

THE
Spurgeon
STUDY BIBLE

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BOOKS OF THE BIBLE/CONTENTS

THE OLD TESTAMENT

Genesis	Gn	1
Exodus	Ex	72
Leviticus	Lv	129
Numbers	Nm	167
Deuteronomy	Dt	222
Joshua	Jos	271
Judges	Jdg	302
Ruth	Ru	335
1 Samuel	1Sm	342
2 Samuel	2Sm	385
1 Kings	1Kg	424
2 Kings	2Kg	467
1 Chronicles	1Ch	507
2 Chronicles	2Ch	546
Ezra	Ezr	595
Nehemiah	Neh	609
Esther	Est	629
Job	Jb	640
Psalms	Ps	689
Proverbs	Pr	814
Ecclesiastes	Ec	861
Song of Songs	Sg	874
Isaiah	Is	887
Jeremiah	Jr	981
Lamentations	Lm	1068
Ezekiel	Ezk	1080
Daniel	Dn	1152
Hosea	Hs	1174
Joel	Jl	1191
Amos	Am	1198
Obadiah	Ob	1213
Jonah	Jnh	1217
Micah	Mc	1222
Nahum	Nah	1233
Habakkuk	Hab	1239
Zephaniah	Zph	1245
Haggai	Hg	1251
Zechariah	Zch	1255
Malachi	Mal	1271

THE NEW TESTAMENT

Matthew	Mt	1279
Mark	Mk	1334
Luke	Lk	1366
John	Jn	1420
Acts	Ac	1463
Romans	Rm	1511
1 Corinthians	1Co	1536
2 Corinthians	2Co	1558
Galatians	Gl	1576
Ephesians	Eph	1585
Philippians	Php	1596
Colossians	Col	1605
1 Thessalonians	1Th	1611
2 Thessalonians	2Th	1617
1 Timothy	1Tm	1621
2 Timothy	2Tm	1628
Titus	Ti	1634
Philemon	Phm	1638
Hebrews	Heb	1641
James	Jms	1660
1 Peter	1Pt	1667
2 Peter	2Pt	1674
1 John	1Jn	1679
2 John	2Jn	1686
3 John	3Jn	1688
Jude	Jd	1690
Revelation	Rv	1693

ADDITIONAL MATERIAL

Spurgeon Biography by <i>Alistair Begg</i>	IV
Lost Sermons	VIII
Spurgeon Study Notes	VIII
Spurgeon Quotes	IX
Spurgeon Illustrations	XII
Introduction to the Christian Standard Bible	XIII
Abbreviations in CSB Bibles	XVII
Preface to the Spurgeon Study Bible	XVIII
Concordance	1721

BIOGRAPHY OF CHARLES HADDON SPURGEON

By Alistair Begg

The earthly remains of Charles Haddon Spurgeon were laid to rest in West Norwood Cemetery on Thursday, February 11, 1892. Inscribed on his tomb are words from the fourth verse of one of William Cowper's best-known hymns.

E'er since by faith I saw the
stream
Thy flowing wounds supply.
Redeeming love has been
my theme
And shall be till I die.

Sixty thousand people paid their respects during the three days his body lay in state at the Metropolitan Tabernacle, and an estimated one hundred thousand people lined the street as his hearse made its way to the cemetery. The flags were at half-mast, and the shops and the pubs were closed. The public display of mourning was on a par with what one would expect to see on the loss of a member of the royal family. He was, after all, known as the Prince of Preachers. Thousands listened to him and read his words. As many as twenty five thousand copies of his sermons were produced on a weekly basis and could be purchased for a penny. In Scotland, newsstands on railway station platforms carried the sermons.

Spurgeon's famous and well-loved voice, described by one as "a melody with an immense scale of tones," had been heard from the pulpit of the Metropolitan Tabernacle for the last time on Sunday morning, June 7, 1891. And yet 125 years later, what was said of Abel is true of Spurgeon: "Even though he is dead, he still speaks through his faith" (Heb 11:4). His sermons and books have remained in print and continue to inform and influence generations of preachers.

How are we to explain the extent of his ministry during his life and the far-reaching impact that is still being felt? After all, the psalmist describes the human condition in terms of withering grass and fading flowers and observes how it vanishes and its place is no longer known. In Spurgeon's case a number of places associated with him have been marked by plaques and are well-known. For example at Isleham Ferry on the River Lark, a commemorative stone marks the place of his baptism on Friday, May 3, 1850.

Even famous and influential people may be quickly forgotten, yet on the centenary of his birth, an overflow crowd filled the Royal Albert Hall in London to give thanks to God for his life and ministry. The chairman on that occasion was none other than Prime Minister Ramsay MacDonald! Surely Spurgeon would have never imagined that almost two hundred years after his birth his notes and sermons would form the basis of this study Bible.

The England into which he was born was one in which huge economic and social changes were taking place. Slavery was being abolished in most of the British Empire. The houses of parliament were all but destroyed by fire, and six Dorset farm laborers (the Tolpuddle martyrs) were sent to a penal colony for attempting to form a trade union. By the time he came to London, which was inhospitable and unhealthy, cholera was rampant and took the lives of twenty thousand in 1854 alone. The Crimean War had broken out and in America the Civil War. In the midst of these changing and daunting times, Eliza Spurgeon gave birth to a boy whose life and ministry was to have a dramatic role in the formation of the spiritual landscape of his day. The unassuming cottage in Kelvedon,

Essex, in which he was born, is marked by a blue plaque which reads: "Birthplace of Charles Haddon Spurgeon, 1834–1892. Baptist Preacher and Philanthropist."

He was able to trace his roots to Holland and to the persecuted Huguenot refugees who settled in England in the second half of the sixteenth century, having been forced out by the Roman Catholic Duke of Alva. Spurgeon regarded his heritage with pride, and in the course of a sermon on Song of Solomon 1:6, entitled, "The Unkept Vineyard or Personal Work Neglected," he observed, "Our Puritan forefathers were strong men because they lived on the Scriptures." His father, John, and his grandfather, James, were nonconformist ministers, and in that context he immersed himself in Bunyan's *Pilgrim's Progress* and regarded Bunyan and others like him as heroes. Convictions formed at an early age were deepened with time and help explain his strong resistance to a diluted Christianity which he detected in the Baptist Union's liberal views of biblical inspiration and the nature of the atonement. The Downgrade Controversy was to cost him dearly, not least of all in physical terms. Some suggested that the controversy killed him; and like other brave Protestants before him, he had died "a martyr to the faith."

His conviction about the inerrancy and sufficiency of Scripture infused his entire ministry. He began his Pastor's College to train men for ministry and to enable them to take seriously Paul's injunction to Timothy to "preach the word" (2Tm 4:2). He wrote 135 books while pastor of the Metropolitan Tabernacle. Over a period of sixteen years (1870–1886), he produced his seven expository volumes on the Psalms. This "Treasury of David," as he called it remains influential today. His concern that the seed of the Word might be sown in the villages and rural communities of England led to the establishment of the Colporteur's Society. He took seriously Paul's admonition to Titus to see to it that "those who have believed God might

be careful to devote themselves to good works" (Ti 3:8). This resulted in providing practical care for the elderly and schooling for the young. The orphanage he founded in 1867 laid the groundwork for a ministry supporting children and their families that one hundred fifty years later continues to declare the good news and to do good deeds. Spurgeon would never have countenanced any attempt at doing one without the other. He was aware of the work of his contemporary, William Booth, the founder of the Salvation Army, and shared his belief that to focus on the provision of clothes and shelter, of work and education, to the neglect of the gospel, is ultimately to waste your effort.

Each of these areas of gospel engagement stem from his pulpit. There more than anywhere we find the measure of the man. He had little time for making elaborate attempts to defend the Bible from the attacks of those who doubted its accuracy and rejected its authority. Spurgeon famously observed that the Word of God is like a lion. You do not have to defend it but need only let it loose and it will defend itself. He was convinced the Word of God can take care of itself and that the answer to every objection against the Bible is the Bible.

Outside the houses of parliament in London is a statue of Richard I on his horse. He was known as Richard Coeur de Lion (the Lionheart) on account of his having been a brave warrior and a great leader. What was said of him in the twelfth century was true of Spurgeon in the nineteenth century. In spiritual terms he was lionhearted and shared the characteristics of a Baptist many years before—the most famous Baptist of all, John.

John was a strange man working in a strange place. In the Gospels little is said about dress, and so when it is mentioned, we are supposed to pay attention, as in the case of John's garment of camel hair and his leather belt. He was preaching in a location which was not ideal. Nevertheless vast crowds were flocking to hear him preach.

When Spurgeon arrived in London on Saturday, December 17, 1853, it would have been hard to imagine a more dingy, uninviting, and repelling region than the location of the New Park Street Chapel. London, on account of the prevalence of disease, was known as the city of death. Charles himself was striking in his uncouth appearance. Susannah's first impression was unfavorable. He appeared to her to be arrogant. His clothes looked as though they had been fashioned by a second-rate country tailor, and around his neck he wore a large piece of black satin that had seen better days. Yet his reputation as a preacher grew, the chapel had to be enlarged in 1855, and then in 1861 the Metropolitan Chapel was built with a seating capacity of forty six hundred and standing room for another thousand. That would soon prove inadequate in coping with the crowds that came to hear the most famous preacher in England.

Spurgeon had received no formal theological education, but like John his ministry was marked by an authority that was not his own. John's arrival was such that people wondered what he would be because there was an awareness that the hand of the Lord was with him. In Spurgeon's case there is the record of the "prophetic" word from Richard Knill declaring that this child Charles would one day preach the gospel to multitudes. Spurgeon possessed peculiar natural abilities, which had been combined with diligent study, but the real key to his usefulness lay in his being aware of the fact that, like John, he was an ambassador for God. Knowing that God's hand rests on those of a contrite spirit, he reminded his students: we must not trifle, but we must tremble at God's Word.

When the religious leaders came pressing John to identify himself by explaining his significance, he frustrated them by his response. He was, he said, the voice of one crying in the wilderness. Elsewhere he is described as a light shining or a finger pointing away from himself to the Lord Jesus. Spurgeon shares this selflessness and humility.

"God has not come to exalt us but to exalt Him." On the occasion of his twenty-fifth anniversary celebration at the Metropolitan Tabernacle, it was apparent that he was distinctly uncomfortable with the attention and adulation he was receiving. He was concerned to avoid all self-praise. This humility was known by his flock upon whose prayers he depended. "May God help me if you cease to pray for me. Let me know the day, and I must cease to preach." Like Paul he understood that while one may plant or water, only God can make things grow.

Alongside God-given authority and genuine humility, we are aware of his personal integrity. John not only declares Jesus as the Lamb of God who takes away the sin of the world but in a different context enquires whether Jesus is actually the promised Messiah or they should be looking for another. He displays the character of uncorrupted virtue in as much as he does not seek to hide his uncertainty but is instead honest. Similarly Spurgeon's integrity is displayed not just in his unequivocal declarations but also in his willingness to admit to the fact that "days of darkness still come o'er me" (Francis Rowley, "I Will Sing the Wondrous Story"). He shared with Winston Churchill the experience of what the latter referred to as "Dog Days." Overwhelmed by his responsibilities and the vastness of his congregation, Spurgeon admitted to feeling that he would rather be flogged than face the crowd again. He knew there is no ideal place to serve God except the place He sets you down, and yet he wished sometimes for a small church with just two or three hundred souls to pastor. Sermon preparation and decisions about which passage to take were, he acknowledged, stressful. His integrity is revealed in the way he was both clear in his convictions and yet willing to be honest about his struggles.

No one could accuse either John or Charles of cowardice. John was prepared to challenge the religious hypocrisy by referring to the Pharisees and Sadducees as a "brood of vipers" (Mt 3:7). He also took on the

immorality of Herod by pointing out that it was not lawful for him to have his brother's wife. We may question his timing but not his courage. Charles was equally brave in his pulpit. "I am not very particular about how I preach. I have not courted any man's love; I asked no man to attend to my ministry; I preach what I like, when I like and as I like."

He was prepared to risk friendship by pointing out sham and pretense in his fellow clergy. His bravery in the face of great opposition in the Downgrade Controversy is well recorded. This factor is tied to the last. When the opponents came against Nehemiah, he was able to stand his ground and be brave because he knew that nothing like what they were claiming was actually happening. Similarly Spurgeon was able to hold his own because he had been watching his life and doctrine closely.

One final point of similarity between these two famous Baptists is their helpful simplicity. John the Baptist provides a model of such simplicity. When they asked him what should be done in response to his preaching, he told them simply, "Repent and be baptized" (Ac 2:38), and he left them in no doubt concerning the identity of Jesus, "Here is the Lamb of God" (Jn 1:29). Spurgeon had a phenomenal grasp of theology, and his reading had afforded him a breadth of insight matched by few, but when it came to opening up the Scriptures, he was a master of clarity and simplicity. He warned his students about going down among miners with technical theological terms and high-sounding phraseology. To do so, he said, was to act like an idiot. His *John Ploughman's Talk and Pictures* is filled with proverbs and practical wisdom and provided "plain advice for plain people." Just how helpful and effective it was is seen in the fact that it sold in the hundreds of thousands.

Perhaps Spurgeon was influenced in part by the recollection of his conversion.

He often referred to that bitter cold and snowy morning in January 1850 when in a sparse congregation in a primitive Methodist chapel, the preacher, whose name we do not know, urged his listeners to heed God's Word through Isaiah, "Turn to me and be saved, all the ends of the earth" (Is 45:22). The man cried out, "Look, Look, Look! It is only look!" And Spurgeon recalled, "I at once saw the way of salvation. Oh how I did leap for joy at that moment."

Similarly Spurgeon's preaching was plain and simply Christocentric. He made clear that he had never found a text that did not have a road to Christ, and that were he to find such a text, he would make a road going over hedge and ditch to "get at my Master." He was convinced the sermon could not do any good unless the savor of Christ is in it. Spurgeon was in no doubt, and left his hearers in no doubt, that "He is able to save completely those who come to God through him" (Heb 7:25).

Toward the end of his life, he remarked to his private secretary Joseph Harrald, that when the time came, he did not wish for any fuss but just his initials and dates on the tombstone. Clearly that did not happen because a significant monument marks his grave. And though he may not have liked that, he would, no doubt, have been happy with the verse of the hymn because he knew a day was coming for him, when again from Cowper's hymn, he would sing as he had never sung:

Then in a nobler, sweeter
song
I'll sing Thy power to save,
When this poor lispings,
stammering tongue
Lies silent in the grave.

(William Cowper, "There Is a Fountain Filled with Blood")

THE LOST SERMONS OF SPURGEON

Readers will find twenty of Charles Spurgeon's earliest sermon manuscripts from *The Lost Sermons of C.H. Spurgeon: His Earliest Outlines and Sermons Between 1851 and 1854*, Volume 1 (B&H Academic, 2017) throughout the *CSB Spurgeon Study Bible*. The sermon numbers on these pages are retained from that work. The title, Scripture, and page numbers for each sermon are provided below.

OLD TESTAMENT

The First Promise — Genesis 3:15	4
An Exhortation to Bravery — Deuteronomy 20:1	248
The Father and the Children — 2 Samuel 7:14	396
The Affliction of Ahaz — 2 Chronicles 28:22	578
Christian Prosperity and Its Causes — Psalm 1:1-3	692
God, the Guide of His Saints — Psalm 73:24	752
The Path of the Just — Proverbs 4:18	820
Repentance and Salvation — Isaiah 55:7	962
Death, the Consequence of Sin — Ezekiel 18:4	1102
Can Two Walk Together Unless They Are Agreed? — Amos 3:3	1202

NEW TESTAMENT

Salvation from Sin — Matthew 1:21	1282
Gethsemane's Sorrow — Matthew 26:38	1326
Christ about His Father's Business — Luke 2:49	1370
The Eloquence of Jesus — John 7:46	1434
Slavery Destroyed — Romans 6:17	1520
Condescending Love of Jesus — 2 Corinthians 8:9	1568
Imitation of God — Ephesians 5:1	1592
The Peace of God — Philippians 4:7	1602
King of Righteousness and Peace — Hebrews 7:2	1648
The Lamb and Lion Conjoined — Revelation 5:5-6	1700

SPURGEON STUDY NOTES

The *CSB Spurgeon Study Bible* includes study notes crafted from sermons Charles Spurgeon preached over the course of his ministry. These notes provide both a helpful entry point into Spurgeon's sermons and a convenient way to read Spurgeon's exhortations from Scripture alongside of Scripture.

SPURGEON QUOTES

Genesis 1:3-4	2	1 Samuel 30:13	383
Genesis 3:1	6	2 Samuel 5:23-25	392
Genesis 12:1	17	2 Samuel 6:20-22	393
Genesis 22:1	29	2 Samuel 11:1	400
Genesis 27:16-19	37	2 Samuel 17:23	411
Genesis 28:15	39	2 Samuel 23:9-10	420
Genesis 42:23-26	60	1 Kings 5:17	432
Exodus 3:12	75	1 Kings 8:53	440
Exodus 4:22	77	1 Kings 10:1	443
Exodus 11:7	86	1 Kings 14:13	450
Exodus 15:1	92	1 Kings 17:7	454
Exodus 20:25	99	1 Kings 18:36	457
Exodus 30:7	113	1 Kings 20:11	460
Exodus 38:27	124	2 Kings 3:17	471
Exodus 40:34	127	2 Kings 4:3	472
Leviticus 1:5	130	2 Kings 7:2	478
Leviticus 4:5	133	2 Kings 11:10	485
Leviticus 11:2	141	2 Kings 17:33	494
Leviticus 17:11	152	1 Chronicles 4:10	512
Leviticus 22:21	158	1 Chronicles 12:18	524
Numbers 6:4	177	1 Chronicles 16:4	528
Numbers 6:4	177	1 Chronicles 22:19	536
Numbers 9:8	183	1 Chronicles 28:19	543
Numbers 11:23	187	2 Chronicles 12:8	559
Numbers 14:11	190	2 Chronicles 16:9	563
Numbers 19:15	198	2 Chronicles 20:3-4	567
Numbers 21:4-6	200	2 Chronicles 28:23	580
Deuteronomy 1:25	224	2 Chronicles 34:14	590
Deuteronomy 6:5	231	Ezra 4:14	600
Deuteronomy 7:20	234	Nehemiah 2:4-5	611
Deuteronomy 10:15-16	237	Nehemiah 4:10	614
Deuteronomy 23:14	253	Nehemiah 4:10	614
Deuteronomy 32:47	267	Nehemiah 5:7	615
Deuteronomy 33:13	268	Nehemiah 9:17	621
Joshua 1:2	272	Esther 4:13-14	633
Joshua 2:21	274	Esther 9:1	631
Joshua 3:4	275	Esther 9:1	631
Joshua 17:14	291	Job 1:21	642
Joshua 17:14	291	Job 7:21	648
Joshua 24:4	299	Job 12:9-10	653
Judges 3:20	307	Job 13:15	655
Judges 4:22	308	Job 23:10	666
Judges 8:4	314	Job 27:10	669
Judges 8:27	316	Job 30:25	673
Judges 16:22	327	Job 33:14	676
Ruth 1:4	336	Job 38:25-27	682
Ruth 1:6	337	Job 38:31	683
Ruth 1:16	337	Job 42:5-6	687
Ruth 2:17	338	Psalms 1:1	690
1 Samuel 3:4	347	Psalms 8:2	697
1 Samuel 4:7	348	Psalms 11:3	700
1 Samuel 12:23	358	Psalms 14:6	702
1 Samuel 15:22	362	Psalms 19:7-9	707
1 Samuel 22:2	373	Psalms 31:15	716
1 Samuel 27:1	379	Psalms 31:15	716

