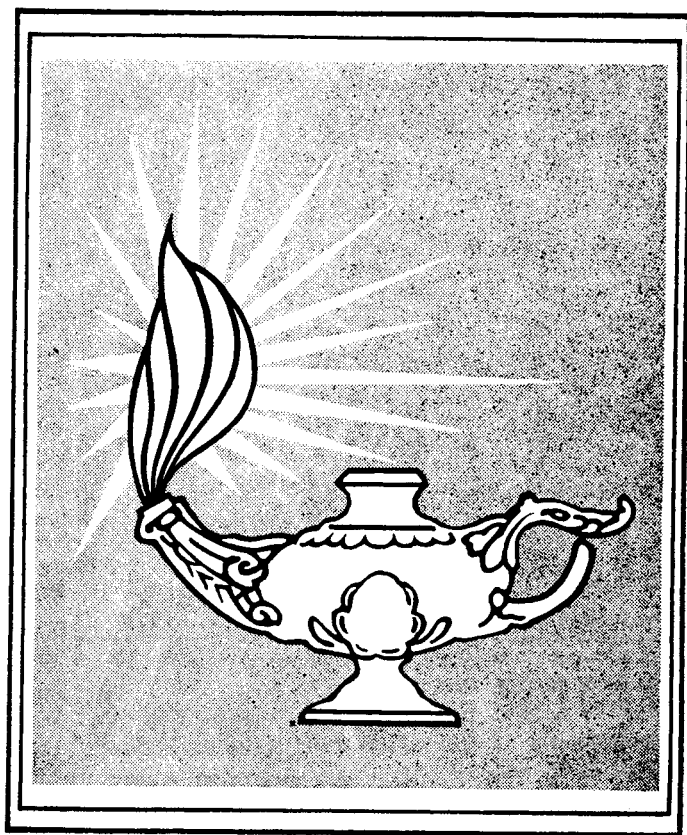


**GUIDEBOOK
TO THE
NEW TESTAMENT**

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GUIDE BOOK



TO THE NEW TESTAMENT

H. P. MANSFIELD



HOW READEST THOU?

*It is one thing to read the Bible through,
Another thing to learn and read and do.
Some read it with desire to learn, and read
But to their subject pay but little heed;
Some read it as their duty every week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read or where;
Some read it as a History, to know
How people lived two thousand years ago,
Some read it to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbours do,
To see how long it takes to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as though it did not speak to them
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees;
One reads with father's specs upon his head,
And sees the thing just as his father said;
Some read to prove a pre-adopted creed,
Hence understanding but little as they read,
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.
One thing I find, and you may find it too,
The more you read, the more you find it true;
But this to find, an open eye is needful,
With often prayer, and humble heart all heedful;
The man who reads with pride or inattention,
Will only find full causes of dissension,
The man who reads with modest penetration,
Will find the joy of comfort and salvation.*

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FOREWORD

We have been commissioned to produce a book about the New Testament, packed with interesting and significant facts calculated to aid to the better understanding of it.

This is that book.

Each section has been selected with care. The character sketches highlight the kind of people that were drawn into the Gospel net; the outlines of the Books of the New Testament provide a telescopic view of what they are all about, as a basis for further study; the harmony of the Gospels enable any event to be placed in its proper chronological sequence; the sketch maps can act as a ready reckoner to the events in the life of the Lord.

Most of this material has been taken from the margin of our wide-margin Bible, and it could be that some of it is not altogether original. In that regard, to paraphrase an expression used by Paul, and give it an altogether different slant, "we are debtors both to the wise and the unwise." Some of the outlines of places mentioned in the New Testament have been prepared by young people and submitted to us for revision or editing. Only pressure of time has prevented us adding to this material, for the scope of interesting facts and features of the Scriptures is boundless.

We trust and pray that the information now in the hands of the reader may assist to the better understanding of Yahweh's glorious word, and provide encouragement along the way that leads to life eternal.

H. P. Mansfield, August, 1983

**A DICTIONARY
of
PERSONALITIES
of the
GOSPEL RECORDS**

The records of men and women who came under the influence of the ministry of the Lord Jesus on earth, or who were connected with it in some way, make fascinating study. They reveal how the drama of the divine revelation penetrated into the lives of some individuals to mould them for the kingdom, whilst it made little impact on others. They provide examples that we should try to emulate, and others that we should avoid. They give warmth and color to the narrative of Scripture, so that it becomes a living record of the times.

