the term, but only in the sense of a sin of dishonor against the woman involved and her family--hence what appears to our eyes today to be a double standard

not rather mourned,[a] that he that hath done this deed might be taken away from among you.[b] 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,[c] 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, 5 To deliver such an one unto Satan[d] for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?[e] 7 Purge out therefore the old leaven, that ye may be a new lump,[f] as ye are unleavened. For even Christ our passover is sacrificed for us:[g] 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.[h]

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in the punishment of women involved in sexual infractions.

a IE should you not have felt sorrowful?

b OR the person who did this should have been expelled from out of your midst.

c Paul admits to having arrived at a judgment, even though not physically present--a prerogative of his apostolic calling includes the role of a judge in Israel, deserving of the spiritual gift of discernment that goes along with that office.

d The GR verb rendered "deliver" is in the aorist infinite active (παραδοῦναι *paradounai*), which is difficult to translate, but this is an idiomatic way of expressing the imperative, or command mood. Paul is, in other words, commanding that the offender be excommunicated. Excommunication was seen by Paul, as by modern prophets, as an act of love--by destruction of the flesh (the natural man), the spiritual man may make amends; it is evidently not foreseen that excommunication necessarily be irreversible and is certainly not seen as an act of vengeance.

e Used in a negative sense here. In other words, one bad apple spoils the barrel, we might say today

f IE a fresh batch (of dough).

g The linkage between Christ's atonement and unleavened bread is not accidental. In the Jewish calendar the Feast of Unleavened Bread followed immediately after Passover. All traces of leaven were to be removed from the home in preparation for this feast, a metaphor for repentance purging our hearts of sin so that the saving grace ("Passover" = "Easter") of Christ can take effect. A metaphor apparently lost on some extreme Protestants who teach that we are saved *sola fide* (by faith alone) without any sort of action.

h The leaven is again a metaphor for repentance.

9 I wrote unto you in an epistle not to company with fornicators:[a]
10 Yet not altogether with the fornicators of this world, or with the covetous, 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, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.[b] 12 For what have I to do to judge them also that are without?[c] do not ye judge them that are within? 13 But them that are without God judgeth.[d] **Therefore put away from among yourselves that wicked person**.[e]

Chapter 6

Going to Law before Unbelievers

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 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?[f] 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.[g] 5 I speak to your shame.[h]

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a or not to associate with immoral people.

b Paul clarifies that he is speaking not of association with non-members, but with members who have committed grievous sin--the previous references to cleansing the individual by repentance are now expanded to cleansing the local church (in modern terms, ward or branch) by excommunication or disfellowship.

c ie outsiders, non-members. What non-members do is none of Paul's business here.

d ie God will judge the non-members, but members are to be judged by excommunication by local authorities as required.

e Dt. 17:7.

f ie everyday, mundane matters.

g In other words, if you hold courts for mundane, secular affairs, do you call those as judges who are the least esteemed in the Church?

h ie I am saying this to shame you. Paul says he is speaking sarcastically to make a point.

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[a] brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you,[b] because ye go to law one with another. Why do ye not rather take wrong?[c] why do ye not rather *suffer yourselves to* be defrauded? 8 Nay, ye do wrong, and defraud, and that *your* brethren.[d] 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators,[e] nor idolaters, nor adulterers, nor effeminate,[f] nor abusers of themselves with mankind,[g] 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[h] in the name of the Lord Jesus,

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a OR sues.

b IE now therefore this shows a failure amongst you.

c IE why don't you just suffer the injustice?

d OR and your brethren at that. Not only were members not passive victims, but they were active instigators of cheating their own fellow members.

e As elsewhere, something much broader than the modern meaning is meant.

f μαλακοὶ *malakoi* delicate, soft; a euphemism for boy prostitutes, also known as catamites.

g GR ἀρσενοκοῖται *arsenokoitai*, from ἄρσην *arsēn* male (specifically a mature male, this word is sometimes translated as "husband"); and κοίτη *koitē* a sexual relationship (cf. ENG "coitus"). The term "sodomite," sometimes used as a euphemism, exists only in modern language and is not a GR or HEB term. Both here and in Lev. 18:22 more straightforward terms are used. While male homosexuality in general is condemned, the specific practice Paul was referring to was relations between an older man and young boys. The pairing of these two together is probably not coincidental. Sex between an older, established man, and a much younger man--even boys--was fairly common in the Graeco-Roman world. Ganymede, the cupbearer of the Gods, was the archetype of the younger passive partner (in Latin his name was Catamitus, whence "catamite" in ENG). In Graeco-Roman culture there was relatively little shame attached to an older man who engaged in homosexual relations as an older partner in the active role; more shame accrued to the younger, passive partners. To Jews—and early Saints—the whole practice was abhorrent.

h This is the first time in his epistles that Paul introduces the pair of terms *justification* and *sanctification*, a pairing that recurs often in the Pauline epistles, and is later developed much further in Romans. The GR words usually used for justification and sanctification are, respectively, ἁγιωσύνη *hagiōsunē* and δικαίωσις *dikaiōsis*. GR *hagiōsynē*

and by the Spirit of our God.

Glorify God in Your Body

12 All things are lawful unto me,[a] but all things are not expedient:[b] all things are lawful for me, but I will not be brought under the power of any.[c] 13 Meats[d] for the belly,[e] and the belly for meats: but God shall destroy both it and them.[f] 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?[g] God forbid.[h] 16 What? know ye not that he which is joined to an harlot is one body? for **two**, saith he, **shall be one flesh**.[i] 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;[j] but he that committeth fornication sinneth against his own body.

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comes from the root *hagios*, which is usually translated as "holy" but also has the connotation of "set apart," "separate from the common condition," "consecrated" (cf. Polynesian "tapu"). GR *dikaōsis* is a NT borrowing of a legal term meaning a judicial ruling, hence a determination of justice in general (IE "verdict") but the NT usage implies an acquital. It comes from a root *dikē*, meaning right, justice, sometimes even vengeance. The Epistle to the Romans was written later than 1 Cor., and Paul expounds on these concepts in far more detail in his famous essays in that letter.

a Paul seems to be quoting an aphorism, or saying, but if so the source is not known to us.

b IE beneficial, useful.

c OR but I will not allow myself to be dominated by anything.

d OR food.

e OR stomach.

f OR both the one and the other.

g IE prostitute, probably meant both literally and also metaphorically as anything that controls and enslaves our passions.

h IE of course not. The mild oath does not appear in the original. The interjection μὴ γένοιτο *mē genoito* (may it not be so) was common amongst educated Greeks (eg Epictetus). Paul borrowed literary and cultural references throughout his travels.

i Gen. 2:24.

j IE every other sin a man commits does not involve the body (except for sexual im-

19 What? know ye not that your body is the temple of the Holy Ghost[a] *which is* in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price:[b] therefore glorify God in your body,[c] and in your spirit, which are God's.

Chapter 7

Problems concerning Marriage

1 Now concerning the things whereof ye wrote unto me:[d] *It is* good for a man not to touch[e] a woman.[f] 2 Nevertheless, *to avoid* fornication,[g] let every man have his own wife, and let every woman have her

morality, which is a sin against the body. As the body is a member of Christ, such sins are especially troublesome).

a A continuation of the metaphor of the holiness of the body (as opposed to the beliefs of the Greeks and others, who felt that the body was inferior to the spirit).

b A contrast between spiritual "purchase" of a body by the atonement and the carnal "purchase" of a body through prostitution. This contrast is more acute when one keeps in mind that the example Paul probably had in mind was temple prostitution. He is reminding Christians that through the atonement their bodies have been sanctified to God and are not one's own to give to pagan gods through heathen temple rituals.

c IE avoid sin against the body, thereby glorifying God.

d A major change of subject now occurs. Turning from his own concerns, Paul now turns his attention to questions which the local church has raised. The questions are arranged according to whether they apply to married members (1-16), single members (25-38), widowed members (39-40); and advice which applies regardless of marital status (17-24).

e ἅπτεσθαι *haptesthai* lit. "to touch," but used as a euphemism for sexual relations.

f The GR is ambiguous. Probably Paul was quoting a question the Corinthians had asked: "Is it good for a man not to touch a woman?"

g Without more information about the original context of the Corinthians' question, it is difficult to interpret this verse, which can be read several ways. Most scholars think the question of asceticism (the life of monks and nuns, who would, of course, remain virgins) was intended. Others have suggested that abstinence within marriage was the point of the inquiry. Whichever it was, Paul condemns it.

own husband.[a] 3 Let the husband render unto the wife due benevolence:[b] and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of[c] his own body, but the wife.[d] 5 Defraud[e] ye not one the other, except *it be* with consent for a time,[f] that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.[g] 6 But I speak this[h] by permission,[i] *and* not of commandment. 7 For I would that all men were even as I myself.[j] But every man hath his proper[k] gift of God, one after this manner, and another after that.

a "His own...her own" implies monogamy.

b IE let the husband do his duty to his wife.

c In lieu of "power of," read "authority over" in both places it occurs in this v.

d The form "not A but B" means "not A, but rather B." Husband and wife, when they join in marriage, have joint authority over their bodies with each other–they become as one body. Such an expression of equality between the sexes was unusual for the time.

e OR deprive. There is an extrabiblical precedent for this idea, from the pseudepigraphal Testament of Naphtali (8:8): "For there is a season for a man to embrace his wife, And a season to abstain therefrom for his prayer." Of course, this is also similar in some ways to Ec. 5:3.

f IE for a period of time (agreed to by mutual consent for special reasons, such as part of a fast). Such relatively rare periods of abstinence are to be for finite time periods.

g OR lack of self control.

h The GR is somewhat ambiguous, but seems to suggest the "this" is what he is about to say, not what he has just said.

i OR concession.

j IE rather I would that all men [gender inclusive, meaning persons] would be like me. Paul's marital status is uncertain at this point, and much has been speculated about it, but whether or not he had been married before (and mature bachelors were a rarity in that society), it seems he may have been single again at this time. Further, that Paul probably was married at one time is implied by the fact that he may have been a member of the Sanhedrin, and only married men were allowed election to that parliament (see Acts 26:10, referring to the action of the Sanhedrin against Stephen).

k OR appropriate. IE each person is in his or her own circumstances.

8 I say therefore[a] to the unmarried and widows,[b] It is good for
them if they abide even as I.[c] 9 But if they cannot contain,[d] let them
marry: for it is better to marry than to burn.[e] 10 And unto the married
I command, *yet* not I, but the Lord,[f] Let not the wife depart[g] from *her*
husband: 11 But and if she depart, let her remain unmarried, or be recon-
ciled to *her* husband: and let not the husband put away *his* wife.[h] 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. 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.[i] 14 For the unbelieving
husband is sanctified[j] by the wife, and the unbelieving wife is sanctified

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a OR now I say.

b ἀγάμοις *agamois* includes widows and widowers, but is more general–it can also mean those who are separated or divorced (it literally means "un-married" or "dis-married," so to speak).

c OR it is good if they stay the way they are, even as I am.

d IE exercise self-control.

e No reference to hell is meant, but rather "to be inflamed with passion."

f The beginning of this verse, in which Paul contrasts his previous remarks, which were meant as his personal advice, with what follows, which was meant as command-ment, strengthens the argument that verse 6 refers to verses 6-9, and not 1-5.

g OR not be separated. What in ENG appears to be aimed primarily as a command-ment at the woman is in GR in the passive voice, so by implication includes the man. Simply put, separation/divorce is prohibited. But Paul later qualifies this.

h IE but even if she is separated, she is not to remarry, but should try to be reconciled with her husband. The second sentence is aimed at men, who under Jewish law, had the right to serve a *get* (HEB "put away"), or bill of divorce, to the wife for no reason whatsoever, whereas the woman could only divorce by mutual consent of her husband (which consent was not to be unreasonably withheld). Again Paul balances the rights of each spouse, rather uncharacteristic for both Jewish and Graeco-Roman custom. Curiously, although Paul condemns divorce in no uncertain terms, he proceeds to discuss cases where it happens without discussing any penalties. It may be that the latter-day Church's custom of tolerating divorce but never sanctioning or counselling it, may be exactly the fine line Paul walked.

i Now Paul returns to personal opinion, and not commandment. Male Saints should not divorce their non-member wives just because they are non-believers, and likewise female Saints their non-member husbands.

j ἡγίασται *hēgiastai* has been made holy (perfect tense). Marriage is sacred, regardless

by the husband: else were your children unclean; but now are they holy.
15 But if the unbelieving depart, let him depart. A brother or a sister is
not under bondage[a] in such *cases*: but God hath called us to peace.[b] 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?[c]

The Life Which the Lord Has Assigned

17 But as God hath distributed to every man, as the Lord hath
called every one, so let him walk.[d] And so ordain I in all churches. 18 Is
any man called being circumcised? let him not become uncircumcised.
Is any called in uncircumcision? let him not be circumcised.[e] 19 Circum-
cision is nothing, and uncircumcision is nothing,[f] but the keeping of
the commandments of God. 20 Let every man abide[g] 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.[h] 22 For he that is called in

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of the beliefs of the partners.

a OR obligation.

b Paul relaxes his stricture against separation/divorce in the case of non-member spouses who decide to leave the marriage on their own accord.

c But again, separation/divorce is not called for just because the spouse is not a believer. After all, Paul says, perhaps the member spouse will be the vehicle for the non-member spouse's eventual conversion.

d IE but be content with your situation, whatever it is–this is God's will.

e Now we see that Paul may have been subtly leading up to a point that was controversial in the early Church, and that is whether Gentile converts needed to adopt Jewish law (circumcision specifically in this case) in order to be Christian. Paul says whether a man was circumcised or not was not due to his free choice, as it almost always occurred as an infant–"God has not called you to circumcision or to uncircumcision," so to say. The KJV language is actually a bit obscure on this point. "Is any man called being circumcised?" might better read, "Has any man been called [converted] after having been circumcised?"

f IE means nothing, is inconsequential.

g OR remain.

h The same principle applies to being a slave or indentured servant. But slaves of the day could either be manumitted (freed) by their owners, or could purchase their own freedom if they could afford it. Paul says if you can gain your freedom, make the most

the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.[a] 23 Ye are bought with a price; be not ye the servants of men.[b] 24 Brethren, let every man, wherein he is called, therein abide with God.

The Unmarried and Widows

25 Now concerning virgins[c] I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good[d] for the present distress,[e] *I say*, that *it is* good for a man so to be.[f] 27 Art thou bound unto a wife? seek not to be loosed.[g] 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.[h] 29 But this I say, brethren, the time[i] *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

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of it.

a A twofold metaphor. What matters is not our earthly status, for we are both freed (spiritually) in Christ, and he has, so to speak, purchased us with his blood. In this sense all members are slaves of Christ.

b Saints are not to submit voluntarily to (earthly) slavery.

c Another change of subject, this time to virgins, meaning those who never had sexual relations. Paul proceeds to give some advice, but not commandments.

d OR this is, then, what I think is good.

e IE the current pressure (whatever that is--we have no way of knowing directly). Some have speculated that Paul was talking about missionaries specifically.

f OR to remain so.

g IE separated by either divorce or death.

h IE such people will experience affliction in their earthly lives and I would like to spare you that.

i Meaning a limited period of time marked by characteristic circumstances, a signal juncture, a marked season; cf. the Duke of Wellington's famous armada signal, "now is the time for all good men to come to the aid of their country."

not;[a] *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.[b] 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.[c] *35* And this I speak for your own profit;[d] not that I may cast a snare upon you,[e] but for that which is comely,[f] and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely[g] toward his virgin, if she pass the flower of *her* age,[h] 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[i] 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

a This section is meant to admonish Christians to go about their daily lives always keeping in mind their ultimate spiritual destiny, rather than becoming totally immersed in their lives, oblivious to transcendent spiritual issues, as their non-member neighbours do. Paul expresses the point with a series of couplets.

b OR without anxieties.

c Paul's point is that, the honour of marriage notwithstanding, it splits a person's priorities.

d OR benefit.

e IE impose a restraint (lit. noose) upon you.

f OR for propriety's sake.

g OR inappropriately.

h IE if she pass the power of her age. The GR expression is gender neutral, but has dramatically different meanings when applied to men or women. The idiom in the case of a woman means "she passes her age of procreation," but in the case of a man means "he is in debt to (enslaved by) his manly powers," or also, "his passions have become enflamed." As Paul takes great care to include both men and women in his references, almost certainly both meanings--male and female--were intended.

i The KJV is a little misleading; the text simply means "he marries her."

if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.[a] 40 But she is happier if she so abide, after my judgment:[b] and I think also that I have the Spirit of God.

Chapter 8

Food Offered to Idols

1 Now as touching things offered unto idols,[c] we know that we all have knowledge.[d] Knowledge puffeth up, but charity[e] 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.[f] 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know[g] 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,[h] (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.[i]

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a IE so long as it be in the Lord.

b IE in my opinion (but Paul thinks, too, that his opinion is inspired; he is just not prepared to command in the matter).

c OR now regarding food offered up to idols.

d A saying like "everyone knows what I'm talking about."

e This is the first mention of this special word by Paul. It is from GR ἀγάπη *agapē* (pronounced ah-GAHP-ay), a word often used in the NT for "love." However, it differs from other contemporary GR words for love, so the KJV sometimes uses "charity" in ENG to make this distinction. McConkie (DNTC) uses the term "godly love," and this concept of a transcendent, selfless love best captures the meaning. See also 1 Cor 13.

f IE that person has been known by him (God).

g The GR verb for "we know" here is οἴδαμεν *oidamen*, implying a special kind of religious knowledge. Paul may be alluding to LXX Ex. 8:18 (MT Ex. 8:22), where the same word is used in the sense of imparting (to Pharaoh) a direct testimony of Yahweh's power.

h γῆς *gēs* earth (as a planet).

i V. 6 is poetic in form. A literal translation would be:

7 Howbeit *there is* not in every man that knowledge:[a] for some
with conscience of the idol[b] unto this hour eat *it* as a thing offered unto
an idol; and their conscience being weak is defiled.[c] 8 But meat commen-
deth us not to God:[d] 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,[e] shall not
the conscience of him which is weak be emboldened to eat those things
which are offered to idols;[f] 11 And through thy knowledge shall the weak
brother perish,[g] for whom Christ died? 12 But when ye sin so against the

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but to us there is one god—the father
from whom all things are and for whom we exist,
and one lord—Jesus Christ
through whom all things are and through whom we exist.

This is a clear elucidation of the Godhead as LDS understand it--both God the Father and Jesus Christ are God (in the sense of an office, not as modes of a single individual entity) but have different roles. We exist for the Father but it was the Son who actually created our universe. Cf. Moses 1:33, "And worlds without number have I created; and I also created them for mine purpose; and by the Son I created them, which is mine Only Begotten."

a γνῶσις *gnōsis* knowledge, introduces an interesting choice of words. Whereas Paul would call acceptance of the one true God "knowledge," James uses the word "faith." (eg James 2:19). As Walther and Orr, p. 232, explain it, this clarifies a popular misconception held by many non-LDS: "This means that when James says one 'cannot be justified by faith alone' (2:24), he means that one cannot be justified only by believing true propositions about God. Paul would not call these propositions 'faith' since for him they are 'knowledge'. Therefore, Paul and James agree that belief in true propositions must be accompanied by something else: James says 'works' (2:26), Paul says 'love.' Since for James the works are really deeds of love, the logomachy [controversy arising from differing meanings of words] is resolved."

b OR by being accustomed to the idol.

c IE their conscience is being defiled because it is weak.

d IE what we eat does not bring us closer to God.

e Dining in a temple seems to have been a common social situation in Corinth. Oxyrhynchus Papyrus 140 includes an invitation to such an event, held at the temple of Serapis.

f Doing the right thing is not enough--we need to avoid situations which might lead the weak to jump to false conclusions.

g GR ἀπόλλυται *apollutai* is passive present. "is being perished," which implies a trans-

brethren, and wound their weak conscience,[a] ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth,[b] lest I make my brother to offend.

Chapter 9

The Rights of an Apostle

1 Am 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.[c]

3 Mine answer to them that do examine me is this,[d] 4 Have we not[e] power[f] to eat and to drink? 5 Have we not power to lead about a sister, a wife,[g] as well as other apostles, and *as* the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear

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lation of "shall the weak brother be put in danger of perishing?"

a IE wound his conscience, weak though it may be. The "wound" or harm arises out of an act which the weaker brother feels, by his conscience, to be right, and which leads him to override his own sense of conscience--and thereby weakening his sense of conscience, all because of an apparently contrary example by a a stronger Saint.

b The expression is very emphatic in GR: I will never...never again (or forever).

c Here, as in Gal. 1, Paul defends his apostleship. There, as also later in Corinth (2 Cor 1:23-2:11), signs of apostasy were already beginning to show themselves, and questioning of Paul's authority seems to have been part of this. For those who argue that Paul's office was not, strictly speaking, an apostle in the sense of being a member of the Council of the Twelve, his reference to being an apostle as far as the Corinthians are concerned, *even if* not necessarily to others, is telling. While this reference is ambiguous (it could also be simply an ironic reference to apostates), it could mean that he was an apostle--messenger--in the sense of what we today would call a general authority.

d IE here is my defense to those who are investigating me.

e A double negative, which invites only a positive response.

f OR right.

g IE Do we not also have the right to have our wife accompany us? Aside from an evident reference to being married at this time, this refers to the question raised in v. 2: some seemed to think that Paul did not have equal authority or rights as the other apostles, for some reason.

working?[a] 7 Who goeth a warfare any time at his own charges?[b] 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? 8 Say I these things as a man?[c] 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[d] the corn**.[e] Doth God take care for oxen? 10 Or saith he *it* altogether for our sakes?[f] 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?[g] 12 If others be partakers of *this* power over you, *are* not we rather?[h]

Nevertheless we have not used this power;[i] but suffer all things,[j] lest we should hinder the gospel[k] of Christ. 13 Do ye not know that they which minister about holy things live *of the things* of the temple? and

a OR do we not have the right not to have to work? Acts 18:3 states that Paul was a tentmaker. The v. implies that Barnabas also supported himself, at least partly, but that other apostles did not necessarily support themselves. Again, the situation is identical to the latter-day case.

b IE Who serves as a soldier and does not expect to be paid?

c IE by human authority?

d IE threshes grain by trampling it.

e OR grain. The law, as quoted here from Dt. 25:4, states that even animals are to be granted their fair share of the harvest. Incidentally, while the wording of this quote is, as usual, from the LXX, Paul makes a word substitution, indicating that he seems to have quoted the scriptures from memory.

f Is this meant lit. just for oxen, or was it meant to be applied to us, too? Paul answers in the affirmative--those who serve the Lord do so with expectation of a reward.

g IE If we have planted spiritual things is it a big deal if we share in material (carnal does not mean "fleshly" in this case but "worldly") increase?

h IE If others have a rightful claim on your material wealth, do we not have that much more claim?

i Now Paul says that although he has the right to their material support, he has not availed himself of this right.

j IE endure the consequences.

k IE put an obstacle in the way of the Gospel. Ironically, one of the criticisms of Paul seems to be that he is not a "real" apostle because, unlike his colleagues, he supports himself.

they which wait[a] at the altar are partakers with[b] the altar?[c] *14* Even so hath the Lord ordained that they which preach the gospel should live of the gospel.[d] *15* But I have used none of these things: neither have I written these things, that it should be so done unto me:[e] for *it were* better for me to die, than that any man should make my glorying void.[f] *16* For though I preach the gospel, I have nothing to glory of:[g] for necessity is laid upon me;[h] yea, woe is unto me, if I preach not the gospel! *17* For if I do this thing willingly, I have a reward:[i] but if against my will, a dispensation *of the gospel* is committed unto me.[j] *18* What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge,[k] that I abuse not my power in the gospel.[l]

19 For though I be free from all *men*, yet have I made myself ser-

a OR serve.

b IE share the proceeds of what is offered on.

c An argument in favour of financial support of general authorities of the time by a reference which refers both to Jewish law (which provided for support of the Levites by the means of a portion of sacrifices as well as direct offerings), and to Graeco-Roman custom, which provided for the support of temple personnel through sharing in the offerings made in the temple.

d IE live from the Gospel (that is, be supported by the Church).

e IE nor have I written these things to justify my doing these things.

f IE nullify my claim. Paul's mission is one given to him by direct divine commandment, so rather than feel compelled by this commission, he wants to put something of himself into it. He wants to do what he does because he wants to, not because he has to, in other words. This sacrifice is his token, or sign, of inner desire, as opposed to outward compulsion.

g Preaching the Gospel is, in itself, no reason for claiming credit (if one does it just for the commandment's sake).

h OR a compulsion has been placed upon me.

i Only if he does it out of inner conviction and desire will he gain a reward (GR μισθὸν *misthon* lit. wage).

j IE otherwise I have been (merely) entrusted with a stewardship. In modern metaphor, it is as if Paul were using the difference between an owner (or shareholder) and a manager (steward), the former gaining equity, or true reward, for his investment.

k IE I offer the gospel of Christ free of charge.

l IE that I do not use up my full right in the gospel.

vant unto all, that I might gain[a] the more.[b] 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,[c] as without law, (being not without law to God,[d] 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*.

24 Know ye not that they which run in a race run all,[e] but one receiveth the prize?[f] So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate[g] in all things. Now they *do it* to obtain a corruptible crown;[h] but we an incorruptible. 26 I therefore so run, not as uncertainly;[i] so fight I, not as one that beateth the air:[j] 27 But I keep under my body,[k] and bring *it* into subjection:[l] lest that by any means, when I have preached to others, I myself should be a castaway.[m]

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a OR win over, convert.

b IE so as to gain as many (converts) as possible.

c IE those outside the (Jewish) law. Gentiles are meant. GR τοῖς ἀνόμοις *tois anomois* the lawless. The GR root, *nomos*, was the word used in GR for Torah, the Jewish books of the law. Cf. Deuteronomy, the book in which the law is given a second (*deutero-*) time.

d IE outside of God's law.

e OR they who run in a race all run.

f IE but only one wins the prize [the crown or garland awarded in public games].

g OR practices self control.

h OR a garland that perishes.

i OR not aimlessly.

j As in shadow boxing.

k OR I drive my body hard. GR ὑπωπιάζω *hupōpiazō*, lit. the part of the face below the eyebrows, but as this was the part of the face subject to blows in boxing, this is an idiom that means "to beat black and blue."

l IE train it.

m OR disqualified one (IE one who failed a test or trial).

Chapter 10

Warning against Idolatry

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers[a] were under the cloud,[b] and all passed through the sea;[c] 2 And were all baptized[d] unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat;[e] 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.[f] 5 But with many[g] of them God was not well pleased: for they were overthrown in the wilderness.[h] 6 Now these things were our examples,[i] to the intent we should not lust after evil things, as they also lusted.[j] 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**.[k] 8 Neither let us commit fornication,[l] as some of them committed,

a Paul speaks of the forefathers of Israel, even though most of the Corinthian saints were gentiles (rather like speaking about the American pioneers in a foreign country). The fathers here represent an adopted spiritual heritage.

b Representing God's presence.

c An allusion to the miraculous parting of the Red Sea. See Exo. 13:21.

d In a figurative sense.

e or food. The allusion is to manna, as a type of the body of Christ eaten in the Christian sacrament of the Lord's supper.

f For the water from the rock, prefiguring the wine of the sacrament, see Exo. 17 and Num. 20. An allusion to a conception of pre-Christian Christianity, just as we believe that the knowledge of Christ was in some sense available even in dispensations before his incarnation into mortality.

g Rather, most.

h Paul here warns against overconfidence. It is not enough to be baptized and partake of the sacrament, just as similar acts (without continued obedience) were not sufficient for their forefathers in the wilderness.

i In a negative sense; to be avoided.

j For the fleshpots of Egypt.

k Exo. 32:6. The passage alludes to worship of the golden calf.

l A particular enticement for the Corinthians was the temple prostitution associated with the cult of Aphrodite.

and fell[a] in one day three and twenty thousand. *9* Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.[b] *10* Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.[c] *11* Now all these things happened unto them for ensamples:[d] and they are written for our admonition,[e] upon whom[f] the ends of the world[g] are come. *12* Wherefore let him that thinketh he standeth take heed lest he fall. *13* There hath no temptation taken you but such as is common to man:[h] but God *is* faithful, who will not suffer you to be tempted above[i] that ye are able; but will with the temptation also make a way to escape,[j] that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.[k] *15* I speak as to wise men; judge[l] ye what I say. *16* The cup of blessing[m] which we bless, is it not the communion[n] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?[o] *17* For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. *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

a IE died. See Num. 25:1-9.

b See Num. 21:5-9.

c IE destroying angel. See Num. 18:14-50.

d τυπικῶς *tupikōs* typologically, as a foreshadowing.

e OR instruction.

f Meaning us.

g OR the ages.

h IE limited to man's power to resist.

i OR beyond.

j IE a way out.

k While Paul has said that it is okay to eat meat that has been consecrated to idols in pagan temples, it is quite another thing to actually participate in pagan sacrificial feasts and ceremonies comparable to the sacrament of the Lord's supper.

l OR consider, discern.

m An allusion to the cup of the sacrament.

n OR sharing.

o The GR interrogative expects the answer "yes."