SPURGEON QUOTES**X**

Psalms 34:6	719	Jeremiah 3:18	987
Psalms 37:4	722	Jeremiah 8:4-5	997
Psalms 45:6	729	Jeremiah 15:16	1010
Psalms 50:15	733	Jeremiah 29:11	1027
Psalms 62:1	740	Jeremiah 29:11	1028
Psalms 63:1-2	741	Jeremiah 29:13	1028
Psalms 71:17	749	Jeremiah 31:7-8	1032
Psalms 98:1	773	Jeremiah 31:11	1032
Psalms 103:5	776	Jeremiah 31:28	1034
Psalms 103:12	777	Jeremiah 32:11-12	1035
Psalms 104:1	777	Jeremiah 44:44	1049
Psalms 110:4	786	Jeremiah 50:4-5	1059
Psalms 119:9	791	Lamentations 2:19	1073
Psalms 119:14	791	Lamentations 3:8	1074
Psalms 119:57	793	Lamentations 3:25	1075
Psalms 119:97-99	795	Lamentations 3:26	1075
Psalms 139:3	805	Lamentations 3:33	1076
Psalms 149:4	812	Ezekiel 3:17	1083
Proverbs 11:30	829	Ezekiel 9:8	1089
Proverbs 14:26	833	Ezekiel 12:27	1093
Proverbs 15:11	835	Ezekiel 16:62-63	1100
Proverbs 18:24	841	Ezekiel 18:23,32	1105
Proverbs 25:25	851	Ezekiel 27:26	1118
Proverbs 27:1	852	Ezekiel 35:10	1131
Proverbs 30:2	857	Ezekiel 36:26	1132
Ecclesiastes 3:8	864	Ezekiel 36:26	1132
Ecclesiastes 6:10	866	Ezekiel 36:26	1133
Ecclesiastes 6:12	867	Ezekiel 43:12	1142
Ecclesiastes 11:5	872	Ezekiel 48:35	1151
Song of Songs 1:1	875	Daniel 3:14	1156
Song of Songs 1:1	875	Daniel 3:25	1157
Song of Songs 2:3	877	Daniel 6:10	1162
Song of Songs 2:4	877	Daniel 9:23	1168
Song of Songs 3:4	878	Hosea 2:7	1176
Song of Songs 3:4	878	Hosea 6:3	1181
Song of Songs 4:3a	879	Hosea 8:7	1183
Song of Songs 4:3b	880	Hosea 8:7	1184
Song of Songs 4:7	880	Hosea 10:2	1186
Song of Songs 4:12	881	Hosea 14:1	1190
Song of Songs 5:16	882	Joel 2:25	1194
Song of Songs 5:16	882	Joel 2:25	1195
Isaiah 1:18	889	Joel 2:26	1195
Isaiah 1:18	889	Amos 3:3	1201
Isaiah 2:17	891	Amos 3:3	1201
Isaiah 8:14	899	Amos 3:6	1201
Isaiah 9:6	900	Amos 8:1	1210
Isaiah 27:3	919	Amos 9:13	1212
Isaiah 32:1-2	926	Obadiah 17	1215
Isaiah 42:1-3	940	Jonah 1:3-6	1218
Isaiah 46:3-4	948	Jonah 1:17	1219
Isaiah 49:13	953	Jonah 2:8-9	1219
Isaiah 50:6	955	Jonah 4:1-2	1220
Isaiah 58:8	967	Micah 2:7	1224
Isaiah 59:9	969	Micah 4:9	1227
Isaiah 64:7	976	Micah 5:2	1228
Isaiah 64:7	976	Micah 6:8	1230
Isaiah 65:17-19	978	Micah 7:9	1231
Jeremiah 2:6-7	983	Nahum 1:3	1234

Nahum 1:7.....	1235	Romans 1:18.....	1512
Nahum 3:7.....	1237	Romans 1:19-20.....	1513
Habakkuk 1:3.....	1240	Romans 2:16.....	1514
Habakkuk 2:2-3.....	1241	Romans 4:11.....	1517
Habakkuk 2:4.....	1242	Romans 5:12,15.....	1519
Zephaniah 3:16-17.....	1249	Romans 8:8.....	1524
Zephaniah 3:16-17.....	1250	Romans 10:4.....	1527
Haggai 1:7-8.....	1252	Romans 10:17.....	1528
Zechariah 2:8.....	1257	1 Corinthians 3:11.....	1540
Zechariah 3:9.....	1258	1 Corinthians 4:2.....	1540
Zechariah 8:6.....	1262	1 Corinthians 6:19-20.....	1543
Zechariah 10:1.....	1264	1 Corinthians 7:29.....	1545
Zechariah 12:10.....	1267	1 Corinthians 9:22.....	1547
Malachi 3:6.....	1274	1 Corinthians 12:31-13:1.....	1551
Malachi 4:2.....	1275	1 Corinthians 13:7.....	1552
Malachi 4:2.....	1275	1 Corinthians 15:58.....	1556
Matthew 1:21.....	1281	2 Corinthians 2:14-16.....	1561
Matthew 5:8.....	1287	2 Corinthians 3:17.....	1561
Matthew 11:29-30.....	1299	2 Corinthians 3:17.....	1562
Matthew 14:26.....	1304	2 Corinthians 4:17.....	1563
Matthew 15:26-27.....	1306	2 Corinthians 6:2.....	1565
Matthew 20:18-19.....	1313	2 Corinthians 7:1.....	1565
Matthew 25:3.....	1322	2 Corinthians 9:7.....	1570
Matthew 26:30.....	1325	2 Corinthians 12:7-9.....	1573
Matthew 27:46.....	1331	Galatians 3:2.....	1579
Mark 1:17.....	1335	Galatians 3:7.....	1579
Mark 4:5.....	1340	Galatians 4:24.....	1581
Mark 4:15.....	1341	Galatians 5:22.....	1583
Mark 5:13.....	1342	Galatians 6:14.....	1583
Mark 10:35.....	1353	Ephesians 1:6.....	1586
Mark 12:38-40.....	1357	Ephesians 2:14.....	1588
Mark 15:32.....	1363	Ephesians 4:30.....	1590
Luke 6:32-34.....	1380	Ephesians 4:30.....	1591
Luke 6:32-34.....	1381	Ephesians 5:1-2.....	1591
Luke 10:41-42.....	1391	Philippians 1:21.....	1597
Luke 13:10-13.....	1397	Philippians 2:7-8.....	1598
Luke 21:33.....	1411	Philippians 3:8.....	1600
Luke 24:25.....	1418	Philippians 3:20-21.....	1601
John 1:11-12.....	1421	Philippians 4:6-7.....	1601
John 2:11.....	1423	Colossians 1:29.....	1607
John 3:16.....	1425	Colossians 4:2.....	1609
John 4:34.....	1427	Colossians 4:2.....	1610
John 5:44.....	1429	1 Thessalonians 1:3.....	1612
John 6:29.....	1431	1 Thessalonians 4:13.....	1615
John 12:26.....	1445	1 Thessalonians 5:17.....	1616
John 13:1.....	1447	1 Thessalonians 5:17.....	1616
John 13:34-35.....	1448	2 Thessalonians 2:16-17.....	1619
John 14:27.....	1450	2 Thessalonians 3:5.....	1620
John 18:37.....	1456	1 Timothy 1:15.....	1622
John 20:16.....	1459	1 Timothy 2:3-4.....	1623
John 21:22.....	1461	1 Timothy 5:22.....	1626
Acts 7:59.....	1475	2 Timothy 1:6.....	1629
Acts 8:8.....	1476	2 Timothy 2:9.....	1630
Acts 11:18.....	1482	2 Timothy 2:9.....	1630
Acts 17:27.....	1493	Titus 1:2.....	1635
Acts 18:27.....	1494	Philemon 15-16.....	1639
Acts 20:21.....	1497	Hebrews 2:15.....	1643
Acts 26:17-18.....	1506	Hebrews 3:6.....	1644

SPURGEON ILLUSTRATIONS**XII**

Hebrews 6:3	1646	1 John 1:7	1680
Hebrews 11:6	1655	1 John 2:1	1680
James 1:3	1661	1 John 2:6	1681
James 1:3	1661	1 John 4:19.....	1684
James 4:2	1664	3 John 4.....	1689
James 4:14.....	1664	Jude 6.....	1691
1 Peter 1:7	1668	Revelation 2:13.....	1696
1 Peter 1:12.....	1668	Revelation 3:18.....	1698
1 Peter 2:6	1669	Revelation 7:9	1703
1 Peter 4:2	1672	Revelation 7:17.....	1704
2 Peter 1:5	1675	Revelation 7:17.....	1704
2 Peter 2:9	1676	Revelation 8:3	1704
2 Peter 3:16.....	1678	Revelation 21:6.....	1718
2 Peter 3:18.....	1678		

SPURGEON ILLUSTRATIONS

Genesis 3:8	7	Isaiah 5:1	894
Genesis 21:19.....	28	Isaiah 35:8	931
Genesis 35:1	49	Isaiah 58:8.....	968
Genesis 39:21.....	56	Jeremiah 30:2	1029
Exodus 21:6	100	Ezekiel 1:15.....	1081
Deuteronomy 1:6.....	223	Ezekiel 27:26	1118
Deuteronomy 32:10.....	264	Ezekiel 34:15	1129
Joshua 5:14.....	277	Ezekiel 43:12	1143
Judges 2:4	305	Daniel 9:23	1168
1 Samuel 2:8	345	Daniel 11:32-33.....	1171
2 Samuel 3:17-18	389	Hosea 5:13.....	1180
2 Samuel 11:1.....	400	Hosea 8:7	1184
2 Samuel 23:3-4.....	420	Amos 3:6	1201
2 Chronicles 31:1	584	Amos 3:6	1204
Nehemiah 8:10	619	Micah 2:10.....	1225
Job 3:23	644	Zechariah 13:7.....	1268
Psalms 1:2	690	Luke 15:3-4	1400
Psalms 9:18.....	698	John 15:15	1451
Psalms 16:11.....	703	1 Corinthians 4:2.....	1541
Psalms 17:8.....	704	Ephesians 3:20-21.....	1589
Psalms 23:1	711	Philippians 4:6-7	1601
Psalms 34:10.....	719	1 Thessalonians 2:18	1613
Psalms 63:1-2.....	742	2 Thessalonians 3:5	1620
Psalms 80:14.....	760	2 Timothy 1:6	1629
Psalms 91:1	769	Titus 2:14	1636
Psalms 143:5-6	808	Hebrews 6:4-6	1647
Proverbs 11:25	829	1 Peter 4:13	1672
Proverbs 14:26	834	1 Peter 4:18	1672
Proverbs 18:10	840	2 Peter 1:12	1675
Proverbs 23:23	848	1 John 5:16.....	1685

INTRODUCTION TO THE CHRISTIAN STANDARD BIBLE®

The Bible is God's revelation to humanity. It is our only source for completely reliable information about God, what happens when we die, and where history is headed. The Bible reveals these things because it is God's inspired Word, inerrant in the original manuscripts. Bible translation brings God's Word from the ancient languages (Hebrew, Greek, and Aramaic) into today's world. In dependence on God's Spirit to accomplish this sacred task, the CSB Translation Oversight Committee and Holman Bible Publishers present the Christian Standard Bible.

TEXTUAL BASE OF THE CSB

The textual base for the New Testament (NT) is the Nestle-Aland *Novum Testamentum Graece*, 28th edition, and the United Bible Societies' *Greek New Testament*, 5th corrected edition. The text for the Old Testament (OT) is the *Biblia Hebraica Stuttgartensia*, 5th edition.

Where there are significant differences among Hebrew, Aramaic, or Greek manuscripts, the translators follow what they believe is the original reading and indicate the main alternative(s) in footnotes. The CSB uses the traditional verse divisions found in most Protestant Bibles.

GOALS OF THIS TRANSLATION

- Provide English-speaking people worldwide with an accurate translation in contemporary English.
- Provide an accurate translation for personal study, sermon preparation, private devotions, and memorization.
- Provide a text that is clear and understandable, suitable for public reading, and shareable so that all may access its life-giving message.
- Affirm the authority of Scripture and champion its absolute truth against skeptical viewpoints.

TRANSLATION PHILOSOPHY OF THE CHRISTIAN STANDARD BIBLE

Most discussions of Bible translations speak of two opposite approaches: formal equivalence and dynamic equivalence. This terminology is meaningful, but Bible translations cannot be neatly sorted into these two categories. There is room for another category of translation philosophy that capitalizes on the strengths of the other two.

1. FORMAL EQUIVALENCE:

Often called "word-for-word" (or "literal") translation, the principle of formal equivalence seeks as nearly as possible to preserve the structure of the original language. It seeks to represent each word of the original text with an exact equivalent word in the translation so that the reader can see word for word what the original human author wrote. The merits of this approach include its consistency with the conviction that the Holy Spirit did inspire the very words of Scripture in the original manuscripts. It also provides the English Bible student some access to the structure of the text in the original language. Formal equivalence can achieve accuracy to the degree that English has an exact equivalent for each word and that the grammatical patterns of the original language can be reproduced in understandable English. However, it can sometimes result in awkward, if not incomprehensible, English or in a misunderstanding of the author's intent. The literal rendering of ancient idioms is especially difficult.

2. DYNAMIC OR FUNCTIONAL EQUIVALENCE:

Often called "thought-for-thought" translation, the principle of dynamic equivalence rejects as misguided the attempt to preserve the structure of the original language. It proceeds by extracting the meaning of a text from its form and then translating that meaning so that it makes the same impact on modern readers that the ancient text made on its original readers. Strengths of this approach include a high degree of clarity and readability, especially in places where the original is difficult to render word for word. It also acknowledges that accurate and effective translation may require interpretation. However, the meaning of a text cannot always be neatly separated from its form, nor can it always

be precisely determined. A biblical author may have intended multiple meanings, but these may be lost with the elimination of normal structures. In striving for readability, dynamic equivalence also sometimes overlooks and loses some of the less prominent elements of meaning. Furthermore, lack of formal correspondence to the original makes it difficult to verify accuracy and thus can affect the usefulness of the translation for in-depth Bible study.

3. OPTIMAL EQUIVALENCE:

In practice, translations are seldom if ever purely formal or dynamic but favor one theory of Bible translation or the other to varying degrees. Optimal equivalence as a translation philosophy recognizes that form cannot always be neatly separated from meaning and should not be changed unless comprehension demands it. The primary goal of translation is to convey the sense of the original with as much clarity as the original text and the translation language permit. Optimal equivalence appreciates the goals of formal equivalence but also recognizes its limitations.

Optimal equivalence starts with an exhaustive analysis of the text at every level (word, phrase, clause, sentence, discourse) in the original language to determine its original meaning and intention (or purpose). Then, relying on the latest and best language tools and experts, the nearest corresponding semantic and linguistic equivalents are used to convey as much of the information and intention of the original text with as much clarity and readability as possible. This process assures the maximum transfer of both the words and the thoughts contained in the original.

The CSB uses optimal equivalence as its translation philosophy. In the many places throughout the Bible where a word-for-word rendering is understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a more dynamic translation is used. The Christian Standard Bible places equal value on fidelity to the original and readability for a modern audience, resulting in a translation that achieves both goals.

THE GENDER LANGUAGE USE IN BIBLE TRANSLATION

The goal of the translators of the Christian Standard Bible has not been to promote a cultural ideology but to translate the Bible faithfully. Recognizing modern usage of English, the CSB regularly translates the plural of the Greek word *ανθρωπος* (“man”) as “people” instead of “men,” and occasionally the singular as “one,” “someone,” or “everyone,” when the supporting pronouns in the original languages validate such a translation. While the CSB avoids using “he” or “him” unnecessarily, the translation does not restructure sentences to avoid them when they are in the text.

HISTORY OF THE CSB

After several years of preliminary development, Holman Bible Publishers, the oldest Bible publisher in North America, assembled an international, interdenominational team of one hundred scholars, editors, stylists, and proofreaders, all of whom were committed to biblical inerrancy. Outside consultants and reviewers contributed valuable suggestions from their areas of expertise. Working from the original languages, an executive team of translators edited, polished, and reviewed the final manuscript, which was first published as the Holman Christian Standard Bible (HCSB) in 2004.

A standing committee was also formed to maintain the HCSB translation and look for ways to improve readability without compromising accuracy. As with the original translation team, the committee that prepared this revision of the HCSB, renamed the Christian Standard Bible, is international and interdenominational, comprising evangelical scholars who honor the inspiration and authority of God’s written Word.

TRADITIONAL FEATURES FOUND IN THE CSB

In keeping with a long line of Bible publications, the CSB has retained a number of features found in traditional Bibles:

1. Traditional theological vocabulary (for example, *justification*, *sanctification*, *redemption*) has been retained since such terms have no other translation equivalent that adequately communicates their exact meaning.
2. Traditional spellings of names and places found in most Bibles have been used to make the CSB compatible with most Bible study tools.

3. Some editions of the CSB will print the words of Christ in red letters to help readers easily locate the spoken words of the Lord Jesus Christ.
4. Descriptive headings, printed above each section of Scripture, help readers quickly identify the contents of that section.
5. OT passages quoted in the NT are indicated. In the CSB, they are set in boldface type.

HOW THE NAMES OF GOD ARE TRANSLATED

The Christian Standard Bible consistently translates the Hebrew names for God as follows:

Hebrew original:	CSB English:
<i>Elohim</i>	God
<i>YHWH (Yahweh)</i>	LORD
<i>Adonai</i>	Lord
<i>Adonai Yahweh</i>	Lord GOD
<i>Yahweh Sabaoth</i>	LORD of Armies
<i>El Shaddai</i>	God Almighty

FOOTNOTES

Footnotes are used to show readers how the original biblical language has been understood in the CSB.

1. OLD TESTAMENT (OT) TEXTUAL FOOTNOTES

OT textual notes show important differences among Hebrew (Hb) manuscripts and ancient OT versions, such as the Septuagint and the Vulgate. See the list of abbreviations on page XVII for a list of other ancient versions used.

Some OT textual notes (like NT textual notes) give only an alternate textual reading. However, other OT textual notes also give the support for the reading chosen by the editors as well as for the alternate textual reading. For example, the CSB text of Psalm 12:7 reads,

You, LORD, will guard us;
you will protect us^a
from this generation forever.

The textual footnote for this verse reads,

^a12:7 Some Hb mss, LXX; other Hb mss read *him*

The textual note in this example means that there are two different readings found in the Hebrew manuscripts: some manuscripts read *us* and others read *him*. The CSB translators chose the reading *us*, which is also found in the Septuagint (LXX), and placed the other Hebrew reading *him* in the footnote.

Two other kinds OT textual notes are

Alt Hb tradition reads _____
a variation given by scribes in the Hebrew manuscript tradition (known as *Kethiv/Qere*
and *Tiqqune Sopherim* readings)

Hb uncertain
when it is unclear what the original Hebrew text was

2. NEW TESTAMENT (NT) TEXTUAL FOOTNOTES

NT textual notes indicate significant differences among Greek manuscripts (mss) and are normally indicated in one of three ways:

Other mss read _____
Other mss add _____
Other mss omit _____

In the NT, some textual footnotes that use the word “add” or “omit” also have square brackets before and after the corresponding verses in the biblical text. Examples of this use of square brackets are Mark 16:9-20 and John 7:53–8:11.