Another unique feature is the names of the men and women of the Bible. They had far greater significance then than they do today. Today a name is but a distinguishing caption; but then it had meaning. Thus Jacob's name was changed to Israel because his circumstances had altered: the supplanter (Jacob) had been elevated to a prince with God (Israel). Abram's name was changed to Abraham because the divine purpose with him had been extended to include all nations. Jesus was given his name because, as Joseph was told, "He will save his people from their sins" (Matt. 1:21).

In providing this "Dictionary of Personalities Of The Gospel Record" we have considered the significance of the names of men and women as well as their characters, and their circumstances as revealed in the four Gospel accounts. We present these short outlines as a basis for further thought and study on the part of the reader. By a little further research and thought he can make these characters live, and so derive far greater pleasure and profit from his reading of these Scriptures.

ALEXANDER THE ANONYMOUS

Alexander means *The defender of men*, and there are perhaps six men of this name mentioned in the New Testament. The Alexander of the Gospel record (Mark 15:21) is described as the father of Simon the Cyrenian who was visiting Jerusalem at the time. Cyrene was a Greek city in North Africa, and a number of Jews from that centre had established a synagogue in Jerusalem (Acts 6:9). Men of Cyrene early accepted the Truth, and helped to spread its message in foreign parts (Acts 11:20), so that one of the appointed teachers in the Ecclesia at Antioch was a Cyrenian: Lucius. There must be some reason why Alexander is named in Mark 15:21, and perhaps it is to identify him with the Alexander of Acts 19:33 who was present at the Ephesian tumult. In writing to Timothy (1 Tim. 1:20, 2 Tim. 4:14), Paul warned against a certain Alexander who had become an apostate, and as Timothy was in Ephesus when he received the first letter, it may be a reference to the same person as is mentioned in Mark and in Acts. If so, he was a prominent Jewish convert, who did well for a time, but afterwards turned from the faith.

ALPHAEUS — THE TRANSIENT

His name means *transient*, and he appears in the Gospel records mainly to identify others. Thus the father of Matthew was called Alphaeus (Mark 2:14), and so also was the father of James, another of the Apostles (Matt. 10:3), and of Josès his brother. As such, Alphaeus was also the husband of Mary their mother (Mark 15:40).

ANDREW THE HELPFUL

His name means *Manliness*. He was a brother of Peter, and one of the twelve apostles (Matt. 4:18, 10:2). He has the distinction of being the first disciple to be called (John 1:40), and immediately he brought his own brother to the newly found Messiah (John 1:41), though they did not, at that time, continue with Jesus as did Philip and Nathanael.

Andrew seems to have been of a friendly disposition, and ever ready to help. It was Andrew who brought the lad with the loaves and fishes to Jesus, after which the Lord fed the 5,000 (John 6:8-9). It was to Andrew that the more timorous Philip turned when the Greeks approached him with the request that they would like to meet Jesus (John 12:21, 22). His name is frequently coupled with that of Peter, and it seems that he was sent out in company with his brother when the disciples went forth preaching two by two under the supervision of the Lord (Matt. 10:2). His quieter, friendlier, more restrained nature would have been an excellent foil to the more boisterous, impetuous attitude of Peter.

Like that of Philip, Andrew is a Greek name. He was of Bethsaida of Galilee, a fisherman in partnership with Peter (Mk. 1:16) and the sons of Zebedee (Luke 5:10), and, originally, a disciple of John Baptist. As a disciple of Christ, he seems to have been on special terms of intimacy with the Lord (John 1:35-40, Mark 13:3), and probably this was due to his own earnest, friendly attitude.

Tradition has it that his ministry, after the ascension of Christ, was in Asia, adjacent to the Euxine Sea. Here he labored with great diligence and much success in extending the Gospel message. But his very success excited the enmity of Aegenas, proconsul of Achaia, who ordered Andrew

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to cease his activities. This he refused to do, and after severely denouncing him, Aegenas passed sentence of death on him. He was first of all scourged, and then crucified on a cross made in the form of an X, hence the name of *Andrew's Cross*.

There is something lovable about the friendly, amiable, helpful Andrew that attracts one to him, and when blended with faith these are good attributes to emulate.