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. 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?[a] are we stronger than he?[b]

Do All to the Glory of God

23 All things are lawful[c] for me, but all things are not expedient:[d] all things are lawful for me, but all things edify[e] not.[f] 24 Let no man seek his own, but every man another's *wealth*.[g] 25 Whatsoever is sold in the shambles,[h] *that* eat, asking no question for conscience sake: 26 For **the earth *is* the Lord's, and the fulness thereof**.[i] 27 If any of them that believe not bid[j] you *to a feast*, and ye be disposed[k] to go; whatsoever is set before you, eat, asking no question for conscience sake.[l] 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:[m] for why is my liberty judged of another *man's* conscience? 30 For

a An allusion to Dt. 32:16.

b The particular GR interrogative used expects a negative answer: "We are not really stronger than he, are we?"

c Apparently a Corinthian slogan, used to justify their behaviors. Paul uses their own slogan to correct their thinking. (The words "for me" are not in the GR text.)

d OR beneficial.

e OR build up.

f Paul here returns to the topic of ch. 8.

g Arch. for "welfare." Note that "wealth" is in italics and is not lit. present in the GR. The basic concept that must be supplied here would be "well being, good."

h OR marketplace.

i Ps. 24:1.

j OR invite.

k OR want.

l IE you do not have to inquire whether the food was previously consecrated to idols.

m One's own liberty must be measured by the effect it has on others.

if I by grace[a] be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none[b] offence, neither to the Jews, nor to the Gentiles,[c] nor to the church of God: 33 Even as I please[d] all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

Chapter 11

1 Be ye followers[e] of me, even as I also *am* of Christ.

Covering the Head in Worship

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,[f] 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;[g] and the head of Christ *is* God.[h] 4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.[i] 5 But

a OR with gratitude.

b IE no occasion for.

c Lit. Greeks.

d OR try to give pleasure to.

e OR be imitators (GR μιμηταί *mimētai*; cf. modern ENG "mimic"). Use Paul as an example to the extent he has reflected Christ. This is a transitional verse, which some understand as the final verse of Chap. 10, and it was the inspiration for a well-known book in the Middle Ages, *The Imitation of Christ* by Thomas à Kempis (Thomas von Kempen).

f OR traditions, that which has been transmitted.

g The words *man, woman* could also be translated *husband, wife*.

h With the definite article in GR, clearly distinguishing the Father from the Son.

i Paul exhorts men not to cover their heads during religious services, but women should cover their heads. This is a reference to local Graeco-Roman customs, as the Jewish custom was somewhat different. According to the Jewish tradition, men should cover their heads when praying, but in the Greek and Roman world, slaves were presented to their masters wearing a head covering, so despite Paul's occasional use of the slave-master relationship as a metaphor of man's relationship with God, in this case it is held not to be dignified. On the other hand, Roman dancing girls, who were usually prostitutes, shaved their heads. To Paul a woman's glory was symbolized by her hair,

every woman that prayeth or prophesieth[a] 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: but if it be a shame for a woman to be shorn or shaven, 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.[b] 8 For the man is not of the woman;[c] but the woman of the man. 9 Neither was the man created for the woman;[d] but the woman for the man. 10 For this cause ought the woman to have power on *her* head[e] because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.[f] 12 For as the woman *is* of the man, even so *is* the man also by the woman;[g] but all things of God. 13 Judge in yourselves:

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so shaving the head was dishonorable. Wearing a veil was symbolic of the hair, without directly flaunting one's hair (which in that culture was considered rather forward, or flirtatious).

a Here not a technical term, but a general term, meaning simply to preach or speak during a religious service.

b The male's (esp. the husband's) responsibility is to God, and the woman's (esp. the wife's) is to the man. Paul uses a metaphor of image (*eikon*) and the reflected glory (*doxa*). The symbol of woman's physical attractiveness to the man is her hair, and the woman's modesty is her means of keeping herself attractive exclusively to her husband. The husband, as a visible image of God is not to cover this reflected glory–represented by the head of hair.

c IE man did not come from (the GR preposition literally means "out of") the woman. Adam came first, Eve second.

d OR for the sake of woman.

e IE a sign of authority over her head. Since the male is the express image of God the Father, and since as a consequence of the Fall the woman became subject to the man, the woman does not automatically reflect God the Father, so requires a physical symbol. It is interesting to note that this metaphor only makes sense if one accepts a literal anthropomorphic nature for God the Father–IE that he is a personal, individual, physical being of our same species, which is contrary to the post-Nicene, Trinitarian understanding of God as an ephemeral being.

f Paul assumes that this whole theme is to be taken in the context of marriage being the normal state for man and woman, that together they form a divine unit.

g IE man is (comes) through the woman. This appears to be contradictory to v. 8, but Paul is setting up an image of ultimate unity of the sexes. In matters of governance, the woman comes to God through the man (through priesthood ordinances), but man is

is it comely[a] that a woman pray unto God uncovered? *14* Doth not[b] even nature[c] itself teach you, that, if a man have long hair,[d] 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.[e] *16* But if any man seem to be contentious,[f] we have no such custom, neither the churches of God.

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born into the world through woman. This idea is echoed in I John 5:6-9. Thus vv. 8 and 11 do not present a contradiction, but are presented in parallel form to represent the duality of the sexes, a duality only ultimately resolved through exaltation.

a OR appropriate, proper.

b Introducing a rhetorical question, which expects an affirmative answer.

c Not nature in the physical-scientific sense so much as in the sense of what is natural or obvious.

d Another local cultural reference. Semitic men tended to have relatively long hair, but Greek and Roman men kept their hair short as a sign of masculinity.

e OR veil (GR περιβολαίου *peribolaiou*, meaning that which is thrown around something, a cloak, a mantle, a covering). Incidentally, the GR word for hair is κόμη *komē*; cf. Latin *coma*. Not to be confused with the word for a deep sleep, *coma* is a term used today in astronomy to refer to a halo, as in the nebula around a star or the cloud around the head of a comet. There is also a constellation called Coma Berenices, or Bernice's Halo, a gossamer stellar wonder whose modern name refers to an interesting story about a Ptolemaic (Graeco-Egyptian) queen who was an ancestor of Cleopatra. Berenice II was the consort of Ptolemy III (246-221 BC), one of the most successful of the Ptolemaic line. Legend has it that Berenice [pronounced bare-uh-NEE-kay in GR] had beautiful amber-colored curls, which she vowed to sacrifice at the temple of Aphrodite at Zephrium in return for the safe return of her husband from war. The tresses mysteriously disappeared, and Conon, the court astronomer, declared that they had become glorified in the heavens. Catullus (c. 60 BC), the Roman poet, is our source for this legend: "…the consecrated offering of Berenice's golden hair, which the divine Venus [Aphrodite] placed, a new constellation among the ancient ones, preceding the slow Boötes, who sinks late and reluctantly into the deep ocean." [quoted in Burnham II: 670]. Contemporary Ptolemaic gold coins feature profiles of Berenice, with her hair partly covered by a veil. It is this sense of a covering of glory that Paul is trying to illustrate, using references that contemporaries would have understood.

f This appears to be an abrupt change of subject but actually refers to the whole theme--as opposed to human institutions, there is no room for contention in the Church.

Abuses at the Lord's Supper

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.[a] 18 For first of all,
when ye come together in the church, I hear that there be divisions
among you; and I partly believe it.[b] 19 For there must be also heresies
among you, that they which are approved may be made manifest among
you.[c] 20 When ye come together therefore into one place, *this* is not to eat
the Lord's supper.[d] 21 For in eating every one taketh before *other* his own
supper: and one is hungry, and another is drunken.[e] 22 What? have ye
not houses to eat and to drink in? or despise ye the church of God, and
shame them that have not?[f] What shall I say to you? shall I praise you in
this? I praise *you* not.

The Institution of the Lord's Supper (Mt. 26:26-29; Mk. 14:222-25; Lk. 22:14-20)

23 For[g] 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

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a IE I praise you not that your meetings are doing more harm than good.

b IE First of all, I hear that when you meet together in the church there are divisions among you, and I believe this to a certain extent.

c IE factionalism is actually used by the Lord so the Saints can see who is true to the Gospel.

d Those who are factionalists are not exactly meeting to partake of the sacrament, Paul snidely observes.

e In contrast to the sacrament, the factionalists all look to their own egotistical appetites for excess.

f The NAB reads: "do you show contempt for the church of God and make those who have nothing feel shame?"

g Paul cleverly introduces the "eat, drink and be merry" self-centeredness of egotistical factionalists as a metaphor to teach by contrast the divine love shown by Christ's introduction of the sacrament.

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.

Partaking of the Supper Unworthily

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. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many *are* weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged.[a] 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.[b] 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.[c] And the rest will I set in order when I come.

Chapter 12

Spiritual Gifts

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.[d] 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed:[e] and *that* no

a IE if it were up to us to judge ourselves, we would not make the grade.

b IE wait for each other, show the Christ-like spirit of other-centered love (a theme Paul develops much more acutely in chap. 13), worthy of Christ's sacrament.

c An odd admonition by our standards. We eat a small, symbolic token when we partake of the sacrament today, but Saints of that day ate a more substantial sacrament meal. But Paul is reminding Saints to mind their manners and not to eat of the sacrament to assuage their physical hunger.

d IE when you were pagans, you knew even then that the idols you were attracted to were not real gods.

e GR ἀναθέμα *anathema*. In contrast, one can only make judgments about Christ

man can say that Jesus is the Lord,[a] but by the Holy Ghost.

4 Now there are diversities[b] of gifts, but the same Spirit. 5 And there are differences of administrations,[c] but the same Lord. 6 And there are diversities of operations,[d] 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.[e] 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge[f] by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles;[g] to another prophecy; to another dis-

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through the Holy Spirit, not through the physical senses or common understanding. "Anathema" has an interesting history. It came to mean "accursed" (factions of the apostate church were always declaring each other to be "anathema" during the Dark Ages) but its original meaning was very similar to the Polynesian "tapu," from which comes the English "taboo." In ancient Polynesian society, anything associated with the king was "tapu," like a two-edged sword of holiness. The king's person was sacrosanct and if a person even accidentally touched the king inappropriately the death sentence could follow (similar to cases of death following even the mere touching of the Ark of the Covenant). . Although other meanings are also possible, this may have been Paul's meaning, as idols had an aura of "tapu," and he is always trying to explain things to the Greeks in terms they are most likely to understand. Today, heaven help the ingratiating British Commonwealth politician who tries to steady the Queen as she steps onto the red carpet–although the modern penalty is likely to be no more than an icy look and later a stern lecture by the royal protocol officer.

a This is the first known instance of this famous credo. Today we use "Christ" as more of a name (we only know one such, after all) but at the time it was merely a title, so such an expression of faith was more definitive, more affirmative than tautological (self-evident), as we might see it today.

b Implying multiple voices, or various manifestations of the same thing.

c OR various offices.

d IE areas of work, ways of working.

e IE for the common benefit.

f IE a message of wisdom, a message of knowledge through the Spirit (that is, not wisdom and knowledge arising out of one's natural knowledge).

g δυνάμεων *dunameōn*. The GR word rendered "miracles" here is the word from which Alfred Noble coined the name for his invention, a powerful but safe new explosive, "dynamite," made by soaking the highly explosive but unstable compound nitroglycerine in a stabilizing matrix, called kieselgur, a type of clay. But *dunamis* doesn't have the connotation of something that is supernatural, as "miracle" does in common language today, but more of a visible show of strength, or a capability (cf. German

cerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:[a] 11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.[b]

One Body with Many Members

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.[c] 13 For by one Spirit are we all baptized 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. 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? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where *were* the body? 20 But now *are they* many members, yet but one body. 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. 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;

Vermögen), a capacity for producing great things.

a The gift of tongues is not explained here in much detail, but this encompasses two gifts: so-called glossalalia, the public utterance, while under the influence of the Spirit, of sayings addressed to God and whose meaning can therefore only be interpreted by one called of God so to interpret, or more latterly, the ability to preach the Gospel in the languages of the Earth. It seems that the former type is manifest more typically at the beginning of a dispensation as a sign of spiritual restoration, and the second type is expressed more subtly–but no less surely–in the course of building up the kingdom after an initial restoration.

b OR apportioning to each person as he desires.

c Paul now introduces the metaphor of the Church as a human body, which is one organism with purpose, but with different limbs and organs, each with specialized applications, all different, but all required to work together for the proper functioning of the whole.

and our uncomely *parts* have more abundant comeliness.[a] 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.

27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets,[b] thirdly teachers, after that miracles,[c] then gifts of healings, helps, governments, diversities of tongues. 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? 31 But covet earnestly the best gifts:

Love

and yet shew I unto you a more excellent way.[d]

Chapter 13

1 THOUGH I speak with the tongues[e] of men and of angels, and

a IE even those parts of the body of which we may be ashamed, yet we protect all the more. An earthy way of saying that our way of considering the value of a function is not necessarily God"s way, and that we actually know this, even if we are reluctant to admit it sometimes.

b Paul's hierarchy puts apostles at the top, then all those who speak for God, even if not necessarily apostles. The ENG word "prophets" correctly translates the GR προφῆται *prophētai*, but the original meaning of the word was more general than we are used to today (the GR word comes from a root word meaning "to sound," combined with a prefix meaning "for" or "on behalf of.") In some sense, anyone who led Church meetings was a prophet.

c Implicitly workers of miracles.

d This last sentence belongs with Chap. 13, as a transitional introduction to Paul's famous sermon on Christlike love.

e Since Paul has just finished talking about spiritual gifts, almost certainly the gift of tongues is meant here rather than just the ability to speak foreign languages. The reference to "angelic tongues" would seem to underscore this. As great as such spiritual

have not charity,[a] I am become *as* sounding brass, or a tinkling cymbal.[b]
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*,[c] and though I give my body to be burned,[d] and have not charity, it profiteth me nothing.

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gifts are, Paul is saying, they are mere noise if one does not have Christlike love.

a ἀγάπην *agapēn* love. Why, then, does the KJV use the word "charity"? To us the word means "almsgiving," and can be understood as a kind of condescending expression of love, but this is a change in meaning from the time of the KJV. The word at that time had a connotation similar to French "chèr," meaning "dear, precious, highly-valued, expensive." To our ancestors, charity was the expression of divine love, the expression of sacrifice of one's own interests for another. A fitting circumlocution in ENG would be "Christlike love." One final note: what we today call the partaking of the sacrament was done slightly differently in NT times. Rather than partaking of relatively small tokens of bread and wine/water as we do today, Saints of the time ate this as an actual meal. The Lord uses tokens–physical symbols–in ways that he knows will concentrate our minds on some important principle. At the time, most Greek and Roman ("Gentile") converts would have been used to pagan temple feasts. The sacramental meal was intended to replace these other practices with something more wholesome and spiritual. Because these meals were dedicated to the remembrance of Christ's atonement, they were often referred to, in later, patristic writings, as "agapé feasts."

b IE loud brass, reverberating cymbal. This imagery was probably inspired by Ps. 150:4-5. The point is not that spiritual gifts are as useless as noise, but that even righteous praise (the context of Ps. 150:4-5) is insufficient if we do not imitate Christ's love for us by loving our fellowman in the same selfless way.

c This v. demonstrates that the meaning of "charity" in this chapter is not mere almsgiving.

d Cremation or burning at the stake is not what is being referred to here, but rather the sacrificing of one's body, as in the case of persecution, for the sake of some reward in the hereafter. Even such a lofty act is for nought if not done in the proper spirit of selfless love. There are textual variations at work here. Codex Sinaiticus, among others, has καυχήσωμαι *kauchēsōmai* to glory, to boast, whereas other MSS. have καυθήσομαι *kauthēsomai* to be burned. This latter word is probably a scribal corruption, as in the context of Paul's discourse, how one's body is disposed of is insignificant over against one's motive for submitting to martyrdom. What we might today call a martyr in masochism is not an act of pure Christian intent, but done to enhance (as one presumes) one's reputation in the hereafter, or in the memory of those left behind–hence hardly an example of Christlike love.

4 Charity suffereth long,[a] *and* is kind; charity envieth not; charity vaunteth not itself,[b] is not puffed up, 5 Doth not behave itself unseemly,[c] seeketh not her own,[d] is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.[e]

8 Charity never faileth:[f] but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 9 For we know in part,[g] and we prophesy in part. 10 But when that which is perfect[h] is come, then that which is in part shall be done away. 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] I put away childish things. 12 For now we see through a glass, darkly;[j] but then face to face:[k] now I know in part; but then shall I know even as also I am known.[l] 13 And now abideth[m] faith, hope, charity, these three; but the greatest of these *is* charity.

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a OR is patient.

b IE does not boast of itself, draw attention to itself.

c OR rashly, foolishly.

d IE does not look to its own advantage.

e The source for the "admonition of Paul" in the 13th Article of Faith. The GR is in the form of a list of noun phrases, with the verbs understood.

f The source of the slogan of the Relief Society–much more than just a "charitable" organization. Christlike love's endurance and reliability is contrasted with the fact that even the best of spiritual gifts are present only for a time and for a specific reason.

g IE partially, incompletely, in a limited way. We do well when we practise spiritual gifts, but they can never be more than a portion of the spirit of the Gospel.

h An often misunderstood word in the NT. The connotation is one of "completion," not necessarily being utterly without blemish in some sort of an absolute sense. Paul is saying that even our best manifestations of spiritual gifts are only part of the complete Gospel, whose spirit is not individual callings and tasks, but Christlike love.

i IE a mature adult.

j αἰνίγματι *ainigmati* (from which we get ENG "enigmatic") ambiguously, not clearly, imperfectly.

k An allusion to direct knowledge of God (cf. Num. 12:8, Exod. 33:11; Deut. 34:10).

l IE even as God knows me.

m OR endures.

Chapter 14

Tongues and Prophecy

1 FOLLOW after charity,[a] and desire spiritual *gifts*, but rather[b] that
ye may prophesy. 2 For he that speaketh in an *unknown* tongue[c] speaketh
not unto men, but unto God: for no man understandeth *him*; howbeit in
the spirit he speaketh mysteries. 3 But he that prophesieth[d] 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 church. 5 I would that ye all spake with tongues, but rather[e] that ye
prophesied: for greater *is* he that prophesieth than he that speaketh with
tongues, except he interpret, that the church 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?[f] 7 And even things with-
out life giving sound, whether pipe or harp, except they give a distinc-
tion in the sounds, how shall it be known what is piped or harped?[g] 8
For if the trumpet give an uncertain[h] sound, who shall prepare himself
to the battle? 9 So likewise ye, except ye utter by the tongue words easy

a IE strive for Christlike love. Most modern translations now place this short sentence at the end of 1 Cor 13:13, as there is no indication of continuity (the "and" of the KJV and the "but" of the NAB are assumed).

b OR especially.

c The "unknown" is assumed in the KJV (note that it is in italics), but is needed to convey the message; the text means to allude to glossolalia. It seems that glossolalia, the speaking in an unknown tongue, is a manifestation of the Spirit more typically found in very early stages of a dispensation, and Paul was gently guiding the Church into the next stage, where such signs for their own sake would no longer be needed.

d This verb has a broader meaning of speaking on behalf of the Lord (the role of a *forthteller*), not necessarily just predicting the future (the role of a *foreteller*).

e OR even better, moreso.

f Speaking in tongues conveys no direct benefit in and of itself.

g Paul expands on this idea with a colorful metaphor: if inanimate things that produce a sound do not produce a recognizable tune, of what use are they?

h OR unrecognizable.

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[a] in the world, and none of them *is* without signification.[b] *11* Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,[c] and he that speaketh *shall be* a barbarian unto me. *12* Even so ye,[d] forasmuch as ye are zealous[e] of spiritual *gifts*, seek that ye may excel to the edifying of the church. *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.[f] *15* What is it then?[g] I will pray with the spirit, and I will pray with the understanding[h] 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.[i] *18* I thank my God, I speak with tongues more than ye all: *19* Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand[j] words in an *unknown* tongue.

20 Brethren, be not children in understanding:[k] howbeit in mal-

a OR languages.

b IE meaningless.

c βάρβαρος *barbaros* foreigner. This word does not mean "uncivilized person" *per se*; rather, it is an onomatopoetic, or imitative word, mimicking the sound of a foreign language to any who do not understand it (IE their babbling sounds to those who do not know the language as "bar bar bar bar").

d IE so too with you.

e OR since you strive after.

f OR my mind is not productive.

g OR so what is to be done?

h νοί *noi* mind (IE the intellect, the faculties of reason).

i Paul keeps building on the foundation that Christlike love is to have in even pious actions–they are of no effect if not done for others.

j μυρίους *murious* ten thousand, whence we get the ENG word "myriad." The number is not meant literally, of course, but figuratively as simply a huge number (cf. the modern, rather inflated equivalent, "millions").

k Referring here specifically to one's frame of mind, or opinion. Do not hold naïve

ice[a] be ye children, but in understanding be men.[b] 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,[c]

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.[d] 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned,[e] or unbelievers, will they not say that ye are mad? 24 But if all prophesy,[f] 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[g] made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.[h]

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opinions, Paul is saying.

a κακία *kakia*, a general term for things evil, bad or disgusting.

b τέλειοι *mature* (this is the GR word often rendered "perfect" in the KJV NT; its basic meaning is "complete, finished").

c Isa. 28:11-12; Dt. 28:49. In the original Isaian passage, Isaiah is saying sardonically that the Israelites were so stubborn that not even the threat of the Assyrians (those of "another tongue") would convince them to listen to the Lord and His prophets. Paul uses this poignant reference to gently remind the Corinthians that words are just words–it is the usefulness, the productivity, of the words that truly counts.

d As above, the speaking of tongues is often a sign appropriate at the very beginning of a dispensation, as a spectacular witness to unbelievers, but members and the Church at a more mature stage of development require something of more substantial use.

e ἰδιωται *idiōtai* uninstructed, ignorant (the GR word is a more neutral term than its modern ENG cognate, "idiots").

f Point of the exercise: a display of common, united understanding will go much further in convincing the investigator that the Spirit of God is in a congregation than will theatrical signs.

g IE secret desires.

h IE actually in your midst.

All Things to be Done in Order

26 How is it then,[a] brethren? when ye come together, every one of you hath a psalm, hath a doctrine,[b] hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. *27* If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course;[c] and let one interpret.[d] *28* But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. *29* Let the prophets speak two or three,[e] and let the other judge. *30* If *any thing* be revealed to another that sitteth by, let the first hold his peace.[f] *31* For ye may[g] 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.[h] *33* For God is not *the author* of confusion, but of peace, as in all churches of the saints.[i]

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. *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 church.[j] *36* What? came the word of God out from you? or came it unto

a IE So what is to be done?

b OR teaching.

c OR let it be two or three (at most), and then in order.

d Seeking to ease the Corinthians out of what must have been a strongly adhered to custom, this glossolalia, Paul does not forbid it outright, but counsels some restrictions.

e OR let two or three prophets speak.

f The point is that all things should be done in order.

g In a permissive sense.

h IE the spirits of the prophets are under their control.

i The words "as in all churches of the saints" are nowadays usually considered to be the introduction to a new topic, the conduct of women in church, which follows. Most modern translations keep it as part of v. 33 but set it off as the beginning of a new paragraph.

j There are two minor variants in text order here. Most texts include these verses here, but some (notably Claromontanus and Boernerianus) put them after v. 40. The vv. are coherent, textually speaking, in either place. However, their meaning seems to contradict Chap. 11, which acknowledges, with no apparent disapproval from Paul,

you only?[a]

37 If any man think himself to be a prophet, or spiritual,[b] let him
acknowledge that the things that I write unto you are the command-
ments of the Lord. 38 But if any man be ignorant, let him be ignorant.[c]
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with
tongues. 40 Let all things be done decently[d] and in order.

Chapter 15

The Resurrection of Christ

1 Moreover,[e] brethren, I declare unto you the gospel which I
preached unto you, which also ye have received, and wherein ye stand;[f]
2 By which also ye are saved, if ye keep in memory what I preached unto

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that women are active participants in church services. The fact that this comma (self-contained passage) is in all known texts but is in a different location in a small number of them may be (admittedly weak) evidence that this is an early addition to Paul's original, and hence a corruption in the spirit of 1 Ne. 13:26. If it is genuine, Paul could be counselling wives not to contradict their husbands in public.

a An abrupt change in topic. Perhaps the latter part of v. 33 was actually meant as a segué to this next section, strengthening the suspicion that vv. 34-35 are a later insertion.

b As opposed to carnal or worldly.

c or but if any man ignores this, he shall be ignored.

d or properly.

e Together with chap. 13, this chap. on the resurrection is probably Paul's best-known discourse. Jewish sects had varying views on the resurrection (the Sadducees did not believe in it, for instance), and in any case contemporary Greek views on life after death were radically different from Christian views. As with other issues, we do not have the original questions the Corinthians may have raised, or the precise nature of the issues to which Paul was responding, but it is evident there must have been some confusion regarding the resurrection since one of the longest chapters in the Pauline epistles is devoted to a spirited defense of it, with a number of arguments and examples being employed in that defense. This chapter, in the KJV translation, surely belongs to the corpus of great English literature. Ironically other chapters employ more elegant Greek, but here Paul's Greek is direct and to the point.

f or upon which you have taken a stand.

you, unless ye have believed in vain. 3 For I delivered unto you first of all[a] 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:[b] 5 And that he was seen of Cephas,[c] 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[d]. 7 After that, he was seen of James;[e] then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.[f] 9 For I am the least of the apostles, that am not meet[g] to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.[h] 11 Therefore whether *it were*[i] I or they, so we preach, and so ye believed.

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a IE most importantly.

b Naturally this was meant as in accordance with the Christian interpretation of OT scriptures, since the NT did not yet exist. Specific scriptures that Paul probably had in mind could be the first line of Ps. 22, which Christ also uttered on the cross. "My God, my God, why hast thou forsaken me?" Isaiah 53 ("Who hath believed our report…?") is also a well-known "Messianic" scripture, which foretells of the atonement and the crucifixion.

c OR Kepha, the ARAM form of Peter's nickname.

d The words "remain unto this present…fallen asleep" are euphemistic for "still living…have died." Incidentally, this verse may be the first reference to what we generally call Pentecost; even though the account in Acts appears before this in the NT, Acts was written later.

e The name is a developed ENG form of the HEB Ya'akob, which in the OT is transliterated into ENG as Jacob.

f Paul is being humble, referring to the dramatic appearance of the Savior while Paul was en route to Damascus, which was required to turn him about. The single GR word translated as this phrase is ἐκτρώματι *ektrōmati*, which means a miscarriage, an aborted child, a monster child, or "preemie."

g OR fit, worthy.

h Paul has been as zealous for Christ as he had been against him, and this solely through God's grace.

i ENG archaic subjunctive mood. In other words, "regardless of whether it had been they or I who taught you, the result is the same."