3. OTHER KINDS OF FOOTNOTES

Lit ____	a more literal rendering in English of the Hebrew, Aramaic, or Greek text
Or ____	an alternate or less likely English translation of the same Hebrew, Aramaic, or Greek text
=	an abbreviation for “it means” or “it is equivalent to”
Hb, Aramaic, Gk	the actual Hebrew, Aramaic, or Greek word is given using equivalent English letters
Hb obscure	the existing Hebrew text is especially difficult to translate
emend(ed) to ____	the original Hebrew text is so difficult to translate that competent scholars have conjectured or inferred a restoration of the original text based on the context, probable root meanings of the words, and uses in comparative languages

In some editions of the CSB, additional footnotes clarify the meaning of certain biblical texts or explain biblical history, persons, customs, places, activities, and measurements. Cross references are given for parallel passages or passages with similar wording, and in the NT, for passages quoted from the OT.

ABBREVIATIONS IN CSB BIBLES

AD	In the year of our Lord
BC	before Christ
c.	century
ca	circa
chap(s).	chapter(s)
cp.	compare
DSS	Dead Sea Scrolls
e.g.	for example
Eng	English
etc.	et cetera
Gk	Greek
Hb	Hebrew
i.e.	that is
Lat	Latin
lit	Literal(ly)
LXX	Septuagint—an ancient translation of the Old Testament into Greek
MT	Masoretic Text
NT	New Testament
ms(s)	manuscript(s)
OT	Old Testament
pl.	plural
Ps(s)	Psalm(s)
Sam	Samaritan Pentateuch
sg.	singular
Sym	Symmachus
Syr	Syriac
Tg	Targum
Theod	Theodotian
v./vv.	verse, verses
Vg	Vulgate—an ancient translation of the Bible into Latin
vol(s).	volume(s)

PREFACE TO THE SPURGEON STUDY BIBLE

Charles Haddon Spurgeon, “the prince of preachers,” is perhaps the most widely known and read gospel preacher of all time. His sermons were printed and made available for purchase (for one penny) almost immediately after he preached them. They have continued to be available for over 150 years and number about 4,000. They have been translated into at least 33 foreign languages. Over 100 years after his death, few weeks go by without his words ringing out from a pulpit somewhere. In addition to being a preacher, he was a philanthropist (establishing and supporting an orphanage and other ministries), an educator (founding the “Pastor’s College), and an author of 135 books. His mastery of the English language was remarkable for its clarity and simplicity and still has the power to move us to tears of joy in our Savior.

Most of the sermons collected and excerpted here were obtained from the 3,563 sermons available at spurgeongems.org, operated by Eternal Life Ministries. See also spurgeon.org, operated by the Spurgeon Center for Biblical Preaching at Midwestern Seminary. All of Spurgeon’s sermons could not be used for this project. The ones used were chosen because the editors felt they best fit the needs of the readers of a study Bible. Excerpts were chosen that best hit the target of commenting on the meaning or application of the biblical text. Ellipses are not generally marked unless they are in the biblical text.

The sermons at spurgeongems.org have already been “updated to today’s language.” Nevertheless, they have been further updated for this project. Antiquated terms, grammar, capitalization, and punctuation

have been changed to fit contemporary usage. The term “shambles,” for example, has been changed to “butcher shop,” “round about” to “around,” “fettters” to “chains,” “hearken” to “listen,” “quicken” to “make alive,” “bastille” to “prison,” and “terra firma” to “solid ground.” Sometimes, Spurgeon’s wording has been retained but followed by an explanation in brackets, such as when he alludes (at Ezk 47:8) to the “Chamber of Horrors,” one of the attractions at Madame Tussauds in London, which opened in 1802. Comments in brackets have also been added to clarify an antecedent either in Spurgeon or in a quoted biblical text.

Other comments are added to summarize a long paragraph and contextualize a quote. Longer comments are in parentheses or brackets beginning with “ED:” indicating a comment by the editor. For example, at Gn 24:4-8 is found the comment, (ED: Spurgeon works out an analogy between Abraham’s servant and his mission to find a wife for Isaac, and the minister of the gospel and his mission to find souls for Jesus. Then he states:).

Spurgeon, of course, used the KJV, so biblical quotations had to be changed to CSB. This sometimes required adding a bracketed comment explaining how Spurgeon’s discussion relates to the biblical text. Since he did not usually give citations for his biblical quotations, these have also been added for the sake of the reader.

The editors pray that these changes will serve to introduce Spurgeon to new audiences who can thereby benefit from and be inspired and instructed by this gifted giant from a former era of the church.

**THE
OLD TESTAMENT**

Genesis

CIRCUMSTANCES OF WRITING

Since pre-Christian times authorship of the Torah, the first five books of the Bible, has been attributed to Moses, an enormously influential Israelite leader from the second millennium BC with an aristocratic Egyptian background. Even though Genesis is technically anonymous, both the Old and New Testaments unanimously recognize Moses as the Torah's author (Jos 8:35; 2Ch 23:18; Neh 8:1; Mk 12:19,26; Lk 2:22; Rm 10:5; Heb 10:28). At the same time, evidence in Genesis suggests that minor editorial changes dating to ancient times have been inserted into the text. Examples include the mention of "Dan" (14:14), a city that was not named until the days of the judges (Jdg 18:29), and the use of a phrase that assumed the existence of Israelite kings (Gn 36:31).

The Torah (a Hebrew term for law) was seen as one unit until at least the second century BC. Sometime prior to the birth of Christ, the Torah was divided into five separate books, later referred to as the Pentateuch (lit "five vessels"). Genesis, the first book of the Torah, provides both the universal history of humankind and the patriarchal history of the nation of Israel. The first section (chaps. 1–11) is a general history commonly called the "primeval history," showing how all humanity descended from one couple and became sinners. The second section (chaps. 12–50) is a more specific history commonly referred to as the "patriarchal history," focusing on the covenant God made with Abraham and his descendants: Isaac, Jacob, and Jacob's twelve sons. Genesis unfolds God's plan to bless and redeem humanity through Abraham's descendants. The book concludes with the events that led to the Israelites being in the land of Egypt.

CONTRIBUTION TO THE BIBLE

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we got in the fallen state we are in, and the beginnings of God's

gracious work on our behalf. Genesis unfolds God's original purpose for humanity.

Genesis provides the foundation from which we understand God's covenant with Israel that was established with the giving of the Law. For the Israelite community, the stories of the origins of humanity, sin, and the covenant relationship with God helped them understand why God gave them the Law.

STRUCTURE

Genesis is chiefly a narrative. From a narrative standpoint, God is the only true hero of the Bible, and the book of Genesis has the distinct privilege of introducing him. God is the first subject of a verb in the book and is mentioned more frequently than any other character in the Bible. The content of the first eleven chapters is distinct from the patriarchal stories in chapters 12–50. The primary literary device is the catchphrase "these are the family records." The phrase is broader in meaning than simply "generation," and refers more to a narrative account. This was a common practice in ancient Near East writings. This phrase also serves as a link between the key person in the previous narrative and the one anticipated in the next section. Genesis could be described as historical genealogy, which ties together creation and human history in one continuum.

SPURGEON ON GENESIS

"In the beginning." When that beginning was we cannot tell. It may have been long ages before God fitted up this world for the abode of man, but it was not self-existent. It was created by God; it sprang from the will and the word of the all-wise Creator. When God began to arrange this world in order, it was shrouded in darkness, and it had been reduced to what we call, for lack of a better name, chaos. This is just the condition of every soul of man when God begins to deal with him in his grace; it is formless and empty of all good things.

THE CREATION

1 In the beginning God created the heavens and the earth.^A

² Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the waters. ³ Then God said, "Let there be light," and there was light. ⁴ God saw that the light was good, and God separated the light from the darkness. ⁵ God called the light "day," and the darkness he called "night." There was an evening, and there was a morning: one day.

⁶ Then God said, "Let there be an expanse between the waters, separating water from water." ⁷ So God made the expanse and separated the water under the expanse from the water above the expanse. And it was so. ⁸ God called the expanse "sky."^B Evening came and then morning: the second day.

⁹ Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. ¹⁰ God called the dry land "earth," and the gathering of the water he called "seas." And God saw that it was good. ¹¹ Then God said, "Let the earth produce vegetation: seed-bearing plants and fruit trees on the earth bearing

How there was light before there was any sun, for the sun was not created until the fourth day of the week, is not for us to say. But God is not dependent on his own creation. (He can make light without a sun. (He can spread the gospel without the aid of ministers; he can convert souls without any human or angelic method, for he does as he wills in the heavens above and on the earth beneath.

QUOTE 1:3-4

fruit with seed in it according to their kinds." And it was so. ¹² The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed in it according to their kinds. And God

1:1 "In the beginning." When that beginning was we cannot tell. It may have been long ages before God fitted up this world for the abode of man, but it was not self-existent. It was created by God; it sprang from the will and the word of the all-wise Creator.

1:2 "Formless and empty." When God began to arrange this world in order, it was shrouded in darkness, and it had been reduced to what we call, for lack of a better name, chaos. This is just the condition of every soul of man when God begins to deal with him in his grace; it is formless and empty of all good things.

1:3-4 "Let there be light." God had but to speak the word, and the great wonder was accomplished. How there was light

before there was any sun, for the sun was not created until the fourth day of the week, is not for us to say. But God is not dependent on his own creation. He can make light without a sun. He can spread the gospel without the aid of ministers; he can convert souls without any human or angelic method, for he does as he wills in the heavens above and on the earth beneath.

1:5 "God called the light 'day.'" Darkness first and light afterwards. It is so with us spiritually—first darkness, then light. I suppose that until we get to heaven, there will be both darkness and light in us. And as to God's providential dealings, we must expect darkness as well as light. They will make up our first day and our last

day, till we get where there are no days but the Ancient of Days.

1:6-8 "Let there be an expanse." Note those four words, "and it was so." Whatever God ordains always comes. It is true of all his promises that whatever he has said will be fulfilled, and we will one day say of it all, "And it was so." It is equally certain concerning all his threats that what he has spoken will certainly be fulfilled, and the ungodly will have to say, "And it was so." These words are often repeated in this chapter. They convey to us the great lesson that the Word of God is sure to be followed by the deed of God. He speaks and it is done.

1:9-13 "Let the earth produce vegetation." What a strange place this world must have been with its plains and hills and rooks and vales without one single blade of grass, or a tree, or a shrub! So at once, before that day was over, God threw the mantle of verdure over the earth and clad its mountains and valleys with forests and plants and flowers, as if to show us that the fruitless is uncomely in God's sight, that the man who bears no fruit unto God is unendurable to him. There would be no beauty whatever in a Christian without any good works and with no graces.

^A1:1 Or *created the universe* ^B1:8 Or "heavens."

saw that it was good. ¹³ Evening came and then morning: the third day.

¹⁴ Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for seasons^a and for days and years. ¹⁵ They will be lights in the expanse of the sky to provide light on the earth." And it was so. ¹⁶ God made the two great lights — the greater light to rule over the day and the lesser light to rule over the night — as well as the stars. ¹⁷ God placed them in the expanse of the sky to provide light on the earth, ¹⁸ to rule the day and the night, and to separate light from darkness. And God saw that it was good. ¹⁹ Evening came and then morning: the fourth day.

²⁰ Then God said, "Let the water swarm with^b living creatures, and let birds fly above the earth across the expanse of the sky." ²¹ So God created the large sea-creatures^c and every living creature that moves and swarms in the water, according to their kinds. He also created every winged creature according to its kind. And God saw that it was good. ²² God blessed them: "Be fruitful, multiply, and fill the waters of the seas, and let the birds multiply on the earth." ²³ Evening came and then morning: the fifth day.

²⁴ Then God said, "Let the earth produce living creatures according to their kinds: livestock, creatures that crawl, and the wildlife of the earth according to their kinds." And it was so. ²⁵ So God made the wildlife of the earth according to their

kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that it was good.

²⁶ Then God said, "Let us make man^d in^e our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth,^f and the creatures that crawl^g on the earth."

²⁷ So God created man
in his own image;
he created him in^h the image of God;
he created them male and female.

²⁸ God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawlsⁱ on the earth." ²⁹ God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth and every tree whose fruit contains seed. This will be food for you, ³⁰ for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth — everything having the breath of life in it — I have given^j every green plant for food." And it was so. ³¹ God saw all that he had made, and it was very good indeed. Evening came and then morning: the sixth day.

2 So the heavens and the earth and everything in them were completed. ² On the seventh^k day God had completed his work that he had done, and he rested^l on the seventh day from all his work that he had done. ³ God blessed the seventh day and declared it holy, for on it he rested from all his work of creation.^m

1:24-25 "God saw that it was good." After each day's work, God looks on it; and it is well for us, every night, to review our day's work. Some people's work will not bear looking at and tomorrow becomes all the worse to them because today was not considered and its sin repented of by them. But if we mark the errors of today, a repetition of them may be avoided tomorrow. Only God can look on a day's work and say of it, as

a whole and in every part, that it is good. As for us, our best things need sprinkling with the blood of Christ, which we need not only on the lintels and side posts of our house but even on the altar and the mercy seat at which we worship God.

1:26-28 "Let us make man in our image." The earth is completed now that man has come upon it, and man is completed when the image of God is upon him, when Christ is formed in

him the hope of glory, but not till then. When we have received the power of God and have dominion over ourselves

and over all earthly things in the power of God's eternal Spirit, then are we where and what God intends us to be.

^a1:14 Or for the appointed times ^b1:20 Lit with swarms of
^c1:21 Or created sea monsters ^d1:26 Or human beings; Hb
'adam, also in v. 27 ^e1:26 Or as ^f1:26 Syr reads sky, and over
every animal of the land ^g1:26 Or scurry ^h1:27 Or man as
his own image; he created him as ⁱ1:28 Or and all scurrying
animals ^j1:30 I have given added for clarity ^k2:2 Sam,
LXX, Syr read sixth ^l2:2 Or ceased, also in v. 3 ^m2:3 Lit work
that God created to make

Gen. 3. 15 The first promise.

59

This is a most glorious promise, the first and only one until the time of Abraham, we will notice.

I. The occasion of its gift by making some remarks on the preceding verses.

II. The Characters mentioned. Jesus and his elect, the seed of the woman, all who believe on & partake the spirit of Jesus. Satan and the wicked who bear a likeness to him. Scorners. Sinners. Self righteous. Rejecters of the gospel. Between these two parties there is a conflict.

III. The bruising of the heel or the inferior nature.

1. In the temptation, suffering and death of Jesus.

2. In the persecution of God's people.

3. In the struggle of every Christian's heart.

"bruising the heel", is painful, difficult it makes the way, but it is not fatal - distress but not death.

IV. The bruising of the head of the serpent & his seed.

1. In the triumph of Jesus & Satan's confinement in Hell.

2. In the salvation of all the elect.

3. In the overthrow of hell's dominion in the world and the establishment of the Kingdom of righteousness.

1. We must look for trial.

2. And as surely as that comes will final triumph come.

82. 480.

THE FIRST PROMISE

GENESIS 3:15

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This is a most glorious promise, the first and only one until the time of Abraham. We will notice:

I. THE OCCASION OF ITS GIFT BY MAKING SOME REMARKS ON THE PRECEDING VERSES.

II. THE CHARACTERS MENTIONED.

Jesus and his elect, the seed of the woman, all who believe on and partake [of] the spirit of Jesus, Satan and the wicked who bear a likeness to him, Scoffers, Sinners, Self righteous, Rejecters of the gospel. Between these two parties there is a conflict.

III. THE BRUISING OF THE HEEL OR THE INFERIOR NATURE.

1. In the temptation, suffering, and death of Jesus.
2. In the persecution of God's people.
3. In the struggle of every Christian's heart. "Bruising the heel" is painful. Difficult it makes the way. But it is not fatal. Distress, but not death.

IV. THE BRUISING OF THE HEAD OF THE SERPENT AND HIS SEED.

1. In the triumph of Jesus and Satan's confinement in the pit.
2. In the salvation of all the elect.
3. In the overthrow of hell's dominion in the world and the establishment of the kingdom of righteousness.

1. We must look for trial.
2. And as surely as that comes will final triumph come.

82. 480.

MAN AND WOMAN IN THE GARDEN

⁴These are the records of the heavens and the earth, concerning their creation. At the time^a that the LORD God made the earth and the heavens, ⁵no shrub of the field had yet grown on the land, ⁶and no plant of the field had yet sprouted, for the LORD God had not made it rain on the land, and there was no man to work the ground. ⁶But mist would come up from the earth and water all the ground. ⁷Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

⁸The LORD God planted a garden in Eden, in the east, and there he placed the man he had formed. ⁹The LORD God caused to grow out of the ground every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden, as well as the tree of the knowledge of good and evil.

¹⁰A river went^c out from Eden to water the garden. From there it divided and became the source of four rivers. ¹¹The name of the first is Pishon, which flows through the entire land of Havilah,^e where there is gold. ¹²Gold from that land is pure;^f bdellium^g and onyx^h are also there. ¹³The name of the second river is Gihon, which flows through the entire land of Cush. ¹⁴The name of the third river is Tigris, which runs east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man and placed him in the garden of Eden to work it and watch over it. ¹⁶And the LORD God commanded the man, "You are free to eat from any tree of the garden, ¹⁷but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from

it, you will certainly die." ¹⁸Then the LORD God said, "It is not good for the man to be alone. I will make a helper corresponding to him." ¹⁹The LORD God formed out of the ground every wild animal and every bird of the sky, and brought each to the man to see what he would call it. And whatever the man called a living creature, that was its name. ²⁰The man gave names to all the livestock, to the birds of the sky, and to every wild animal; but for the manⁱ no helper was found corresponding to him. ²¹So the LORD God caused a deep sleep to come over the man, and he slept. God took one of his ribs and closed the flesh at that place. ²²Then the LORD God made the rib he had taken from the man into a woman and brought her to the man. ²³And the man said:

This one, at last, is bone of my bone and flesh of my flesh; this one will be called "woman," for she was taken from man.

²⁴This is why a man leaves his father and mother and bonds with his wife, and they become one flesh. ²⁵Both the man and his wife were naked, yet felt no shame.

THE TEMPTATION AND THE FALL

3 Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden?'"

The only way to repel Satan's subtlety is by acquiring true wisdom.

QUOTE 3:1

3:1 "Now the serpent was the most cunning of all the wild animals." The only way to repel Satan's subtlety is by acquiring true wisdom. Again I repeat it: man has none of that in himself. What then? Herein is true wisdom. If we would

successfully wrestle with Satan, we must make the Holy Scriptures our daily resort. Out of this sacred book we must continually draw our armor and our ammunition. We must lay hold on the glorious doctrines of God's Word—make

them our daily meat and drink. So will we be strong to resist

the devil and joyful in discovering that he will flee.

^a2:4 Lit creation on the day ^b2:5 Or earth ^c2:10 Or goes

^d2:10 Lit became four heads ^e2:11 Or of the Havilah

^f2:12 Lit good ^g2:12 A yellowish, transparent gum resin

^h2:12 Identity of this precious stone uncertain ⁱ2:20 Or for Adam

²The woman said to the serpent, "We may eat the fruit from the trees in the garden. ³But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"

⁴"No! You will not die," the serpent said to the woman. ⁵"In fact, God knows that when^a you eat it your eyes will be opened and you will be like God,^b knowing good and evil." ⁶The woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. ⁷Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig

leaves together and made coverings for themselves.

SIN'S CONSEQUENCES

⁸Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze,^c and they hid from the LORD God among the trees of the garden. ⁹So the LORD God called out to the man and said to him, "Where are you?"

¹⁰And he said, "I heard you^p in the garden, and I was afraid because I was naked, so I hid."