ANNA THE PROPHETESS

Anna is the Greek form of Hannah which means *grace*. She was a widow, the daughter of Phanuel of the tribe of Asher. Her married life had lasted only seven years (Luke 2:36), since when she had set herself apart that she might serve God without reserve. With nothing in this life to console her, she sought comfort from Yahweh, and for 84 years was found daily at the Temple at the appointed times for worship. Every morning and evening, when incense was burned upon the golden altar in the Holy Place by the priest, Anna was outside in the court of the Temple, mingling her prayers with the ascending incense (Luke 2:37). She must have witnessed the drama of Zacharias, the father of John Baptist, when he came out deaf and dumb; and later saw the infant Jesus being ceremoniously presented in the Temple. She, like many others, had been awaiting the manifestation of the Messiah, and publicly gave thanks to Yahweh in that she had been spared to witness his coming. Leaving the Temple, she continued to speak of the infant Jesus to all those who looked for redemption in Jerusalem (Luke 2:38).

Anna was a prophetess, and her name is significant. It means *grace* whilst her father's name (Phanuel or Peniel) means "*the Faces of God*" (El), and the tribe with which she was connected (Asher) means *blessed* or *happy* . . . Her name thus reads like an exhortation, spelling out the message: "From the Grace or Favor that comes from the presence of God there is found happiness." Anna found a great blessing and happiness in spite of the sadness of her widowhood in that she was permitted to view the infant Jesus, the Messiah of Israel, before her death. She died with hope of redemption as a reality before her.

ANNAS THE UNSCRUPULOUS

Annas is the Greek form of Hananiah, meaning *Yahweh hath been gracious*. He was an astute and powerful ecclesiastical statesman, a Sadducee, who took part not only in the trial of Jesus, but also in those of Peter and John.

Annas was a high priest at Jerusalem, being appointed to the position about A.D. 7 by Quirinius, governor of Syria, and was deposed by the procurator of Judaea, Valerius Gratus, about A.D. 16. Each of his five sons became high priest, and he was father-in-law of Caiaphas (John 18:13). Even though Annas was no longer officiating high priest when Jesus was arrested, he was yet the most influential priest, and still bore the title (Luke 3:2, Acts 4:6), and Caiaphas deferred to him. Thus to him Jesus was first taken (John 18:13), and after being examined by him was sent bound to Caiaphas (v. 24). When Peter and John were subsequently arrested, Annas was prominent among their examiners (Acts 4:6).

ARCHELAUS THE ASSASSIN

His name means *The People's Chief*. He was the elder of two sons whom a Samaritan wife bore to Herod the Great, the younger one being Antipas, afterwards Herod the Tetrarch. With his brother Antipas and his half-brothers Herod and Philip, he received his education at Rome. While there, Antipater, a half-brother of his, falsely accused him and Philip of plotting to murder their common father; but Archelaus and Philip were acquitted, and the crime which the accuser had alleged against others being brought home to himself, he was put to death. Herod the Great died immediately afterwards, 4 B.C.; and when his will, which had been altered a few days previously, was opened, it was found that the greater part of the kingdom was left to Archelaus, though tetrarchies had been cut out of it for Antipas and Philip, and some cities reserved to Herod's sister Salome. At that time, however, Rome dominated Judea, and Archelaus prudently refrained from ascending the throne until he had received formal approval from Augustus, the Roman Emperor. He decided to personally interview Augustus to this end, but before he left for Rome an unhappy incident occurred. A number of people, who felt they had a grievance, appealed for it to be redressed by strong measures immediately. Their demand was premature, but they would take no denial, and when they could not have their way, they rioted at the Passover, until, against his will (for he desired to gain popularity) Archelaus had to repress it by military action, and some 3000 people were slain. In consequence, a deputation of Jews was dispatched to Rome, to urge the Emperor to reject his application. His younger brother, Herod Antipas, also appeared as his rival, petitioning that he, in place of Archelaus, might be made king. But the deference of Archelaus won for him the support of Augustus, and he received confirmation of the appointment.

Once in power, Archelaus became barbarously cruel. He ruled with appalling ruthlessness, and in an atmosphere of increasing fear, hate and opposition. Jews and Samaritans both dispatched embassies to Augustus complaining of his excesses, and of his complete indifference to the lives and feelings of his subjects. Finally, his conduct became so bad, and such a disgrace to the Roman Empire, that in the tenth year of his administration (A.D. 6), he was deposed by Augustus and banished to Vienne in Gaul, and his wealth put into the imperial treasury.