The Resurrection of the Dead

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?[a] 13 But if there
be no[b] resurrection of the dead, then is Christ not risen:[c] 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.[d] 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.[e] 19 If in
this life only we have hope in Christ, we are of all men most miserable.[f]
20 But now is Christ risen from the dead, *and* become the firstfruits[g] of
them that slept. 21 For since by man[h] *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.[i] 23 But every man in his own order:[j] Christ the

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a Paul finally gets to the point of the chapter--addressing the concern of some that there is no universal resurrection.

b An archaic subjunctive mood. In modern ENG, "if there is no such thing as."

c Evidence #1: if there is no resurrection, how do we account for the resurrection of Christ, as witnessed by so many respected brethren? Incidentally, some have seen Paul's ignoring of the role of women (particularly Mary Magdalene) as witnesses, as part of an alleged chauvinistic view towards women. Another explanation is that he was not after an argument relying on the sheer weight of numbers, but rather on the esteem and reliability of the witnesses.

d Evidence #2: the resurrection of Christ is a fundamental tenet of our faith.

e Evidence #3: those who have died in the faith are not in fact saved from their sins if there is no resurrection.

f Evidence #4: if our faith is only valid in this life, that removes all reason for our eternal existence. The Greeks believed in an afterlife, but as a kind of vague shadow with no real purpose.

g ἀπαρχὴ *aparchē* , lit. the first things offered up in sacrifice.

h Not necessarily by an individual man so much as through a human agent in general. A physical sacrifice was necessary to atone for Adam's human transgression.

i Evidence #5: an argument of cyclical completeness, something that would have appealed to the contemporary way of thinking about time in cycles.

j IE each in the proper order.

firstfruits; afterward they that are Christ's at his coming. 24 Then *cometh* the end,[a] when he shall have delivered up the kingdom to God, even the Father; when he shall have put down[b] all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy *that* shall be destroyed *is* death.[c] 27 For **he hath put all things under his feet**.[d] 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.[e]

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?[f] 30 And why

a The completion of the great cycle of telestial life.

b OR destroyed, neutralized.

c Evidence #6: Christ must destroy all enemies, and death is an enemy, therefore it shall be destroyed.

d Ps. 8:6. The text alludes to all things being subject to him.

e An allusion to God the Father.

f Evidence #7: why baptize for the dead? If the dead do not have any hope of resurrection there is not much point to vicarious baptism. This is famously the only known direct reference to vicarious baptism in the Bible. Many creedal Christians have tried to explain this away, but Paul's GR is clear on the point. AB: 335 notes that this practice was followed by early sects known as the Marcionites and the Montanists, and quote the prominent Church Father John Chrysostom, "When anyone who is instructed departs this life, they hide a living person under the bier of the dead man and approach the corpse and ask him if he wishes to receive baptism. Then when that one does not answer, the one who is hidden underneath says on his behalf that he wishes to be baptized. Thus they baptize him instead of (*anti*) the one who has departed (*Catenae*, 310)", and go on to relate parenthetically, "(For a modern example, cf. The Mormon practice.)" In their more detailed commentary on this scripture, Orr and Walther (AB: 337) are even more adamant that there is no explaining away this reference, as many creedal Christians have attempted: "The allusion to the idea and/or practice of *baptism on behalf of the dead* is unique in the New Testament in this passage. Practices of heretical Christians in later centuries do not explain the meaning of whatever was being done by some people in the Corinthian church in Paul's time. Close inspection of the language of the reference makes all attempts to soften or eliminate its literal meaning unsuccessful. An endeavour to understand *the dead* as persons who are "dead in sin" does not really help; for the condition offered, *if the dead are not being raised at all*, makes it clear that the apostle is writing about persons who are physically dead.

stand we in jeopardy[a] every hour? *31* I protest by your rejoicing[b] which I have in Christ Jesus our Lord, I die daily.[c] *32* If after the manner of men[d] 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 corrupt good manners.[e] *34* Awake[f] to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.[g]

It appears that under the pressure of concern for the eternal destiny of dead relatives or friends some people in the church were undergoing baptism on their behalf in the belief that this would enable the dead to receive the benefits of Christ's salvation. Paul remarks about the practice without specifying who or how many are involved and without identifying himself with them. He attaches neither praise nor blame to the custom. He does take it as an illustration of faith in a future destiny of the dead. Though he gives no indication of the possibility, some of those practising this unusual baptism may have been among those who were saying that there is no resurrection; they would thus be involved in an incontrovertible contradiction." Some have argued that this practice was simply a local peculiarity the existence of which Paul happens to use as part of his battery of arguments. However, this ignores the fact that every argument Paul makes is one which is core to Christianity. Hence this singular reference remains an obstacle for biblicist Christians who seek to construct a self-consistent system of belief out of creedal, post-Biblical interpretations of what has come down to us in the Bible, and who reject the principle of continuing revelation as the fundament of the Gospel.

a IE in danger, endangering ourselves. Reference to the life of sacrifice as potential martyrs just for being Christian (Evidence #8).

b IE I declare it by the pride I have in you.

c IE every day I could die, every day I face death.

d This enigmatic conditional has puzzled commentators, some of whom believe it may indicate a figure of speech--that Paul's struggle "with beasts" may have been meant figuratively, referring to enemies of the Church. In any case, his sardonic quotation from Isaiah 22:13 makes it clear that he is showing that the Christian struggle is at odds with nihilism. (Evidence #9).

e OR bad company corrupts good morals. A quotation from Menander, *Thais*, 218.

f OR "sober up!" "wake up!"

g IE "shame on you!" This is a transitory v.; from using analogies (what is called inductive reasoning), Paul switches to more deductive logic.

The Resurrection Body

35 But some *man* will say,[a] How are the dead raised up? and with
what body[b] do they come? 36 *Thou* fool,[c] that which thou sowest is not
quickened,[d] except it die:[e] 37 And that which thou sowest, thou sowest
not that body that shall be, but bare grain,[f] it may chance of wheat, or
of some other *grain*:[g] 38 But God giveth it a body as it hath pleased him,
and to every seed his own body.[h] 39 All flesh[i] *is* not the same flesh: but
there is one *kind of* flesh of men,[j] another flesh of beasts,[k] another of
fishes, *and* another of birds. 40 *There are* also celestial bodies, and bod-
ies terrestrial: but the glory of the celestial *is* one, and the *glory* of the
terrestrial *is* another.[l] 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

a OR someone might say (introducing a rhetorical question).

b IE with what kind of body.

c ἄφρων *aphrōn* an ignorant, foolish or unenlightened person.

d OR made alive.

e A reference to a seed being buried in the soil, as a corpse is. This is not meant to be taken scientifically, but as an allegory, just as "burial" in water is a common Christian allegory for baptism.

f When you sow a seed you bury something which becomes something else, arising out of the"grave" of the Earth to exceed the original seed in its glory (Evidence #10).

g IE whether it be of wheat (or some other grain).

h This is not a chance occurrence--it is systematic, consistent and divinely foreordained.

i σάρξ *sarx* is a GR word used whenever telestial, mortal bodies are meant.

j OR humans (the GR should be read as gender neutral).

k Lit. a reference to a beast of burden, but the characteristic is one of property, a lower or at least different class of living being.

l The analogy continues as Paul gradually turns from evidences for the resurrection *per se* to expanding on the doctrine of the resurrection. Even though all mortal flesh has in common that it is mortal, these are but "seeds" or potentials of that which awaits us in the resurrection. Post-resurrection bodies are all post-resurrection, glorified bodies (here Paul switches from a term for mortal flesh in general to GR σῶμα *sōma*, which means "body," in more or less all of the connotations of modern ENG "body" or LAT *corpus*. The switch in vocabulary indicates a more rarified or sophisticated level of classification.

another star in glory.[a]

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:[b] *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 body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. *45* And so it is written, The first **man** Adam **was made a living soul**;[c] the last[d] Adam *was made* a quickening spirit.[e] *46* Howbeit[f] that *was* not first which is spiritual, but that which is natural; and after-

a The analogy is expanded (note the anaphora, or repetition at the beginning of successive clauses):

glory of the sun
glory of the moon
glory of the stars

The modern LDS terminology that supplies the term "telestial" corresponding to the KJV "celestial" and "terrestrial" derives from the Latinate terms the Jacobean translators used here--they are derived from the LAT words for heaven (*caelum*), earth (*terra*) and star (*telus*) [alternatively, "telestial" may derive from the GR adverb *tele*, meaning "far away."]. To understand the analogy, one should realize that the Greeks knew that the moon (specifically, or planets--*terrae* in LAT—in general) shone by the *reflected* light of the sun, hence shone with a second-hand glory. The stars, of course, have "glory" in their own right but much smaller and less certain than even that of the moon. That even among stars glory varies was also evident to them.

b The seed is sown in a perishable state, but raised in an imperishable state. Like a seed, it is sown as a dead thing in the earth, but results in a glorious being.

c Gen. 2:7. "A living soul" refers to a phyical, living being.

d Not in an arithmetic sense, but in the sense of something completed or fulfilled.

e Not a reference to Adam the individual, but to Adam as the prototypical human being. This is a midrashic reference (prophetic expansion or commentary) to the fact that there are two creation accounts intertwined in Genesis, one regarding specific individuals named Adam and Eve, and one regarding prototypical human beings. "Adam" is a HEB word meaning "man" in the generic sense (IE human); in a sense, then, Adam stands for each of us. Paul expands on this duality of the account of Adam in midrashic fashion, which is to say, in a manner whereby one with prophetic authority expands upon the scriptures, beyond the obvious literal meaning. The first adam is mortal man, as typified by the man, also named Adam; the last adam is resurrected, glorified man, as typified by Christ, the firstfruits of the resurrection. The reference to "a quickening spirit" means a spiritual being that has been made alive.

f OR but rather. .

ward that which is spiritual. 47 The first man *is* of the earth, earthy:[a] 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.[b] 49 And as we have borne the image of the earthy,[c] we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood[d] cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery;[e] We shall not all sleep, but we shall all be changed, 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,[f] and this mortal *must* put on immortality. 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?[g]

56 The sting of death *is* sin; and the strength[h] of sin *is* the law. 57 But thanks *be* to God, which giveth us the victory through our Lord

a IE of the earth (soil, dust, dirt).

b A bit awkwardly worded, but Paul is saying our bodies are created from the elements of this world, as was Adam's, but our resurrected bodies will be created from an altogether different order of matter.

c OR borne the likeness of the earthy one (Adam).

d IE telestial mortal bodies. Some Christians maintain this verse--taken together with v. 45's reference to Christ being made a "quickening spirit"--implies the resurrection does not result in a physical body, but Paul is very consistent in his language in this chapter. Both bodies, pre- and post-resurrection, are physical, but the first is mortal (perishable or corruptible) and the last is immortal (imperishable or incorruptible).

e IE a sacred secret; that is, not something that can be ascertained by human logic, but something that has to be revealed.

f OR for it must be that the perishable be clothed with imperishability.

g Isa. 25:8; Hos. 13:14.

h OR the power. Sin would have no power if it were not for the law, for it is only a knowledge of the necessity of obeying the commandments that makes sin (wilful disobedience of those laws) possible.

Jesus Christ.[a] 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding[b] in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.[c]

Chapter 16

The Contribution for the Saints

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.[d] 2 Upon the first *day* of the week[e] let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by *your* letters,[f] them will I send to bring your liberality[g] unto Jerusalem. 4 And if it be meet[h] that I go also, they shall go with me.

a But Christ's atonement allows us to overcome the demands of justice, a theme to which Paul will return later, in his epistle to the Romans.

b OR always excelling.

c OR your labor in the Lord is not in vain.

d IE do as I have also instructed the churches in Galatia.

e IE Sunday. Taken by some to be an indirect evidence of how early the change in Christian Sabbath came about (see also Acts 11:29-30; Romans 15:25-28; 2 Corinthians 8; Galatians 2:10). A similar practice to our latter-day fast Sundays, although there are several differences--Paul's commandment instructed the churches to set aside funds every Sunday, and there is no reference to fasting included. However, there are also two important similarities: 1) no set amount was spelled out--each was to give according to what he could; and 2) it was a regular, ongoing program so that special collections would not be required to be taken up in cases of need.

f IE in writing. Proper standards of stewardship were put in place for handling Church funds.

g OR your gift. Note the primacy of Jerusalem in the administration of the Church

h OR appropriate, convenient.

Plans for Travel

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.[a] 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.[b] 7 For I will not see you now by the way;[c] but I trust[d] to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual[e] is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come,[f] 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[g] him: but conduct him forth[h] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos,[i] 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.[j]

Final Request and Greetings

13 Watch ye,[k] stand fast in the faith, quit you like men,[l] be strong. 14 Let all your things be done with charity.[m]

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a IE for I am coming via Macedonia.

b OR wherever I happen to be going.

c IE in passing, in route.

d OR hope.

e IE a great and productive door (opportunity, metaphorically).

f Archaic subjunctive mood; IE if Timotheus comes.

g OR scorn, look down upon.

h OR send him on his way.

i OR Brother Apollos. Note that "our" is in italics and is not lit. present in the GR text.

j OR when the time is convenient for him.

k OR be alert.

l ἀνδρίζεσθε *andrizesthe* behave like men (somewhat like the Roman idea of "virtuously," [from LAT *vir* "man"] the way a [male] man ought to behave).

m IE Christlike love.

15 I beseech[a] you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia,[b] and *that* they have addicted[c] themselves to the ministry[d] 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.[e] 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.[f]

19 The churches of Asia salute you. Aquila and Priscilla[g] salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss.[h]

21 The salutation of *me* Paul with mine own hand.[i] 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.[j] 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.

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a OR urge.

b IE first converts in Achaea, seat of classical Greece, the area including Athens and Corinth (on the Peleponnesian peninsula).

c OR exerted.

d OR service.

e IE they made up for your absence.

f IE give recognition to such people.

g A couple also mentioned in other places (eg Romans 16:3, Acts 18:1-3, 18, 26.). Priscilla is the diminutive or familiar form of Prisca.

h JST suggests "salutation" instead out of concern for propriety.

i Paul has dictated the letter, and now signs it personally.

j This wording and punctuation is awkward in the KJV. It should read: "…let him be Anathema. Marana tha!" "Anathema" means "cursed." "Marana tha" is Aramaic for "Let the Lord come!" These are two separate thoughts, and should be separated by a period (and perhaps translated into ENG rather than left in transliteration only).

Introduction to Second Corinthians

Authorship

In general, the same evidences that point to Paul as the author of 1 Corinthians also point to Paul as the author of 2 Corinthians. The literary style and manner of argument of the two letters are comparable. Further, it is doubtful that a pseudonymous author would have penned such a letter in Paul's name, since in the letter Paul is in some respects on the defensive and at risk of losing his apostolic influence among the Corinthians.

Manuscript History

The earliest manuscript dates to the third century. Only one manuscript dates before the time of Constantine, which is:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of 2 Corinthians that it contains are 2 Corinthians 1:1-11:10; 11:12-21; 11:23-13:13, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date after the time of Constantine.

Canon

Although 2 Corinthians is not quoted by Clement, it is quoted by Polycarp, Irenaeus, Clement of Alexandria and Tertullian. Further, the letter is listed in both the Muratorian Canon and in Marcion's *Apostolicon*.

Setting

Although called "Second" Corinthians, this is actually the fourth epistle Paul sent to Corinth. The first letter Paul wrote to the Corinthians (see 1 Cor. 5:9) is now lost. 1 Corinthians is actually the *second* letter Paul wrote to the Saints in Corinth. Paul then wrote a third letter (see

2 Cor. 2:3-4; 7:8) following his "painful visit" to the Corinthians (see 2 Cor. 2:1); this letter is now lost (although some argue that pieces of it are preserved in 2 Corinthians itself). 2 Corinthians is thus the fourth of Paul's letters directed to the church at Corinth, Paul having visited the Saints there on three separate occasions. It was probably written in about AD 55 from Philippi in what is now northern Greece near the modern-day city of Kavallo. It was taken to Corinth by Timothy and two other men. Paul wrote to answer questions, respond to the charges of critics and affirm his own apostolic authority.

Outline

I. Salutation (1:1-11)
II. Defense and Response to Critics (1:12-7:16)
III. Exhortation to Give (8:1-9:15)
IV. Affirmation of Apostolic Authority (10:1-13:10)
V. Conclusion (13:11-14)

Further Readings

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The Second Epistle of Paul the Apostle to the Corinthians

Chapter 1

Salutation

1 PAUL,[a] an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:[b] 2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

Paul's Thanksgiving after Affliction

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation,[c] that we may be able to comfort them which are in any trouble, by the comfort wherewith[d] we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation

a IE from Paul. The opening is in a format that was common in letters in the Hellenistic (Graeco-Roman) world at the time, with the sender introducing himself by name and title, followed by the name of the intended recipient(s). As in the corresponding opening in 1 Corinthians, Paul mentions the name of a companion, but this time it is Timothy, a Gentile convert. In v. 2 the recipients are designated as the church in Corinth. The GR word for "church" can be understood generally or specifically, just as the corresponding ENG word can be, but the context here indicates an organized unit of some sort—the counterpart of a branch, ward, stake or similar unit today.

b Achaia (Ah-KYE-yah)—the Peleponnesian peninsula and southern mainland of Greece, of which Corinth and Athens were the main cities. Corinth was the capital of the Roman province of Achaia by virtue of being the seat of the Roman proconsul.

c OR troubles.

d OR with which.

also aboundeth[a] by Christ. 6 And whether we be afflicted,[b] *it is* for your consolation and salvation, which is effectual[c] in the enduring of the same sufferings[d] which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. 7 And our hope of you *is* stedfast,[e] knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren,[f] have you ignorant of[g] our trouble[h] which came to us in Asia,[i] that we were pressed out of measure, above strength,[j] insomuch that we despaired even of life:[k] 9 But we had the sentence of death[l] in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death,[m] 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.

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a OR overflows. IE just as Christ's suffering overflows what one man suffered for the benefit of all, so too does his comfort overflow to all of us.

b IE whenever we (Paul) are afflicted, then. Paul often uses a plural pronoun to refer to himself.

c OR effective.

d IE your comfort is expressed by your endurance of the same suffering I suffer.

e IE certain, not in vain.

f Gender neutral; IE "brothers and sisters."

g IE we would not want you to be ignorant of. A common usage in GR letters, used to introduce a new topic or impart news.

h The specific nature of this trial is not known.

i Not the continent, but the Roman province, which encompassed most of what is now western Turkey, as well as nearby Aegean islands.

j IE burdened excessively, past our strength to endure.

k IE feared for our survival.

l IE it seemed we were doomed to die, so that we would have to rely on God's resurrection.

m OR from such a great threat of death.

The Postponement of Paul's Visit

12 For our rejoicing is this,[a] the testimony of our conscience, that
in simplicity and godly sincerity, not with fleshly[b] wisdom, but by the
grace of God, we have had our conversation in the world,[c] and more
abundantly to you-ward.[d] 13 For we write none other things unto you,
than what ye read or acknowledge;[e] and I trust ye shall acknowledge
even to the end;[f] 14 As also ye have acknowledged[g] us in part, that we are
your rejoicing,[h] even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence[i] I was minded[j] to come unto you be-
fore, that ye might have a second benefit;[k] 16 And to pass by you into
Macedonia, and to come again out of Macedonia unto you,[l] and of you[m]
to be brought on my way toward Judaea. 17 When I therefore was thus
minded, did I use lightness?[n] or the things that I purpose,[o] do I purpose
according to the flesh,[p] that with me there should be yea yea, and nay

a OR we can be proud that.

b IE human.

c IE have conducted ourselves in general.

d OR but even more so towards you.

e IE than what you can read and understand.

f OR I hope you will understand totally.

g OR understood.

h OR pride (in a positive sense).

i OR since I was confident of this.

j OR intended. Paul wanted to visit both Corinth and Macedonia to gather their contributions to the poor of Jerusalem.

k Lit. a second grace, used figuratively of a second visit by Paul.

l Paul wanted to visit Corinth on both his way to and from Macedonia.

m OR with your help.

n OR levity (the GR root has to do with lightness in weight).

o OR intend (the word is a verb, not a noun).

p IE with wordly priorities in mind.

nay?[a] *18* But *as* God *is* true, our word toward you was not yea and nay.[b] *19* For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus[c] and Timotheus,[d] was not yea and nay, but in him was yea.[e] *20* For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.[f] *21* Now he which stablisheth[g] us with you in Christ, and hath anointed us, *is* God; *22* Who hath also sealed us,[h] and given the earnest of the Spirit[i] in our hearts.

23 Moreover I call God for a record[j] upon my soul, that to spare you I came not as yet unto Corinth. *24* Not for that we have dominion over your faith,[k] but are helpers[l] of your joy: for by faith ye stand.[m]

Chapter 2

1 BUT I determined this with myself, that I would not come again to you in heaviness.[n] *2* For if I make you sorry,[o] who is he then that maketh me glad,[p] but the same which is made sorry by me? *3* And I wrote

---

a IE ambiguously saying both yes and no at the same time. The GR construction of these questions anticipates a negative answer.

b IE ambiguous, not clearly yes or no.

c A latinized form of the "Silas" in Acts.

d IE Timothy.

e IE not yes and no, but in him it has always been [a resounding] yes.

f OR the Amen (used as a title) glorifies God through him and us.

g OR sets apart, consecrates.

h In the NT context, possibly an allusion to an anointing with oil that accompanied baptism.

i The Spirit is a pledge, a promise of things to come.

j IE testimony, witness.

k IE we do not domineer over your faith; your faith is not dependent upon us.

l IE fellow workers, partners (GR συνεργοί *sunergoi*; cf. modern "synergy," German "Mitarbeiter").

m IE your faith is steadfast (GR ἑστήκατε *hestēkate*; exists independently).

n IE sorrow. Paul here is alluding to a prior painful visit and the conflict it engendered, as mentioned in VV. 4-11.

o IE make you feel sad or upset.

p OR cheers me up.

this same[a] 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.[b]

Forgiveness for the Offender

5 But if any have caused grief, he[c] hath not grieved me, but in part:[d] that I may not overcharge you all.[e] 6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.[f] 7 So that contrariwise[g] ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.[h] 8 Wherefore I beseech[i] 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,[j] whether ye be obedient in all things. 10 To whom ye forgive any thing, I *forgive* also:[k] for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;[l] 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.[m]

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a OR this very thing.

b Paul here alludes to the third letter (now lost), which he previously wrote to the Corinthians, often called the "sorrowful letter."

c Paul has a specific individual in mind, but does not name him.

d IE it is not me whom he has caused sorrow, but partly all of you.

e IE I do not want to exaggerate to you.

f It is enough that such a person feels the opprobrium of the majority.

g OR on the contrary.

h IE overwhelmed by inappropriate grief.

i OR urge.

j IE know whether you would pass the test.

k IE whoever you forgive, so do I.

l OR in Christ's presence. The Greek phrase, ἐν προσώπῳ Χριστοῦ *en prosōpō Christou*, has eschatological connotations, referring to the judgment of Christ (as also in Gal. 1:20, where it is an oath or solemn declaration).

m IE intentions, plans.

Paul's Anxiety and Relief

12 Furthermore, when I came to Troas[a] to *preach* Christ's gospel,[b]
and a door was opened[c] unto me of[d] the Lord, 13 I had no rest[e] in my
spirit, because I found not Titus[f] 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,[g] and maketh manifest the savour[h] of his knowledge by us in
every place. 15 For we are unto God a sweet savour of Christ,[i] in them
that are saved, and in them that perish:[j] 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[k] for these things? 17 For we are not as many, which cor-
rupt[l] the word of God: but as of sincerity, but as of God,[m] in the sight of

a Troas was a sort of surname to a city named Alexandria, founded by Antigonus, a successor of Alexander the Great, in 311 BC. The city was located in what is now NW Turkey south of the western entrance to the Dardanelles, across from Gallipolli. In Paul's day it was known as the Roman city of Colonia Augusta Troas.

b Rather, in the name of Christ's Gospel. (Note that the word "preach" is in italics and is not lit. present in the GR text.)

c IE an opportunity for missionary work arose.

d OR in.

e GR ἄνεσιν *anesin* means release, as from a burden; IE had no relief.

f Like Timothy, one of Paul's companions.

g The reference is to prisoners who are displayed as war booty during Roman generals' triumphal marches; a metaphor that treats Christians as the winnings of the triumphant Christ in the war against Satan.

h OR fragrance, sweet smell; either the odor of incense from triumphal processions or an allusion to sacrifice.

i Christians have taken on the fragrance of Christ to God.

j A better translation would be the present progressive tense in both cases: are being saved, are perishing, emphasizing the true original Christian belief that being saved was an ongoing process, not a once-for-all event.

k OR befitting, worthy of.

l GR for corrupt, καπηλεύοντες *kapēleuontes*, has the connotation of merchandising, exchanging for baseness or monetary gain. IE peddling (probably an allusion to the false apostles mentioned in 11:4, 13).

m OR but rather out of sincerity, but from God.

God speak we in Christ.

Chapter 3

Ministers of the New Covenant

1 Do we begin again to commend ourselves?[a] or need we, as
some *others*, epistles of commendation to you, or *letters* of commenda-
tion from you? 2 Ye are our epistle written in our hearts, known and read
of all men:[b] 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,[c] but in fleshy tables[d] of the heart.

4 And such trust have we through Christ to God-ward:[e] 5 Not
that we are sufficient of ourselves to think any thing as of ourselves;[f] but
our sufficiency *is* of God; 6 Who also hath made us able ministers[g] of the
new testament;[h] not of the letter,[i] but of the spirit: for the letter killeth,

a The reference is to a common feature of Graeco-Roman business practice similar to today's letters of introduction or letters of reference.

b Diogenes, the Greek philosopher, once criticized such letters of introduction as unnecessary, as the character of a visitor should be discernible to any intelligent person. Paul seems to be saying Church members should likewise be able to trust one another and take this trust for granted.

c An allusion to the Mosaic Code.

d OR bodily tablets.

e IE before God, in God's presence.

f IE to judge things by our own standard.

g God has made us adequate enough to be his ministers. "Ministers" translates the GR διακόνοις *diakonois*, whence comes ENG "deacon," but it also means in general one who serves, who fills an assignment. Paul is saying that it is by virtue of our callings that God gives us authority (sufficient to the task to which we have been called).

h καινῆς διαθήκης *kainēs diathēkēs* new covenant; the reference is not to the collection of books known by the title "New Testament" today, which of course did not exist at the time this letter was written.

i Paul's use of the singular "letter" (GR γράμμα *gramma*), which he appears to have coined himself, does not refer to the Jewish Law *per se*, which would normally be written in the plural (GR γραμμάτα *grammata* writings), but is a metaphor: reliance upon continuing revelation provides spiritual life whereas reliance on just the written

but the spirit giveth life.

7 But if the ministration[a] of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance;[b] which *glory* was to be done away: 8 How shall not the ministration of the spirit be rather[c] 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.[d] 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:[e] 13 And not as Moses, *which* put a vail[f] over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:[g] 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament;[h] which *vail* is done away in Christ. 15 But even unto this day, when Moses is read, the vail is upon their heart.[i] 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away. 17 Now the Lord is that Spirit: and

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word leads to spiritual death. Interpretations to the effect that Paul condemns works (obedience to the law) in contrast to faith alone (the spirit) are not based on the literal meaning of this verse.

a IE ministry, or scriptural record. In other words, if scripture is so splendorous that the Israelites could not bear to look at Moses, how much more splendorous is the living spirit of continuing revelation?

b When Moses came down off the mountain, the people were afraid to approach him because his face was so radiant. See Exo. 34:29-30.

c OR more. The argument is *a fortiori*.

d The written word is as no splendor as compared to the splendor of living revelation.

e IE boldness.

f OR veil.

g OR at the result of the glory that was annulled.

h OR the old covenant, meaning the law of Moses.

i The reliance upon ancient scripture as opposed to living revelation is as a veil upon the heart.

where the Spirit of the Lord *is*, there *is* liberty.[a] 18 But we all, with open[b] face beholding as in a glass[c] 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

Treasures in Earthen Vessels

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;[d] 2 But have renounced the hidden things of dishonesty,[e] not walking in craftiness, nor handling the word of God deceitfully;[f] but by manifestation[g] of the truth commending[h] ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid,[i] it is hid to them that are lost: 4 In whom the god of this world[j] 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[k] for Jesus' sake. 6 For God, who commanded the light to shine out of darkness,[l] hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

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a This whole metaphor of the veil seems to be a vague echo of Exo. 34:29-30, 34, referring to the veil of the temple.

b OR unveiled.

c OR mirror.

d OR do not hold back.

e OR shame.

f IE not cheapening or corrupting the word of God. Paul here is probably obliquely referring to the methods of the false apostles

g OR revealing.

h OR recommending (as in the previous chapter, an allusion to letters of reference).

i κεκαλυμμένον *kekalummenon* lit. veiled, thus continuing with the metaphor of the veil from ch. 3.

j OR age; IE present physical condition.

k IE but rather we teach that we are just your servants.

l An allusion to Gen. 1:3.

7 But we have this treasure in earthen vessels,[a] 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[b] unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh[c] in us, but life in you. 13 We having the same spirit of faith, according as it is written,[d] **I believed, and therefore have I spoken**;[e] 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[f] to the glory of God.

Living by Faith

16 For which cause we faint[g] not; but though our outward man[h] perish, yet the inward *man*[i] is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding[j]

a OR clay pots. The reference is to cheap pots, which can be disposed of or broken when no longer of any use (cf. Lev. 6:28, 14:50, where earthenware is contrasted with the much more valuable metal ("brasen") pots, which are cleaned and re-used). Use of vessels as a metaphor for the body was common in GR culture; particularly in the writings of the Stoics, with whom Paul was probably familiar.

b OR constantly being delivered.

c IE makes evident, active.

d OR having the same spirit of faith as he who wrote, a phrase used to introduce a specific quotation.

e Ps. 115:1.

f IE through more and more people will thanksgiving be caused to be in abundance.

g OR hold back, shirk.

h IE physical body.

i IE spirit.

j OR immeasurably greater.

and eternal weight of glory; 18 While we look[a] not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal;[b] but the things which are not seen *are* eternal.

Chapter 5

1 For we know that if our earthly house[c] of *this* tabernacle[d] were dissolved,[e] we have a building of God,[f] an house not made with hands,[g] eternal in the heavens. 2 For in this[h] we groan,[i] earnestly desiring to be clothed upon[j] with our house which is from heaven:[k] 3 If so be that being clothed[l] we shall not be found naked.[m] 4 For we that are in *this* tabernacle do groan, being burdened[n]: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now

a σκοπούντων *skopountōn* focus on, examine, watch, observe, take note of (cf. the ENG derivative "to scope").

b πρόσκαιρα *proskaira* transient, limited in time.

c A metaphor for our physical bodies.

d OR tent, our physical bodies being represented as "tents" that house our spirits. "Tent" is in apposition with "house"; IE tent-like house.

e καταλυθῇ *kataluthē* dismantled, destroyed.

f A metaphor for our resurrection bodies. Note the permanency of this image: "building" contrasted with the transitory "tent" image of our mortal bodies.

g ἀχειροποίητον *acheiropoiēton*. The *a-* is a privative meaning "not," the *cheiro* means "hands," and the *poiēton* means "made."

h IE in this earthly house [physical body].

i IE we are sighing [in hopeful longing for that which is to come].

j ἐπενδύσασθαι *ependusasthai* to put something on (as in a garment). This is a form of the GR verb ἐνδύομαι *enduomai* to be clothed upon, which is related to our word "endowment" as a temple ordinance. See Blake Ostler, "Clothed Upon: A Unique Aspect of Christian Antiquity," *BYU Studies* 22/1 (1982): 31–45.

k IE our spiritual, resurrected bodies.

l Some MSS read here "inasmuch as we, though unclothed, shall not be found naked."

m The adjective used here, γυμνοὶ *gumnoi*, is the source of ENG "gymnasium," for the Greeks exercised in the nude.

n OR weighed down.

he that hath wrought[a] us for the selfsame[b] thing *is* God, who also hath given unto us the earnest[c] of the Spirit.