¹¹Then he asked, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

¹²The man replied, "The woman you gave to be with me — she gave me some fruit from the tree, and I ate."

¹³So the LORD God asked the woman, "What is this you have done?"

And the woman said, "The serpent deceived me, and I ate."

¹⁴So the LORD God said to the serpent:
Because you have done this,
you are cursed more than
any livestock
and more than any wild animal.
You will move on your belly

However far we may get away from God, we will have to come close to him one of these days. Like the comet that flies far off from the sun, wandering into space for an altogether inconceivable distance and yet has to come back again—however long the time its circuit takes—so we will have to come back to God, either willingly, repentantly, believably, or else unwillingly and in chains to receive our sentence of doom from the lips of the Almighty whom we have provoked to anger by our sin.

ILLUSTRATION 3:8

3:8 "The LORD God walking in the garden at the time of the evening breeze." It would have been the worst thing that could have happened to our race if God had left this planet to take its own course and had said, concerning the people on it, "I will leave them to their own way, for they are given over to idols." But God waited until the evening. This suggests to me God's great patience with the guilty, and it should also teach us to be patient with others. The second thing I gather from the Lord's coming to Adam and Eve in the evening is his divine care for the guilty. He could have left them until the morning. But God would not leave Adam and Eve in suspense through the whole night after they had

sinned against him. He seemed to say, "I will not leave them all night without the promise which will brighten their gloom."

3:9 "Where are you?" God makes them realize their lost condition. This is implied in the question. Adam was lost—lost to God, lost to holiness, lost to happiness. God himself says, "Where are you?" That was to let Adam know this, "I have lost you, Adam. At one time I could speak with you as with a friend, but I cannot do so any longer. You were once my obedient child, but you are not so now."

3:11-12 "The woman you gave to be with me." There is no sign of true confession here. We can see how completely death was brought into Adam's moral na-

ture, for if it had not been so, he would have said, "My God, I have sinned. Can you and will you forgive me?" But instead of doing so, he laid the blame for his sin on his wife, which was an utterly evil action. He almost seemed to lay the blame on God because he had given him the woman to be with him. He was guilty of unkindness to his wife and of blasphemy against his Maker in seeking to escape from confessing the sin he had committed.

3:13 "What is this you have done?" By her action and her husband's, the floodgates had been pulled up, and the flood of sin had been let loose on

the world. They had struck a match and set the world on fire with sin.

3:14-15 "He will strike your head, and you will strike his heel." The Lord God did not ask the serpent anything, for he knew he was a liar. There is no creature so degraded as that once bright angel who is now the devil. That which is foul, material, carnal, he delights in. And his head is bruised. Blessed be the name of the woman's promised seed. The old serpent's head is bruised with a fatal bruising, while the wounded heel of our Savior is the joy and delight of our hearts.

^a3:5 Lit on the day ^b3:5 Or gods, or divine beings ^c3:8 Lit at the wind of the day ^p3:10 Lit the sound of you

and eat dust all the days of your life.

¹⁵ I will put hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike his heel.

¹⁶ He said to the woman: I will intensify your labor pains; you will bear children with painful effort. Your desire will be for your husband, yet he will rule over you.

¹⁷ And he said to the man, "Because you listened to your wife and ate from the tree about which I commanded you, 'Do not eat from it':

The ground is cursed because of you. You will eat from it by means of painful labor^A all the days of your life.

¹⁸ It will produce thorns and thistles for you, and you will eat the plants of the field.

¹⁹ You will eat bread^B by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust."

²⁰ The man named his wife Eve^C because she was the mother of all the living. ²¹ The

LORD God made clothing from skins for the man and his wife, and he clothed them.

²² The LORD God said, "Since the man has become like one of us, knowing good and evil, he must not reach out, take from the tree of life, eat, and live forever." ²³ So the LORD God sent him away from the garden of Eden to work the ground from which he was taken. ²⁴ He drove the man out and stationed the cherubim and the flaming, whirling sword east of the garden of Eden to guard the way to the tree of life.

CAIN MURDERS ABEL

4 The man was intimate with his wife Eve, and she conceived and gave birth to Cain. She said, "I have had a male child with the LORD's help."^D ² She also gave birth to his brother Abel. Now Abel became a shepherd of flocks, but Cain worked the ground. ³ In the course of time Cain presented some of the land's produce as an offering to the LORD. ⁴ And Abel also presented an offering — some of the firstborn of his flock and their fat portions. The LORD had regard for Abel and his offering, ⁵ but he did not have regard for Cain and his offering. Cain was furious, and he looked despondent.^E

⁶ Then the LORD said to Cain, "Why are you furious? And why do you look despondent?"^F ⁷ If you do what is right, won't you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it."

3:21 "Clothing from skins." Some creature had to die in order to provide them with garments, and we know who died in order that we might be robed in his spotless righteousness. The Lamb of God has made for us a garment that covers our nakedness so that we are not afraid to stand even before the bar of God.

4:6 "Why are you furious?" Many ungodly people in the world are not happy in the condition in which they find them-

selves. They have a religion of their own, but it yields them no comfort. They would like to have peace of conscience. They would like to be uplifted beyond all fear of death, and they would like to be as happy as Christian people are, but they do not want to pay the price—namely, obedience to God by faith in Jesus Christ.

They play the part of the dog in the manger, who could not eat the hay himself and would not let the horses do so. They

will not accept Christ and yet grumble because others have him. Although Cain was in such a bad temper that he was angry and looked despondent, God, the infinitely Gracious One, came and spoke with him and patiently reasoned with him. It is wonderful that God should speak with man at all,

considering man's insignificance. But for the Lord to speak with sinful man is a far greater marvel. And for him to reason with such a man as Cain, a murderer in heart and soon to be a murderer in deed—impetuous, implacable, presumptuous, blasphemous—this is a miracle of mercy.

^A3:17 Lit *it through pain* ^B3:19 Or *food* ^C3:20 Lit *Living, or Life* ^D4:1 Lit *the LORD* ^E4:5 Lit *and his face fell* ^F4:6 Lit *why has your face fallen*

⁸ Cain said to his brother Abel, "Let's go out to the field."^a And while they were in the field, Cain attacked his brother Abel and killed him.

⁹ Then the LORD said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's guardian?"

¹⁰ Then he said, "What have you done? Your brother's blood cries out to me from the ground! ¹¹ So now you are cursed, alienated from the ground that opened its mouth to receive your brother's blood you have shed. ¹² If you work the ground, it will never again give you its yield. You will be a restless wanderer on the earth."

¹³ But Cain answered the LORD, "My punishment^c is too great to bear! ¹⁴ Since you are banishing me today from the face of the earth, and I must hide from your presence and become a restless wanderer on the earth, whoever finds me will kill me."

¹⁵ Then the LORD replied to him, "In that case,^d whoever kills Cain will suffer vengeance seven times over."^e And he placed a mark on Cain so that whoever found him would not kill him. ¹⁶ Then Cain went out from the LORD's presence and lived in the land of Nod, east of Eden.

THE LINE OF CAIN

¹⁷ Cain was intimate with his wife, and she conceived and gave birth to Enoch. Then

Cain became the builder of a city, and he named the city Enoch after his son. ¹⁸ Irad was born to Enoch, Irad fathered Mehujael, Mehujael fathered Methushael, and Methushael fathered Lamech. ¹⁹ Lamech took two wives for himself, one named Adah and the other named Zillah. ²⁰ Adah bore Jabal; he was the father of the nomadic herdsmen.^f ²¹ His brother was named Jubal; he was the father of all who play the lyre and the flute. ²² Zillah bore Tubal-cain, who made all kinds of bronze and iron tools. Tubal-cain's sister was Naamah.

²³ Lamech said to his wives:

Adah and Zillah, hear my voice;
wives of Lamech, pay attention
to my words.

For I killed a man for wounding me,
a young man for striking me.

²⁴ If Cain is to be avenged
seven times over,

then for Lamech it will be
seventy-seven times!

²⁵ Adam was intimate with his wife again, and she gave birth to a son and named him Seth, for she said, "God has given^g me another child^h in place of Abel, since Cain killed him." ²⁶ A son was born to Seth also, and he named him Enosh. At that time people began to call on the name of the LORD.

4:9 "Am I my brother's guardian?" The cool impudence of Cain is an indication of the state of heart that led up to his murdering his brother, and it was also part of the result of his having committed that terrible crime. He would not have proceeded to the cruel deed of bloodshed if he had not first cast off the fear of God and been ready to defy his Maker. Having committed murder, the hardening influence of sin upon Cain's mind must have been intense, and so at last he was able to speak out to God's face what he felt within his heart and ask, "Am I my

brother's guardian?" Save us, O God, from having our hearts hammered to the hardness of steel by sin! Daily keep us, by your grace, sensible and tender before you, trembling at your Word.

4:10 "Your brother's blood cries out to me from the ground." Perhaps Cain went his way dreaming that the terrible matter was all over. He had done the deed, and it could not be undone; he had struck the blow, rid himself of the presence of one who was obnoxious to him; the blood had been swallowed up by the earth, and that was the end

to the business which need cause no further thought. It was not so, however, for though that blood was silent in the seared conscience of Cain, it had a voice elsewhere. A mysterious voice went up beyond the skies; it reached the ear of the invisible God and moved the heart of Eternal Justice, so that breaking through the veil that con-

ceals the Infinite from man, God revealed himself and spoke to Cain. Then Cain knew that blood could not be idly spilt, that murder would be avenged, for there was a tongue in every drop of the vital essence that flowed from murdered manhood, which prevailed with God, so that he would interpose and hold a solemn inquest.

^a 4:8 Sam, LXX, Syr, Vg; MT omits "Let's go out to the field."

^b 4:11 Lit blood from your hand ^c 4:13 Or sin ^d 4:15 LXX, Syr, Vg read "Not so!" ^e 4:15 Or suffer severely ^f 4:20 Lit the dweller of tent and livestock ^g 4:25 The Hb word for given sounds like the name "Seth." ^h 4:25 Lit seed

THE LINE OF SETH

5 This is the document containing the family^a records of Adam.⁸ On the day that God created man,^c he made him in the likeness of God;² he created them male and female. When they were created, he blessed them and called them mankind.^d

³ Adam was 130 years old when he fathered a son in his likeness, according to his image, and named him Seth. ⁴ Adam lived 800 years after he fathered Seth, and he fathered other sons and daughters. ⁵ So Adam's life lasted 930 years; then he died.

⁶ Seth was 105 years old when he fathered Enosh. ⁷ Seth lived 807 years after he fathered Enosh, and he fathered other sons and daughters. ⁸ So Seth's life lasted 912 years; then he died.

⁹ Enosh was 90 years old when he fathered Kenan. ¹⁰ Enosh lived 815 years after he fathered Kenan, and he fathered other sons and daughters. ¹¹ So Enosh's life lasted 905 years; then he died.

¹² Kenan was 70 years old when he fathered Mahalalel. ¹³ Kenan lived 840 years after he fathered Mahalalel, and he fathered other sons and daughters. ¹⁴ So Kenan's life lasted 910 years; then he died.

¹⁵ Mahalalel was 65 years old when he fathered Jared. ¹⁶ Mahalalel lived 830 years after he fathered Jared, and he fathered other sons and daughters. ¹⁷ So Mahalalel's life lasted 895 years; then he died.

¹⁸ Jared was 162 years old when he fathered Enoch. ¹⁹ Jared lived 800 years after

he fathered Enoch, and he fathered other sons and daughters. ²⁰ So Jared's life lasted 962 years; then he died.

²¹ Enoch was 65 years old when he fathered Methuselah. ²² And after he fathered Methuselah, Enoch walked with God 300 years and fathered other sons and daughters. ²³ So Enoch's life lasted 365 years. ²⁴ Enoch walked with God; then he was not there because God took him.

²⁵ Methuselah was 187 years old when he fathered Lamech. ²⁶ Methuselah lived 782 years after he fathered Lamech, and he fathered other sons and daughters. ²⁷ So Methuselah's life lasted 969 years; then he died.

²⁸ Lamech was 182 years old when he fathered a son. ²⁹ And he named him Noah,^e saying, "This one will bring us relief from the agonizing labor of our hands, caused by the ground the LORD has cursed." ³⁰ Lamech lived 595 years after he fathered Noah, and he fathered other sons and daughters. ³¹ So Lamech's life lasted 777 years; then he died.

³² Noah was 500 years old, and he fathered Shem, Ham, and Japheth.

SONS OF GOD AND DAUGHTERS OF MANKIND

6 When mankind began to multiply on the earth and daughters were born to them,² the sons of God saw that the daughters of mankind were beautiful, and they took any they chose as wives^f for

5:21-24 "Enoch walked with God." It was not that he merely thought of God, that he speculated about God, that he argued about God, that he read about God, that he talked about God; he walked with God, which is the practical and experimental part of true godliness. In his daily life he realized that God was with him, and he regarded him as a living God, in whom he confided and by whom he was loved. And notice that Enoch was a family man. He "fathered oth-

er sons and daughters." Some have said, "Ah, you cannot live as you like if you have a lot of children about you. Do not tell me about keeping up your hours of prayer and quiet reading of the Scriptures if you have a large family of little ones. You will be disturbed, and there will be many domestic incidents that will be sure to try your temper and upset your equanimity. Get away into the woods and find a hermit's cell. There, with your brown jug of water and

your loaf of bread, you may be able to walk with God. But with a wife not always amiable and a troop of children who are never quiet, by day or night, how can a man be expected to walk with God?" The wife, on the other hand, exclaims, "I believe that had I remained a single woman I might have walked with God.

When I was a young woman I was full of devotion. But now with my husband, who is not always in the best of tempers, and with my children who seem to have an unlimited number of needs and never to have them satisfied, how is it possible that I can walk with God?" Yet Enoch was a family man, and he walked with God.

^a5:1 Lit *written family* ^b5:1 Or *mankind* ^c5:1 Or *Adam, human beings* ^d5:2 Hb *'adam* ^e5:29 In Hb, the name *Noah* sounds like "bring us relief." ^f6:2 Or *women*

themselves.³ And the LORD said, “My Spirit will not remain^a with^b mankind forever, because they are corrupt.^c Their days will be 120 years.”⁴ The Nephilim^d were on the earth both in those days and afterward, when the sons of God came to the daughters of mankind, who bore children to them. They were the powerful men of old, the famous men.

JUDGMENT DECREED

⁵ When the LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time,⁶ the LORD regretted that he had made man on the earth, and he was deeply grieved.^e ⁷ Then the LORD said, “I will wipe mankind, whom I created, off the face of the earth, together with the animals, creatures that crawl, and birds of the sky — for I regret that I made them.”⁸ Noah, however, found favor with the LORD.

GOD WARNS NOAH

⁹ These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God.¹⁰ And Noah fathered three sons: Shem, Ham, and Japheth.

¹¹ Now the earth was corrupt in God’s sight, and the earth was filled with wickedness.^f ¹² God saw how corrupt the earth was, for every creature had corrupted its way on the earth. ¹³ Then God said to Noah, “I have decided to put an end to every creature, for the earth is filled with wickedness

because of them; therefore I am going to destroy them along with the earth.

¹⁴ “Make yourself an ark of gopher^g wood. Make rooms in the ark, and cover it with pitch inside and outside.¹⁵ This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high.^h ¹⁶ You are to make a roof,ⁱ finishing the sides of the ark to within eighteen inches^j of the roof. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.

¹⁷ “Understand that I am bringing a flood — floodwaters on the earth to destroy every creature under heaven with the breath of life in it. Everything on earth will perish.¹⁸ But I will establish my covenant with you, and you will enter the ark with your sons, your wife, and your sons’ wives.¹⁹ You are also to bring into the ark two of all the living creatures, male and female, to keep them alive with you.²⁰ Two of everything — from the birds according to their kinds, from the livestock according to their kinds, and from the animals that crawl on the ground according to their kinds — will come to you so that you can keep them alive.²¹ Take with you every kind of food that is eaten; gather it as food for you and for them.”²² And Noah did this. He did everything that God had commanded him.

ENTERING THE ARK

7 Then the LORD said to Noah, “Enter the ark, you and all your household, for I have seen that you alone are righteous before me in this generation.² You are to

6:9 “Noah was a righteous man, blameless among his contemporaries; Noah walked with God.” God keeps his eyes on the sons of men, and he searches among them for certain individuals on whom he delights to fix his gaze. These are not the kings and princes. These are not the men of talent or of fashion. These are not the men who are regarded by their fellows as famous. When God speaks

of having seen Noah (7:1), he speaks of having seen the kind of man for whom he was looking, namely, a righteous man. There is not a righteous man on the earth whom God does not see. He may be in an obscure position, his circumstances may be those of poverty, he may be anything but famous. But as long as he is righteous, God delights to look on him. In an age of violence and oppression, Noah alone

was a righteous man. He was no oppressor. He dealt justly and fairly with his fellowmen. He was also a devout man, for we read that “Noah walked with God.” Like his ancestor

Enoch, he lived in communion with God, in prayerfulness and pious meditation; and his life before his fellowmen was consistent with that walk before God.

^a6:3 Or *strive* ^b6:3 Or *in* ^c6:3 Lit *flesh* ^d6:4 Possibly means “fallen ones”; traditionally, “giants”; Nm 13:31-33 ^e6:6 Lit was *grieved to his heart* ^f6:11 Or *injustice*, also in v. 13

^g6:14 Unknown species of tree; perhaps pine or cypress

^h6:15 Or *300 cubits long, 50 cubits wide, and 30 cubits high*

ⁱ6:16 Or *window, or hatch*; Hb uncertain ^j6:16 Lit to a *cubit*

take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and its female,³ and seven pairs, male and female, of the birds of the sky — in order to keep offspring alive throughout the earth.⁴ Seven days from now I will make it rain on the earth forty days and forty nights, and every living thing I have made I will wipe off the face of the earth.”⁵ And Noah did everything that the LORD commanded him.

⁶ Noah was six hundred years old when the flood came and water covered the earth.⁷ So Noah, his sons, his wife, and his sons’ wives entered the ark because of the floodwaters.⁸ From the clean animals, unclean animals, birds, and every creature that crawls on the ground,⁹ two of each, male and female, came to Noah and entered the ark, just as God had commanded him.¹⁰ Seven days later the floodwaters came on the earth.

THE FLOOD

¹¹ In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the sources of the vast watery depths burst open, the floodgates of the sky were opened,¹² and the rain fell on the earth forty days and forty nights.¹³ On that same day Noah and his three sons, Shem, Ham, and Japheth, entered the ark, along with Noah’s wife and his three sons’

wives.¹⁴ They entered it with all the wild-life according to their kinds, all livestock according to their kinds, all the creatures that crawl on the earth according to their kinds, every flying creature — all the birds and every winged creature — according to their kinds.¹⁵ Two of every creature that has the breath of life in it came to Noah and entered the ark.¹⁶ Those that entered, male and female of every creature, entered just as God had commanded him. Then the LORD shut him in.

¹⁷ The flood continued for forty days on the earth; the water increased and lifted up the ark so that it rose above the earth.¹⁸ The water surged and increased greatly on the earth, and the ark floated on the surface of the water.¹⁹ Then the water surged even higher on the earth, and all the high mountains under the whole sky were covered.²⁰ The mountains were covered as the water surged above them more than twenty feet.^A²¹ Every creature perished — those that crawl on the earth, birds, livestock, wildlife, and those that swarm^B on the earth, as well as all mankind.²² Everything with the breath of the spirit of life in its nostrils — everything on dry land died.²³ He wiped out every living thing that was on the face of the earth, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with

7:4 “Every living thing I have made I will wipe off the face of the earth.” It is the prerogative of the king to have the power of life and death, and it is the sole prerogative of the King of kings that he creates and he also destroys. But what destructive power is brought into operation because of human sin! Sin must be a heinous thing, since God, who despises not the work of his own hands, will sooner break up the human race and destroy everything that lives

rather than that sin should continue to defile the earth. He has destroyed the earth once by water because of sin, and he will the second time destroy it by fire for the same reason. Wherever sin is, God will hunt it. With barbed arrows will he shoot at it? He will cut it in pieces with his sharp two-edged sword, for he cannot endure sin. Oh, how foolish are they who harbor sin in their hearts, for it will bring destruction to them if they keep it there!