In Egypt, shortly after the death of Herod the Great, Joseph, in charge of the infant Jesus, heard rumours of the brutality of Archelaus, and feared to take the child back to Judea. He prayed for further instructions, and, as a result, instead of returning to Bethlehem, he ascended north into Galilee where Antipas, the brother of Archelaus, ruled, and took up residence again in the city of Nazareth.

The parable of the nobleman, referred to in Luke 19, seems based upon the action of Archelaus in travelling to Rome to receive his authority, and of the citizens of his realm in opposing him.

AUGUSTUS: FIRST OF THE EMPERORS

His name means *august* or honorable, and it was added to his original name (Gaius Caesar Octavianus) as a compliment to his own greatness. From him the month August, which was before called Sextilis, received its name, so that every August commemorates the Emperor whose decree sent Mary and Joseph to Bethlehem (Luke 2:1). On the assassination of Julius Caesar, 44 B.C., his will directed that his grand nephew, Octavius,

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assume the title of Caesar. For a time he ruled jointly with two others, but in 31 B.C. he became sole ruler, and assumed the title of Emperor: the first of the Roman rulers to do so. As the Emperor Augustus, he reigned until his death in 14 A.D., in his 67th year. Although Augustus did not like Jews, he favored them from policy, and requested that sacrifices be offered daily in the temple in Jerusalem at his expense. He was friendly to Herod, recognising that in him he had a valuable ally. Caesarea Philippi and Caesarea by the Sea were built in his honor by Herod. Augustus was captivated by the charm of Herod the Idumean though he viewed his executions of his relations with astonishment and horror. He is reputed to have said that he would rather be "one of Herod's pigs than one of his sons!"

BARABBAS: THE MURDERER WHO ESCAPED

Barabbas signifies, *Son of a Father*, but he was preferred by the mob at the crucifixion of Jesus before the Son of The Father. Jesus told the Jewish people: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning . . ." (John 8:44). It was therefore appropriate that they should prefer that Barabbas be released rather than the Lord Jesus, even though Pilate pleaded with them that they should let Jesus go free (Matt. 27:16-26), for their feelings were for the flesh. Barabbas was a zealot, and had been condemned to die because of sedition, murder and robbery (Luke 23:19; John 18:40). But he gained his freedom at the expense of Jesus, thus typifying the work of redemption.

It was the custom of the Roman Governor to release a prisoner at Passover time, that he might go out free to celebrate the feast that speaks of deliverance, and Pilate saw in this custom an opportunity to escape responsibility for the execution of Jesus. He gave the Jews a choice: Who should be released, Barabbas or Jesus? He felt convinced that the Jews would be forced to ask for Jesus, because to request that Barabbas, the rebel, be freed, would reveal their anti-Roman sympathy for the Zealots, and would incite the hostility of the Government. Pilate thus reasoned as a politician, but he erred, because he did not reckon with reckless Jewish hatred and bigotry.

Thus Jesus was condemned and Barabbas set free. What an experience for Barabbas who was languishing in his cell reconciling himself to a painful, terrible death. How stupified he must have been, to hear the tramp of the guard outside his prison, and then learn the news that he was to be freed! The thief and murderer escaped, but the Lord died. That is how the seed of the serpent treated the seed of the woman (Gen. 3:15). We can only hope that Barabbas learned the lesson of his escape, and used the unexpected opportunity to repent and render appropriate service unto Yahweh.

BARTHOLOMEW: THE GUILLESS

Bartholomew signifies *Son of Tolmai*, and is not really a name but a patronymic. It appears only in lists of the Apostles (Matt. 10:3; Mk. 3:18; Luke 6:14; Acts 1:13) whereas the name of Nathanael is not given therein. It is obvious, therefore, that Bartholomew and Nathanael are one and the same; the former representing his family name, and the latter being his personal name.

Nathanael means *The Gift of God*, and references to him under this

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name are found only in John's record (Ch. 1:45-49; 21:2). Jesus described him as a genuine Israelite in whom there was no guile (John 1:47). He owed his introduction to Jesus to his friend Philip, but required personal proof before he would accept him as the Messiah. Nathanael was a student of the Word, and with Philip was waiting for the Christ, so that he had his hope realised in a most unexpected manner, and he found the Messiah in a place he little realised would reveal him (John 1:45-46). His first reaction had been: "Can any good thing come out of Nazareth?" But when Philip invited him to "Come and see," Nathanael went with his friend to be instantly convinced of the claims of Jesus, and to acknowledge that he was both Son of God and King of Israel.