6 Therefore *we are* always confident,[d] knowing that, whilst we are at home[e] in the body, we are absent from the Lord: 7 (For we walk[f] by faith, not by sight:) 8 We are confident, *I say*, and willing rather to be absent from the body, and to be present[g] with the Lord. 9 Wherefore we labour, that, whether present or absent,[h] we may be accepted of him. 10 For we must all appear before the judgment seat[i] of Christ; that every one may receive the things[j] *done* in *his* body, according to that he hath done, whether *it be* good or bad.[k]

The Ministry of Reconciliation

11 Knowing[l] therefore the terror[m] of the Lord, we persuade[n] men;[o] but we are made manifest[p] unto God; and I trust also are made manifest

a OR prepared.

b OR this very.

c IE pledge, down payment, deposit. Like a down payment, the Spirit establishes the contractual obligation and guarantees its fulfillment.

d OR of good heart, courageous.

e IE among one's own people, so comfortable. "At home in the body" is an idiom for mortal life.

f Metaphoric for how we conduct our lives.

g ἐνδημῆσαι *endēmēsai* lit. go home. There may be a subtle allusion to our preexistence here, for when we die we "go home" to be with the Lord.

h IE living or dead.

i A raised platform, approached by steps; the image is from Graeco-Roman tribunals.

j IE be judged according to the things.

k Note that judgment is based on deeds.

l The participle should be construed as causal: "because we know."

m OR fear; IE reverence.

n The verb is probably to be taken as conative: "we try to persuade."

o The masculine is generic here: "men and women."

p IE well known, evident.

in your consciences. 12 For we commend[a] 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[b] appearance, and not in heart. 13 For whether we be beside ourselves,[c] *it is* to God: or whether we be sober,[d] *it is* for your cause. 14 For the love of Christ constraineth[e] us; because we thus judge, that if one died for all, then were all dead: 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.[f]

16 Wherefore henceforth know[g] we no man after the flesh:[h] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.[i] 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,[j] that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word[k] of reconciliation. 20 Now then we are ambassadors[l] for Christ, as though God did beseech[m] *you* by us: we pray *you* in Christ's stead,[n] be ye recon-

a An allusion to letters of reference or introduction.

b OR boast in (outward).

c IE out of our minds, alluding to a criticism that had been leveled against Paul to the effect that he was mad. The verb can also allude to drunkenness.

d OR of sound mind.

e OR controls.

f The Christian's former, sinful self is dead; he now lives for Christ.

g IE regard, esteem, value.

h IE from a human standpoint.

i We did once regard Christ from a worldly viewpoint, yet we no longer regard him in that way.

j OR in other words.

k OR message.

l πρεσβεύομεν *presbeuomen* we are fulfilling the role of ambassadors; IE one who carries a message for another.

m OR plead with.

n OR on Christ's behalf.

ciled to God. 21 For he hath made him *to be* sin for us, who knew no sin;[a] that we might be made the righteousness of God in him.

Chapter 6

1 We then, *as* workers together[b] *with him*, beseech[c] *you* also that ye receive not the grace of God in vain.[d] 2 (For he[e] saith,

I have heard thee in a time accepted,[f]
and in the day of salvation have I succoured[g] thee:[h]

behold, now *is* the accepted time; behold, now *is* the day of salvation.)[i] 3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all *things* approving[j] ourselves as the ministers of God, in much patience,[k] in afflictions, in necessities, in distresses, 5 In stripes,[l] in imprisonments, in tumults,[m] in labours, in watchings,[n] in fastings;[o] 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,[p] 7 By the word of truth, by the power of God,

a IE Jesus Christ.

b συνεργοῦντες *sunergountes* those engaged in [God's] work, from a verb that means to work cooperatively together.

c OR urge.

d IE without meaningful effect, by proceeding to squander it.

e The understood subject is either God, scripture generally or Isaiah.

f OR the time of favor (when God graciously turns towards his people).

g OR helped.

h Isa. 49:8.

i Alluding back to the quote.

j OR commending.

k OR endurance (in the midst of affliction).

l IE whippings.

m OR riots.

n IE sleepless nights.

o The reference is to times Paul had to go without food because there was not any, not to intentional fasting.

p IE sincere, genuine.

by the armour of righteousness on the right hand and on the left,[a] *8* By honour and dishonour,[b] by evil report and good report:[c] as deceivers, and *yet* true; *9* As unknown, and *yet* well known; as dying, and, behold, we live; as chastened,[d] and not killed; *10* As sorrowful, yet alway rejoicing; as poor, yet making many rich;[e] as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you,[f] our heart is enlarged. *12* Ye are not straitened[g] in us, but ye are straitened in your own bowels.[h] *13* Now for a recompence[i] in the same, (I speak as unto *my* children,) be ye also enlarged.[j]

The Temple of the Living God

14 Be ye not unequally yoked[k] together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion[l] hath light with darkness? *15* And what concord[m] hath Christ with Belial?[n] or what part hath he that believeth with an infidel?[o] *16* And what

a The idea is an offensive weapon for the right, a defensive shield for the left.

b IE having one's name known for good and evil among men.

c IE slander and praise.

d IE disciplined, scourged (prior to execution).

e In a spiritual sense.

f A Semitic idiom for open communication.

g OR restricted.

h Metaphoric for the seat of emotion, affection.

i OR exchange.

j IE open your hearts to us.

k IE mismatched. The GR is ἑτεροζυγοῦντες *heterozugountes* and refers to being yoked unevenly or incongruously to an animal of another kind.

l OR fellowship.

m OR agreement.

n A name given to Satan by the Jews at this time, attested in intertestamental literature. The name derives from a HEB word for "evil, perversion."

o IE nonbeliever.

agreement hath the temple of God with idols? for ye[a] are the temple of the living God; as God hath said,

I will dwell in[b] them, and walk in *them*;
and I will be their God,
and they shall be my people.[c]
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, [d]
18 And **will be a Father** unto you,
and ye shall be **my sons** and daughters,[e]
saith the Lord Almighty.[f]

Chapter 7

1 Having therefore these promises,[g] dearly beloved, let us cleanse[h] ourselves from all filthiness[i] of the flesh and spirit, perfecting holiness[j] in the fear of[k] God.

a Many mss. read "we" in lieu of "ye."

b or live among.

c Lev. 26:12, Jer. 32:38, Ez. 37:27.

d Isa. 52:11, Ez. 20:24.

e 2 Sam. 7:8, 14; Isa. 43:6; Jer. 31:9.

f παντοκράτωρ *pantokratōr* almighty.

g Meaning the promises cited from scripture in 6:16-18.

h or purify.

i or stain, defilement.

j ie completely dedicating ourselves.

k ie reverence for.

Paul's Joy at the Church's Repentance

2 Receive us;[a] we have wronged no man, we have corrupted[b] no
man, we have defrauded[c] no man.[d] 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*.[e] 4
Great *is* my boldness[f] of speech toward you, great *is* my glorying of you:[g]
I am filled with comfort, I am exceeding joyful in all our tribulation.[h]

5 For, when we[i] were come into Macedonia, our flesh[j] had no
rest, but we were troubled on every side; without *were* fightings, within
were fears.[k] 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[l] earnest desire, your mourning, your fervent mind toward me; so
that I rejoiced the more.[m] 8 For though I made you sorry with a letter,[n] I
do not repent, though I did repent: for I perceive that the same epistle
hath made you sorry,[o] though *it were* but for a season.[p] 9 Now I rejoice,

a IE make room for us in your hearts.

b IE ruined, alluding either to financial or spiritual loss.

c OR exploited.

d Paul here denies charges that had been made against him.

e IE we die and live together with you.

f In context, the nuance of the word has more to do with Paul feeling he can speak candidly and openly.

g OR boasting about you.

h OR suffering.

i IE Paul (using a plural pronoun, which may be meant to represent his companions also).

j OR body.

k IE there were struggles outside, fears within.

l Note that "your" is repeated three times for emphasis.

m Paul was encouraged by the favorable report Titus gave of the Corinthians in their attitude towards him.

n The third of Paul's four letters to the Corinthians, the so-called "letter of sorrow," which has not been preserved. This is the same letter Paul mentioned in 2:3-4, 9.

o OR grieved you.

p Lit. for an hour, meaning for a short time of unspecified duration.

not that ye were made sorry, but that ye sorrowed to repentance:[a] for ye were made sorry after a godly manner,[b] that ye might receive damage by us in nothing.[c] *10* For godly sorrow worketh repentance to salvation not to be repented of:[d] but the sorrow of the world[e] worketh death. *11* For behold this selfsame[f] thing, that ye sorrowed after a godly sort, what carefulness[g] it wrought[h] in you, yea, *what* clearing[i] of yourselves, yea, *what* indignation,[j] yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge![k] In all *things* ye have approved yourselves to be clear[l] in this matter. *12* Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong,[m] nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. *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.[n] *15* And his inward 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*.

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a μετάνοιαν *metanoian* a change of mind, contrition.

b IE as God would will it.

c IE that you might not sustain any damage on our account.

d OR regretted.

e As opposed to godly sorrow.

f OR very.

g OR earnestnous.

h OR produced, brought about.

i OR defense.

j At the offender.

k Used in the sense of retribution against a specific evil doer.

l OR innocent.

m Apparently a local leader who had denounced Paul. This is the same (unnamed) man alluded to in 2:5-8.

n Paul's boasting to Titus about the Corinthians has been justified.

Chapter 8

Liberal Giving

1 Moreover, brethren,[a] we do you to wit[b] of the grace of God[c]
bestowed on the churches of Macedonia; 2 How that in a great trial of
affliction the abundance of their joy and their deep poverty[d] abounded[e]
unto the riches of their liberality.[f] 3 For to *their* power,[g] I bear record,
yea, and beyond *their* power *they were* willing[h] of themselves;[i] 4 Praying[j]
us with much intreaty that we would receive the gift, and *take upon us*
the fellowship of the ministering to[k] the saints. 5 And *this they did*, not[l]
as we hoped, but first gave their own selves to the Lord, and unto us by
the will of God.[m] 6 Insomuch that we desired Titus, that as he had begun,
so he would also finish in you the same grace also.[n] 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[o] also.
8 I speak not by commandment,[p] but by occasion of the forward-

a The masculine is generic: "brothers and sisters."

b OR we make known to you.

c In this context, the inspiration to give liberally.

d Lit. down to the depth poverty.

e OR overflowed.

f OR generosity.

g OR ability.

h IE they gave voluntarily.

i IE they gave both according to and beyond their means.

j OR begging.

k OR helping.

l IE not just.

m Before giving of their means, they gave their selves, first to God and then to Paul.

n Since Titus had already made a beginning, Paul had urged him to finish the solicitation of donations among the Corinthians.

o In the sense of an act of kindness or giving.

p Paul makes clear that this request for contributions is a request only, not a command.

ness[a] 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,[b] yet for your sakes he became poor,[c] that ye through his poverty might be rich.[d] 10 And herein I give *my* advice:[e] for this is expedient for you,[f] who have begun before, not only to do, but also to be forward a year ago.[g] 11 Now therefore perform the doing *of it*;[h] that as *there was* a readiness to will,[i] so *there may be* a performance also out of that which ye have.[j] 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.[k] 13 For *I mean* not that other men be eased, and ye burdened:[l] 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;[m]**
> **and he that *had gathered* little had no lack.[n]**

Titus and His Companions

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

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a OR eagerness.

b An allusion to the preexistence of Christ.

c He entered mortality in humble circumstances.

d In a spiritual sense.

e IE opinion, counsel.

f IE to your advantage.

g IE you eagerly wanted to do it last year.

h IE finish what you started.

i IE you were eager to do it.

j IE in accordance with your means.

k One is not expected to give more than he is able.

l Paul makes it clear that he is striving to achieve an equality among the Saints, not to enrich the Jerusalem Christians at the expense of those in Macedonia and Corinth.

m OR had not too much.

n OR had not too little. The quote is from Exod. 16:18.

being more forward,[a] of his own accord he went unto you. 18 And we have sent with him the brother,[b] whose praise *is* in the gospel throughout all the churches; 19 And not *that* only, but who was also chosen of the churches to travel with us with this grace,[c] which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us:[d] 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.[e] 22 And we have sent with them our brother,[f] 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[g] *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.[h]

Chapter 9

The Offering for the Saints

1 For as touching the ministering to[i] the saints,[j] it is superfluous for me to write to you: 2 For I know the forwardness of your mind,[k]

a OR eager.

b Identity uncertain.

c Meaning the collection being taken up to assist impoverished Christians.

d This v. explains why Titus was sent with companions.

e An allusion to Prov. 3:4.

f Note that Titus' two companions are unnamed, but designated simply as brethren. Multiple brethren were used to assure the integrity of the collection process, rather like auditing accounts today.

g OR if.

h IE our pride in you.

i IE contribution to, service for.

j Here referring to Christians in Jerusalem.

k IE your readiness.

for which I boast of you to them of Macedonia, that Achaia was ready[a] a year ago;[b] and your zeal hath provoked[c] very many.[d] 3 Yet have I sent the brethren,[e] lest our boasting of you should be in vain[f] in this behalf;[g] that, as I said, ye may be ready: 4 Lest haply[h] if they of Macedonia come with me, and find you unprepared,[i] we (that we say not, ye)[j] should be ashamed[k] 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,[l] whereof ye had notice before,[m] that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.[n]

6 But this *I say*, He which soweth sparingly shall reap also sparingly;[o] and he which soweth bountifully[p] shall reap also bountifully. 7 Every man according as he purposeth[q] in his heart, *so let him give*;[r] not

a IE to give.

b OR since last year.

c OR stirred, roused to action.

d OR the majority, alluding to the Macedonians.

e Meaning Titus and his companions.

f OR empty.

g OR case.

h OR perchance.

i IE to give.

j An example of paralipsis, where a point is made by indicating that the writer or speaker is not making it. Paul expressly does not say that the Corinthans should feel ashamed if they fail to give, but in not saying it the point is made nonetheless.

k IE bewildered, embarrassed.

l Lit. blessing; IE generous gift, contribution.

m προεπηγγελμένη *proepēngelmenē* promised beforehand; IE already pledged.

n IE not a gift given grudgingly or under compulsion.

o The idea that one reaps what one sows was a commonplace in Jewish wisdom literature.

p Lit. in blessings; IE generously, liberally.

q OR decides.

r The GR construction is elliptical; the italicized words are necessary for ENG sense.

grudgingly, or of necessity:[a] for God loveth a cheerful giver.[b] 8 And God
is able to make all grace abound[c] toward you; that ye, always having all
sufficiency in all *things*, may abound to every good work: 9 (As it is writ-
ten,

He hath dispersed abroad;[d] he hath given to the poor:
his righteousness remaineth for ever.[e]

10 Now he[f] that ministereth[g] seed to the sower both minister
bread for *your* food, and multiply your seed sown, and increase the
fruits[h] 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[i] 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[j] 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[k] gift.

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a IE under compulsion.

b Almost a quotation of LXX Prov. 22:18.

c OR every benefit overflow.

d OR scattered widely (as in sowing seeds by broadcasting, or throwing them to the air, which was a common method of planting in antiquity).

e Ps. 112:9.

f IE God.

g OR provides.

h OR yield (a harvest image).

i λειτουργία *leitourgia* an act of public service; this word is the source of ENG "liturgy."

j OR proof of this service.

k ἀνεκδιήγητος *anekdiēgētos* indescribable, inexpressible, which cannot be described in words.

Chapter 10

Paul Defends His Ministry

1 Now I Paul myself beseech[a] you[b] by the meekness and gentleness of Christ, who[c] in presence[d] *am* base[e] among you, but being absent
am bold toward you: 2 But I beseech[f] *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.[g] 3 For
though we walk in the flesh,[h] we do not war after the flesh:[i] 4 (For the
weapons of our warfare *are* not carnal,[j] but mighty through God to the
pulling down of strong holds;)[k] 5 Casting down imaginations,[l] and every high[m] thing that exalteth itself against the knowledge of God, and
bringing into captivity every thought to the obedience of Christ; 6 And
having in a readiness to revenge[n] all disobedience, when your obedience
is fulfilled.

7 Do ye look on things after the outward appearance?[o] If any man

a OR appeal to, urge.

b The second person pronoun is plural.

c IE Paul.

d OR when present.

e OR demeaned; IE stripped of one's personal dignity, humbled.

f OR ask, urge.

g IE according to human standards.

h IE in a body.

i IE we do not wage war according to worldly standards. Paul here used a martial metaphor to describe his apostolic service.

j IE physical, human.

k A metaphor for the arguments of Paul's opponents.

l IE speculations.

m OR arrogant, haughty.

n OR punish.

o The verb is probably imperative rather than indicative: "Be alert to the things that are right in front of you!"

trust to himself that he is Christ's, let him of himself think[a] 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,[b] I should not be ashamed: 9 That I may not seem as if I would terrify you by letters.[c] 10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak,[d] and *his* speech contemptible.[e] 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,[f] 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[g] which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond *our measure*,[h] 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[i] glory in the Lord**.[j] 18 For not he that commendeth himself is approved,[k] but whom the Lord commendeth.

---

a IE reflect on.

b IE for building you up, not for tearing you down.

c IE I do not want to seem as though I am trying to terrify you by my letters.

d OR unimpressive.

e OR despised.

f IE to class ourselves with.

g IE within the limits of the field, according to the jurisdiction.

h IE we are not ourselves.

i Not merely permissive, but a command: "he must."

j Jer. 9:24.

k IE tested and found acceptable.

Chapter 11

Paul and the False Apostles

1 WOULD to God[a] ye could bear[b] with me a little in *my* folly:[c] and
indeed bear with me. 2 For I am jealous over you with godly jealousy:[d]
for I have espoused you to one husband,[e] that I may present *you as* a
chaste virgin[f] to Christ. 3 But I fear, lest by any means, as the serpent
beguiled[g] Eve through his subtilty,[h] so your minds should be corrupted[i]
from the simplicity that is in Christ. 4 For if he that cometh[j] 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*.[k] 5 For I suppose I was not a whit
behind[l] the very chiefest apostles.[m] 6 But though *I be* rude in speech,[n] yet
not in knowledge; but we have been throughly made manifest[o] among

a ὄφελον *ophelon* would that, if only. The word "God" is not lit. present in the GR.

b OR be patient, put up with.

c OR foolishness.

d The kind of jealousy God exhibited over Israel in the OT.

e IE to Christ.

f The scriptures often use marriage metaphors to characterize our relationship to God.

g OR deceived. The allusion is to Gen. 3:13.

h IE craftiness.

i IE seduced, led astray.

j Not a specific individual, but a generic reference to anyone who comes preaching a false gospel.

k IE you endure it well.

l IE not at all inferior to.

m ὑπερλίαν ἀπόστολοι *huperlian apostoloi* "super apostles," probably used ironically of those local leaders some of the Corinthians preferred to Paul and not as a reference to other genuine apostles of the Church in Jerusalem.

n IE not trained as a professional orator. Apparently some were negatively comparing Paul's speaking style to that of the false apostles. Such a self-deprecating statement as this was a common way of attacking the pretentiousness of an opponent.

o OR plain, apparent.

you in all things.

7 Have I committed an offence[a] in abasing[b] myself that ye might
be exalted, because I have preached to you the gospel of God freely?[c]
8 I robbed[d] other churches, taking wages *of them*, to do you service. 9
And when I was present with you, and wanted,[e] I was chargeable to no
man:[f] 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*.[g] 10 As the truth of Christ
is in me, no man shall stop me of this boasting in the regions of Achaia.
11 Wherefore?[h] because I love you not? God knoweth.[i]

12 But what I do, that I will do,[j] that I may cut off occasion from
them which desire occasion;[k] that wherein they glory, they may be found
even as we. 13 For such *are* false apostles,[l] deceitful workers, transform-
ing[m] themselves into the apostles of Christ. 14 And no marvel;[n] for Satan
himself is transformed into[o] an angel of light. 15 Therefore *it is* no great

---

a OR a sin.

b IE humbling (particularly by doing manual labor to support himself).

c IE free of charge.

d Not literally; Paul is here using hyperbole, or exaggeration for rhetorical effect. He took provisions from other churches for the benefit of the church at Corinth.

e IE was in need.

f IE I was not a burden to anyone.

g OR continue to do.

h OR why?

i IE God knows I do.

j OR keep on doing [IE supporting himself].

k The false apostles have been receiving support from the Corinthians; by not doing so, Paul shows that he is a true apostle, and that the false apostles cannot be compared to him.

l ψευδαπόστολοι *pseudapostoloi* false apostles, occurs nowhere else in GR literature and may have been a word coined by Paul himself.

m OR disguising.

n OR wonder.

o OR masqueraded as. In Jewish legends Satan had the capacity to represent himself as an angel of light.

thing if his[a] ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Paul's Sufferings as an Apostle

16 I say again, Let no man think me a fool; if otherwise,[b] yet as a
fool receive me,[c] that I may boast myself a little. 17 That which I speak, I
speak *it* not after the Lord,[d] but as it were foolishly, in this confidence[e]
of boasting. 18 Seeing that many[f] glory after the flesh,[g] I will glory also.
19 For ye suffer[h] fools[i] gladly, seeing ye *yourselves* are wise. 20 For ye suf-
fer, if a man bring you into bondage,[j] if a man devour[k] *you*, if a man
take[l] *of you*, if a man exalt himself, if a man smite[m] you on the face. 21 I
speak as concerning reproach,[n] as though we had been weak[o].[p] Howbeit
whereinsoever any is bold, (I speak foolishly,) I am bold also. 22 Are
they Hebrews?[q] 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

a IE Satan's.

b IE but if you do.

c OR at least accept me as a fool.

d OR as the Lord would.

e OR matter.

f Alluding to Paul's opponents.

g OR boast in a worldly way.

h OR tolerate.

i Alluding to Paul's rivals in Corinth.

j OR enslaves you.

k OR exploits. (Eating you up is metaphoric.)

l IE take advantage.

m OR strikes (probably in a metaphoric sense: "slaps you in the face").

n IE I am ashamed to say.

o If we seem to have been weak in comparison to you [because you have put up with such ill treatment at the hands of the false leaders, whereas we would not].

p An ironic aside, meaning something like "To my disgrace, I must say that we were too weak for that!"

q Apparently used here of ethnic descent.

)[a] I *am* more;[b] in labours more abundant, in stripes[c] above measure, in prisons more frequent, in deaths oft.[d] 24 Of the Jews five times received I forty *stripes* save one.[e] 25 Thrice[f] was I beaten with rods,[g] once was I stoned,[h] thrice I suffered shipwreck, a night and a day[i] I have been in the deep;[j] 26 *In* journeyings often, *in* perils of waters,[k] *in* perils of robbers,[l] *in* perils by *mine own* countrymen,[m] *in* perils by the heathen,[n] *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,[o] in watchings[p] often, in hunger and thirst, in fastings often, in cold and nakedness.[q] 28 Beside those things that are without,[r] that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is

a The idea in GR is stronger than foolishness: I am beside myself, I speak as a madman.

b A rhetorical heightening from the "so am I" of the previous v.

c IE beatings.

d IE facing death often.

e 40 lashes was a standard sentence. Only 39 were actually given, lest by a miscount the maximum number of lashes prescribed in Dt. 25:3 be accidentally exceeded. The administrator was liable if more than 40 were given due to a miscount.

f IE three times.

g An allusion to the Roman punishment of *admonitio*. Cf. Acts 16:22-23.

h See Acts 14:19.

i νυχθήμερον *nuchthēmeron*. The GR compound, which uses roots for both night and day, refers to a full 24-hour period, and the Jewish day begins with the evening.

j IE in the open sea.

k OR risking dangers from rivers.

l OR bandits, a scourge to ancient travel.

m IE the Jews.

n IE non-Jews, the Gentiles.

o OR hard work and toil.

p IE sleepless nights.

q Not complete nakedness, but lacking adequate clothing.

r IE aside from other things.

offended,[a] and I burn not?[b]

30 If I must needs glory,[c] I will glory of the things which concern mine infirmities.[d] 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus[e] the governor[f] under Aretas[g] the king kept[h] the city of the Damascenes with a garrison, desirous to apprehend[i] me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.[j]

Chapter 12

Visions and Revelations

1 It is not expedient for me doubtless to glory.[k] I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago,[l] (whether in the body, I cannot tell; or whether out of the body,[m] I cannot tell: God knoweth;) such an one caught up to the third

a IE led into sin.

b IE with indignation. JST "anger not" gives the correct sense.

c OR boast.

d OR weaknesses.

e A city of Syria, which was conquered by the Romans in 65 BC and placed under a Nabatean governor.

f OR ethnarch, a ruler subordinate to a king.

g Kind of Nabatea, southeast of Palastine.

h OR was guarding.

i OR arrest.

j IE his clutches.

k IE to go on boasting.

l OR I know a person in Christ [IE a Christian] who fourteen years ago. This is probably meant to be an oblique reference to Paul himself.

m In Jewish tradition, such heavenly tours were in the body, but in Greek thought, they involved the soul apart from the body.

heaven.[a] 3 And[b] 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,[c] and heard unspeakable words,[d] which it is not lawful[e] for a
man to utter. 5 Of such an one[f] will I glory: yet of myself I will not glory,
but in mine infirmities.[g] 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 abun-
dance of the revelations, there was given to me a thorn in the flesh,[h] the
messenger[i] of Satan to buffet[j] me, lest I should be exalted above mea-
sure.[k] 8 For this thing I besought[l] the Lord thrice,[m] that it might depart
from me. 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.

---

a A common Jewish speculation of the time was that there were seven heavens, but an earlier tradition held that there were three heavens (so , for example, the original text of the Testament of Levi). Paul here is echoing this early tradition, and refers to the highest heaven..

b OR indeed.

c παράδεισος *paradeisos*, a Persian loan word meaning lit. "garden."

d IE words too sacred to speak. (The GR expression for "unutterable words" is an oxymoron.)

e OR permitted.

f IE the man he has just described.

g OR weaknesses.

h It is uncertain whether this "thorn in the flesh" is some physical disability, his opponents or something else.

i OR angel.

j OR harass.

k OR overly exalted.

l OR asked.

m IE three times.

Paul's Concern for the Corinthian Church

11 I am become a fool in glorying; ye have compelled[a] me: for I
ought to have been commended of[b] you: for in nothing am I behind the
very chiefest apostles,[c] though I be nothing. 12 Truly the signs of an apos-
tle were wrought[d] among you in all patience,[e] in signs, and wonders,
and mighty deeds. 13 For what is it wherein ye were inferior to[f] other
churches, except *it be* that I myself was not burdensome to you? forgive
me this wrong.[g] 14 Behold, the third time[h] I am ready to come to you;
and I will not be burdensome to you: for I seek not yours,[i] but you: for
the children ought not to lay up[j] 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.[k] 16 But be it so, I did not
burden you: nevertheless, being crafty,[l] I caught you with guile.[m] 17 Did
I make a gain[n] of you by any of them whom I sent unto you? 18 I desired
Titus,[o] and with *him* I sent a brother.[p] Did Titus make a gain of you?[q]
walked we not in the same spirit? *walked we* not in the same steps?

---

a OR forced.

b OR recommended by.

c IE the "super" apostles, used ironically. Cf. 11:5.

d OR performed.

e OR endurance.

f OR treated worse than.

g Paul is being sarcastic here.

h Paul's third trip to Corinth would be his last.

i IE your possessions.

j θησαυρίζειν *thēsaurizein* lit. treasure; IE save (for an inheritance). This GR word is the source of ENG "thesaurus," a *treasury* of words.

k IE if I love you more, am I to be loved less?

l Paul here ironically cites a charge made against him.

m OR deceipt.

n OR take advantage.

o IE to visit you.

p Probably the brother mentioned in 8:22.

q The GR construction anticipates a negative answer.

19 Again, think ye[a] that we excuse[b] ourselves unto you? we speak
before God in Christ: but *we do* all things, dearly beloved, for your edify-
ing.[c] 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:[d] lest *there be*
debates, envyings, wraths, strifes, backbitings,[e] whisperings,[f] swellings,[g]
tumults:[h] 21 *And* lest, when I come again, my God will humble me among
you, and *that* I shall bewail[i] many which have sinned already, and have
not repented of the uncleanness and fornication[j] and lasciviousness[k]
which they have committed.