7:18-19 “All the high mountains under the whole sky were covered.” If Moses had meant to describe a partial deluge on only a small part of the earth, he used misleading language. But if he meant to teach that the deluge was universal, he used the words we might have expected that he would use. I should think that no person, merely by reading this chapter, would

arrive at the conclusion that has been reached by some of our learned men—too learned to hold the simple truth of God. It looks as if the deluge must have been universal when we read that not only did the waters prevail exceedingly on the earth but that “all the high mountains under the whole sky were covered.” What could be more plain and clear than that?

^A7:20 Lit *surged 15 cubits* ^B7:21 Lit *all the swarming swarms*

him in the ark. ²⁴ And the water surged on the earth 150 days.

THE FLOOD RECEDES

8 God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind^a to pass over the earth, and the water began to subside. ² The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped. ³ The water steadily receded from the earth, and by the end of 150 days the water had decreased significantly. ⁴ The ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

⁵ The water continued to recede until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were visible. ⁶ After forty days Noah opened the window of the ark that he had made, ⁷ and he sent out a raven. It went back and forth until the water had dried up from the earth. ⁸ Then he sent out a dove to see whether the water on the earth's surface had gone down, ⁹ but the dove found no resting place for its foot. It returned to him in the ark because water covered the surface of the whole earth. He reached out and brought it into the ark to himself. ¹⁰ So Noah waited seven more days and sent out

the dove from the ark again. ¹¹ When the dove came to him at evening, there was a plucked olive leaf in its beak. So Noah knew that the water on the earth's surface had gone down. ¹² After he had waited another seven days, he sent out the dove, but it did not return to him again. ¹³ In the six hundred and first year,^b in the first month, on the first day of the month, the water that had covered the earth was dried up. Then Noah removed the ark's cover and saw that the surface of the ground was drying. ¹⁴ By the twenty-seventh day of the second month, the earth was dry.

THE LORD'S PROMISE

¹⁵ Then God spoke to Noah, ¹⁶ "Come out of the ark, you, your wife, your sons, and your sons' wives with you. ¹⁷ Bring out all the living creatures^c that are with you — birds, livestock, those that crawl on the earth — and they will spread over the earth and be fruitful and multiply on the earth." ¹⁸ So Noah, along with his sons, his wife, and his sons' wives, came out. ¹⁹ All the animals, all the creatures that crawl, and all the flying creatures — everything that moves on the earth — came out of the ark by their families.

²⁰ Then Noah built an altar to the LORD. He took some of every kind of clean animal and every kind of clean bird and offered

8:1 "God caused a wind." Winds and waves are wholly under God's control. I suppose that this was a drying wind, so the waters began to turn to vapor and gradually to disappear. God sends the winds. They seem most volatile and irregular, but God sends them to do his bidding. Blow it east, or blow it west, the wind comes from God. And whether the waters increase or are subsided, it is God's doing. When the waters are deep with us, God can dry them up; and, amazingly enough, he can stop one trouble with another. He can dry up the water with the wind. I have known him to act strangely with his people,

and when they thought they were forgotten, he has proved that he remembered them, and both the winds of heaven and the waters of the sea have had to work their good. There is not an angel in heaven but God will make him to be a servant to us if we need him. There is not a wind in any quarter of the globe but God will guide it to us if it is necessary. And there are no waves of the sea but will obey the Lord's will concerning us.

8:21 "The LORD smelled the pleasing aroma." Noah's faith was pleasing to God. It was Noah's confidence in a bleeding sacrifice that gave him acceptance with the Lord. God

thought about his Son and that great sacrifice to be offered long afterwards on the cross, and he "smelled the pleasing aroma."

8:21 "The inclination of the human heart is evil from youth onward." Before the flood, in the fifth verse of the sixth chapter, it is written, "The LORD saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time." After the flood it is just the same. The description in the sixth

chapter belonged to the entire antediluvian race. We might have hoped that after so terrible a judgment, when only a few—a picked and peculiar few—that is, eight, were saved by water, that then, as man began anew with a better stock, the old branches that were rotten being cut away—that now the nature of man would be improved. It is not so; the same God who, looking at man, declared that his imagination was evil before the flood, pronounces the same verdict on them afterwards. Oh God! How

^a8:1 Or *spirit*; Gn 1:2 ^b8:13 = of Noah's life ^c8:17 Lit *creatures of all flesh*

burnt offerings on the altar. ²¹When the LORD smelled the pleasing aroma, he said to himself, "I will never again curse the ground because of human beings, even though the inclination of the human heart is evil from youth onward. And I will never again strike down every living thing as I have done.

²² As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, and day and night will not cease."

GOD'S COVENANT WITH NOAH

9 God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. ²The fear and terror of you will be in every living creature on the earth, every bird of the sky, every creature that crawls on the ground, and all the fish of the sea. They are placed under your authority.^a ³Every creature that lives and moves will be food for you; as I gave the green plants, I have given you everything. ⁴However, you must not eat meat with its lifeblood in it. ⁵And I will require a penalty for your lifeblood;^b I will require it from any animal and from any human; if someone murders a fellow human, I will require that person's life.^c

⁶ Whoever sheds human blood, by humans his blood will be shed, for God made humans in his image. ⁷But you, be fruitful and multiply; spread out over the earth and multiply on it."

⁸Then God said to Noah and his sons with him, ⁹"Understand that I am establishing my covenant with you and your descendants after you, ¹⁰and with every living creature that is with you — birds, livestock, and all wildlife of the earth that are with you — all the animals of the earth that came out of the ark. ¹¹I establish my covenant with you that never again will every creature be wiped out by floodwaters; there will never again be a flood to destroy the earth."

¹²And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all future generations: ¹³I have placed my bow in the clouds, and it will be a sign of the covenant between me and the earth. ¹⁴Whenever I form clouds over the earth and the bow appears in the clouds, ¹⁵I will remember my covenant between me and you and all the living creatures:^d water will never again become a flood to destroy every creature. ¹⁶The bow will be in the clouds, and I will look at it and remember the permanent covenant between God and all the living creatures^e on earth."

hopeless is human nature! How impossible is it that the carnal mind should be reconciled to God! How necessary is it that he should give us new hearts and right spirits, seeing that the old nature is so evil that even the floods of our judgments cannot cure it of its evil imaginations!

^{9:16} "Remember the permanent covenant." The story of Noah's preservation in the ark is a suggestive representation of salvation by our Lord Jesus Christ. It is, we think, especially intended to depict that part of our salvation that lies in the washing of regeneration. In the same way as baptism is the outward symbol

of regeneration, so also is the ark, "In it a few—that is, eight people—were saved through water." The ark was immersed in those dreadful rains and awful waterfalls that deluged the earth, and Noah's family were buried in that ark to all the world. But by this burial they were floated out of the old condemned world into the new world of life and divine grace. Death to the world and burial in the ark were the means of their safety (1Pt 3:21). Is it straining the allegory, is it carrying it too far, if I close this spiritualizing by observing that the same security that God then gave to Noah and his descendants

is that security under which we stand? He gave them a covenant, a covenant embellished with a divine symbol and ratified with his own signature written out in all the colors of beauty. We, too, stand under a covenant that has its own faithful witness in heaven, more transcendently illustrious and beautiful than the rainbow—the person of Christ Jesus our Lord (Is 54:8-10; Rv 4:3; 10:1). He that vowed

to save them, and loved them in Christ, and has given them faith, which is the token of his grace, will most assuredly save them and bring them to glory. The earth will be destroyed with water long before one of God's elect will be damned. It will be destroyed with fire, we know, but when "the mountains depart" and "the hills are removed," the covenant of his grace will still stand.

^a9:2 *Lit are given in your hand* ^b9:5 *Lit And your blood belonging to your life I will seek* ^c9:5 *Lit any human; from the hand of a man his brother I will seek the life of the human.*
^d9:15 *Lit and creatures of all flesh* ^e9:16 *Lit creatures of all flesh*

¹⁷ God said to Noah, “This is the sign of the covenant that I have established between me and every creature on earth.”

PROPHECIES ABOUT NOAH’S FAMILY

¹⁸ Noah’s sons who came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. ¹⁹ These three were Noah’s sons, and from them the whole earth was populated.

²⁰ Noah, as a man of the soil, began by planting^a a vineyard. ²¹ He drank some of the wine, became drunk, and uncovered himself inside his tent. ²² Ham, the father of Canaan, saw his father naked and told his two brothers outside. ²³ Then Shem and Japheth took a cloak and placed it over both their shoulders, and walking backward, they covered their father’s nakedness. Their faces were turned away, and they did not see their father naked.

²⁴ When Noah awoke from his drinking and learned what his youngest son had done to him, ²⁵ he said:

Canaan is cursed.

He will be the lowest of slaves
to his brothers.

²⁶ He also said:

Blessed be the LORD, the God of Shem;
Let Canaan be^b Shem’s slave.

²⁷ Let God extend Japheth;^c
let Japheth dwell in the tents of Shem;
let Canaan be Shem’s slave.

²⁸ Now Noah lived 350 years after the flood. ²⁹ So Noah’s life lasted 950 years; then he died.

THE TABLE OF NATIONS

10 These are the family records of Noah’s sons, Shem, Ham, and Japheth. They also had sons after the flood.

² Japheth’s sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³ Gomer’s sons: Ashkenaz, Riphath, and Togarmah. ⁴ And Javan’s sons: Elishah, Tarshish, Kitim, and Dodanim. ⁵ From these descendants, the peoples of the coasts and islands spread out into their lands according to

their clans in their nations, each with its own language.

⁶ Ham’s sons: Cush, Mizraim, Put, and Canaan. ⁷ Cush’s sons: Seba, Havilah, Sabtah, Raamah, and Sabteca. And Raamah’s sons: Sheba and Dedan.

⁸ Cush fathered Nimrod, who began to be powerful in the land. ⁹ He was a powerful hunter in the sight of the LORD. That is why it is said, “Like Nimrod, a powerful hunter in the sight of the LORD.” ¹⁰ His kingdom started with Babylon, Erech, ^e Accad, ^f and Calneh, ^g in the land of Shinar. ¹¹ From that land he went to Assyria and built Nineveh, Rehoboth-ir, Calah, ¹² and Resen, between Nineveh and the great city Calah.

¹³ Mizraim¹ fathered the people of Lud, Anam, Lehab, Naphtuh, ¹⁴ Pathrus, Casluh (the Philistines came from them), and Caphtor.

¹⁵ Canaan fathered Sidon his firstborn and Heth, ¹⁶ as well as the Jebusites, the Amorites, the Girgashites, ¹⁷ the Hivites, the Arkites, the Sinites, ¹⁸ the Arvadites, the Zemarites, and the Hamathites. Afterward the Canaanite clans scattered. ¹⁹ The Canaanite border went from Sidon going toward Gerar as far as Gaza, and going toward Sodom, Gomorrah, Admah, and Zeboiim as far as Lasha.

²⁰ These are Ham’s sons by their clans, according to their languages, in their lands and their nations.

²¹ And Shem, Japheth’s older brother, also had sons. Shem was the father of all the sons of Eber. ²² Shem’s sons were Elam, Asshur, Arpachshad, Lud, and Aram.

²³ Aram’s sons: Uz, Hul, Gether, and Mash.

²⁴ Arpachshad fathered^d Shelah, and Shelah fathered Eber. ²⁵ Eber had two sons. One was named Peleg, ^k for during his days the

^a9:20 Or Noah began to be a farmer and planted ^b9:26 As a wish or prayer; others interpret the verbs in vv. 26-27 as prophecy: Canaan will be . . . ^c9:27 In Hb, the name Japheth sounds like the word “extend.” ^d10:4 Some Hb mss, Sam, LXX read Rodanim; 1Ch 1:7 ^e10:10 Or Uruk ^f10:10 Or Akkad ^g10:10 Or and all of them ^h10:10 Or in Babylonia ⁱ10:13 = Egypt ^j10:24 LXX reads fathered Cainan, and Cainan fathered; Gn 11:12-13; Lk 3:35-36 ^k10:25 = Division

earth was divided; his brother was named Joktan.²⁶ And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,²⁷ Hadoram, Uzal, Diklah,²⁸ Obal, Abimael, Sheba,²⁹ Ophir, Havilah, and Jobab. All these were Joktan's sons.³⁰ Their settlements extended from Mesha to Sephar, the eastern hill country.

³¹These are Shem's sons by their clans, according to their languages, in their lands and their nations.

³²These are the clans of Noah's sons, according to their family records, in their nations. The nations on earth spread out from these after the flood.

THE TOWER OF BABYLON

11 The whole earth had the same language and vocabulary.^A ²As people^B migrated from the east,^C they found a valley in the land of Shinar and settled there.³ They said to each other, "Come, let us make oven-fired bricks." (They used brick for stone and asphalt for mortar.)⁴ And they said, "Come, let us build ourselves a city and a tower with its top in the sky. Let us make a name for ourselves; otherwise, we will be scattered throughout the earth."

⁵Then the LORD came down to look over the city and the tower that the humans^D were building.⁶ The LORD said, "If they have begun to do this as one people all having the same language, then nothing they plan to do will be impossible for them.⁷ Come, let's go down there and confuse their language so that they will not understand one another's speech."⁸ So from there the LORD scattered them throughout the earth, and they stopped building the city.⁹ Therefore it is called Babylon,^{E,F} for there the LORD confused the language of the whole earth, and from there the LORD scattered them throughout the earth.

FROM SHEM TO ABRAM

¹⁰These are the family records of Shem. Shem lived 100 years and fathered Arpachshad two years after the flood.¹¹ After he fathered Arpachshad, Shem lived 500 years

and fathered other sons and daughters.¹² Arpachshad lived 35 years^G and fathered Shelah.¹³ After he fathered Shelah, Arpachshad lived 403 years and fathered other sons and daughters.¹⁴ Shelah lived 30 years and fathered Eber.¹⁵ After he fathered Eber, Shelah lived 403 years and fathered other sons and daughters.¹⁶ Eber lived 34 years and fathered Peleg.¹⁷ After he fathered Peleg, Eber lived 430 years and fathered other sons and daughters.¹⁸ Peleg lived 30 years and fathered Reu.¹⁹ After he fathered Reu, Peleg lived 209 years and fathered other sons and daughters.²⁰ Reu lived 32 years and fathered Serug.²¹ After he fathered Serug, Reu lived 207 years and fathered other sons and daughters.²² Serug lived 30 years and fathered Nahor.²³ After he fathered Nahor, Serug lived 200 years and fathered other sons and daughters.²⁴ Nahor lived 29 years and fathered Terah.²⁵ After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters.²⁶ Terah lived 70 years and fathered Abram, Nahor, and Haran.

²⁷These are the family records of Terah. Terah fathered Abram, Nahor, and Haran, and Haran fathered Lot.²⁸ Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime.²⁹ Abram and Nahor took wives: Abram's wife was named Sarai, and Nahor's wife was named Milcah. She was the daughter of Haran, the father of both Milcah and Iscah.³⁰ Sarai was unable to conceive; she did not have a child.

³¹Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans

^A11:1 Lit one lip and the same words ^B11:2 Lit they ^C11:2 Or migrated eastward ^D11:5 Or the descendants of Adam ^E11:9 Hb Babel ^F11:9 In Hb, the name for "Babylon," *babel* sounds like the word for "confuse," *balal*. ^G11:12-13 LXX reads years and fathered Cainan. ¹³After he fathered Cainan, Arpachshad lived 430 years and fathered other sons and daughters, and he died. Cainan lived 130 years and fathered Shelah. After he fathered Shelah, Cainan lived 330 years and fathered other sons and daughters, and he died; Gn 10:24; Lk 3:35-36

**THE
NEW TESTAMENT**

INTRODUCTION TO

Matthew

CIRCUMSTANCES OF WRITING

The author did not identify himself in the text. However, the title that ascribes this Gospel to Matthew appears in the earliest manuscripts and is possibly original. Titles became necessary to distinguish one Gospel from another when the four Gospels began to circulate as a single collection. Many early church fathers (Papias, Irenaeus, Pantaenus, and Origen) acknowledged Matthew as the author. Papias also contended that Matthew first wrote in Hebrew, implying that this Gospel was later translated into Greek.

Many modern scholars dispute these traditional claims. For instance, against Papias they argue that this Gospel was not originally written in Hebrew since the Greek of Matthew does not appear to be translation Greek. They further argue that if the early church, following Papias's opinion, was wrong about the original language, they were likely incorrect about the author as well. However, the excellent Greek of Matthew could have been produced by a skilled translator of an original Hebrew text.

Even if Papias was wrong about the original language of the Gospel of Matthew, this does not imply that he and other early church leaders were wrong to identify Matthew as the author of this Gospel. In fact the early church unanimously affirmed that the Gospel of Matthew was authored by the apostle Matthew. It would require impressive evidence to overturn this early consensus.

Clues from the Gospel itself support its ascription to Matthew. First, both Mark 2:14 and Luke 5:27 identify the tax collector whom Jesus called to be his disciple as "Levi." This Gospel, however, identifies Levi as "Matthew." Matthew, a Hebrew name meaning "gift of God," appears to be the apostolic name that Jesus gave to Levi after he chose to follow Christ, much like Simon was named "Peter" by Jesus after his confession of faith (16:18). The use of "Matthew" in this Gospel may be Matthew's personal touch, a self-reference that gives us a clue about authorship.

Determining the date of composition of Matthew's Gospel depends largely on the relationship of the Gospels to one another. Most scholars believe that Matthew utilized Mark's Gospel in writing his own Gospel. If this is correct, Matthew's Gospel must postdate Mark's. However, the date of Mark's Gospel is also shrouded in mystery. Irenaeus (ca AD 180) seems to claim that Mark wrote his Gospel after Peter's death in the mid-60s. However, Clement of Alexandria, who wrote only twenty years after Irenaeus, claimed that Mark wrote his Gospel while Peter was still alive. Given the ambiguity of the historical evidence, a decision must be based on other factors.

The date of composition for Mark is best inferred from the date of Luke and Acts. The abrupt ending of Acts which left Paul under house arrest in Rome implies that Acts was written before Paul's release. Since one of the major themes of Acts is the legality of Christianity in the Roman Empire, one would have expected Luke to mention Paul's release by the emperor if it had already occurred. This evidence dates Acts to the early 60s. Luke and Acts were two volumes of a single work, as the prologues to these books demonstrate. Luke was written before Acts. Given the amount of research that Luke invested in the book and the travel that eyewitness interviews probably required, a date in the late 50s is reasonable. If Luke used Mark in writing his own Gospel, as seems likely, by implication Mark was written some time before the late 50s, perhaps the early to mid-50s. Thus, despite Matthew's dependence on Mark, Matthew may have been written any time beginning in the mid-50s once Mark was completed.