Nathanael, therefore, was prepared to submit to evidence, and his faith pleased the Master, and secured for him the promise of further blessings to come (John 1:50-51).

Thus the guileless Bartholomew, or Nathanael, reveals several traits we need to emulate:

- He was a student of the Word of God.
- He was waiting for the manifestation of Christ.
- He was prepared to hearken to the evidence concerning Christ, and carefully weigh it.
- He accepted the sure test of truth and the sure cure of prejudice.
- His faith rejoiced the Lord Jesus, and secured for him the promise of greater blessings to come (John 1:50-51).

BARTIMAEUS: THE PERSISTENT

His name means *Son of Timaeus* or the Unclean or Defiled. He was one of the two blind beggars that Jesus healed as he was leaving Jericho (Mark 10:46; Matt. 20:29-34), and he evidently acted as the spokesman for them both (Matt. 20:30).

His persistence was rewarded, for though at first Jesus took no heed of his cry for help, his persistent plea finally brought response. At first, the Lord so completely ignored him, that the people rebuked Bartimaeus, calling upon him to hold his peace. He refused to do so, however, and made public his need and his confession of faith, by repeatedly crying: "Jesus, thou son of David, have mercy on me." Thus the Son of the beloved was appealed to by the son of the defiled, and appealed to not in vain.

It is significant, however, that Jesus made Bartimaeus stumble across to where he was standing (Mark 10:49), rather than himself walk over to the blind man. It teaches that personal effort is necessary to obtain the benefits of Divine grace. A valuable lesson was thus taught the Apostles who were dramatically shown the power of persistent prayer, and the need of personal effort. Bartimaeus had a great need, and therefore was more persistent in calling for relief. Let us recognise our true needs, and seek that strength that will be granted unto us if we exercise the privilege of prayer aided by personal effort (Neh. 4:9).

BOANERGES: THE ANGRY

This was the name that Jesus gave to James and John on account of their impetuosity (Mark 3:17). The name means *Sons of Thunder*, or of Rage. These sons of thunder desired to shoot out lightning against the churlish Samaritans who refused hospitality to Christ (Luke 9:54-55),

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and were rebuked because they did not realise that the time of such judgment had not then come. They finally learned the lesson that Jesus sought to impress upon them, so that some of the most beautiful words in exposition of Divine love were later penned by John, one of the erstwhile "sons of thunder." Let us learn the same lesson, and discriminate wisely in our actions and language in relation to the things of God.

CAESAR: THE MIGHTY

Originally, Caesar was the name of the Julian family that ruled in Rome. Augustus (see note) adopted it as title for the Roman emperor, a practise which lasted two centuries. Eleven Roman Caesars ruled during New Testament times, but only four are named in the scriptures. Augustus (Luke 2:1) gave the world the taxation decree. John Baptist began his work in the fifteenth year of Tiberius' reign (Luke 3:1). The famine predicted by Agabus happened during the reign of Claudius Caesar. Claudius also was the one who ordered all Jews to leave Rome (Acts 18:2). It was to Caesar Nero that Paul made his great appeal (Acts 25:11). That ruler subsequently set fire to Rome, and blamed it on the Christians, launching one of the worst periods of persecution that the early ecclesias experienced.

CAIAPHAS — THE CALLOUS

Caiaphas signifies *dell* (Dr. Strong), or *depression* (Davis), with the implication of *depth* or *diligent searcher*, as suggested by some. The record of his life shows that he diligently searched for his own ends.

He was son-in-law of Annas, to whom he was subservient, and was high priest of the Jews by Roman appointment for 18 years (see Matt. 26:3, 57; Luke 3:2; John 11:49; 18:13, 14, 24, 28; Acts 4:6).