Chapter 13

Final Warnings and Greetings

1 This *is* the third *time* I am coming to you.[l] **In the mouth of two
or three witnesses shall every word be established**.[m] 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,

a or do you suppose.

b or defend.

c or to build you up (as in building a house; the verb is used metaphorically).

d The gr is chiastic: "What I do not wish—I find/I am found—what you do not wish."

e or slanders.

f or gossiping.

g or arrogance.

h or disorder.

i or grieve for.

j ie sexual immorality.

k or licentiousness, illicit sexual behavior.

l An allusion to Paul's third and final visit to the Corinthians, which took place in ad 55-56.

m Dt. 19:15. The idea in quoting this passage is that each of Paul's three visits counts as a witness to the Corinthians.

if I come again, I will not spare:[a] 3 Since ye seek a proof of Christ speaking in me, which[b] to you-ward[c] is not weak, but is mighty in you.[d] 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[e] 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?[f] 6 But I trust that ye shall know that we are not reprobates.[g] 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.[h] 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.[i] 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,[j] farewell. Be perfect,[k] 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[l] you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion[m] of the Holy Ghost, *be* with you all. Amen.

---

a IE anyone.

b IE Christ.

c OR toward you.

d The GR construction is chiastic: toward you—not weak/powerful—among you.

e OR test.

f IE unless you are disqualified, fail the test.

g OR unproven.

h IE even if we appear to have failed the test.

i OR restoration; IE that you may become fully qualified.

j The masculine is generic; "brothers and sisters."

k OR be restored (in your faith).

l OR greet.

m OR fellowship.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

Introduction to Galatians

Authorship

Paul's authorship of the letter to the Galatians is considered assured. Not only is there early and widespread attestation of the letter (as described under Canon below), but given its personal content and air of controversy, it is not the sort of text that would be composed pseudonymously. Various minor details accord well with what we know of Paul from Acts and other genuine Pauline letters. There simply is no serious argument against Paul having written the letter.

Manuscript History

The earliest manuscript dates to the third century. Only one manuscript dates before the time of Constantine, which is:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Galatians that it contains are Galatians 1:1-8; 1:10-2:9; 2:12-21; 3:2-29; 4:2-18; 4:20-5:17; 5:20-6:8; 6:10-18, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date after the time of Constantine.

Canon

Paul's letter to the Galatians was accepted as authoritative very early. It is quoted or alluded to in 1 Peter, Barnabas, 1 Clement, Polycarp's letter to the Philippians, Justin Martyr, Irenaeus, Clement of Alexandria and Origen. It was also included in Marcion's collection of texts and listed in the Muratorian Canon.

Setting

The letter was directed to the Saints living either in the geographic region of Galatia, in north central Asia Minor, or to the area further to the south designated "Galatia" as a Roman political district, and was probably written some time during the late 40s to mid 50s AD.

The purpose of the letter was to rebut the argument being made by certain Jewish Christians that circumcision and performances of the Mosaic law were necessary to salvation.

Outline

I. Introduction (1:1-10)
II. Defense of Paul's Apostleship (1:11-2:21)
III. Defense of Justification by Faith (3:1-4:31)
IV. Defense of Christian Liberty (5:1-6:10)
V. Conclusion (6:11-18)

Further Readings

Non-LDS Sources

Martyn, J. Louis. *Galatians: A New Translation with Introduction and Commentary. Anchor Bible.* New York: Doubleday, 1997.

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Galatians

Chapter 1

Salutation

1 Paul,[a] an apostle,[b] (not of men, neither by man,[c] but by Jesus
Christ, and God the Father, who raised him[d] from the dead;) 2 And all
the brethren which are with me, unto the churches 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 pres-
ent evil world,[e] according to the will of God and our Father:[f] 5 To whom
be glory for ever and ever. Amen.

There is No Other Gospel

6 I marvel[g] that ye are so soon[h] removed from[i] him[j] that called
you into the grace of Christ unto another gospel: 7 Which is not anoth-

a IE from Paul.

b Paul immediately asserts his apostolic authority, which had been questioned by some.

c IE by human agency.

d IE Jesus Christ.

e OR age. The present evil age is contrasted with the age to be inaugurated by Christ's return.

f OR our God and Father. The text does not intend to allude to two separate deities. The conjunction is intensive, and could be rendered "of God, *even* our Father."

g OR I am amazed.

h After Paul's last visit.

i OR turning away, deserting.

j The antecedent is God the Father.

er;[a] but there be some that trouble[b] you, and would pervert[c] the gospel of Christ. 8 But though we,[d] or an angel from heaven, preach any other gospel unto you[e] than that which we have preached unto you, let him be accursed.[f] 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.[g]

10 For do I now persuade[h] men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant[i] of Christ.

How Paul Became an Apostle

11 But I certify you,[j] brethren, that the gospel which was preached of[k] me is not after man.[l] 12 For I neither received it of man,[m] neither was I taught *it*,[n] but by the revelation of[o] Jesus Christ.

13 For ye have heard of my conversation[p] in time past in the Jews' religion,[q] how that beyond measure[r] I persecuted the church of God,

---

a IE not that there really is another gospel.

b OR disturb, perplex.

c OR distort.

d Paul uses an epistolary plural to refer to himself.

e Some MSS. omit "unto you."

f ἀνάθεμα *anathema* lit. something set aside; IE accursed. Anathema has come into ENG with this meaning.

g Paul repeats himself for emphasis.

h IE seek to gain the approval of.

i OR slave.

j IE make known to you, want you to realize that.

k OR by.

l IE of (merely) human origin.

m IE from a man (human being).

n IE by man (meaning from a human source).

o OR through a revelation (alluding to Paul's conversion experience).

p OR conduct, way of life.

q IE Judaism.

r ὑπερβολὴν *huperbolēn* exceedingly; in this context, violently. This word is the source of ENG "hyperbole."

and wasted[a] it: *14* And profited[b] in the Jews' religion above[c] many my equals[d] in mine own nation, being more exceedingly zealous[e] of the traditions of my fathers.[f] *15* But when it pleased God,[g] who separated me[h] from my mother's womb, and called *me* by his grace, *16* To reveal his Son in[i] me, that I might preach him[j] among the heathen;[k] immediately I conferred not with flesh and blood: *17* Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,[l] and returned again unto Damascus.

18 Then after three years I went up[m] to Jerusalem to see Peter,[n] and abode[o] with him fifteen days. *19* But other[p] of the apostles saw I none, save James the Lord's brother.[q] *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;[r] *22* And was unknown by face unto the churches of Judaea which were in Christ: *23* But they had heard only, That he which

---

a OR tried to destroy (the verb is conative).

b IE was advancing (his career).

c OR beyond.

d OR of my age [meaning his peers].

e ζηλωτής *zēlōtēs* zealous (the source of this ENG word), a fanatic.

f Jewish traditions, many of which have come down to us in literature dating after the NT period, such as the Mishnah, the Targums and eventually the Talmud.

g Some MSS. omit "God," although even then God is the subject to be understood.

h IE set me apart (in the sense of foreordination).

i OR to.

j IE Jesus Christ.

k IE Gentiles, non-Jews.

l Probably the territory of the Nabateans, southeast of Jerusalem, of which the capital was Petra.

m One always "goes up" to Jerusalem, and "goes down" from Jerusalem.

n The earliest MSS. have Cephas, the ARAM form of the name Peter.

o OR stayed.

p OR another (the GR word is singular).

q Leader of the Church in Jerusalem and the author of the Epistle that bears his name.

r Of which the capital was Tarsus.

persecuted us in times past now preacheth[a] the faith which once he destroyed.[b] 24 And they glorified God in me.

Chapter 2

Paul Accepted by the Other Apostles

1 THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.[c] 2 And I went up by[d] revelation, and communicated unto[e] them that gospel which I preach among the Gentiles, but privately to them which were of reputation,[f] lest by any means I should run, or had run, in vain.[g] 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:[h] 4 And[i] that because of false brethren unawares[j] brought in, who came in privily[k] to spy out[l] our liberty[m] which we have in Christ Jesus, that they might bring us into bondage[n]: 5 To whom we gave place by subjection,[o] no, not for an hour;[p] that the truth of the gospel might continue with you.

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a εὐαγγελίζεται *euangelizetai* lit. announced the good news of. This word is the source of ENG "evangelize."

b OR tried to destroy (the verb is conative).

c See Acts 15:2.

d IE as a result of.

e OR lay out before.

f IE those of influence.

g OR to no purpose.

h Thus introducing the subject of this letter.

i The JST has "notwithstanding," properly emphasizing the contrast between vv. 3 and 4. The RSV has "but."

j OR surreptitiously.

k OR secretly.

l OR on.

m IE from the requirements of the law of Moses.

n IE enslave us.

o IE we did not cave in to their demands.

p Idiomatic for a short period of time.

6 But of these who seemed to be somewhat,[a] (whatsoever they were, it maketh no matter[b] to me: God accepteth no man's person:)[c] for they who seemed *to be somewhat* in conference added nothing to me:[d] 7 But contrariwise,[e] when they saw that the gospel of the uncircumcision[f] was committed unto me, as *the gospel* of the circumcision[g] *was* unto Peter; 8 (For he that wrought effectually in[h] Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James,[i] Cephas,[j] and John, who seemed to be pillars,[k] 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,[l] and they unto the circumcision. 10 Only *they would* that we should remember the poor; the same which I also was forward[m] to do.

Paul Rebukes Peter at Antioch

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.[n] 12 For before that certain[o] came from James, he did eat with the Gentiles: but when they were come, he with-

a IE influential.

b IE it makes no difference.

c IE God shows no favoritism among people.

d IE to my message.

e OR on the contrary.

f IE preaching to the Gentiles, non-Jews.

g IE preaching to the Jews.

h OR worked effectively through.

i Not the son of Zebedee, who had been killed by Herod (see Acts 12:2), but the brother of Jesus and leader of the Church at Jerusalem.

j IE Peter.

k A metaphor for leaders of the Church. GR στῦλοι *stuloi* pillars is the source for such ENG words as "style."

l OR gentiles (non-Jews).

m OR eager.

n OR he stood condemned.

o IE certain people.

drew and separated himself, fearing them which were of the circumcision.[a] 13 And the other Jews dissembled[b] likewise with him; insomuch that Barnabas also[c] was carried away with their dissimulation.[d] 14 But when I saw that they walked 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?

Jews, like Gentiles, are Saved by Faith

15 We *who are* Jews by nature,[e] and not sinners of[f] the Gentiles,[g] 16 Knowing that a man is not justified by the works of the law,[h] but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified[i] by the faith of Christ, and not by the works of the law: for by the works of the law shall **no flesh**[j] **be justified**.[k] 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of[l] sin? God forbid.[m] 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 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

a Jews did not eat together with non-Jews.

b IE joined in the hypocrisy.

c OR even Barnabas.

d OR hypocrisy.

e IE by birth.

f IE from among.

g Paul here adopts the Jewish point of view that Gentiles are inherently sinful for the sake of argument.

h Alluding to the law of Moses.

i IE vindicated, shown to be in the right, pronounced righteous.

j IE human being.

k Ps. 143:2.

l IE an agent for, one who encourages.

m Lit. may it not be so! ("God" is not lit. present in the GR expression.)

of God, who loved me, and gave himself for me. 21 I do not frustrate[a] the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.[b]

Chapter 3

Law or Faith

1 O[c] FOOLISH Galatians, who hath bewitched[d] you, that ye should not obey the truth, before whose[e] eyes Jesus Christ hath been evidently set forth,[f] crucified among you?[g] 2 This only would I learn of you,[h] Received ye the Spirit by the works of the law,[i] or by the hearing of faith? 3 Are ye so foolish? having begun[j] in the Spirit, are ye now made perfect[k] by the flesh?[l] 4 Have ye suffered so many things in vain?[m] if *it be* yet in vain.[n] 5 He[o] therefore that ministereth[p] to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? 6 Even as Abraham **believed God, and it was accounted to**

a OR nullify.

b IE for no reason.

c O with the vocative indicates strong emotions.

d ἐβάσκανεν *ebaskanen* cast a spell on.

e Referring to the Galatians Paul is addressing.

f IE set forth in a public proclamation, put up as a public notice.

g The words "among you" were added by scribes and were not an original part of the text.

h IE the only thing I want to learn from you is.

i Meaning the law of Moses.

j The participle is concessive: "although you have begun."

k The verb is probably conative: "are you now trying to finish."

l IE by human effort, alluding to the requirements being demanded by the Judaizers.

m IE for no purpose.

n IE if indeed it was for nothing.

o The implied subject is God.

p OR provides.

him for righteousness.[a]

7 Know ye therefore that they which are of faith, the same are the children of Abraham. *8* And the scripture, foreseeing that God would justify the heathen[b] through faith, preached before[c] the gospel unto Abraham, *saying*, **In thee shall all nations[d] be blessed**.[e] *9* So then they which be of faith[f] are blessed with faithful Abraham. *10* For as many as are of the works of the law[g] are under the curse: for it is written, **Cursed *is* every one that continueth not in[h] all things which are written in the book of the law to do them**.[i] *11* But that no man is justified by the law in the sight of God, *it is* evident:[j] for, **The just[k] shall live by faith**.[l] *12* And the law is not of faith:[m] but, **The man that doeth them[n] shall live in them**.[o] *13* Christ hath redeemed[p] us from the curse of the law, being made a curse for us:[q] for it is written, **Cursed *is* every one that hangeth**

a Gen. 15:6.

b OR Gentiles, non-Jews.

c προευηγγελίσατο *proeuēngelisato* give the good news before, preach the gospel ahead of time. In LDS thought the essentials of the Christian gospel were made known long before Christ came in the flesh.

d ἔθνη *ethnē* is the same word rendered "heathen" in the preceding v., and is the source for ENG "ethnic."

e Gen. 12:3.

f IE those who believe, who exercise faith.

g IE who rely on observance of the law [of Moses].

h IE does not keep on doing.

i Dt. 27:26.

j OR clear.

k IE the one who is righteous (the GR is singular, not plural).

l Hab. 2:4.

m IE is not based on faith.

n Meaning the requirements of the Mosaic Code.

o Lev. 18:5.

p A metaphor from the ransoming of captives.

q IE for our sake, in our stead.

on a tree:[a] *14* That the blessing[b] of Abraham might come on[c] the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Law and the Promise

15 Brethren, I speak after the manner of men;[d] Though *it be* but a man's covenant,[e] yet *if it be* confirmed,[f] no man disannulleth,[g] or addeth thereto.[h] *16* Now to Abraham and his seed[i] were the promises made. He[j] saith not, And to seeds, as of many; but as of one, **And to thy seed**,[k] which is Christ.[l] *17* And this I say, *that* the covenant, that was confirmed before of[m] God in Christ,[n] the law, which was four hundred and thirty years after,[o] cannot disannul, that it should make the promise of none

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a Dt. 21:23. Paul intends the "tree" by figurative extension to stand for the cross on which Jesus was crucified.

b εὐλογία *eulogia* blessing, formed by the prefix *eu-* "well" and *logia* "oracle, message."

c IE be extended to.

d IE I will take an example from human (IE everyday) life [introducing that which follows].

e διαθήκην *diathēkēn* can mean either "covenant" or "will." The idea is that even a human legal contract, once made, is considered binding.

f OR ratified.

g IE rejects.

h By amendment (without the consent of the other party).

i σπέρματι *spermati* lit. seed, but figuratively descendant(s).

j The implied subject of the verb is either the scripture just quoted or God as its ultimate author.

k Gen. 12:7.

l Paul bases his argument on the singular "seed" in the OT text, claiming that since it is not plural, "seeds," it must have reference to Christ alone as Abraham's descendant. The argument is a creative one, since the singular "seed" can stand collectively for plural descendants.

m OR ratified by.

n The earliest MSS. omit "in Christ."

o Paul is here following the chronology of LXX Exo. 12:40.

effect.[a] 18 For if the inheritance *be* of[b] the law, *it is* no more of promise: but God gave *it* to Abraham by promise. 19 Wherefore then *serveth* the law?[c] It was added because of transgressions,[d] till the seed[e] should come to whom the promise[f] was made; *and it was* ordained[g] by angels[h] in the hand of a mediator.[i] 20 Now a mediator is not *a mediator* of one, but God is one.[j]

Slaves and Sons

21 *Is* the law then against the promises of God? God forbid:[k] for if there had been a law given which could have given life, verily righteousness should have been by[l] the law. 22 But the scripture hath concluded[m] 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

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a Since God ratified his covenant to Abraham, which would find its fullest fulfillment in Christ, the promulgation of the Mosaic law 430 years later could not interfere with the enforceability of that previous covenant.

b OR based on.

c Note that "serveth" is in italics and not lit. present in GR, which reads simply "why then the law?" The sense is "Why then was the law given?"

d Alluding to the sinfulness of the children of Israel wandering in the wilderness.

e Based on his argument in the preceding vv., this is an allusion to Jesus Christ.

f The Abrahamic promise discussed in the preceding vv.

g IE put into effect, administered.

h According to later Jewish belief, the law was not given to Moses by God directly, but only through angels. So LXX Dt. 33:2.

i IE Moses, who acted as God's representative in giving and administering the law.

j A mediator implies the existence of multiple parties in a negotiation. Moses fulfilled the role of a mediator between the angels and the Israelites. God, who, as a single person, needed no mediator, gave Abraham his promise directly, but was not directly involved in the giving of the law of Moses.

k OR certainly not! The word "God" is not lit. present in the GR expression.

l OR based on.

m συνέκλεισεν *sunekleisen* locked up, confined, imprisoned.

unto the faith which should afterwards be revealed.[a] 24 Wherefore the law was our schoolmaster[b] *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.[c]

26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond[d] 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,[e] and heirs according to the promise.[f]

Chapter 4

1 Now I say, *That* the heir,[g] as long as he is a child,[h] differeth nothing from a servant,[i] though he be lord[j] of all; 2 But is under tutors and governors until the time appointed of[k] the father. 3 Even so we, when we were children, were in bondage under the elements[l] of the world: 4 But when the fulness of the time was come, God sent forth his Son, made of

a Note the continuation of prison imagery in this v. ("kept," "shut up").

b παιδαγωγός *paidagōgos* one who has responsibility for someone who needs guidance; IE guardian, leader, guide, custodian. This man, usually a slave of the household, had responsibility to conduct a boy to and from school and to oversee his conduct generally. The law was still under the constraints of such a custodian.

c IE we are emancipated and can travel freely on our own.

d OR slave.

e In contrast with his argument earlier in the chapter, here Paul uses the singular "seed" in the collective sense to refer to descendants (plural).

f IE the promise God made to Abraham, as described earlier in the chapter.

g Continuing the argument from the end of ch. 3.

h νήπιος *nēpios* a young child, about three or four years old. The point here is not the specific age of the child, but that legally the child is a minor, and cannot control his own property.

i OR slave.

j IE owner, master.

k IE date set by his.

l IE basic forces [of nature].

a woman, made[a] under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.[b] 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,[c] Father. 7 Wherefore thou art no more a servant,[d] but a son; and if a son, then an heir of God through Christ.[e]

Paul's Concern for the Galatians

8 Howbeit then, when ye knew not God, ye did service unto[f] them which by nature are no gods.[g] 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly[h] elements,[i] whereunto ye desire again to be in bondage?[j] 10 Ye observe days, and months, and times, and years.[k] 11 I am afraid of[l] you, lest I have bestowed upon you labour in vain.[m]

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 of the flesh[n] I

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a For both occurrences of "made" in this v., read "born."

b υἱοθεσία *huiothesia* a legal technical term for adoption as a son with full rights of inheritance.

c The ARAM Abba is a determinative form of *ab*, father, and thus means lit. "the father." HEB and ARAM often use such determinative forms to function as a vocative (IE "O father"). The popular suggestion that it is a diminutive form, and thus is the equivalent in our language and culture of "daddy" or "papa," is not correct.

d OR slave.

e Some MSS. read "through God."

f OR you were enslaved to, you were in bondage to.

g IE to beings that are not gods at all. The allusion is to pagan worship.

h IE useless.

i IE forces.

j Do you want to return to your prior enslavement? The idea is not that they would be returning to the pagan gods they once worshiped, but to a similarly imperfect and rudimentary religious worship.

k Jewish feast days and other religious observances.

l OR for, concerning.

m IE my work for you may have been to no purpose.

n An allusion to physical illness or disability.

preached the gospel unto you at the first. 14 And my temptation[a] which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.[b] 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[c] zealously affect you,[d] *but* not well;[e] yea, they would exclude you, that ye might affect[f] 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[g] again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice;[h] for I stand in doubt of[i] you.

The Allegory of Hagar and Sarah

21 Tell me, ye that desire to be under the law, do ye not hear[j] the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid,[k] the other by a freewoman.[l] 23 But he *who was* of the bondwoman was born after the flesh;[m] but he of the freewoman *was* by promise. 24 Which things are an allegory:[n] for these are the two covenants; the one

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a OR trial.

b IE you welcomed me as if I were an angel of God, or even Jesus Christ himself!

c IE the Judaizers.

d OR they are enthusiastic about you; IE they seek to cultivate you.

e IE not for a good purpose.

f OR run after.

g I suffer [obviously metaphoric] birth pangs.

h IE my tone of voice. The allusion is to the difficulty of communicating effectively only in writing rather than directly in person.

i OR I am at a loss about.

j IE understand, obey.

k OR slave woman [Hagar].

l IE Sarah.

m IE in the normal way, by natural descent.

n ἀλληγορούμενα *allēgoroumena* things being expressed in an allegory.

from the mount Sinai, which gendereth to bondage,[a] which is Agar.[b]
25 For this Agar is mount Sinai in Arabia, and answereth to[c] Jerusalem
which now is, and is in bondage with her children. 26 But Jerusalem
which is above[d] is free, which is the mother of us all. 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.[e]

28 Now we, brethren, as Isaac was, are the children of promise.
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**[f] of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

Chapter 5

1 STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke[g] of bondage.

Christian Freedom

2 Behold, I Paul say unto you, that if ye be[h] circumcised, Christ shall profit you nothing.[i] 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are

a IE bears children into slavery.

b A GR transliteration of the name Hagar.

c OR corresponds to; IE represents.

d IE the heavenly Jerusalem.

e Isa. 54:1.

f Gen. 21:10.

g A metaphor for the heavy burden of being enslaved.

h Not if you are, but if you become.

i IE shall be of no benefit to you.

fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth[a] any thing, nor uncircumcision;[b] but faith which worketh by love.

7 Ye did run[c] well; who did hinder you that ye should not obey the truth? 8 This persuasion[d] *cometh* not of him that calleth you.[e] 9 A little leaven[f] leaveneth the whole lump.[g] 10 I have confidence in you through the Lord, that ye will be none otherwise minded:[h] but he that troubleth you[i] 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[j] of the cross ceased. 12 I would they were even cut off[k] which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh,[l] but by love serve one another. 14 For all the law is fulfilled in one word,[m] *even* in this; **Thou shalt love thy neighbour as thyself**.[n] 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.[o]

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a OR is valid for, effective for.

b Circumcision is a neutral act as to salvation; it is not a necessary requirement.

c OR you were running [the verb is imperfect].

d IE their being led away from the truth.

e IE Jesus.

f IE yeast.

g IE of dough.

h IE that you will think nothing otherwise.

i Alluding to the person or persons who insist on continued observance of the law of Moses.

j OR stumblingblock.

k ἀποκόψονται *apokopsontai* make eunuchs of themselves, castrate themselves [a hyperbolic image].

l Meaning to indulge the flesh; IE to sin.

m IE a single commandment.

n Lev. 19:18.

o Paul uses images of eating in this v. to allude to harming others.

The Fruit of the Spirit and the Works of the Flesh

16 *This* I say then, Walk[a] in the Spirit, and ye shall not fulfil[b] the
lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit
against the flesh: and these are contrary the one to the other: so that ye
cannot do the things that ye would.[c] 18 But if ye be led of the Spirit, ye
are not under the law. 19 Now the works of the flesh are manifest,[d] which
are *these*; Adultery, fornication, uncleanness,[e] lasciviousness,[f] 20 Idola-
try, witchcraft, hatred, variance,[g] emulations,[h] wrath, strife, seditions,[i]
heresies,[j] 21 Envyings, murders, drunkenness, revellings,[k] and such like:[l]
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[m] is love, joy, peace, longsuffering,[n]
gentleness, goodness, faith, 23 Meekness, temperance:[o] against such
there is no law. 24 And they that are Christ's have crucified the flesh with
the affections[p] and lusts. 25 If we live in the Spirit, let us also walk in the
Spirit.[q] 26 Let us not be desirous of vain glory, provoking one another,
envying one another.

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a A common Semitic metaphor for how one lives one's life.

b OR carry out.

c The desires of the spirit and of the flesh are opposed to one another.

d OR clear.

e IE impurity.

f OR indecency.

g OR discord.

h OR jealousy.

i OR dissensions.

j αἱρέσεις *haireseis* factions. This GR word is the source for ENG "heresy."

k OR orgies.

l IE and similar things.

m IE the fruit that the Spirit produces.

n OR patience.

o OR self control.

p παθήμασιν *pathēmasin* passions, strong physical desires.

q IE show it by our behavior.

Chapter 6

Bear One Another's Burdens

1 BRETHREN,[a] if a man[b] be overtaken in a fault,[c] ye which are
spiritual,[d] restore such an one in the spirit of meekness; considering[e]
thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and
so fulfil the law of Christ.[f] 3 For if a man think himself to be something,
when he is nothing, he deceiveth himself. 4 But let every man prove[g] his
own work, and then shall he have rejoicing in himself alone, and not
in another.[h] 5 For every man shall bear his own burden. 6 Let him that
is taught in the word communicate unto him that teacheth in all good
things. 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;[i] but he that soweth to the Spirit shall of the
Spirit reap life everlasting. 9 And let us not be weary in well doing: for
in due season we shall reap, if we faint not. 10 As we have therefore op-
portunity, let us do good unto all *men*, especially unto them who are of
the household of faith.

Final Warnings and Benediction

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,[j] they con-

a As is usually the case, the expression here is generic: "brothers and sisters."

b OR person.

c IE discovered in some sin.

d IE those who live and walk according to the Spirit.

e IE taking careful notice of.

f In contradistinction to the law of Moses.

g IE test, determine the genuineness of.

h He can take pride in his own actions, without comparing himself to others.

i IE destruction.

j IE a good showing in human [external] matters [such as circumcision].

strain you to be circumcised; only lest they should suffer persecution[a] 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[b] your flesh.[c] 14 But God forbid that I should[d] 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 any thing, nor uncircumcision, but a new creature.[e] 16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks[f] of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome.

a They only do so to avoid suffering persecution.

b OR boast about.

c IE the fact that you are circumcised.

d OR may I never. "God" is not lit. present in the GR expression.

e All that matters is becoming a new creation in Christ (IE a Christian).

f στίγματα *stigmata* lit. brands used to mark one as a slave; here used for the wounds suffered by Paul as the slave of Jesus Christ. "Stigmata" has come into ENG as a term for the wounds Jesus suffered on the cross.

Introduction to Ephesians

Authorship

Probably a majority of critical scholars rejects Pauline authorship of Ephesians. They take this position based on an assortment of historical, literary and theological arguments.

Historically, the letter betrays no personal acquaintance with the Saints at Ephesus, a church Paul founded. But the words "in Ephesus" from 1:1 were probably not an original part of the letter. Also, some think it pretentious that Paul speaks of the "holy" apostles in 3:4, since that is a group that would include him. Yet the word rendered "holy" is the same as that elsewhere rendered "saints," which Paul uses liberally to refer to ordinary Christians.

Literarily, Ephesians uses 35 words that Paul uses nowhere else. But Galatians and Philippians, both shorter books whose Pauline authorship is undisputed, use 31 and 40 distinctive words, respectively. The style is more complex than most of Paul's letters, but this may be due to the use of an amaneunsis (IE scribe). Further, Ephesians shows strong dependence on Colossians, but if the letters were written at the same time for a similar purpose, this is scarcely an argument against Paul as author.

Theologically, some see the Christology of Ephesians as more developed and refined than in his other letters, and certain common Pauline themes (such as justification) are missing in this letter. But given that this letter, if genuine, would date later than the acknowledged Pauline epistles, this may simply reflect genuine theological development in Paul's thought.

In short, there are responsible scholars on both sides of the question as to whether Paul authored this letter, and the case against Pauline authorship is by no means overwhelming.

Manuscript History

The earliest manuscripts date to the third century. The earliest three manuscripts are:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and

Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Ephesians that it contains are Ephesians 1:1-2:7; 2:10-5:6; 5:8-6:6; 6:8-18; 6:20-24, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

P^{49}, or Ct YBR 415, housed in New Haven, contains Ephesians 4:16-29; 4:31-5:13. This manuscript has been paleographically dated to the third century AD.

P^{92}, or P Narmuthis 69.39a/229a, housed in Cairo, contains copies of two letters of Paul. The portions of Ephesians it contains are Ephesians 1:11-13, 19-21. This manuscript has been dated paleographically to the late third or early fourth century AD.

Many other manuscripts survive, but all date later than these three.

Canon

Ephesians was included both in Marcion's scriptural collection and in the Muratorian Canon. Clement of Rome, Hermas, Barnabas, Ignatius, Polycarp, Tertullian, Clement of Alexandria and Origen all either allude to or quote from it. The attestation of the letter is therefore both wide and early.