CONTRIBUTION TO THE BIBLE

As the first book in the NT, the Gospel of Matthew serves as a gateway between the two testaments. Of the NT books, and certainly of the four Gospels, Matthew has the strongest connections to the OT. Matthew gave us God's entire plan from Genesis to Revelation. Matthew looked back and referred to Hebrew prophecies about sixty times ("was fulfilled" and "so that what was spoken . . . might be fulfilled"). He also looked forward by dealing not only with Messiah's coming and his ministry, but also his future plan for his church and kingdom.

STRUCTURE

Matthew divided his Gospel into three major sections. He introduced new major sections with the words "from then on Jesus began to" (4:17; 16:21). These transitional statements divide the Gospel into the introduction (1:1–4:16), body (4:17–16:20), and conclusion (16:21–28:20). Matthew also divided his Gospel into five major blocks of teaching, each of which concludes with a summary statement (8:1; 11:1; 13:53; 19:1; 26:1). Some scholars believe these five major discourses were meant to correspond to the five books of Moses and to confirm Jesus's identity as the new Moses.

SPURGEON ON MATTHEW

The Father revealed himself, not to the eyes as the Spirit did, but to the ears. And the words he spoke clearly indicated that it was God the Father bearing witness to his beloved Son. The entrance of Christ into his public ministry on earth was the chosen opportunity for the public manifestation of the intimate union between God the Father, God the Son, and God the Holy Spirit.

THE GENEALOGY OF JESUS CHRIST

1 An account of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

FROM ABRAHAM TO DAVID

- ² Abraham fathered^a Isaac, Isaac fathered Jacob, Jacob fathered Judah and his brothers,
- ³ Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, Hezron fathered Aram,
- ⁴ Aram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon,
- ⁵ Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse,
- ⁶ and Jesse fathered King David.

FROM DAVID TO THE BABYLONIAN EXILE

- David fathered Solomon^b by Uriah's wife,
- ⁷ Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asa,^c
 - ⁸ Asa^c fathered Jehoshaphat, Jehoshaphat fathered Joram,^d Joram fathered Uzziah,
 - ⁹ Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah,
 - ¹⁰ Hezekiah fathered Manasseh, Manasseh fathered Amon,^e Amon fathered Josiah,
 - ¹¹ and Josiah fathered Jeconiah and his brothers at the time of the exile to Babylon.

FROM THE EXILE TO THE CHRIST

- ¹² After the exile to Babylon Jeconiah fathered Shealtiel, Shealtiel fathered Zerubbabel,
- ¹³ Zerubbabel fathered Abiud, Abiud fathered Eliakim, Eliakim fathered Azor,
- ¹⁴ Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud,
- ¹⁵ Eliud fathered Eleazar, Eleazar fathered Matthan, Matthan fathered Jacob,
- ¹⁶ and Jacob fathered Joseph the husband of Mary, who gave birth to Jesus who is called the Christ.

¹⁷ So all the generations from Abraham to David were fourteen generations; and from David until the exile to Babylon, fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

THE NATIVITY OF THE CHRIST

¹⁸ The birth of Jesus Christ came about this way: After his mother Mary had been engaged^f to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit. ¹⁹ So her husband Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly.

²⁰ But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to name

1:21 "She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins." The name of Jesus was divinely ordered and explained. According to the text, an angel from the Lord declared that his name would be Jesus. It is a name that, like the one who bears it, has come down from heaven. Our Lord has other names of office and relationship, but this is especially and peculiarly his own personal name. God the Father gave

him this name. The Holy Spirit explains the name, for he tells us the reason for the name of Jesus: "He will save his people

^a1:2 In vv. 2-16 either a son, as here, or a later descendant, as in v. 8 ^b1:6 Other mss add *King* ^c1:7,8 Other mss read *Asaph* ^d1:8 = Jehoram ^e1:10 Other mss read *Amos* ^f1:18 Or *betrothed*

The first link between my soul and Christ is not my goodness but my badness, not my merit but my misery, not my standing but my falling, not my riches but my need.

him Jesus, because he will save his people from their sins.”

²² Now all this took place to fulfill what was spoken by the Lord through the prophet:

²³ **See, the virgin will
become pregnant
and give birth to a son,
and they will
name him Immanuel,^a**

which is translated “God is with us.”

²⁴ When Joseph woke up, he did as the Lord’s angel had commanded him. He married her ²⁵ but did not have sexual relations

with her until she gave birth to a son.^b And he named him Jesus.

WISE MEN VISIT THE KING

2 After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, ² saying, “Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him.”^c

³ When King Herod heard this, he was deeply disturbed, and all Jerusalem with him. ⁴ So he assembled all the chief priests and scribes of the people and asked them where the Christ would be born.

⁵ “In Bethlehem of Judea,” they told him, “because this is what was written by the prophet:

⁶ **And you, Bethlehem, in the land
of Judah,
are by no means least
among the rulers of Judah:
Because out of you will come
a ruler
who will shepherd my people
Israel.”^d**

from their sins.” “Savior” is the meaning of the name, but it has a fuller sense hidden within, for in its Hebrew form it means “the salvation of the Lord,” or “the Lord of salvation,” or “the Savior.” The angel interprets it as “he will save.” The divine name, the incommunicable title of the Most High God, is contained in “Joshua,” the Hebrew form of Jesus, so that in full the name means, “Jehovah Savior,” and in brief it signifies, “Savior.”

It is given to our Lord because he saves—not according to any temporary and common salvation, from enemies and troubles—but he saves from spiritual enemies and especially from sins. Joshua of old was a savior; Gideon was a savior; David was a savior; but the title is given to our Lord above all others because he is a Savior in a sense in which no one else is or can be. He saves his people from their sins. The first link between

my soul and Christ is not my goodness but my badness, not my merit but my misery, not my standing but my falling, not my riches but my need. He comes to visit his people—not to admire their beauties but to remove their deformities, not to reward their virtues but to forgive their sins.

2:1-2, 9-10 “Wise men from the east arrived in Jerusalem, saying, ‘Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him.’ . . . And there it was—the star they had seen at its rising. It led them until it came and stopped above the place where the child was. When they saw the star, they were overwhelmed with joy.” These verses reveal the glory of our Lord Jesus Christ even in his state of humility. He was born of lowly parents, laid in a manger, and wrapped in infant clothes. But the principalities

and powers in the heavenly places are in motion. First, an angel descends to proclaim the advent of the newborn king. But the activity was not confined to the spirits above, for in the heavens above the earth something began to stir. A star is sent on behalf of all the stars, as if it were the envoy of all worlds to represent them before their king. This star was put into commission to await the Lord, to be his herald to men far away, and to be God’s usher to conduct these wise men into Christ’s presence.

Earth is also stirred. The wise men offer gifts: gold, frankincense, and myrrh. These wise men, leaders of their own people, bow down before Christ and pay homage to the Son of God. Wherever Christ is, he is honorable. In the day of small

things, when the cause of God is denied consideration and is hidden away with things that are despised, it is still most glorious. Christ, though a child, was still King of kings. Though among the oxen, he was still distinguished by his star. If wise men of old came to Jesus and worshiped him, shouldn’t we all come also? They were guided by a star. We are guided by faith through the divine Spirit, by the teaching of his Word, and by all those blessed lights the Lord uses to conduct people to himself. It was well to come to the baby Jesus when led by the feeble beams of a star. We will find it still more blessed to come to Christ now, who is now exalted in the highest heavens and who by his own light reveals his own perfect glory.

^a1:23 Is 7:14 ^b1:25 Other mss read to her firstborn son

^c2:2 Or to pay him homage ^d2:6 Mc 5:2

Matthew 1:21. Salvation from sin.

33.

The two parts of this Salvation are Justification & Sanctification

I. Justification including pardon & imputation of righteousness

1. Pardon. free, perfect, instantaneous, irreversible bringing with it deliverance from the consequences of sin which are 1 God's just displeasure. 2 The Curse of the Law. 3. Incapacity for heaven. 4. Liability *yea* certain destination to eternal punishment

2. Imputation of righteousness - causing a man to be regarded as holy, *smile*, worthy of commendation & reward its accompaniments are 1 God's love. 2 Blessing of the Law. 3 Capacity for heaven. 4. A right & title *yea* certain *possession* of heaven

{ This Jesus effected. as to the first by his death & sufferings as to the second by his holy obedience to the law

II Sanctification including deliverance from sin & positive holiness

1 victory over, & our natural depravity, 2. the habits of sin 3 the temptations 4. backslidings -

2. Working in us all holy affections, 1. Holy nature. 2 Holy habits 3. Desire for holiness 4. progress in divine grace

this is unlike justification in that it is gradual imperfect, proportional, never consummated but in heaven

{ This he does. 1. By showing us his ^{command} example. 2 By the Spirit

Deliverance from the guilt, consequences & effects of sin - this is the beautiful salvation Jesus gives.

SALVATION FROM SIN

MATTHEW 1:21

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

The two parts of this Salvation are Justification and Sanctification.

I. JUSTIFICATION, INCLUDING PARDON AND IMPUTATION OF RIGHTEOUSNESS.

1. Pardon. Free, perfect, instantaneous, irreversible. Bringing with it deliverance from the consequences of sin, which are:
 1. God's just displeasure.
 2. The Curse of the Law.
 3. Incapacity for heaven.
 4. Liability. Yea, certain destination to eternal punishment.
2. Imputation of righteousness. Causing a man to be regarded as holy, sinless, worthy of commendation and reward. Its accompaniments are:
 1. God's love.
 2. Blessing of the law
 3. Capacity for heaven.
 4. A right and title. Yea, certain possession of heaven.

{ This, Jesus effected. As to the first, by his death and sufferings.
 { As to the second, by his holy obedience to the law.

II. SANCTIFICATION INCLUDING DELIVERANCE FROM SIN AND POSITIVE HOLINESS

1. Victory over:
 1. Our natural depravity.
 2. The habits of sin.
 3. The temptations.
 4. Backslidings.
2. Working in us all holy affections.
 1. Holy nature.
 2. Holy habits.
 3. Desire for holiness.
 4. Progress in divine grace.

{ This is unlike Justification in that it is gradual, imperfect,
 { progressional, never consummated but in heaven.

{ This he does:

1. By showing us his example and commands.
2. By the Spirit.

Deliverance from the guilt, consequences and effects of sin. This is the beautiful salvation Jesus gives.

⁷ Then Herod secretly summoned the wise men and asked them the exact time the star appeared. ⁸ He sent them to Bethlehem and said, "Go and search carefully for the child. When you find him, report back to me so that I too can go and worship him."^a

⁹ After hearing the king, they went on their way. And there it was — the star they had seen at its rising. It led them until it came and stopped above the place where the child was. ¹⁰ When they saw the star, they were overwhelmed with joy. ¹¹ Entering the house, they saw the child with Mary his mother, and falling to their knees, they worshiped him. ⁸ Then they opened their treasures and presented him with gifts: gold, frankincense, and myrrh. ¹² And being warned in a dream not to go back to Herod, they returned to their own country by another route.

THE FLIGHT INTO EGYPT

¹³ After they were gone, an angel of the Lord appeared to Joseph in a dream, saying, "Get up! Take the child and his mother, flee to Egypt, and stay there until I tell you. For Herod is about to search for the child to kill him." ¹⁴ So he got up, took the child and his mother during the night, and escaped to Egypt. ¹⁵ He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: **Out of Egypt I called my Son.**^c

THE MASSACRE OF THE INNOCENTS

¹⁶ Then Herod, when he realized that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the boys in and around Bethlehem who were

two years old and under, in keeping with the time he had learned from the wise men. ¹⁷ Then what was spoken through Jeremiah the prophet was fulfilled:

¹⁸ **A voice was heard in Ramah, weeping,^d and great mourning, Rachel weeping for her children; and she refused to be consoled, because they are no more.**^e

THE RETURN TO NAZARETH

¹⁹ After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰ saying, "Get up, take the child and his mother, and go to the land of Israel, because those who intended to kill the child are dead." ²¹ So he got up, took the child and his mother, and entered the land of Israel. ²² But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the region of Galilee. ²³ Then he went and settled in a town called Nazareth to fulfill what was spoken through the prophets, that he would be called a Nazarene.

THE HERALD OF THE CHRIST

3 In those days John the Baptist came, preaching in the wilderness of Judea ² and saying, "Repent, because the kingdom of heaven has come near!" ³ For he is the one spoken of through the prophet Isaiah, who said:

A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight!^f

2:14-15 "So he got up, took the child and his mother during the night, and escaped to Egypt. He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: Out of Egypt I called my Son." Neither Egypt of old, nor Babylon, nor Rome can destroy the royal seed. Out of all dangers the

church must emerge the better for her affliction. "Out of Egypt I called my Son," is a text worthy to be made a proverb, for it is true throughout the history of the chosen seed. They are called out from among the surrounding race of rebels, and when the call comes, none can hold them back. It is easier to restrain the sun from rising than to hold the

redeemed of the Lord in perpetual servitude. Who shall block up their road? God is still calling them out, and until the last of his elect are gathered in, it will still stand true: "out

of Egypt" and out of anywhere else that is like Egypt, out of the worst and vilest places, out of the places where they are held fast in bitter bondage, out of these "I called my Son."

^a2:8 Or and pay him homage ^b2:11 Or they paid him homage
^c2:15 Hs 11:1 ^d2:18 Other mss read Ramah, lamentation, and weeping, ^e2:18 Jr 31:15 ^f3:3 Is 40:3

⁴ Now John had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey. ⁵ Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were going out to him, ⁶ and they were baptized by him in the Jordan River, confessing their sins.

⁷ When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the coming wrath?" ⁸ Therefore produce fruit consistent with^a repentance. ⁹ And don't presume to say to yourselves, 'We have Abraham as our father.' For I tell you that God is able to raise up children for Abraham from these stones. ¹⁰ The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be cut down and thrown into the fire.

¹¹ "I baptize you with^b water for repentance, but the one who is coming after me is more powerful than I. I am not worthy to remove^c his sandals. He himself will baptize you with the Holy Spirit and fire. ¹² His winnowing shovel is in his hand, and he will clear his threshing floor and gather his

wheat into the barn. But the chaff he will burn with fire that never goes out."

THE BAPTISM OF JESUS

¹³ Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴ But John tried to stop him, saying, "I need to be baptized by you, and yet you come to me?"

¹⁵ Jesus answered him, "Allow it for now, because this is the way for us to fulfill all righteousness." Then John allowed him to be baptized.

¹⁶ When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, ¹⁷ and he saw the Spirit of God descending like a dove and coming down on him. ¹⁷ And a voice from heaven said: "This is my beloved Son, with whom I am well-pleased."

THE TEMPTATION OF JESUS

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² After he had fasted forty days and forty nights, he was hungry. ³ Then the tempter approached him and said, "If you

3:7 "When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, 'Brood of vipers! Who warned you to flee from the coming wrath?'" These were the influential people of the times: the Pharisees were the ritualists of that age, and the Sadducees were the rationalists of the period. Why, John, you ought to have smoothed your tongue a bit and have said some pleasant words to these great men, for by so doing perhaps you might have won some of these Pharisees, or coaxed some of these Sadducees into the kingdom! But that is not John's method. He is plainspoken and deals truthfully with his hearers, for he knows converts made by flattery are but flattering converts that are of no real value.

3:16-17 "When Jesus was baptized, he went up immediately from the water. The heavens

suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. And a voice from heaven said: 'This is my beloved Son, with whom I am well-pleased.'" In this scene John had just baptized Jesus in the Jordan River. And John recognized that he was the Son of God because the sign from heaven for which he had been told to look had been given. As Jesus came up out of the water, the Spirit of God descended on him in a visible form and rested on him. At the same time the dove descended and lighted on Christ, a voice from heaven identified Jesus. This was the voice of God the Father, who did not reveal himself in a bodily shape but uttered wondrous words such as mortal ears had never before heard. The Father revealed himself, not to the eyes as the Spirit did, but to the ears. And the words

he spoke clearly indicated that it was God the Father bearing witness to his beloved Son. The entrance of Christ into his public ministry on earth was the chosen opportunity for the public manifestation of the intimate union between God the Father, God the Son, and God the Holy Spirit.

Some seem to suppose that Jesus Christ is our Savior to the exclusion of God the Father and of God the Holy Spirit, but this is a most erroneous idea. We are saved by the precious blood of Christ, but God the Father and God the Holy Spirit have had their share in the great work of our salvation as well. In order that we might not fall into the error in which some have been entangled, it pleased God to give us, at the

beginning of Christ's public ministry, a distinct intimation that he did not come alone and that he did not undertake the work of our redemption apart from the other adorable persons of the ever-blessed Trinity.

4:1 "Then Jesus was led by the Spirit into the wilderness to be tempted by the devil." Jesus had just been baptized, but he was led into the wilderness to be tempted by the devil. After times of great spiritual growth, believers must not suppose that in the Christian life all will be sweetness or all will be gospel witnessing. We have to fight the good fight of faith, but our great adversary is not slow to begin the encounter. We are pilgrims in a strange land, so we must

^a3:8 Lit fruit worthy of ^b3:11 Or in ^c3:11 Or to carry
^b3:16 Other mss omit for him

are the Son of God, tell these stones to become bread.”

⁴ He answered, “It is written: **Man must not live on bread alone but on every word that comes from the mouth of God.**”^A

⁵ Then the devil took him to the holy city, had him stand on the pinnacle of the temple, ⁶ and said to him, “If you are the Son of God, throw yourself down. For it is written: **He will give his angels orders concerning you, and they will support you with their hands so that you will not strike your foot against a stone.**”^B

⁷ Jesus told him, “It is also written: **Do not test the Lord your God.**”^C

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ And he said to him, “I will give you all these things if you will fall down and worship me.”^D

¹⁰ Then Jesus told him, “Go away,^E Satan! For it is written: **Worship the Lord your God, and serve him only.**”^F

¹¹ Then the devil left him, and angels came and began to serve him.

MINISTRY IN GALILEE

¹² When he heard that John had been arrested, he withdrew into Galilee. ¹³ He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through the prophet Isaiah:

¹⁵ **Land of Zebulun and land of Naphtali, along the road by the sea, beyond the Jordan, Galilee of the Gentiles.**

¹⁶ **The people who live in darkness have seen a great light, and for those living in the land of the shadow of death, a light has dawned.**^{G,H}

¹⁷ From then on Jesus began to preach, “Repent, because the kingdom of heaven has come near.”

THE FIRST DISCIPLES

¹⁸ As he was walking along the Sea of Galilee, he saw two brothers, Simon (who is called Peter), and his brother Andrew. They were casting a net into the sea — for they were fishermen. ¹⁹ “Follow me,” he told them, “and I will make you fish for^I people.”²⁰ Immediately they left their nets and followed him.

expect to find rough places on the road to heaven. Satan seizes opportunities. When he finds us weak, as the Savior was through long fasting, and when he finds us in trying circumstances, as the Savior was when hungry in the desert, then it is that he comes to tempt us.

^{4:4} “Man must not live on bread alone but on every word that comes from the mouth of God.” Satan began this temptation with an “if” (v. 3). He tried to cast a doubt on the Savior’s Sonship, and this is the way he often attacks a child of God now. He says to him, “If you are a son of God, do such and such.” Satan challenged Christ to work a miracle for himself—to use his divine

power on his own behalf, but this the Savior never did. He challenged Christ to distrust the providence of God and to be his own provider, and this is still a common temptation to God’s people.

^{4:7} “Do not test the Lord your God.” Some people are engaged in activities that are hazardous to their immortal souls. They are in the midst of evil, yet they say God can keep them in safety there. Yes he can, but I also know we have no right to go voluntarily where we are surrounded by temptation. If we are continually tempted in various situations, we may not presume upon the goodness of God to keep us, for it is our business to get as far as we can from what will lead us into sin.