Calaphas was a Sadducee, the worst of the Jewish sects; proud, contemptuous, overbearing, self-indulgent. As a Sadducee, he denied the resurrection, and therefore felt that with the death of Jesus he had rid himself for good of his influence. As such, he also denied the influence of Providence (Acts 23:8), imagining that he possessed absolute power to do good or ill. Thus he was high-handed, callous, insolent — yet under the domination of Annas (Luke 3:2). With a high hand, and on the ground of expediency alone, he shamelessly forced a resolution on the Sanhedrin that Jesus be put to death (John 11:49). At the subsequent trial of Jesus, he set aside all principles of justice to openly force his execution (Matt. 26:57-65). His house had become the centre of intrigue to that end (Matt. 26:3).

Later, he took a leading part in the examination of Peter and John when they were called in question over the miracle of curing the lame man. The miracle was so obvious that even Calaphas could not deny it (Acts 4).

It is said that about two years after the death of Jesus, both Calaphas and Pilate were deposed by Vitellius, then Governor of Syria, and later Emperor, and that Calaphas, unable to bear this disgrace and perhaps moved by stings of conscience for the murder of the Lord, killed himself about A.D.35.

This callous criminal, who so completely disgraced the honored office of high priest, and disregarded all forms of law and justice, and who, as a Sadducee, denied the basic doctrine of the resurrection, is yet to be raised to judgment (Matt. 26:64) to be called in question for the crimes he committed.

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CEPHAS — THE STONE

Cephas signifies rock or stone, and is the Aramaic form of Peter, the surname given to Simon (John 1:42).

CHRIST — THE ANOINTED

Christ is not a name, but one of the titles of Jesus. The word signifies "anointed," and the form of anointing in Old Testament times was to have oil rubbed upon one, thus appointing him to high honor. Christ is therefore the Greek equivalent of the Hebrew, Messiah.

Anointing signified that the office, and the ability to fulfil it, stemmed from Yahweh, for oil was a symbol of the Spirit of God.

Jesus was called Christ from birth (Luke 2:11) because he, like John, was anointed with Holy Spirit from his birth (Luke 1:15; 2:40). But his claim to the title was strengthened, when at his baptism, as he was about to engage upon his public ministry, the Spirit of God descended upon him (Matt. 3:16), so that he possessed its power "without measure." He then commenced his work as a prophet. He was further Christed after his resurrection, when Holy Spirit nature was bestowed upon him (Rom. 1:4), and his priestly ministry in heaven began. He will be Christed at his return, when he will be set forth as the King of the future age (Psalm 2:6 mg.). In ancient times, prophets, priests, and kings, were so anointed, and the title applied to Jesus indicates his high office. He is prophet, priest and king.

The fact that the Jews were looking for "the Christ" to appear reveals that they were anticipating the coming of that leader who would be appointed of God to his office, as predicted by the prophets. They disputed that Jesus was the fulfilment of their hopes, in spite of the miracles he performed. However, his resurrection made it obvious as to who he was, so that those accepting it were not able to dispute the fact that he was the Son of God, the Messiah who should come. Peter therefore told the Jews: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

It is both proper and significant that the titles of the Lord Jesus should be used by those who acknowledge and understand them. After his resurrection and glorification, Jesus, in the fullest sense, became both Lord and Christ.

CHUZA: THE MODEST

Chuzas is said to signify *modest* and is described as the steward of Herod Antipas. His wife, Joanna, gave personal service to the Lord Jesus (Luke 8:3), indicating how that even some of the high social standing were attracted to the Lord.

Chuzas is sometimes identified with the nobleman of Capernaum whose son Jesus healed (John 4), and it is suggested that his wife personally ministered to Christ out of gratitude for what he had done for her son. The word "nobleman" signifies "royal officer," and thus can be identified with the steward of Herod. For further details see comments *The Nameless Nobleman*.

CLEOPAS — THE DOUBTFUL

His name means *the glory*, and a great privilege was granted him, for he was one of the disciples on the way to Emmaus to whom the risen Christ appeared and expounded the Scriptures (Luke 24:18). Yet we know so little about him that his true identity is in doubt. Some think that he was Peter, and that Cleopas is a variation for Cephas. Others identify him with Cleophas, the husband of one of the Marys (John 19:25). In that case, it is likely that he was the same person as Alphaeus (Matt. 27:56; Mark 3:18; Luke 6:15).

CYRENIUS: THE CONTROVERSIAL

Cyrenius (whose full name was Publius Sulpicius Quirinus) is mentioned in Luke 2:2 as being Governor of Syria when the census was conducted that sent Joseph and Mary to Bethlehem at which time Jesus was born. He was a favorite with Tiberius, and on his death, A.D.21, he was buried with public honors by the Senate at the request of the Emperor.