Setting

The letter was probably written from prison in Rome, at the same time that Paul wrote Colossians and Philemon, AD 59-61. Although traditionally considered a letter to the Ephesians, the identification of that destination in 1:1 does not seem to be an original part of the text. Marcion identified this letter as one sent to the Laodiceans. The epistle was probably a circular letter intended for the churches of Asia Minor. The purpose of the letter was to stress unity in the faith and encourage Christians to get along with each other in the Church.

Outline

I. Salutation (1:1-2)

II. Unity of the Church of Christ (1:3-3:21)

III. Practical Exhortations (4:1-6:20)
IV. Final Greetings (6:21-24)

Further Readings

Non-LDS Sources

Barth, Markus. *Ephesians 1-3: A New Translation with Introduction and Commentary. Anchor Bible*. New York: Doubleday, 1974.
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Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.
Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.
Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Ephesians

Chapter 1

Salutation

[1] Paul,[a] an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,[b] and to the faithful in Christ Jesus: [2] Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Spiritual Blessings in Christ

[3] Blessed[c] *be*[d] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*[e] in Christ: [4] According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame[f] before him in love: [5] Having predestinated[g] us unto the adoption of children[h] by Jesus Christ to himself, according to the good pleasure of his will, [6] To the praise of

a IE from Paul.

b The earliest MSS omit "at Ephesus." This may have been a circular letter, and the first destination of the letter became the one most closely associated with it. Marcion understood the letter as being addressed to the Laodicians, which was probably the second destination of the letter.

c Vv. 3-14 comprise one long sentence in GR.

d There is no verb in the GR text (which is why "be" is in italics), and one must be supplied: either the subjunctive "be" (as in the KJV) or the indicative "is."

e The GR simply has a plural adjective, lit. "heavenlies." KJV "places" is an attempt to supply a noun for the adjective to modify. Here the adjective should probably simply be taken as a substantive; render "heavens."

f OR unblemished, a description used for the paschal lamb.

g The GR προορίσας *proorisas* refers to deciding something beforehand.

h υἱοθεσίαν *hiothesian* is a technical legal term for the adoption of a son with rights of inheritance.

the glory of his grace, wherein he hath made us accepted in the beloved.[a] *7* In whom we have redemption through his blood,[b] the forgiveness of sins, according to the riches of his grace; *8* Wherein[c] he hath abounded toward[d] us in all wisdom and prudence; *9* Having made known unto us the mystery[e] of his will, according to his good pleasure which he hath purposed in himself: *10* That in the dispensation[f] of the fulness of times he might gather together in one all things[g] in Christ, both which are in heaven, and which are on earth; *even* in him: *11* In whom also we have obtained an inheritance,[h] being predestinated according to the purpose of him who worketh all things after the counsel of his own will: *12* That we[i] should be to the praise of his glory, who first trusted in Christ. *13* In whom ye[j] also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed[k] with that holy Spirit of promise, *14* Which is the earnest[l] of our inheritance until the redemption of the purchased possession,[m] unto the praise of his glory.

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a IE his beloved Son.

b Alluding to Jesus' sacrificial death on the cross.

c Referring back to "his grace."

d OR lavished on.

e μυστήριον *mustērion* a divine secret (in particular God's plans), apprehended by men only through revelation. This GR word is the source for ENG "mystery."

f οἰκονομία *oikonomia* administration (this GR word is the source for ENG "economy").

g Cf. the slogan (borrowed by early Mormons from Alexander Campbell) "the restoration of all things."

h ἐκληρώθημεν *eklērōthēmen* lit. appointed by lot; IE we were allocated an inheritance.

i IE Jewish Christians.

j IE Gentile Christians.

k A metaphor from a seal [a bit of clay impressed with an image from a seal] used on a document, both authoritatively to identify its maker and to prevent fraud in the manipulation of written contracts.

l IE down payment, pledge, deposit.

m περιποιήσεως *peripoiēseōs* is the word rendered "peculiar" in KJV 1 Pet. 2:9, in the archaic sense of a possession.

Paul's Prayer

15 Wherefore[a] 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[b] 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 revela-
tion in the knowledge of him:[c] 18 The eyes of your understanding[d] being
enlightened; that ye may know 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[e] who believe, according to
the working of his mighty power, 20 Which he wrought[f] in Christ, when
he raised him from the dead, and set[g] *him* at his own right hand in the
heavenly *places*, 21 Far above all principality, and power, and might, and
dominion,[h] and every name that is named, not only in this world, but
also in that which is to come: 22 And hath[i] put all *things* under his[j] feet,
and gave him *to be* the head over all *things* to the church, 23 Which[k] is his
body, the fulness of him that filleth all in all.

a IE for this reason.

b The participle is temporal: when I remember you.

c IE knowledge of the believer about God the Father.

d Lit. heart (the metaphoric seat of the understanding).

e IE toward us.

f ἐνήργησεν *enērgēsen* exerted, wrought, produced. This GR word is the source of ENG "energy."

g In the sense of "seated."

h This list represents a hierarchy of angels and other spiritual powers.

i God is the implied subject of the verb.

j IE Jesus'.

k The antecedent is "church" from v. 22.

Chapter 2

From Death to Life

[1] AND you *hath he quickened*,[a] who were dead[b] in trespasses and sins; [2] Wherein[c] in time past ye walked[d] according to the course of this world,[e] according to the prince of the power of the air,[f] the spirit that now worketh in the children of disobedience:[g] [3] Among whom also we all had our conversation[h] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath,[i] even as others. [4] But God, who is rich in mercy, for his great love wherewith[j] he loved us, [5] Even when we were dead in sins, hath quickened us[k] together with Christ, (by grace ye are saved;)[l] [6] And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: [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;[m] and that not of yourselves: *it is* the gift of God: [9] Not of works,[n] lest any man should boast. [10] For we are

a The GR begins with a dangling participle; the KJV supplies a main clause (in italics), borrowed from v. 5. "Quickened" is archaic for "made alive."

b The participle is concessive: "although you were dead."

c The antecedent is "sins" from v. 1.

d OR lived (walked is metaphorical).

e OR age (the word can be understood either spatially as "world" or temporally as "age").

f OR the ruler of the domain of the air, a Jewish designation for Satan.

g A Semitism for those characterized by disobedience.

h OR we conducted ourselves.

i A Semitism indicating those destined for wrath.

j OR with which.

k OR made us alive.

l OR by grace you have been saved (the tense of the GR verb is perfect).

m Some MSS. read "the faith"; the KJV likely preserves the correct reading.

n Meaning performances of the Mosaic law.

his workmanship, created in Christ Jesus unto good works,[a] which God hath before ordained that we should walk in[b] them.

One in Christ

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision[c] by that which is called the Circumcision[d] in the flesh made by hands;[e] *12* That at that time ye were without Christ,[f] being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God[g] in the world: *13* But now in Christ Jesus ye who sometimes were far off are made nigh[h] by the blood of Christ.

14 For he is our peace, who hath made both[i] one, and hath broken down the middle wall of partition[j] *between us*; *15* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances;[k] for to make in himself of twain[l] one new man, *so* making peace; *16* And that he might reconcile both unto God in one body by the cross, having slain the enmity[m] thereby: *17* And came and preached peace

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a Here in a positive sense, meaning Christian and charitable performances.

b OR do ("walk" is metaphoric for how one lives the course of one's life).

c IE non-Jews.

d IE Jews.

e IE performed by human hands.

f OR the Messiah.

g The GR is ἄθεας *atheas*, the *the-* root meaning God, with alpha privative; IE Godless.

h OR brought near.

i IE Gentile and Jew.

j An allusion to the barrier between the Court of the Gentiles and the Court of the Women at the Jerusalem Temple. Posted notices warned that it was death for a Gentile to pass beyond that barrier towards the Temple proper.

k IE the Mosaic law.

l Archaic for "two."

m OR hostility.

to you which were afar off,[a] and to them that were nigh.[b] *18* For through him we both have access by one Spirit unto the Father. *19* Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; *20* And are built upon the foundation of the apostles and prophets,[c] Jesus Christ himself being the chief corner *stone*;[d] *21* In whom all the building fitly framed together groweth unto an holy temple in the Lord: *22* In whom ye also are builded[e] together for an habitation[f] of God through the Spirit.

Chapter 3

Paul's Ministry to the Gentiles

1 For this cause I Paul, the prisoner[g] of Jesus Christ for you Gentiles, *2* If ye have heard[h] of the dispensation of the grace of God which is given me to you-ward:[i] *3* How that by revelation he made known unto me the mystery;[j] (as I wrote afore[k] in few words,[l] *4* Whereby, when ye read,[m] ye may understand my knowledge in the mystery of Christ) *5*

a IE the Gentiles.

b IE the Jews.

c Inasmuch as "prophets" are here listed after "apostles," the allusion appears to be to NT prophets, not to the great prophets whose writings are preserved in the OT. Since both terms are governed by the same definite article, they are to be understood as closely associated.

d ἀκρογωνιαίου *akrogōniaiou* lit. corner ["stone" is implicit]. The imagery is of a cornerstone that is part of the foundation of a building, as in LXX Isa. 28:16.

e OR being built.

f OR dwelling place.

g In a literal sense, as Paul was writing from prison.

h Paul is not doubting that they have heard. The conditional is rhetorical: "If you really have heard."

i IE for you.

j IE divine secret, knowledge that can only be had by men through revelation.

k OR before.

l Alluding back to 1:4.

m IE when you read this.

Which in other ages was not made known unto the sons of men,[a] as it is now revealed unto his holy[b] apostles and prophets by the Spirit; *6* That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: *7* Whereof[c] I was made a minister,[d] according to the gift of the grace of God given unto me by the effectual[e] working of his power. *8* Unto me, who am less than the least of all saints,[f] is this grace given, that I should preach among the Gentiles the unsearchable[g] riches of Christ; *9* And to make all *men* see what *is* the fellowship[h] of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: *10* To the intent[i] that now unto the principalities and powers[j] in heavenly *places* might be known by the church 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[k] with confidence by the faith of him. *13* Wherefore I desire that ye faint not[l] at my tribulations for you, which is your glory.

a A Semitic idiom for human beings.

b The apostles and prophets are holy just as the readers are saints (which means "holy").

c Referring back to the gospel.

d διάκονος *diakonos* minister, servant (this GR word is the source for ENG "deacon")..

e OR effective.

f The extreme humility is rhetorical.

g OR unfathomable.

h This is the reading of the TR on which the KJV is based, with very little ancient ms. support. The correct reading is οἰκονομία *oikonomia* plan (this GR word is the source for ENG "economy").

i OR for the purpose.

j Classes of angels and other divine powers.

k IE to God.

l IE that you do not lose heart.

To Know the Love of Christ

14 For this cause[a] I bow my knees[b] unto the Father of our Lord Je-
sus Christ, 15 Of[c] whom the whole[d] family in heaven and earth is named,[e]
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;[f] 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;[g] 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[h]
all that we ask or think, according to the power that worketh in us, 21
Unto him *be* glory in the church by Christ Jesus throughout all ages,
world without end. Amen.

Chapter 4

The Unity of the Body

1 I THEREFORE, the prisoner[i] of the Lord, beseech[j] you that ye
walk[k] worthy of the vocation[l] wherewith ye are called, 2 With all lowli-

a Referring back to v. 1.

b IE I kneel.

c OR by.

d OR every.

e Suggesting that families exist in heaven as on earth.

f IE the spirit.

g The object of these dimensions is not explicitly stated, but is probably the love of Christ.

h IE far beyond.

i Alluding to Paul's imprisonment at the time of this writing.

j OR urge.

k A metaphor for how one lives one's life.

l OR calling.

ness and meekness, with longsuffering,[a] forbearing[b] one another in love;
3 Endeavouring to keep the unity of the Spirit 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 baptism, *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,[c]
and gave gifts unto men.[d]

9 (Now that he ascended, what is it but that he also descended[e] first[f] into the lower parts of the earth?[g] *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;[h] and some, evangelists;[i] and some, pastors and teachers;[j] *12* For the perfecting of the saints, for the work of the ministry, for the edifying[k] of the body of Christ: *13* Till we all come in the unity of the faith,[l] and of the knowledge of the Son of God, unto a perfect man,[m] unto[n] the measure of the stature of the

a OR patience.

b OR putting up with.

c IE he captured captives. "Captivity" here stands as an abstraction for prisoners.

d Ps. 68:18.

e The text means to say that an ascent logically implies a prior descent.

f The earliest MSS. do not have the word "first."

g An allusion to the *descensus*, commonly called the Harrowing of Hell., when Jesus visited the underworld during the three days his body lay in the tomb. Cf. D&C 138.

h As in 2:20, prophets follows apostles, indicating that NT prophets (not OT) are meant.

i IE missionaries.

j The construction does not mean to say that he gave some Christians to be governed by apostles and others to be governed by prophets and so forth, but that he appointed some to *be* apostles, others to be prophets, etc.

k OR building up (as one builds a house).

l The main doctrinal theme of this letter.

m OR a mature person (referring to the believer, not Christ).

n IE attaining.

fulness of Christ:[a] *14* That we *henceforth* be no more children, tossed to and fro,[b] 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[c] the truth in love, may grow up[d] 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,[e] according to the effectual[f] working in the measure of every part, maketh increase of the body[g] unto the edifying of itself in love.

The Old Life and the New

17 This I say therefore, and testify[h] in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,[i] *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[j] have given themselves over unto lasciviousness,[k] to work all uncleanness with greediness.[l] *20* But ye have not so[m] 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[n] the old man, which is corrupt according to the deceitful lusts; *23* And be renewed in the spirit of your mind; *24* And that

a IE Christ's full stature.

b As by the waves of the sea.

c OR practicing; IE being truthful.

d IE mature.

e IE held together by every supporting ligament.

f OR effective.

g IE the body grows.

h OR insist.

i IE in the futility of their thinking.

j IE callous.

k OR indecency.

l Sinful passions are never fully sated, but the desire for more and more grows.

m IE in this way.

n IE manner of living.

ye put on the new man, which after God is created[a] in righteousness and true holiness.

Rules for the New Life

25 Wherefore putting away lying,[b] **speak every man truth with his neighbour**:[c] for we are members one of another. *26* **Be ye angry, and[d] sin not**:[e] let not the sun go down upon your wrath: *27* Neither give place[f] to the devil. *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[g] communication proceed out of your mouth, but that which is good to the use of edifying,[h] that it may minister grace unto the hearers. *30* And grieve not the holy Spirit of God, whereby[i] ye are sealed unto the day of redemption. *31* Let all bitterness, and wrath, and anger, and clamour,[j] and evil speaking, be put away from you, with all malice: *32* And be ye kind one to another, tenderhearted,[k] forgiving one another, even as God for Christ's sake hath forgiven you.

a IE is created after God's image.

b In the sense of speaking falsehoods.

c Zech. 8:16.

d OR but.

e Ps. 4:4. The sense is, if angry, let it not be in a sinful or prolonged way.

f IE an opportunity.

g IE unwholesome.

h IE building up.

i IE by whom.

j OR quarreling.

k OR compassionate.

Chapter 5

[1] Be ye therefore followers[a] of God, as dear children; [2] And walk[b] 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.[c] [3] But fornication,[d] and all uncleanness,[e] or covetousness, let it not be once named among you, as becometh saints; [4] Neither filthiness,[f] nor foolish talking, nor jesting, which are not convenient:[g] but rather giving of thanks. [5] For this ye know, that no whoremonger,[h] nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Walk as Children of Light

[6] Let no man deceive you with vain[i] words: for because of these things cometh the wrath of God upon the children of disobedience.[j] [7] Be not ye therefore partakers with them. [8] For ye were sometimes darkness, but now *are ye* light[k] in the Lord: walk as children of light: [9] (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) [10] Proving[l] what is acceptable unto the Lord. [11] And have no fellowship

a μιμηταὶ *mimētai* imitators [IE of God, in both loving and giving]. This GR word is the source of ENG "mimic."

b A metaphor for how one lives one's life.

c Lit. a smell of fragrance, wording used to indicate an acceptable sacrifical offering to God.

d IE sexual immorality.

e IE impurity.

f IE vulgar speech.

g IE fitting, appropriate.

h IE immoral person.

i OR empty.

j A Semitic idiom for those characterized by disobedience.

k Darkness and light form a metaphoric dualism here.

l OR trying to learn.

with the unfruitful works of darkness, but rather reprove[a] *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[b] are made manifest[c] 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.[d]

15 See then that ye walk circumspectly,[e] not as fools, but as wise, *16* Redeeming the time,[f] because the days are evil. *17* Wherefore[g] 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; *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[h] the Father in the name of our Lord Jesus Christ; *21* Submitting yourselves one to another in the fear of[i] God.

Wives and Husbands

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 church: and he is the saviour of the body. *24* Therefore as the church 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 church, and gave himself for it; *26* That he might sanctify and cleanse

a OR expose.

b OR exposed.

c IE evident, clear.

d Though not a direct quote, this poetic fragment (perhaps deriving from an early Christian hymn) alludes to Isa. 26:19, 51:17, 52:1 and 60:1.

e OR carefully.

f IE taking advantage of every opportunity.

g OR for this reason.

h IE even.

i IE reverence for.

it[a] with the washing of water[b] by the word, *27* That he might present it to himself a glorious church, not having spot,[c] or wrinkle, or any such thing; but that it should be holy and without blemish. *28* So[d] 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;[e] but nourisheth[f] and cherisheth[g] it, even as the Lord the church: *30* For we are members of his body, of his flesh, and of his bones.[h] *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**.[i] *32* This is a great mystery: but I speak concerning Christ and the church. *33* Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence[j] *her* husband.

Chapter 6

Children and Parents

1 Children, obey your parents in the Lord:[k] for this is right. *2* **Honour thy father and mother**; (which is the first commandment with promise;)[l] *3* **That it may be well with thee, and thou mayest live long**

a IE the church.

b An allusion to Christian baptism.

c OR a stain.

d IE in the same way as just described.

e IE physical body.

f OR feeds.

g IE takes care of.

h The earliest MSS. omit "of his flesh, and of his bones," which was supplied from LXX Gen. 2:23.

i Gen. 2:24.

j OR respect.

k Some MSS. omit "in the Lord," but these words are probably an original part of the text.

l The promise immediately follows.

on the earth.[a] *4* And, ye fathers,[b] provoke not your children to wrath: but bring them up in the nurture and admonition[c] of the Lord.

Slaves and Masters

5 Servants,[d] be obedient to them that are *your* masters according to the flesh,[e] with fear and trembling, in singleness of your heart, as unto Christ; *6* Not with eyeservice,[f] as menpleasers;[g] but as the servants of Christ, doing the will of God from the heart; *7* With good will[h] 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[i] or free. *9* And, ye masters, do the same things unto them, forbearing[j] threatening: knowing that your Master also is in heaven; neither is there respect of persons[k] with him.

The Battle against Evil

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[l] of the devil. *12* For we wrestle not against flesh and blood,[m] but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high

a Exo. 20:12, Dt. 5:16.

b Possibly gender neutral: parents.

c OR instruction.

d OR slaves.

e IE according to a human standard.

f IE working only when one thinks one is being watched.

g OR people pleasers.

h This clause still depends on the main verb from v. 5, "be obedient."

i IE a slave.

j IE giving up.

k IE favoritism.

l IE craftiness, schemes.

m IE human forces.

places.[a] *13* Wherefore take unto you the whole armour of God, that ye may be able to withstand[b] in the evil day, and having done all, to stand. *14* Stand therefore, having your loins girt about[c] with truth, and having on the breastplate of righteousness; *15* And your feet shod[d] with the preparation[e] of the gospel of peace; *16* Above all, taking the shield[f] of faith, wherewith ye shall be able to quench all the fiery darts[g] of the wicked.[h] *17* And take the helmet of salvation,[i] and the sword[j] of the Spirit, which is the word of God: *18* Praying always with all prayer and supplication in the Spirit, and watching thereunto[k] 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:[l] that therein I may speak boldly, as I ought to speak.

a This v. is a catalog of demonic spiritual powers.

b IE stand your ground.

c IE putting a belt around your waist. This section uses as imagery the clothing of a Roman soldier.

d Archaic for putting on footwear. The GR lit. refers to "binding under" (as in binding sandals under one's feet).

e OR readiness [to preach].

f The GR θυρεὸν *thureon* represents the LAT *scutum*, the Roman soldier's large, rectangular wooden shield, covered with leather.

g OR extinguish all the flaming arrows. Before battle, a Roman soldier would pour water on the leather cover of his shield, so that it would not catch fire from flaming arrows.

h OR the evil one; IE the devil. With the article, this adjective is taken as a substantive and stands for a noun.

i An allusion to Isa. 59:17.

j The GR μάχαιραν *machairan* represents the LAT *gladius*, a short sword used for close combat, and the source for the ENG "gladiator."

k IE to this end.

l IE in prison.

Final Greetings

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.[a]

Written from Rome unto the Ephesians by Tychicus.

a The word "amen" was not an original part of the letter, but was added by scribes.

Introduction to Philippians

Authorship

On both external and internal grounds, the Pauline authorship of this letter is considered assured by the vast majority of scholars.

Manuscript History

The earliest manuscripts date to the third century. The earliest two manuscripts are:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Philippians that it contains are Philippians 1:1; 1:5-15; 1:17-28; 1:30-2:12; 2:14-27; 2:29-3:8; 3:10-21; 4:2-12; 4:14-23, and thus is largely complete. This manuscript has been dated paleographically to the early third century AD.

P^{16}, or P. Oxy. 1009, housed in the Cairo Museum (JE 47424), contains Philippians 3:10-17; 4:2-8. This manuscript has been paleographically dated to the late third or early fourth century AD.

Many other manuscripts survive, but all date later than these two.

Canon

Polycarp in his letter to the Philippians knows of the Pauline epistle. Irenaeus quotes from every chapter, and both Ignatius and Marcion know of and accept the letter. The external attestation of this letter is both early and strong.

Setting

The letter itself indicates that Paul was in prison at the time of its writing. The traditional view is that this was his Roman imprisonment, and this continues to be the majority view, notwithstanding recent arguments placing the imprisonment in Ephesus or Caesarea. On the assumption that the intended imprisonment was that in Rome, the letter would date towards the end of Paul's two-year imprisonment there, AD 59-61. The letter was addressed to the church Paul founded at Philippi.

Philippians

The letter is both a "thank you" note for a gift the Philippians had sent him and a response to a series of questions brought to Rome on behalf of the Philippians by Epaphroditus.

Outline

I. Preface
   - A. Salutation (1:1-2)
   - B. Expression of Thanks (1:3-8)
   - C. Paul's Prayer for the Philippians (1:9-11)

II. Paul's Present Circumstances (1:12-26)

III. Practical Instructions
   - A. Live in a Manner Becoming the Gospel (1:27-30)
   - B. Christian Humility (2:1-11)
   - C. Letting Your Light Shine (2:12-18)
   - D. Examples of Humble Servants (2:19-30)

IV. Doctrinal Issues
   - A. Against the Judaizers (3:1-6)
   - B. The Resurrection (3:7-11)
   - C. Perfection (3:12-16)
   - D. Being Watchful (3:17-4:1)

V. Exhortations (4:2-9)

VI. A Note of Thanks for the Philippians' Gift (4:10-20)

VII. Final Greetings (4:21-23)

Further Readings

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The Epistle of Paul the Apostle to the Philippians

Chapter 1

Salutation

1 Paul and Timotheus,[a] the servants[b] of Jesus Christ, to all the
saints[c] in Christ Jesus which are at Philippi,[d] with the bishops[e] and dea-
cons:[f] 2 Grace *be* unto you, and peace, from God our Father, and *from*
the Lord Jesus Christ.

Paul's Prayer for the Philippians

3 I thank[g] my God upon every remembrance of you,[h] 4 Always
in every prayer of mine for you all[i] making request with joy, 5 For your
fellowship[j] in the gospel from the first day until now; 6 Being confident

a IE from Paul and Timothy.

b OR slaves.

c Paul regularly calls Christians "saints," meaning "holy persons," because they are consecrated to God.

d Situated in northern Greece at the border of eastern Macedonia and Thrace. Named for Philip (this GR derived name means "lover of horses"), king of Macedonia and father of Alexander the Great. Its former name was Crenides (derived from a GR word for "springs," given the ample springs in the area). For the story of how the gospel was brought there, see Acts 16.

e ἐπισκόποις *episkopois* lit. overseers. This GR word is the source for ENG "episcopal."

f διακόνοις *diakonois* ministers, servants. This GR word is the source for ENG "deacon."

g The GR verb εὐχαριστῶ *eucharistō* is the source for ENG "eucharist" (otherwise called communion, what LDS call the sacrament), meaning "thanksgiving."

h IE every time I remember you.

i IE all of you.

j OR participation, probably alluding to the Philippians' financial support of Paul's missionary efforts.

of this very thing, that he[a] which hath begun a good work in you will perform[b] *it* until the day of Jesus Christ:[c] 7 Even as it is meet[d] for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds,[e] and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For God is my record,[f] how greatly I long after you all in the bowels[g] of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;[h] 10 That ye may approve[i] things that are excellent;[j] that ye may be sincere and without offence[k] 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.

To Me to Live is Christ

12 But I would ye should understand, brethren,[l] that the things *which happened* unto me have fallen[m] out rather unto the furtherance of the gospel;[n] 13 So that my bonds in Christ are manifest in all the palace,[o] and in all other *places*; 14 And many of the brethren in the Lord, wax-

a IE God.

b OR complete.

c Meaning the day when he will return.

d OR fitting.

e Alluding to his imprisonment in Rome.

f μάρτυς *martus* witness.

g Metaphoric for the seat of affection (cf. "heart" in our culture).

h OR insight.

i δοκιμάζειν *dokimazein* discern, approve, distinguish by testing.

j IE most worthwhile.

k IE blameless.

l As is usually the case, this word is meant to be gender neutral: brothers and sisters.

m OR come.

n The idea is that the negative things that have happened to Paul have actually turned out to be positive in terms of advancing his missionary work.

o πραιτωρίῳ *praitōriō* the *praetorium*, meaning the imperial guard, who knew why Paul was in prison.

ing[a] confident by my bonds,[b] are much more bold to speak the word[c] without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:[d] *16* The one[e] preach Christ of contention, not sincerely, supposing to add affliction to my bonds:[f] *17* But the other[g] of love, knowing that I am set[h] for the defence of the gospel. *18* What then? notwithstanding, every way,[i] whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. *19* For I know that this shall turn to my salvation[j] through your prayer, and the supply of the Spirit of Jesus Christ, *20* According to my earnest[k] 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.[l] *21* For to me to live *is* Christ, and to die *is* gain. *22* But if I live in the flesh,[m] this *is* the fruit of my labour:[n] yet what I shall choose I wot not.[o] *23* For I am in a strait betwixt two,[p] having a desire to depart,[q] and to

a Archaic for growing.

b IE because of my imprisonment.

c Some MSS. read "the word of God," but the KJV probably reflects the correct text.

d If some, to be sure, preach Christ out of envy or rivalry, others do so out of genuine goodwill.

e IE former.

f IE wanting to cause Paul trouble in his imprisonment.

g IE latter.

h IE placed in prison.

i No matter what the motive.

j Probably an allusion to deliverance from prison rather than salvation in the ultimate sense.

k OR eager.

l IE whether I live or die.

m IE this mortal body.

n IE if Paul goes on living it will mean productive work for him.

o OR what I prefer I know not.

p IE I am torn between these two.

q IE die.

be with Christ; which is far better: [24] Nevertheless to abide in the flesh[a] *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; [26] That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.[b]

[27] Only let your conversation be[c] as it becometh 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[d] in one spirit, with one mind striving together for the faith of the gospel; [28] And in nothing terrified[e] by your adversaries: which is to them an evident token of perdition, but to you of salvation,[f] 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[g] for his sake; [30] Having the same conflict[h] which ye saw in me, and now hear *to be* in me.

a IE continue to live.

b Paul expresses confidence that he will be released from prison. It is not known whether this expectation was realized.

c πολιτεύεσθε *politeuesthe* conduct yourselves. The verb refers to the proper life of a free citizen of a Roman colony.

d OR firm.

e OR intimidated.

f IE a sign of their destruction, but of your salvation.

g The GR πάσχειν *paschein* is the source of ENG "paschal."

h ἀγῶνα *agōna* contest in the arena, hence struggle; the ENG "agony" derives from this GR word.