God does not put his servants on the pinnacle of the temple; the devil puts them there. And if they ever are there, the best thing they can do is to get down as quickly and as safely as they can. But they must not cast themselves down. They must look to him who alone can bring them down safely. With some who claim to be Christians, presumption is a common sin.

^{4:10} “Worship the Lord your God, and serve only him.” Jesus refused to endure any more of this talk. When it came down

to a bribe—the promise that the devil would give him earth’s glory if he would but fall down and worship him—Jesus ended the whole matter once and for all. Three times assaulted, three times victorious! Blessed Master, enable us also to be more than conquerors through your grace.

^{4:19} “Follow me,” he told them, “and I will make you fish for people.” When Christ calls us by his grace, we ought not only to remember what we are, but we ought also to think of what he can make us. It is, “Fol-

^A4:4 Dt 8:3 ^B4:6 Ps 91:11-12 ^C4:7 Dt 6:16 ^D4:9 Or and pay me homage ^E4:10 Other mss read “Get behind me” ^F4:10 Dt 6:13 ^G4:16 Lit dawned on them ^H4:15-16 Is 9:1-2 ^I4:19 Or you fishers of

²¹ Going on from there, he saw two other brothers, James the son of Zebedee, and his brother John. They were in a boat with Zebedee their father, preparing their nets, and he called them. ²² Immediately they left the boat and their father and followed him.

TEACHING, PREACHING, AND HEALING

²³ Now Jesus began to go all over Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every^a disease and sickness^b among the people. ²⁴ Then the news about him spread throughout Syria. So they brought to him all those who were afflicted, those suffering from various diseases and intense pains, the demon-possessed, the epileptics, and the paralytics. And he healed them. ²⁵ Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

THE SERMON ON THE MOUNT

5 When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. ² Then^c he began to teach them, saying:

THE BEATITUDES

- ³ "Blessed are the poor in spirit, for the kingdom of heaven is theirs.
- ⁴ Blessed are those who mourn, for they will be comforted.
- ⁵ Blessed are the humble, for they will inherit the earth.

- ⁶ Blessed are those who hunger and thirst for righteousness, for they will be filled.
- ⁷ Blessed are the merciful, for they will be shown mercy.
- ⁸ Blessed are the pure in heart, for they will see God.
- ⁹ Blessed are the peacemakers,

There is no way of seeing God until the heart is renewed by sovereign grace.

QUOTE 5:8

- for they will be called sons of God.
- ¹⁰ Blessed are those who are persecuted because of righteousness, for the kingdom of heaven is theirs.

¹¹ "You are blessed when they insult you and persecute you and falsely say every kind of evil against you because of me. ¹² Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you.

BELIEVERS ARE SALT AND LIGHT

¹³ "You are the salt of the earth. But if the salt should lose its taste, how can it be made salty?^d It's no longer good for anything but to be thrown out and trampled under people's feet.

¹⁴ "You are the light of the world. A city situated on a hill cannot be hidden. ¹⁵ No

low me, and I will make you." We should repent of what we have been but rejoice in what we may be. It is not, "Follow me, because of what you are already." It is not, "Follow me, because you may make something of yourselves," but, "Follow me because of what I will make you." It did not seem a likely thing that humble fishermen would develop into apostles, that men so handy with the net would be as much at home in preaching sermons and in instructing converts. One would have said, "How can

these things be? You cannot make founders of churches out of peasants of Galilee." That is exactly what Christ did, and when we are brought low in the sight of God by a sense of our own unworthiness, we may feel encouraged to follow Jesus because of what he can make us.

5:5 "Blessed are the humble, for they will inherit the earth." It is not your high-spirited, quick-tempered men who will put up with no insults—your bullying, lofty ones who are always ready to resent any

real or imagined disrespect. There is no blessing here for them. But blessed are the humble, those who are ready to be thought nothing of.

5:8 "Blessed are the pure in heart, for they will see God." When the heart is washed, the dirt is taken from the mental eyes. The heart that loves God is connected with an understanding that perceives God.

There is no way of seeing God until the heart is renewed by sovereign grace. It is not greatness of intellect but purity of affection that enables us to see God.

5:14 "You are the light of the world." Wherever there is faith in Christ, there is light, for Jesus himself said that those who follow him would not walk in darkness (Jn 8:12). Genuine faith

^a4:23 Or every kind of ^b4:23 Or physical ailment ^c5:2 Lit Then opening his mouth ^d5:13 Or how can the earth be salted?

one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

CHRIST FULFILLS THE LAW

¹⁷ “Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill. ¹⁸ For truly I tell you, until heaven and earth pass away, not the smallest letter^a or one stroke of a letter will pass away from the law until all things are accomplished. ¹⁹ Therefore, whoever breaks one of the least of these commands and teaches others to do the same will be called least in the kingdom of heaven. But whoever does and teaches these commands will be called great in the kingdom of heaven. ²⁰ For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never get into the kingdom of heaven.

MURDER BEGINS IN THE HEART

²¹ “You have heard that it was said to our ancestors, **Do not murder**,^b and whoever murders will be subject to judgment. ²² But I tell you, everyone who is angry with his brother or sister^c will be subject to judgment. Whoever insults^d his brother or sister, will be subject to the court. ^e Whoever says, ‘You fool!’ will be subject to hellfire.^f ²³ So if you are offering your gift on the

altar, and there you remember that your brother or sister has something against you, ²⁴ leave your gift there in front of the altar. First go and be reconciled with your brother or sister, and then come and offer your gift. ²⁵ Reach a settlement quickly with your adversary while you’re on the way with him to the court, or your adversary will hand you over to the judge, and the judge to^g the officer, and you will be thrown into prison. ²⁶ Truly I tell you, you will never get out of there until you have paid the last penny.^h

ADULTERY BEGINS IN THE HEART

²⁷ “You have heard that it was said, **Do not commit adultery**.ⁱ ²⁸ But I tell you, everyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, gouge it out and throw it away. For it is better that you lose one of the parts of your body than for your whole body to be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of the parts of your body than for your whole body to go into hell.

DIVORCE PRACTICES CENSURED

³¹ “It was also said, **Whoever divorces his wife must give her a written notice of divorce**.^j ³² But I tell you, everyone who divorces his wife, except in a case of sexual immorality, causes her to commit adultery.

in Christ turns a person from darkness to marvelous light and transforms him into light in the Lord so that the light pours forth from the windows so as to be seen by others. The believer is appointed to be a lighthouse to others, a cheering lamp, and a guiding star. His light will be increased as he learns more of Christ. He will be able to impart more instruction to others when he has received more. But even while he is a beginner, his faith in Jesus is in itself a light.

^{5:22} “But I tell you, everyone who is angry with his brother

or sister will be subject to judgment. Whoever insults his brother or sister, will be subject to the court. Whoever says, ‘You fool!’ will be subject to hellfire.” Christ here shows us that the commandment, “You shall not kill,” deals with anger, with angry words, with words of cursing, with words of derision. All these are killing things, hurting and wounding things, and the passion of anger is forbidden under the command, “You shall not kill.” People have not thought so, but it really is so,

for he who is angry with his brother is a murderer. There is the spirit, the essence of that which leads to murder in the passion that breeds malice and revenge. The law of God is spiritual; it touches the emotions,

the thoughts, the desires, as well as the words and actions of men. If I desire ill for someone, I have within me what would desire his death. And what is that, after all, but murder in the heart?

^a5:18 Or *not one iota*; *iota* is the smallest letter of the Gk alphabet. ^b5:21 Ex 20:13; Dt 5:17 ^c5:22 Other mss add *without a cause* ^d5:22 Lit *Whoever says ‘Raca’*; an Aramaic term of abuse that puts someone down, insulting one’s intelligence ^e5:22 Lit *Sanhedrin* ^f5:22 Lit *the gehenna of fire* ^g5:25 Other mss read *judge will hand you over to* ^h5:26 Lit *quadrans*, the smallest and least valuable Roman coin, worth 1/64 of a daily wage ⁱ5:27 Ex 20:14; Dt 5:18 ^j5:31 Dt 24:1

And whoever marries a divorced woman commits adultery.

TELL THE TRUTH

³³ “Again, you have heard that it was said to our ancestors, **You must not break your oath, but you must keep your oaths to the Lord.**^a ³⁴ But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne;³⁵ or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King.³⁶ Do not swear by your head, because you cannot make a single hair white or black.³⁷ But let your ‘yes’ mean ‘yes,’ and your ‘no’ mean ‘no.’ Anything more than this is from the evil one.

GO THE SECOND MILE

³⁸ “You have heard that it was said, **An eye for an eye and a tooth for a tooth.**^b ³⁹ But I tell you, don’t resist^c an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also.⁴⁰ As for the one who wants to sue you and take away your shirt, let him have your coat as well.⁴¹ And if anyone forces you to go one mile, go with him two.⁴² Give to the one who asks you, and don’t turn away from the one who wants to borrow from you.

LOVE YOUR ENEMIES

⁴³ “You have heard that it was said, **Love your neighbor^d** and hate your enemy.⁴⁴ But I tell you, love your enemies^e and pray for those who^f persecute you,⁴⁵ so that you may be^g children of your Father in heaven. For he causes his sun to rise on the evil and the good, and sends rain on

the righteous and the unrighteous.⁴⁶ For if you love those who love you, what reward will you have? Don’t even the tax collectors do the same?⁴⁷ And if you greet only your brothers and sisters, what are you doing out of the ordinary?^h Don’t even the Gentilesⁱ do the same?⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

HOW TO GIVE

6 “Be careful not to practice your righteousness^j in front of others to be seen by them. Otherwise, you have no reward with your Father in heaven.² So whenever you give to the poor, don’t sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be applauded by people. Truly I tell you, they have their reward.³ But when you give to the poor, don’t let your left hand know what your right hand is doing,⁴ so that your giving may be in secret. And your Father who sees in secret will reward you.^k

HOW TO PRAY

⁵ “Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. Truly I tell you, they have their reward.⁶ But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.⁷ When you pray, don’t babble like the Gentiles, since they imagine they’ll be heard for their many words.⁸ Don’t be like them, because your

5:39 “But I tell you, don’t resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also.” Nonresistance and forbearance are to be the rule among Christians. They are to endure personal ill treatment without coming to blows. They are to be as the anvil when bad men are the hammers, and thus they are to overcome by patient forgive-

ness. The rule of the judgment seat is not for common life, but the rule of the cross and the all-enduring sufferer is for us all. Yet how many regard all this as fanatical, utopian, and even cowardly? The Lord, our King, would have us bear and forbear and conquer by mighty patience. Can we do it? How are we the servants of Christ if we have not his spirit?

^a5:33 Lv 19:12; Nm 30:2; Dt 23:21 ^b5:38 Ex 21:24; Lv 24:20; Dt 19:21 ^c5:39 Or *don’t set yourself against, or don’t retaliate against* ^d5:43 Lv 19:18 ^e5:44 Other mss add *bless those who curse you, do good to those who hate you,* ^f5:44 Other mss add *mistreat you and* ^g5:45 Or *may become, or may show yourselves to be* ^h5:47 Or *doing that is superior; lit doing more* ⁱ5:47 Other mss read *tax collectors* ^j6:1 Other mss read *charitable giving* ^k6:4 Other mss read *will himself reward you openly* ^l6:6 Other mss add *openly*

Father knows the things you need before you ask him.

THE LORD’S PRAYER

- 9 “Therefore, you should pray like this:
Our Father in heaven,
your name be honored as holy.
- 10 Your kingdom come.
Your will be done
on earth as it is in heaven.
- 11 Give us today our daily bread.^a
- 12 And forgive us our debts,
as we also have forgiven our debtors.
- 13 And do not bring us into^b temptation,
but deliver us from the evil one.^c

14 “For if you forgive others their offenses, your heavenly Father will forgive you as well. 15 But if you don’t forgive others,^d your Father will not forgive your offenses.

HOW TO FAST

16 “Whenever you fast, don’t be gloomy like the hypocrites. For they make their faces unattractive^e so that their fasting is obvious to people. Truly I tell you, they have their reward. 17 But when you fast, put oil on your head and wash your face,¹⁸ so that your fasting isn’t obvious to others but to your Father who is in secret. And your Father who sees in secret will reward you.^f

GOD AND POSSESSIONS

19 “Don’t store up for yourselves treasures^g on earth, where moth and rust destroy and

where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don’t break in and steal.

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

22 “The eye is the lamp of the body. If your eye is healthy, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. So if the light within you is darkness, how deep is that darkness!

24 “No one can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.

THE CURE FOR ANXIETY

25 “Therefore I tell you: Don’t worry about your life, what you will eat or what you will drink; or about your body, what you will wear. Isn’t life more than food and the body more than clothing? 26 Consider the birds of the sky: They don’t sow or reap or gather into barns, yet your heavenly Father feeds them. Aren’t you worth more than they? 27 Can any of you add one moment to his life span^h by worrying? 28 And why do you worry about clothes? Observe how the wildflowers of the field grow: They don’t labor or spin thread. 29 Yet I tell you that not even Solomon in all his splendor was adorned like one of these. 30 If that’s how God clothes the grass of the field, which is here today and thrown into the furnace

6:13 “And do not bring us into temptation.” This verse comes from the Lord’s prayer, and each element can be divided into most instructive heads. “Our Father in heaven”—I am a child away from home. “Your name be honored as holy”—I am a worshiper. “Your kingdom come”—I am a subject. “Your will be done on earth as it is in heaven”—I am a servant. “Give us today our daily bread”—I am a beggar. “And forgive us our debts as we also have forgiven our debtors”—I

am a sinner. “And do not bring us into temptation, but deliver us from the evil one”—I am a sinner in danger of being a still greater sinner.

After a man is converted and has received forgiveness of sins, soon he will be tempted by the devil, for Satan cannot bear to lose his subjects. And when Satan sees someone cross the border and escape out of his hand, he gathers up all his forces and exercises all his cunning that he may slay him at once. To meet

this special assault, the Lord makes the heart watchful. This is thus a prayer of watchfulness, which is necessary from the commencement of the Christian life even to its close. There is no

hour in which a believer can afford to slumber. And in addition to watchfulness, a believer must never deliberately enter temptation. Anyone who does so is a liar before God.

^a6:11 Or *our necessary bread, or our bread for tomorrow*
^b6:13 Or *do not cause us to come into* ^c6:13 Or *from evil; some later mss add For yours is the kingdom and the power and the glory forever. Amen.* ^d6:15 Other mss add *their wrongdoing* ^e6:16 Or *unrecognizable, or disfigured*
^f6:18 Other mss add *openly* ^g6:19 Or *valuables* ^h6:27 Or *add a single cubit to his height*

tomorrow, won't he do much more for you — you of little faith? ³¹ So don't worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' ³² For the Gentiles eagerly seek all these things, and your heavenly Father knows that you need them. ³³ But seek first the kingdom of God^a and his righteousness, and all these things will be provided for you. ³⁴ Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

DO NOT JUDGE

7 "Do not judge, so that you won't be judged. ² For you will be judged by the same standard with which you judge others, and you will be measured by the same measure you use. ³ Why do you look at the splinter in your brother's eye but don't notice the beam of wood in your own eye? ⁴ Or how can you say to your brother, 'Let me take the splinter out of your eye,' and look, there's a beam of wood in your own eye? ⁵ Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take the splinter out of your brother's eye. ⁶ Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them under their feet, turn, and tear you to pieces.

ASK, SEARCH, KNOCK

⁷ "Ask, and it will be given to you. Seek, and you will find. Knock, and the door^b will be opened to you. ⁸ For everyone who asks

receives, and the one who seeks finds, and to the one who knocks, the door will be opened. ⁹ Who among you, if his son asks him for bread, will give him a stone? ¹⁰ Or if he asks for a fish, will give him a snake? ¹¹ If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him. ¹² Therefore, whatever you want others to do for you, do also the same for them, for this is the Law and the Prophets.

ENTERING THE KINGDOM

¹³ "Enter through the narrow gate. For the gate is wide and the road broad that leads to destruction, and there are many who go through it. ¹⁴ How narrow is the gate and difficult the road that leads to life, and few find it.

¹⁵ "Be on your guard against false prophets who come to you in sheep's clothing but inwardly are ravaging wolves. ¹⁶ You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles? ¹⁷ In the same way, every good tree produces good fruit, but a bad tree produces bad fruit. ¹⁸ A good tree can't produce bad fruit; neither can a bad tree produce good fruit. ¹⁹ Every tree that doesn't produce good fruit is cut down and thrown into the fire. ²⁰ So you'll recognize them by their fruit.

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but

7:1-2 "Do not judge, so that you won't be judged. For you will be judged by the same standard with which you judge others, and you will be measured by the same measure you use." We should use our judgment, of course; the verse implies that we judge in a right sense. But we should not indulge the criticizing faculty on others in a censorious manner as if we were set in authority and had a right to dispense judgment among our fellows. If we impute motives

and pretend to read hearts, others will do the same toward us. A hard and censorious behavior is sure to provoke reprisals. We do not object to people forming a fair opinion of our character, neither are we forbidden to do the same toward them. But as we would object to their sitting in judgment on us, we should not sit in judgment on them. This is not the day of judgment, neither are we his majesty's judges. And therefore we may not anticipate the time appointed for

the final reckoning or usurp the prerogatives of the judge of all the earth.

7:21-23 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me, 'Lord, Lord, didn't we prophesy in your name, and do many miracles in your name?' Then

I will announce to them, 'I never knew you. Depart from me, you lawbreakers.'" The people our Lord refers to here made an open profession of following him, calling him "Lord." But many loud professions of faith will count for nothing in that day of judgment. All of us must see to it that we have more than a mere profession of belonging to and following Christ. These false disciples

only the one who does the will of my Father in heaven. ²² On that day many will say to me, 'Lord, Lord, didn't we prophesy in your name, drive out demons in your name, and do many miracles in your name?' ²³ Then I will announce to them, 'I never knew you. Depart from me, you lawbreakers!' ^{A,B}

THE TWO FOUNDATIONS

²⁴ "Therefore, everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock. ²⁵ The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn't collapse, because its foundation was on the rock. ²⁶ But everyone who hears these words of mine and doesn't act on them will be like a foolish man who built his house on the sand. ²⁷ The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash."

²⁸ When Jesus had finished saying these things, the crowds were astonished at his teaching, ²⁹ because he was teaching them like one who had authority, and not like their scribes.

A MAN CLEANSED

8 When he came down from the mountain, large crowds followed him. ² Right away a man with leprosy^c came up and

knelt before him, saying, "Lord, if you are willing, you can make me clean."

³ Reaching out his hand, Jesus touched him, saying, "I am willing; be made clean." Immediately his leprosy was cleansed. ⁴ Then Jesus told him, "See that you don't tell anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

A CENTURION'S FAITH

⁵ When he entered Capernaum, a centurion came to him, pleading with him, ⁶ "Lord, my servant is lying at home paralyzed, in terrible agony."

⁷ He said to him, "Am I to come and heal him?" ^D

⁸ "Lord," the centurion replied, "I am not worthy to have you come under my roof. But just say the word, and my servant will be healed. ⁹ For I too am a man under authority, having soldiers under my command. ^E I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this!' and he does it."

¹⁰ Hearing this, Jesus was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with so great a faith. ¹¹ I tell you that many will come from east and west to share the banquet^f with Abraham, Isaac, and Jacob in the kingdom

did not serve in any small capacity, for they had preached in the name of Christ. Such false professors love to take the high ranks in the church, just as the Pharisees craved the chief places in the synagogue. There must be more to a person's relationship with Christ than merely saying he is a pastor or an elder who visits the sick. To all these Jesus will say sternly and solemnly that he does not know them and they must depart from him. No words can ever fully describe the state of sorrow for someone if Christ does not know him. There is no hope for him, for to be unknown to Christ is to be devoid of hope forever and forever.