Chapter 2

Christian Humility and Christ's Humility

1 If[a] *there be* therefore any consolation[b] in Christ, if any comfort
of love, if any fellowship of the Spirit, if any bowels[c] and mercies, 2 Fulfil[d]
ye my joy, that ye be likeminded,[e] having the same love, *being* of one
accord, of one mind.[f] 3 *Let* nothing *be done* through strife or vainglory;[g]
but in lowliness of mind[h] let each esteem other[i] better than themselves.
4 Look not every man on his own things,[j] but every man also on the
things of others. 5 Let this mind[k] be in you, which was also in Christ
Jesus:

6 Who, being in the form of God,[l]
thought it not robbery[m]
to be equal with God:

a The series of "ifs" in this v. is rhetorical.

b παράκλησις *paraklēsis* encouragement. This is related to the GR word rendered "comforter" in John, and sometimes represented in transliteration in ENG as Paraclete.

c Metaphoric for the seat of affection.

d OR complete.

e IE think the same way.

f σύμψυχοι *sumpsuchoi* lit. like souls.

g IE vanity.

h IE humility.

i IE one another.

j IE interests, concerns.

k OR attitude.

l And so both preexistent and divine.

m The intended meaning is just the opposite of that conveyed by the KJV. The GR ἁρπαγμὸν *harpagmon* first meant the act of grasping, but then came to stand for the thing to be grasped. Render something like "prize" or "something to be grasped." Rather than meaning that Jesus felt entitled to be equal to God, the text really says that he did not feel the need to claim such equality. The passage speaks to the humility of Jesus, not to his grasping for glory in an attempt to equate himself with God.

7 But made himself of no reputation,[a]
and took upon him the form of a servant,[b]
and was made in the likeness of men:
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,
of *things* in heaven,
and *things* in earth,
and *things* under the earth;[c]
11 And *that* every tongue should confess
that Jesus Christ *is* Lord,
to the glory of God the Father.[d]

Shining as Lights in the World

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out[e] your own salvation with fear and trembling[f]. 13 For it is God which worketh in you both to will and to do[g] of *his* good pleasure. 14 Do all things without

a ἐκένοσιν *ekenosin* he emptied himself, stripped himself. This verb and passage is the source of ENG "kenosis," a theological technical term for the Son in his mortality "emptying" himself of certain divine attributes.

b OR slave.

c A euphemism for the realm of the dead. The italicized "things" in the KJV is misleading; the meaning is that all people, whether in heaven, on the earth or in the netherworld, will confess Jesus.

d Cf. Isa. 45:23. Vv. 6-12 are often called the *Carmen Christi*, or Song of Christ.

e κατεργάζεσθε *katergazesthe* bring about [by work], indicating that individual effort is a necessary component of achieving salvation.

f Not in a negative sense, but with awe and reverence for God.

g The allusion is to both the desire and the effort that goes into accomplishing something.

murmurings[a] and disputings: [15] That ye may be blameless and harmless, the sons[b] of God, without rebuke, in the midst of a crooked and perverse nation,[c] among whom ye shine as lights in the world; [16] Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain,[d] neither laboured in vain. [17] Yea, and if I be offered upon the sacrifice and service[e] of your faith, I joy, and rejoice with you all. [18] For the same cause also do ye joy, and rejoice with me.

Timothy and Epaphroditus

[19] But I trust in the Lord Jesus to send Timotheus[f] shortly unto you, that I also may be of good comfort, when I know your state.[g] [20] For I have no man likeminded, who will naturally care for your state.[h] [21] For all[i] seek their own,[j] not the things which are Jesus Christ's. [22] But ye know the proof[k] 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.[l] [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,[m] my brother, and companion in labour, and fellowsoldier, but your messen-

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a γογγυσμῶν *gongusmōn* is onomatopoetic (as is ENG "murmuring") for the sound one makes when grumbling (another onomatopoetic synonym).

b OR children.

c OR generation.

d IE to no effect.

e The GR λειτουργία *leitourgia*, meaning service to God, is the source for ENG "liturgy."

f IE Timothy.

g OR situation.

h IE genuinely be concerned for your welfare.

i IE all others.

j IE concerns.

k OR trial.

l IE with my situation.

m Whom the Philippians had sent to Paul.

ger,[a] and he that ministered to my wants.[b] 26 For he longed after you all, and was full of heaviness,[c] because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto[d] death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.[e] 28 I sent[f] him therefore the more carefully,[g] 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:[h] 30 Because for the work of Christ he was nigh unto death, not regarding[i] his life, to supply your lack of service toward me.[j]

Chapter 3

The True Righteousness

1 Finally, my brethren,[k] rejoice in the Lord. To write the same things to you,[l] to me indeed *is* not grievous, but for you *it is* safe.[m]

2 Beware of dogs,[n] beware of evil workers, beware of the concision.[o] 3 For we are the circumcision, which worship God in the spirit, and

a ἀπόστολον *apostolon* lit. apostle, used here in the sense of emissary.

b Paul here is building up Epaphroditus, because he is going to send him back to the Philippians instead of Timothy, as they had requested.

c ie he became distressed.

d or to the point of.

e ie grief on top of grief.

f or I am sending.

g or eagerly.

h ie hold such as him in honor.

i ie risking.

j ie to make up your inability to serve me.

k Gender neutral: brothers and sisters.

l ie the counsel to rejoice in the Lord.

m ie a safeguard.

n Metaphoric for the false teachers.

o κατατομὴν *katatomēn* mutilation, an allusion to the Judaizers, and a play on the word "circumcision" in the next v. (περιτομή *peritomē*), both words being based on

rejoice in Christ Jesus, and have no confidence in the flesh. [4] Though I might also have confidence in the flesh.[a] If any other man thinketh that he hath whereof he might trust in the flesh, I more: [5] Circumcised the eighth day,[b] of the stock of Israel, *of* the tribe of Benjamin,[c] an Hebrew of the Hebrews; as touching the law, a Pharisee; [6] Concerning zeal, persecuting the church;[d] touching the righteousness which is in the law, blameless. [7] But what things were gain to me, those I counted loss for Christ.[e] [8] Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung,[f] that I may win Christ, [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, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto[g] his death; [11] If by any means[h] I might attain unto the resurrection of the dead.

Pressing toward the Mark

[12] Not as though I had already attained,[i] either were already perfect:[j] but I follow after,[k] if that I may apprehend[l] that for which also I am apprehended of Christ Jesus. [13] Brethren, I count not myself to have ap-

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the root *tom-* "to cut."

a IE though my human credentials are also significant.

b As is customary for male Jewish infants.

c Eminent as supplying the first king of Israel, Paul's namesake Saul.

d IE in my zeal I persecuted the church.

e Paul's human religious assets became Christian liabilities.

f In GR a vulgarity for fecal matter, perhaps intentionally used for shock effect.

g IE in growing conformity with (indicating a process).

h OR somehow.

i The state he has just described.

j OR complete.

k IE continue my pursuit.

l IE lay hold of.

prehended: but *this* one thing *I do*, forgetting those things which are behind,[a] and reaching forth unto those things which are before,[b] *14* I press toward the mark[c] for the prize of the high calling of God in Christ Jesus. *15* Let us therefore, as many as be perfect,[d] be thus[e] minded: and if in any thing ye be otherwise minded, God shall reveal even this[f] unto you. *16* Nevertheless, whereto[g] we have already attained, let us walk by the same rule, let us mind the same thing.[h]

17 Brethren, be followers[i] together of me, and mark[j] them which walk[k] so[l] as ye have us for an ensample.[m] *18* (For many walk,[n] of whom I have told you often, and now tell you even weeping, *that they are*[o] the enemies of the cross of Christ: *19* Whose end *is* destruction, whose God *is their* belly,[p] and *whose* glory *is* in their shame, who mind earthly things.) *20* For our conversation[q] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: *21* Who shall change our vile[r] body, that it may be fashioned like unto his glorious body, according to the working[s] whereby he is able even to subdue all things unto himself.

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a IE in the past.

b IE in the future.

c OR goal.

d IE spiritually mature.

e IE in this way.

f IE that you were otherwise minded.

g IE to that which.

h IE hold to the same course.

i OR imitators.

j OR watch, keep an eye on.

k Metaphoric for live.

l IE in such a way.

m τύπον *tupon* example; this GR word is the source for ENG "type."

n IE live.

o OR as (note that "that they are" are in italics and are not lit. present in the GR).

p κοιλία *koilia* (hollow) belly, standing for bodily desires, appetites.

q πολίτευμα *politeuma* citizenship.

r IE humble, lowly.

s IE power.

Chapter 4

[1] THEREFORE, my brethren dearly beloved and longed for, my joy and crown,[a] so[b] stand fast in the Lord, *my* dearly beloved.

Exhortations

[2] I beseech Euodias, and beseech Syntyche, that they be of the same mind[c] in the Lord. [3] And I intreat thee also, true yokefellow,[d] 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. [5] Let your moderation[e] be known unto all men. The Lord *is* at hand.[f] [6] Be careful for nothing;[g] but in every thing by prayer and supplication[h] with thanksgiving let your requests be made known unto God. [7] And the peace of God, which passeth all understanding, shall keep[i] your hearts and minds through Christ Jesus.

[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;[j] if *there be* any virtue, and if *there be* any praise, think on these things.[k] [9] Those things, which ye have both learned, and received, and heard, and seen

a The GR στέφανος *stephanos* is the source of the ENG name "Stephen," meaning "crown."

b IE in this way.

c IE to come to agreement. These were evidently two women in Philippi who had a disagreement of some sort.

d A metaphor from a pair of yoked oxen, meaning faithful fellow worker. Some understand the word as a proper name, Synygus.

e OR gentleness.

f OR near.

g IE do not be anxious about anything.

h IE petition.

i OR guard.

j IE commendable.

k Cf. Article of Faith 13.

in me, do: and the God of peace shall be with you.

Acknowledgment of the Philippians' Gift

10 But I rejoiced in the Lord greatly, that now at the last your care[a]
of me hath flourished again; wherein ye were also careful, but ye lacked
opportunity.[b] 11 Not that I speak in respect of want:[c] for I have learned,
in whatsoever state[d] I am, *therewith* to be content. 12 I know both how to
be abased, and I know how to abound:[e] 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.
14 Notwithstanding ye have well done, that ye did communicate with[f]
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.[g] 16 For even in
Thessalonica ye sent once and again[h] unto my necessity.[i] 17 Not because
I desire a gift: but I desire fruit[j] 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,[k] a sacri-
fice acceptable, wellpleasing to God. 19 But my God shall supply all your
need according to his riches in glory by Christ Jesus. 20 Now unto God
and our Father *be* glory for ever and ever. Amen.

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a OR concern.

b IE they were concerned about Paul but were unable to act on that concern due to distance.

c OR need.

d OR situation.

e Contrasting situations of need and those of excess.

f OR share in.

g The Philippians were the only ones to support Paul's work financially.

h Lit. once and twice, a GR idiom for several times.

i OR need.

j In the sense of credit.

k A Semitic expression for an acceptable sacrifice.

Final Greetings

21 Salute[a] every saint in Christ Jesus. The brethren which are with
me greet you. 22 All the saints salute you, chiefly they that are of Cae-
sar's household.[b] 23 The grace of our Lord Jesus Christ *be* with you all.
Amen.

It was written to the Philippians from Rome by Epaphroditus.

a OR greet.

b Those in the service of Nero, who was then emperor of Rome.

Introduction to Colossians

Authorship

Many scholars accept Paul as the author of Colossians. Those who reject Pauline authorship generally do so on literary grounds (different style, different vocabulary than the uncontested letters), but, as with Ephesians, an assumption that Paul used an amaneunsis resolves these issues. A more pressing issue is the apparent presence of Gnosticism among the Colossians, which the author of the letter contests. But this is a proto-Gnosticism, not the fully flowered form that would emerge in the second century. Accordingly, there is no compelling reason to reject Pauline authorship of the epistle.

Manuscript History

The earliest manuscripts date to the third century. Only one manuscript dates before the time of Constantine, which is:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Colossians that it contains are Colossians 1:1-2; 1:5-13; 1:16-24; 1:27-2:19; 2:23-3:11; 3:13-24; 4:3-12; 4:16-18, and thus is largely complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date after the time of Constantine.

Canon

The letter is alluded to by Ignatius, Polycarp, Barnabas and Justin Martyr, and quoted by Irenaeus, Clement of Alexandria and Origen, all of whom attribute the letter to Paul. It is listed both in the Muratorian Canon and Marcion's canon list, and is found in P^{46}, the earliest manuscript of any of Paul's letters (dated to about AD 200).

Setting

Like Ephesians and Philemon, Colossians was written while Paul was in prison in Rome, about AD 59-61. The purpose of the letter

was to combat a heresy that had arisen in the church at Colossae. We only know the outlines of this heresy by virtue of Paul's response to it. It seems to have been some sort of Jewish asceticism wedded to Greek philosophy, denying both the humanity and full divinity of Jesus Christ. The theme of the letter is the sufficiency of Christ.

Outline

I. Salutation (1:1-2)
II. The Sufficiency of Christ Explained (1:3-2:7)
III. The Colossian Rejection of the Sufficiency of Christ (2:8-3:4)
IV. Experiencing the Sufficiency of Christ (3:5-4:6)
V. Final Greetings (4:7-18)

Further Readings

Non-LDS Sources

Barth, Markus and Helmut Blanke. *Colossians: A New Translation with Introduction and Commentary.* New York: Doubleday, 1994.

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Colossians

Chapter 1

Salutation

1 Paul,[a] an apostle of Jesus Christ by the will of God, and Timotheus[b] *our* brother, 2 To the saints and faithful brethren[c] in Christ which are at Colosse:[d] Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.[e]

Paul Thanks God for the Colossians

3 We give thanks to God and[f] the Father of our Lord Jesus Christ, praying always[g] for you, 4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, 5 For the hope which is laid up[h] for you in heaven,[i] whereof[j] ye heard before in the word of the

a IE from Paul.

b IE Timothy.

c Gender neutral: "brothers and sisters."

d One of three cities at the foot of Mount Cadmus, 120 miles east of Ephesus in Phrygia of Asia Minor, and home to Philemon.

e Many early MSS. omit "and the Lord Jesus Christ."

f The conjunction is intensive: *even*. Many early MSS. omit the conjunction, in which case the text would read "God the Father."

g The adverb "always" probably modifies the verb "give thanks" rather than the participle "praying."

h ἀποκειμένην *apokeimenēn* reserved, stored.

i οὐρανοῖς *ouranois* lit. heavens (IE plural, as is usually the case in Jewish-Hellenistic literature).

j Referring back to "hope."

truth of[a] the gospel; [6] Which[b] is come unto you, as *it is* in all the world;[c] and bringeth forth fruit,[d] as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: [7] As ye also learned[e] of Epaphras[f] our dear fellowservant,[g] who is for you[h] a faithful minister of Christ; [8] Who also declared unto[i] us your love in the Spirit.

The Person and Work of Christ

[9] For this cause we also, since the day we heard *it*,[j] do not cease to pray for you, and to desire that ye might be filled with the knowledge of his[k] will in all wisdom and spiritual understanding; [10] That ye might walk[l] worthy of the Lord unto all pleasing,[m] being fruitful in every good work, and increasing in the knowledge of God; [11] Strengthened with all might, according to his glorious power, unto all patience and longsuffering[n] with joyfulness; [12] Giving thanks unto the Father, which hath made

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a This is an epexegetic genitive; the gospel *is* the word of truth.

b The antecedent is the gospel.

c Meaning every quarter of the Roman Empire.

d καρποφορούμενον *karpophoroumenon*, from roots meaning fruit (*karp-*) and to bear (*pher-*). The KJV does not reflect the next two words in the GR text, which may be translated "and grows."

e IE the gospel. Direct objects are often omitted after GR verbs when the sense is otherwise clear.

f Epaphras proclaimed the gospel to the Colossians. This name is probably a short form of Epaphroditus, although not necessarily to be equated with the Epaphroditus of Philippians.

g συνδούλου *sundoulou* fellow slave.

h Some MSS. read "us," but the KJV probably reflects the original reading.

i OR told us of, showed.

j The GR does not explicitly supply an object (note that "it" is in italics); some translations supply "you" rather than "it."

k IE God's.

l Metaphoric for how one lives one's life.

m IE please him in all respects.

n OR steadfastness.

us meet[a] to be partakers of the inheritance[b] of the saints in light: *13* Who[c] hath delivered us from the power of darkness,[d] and hath translated[e] *us* into the kingdom of his dear[f] Son: *14* In whom[g] we have redemption through his blood, *even* the forgiveness of sins:

15 Who[h] is the image of the invisible[i] God,
the firstborn[j] of every creature:[k]
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:[l]
all things were created by him, and for him:
17 And he is before all things,
and by him all things consist.[m]
18 And he is the head of the body, the church:
who[n] is the beginning,
the firstborn[o] from the dead;

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a OR qualified.

b OR apportioned lot.

c IE the Father.

d IE rescued us from Satan's power [where "darkness" is a symbol of Satan].

e Not in a technical sense; rather, "carried us across, transferred us."

f OR beloved.

g IE the Son.

h IE the Son.

i ἀοράτος *aoratos* unseen (in a pragmatic sense; not that he is inherently invisible, but that we do not [normally] see him).

j πρωτότοκος *prōtotokos* first born, originally referring to the chronological order of birth. The word can also refer to primacy of rank (from the primacy accorded the first born son).

k OR over all creation.

l These words refer to classes of angelic or demonic spiritual powers in the heavens.

m IE continue, endure, are held together.

n IE the Son.

o Here the term πρωτότοκος *prōtotokos* "firstborn" appears to refer to chronological priority.

that in all *things* he might have the preeminence.
19 For it pleased *the Father* that in him should all fulness[a] dwell;
20 And, having made peace through the blood of his cross,[b]
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[c] alienated[d] and enemies in *your* mind by wicked works,[e] yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable[f] and unreproveable[g] in his sight: 23 If ye continue in the faith grounded and settled,[h] and *be* not moved away[i] 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;[j]

Paul's Ministry in the Church

24 Who[k] now rejoice in my sufferings for you, and fill up that which is behind[l] of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 Whereof[m] I am made a minister, according to the dispensation[n] of God which is given to me for you, to fulfil the

a The GR term πλήρωμα *plērōma* "fulness" became a technical term in later Gnosticism, and is often simply transliterated in Gnostic literature as Pleroma.

b Alluding to the sacrificial death of Jesus.

c OR at one time.

d OR estranged; IE made strangers.

e IE resulting in your evil deeds.

f IE without blemish.

g OR blameless.

h OR firm, steadfast.

i OR shifting.

j διάκονος *diakonos* servant.

k The antecedent is Paul.

l OR lacking.

m IE the church.

n οἰκονομίαν *oikonomian* divine office. This GR word is the source for ENG "econo-

word of God; [26] *Even* the mystery[a] which hath been hid from ages and from generations, but now is made manifest[b] to his saints: [27] To whom[c] 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: [28] Whom[d] we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect[e] in Christ Jesus: [29] Whereunto[f] I also labour, striving according to his working,[g] which worketh in me mightily.

Chapter 2

[1] For I would that ye knew[h] what great conflict I have[i] for you, and *for* them at Laodicea,[j] and *for* as many as have not seen my face in the flesh;[k] [2] That their hearts might be comforted, being knit together[l] in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and[m] of the Father, and of

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my."

a μυστήριον *mustērion* divine secret, which is communicated to man only through revelation. This GR word is the source for ENG "mystery."

b OR revealed.

c IE the saints.

d IE Christ.

e IE spiritually mature.

f OR toward this goal.

g OR power.

h OR for I want you to know.

i IE how hard I am working. The GR word underlying KJV "conflict" is ἀγῶνα *agōna*, which refers to a contest in the arena, and thus to any great struggle. This GR word is the source of ENG "agony."

j Like Colossae, also located in Phrygia, about 11 miles away.

k Paul was personally unknown to those at Colossae and Laodicia.

l IE united.

m OR even (the conjunction is intensive).

Christ;[a] [3] In whom[b] are hid all the treasures of wisdom and knowledge. [4] And this I say, lest any man should beguile[c] you with enticing words.[d] [5] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order,[e] and the stedfastness of your faith in Christ. [6] As ye have therefore received Christ Jesus the Lord, *so* walk ye[f] in him: [7] Rooted[g] and built up in him, and stablished[h] in the faith, as ye have been taught, abounding[i] therein with thanksgiving.

Fulness of Life in Christ

[8] Beware lest any man spoil[j] you through philosophy[k] and vain[l] deceit, after the tradition of men, after the rudiments[m] of the world, and not after Christ. [9] For in him dwelleth all the fulness of the Godhead[n] bodily. [10] And ye are complete in him,[o] which is the head of all principality and power:[p] [11] In whom also ye are circumcised with the circumci-

a It appears that the original reading was "of God, Christ," and a host of variants (including the one reflected in the KJV) arose in the MSS. attempting to explain what those words meant.

b IE Christ.

c OR deceive.

d IE specious arguments.

e IE discipline, morale.

f IE live (walk is metaphorical for the way one lives one's life).

g IE having been rooted.

h The metaphors in this v. are rooted (as a plant), built up (as a building), and established (as a law).

i OR overflowing.

j The imagery is that of being taken captive.

k Not any philosophy, but empty, deceiptful philosophy (by hendiadys).

l OR empty.

m IE elemental spirits.

n OR deity.

o IE Christ.

p Words for spiritual powers (whether angelic or demonic).

sion made without hands,[a] in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened[b] together with him, having forgiven you all trespasses; 14 Blotting out[c] the handwriting of ordinances[d] that was against us, which was contrary to[e] us, and took it out of the way,[f] nailing it to his cross; 15 *And* having spoiled[g] principalities and powers,[h] he made a shew of them openly,[i] triumphing over them in it.[j]

16 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*:[k] 17 Which are a shadow of things to come; but the body[l] *is* of Christ. 18 Let no man beguile[m] you of your reward in a voluntary humility[n] and worshipping of angels,[o] intruding into those things which he hath not seen,

a IE not a human circumcision. The concept of circumcision here is used symbolically.

b Archaic for "made alive."

c OR destroying.

d OR the certificate of indebtedness.

e IE against.

f OR away.

g OR disarmed (the imagery is that of taking off a garment).

h IE demonic spiritual beings.

i IE he publicly disgraced them.

j IE the cross.

k A list of Jewish ritual observances. The Colossian error involved excessive ritualism.

l IE reality.

m OR disqualify.

n OR finding pleasure in self-abasement. As a characteristic of the Colossian error, this has to be understood in a negative sense, as opposed to the positive connotations of "humility" in ENG.

o Evidently worshiping angels was one of the characteristics of the Colossian error.

vainly puffed up by his fleshly mind,[a] 19 And not holding the Head,[b] from which all the body by joints and bands[c] having nourishment ministered, and knit together, increaseth[d] with the increase of[e] God.

The New Life in Christ

20 Wherefore if ye be dead with Christ from the rudiments[f] of the world, why, as though living in the world, are ye subject to ordinances,[g] 21 (Touch not; taste not; handle not;[h] 22 Which all are to perish with the using;)[i] after the commandments and doctrines of men? 23 Which things have indeed a shew[j] of wisdom in will[k] worship, and humility, and neglecting of the body; not in any honour[l] to the satisfying of the flesh.

Chapter 3

1 If ye then be risen[m] with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on[n] things above, not on things on the earth. 3 For ye are dead,[o] and

a IE a mind dominated by the senses, and thus sensual.

b IE Christ.

c IE ligaments and sinews.

d OR grows.

e IE growth effected by.

f IE elemental spirits.

g OR regulations (such as those described in v. 21).

h As the JST correctly makes clear, these prohibitions are examples of human regulations (given in short form).

i IE things which are all destined for decay.

j OR an appearance.

k OR self-chosen.

l OR of any value.

m IE as a new person. The allusion is not to the resurrection.

n OR think about, give your minds to.

o OR you have died.

your life is hid with Christ in God. 4 When Christ, *who is* our[a] life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members[b] which are upon the earth; fornication, uncleanness, inordinate affection,[c] evil concupiscence,[d] and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience:[e] 7 In the which[f] ye also walked[g] some time, when ye lived in[h] them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication[i] out of your mouth. 9 Lie not one to another, seeing that ye have put off[j] the old man with his deeds;[k] 10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian,[l] Scythian,[m] bond[n] *nor* free: but Christ *is* all, and in all.

12 Put on[o] therefore, as the elect of God, holy and beloved, bowels[p] of mercies, kindness, humbleness of mind, meekness, longsuffering;

a Some MSS. read "your."

b IE put to death whatever in you is worldly.

c OR shameful lust.

d OR desire.

e Some MSS. omit "on the children of disobedience." This is a Semitic idiom for those characterized by disobedience.

f IE disobedience.

g OR lived.

h OR among.

i OR abusive language.

j ἀπεκδυσάμενοι *apekdusamenoi* strip off (as a garment).

k IE behavior.

l Βάρβαρος *barbaros* non-Greek, foreigner. The GR word is onomatopoetic for the perceived sounds foreigners who did not speak GR seemed to make in their strange tongues (*bar bar bar bar*).

m As typifying a foreigner.

n OR slave.

o OR clothe yourselves.

p Metaphoric for the seat of affection, like heart.

13 Forbearing[a] one another, and forgiving one another, if any man have
a quarrel against any:[b] even as Christ forgave you, so also *do* ye.[c] 14 And
above all these things *put on* charity,[d] which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are
called in one body; and be ye thankful. 16 Let the word of Christ dwell
in you richly in all wisdom; teaching and admonishing[e] one another in
psalms and hymns and spiritual songs, singing with grace in your hearts
to the Lord. 17 And whatsoever ye do in word or deed, *do* all in the name
of the Lord Jesus, giving thanks to God and[f] the Father by[g] him.

Social Duties of the New Life

18 Wives, submit[h] yourselves unto your own husbands, as it is
fit[i] in the Lord. 19 Husbands, love *your* wives, and be not bitter against[j]
them.

20 Children, obey *your* parents in all things: for this is well pleas-
ing unto the Lord. 21 Fathers,[k] provoke not your children *to anger*, lest
they be discouraged.[l]

22 Servants,[m] obey in all things *your* masters according to the

a OR putting up with.

b IE anyone else.

c IE forgive others.

d ἀγάπην *agapēn* love.

e The participles probably stand for imperatives: teach and admonish.

f OR even (the conjuction is intensive).

g OR through.

h OR subordinate.

i OR appropriate, proper.

j IE sharp with.

k Possibly gender neutral: "parents."

l OR resentful, embittered.

m OR slaves. The case of the slave Onesimus was then engaging Paul's attention; see Philemon.

flesh; not with eyeservice,[a] as menpleasers;[b] but in singleness of heart, fearing God: 23 And whatsoever ye do, do *it* heartily,[c] as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of[d] the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.[e]

Chapter 4

1 Masters, give unto *your* servants[f] that which is just and equal; knowing that ye also have a Master in heaven.

Exhortations

2 Continue in prayer, and watch[g] in the same[h] with thanksgiving; 3 Withal[i] praying also for us, that God would open unto us a door of utterance,[j] to speak the mystery of Christ, for which I am also in bonds:[k] 4 That I may make it manifest,[l] as I ought to speak. 5 Walk in wisdom toward them that are without,[m] redeeming the time.[n] 6 Let your speech

a ὀφθαλμοδουλία *ophthalmodoulia* service under the eye [of the master]; ie working only when they are watching.

b ie ones currying favor.

c Lit. from the soul; ie with enthusiasm.

d The genitive is epexegetic: the inheritance *is* the reward.

e ie partiality.

f or slaves.

g or stay alert.

h ie prayer.

i ie at the same time.

j or for the word (meaning his missionary message).

k ie prison.

l ie apparent, known.

m ie non-Christians.

n ie making the most of your opportunities.

be alway with grace, seasoned with salt,[a] that ye may know how ye ought to answer every man.

Final Greetings

7 All my state[b] 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,[c] and comfort your hearts; 9 With Onesimus,[d] a faithful and beloved brother, who is *one* of you.[e] They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth[f] you, and Marcus,[g] sister's son[h] to Barnabas, (touching[i] whom ye received commandments:[j] if he come unto you, receive him;) 11 And Jesus,[k] which is called Justus,[l] who are of the circumcision.[m] These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. 12 Epaphras, who is *one* of you, a servant of Christ, saluteth[n] 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[o] for

a An image of spiritual understanding.

b OR situation, circumstances.

c OR situation, circumstances.

d The slave Paul discusses in Philemon.

e Onesimus came from Colossae.

f OR greets.

g IE Mark.

h IE cousin.

i OR concerning.

j OR instructions.

k Not to be confused with Jesus Christ. Jesus is the GR derived form of a common Jewish name (Yeshua or Joshua).

l IE the Just.

m IE they have a Jewish background.

n OR greets.

o IE worked hard.

you, and them *that are* in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute[a] the brethren which are in Laodicea, and Nymphas,[b] and the church which is in his house.[c] 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.[d] 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation[e] by the hand of me Paul.[f] Remember my bonds.[g] Grace *be* with you. Amen.[h]

Written from Rome to the Colossians by Tychicus and Onesimus.

a OR greet.

b It is unclear in GR whether this is a male or female name. Accordingly, the MSS. vary as to whether the following pronoun should be "his" or "her."

c Generally early congregations met in people's homes, called house churches.

d This is either the letter we know as Ephesians or a letter otherwise unknown to us.

e OR greeting.

f IE Paul wrote the greeting with his own hand, whereas he had dictated the bulk of the letter to an amaneunsis.

g IE imprisonment.

h The word "amen" was not original to the letter but was added by scribes.

Introduction to 1 Thessalonians

Authorship

This letter is widely regarded as a genuinely Pauline epistle. Although in the 19th century various historical and literary arguments against Paul as author were put forward, none has carried the day.