8:10 "Hearing this, Jesus was amazed and said to those following him, 'Truly I tell you, I have not found anyone in Israel with so great a faith.'" The Gospels do not report that Jesus was amazed at the gigantic architecture of the temple, at the wonderful discipline of the Roman army, or at the profound knowledge of the rabbis. He was amazed only twice, according to the record, and on both occasions he was amazed concerning someone's faith, once at the absence of it and once at its presence. In the former case Jesus was amazed at the unbelief of his fellow Jewish hometown people (see Mk 6:6). In the narrative before us, he was amazed at the

faith of a centurion. We must not become indifferent to the marvels of divine grace.

The many wonders of our world are nothing when compared with the countless wonders of grace. Only a foolish man does not admire the works of God in nature; a person is frivolous who does not trace with awe the hand of God in history. But he is even more unwise who ignores the masterpieces of divine skill and wisdom that are to be seen in the empire of divine

grace. In the kingdom of God, the museum of grace is richer than that of nature. A heart broken on account of sin is a far greater wonder than the rarest fossil—whatever it may tell of ancient floods of the sea or convulsions of the land. An eye that glistens with the tears of repentance is a greater marvel than the falls of Niagara. Faith that humbly links itself to Christ has in it as great a beauty as the rainbow, and the confidence that looks alone to Jesus is as much an object

^A7:23 Lit *you who work lawlessness* ^B7:23 Ps 6:8 ^C8:2 Gk *leprosy*; a term for various skin diseases, also in v. 3; see Lv 13–14
^D8:7 Or "I will come and heal him." ^E8:9 Lit *under me*
^F8:11 Lit *recline at the table*

of heaven.¹² But the sons of the kingdom will be thrown into the outer darkness where there will be weeping and gnashing of teeth.”

¹³ Then Jesus told the centurion, “Go. As you have believed, let it be done for you.” And his servant was healed that very moment.^A

HEALINGS AT CAPERNAUM

¹⁴ Jesus went into Peter’s house and saw his mother-in-law lying in bed with a fever.¹⁵ So he touched her hand, and the fever left her. Then she got up and began to serve him.¹⁶ When evening came, they brought to him many who were demon-possessed. He drove out the spirits with a word and healed all who were sick,¹⁷ so that what was spoken through the prophet Isaiah might be fulfilled:

**He himself took our weaknesses
and carried our diseases.^B**

THE COST OF FOLLOWING JESUS

¹⁸ When Jesus saw a large crowd^C around him, he gave the order to go to the other side of the sea.¹⁹ A scribe approached him and said, “Teacher, I will follow you wherever you go.”

²⁰ Jesus told him, “Foxes have dens, and birds of the sky have nests, but the Son of Man has no place to lay his head.”

²¹ “Lord,” another of his disciples said, “first let me go bury my father.”

²² But Jesus told him, “Follow me, and let the dead bury their own dead.”

WIND AND WAVES OBEY JESUS

²³ As he got into the boat, his disciples followed him.²⁴ Suddenly, a violent storm

arose on the sea, so that the boat was being swamped by the waves — but Jesus kept sleeping.²⁵ So the disciples came and woke him up, saying, “Lord, save us! We’re going to die!”

²⁶ He said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea, and there was a great calm.

²⁷ The men were amazed and asked, “What kind of man is this? Even the winds and the sea obey him!”

DEMONS DRIVEN OUT BY JESUS

²⁸ When he had come to the other side, to the region of the Gadarenes,^D two demon-possessed men met him as they came out of the tombs. They were so violent that no one could pass that way.²⁹ Suddenly they shouted, “What do you have to do with us,^E Son of God? Have you come here to torment us before the time?”

³⁰ A long way off from them, a large herd of pigs was feeding.³¹ “If you drive us out,” the demons begged him, “send us into the herd of pigs.”

³² “Go!” he told them. So when they had come out, they entered the pigs, and the whole herd rushed down the steep bank into the sea and perished in the water.³³ Then the men who tended them fled. They went into the city and reported everything, especially what had happened to those who were demon-possessed.³⁴ At that, the whole town went out to meet Jesus. When they saw him, they begged him to leave their region.

for admiration as is the sun when it shines in its strength. Let others applaud the wonders they have seen, but it is for the redeemed to say that God’s work of redemption is more amazing than anything else in our world.

8:24 “Suddenly, a violent storm arose on the sea, so that the boat was being swamped by the waves — but Jesus kept sleeping.” What?

A storm where Christ is? Yes, it is generally so. If all seems calm, you may question whether Christ is there, but when he goes into the boat and his disciples follow him, it is not remarkable that the devil comes after him.

Jesus slept. Here is the weakness of humanity, and here is, also, the strength of faith. Jesus went to sleep because that boat was in his Father’s hands and

he would take care of it. Sometimes the best thing we can do is to go to bed. You are worrying and troubling yourself, and you can do nothing — go to sleep. It is the climax of faith to be able to shake off all care and to feel, “If the Lord

cares for me, why should I not sleep?” To sleep was the best thing Jesus could do to renew his bodily energies and to prepare himself for the time when his efforts would be needed for the deliverance of his disciples from danger.

^A8:13 Or *that hour*; lit *very hour* ^B8:17 Is 53:4 ^C8:18 Other mss read *saw large crowds* ^D8:28 Other mss read *Gergesenes*
^E8:29 Other mss add *Jesus*

THE SON OF MAN FORGIVES AND HEALS

9 So he got into a boat, crossed over, and came to his own town. ² Just then some men^A brought to him a paralytic lying on a stretcher. Seeing their faith, Jesus told the paralytic, “Have courage, son, your sins are forgiven.”

³ At this, some of the scribes said to themselves, “He’s blaspheming!”

⁴ Perceiving their thoughts, Jesus said, “Why are you thinking evil things in your hearts?”^B ⁵ For which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk?’ ⁶ But so that you may know that the Son of Man has authority on earth to forgive sins” — then he told the paralytic, “Get up, take your stretcher, and go home.” ⁷ So he got up and went home. ⁸ When the crowds saw this, they were awestruck^{C,D} and gave glory to God, who had given such authority to men.

THE CALL OF MATTHEW

⁹ As Jesus went on from there, he saw a man named Matthew sitting at the toll booth, and he said to him, “Follow me,” and he got up and followed him.

¹⁰ While he was reclining at the table in the house, many tax collectors and sinners came to eat with Jesus and his disciples. ¹¹ When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and sinners?”

¹² Now when he heard this, he said, “It is not those who are well who need a doctor,

but those who are sick. ¹³ Go and learn what this means: **I desire mercy and not sacrifice.** ^E For I didn’t come to call the righteous, but sinners.”^F

A QUESTION ABOUT FASTING

¹⁴ Then John’s disciples came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?”

¹⁵ Jesus said to them, “Can the wedding guests^G be sad while the groom is with them? The time^H will come when the groom will be taken away from them, and then they will fast. ¹⁶ No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse. ¹⁷ And no one puts^I new wine into old wineskins. Otherwise, the skins burst, the wine spills out, and the skins are ruined. No, they put new wine into fresh wineskins, and both are preserved.”

A GIRL RESTORED AND A WOMAN HEALED

¹⁸ As he was telling them these things, suddenly one of the leaders came and knelt down before him, saying, “My daughter just died,^J but come and lay your hand on her, and she will live.” ¹⁹ So Jesus and his disciples got up and followed him.

²⁰ Just then, a woman who had suffered from bleeding for twelve years approached from behind and touched the end of his

9:9 “As Jesus went on from there, he saw a man named Matthew sitting at the toll booth, and he said to him, ‘Follow me,’ and he got up and followed him.” The Lord was the one who decided who would be among his twelve disciples, so why did he choose a tax collector? The Roman yoke was so detestable to the freeborn son of Abraham that he could not bear the fact that the Romans, the idolaters, should be lord in the holy land. So, if the Romans wanted Jews to collect the taxes, they could only get

persons who had lost all care about public reputation. They might be no worse than other people—perhaps they were not—but they were esteemed as being the scourges and pariahs among the holy people.

The Jewish people must have charged Jesus with picking up the scum of humanity. He took a tax collector as his follower, a man who had agreed to become the servant of the oppressors and an oppressor himself. If a Jew had passed by and seen a learned rabbi or a Pharisee, it would have given

respectability to his band of followers. But Jesus does not care about that sort of respectability at all. He is so respectable in himself, in the highest sense of being respected, that he has honor enough and more to spare for all his people. And he can condescend, without hazard, to call into his imme-

diately company, to be one of his personal followers, this man Matthew even though he was a collector of the Roman taxes. It was equal condescension when he called you and me! All believers in Christ should wonder at the condescending love that chose them to be Christ’s followers.

^A9:2 Lit *then they* ^B9:4 Or *minds* ^C9:8 Other mss read *amazed* ^D9:8 Lit *afraid* ^E9:13 Hs 6:6 ^F9:13 Other mss add *to repentance* ^G9:15 Lit *the sons of the bridal chamber* ^H9:15 Lit *days* ^I9:17 Lit *And they do not put* ^J9:18 Lit *daughter has now come to the end*

robe,²¹ for she said to herself, “If I can just touch his robe, I’ll be made well.”^A

²² Jesus turned and saw her. “Have courage, daughter,” he said. “Your faith has saved you.”^B And the woman was made well from that moment.^C

²³ When Jesus came to the leader’s house, he saw the flute players and a crowd lamenting loudly. ²⁴ “Leave,” he said, “because the girl is not dead but asleep.” And they laughed at him. ²⁵ After the crowd had been put outside, he went in and took her by the hand, and the girl got up. ²⁶ Then news of this spread throughout that whole area.

HEALING THE BLIND

²⁷ As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!”

²⁸ When he entered the house, the blind men approached him, and Jesus said to them, “Do you believe that I can do this?”

They said to him, “Yes, Lord.”

²⁹ Then he touched their eyes, saying, “Let it be done for you according to your faith.”

³⁰ And their eyes were opened. Then Jesus warned them sternly, “Be sure that no one finds out.”³¹ But they went out and spread the news about him throughout that whole area.

DRIVING OUT A DEMON

³² Just as they were going out, a demon-possessed man who was unable to speak was

brought to him. ³³ When the demon had been driven out, the man who had been mute spoke, and the crowds were amazed, saying, “Nothing like this has ever been seen in Israel!”

³⁴ But the Pharisees said, “He drives out demons by the ruler of the demons.”

THE LORD OF THE HARVEST

³⁵ Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every^D disease and every sickness.^{E,F} ³⁶ When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd.

³⁷ Then he said to his disciples, “The harvest is abundant, but the workers are few. ³⁸ Therefore, pray to the Lord of the harvest to send out workers into his harvest.”

COMMISSIONING THE TWELVE

10 Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every^D disease and sickness.^F ² These are the names of the twelve apostles: First, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the

9:28 “When he entered the house, the blind men approached him, and Jesus said to them, ‘Do you believe that I can do this?’” True faith believes that Jesus Christ “can do this.” It believes, of course, that he is able to do twenty thousand other things, but it believes especially that he “can do this”—to forgive this sin of which I am so deeply conscious, to remove this trial with which I am now so sorely afflicted, to sustain me under this temptation which so fiercely assails me, to strengthen me to accomplish this duty which so clearly is before me.

As each special case arises, faith will exercise itself upon that particular thing and believe that Christ “can do this.”

10:1-2 “Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every disease and sickness. These are the names of the twelve apostles: First, Simon, who is called Peter.” It is not difficult to harmonize the various passages about Jesus’s work in the life of Peter. John’s Gospel tells us that Jesus called Peter through the preaching of John the Baptist, who bore witness that Jesus was the

Messiah (Jn 1:37). But Matthew’s Gospel says Peter and his brother were fishing, Jesus was walking by the lake of Galilee, and as he passed by, he saw these men fishing, called them, and said, “Follow me” (Mt 4:18-19). However, there were actually *three calls*: (1) The first was that which Christ gave to Peter when he called him out of darkness into the marvelous light of God. (2) The second was the call by which the servant,

already converted, already willing, was challenged to put himself into closer relationship with his Lord—to come out and be no longer a servant whose allegiance is true but not manifest, but to show that fidelity by following his Master. (3) Finally, the third call here is the one the Savior gave only to a few whom he had picked out and chosen to do some special work—chosen to be an apostle.

^A9:21 Or *be saved* ^B9:22 Or *has made you well* ^C9:22 Lit *hour* ^D9:35; 10:1 Or *every kind of* ^E9:35 Other mss add *among the people* ^F9:35; 10:1 Or *physical ailment*

son of Alphaeus, and Thaddaeus;^a ⁴ Simon the Zealot,^b and Judas Iscariot, who also betrayed him.

⁵ Jesus sent out these twelve after giving them instructions: "Don't take the road that leads to the Gentiles, and don't enter any Samaritan town. ⁶ Instead, go to the lost sheep of the house of Israel. ⁷ As you go, proclaim: "The kingdom of heaven has come near." ⁸ Heal the sick, raise the dead, cleanse those with leprosy,^c drive out demons. Freely you received, freely give. ⁹ Don't acquire gold, silver, or copper for your money-belts. ¹⁰ Don't take a traveling bag for the road, or an extra shirt, sandals, or a staff, for the worker is worthy of his food. ¹¹ When you enter any town or village, find out who is worthy, and stay there until you leave. ¹² Greet a household when you enter it, ¹³ and if the household is worthy, let your peace be on it; but if it is unworthy, let your peace return to you. ¹⁴ If anyone does not welcome you or listen to your words, shake the dust off your feet when you leave that house or town. ¹⁵ Truly I tell you, it will be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

PERSECUTIONS PREDICTED

¹⁶ "Look, I'm sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves. ¹⁷ Beware of them, because they will hand you over to local courts^d and flog you in their

synagogues. ¹⁸ You will even be brought before governors and kings because of me, to bear witness to them and to the Gentiles.

¹⁹ But when they hand you over, don't worry about how or what you are to speak. For you will be given what to say at that hour, ²⁰ because it isn't you speaking, but the Spirit of your Father is speaking through you.

²¹ "Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death. ²² You will be hated by everyone because of my name. But the one who endures to the end will be saved. ²³ When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes. ²⁴ A disciple^e is not above his teacher, or a slave above his master. ²⁵ It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house 'Beelzebul,' how much more the members of his household!

FEAR GOD

²⁶ "Therefore, don't be afraid of them, since there is nothing covered that won't be uncovered and nothing hidden that won't be made known. ²⁷ What I tell you in the dark, speak in the light. What you hear in a whisper,^f proclaim on the housetops. ²⁸ Don't fear those who kill the body but are not able to kill the soul; rather, fear him who is able to destroy both soul and body in

10:5-6 "Jesus sent out these twelve after giving them instructions: 'Don't take the road that leads to the Gentiles, and don't enter any Samaritan town. Instead, go to the lost sheep of the house of Israel.' The gospel is now to be preached to every creature in all the world, but in those days it was to be proclaimed first to the Jews, then to the Samaritans, and afterwards to the Gentiles as a whole. The largeness of our commission to "preach the gospel to all

creation" (Mk 16:15) need not prevent our following providential directions to make it known in one place rather than in another. It is well for the servants of Christ to always ask their Master where they are to go. It is recorded in Acts that Paul and Silas "tried to go into Bithynia, but the Spirit of Jesus did not allow them" (16:7). We must ask the Lord where we should work, as well as what our work will be, for our Master knows how we can best serve him.

11:2-3 "Now when John heard in prison what the Christ was doing, he sent a message through his disciples and asked him, 'Are you the one who is to come, or should we expect someone else?'" Had John's faith begun to waver? It is possible that it had. Elijah had his times of trembling and

depression. Then, why might not the second Elijah have the same sort of experience? Possibly John wished to strengthen the faith of his followers; and, therefore, he sent two of his leading disciples to Jesus that they might make the enquiry for themselves as to whether he was the Christ.

^a10:3 Other mss read *and Lebbaeus, whose surname was Thaddaeus* ^b10:4 Lit *the Cananaean* ^c10:8 Gk *lepros*; a term for various skin diseases; see Lv 13-14 ^d10:17 Or *sanhedrins* ^e10:24 Or *student* ^f10:27 Lit *in the ear*

hell.²⁹ Aren't two sparrows sold for a penny?^a Yet not one of them falls to the ground without your Father's consent.^b ³⁰ But even the hairs of your head have all been counted.³¹ So don't be afraid; you are worth more than many sparrows.

ACKNOWLEDGING CHRIST

³² "Therefore, everyone who will acknowledge me before others, I will also acknowledge him before my Father in heaven. ³³ But whoever denies me before others, I will also deny him before my Father in heaven. ³⁴ Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword. ³⁵ For I came to turn

**a man against his father,
a daughter against her mother,
a daughter-in-law against
her mother-in-law;**

³⁶ **and a man's enemies will be
the members of his household.**^c

³⁷ The one who loves a father or mother more than me is not worthy of me; the one who loves a son or daughter more than me is not worthy of me. ³⁸ And whoever doesn't take up his cross and follow me is not worthy of me. ³⁹ Anyone who finds his life will lose it, and anyone who loses his life because of me will find it.

A CUP OF COLD WATER

⁴⁰ "The one who welcomes you welcomes me, and the one who welcomes me welcomes him who sent me. ⁴¹ Anyone who welcomes a prophet because he is a prophet^d will receive a prophet's reward. And anyone who welcomes a righteous person because he's righteous^e will receive a righteous person's reward. ⁴² And whoever gives even a cup of cold water to one of these little ones because he is a disciple,^f truly I tell you, he will never lose his reward."

JOHN THE BAPTIST DOUBTS

11 When Jesus had finished giving instructions to his twelve disciples, he moved on from there to teach and preach in their towns. ² Now when John heard in

prison what the Christ was doing, he sent a message through his disciples ³ and asked him, "Are you the one who is to come, or should we expect someone else?"

⁴ Jesus replied to them, "Go and report to John what you hear and see: ⁵ The blind receive their sight, the lame walk, those with leprosy^g are cleansed, the deaf hear, the dead are raised, and the poor are told the good news,^h and blessed is the one who isn't offended by me."

⁷ As these men were leaving, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind? ⁸ What then did you go out to see? A man dressed in soft clothes? See, those who wear soft clothes are in royal palaces. ⁹ What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰ This is the one about whom it is written:

**See, I am sending my messenger
ahead of you;
he will prepare your way
before you.**ⁱ

¹¹ "Truly I tell you, among those born of women no one greater than John the Baptist has appeared,^j but the least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now, the kingdom of heaven has been suffering violence,^j and the violent have been seizing it by force. ¹³ For all the prophets and the law prophesied until John. ¹⁴ And if you're willing to accept it, he is the Elijah who is to come. ¹⁵ Let anyone who has ears^k listen.

AN UNRESPONSIVE GENERATION

¹⁶ "To what should I compare this generation? It's like children sitting in the marketplaces who call out to other children:

^a10:29 Gk *assarion*, a small copper coin ^b10:29 Lit *ground apart from your Father* ^c10:35-36 Mc 7:6 ^d10:41 Lit *prophet in the name of a prophet* ^e10:41 Lit *person in the name of a righteous person* ^f10:42 Lit *little ones in the name of a disciple* ^g11:5 Gk *lepros*; a term for various skin diseases; see Lv 13-14 ^h11:10 Mal 3:1 ⁱ11:11 Lit *risen* ^j11:12 Or *has been forcefully advancing* ^k11:15 Other mss add *to hear*