Manuscript History

The earliest manuscripts date to the third century. The earliest three manuscripts are:

P^{46}, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of 1 Thessalonians that it contains are 1:1; 1:9-2:3; 5:5-9; 5:23-28. This manuscript has been dated paleographically to the early third century AD.

P^{30}, or P. Oxy. 1598, housed in Gent, contains both the first and second epistles to the Thessalonians. The portions of 1 Thessalonians it contains are 1 Thessalonians 4:12-13; 4:16-17; 5:3; 5:8-10; 5:12-18; 5:25-28. This manuscript has been paleographically dated to the third century AD.

P^{65}, or PSI 1373, housed in Florence, contains 1 Thessalonians 1:3-2:1; 2:6-13. This manuscript has been dated paleographically to the third century AD.

Many other manuscripts have survived, but all date later than these three. The third chapter (and most of the second chapter) of 1 Thessalonians is not preserved before the fourth century.

Canon

1 Thessalonians is listed in both the Muratorian Canon and Marcion's *Apostolicon*. It is quoted by name by Irenaeus, Clement of Alexandria and Tertullian, and possibly alluded to by Polycarp. As mentioned above, it is included in P^{46}, the most ancient manuscript of Pauline material in existence.

1 Thessalonians

Setting

Paul went to Thessalonica in the company of Silas during his second missionary journey. According to Acts 17, he preached during "three Sabbaths" there when the Jewish leaders, fearful of the number of converts Paul was gaining, started a riot and claimed that Paul and Silas were advocating another king than Caesar. Paul left for Beroea, then went to Corinth, and finally came to Athens.

Unable to return to the city, Paul sent Timothy as his envoy to check on the fledgling congregation there, and Timothy reported to Paul both that they continued faithful and that they had certain questions about the second coming. This letter is the result. It was probably written in about AD 50, soon after Paul arrived at Corinth.

Outline

I. Salutation (1:1)
II. Paul and the Thessalonians
    A. Expression of Thanks (1:2-10)
    B. Defense of Paul's Apostleship (2:1-16)
    C. Paul's Desire to Visit (2:17-3:10)
III. The Lord's Return
    A. Living a Life Pleasing to God (4:1-12)
    B. The Imminent Return of the Lord (4:13-5:11)
IV. Final Exhortations and Greetings (5:12-28)

Further Readings

Non-LDS Sources

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LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J., J. Lewis Taylor, and Lane Johnson. "New Testament Backgrounds: Thessalonians through Hebrews." *Ensign* 6 (April 1976): 56-59.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Book-

craft, 1955.

The First Epistle of Paul the Apostle to the Thessalonians

Chapter 1

Salutation

1 PAUL,[a] and Silvanus,[b] and Timotheus,[c] unto the church of the
Thessalonians[d] *which is* in God the Father and *in* the Lord Jesus Christ:
Grace *be* unto you, and peace, from God our Father, and the Lord Jesus
Christ.[e]

The Thessalonians' Faith and Example

2 We give thanks to God always for you all, making mention of
you in our prayers; 3 Remembering without ceasing[f] your work of faith,[g]
and labour of love, and patience of hope in our Lord Jesus Christ, in the
sight of God and our Father;[h] 4 Knowing, brethren beloved, your elec-
tion of God.[i] 5 For our gospel came not unto you in word only, but also
in power, and in the Holy Ghost, and in much assurance;[j] as ye know

a IE from Paul.

b The LAT form of Silas, which derives from the ARAM form (*Sa'ila*) of the name Saul. Cf. Acts 15-17.

c IE Timothy, one of Paul's regular missionary companions.

d Thessalonica was the largest city and capital of Macedonia, along the Via Egnatia, a strategic road spanning Macedonia from east to west. At the time of Paul its population may have been as high as 200,000. The city was named for the wife of Cassandra (and half-sister of Alexander the Great).

e Some MSS. omit "from God our Father, and the Lord Jesus Christ."

f ἀδιαλείπτως *adialeiptōs* constantly.

g IE inspired by and carried out through faith.

h OR our God and Father. The conjunction is intensive.

i IE brethren beloved of God, that he has chosen you.

j πληροφορίᾳ *plērophoria* deep conviction.

what manner of men we were among you for your sake. 6 And ye became followers[a] of us, and of the Lord, having received the word in[b] much affliction,[c] with joy of the Holy Ghost: 7 So that ye were ensamples[d] to all that believe in Macedonia and Achaia.[e] 8 For from you sounded out[f] the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward[g] is spread abroad; so that we need not to speak any thing.[h] 9 For they themselves[i] shew of us what manner of entering in we had[j] unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait[k] for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.[l]

a μιμηταὶ *mimētai* imitators.

b IE despite.

c This suffering is imposed by persecution from without and so is not incompatible with internal joy.

d Some MSS. have the singular τύπον *tupon* example. The plural was probably an assimilation to the preceding plural pronoun, "ye." This GR word is the source for ENG "type."

e IE the name of the Roman province including Greece (from which Paul was writing).

f OR resounded, echoed forth.

g OR toward God.

h IE so that we do not need to say anything.

i Meaning the believers in the places just mentioned.

j OR what sort of entrance we had (IE how you received us).

k In the sense of looking for the second coming.

l A theme of ch. 5.

Chapter 2

Paul's Ministry in Thessalonica

1 For yourselves, brethren, know our entrance in unto[a] you, that
it was not in vain:[b] 2 But even after that we had suffered before,[c] and were
shamefully entreated,[d] as ye know, at Philippi, we were bold in our God
to speak unto you the gospel of God with much contention.[e] 3 For our
exhortation[f] *was* not of deceit,[g] nor of uncleanness,[h] nor in guile:[i] 4 But
as we were allowed[j] of God to be put in trust[k] with the gospel, even so
we speak; not as pleasing men, but God, which trieth[l] our hearts. 5 For
neither at any time used we flattering words,[m] as ye know, nor a cloke of
covetousness;[n] 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.[o] 7 But we were gentle[p] among you, even as a nurse

a IE about our coming to.

b IE to no purpose.

c IE earlier.

d ὑβρισθέντες *hubristhentes* treated with insolence, insulted. (Cf. ENG "hybris.").

e IE notwithstanding much opposition. Cf. Acts 16:19-40, Phil. 1:30.

f IE appeal [to the Thessalonians].

g OR error.

h Here not ritual impurity, but mixed motives.

i Paul denies charges his opponents had made against him.

j OR judged fit, hence approved.

k IE entrusted.

l OR examines.

m λόγῳ καλακείας *logō kalakeias* lit. a word of flattery, a Semitic idiom for flattering speech.

n IE with a pretext for greed.

o IE although we could have imposed our weight as apostles of Christ.

p Based on ms. evidence, the original reading was probably νήπιοι *nēpioi* little children rather than TR ἤπιοι *ēpioi* gentle.

cherisheth[a] her children: 8 So being affectionately desirous of you,[b] we were willing to have imparted unto you, not the gospel of God only, but also our own souls,[c] because ye were dear unto us. 9 For ye remember, brethren,[d] our labour and travail:[e] for labouring night and day,[f] because we would not be chargeable unto[g] any of you, we preached unto you the gospel of God. 10 Ye *are* witnesses, and God *also*, how holily[h] and justly and unblameably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, 12 That ye would walk[i] worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing,[j] because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men,[k] but as it is in truth, the word of God, which effectually[l] worketh also in you that believe. 14 For ye, brethren, became followers[m] of the churches 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[n] both killed the Lord Jesus, and their own[o] prophets, and have persecuted us; and they please not God, and are con-

a IE a nursing mother cares for.

b IE longing for you in this way.

c OR lives.

d Gender neutral: brothers and sisters.

e OR toil.

f Rhetorical exagerration, called hyperbole.

g IE impose a burden on. Paul supported himself by working at his trade as a tent-maker (cf. Acts 18:3).

h OR devoutly.

i IE live in a way.

j IE constantly.

k IE a merely human message.

l IE effectively.

m OR imitators.

n The antecedent is the Jews from v. 12.

o The earliest MSS. omit "own."

trary to[a] all men: [16] Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway[b]: for the wrath is come upon them to the uttermost.[c]

Paul's Desire to Visit the Church Again

[17] But we, brethren, being taken[d] from you for a short time in presence, not in heart,[e] endeavoured the more abundantly to see your face[f] with great desire. [18] Wherefore we would have come unto you, even I Paul, once and again;[g] but Satan hindered[h] us. [19] For what *is* our hope, or joy, or crown of rejoicing?[i] *Are* not even ye[j] in the presence of our Lord Jesus Christ at his coming? [20] For ye are our glory and joy.

Chapter 3

[1] Wherefore when we could no longer forbear,[k] we thought it good[l] to be left at Athens alone; [2] And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel[m] of Christ, to establish[n] you, and to comfort[o] you concerning your faith: [3] That no man

a IE opposed.

b IE to constantly fill up their measure of sins.

c IE completely.

d ἀπορφανισθέντες *aporthanisthentes* lit. being made orphans, bereft.

e The idea is that though we were physically removed from you, our affections towards you remained.

f IE to see you in person.

g ἅπαξ καὶ δίς *hapax kai dis* lit. once and twice, a GR idiom meaning several times.

h OR thwarted.

i IE crown in which we glory (as a matter of pride).

j OR is it not you? The GR interrogative anticipates a positive answer.

k IE bear it.

l And so we resolved, determined.

m IE in spreading the gospel (as a missionary).

n OR strengthen.

o OR encourage.

should be moved[a] by these afflictions: for yourselves know that we are appointed thereunto.[b] 4 For verily, when we were with you, we told you before[c] that we should suffer tribulation;[d] even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear,[e] I sent to know[f] your faith, lest[g] by some means the tempter[h] have tempted[i] you, and our labour be in vain.[j]

6 But now when Timotheus came from you unto us, and brought us good tidings[k] of your faith and charity,[l] and that ye have good remembrance of us always,[m] desiring greatly to see us, as we also *to see* you: 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 For now we live,[n] if ye stand fast[o] in the Lord. 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[p] that which is lacking in your faith?

11 Now God himself and[q] our Father, and our Lord Jesus Christ, direct[r] our way unto you. 12 And the Lord make you to increase and

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a IE shaken. The GR verb originally had reference to a dog wagging its tail.

b IE placed, set, and so destined for them.

c IE in advance.

d IE persecution.

e IE bear it.

f IE find out about.

g OR whether perhaps.

h An allusion to Satan.

i OR had tempted (the aorist tense probably has pluperfect force here).

j IE to no purpose.

k OR news.

l ἀγάπην *agapēn* love.

m IE you always think of us with affection.

n IE we are alive again.

o OR if only you stand firm.

p IE make up for, complete.

q The conjunction is intensive: even.

r καταρτίσαι *katartisai* prosper. The GR verb is used for wishing one well on a jour-

abound in love one toward another, and toward all *men*, even as we *do* toward you: 13 To the end he may stablish[a] your hearts unblameable[b] in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.[c]

Chapter 4

A Life Pleasing to God

1 Furthermore then we beseech[d] you, brethren, and exhort *you* by the Lord Jesus, that as ye have received[e] of us how ye ought to walk[f] and to please God,[g] *so* ye would abound[h] more and more. 2 For ye know what commandments we gave you by[i] the Lord Jesus. 3 For this is the will of God, *even* your sanctification,[j] that ye should abstain from fornication:[k] 4 That every one of you should know how to possess his vessel[l] in sanctification[m] and honour; 5 Not in the lust of concupiscence,[n] even

---

ney.

a OR strengthen.

b IE blameless.

c Some MSS. add "amen" here.

d OR urge.

e This word refers to the reception of instruction by a student from a teacher.

f IE live.

g A parenthetical clause at this point, "just as you are doing," was mistakenly omitted from TR and thus is not reflected in the KJV.

h IE do so.

i IE in the name of, by the authority of.

j IE that you become holy.

k πορνείας *porneias* sexual immorality. Cf. ENG pornography (lit. "prostitute writing").

l Metaphoric, either for the body generally, or in a euphemistic sense for one's sexual organs.

m IE holiness.

n IE passion, desire (in the sense of sexual lust).

as the Gentiles which know not God: 6 That no *man* go beyond[a] and defraud[b] his brother in *any* matter:[c] because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness,[d] but unto holiness. 8 He therefore that despiseth,[e] despiseth not man,[f] but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love[g] ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech[h] you, brethren, that ye increase more and more; 11 And that ye study[i] to be quiet,[j] and to do your own business, and to work with your own hands, as we commanded you; 12 That ye may walk honestly toward them that are without,[k] and *that* ye may have lack of nothing.[l]

The Lord's Coming

13 But I would not have you to be ignorant, brethren, concerning them which are asleep,[m] that ye sorrow not, even as others[n] which have no hope. 14 For if we believe that Jesus died and rose again, even so them

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a IE overreach, transgress (a LAT derived word that lit. means "to go beyond [the mark]").

b OR wrong.

c OR the matter (the definite article is present in GR, contra the KJV).

d IE impurity.

e IE disregards this counsel.

f Standing for human authority.

g φιλαδελφίας *philadephias* love of the brothers, brotherly love. This word is the source of the place name Philadelphia, the City of Brotherly Love.

h OR urge.

i OR strive earnestly.

j In the sense of leading a quiet, tranquil life.

k IE outsiders, non-Christians.

l IE not be in need.

m Metaphoric for those who have died.

n IE nonbelievers.

also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord,[a] that we which
are alive *and* remain unto the coming of the Lord shall not prevent[b] them
which are asleep. 16 For the Lord himself shall descend from heaven with
a shout,[c] with the voice of the archangel, and with the trump[d] of God:
and the dead in Christ shall rise first: 17 Then we which are alive *and*
remain shall be caught[e] 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.

Chapter 5

1 But of the times and the seasons,[f] brethren, ye have no need
that I write unto you. 2 For yourselves know perfectly that the day of the
Lord[g] so cometh as a thief in the night.[h] 3 For when they shall say, Peace
and safety;[i] then sudden destruction cometh upon them, as travail[j]
upon a woman with child;[k] and they shall not escape. 4 But ye, brethren,
are not in darkness, that that day should overtake you as a thief. 5 Ye are
all the children of light, and the children of the day: we are not of the
night, nor of darkness. 6 Therefore let us not sleep,[l] as *do* others; but

a A claim of revelation.

b OR go ahead of. To be dead already will not be a disadvantage at the second coming.

c IE a cry of command, a summons.

d IE trumpet.

e OR snatched. This v. is the source for the Evangelical dogma of the Rapture.

f An idiom for indications of the second coming, what we might call signs of the times. Some of the Thessalonians desired an eschatological timetable. Note that an early LDS newspaper bore the name *Times and Seasons*.

g IE the day when the Lord shall return.

h An image highlighting the unexpected and surprising nature of the Lord's return.

i IE there is peace and safety.

j IE labor pain.

k Lit. [a woman] having in her womb.

l IE in carelessness and sin.

let us watch[a] and be sober.[b] 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.[c] 9 For God hath not appointed[d] us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who[e] died for us, that, whether we wake[f] or sleep,[g] we should live together with him. 11 Wherefore comfort[h] yourselves together, and edify[i] one another, even as also ye do.

Final Exhortations and Greetings

12 And we beseech you, brethren, to know[j] them which labour among you, and are over[k] you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. 14 Now we exhort[l] you, brethren, warn them that are unruly,[m] comfort[n] the feebleminded,[o] support the weak, be patient toward all *men*. 15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

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a IE stay alert.

b OR self-controlled, vigilant.

c An allusion to Isa. 59:17.

d OR destined.

e IE Jesus Christ.

f IE are alive.

g Metaphoric for death.

h OR console, encourage.

i OR build up.

j And therefore value.

k IE preside over.

l OR urge.

m OR undisciplined.

n IE console, encourage.

o ὀλιγοψύχους *oligopsuchous* faint hearted; IE discouraged.

16 Rejoice evermore.[a] 17 Pray without ceasing.[b] 18 In every thing
give thanks: for this is the will of God in Christ Jesus concerning you. 19
Quench not[c] the Spirit. 20 Despise not prophesyings. 21 Prove[d] all things;
hold fast that which is good. 22 Abstain[e] from all appearance of evil.[f]

23 And the very God of peace sanctify you wholly;[g] and *I pray
God* your whole spirit and soul and body be preserved blameless unto
the coming of our Lord Jesus Christ. 24 Faithful *is* he that calleth you,
who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss. 27 I charge you by the
Lord that this epistle be read unto all the holy[h] brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.[i]

The first epistle unto the Thessalonians was written from Athens.

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a OR always.

b IE constantly.

c IE do not extinguish.

d OR examine, test..

e OR keep away from, avoid.

f OR every form of evil. This passage is commonly misunderstood to be saying that we should avoid things that might appear to others to be evil, even if they are in reality not. While perhaps a good principle, that is not what this v. is saying. This mistaken reading is based on a misapprehension of the import of the word "appearance," which here means simply "occurrence," not that which superficially seems to be real but is not.

g IE make you completely holy.

h Some early MSS. omit the word "holy."

i The "amen" at the end was not original, but was added by scribes.

Introduction to 2 Thessalonians

Authorship

There is substantial doubt among critical scholars that Paul was the author of this letter. The reasons for this doubt are both various and technical. Some argue that the letter is too dissimilar linguistically to 1 Thessalonians, and others that it is too similar. Some see the eschatology of the letter as reflecting a later period in Christian history than that of Paul. Some wonder why Paul would write again to the Thessalonians so soon after his first letter, and some see the second letter as reflecting a change of tone to a more distant perspective.

None of these arguments is overwhelming, and we shall proceed on the assumption that Paul wrote the letter.

Manuscript History

The earliest manuscripts date to the third century. The earliest two manuscripts are:

P^{30}, or P. Oxy. 1598, housed in Gent, contains both the first and second epistles to the Thessalonians. The portions of 2 Thessalonians it contains are 2 Thessalonians 1:1-2. This manuscript has been paleographically dated to the third century AD.

P^{92}, or P Narmuthis 69.39a/229a, housed in Cairo, contains copies of two letters of Paul. The portions of 2 Thessalonians it contains are 2 Thessalonians 1:4-5, 11-12. This manuscript has been dated paleographically to the late third or early fourth century AD.

Many other manuscripts have survived, but all date later than these two. Nothing after the first chapter is preserved before the fourth century.

Canon

The early attestation of 2 Thessalonians is comparable to that of 1 Thessalonians. It is listed in both the Muratorian Canon and in Marcion's *Apostolicon*, is quoted by name by Irenaeus, and was known by Ignatius, Justin Martyr and Polycarp.

2 Thessalonians

Setting

This letter was written not long after the first one, probably while Paul was still in Corinth, perhaps about AD 50. It appears that, after Paul sent his first letter to the Thessalonians, someone or some group sent them a forged letter in Paul's name, making claims about the immediacy of the second coming that the Thessalonian saints found troubling. The purpose of the letter was to correct the dogma of the forged letter to the effect that the day of the Lord had already come and that the Lord's return was therefore imminent.

Outline

I. Salutation (1:1-2)
II. Comfort in Affliction (1:3-12)
III. Correction Concerning the Day of the Lord (2:1-12)
IV. Encouragement (2:13-17)
V. Exhortations (3:1-15)
VI. Final Greetings (3:16-18)

Further Readings

Non-LDS Sources

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LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J., J. Lewis Taylor, and Lane Johnson. "New Testament Backgrounds: Thessalonians through Hebrews." *Ensign* 6 (April 1976): 56-59.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Second Epistle of Paul the Apostle to the Thessalonians

Chapter 1

Salutation

1 PAUL,[a] and Silvanus,[b] and Timotheus,[c] unto the church of the
Thessalonians[d] in God our Father and the Lord Jesus Christ: 2 Grace
unto you, and peace,[e] from God our Father and the Lord Jesus Christ.

The Judgment at Christ's Coming

3 We are bound[f] to thank God always for you, brethren,[g] as it is
meet,[h] because that your faith groweth exceedingly,[i] and the charity[j] of
every one of you all toward each other aboundeth;[k] 4 So that we ourselves
glory[l] in you in the churches of God for your patience[m] and faith in all

a IE from Paul.

b The LAT form of Silas, which derives from the ARAM form (*Sa'ila*) of the name Saul. Cf. Acts 15-17.

c IE Timothy, one of Paul's regular missionary companions.

d Thessalonica was the largest city and capital of Macedonia, along the Via Egnatia, a strategic road spanning Macedonia from east to west. At the time of Paul its population may have been as high as 200,000. The city was named for the wife of Cassandra (and half-sister of Alexander the Great).

e Paul combines the normal GR (grace) and HEB (peace) greetings.

f OR ought, must, referring to a duty owed.

g Gender neutral: "brothers and sisters."

h ἄξιον *axion* lit. worthy, but here used in an impersonal sense: fitting, appropriate.

i OR flourish.

j OR love.

k OR increases.

l OR boast, take pride in.

m OR endurance.

your persecutions and tribulations[a] that ye endure: 5 *Which is* a manifest token[b] of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing *it is* a righteous thing with God[c] to recompense tribulation to them that trouble you;[d] 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed[e] from heaven[f] with his mighty angels, 8 In[g] flaming fire taking vengeance[h] on them that know not God,[i] and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from[j] the presence[k] of the Lord, and from the glory of his power;[l] 10 When he shall come to be glorified in his saints, and to be admired[m] in all them that believe (because our testimony[n] among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness,[o] 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.

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a OR afflictions.

b ἔνδειγμα *endeigma* evidence.

c IE in the eyes of God.

d OR repay with affliction those who afflict you.

e ἀποκαλύψει *apokalupsei* revelation. This GR word is the source of ENG "apocalypse." Note that the GR construction uses a noun, which has been translated with a verb in the ENG of the KJV.

f Alluding to the second coming.

g OR with.

h OR inflicting punishment.

i An allusion to Jer. 10:25.

j IE away from. The punishment is not annihilation, but separation from the presence of God.

k προσώπον *prosōpon* lit. face.

l An allusion to Isa. 2:10.

m OR marvelled at.

n μαρτύριον *marturion* witness; cf. ENG martyr.

o OR all delight in well doing.

Chapter 2

The Man of Lawlessness

1 Now we beseech[a] you, brethren, by[b] the coming[c] of our Lord
Jesus Christ, and *by* our gathering together unto him,[d] 2 That ye be not
soon[e] shaken in mind, or be troubled,[f] neither by spirit,[g] nor by word,[h]
nor by letter as from us,[i] as that the day of Christ is at hand.[j] 3 Let no
man deceive you by any means:[k] for *that day shall not come*, except there
come a falling away[l] first, and that man of sin[m] be revealed, the son of
perdition;[n] 4 Who opposeth and exalteth himself above all that is called
God,[o] or that is worshipped; so that he as God[p] sitteth in the temple of
God, shewing himself that he is God.[q] 5 Remember ye not, that, when

a OR ask.

b OR regarding.

c παρουσίας *parousias* is the source for ENG Parousia.

d IE and regarding our being gathered together with him.

e IE so easily, so quickly.

f OR disturbed.

g Meaning a pretended, ecstatic revelation uttered by a false prophet.

h IE (spoken) message.

i Meaning allegedly from us, an allusion to a forged letter Paul's enemies had sent the saints.

j IE has come.

k IE in any way.

l ἀποστασία *apostasia* apostasy, defection, rebellion (lit. "standing away"). The word in GR has the article, which indicates that Paul's readers already knew about the coming of "the apostasy." The idea is that this promised apostasy must precede the second coming, so the day of the Lord could not possibly have come yet..

m Key early MSS. read ἀνομίας *anomias* lawlessness.

n A Semitic idiom for one destined for destruction.

o IE over every being that is called "god."

p The words "as God" are not present in the earliest MSS.

q This v. describes the arrogance and pretensions of a false messiah.

I was yet with you, I told you these things?[a] 6 And now ye know what withholdeth[b] that he might be revealed[c] in his time. 7 For the mystery[d] of iniquity[e] doth already work:[f] only he who now letteth[g] *will let*, until he[h] be taken out of the way.[i] 8 And then shall that Wicked[j] be revealed, whom the Lord shall consume with the spirit[k] of his mouth, and shall destroy with the brightness of his coming:[l] 9 *Even him*, whose[m] coming is after the working of Satan with all power[n] and signs and lying[o] wonders, 10 And with all deceivableness[p] of unrighteousness in[q] them that perish; 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,[r] that they should believe a lie: 12 That they all might be damned[s] who believed not the truth, but had pleasure in unrighteousness.

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a OR I kept telling you these things (taking the imperfect tense of the verb as iterative).

b IE holds him back, restrains him.

c OR disclosed.

d IE hidden powers, secret workings (now or soon to be revealed).

e Read lawlessness (with the earliest MSS.).

f IE is already at work.

g OR restrains.

h IE the one who restrains. The identify of the power or person restraining the man of lawlessness is not entirely clear.

i OR from the scene (lit. "midst").

j The adjective with the article is a substantive: lawless one.

k πνεῦμα *pneuma* breath, wind. Cf. such ENG words as pneumatic.

l OR splendor of his presence.

m The antecedent is the lawless one.

n IE miracles.

o IE false.

p IE deception.

q IE directed against.

r OR a force of delusion; IE a deceiving power.

s κριθῶσιν *krithōsin* stand trial.

Chosen for Salvation

13 But we are bound[a] to give thanks alway[b] to God for you, brethren beloved of the Lord, because God hath from the beginning[c] chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of[d] the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast,[e] and hold[f] the traditions[g] which ye have been taught, whether by word, or our epistle.[h] 16 Now our Lord Jesus Christ himself, and God, even[i] our Father, which hath loved us, and hath given *us* everlasting consolation[j] and good hope through grace, 17 Comfort your hearts, and stablish[k] you in every good word and work.

Chapter 3

Pray for Us

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course,[l] and be glorified, even as *it is* with you: 2 And that we

a OR ought, must, referring to a duty owed.

b IE always.

c TR, followed by the KJV, reads ἀπ' ἀρχῆς *ap' archēs* from the beginning, but the original reading was probably ἀπαρχήν *aparchēn* as a first portion, firstfruit (a Jewish expression for anything set apart to God before the remainder could be used).

d IE so that you may possess.

e IE firm.

f IE keep, observe.

g παραδόσεις *paradoseis* lit. things "handed down" from one group or generation to another.

h IE letter.

i The word "even" does not belong in the text, which originally read simply "God the Father."

j OR comfort, encouragement.

k OR strengthen.

l τρέχῃ *trechē* lit. run; metaphoric for make rapid strides.

may be delivered from unreasonable[a] and wicked men: for all *men* have not faith. 3 But the Lord is faithful, who shall stablish[b] you, and keep *you* from evil.[c] 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Warning against Idleness

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from[d] every brother that walketh disorderly,[e] and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow[f] us: for we behaved not ourselves disorderly[g] among you; 8 Neither did we eat any man's bread for nought;[h] but wrought[i] with labour and travail[j] night and day, that we might not be chargeable to[k] any of you: 9 Not because we have not power,[l] but to make ourselves an ensample[m] 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. 11 For we hear that there are some which

a ἀτόπων *atopōn* lit. out of place; IE improper, perverse.

b OR strengthen.

c The adjective with the article is to be taken as a substantive: the evil one (meaning Satan).

d IE shun, avoid.

e IE lives an undisciplined life. (Walking is metaphorical for the way one lives one's life.) Paul here rebukes those who refused to work due to the supposed imminence of the second coming.

f μιμεῖσθαι *mimeisthai* imitate, copy (cf. ENG mimic).

g IE in an undisciplined way.

h IE freely, without paying.

i OR worked.

j OR toil.

k IE a burden on.

l IE that right. Paul had the authority or right to receive material support, but he preferred to set a proper example by working for the necessities of life.

m τύπον *tupon* example (cf. ENG "type").

walk among you disorderly,[a] working not at all, but are busybodies.[b]
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.[c] 13 But
ye, brethren, be not weary in well doing. 14 And if any man obey not our
word by this epistle,[d] note that man, and have no company[e] with him,
that he may be ashamed. 15 Yet count *him* not[f] as an enemy, but admonish *him* as a brother.[g]

Benediction

16 Now the Lord of peace himself give you peace always by all
means.[h] The Lord *be* with you all.

17 The salutation of Paul with mine own hand,[i] which is the token[j] in every epistle:[k] so I write. 18 The grace of our Lord Jesus Christ *be*
with you all. Amen.[l]

The second epistle to the Thessalonians was written from Athens.

a IE undisciplined.

b The GR involves a wordplay (μηδέν ἐργαζομένους ἀλλὰ περιεργαζομένους *mēden ergazomenous alla periergazomenous*): lit. working at nothing, but working around; IE not keeping busy but being busybodies.

c OR food.

d IE letter.

e IE do not associate.

f IE do not regard him.

g In the sense of a fellow believer in Christ.

h IE in every way.

i Paul signed the letter, as was his practice, though most of the letter was written by an amaneunsis. This guarantee of authenticity was particularly important in light of the forged letter that Paul's enemies had previously sent to the Saints at Thessalonica.

j σημεῖον *sēmeion* identifying mark, sign of authenticity. This GR word comes into ENG as "sign."

k IE letter.

l The word "amen" was not an original part of the letter but was added by scribes.