However, historical records indicate that Cyrenius was made Governor in Syria in the year A.D.6 and it was therefore claimed that Luke had made a mistake in the statement contained in Luke 2:2, or else some corruption had entered the text. The Governor of Syria at the birth of Christ was said to have been Sentius Saturnius. Further investigation however, has indicated that Luke was correct, and that Cyrenius was probably twice Governor of Syria, and, "by very striking and satisfactory arguments," the date of his first appointment is given as from B.C.4 to A.D.1. (See Unger's Bible Dictionary).

ELISABETH — THE GODLY

The character of Elisabeth is epitomised in the statement of Luke that both she and her husband "were righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). We can picture Elisabeth, therefore, meticulously devoted to the Temple worship, observing all the requirements of the Law, and blameless to the extent that she fulfilled all its enactments (Phil. 3:6).

But she was a woman of faith, and not a mere legalist. In the early years of her marriage, she, with her husband, had ardently desired a son, making it a matter of prayer (Luke 1:7, 13). It was the desire of all faithful Israelitish women who looked for the fulfilment of the covenant of promise made in Eden to contribute to that end by providing Godly seed. (Gen. 3:15).

But with what awe Elisabeth must have received the news, in her old age, that she was to bear such a remarkable son as the forerunner of the Christ! With the modesty which was a feature of those times, she retired to the hill country of Judea, until her son was born. She had refused to believe the news at first (cp. Luke 1:45 with 24, 25), but once it was obvious, she waited with impatience for the birth of her son, and for the birth of Messiah that would follow.

Her name means: *The oath of my God*, and this, in the light of the meaning of her husband's name, and that of their son, is most significant. For Zachariah signifies *The Memorial of Yahweh*, and John's name means *The Grace of Yahweh*. When the oath of God was joined with the memorial of Yahweh it produced Divine grace!

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Elisabeth was of the house of Aaron, and bore the name of Aaron's wife, Elisheba (Exod. 6:23). She became the wife of the priest Zacharias, and though of different tribes, she was a kinswoman of Mary, the mother of the Lord.

Just prior to the birth of John, Elisabeth, inspired by the Holy Spirit, welcomed Mary as the prospective mother of the Lord (Luke 1:5-45).

After the birth of John nothing further is told of his parents, and they evidently died long before their son manifested himself publicly in the midst of Israel.

Elisabeth appears in the narrative as a gentle woman. Nevertheless when at the birth of her son, the assembled relations wanted to call him by a name other than the Divinely appointed one of John, she with a firmness that came from her faith, insisted that the will of God be done. Her action was endorsed by her husband, whose tongue was suddenly loosed so that he found that he could speak freely to endorse her faith.

GABRIEL: HONoured MESSENGER OF YAHWEH

Gabriel's name is compounded of the two Hebrew words, *El Gibbor* (the Warrior of God), translated in Isaiah 9:6 as Mighty God. As such, his name is identical with one of the titles of the Lord Jesus Christ. Gabriel was sent to explain to Daniel the significance of the visions that he saw (Dan. 8:16; 9:21), in the course of which he indicated the time period of Christ's first advent, and the work he would accomplish (Dan. 9:24-27).

Appropriately, he was given the honor of announcing to Zacharias the impending birth of John Baptist, and to Mary the impending birth of the Lord Jesus (Luke 1:11, 26). In the course of this, he described himself as one who stood "in the presence of God" (Luke 1:19). He thus occupied an honored position in heaven, and was given the honor of announcing the greatest event of all history upon earth.

Gabriel was one of the innumerable "ministering spirits" of the heavens, sent forth "to minister for them who shall be heirs of salvation" (Heb. 1:14). As the title "archangel," indicates, and Gabriel's description of himself shows (Luke 1:19), there are gradations of rank among the angels of heaven, and it is obvious that Gabriel enjoyed a status higher than some of the others. He was given particularly important work to perform (see Dan. 10:20-21).

HEROD "THE GREAT"

Ruthless and ambitious, charming to his superiors but dreadful to his enemies, vigorous in war and a capable, active ruler in peace, Herod appears for but a brief moment in the life of the Lord, but how hideous and evil he appears in that short time. The brutal, callous murder of the babes of Bethlehem was the climax of a lifetime of infamy and wickedness.

His name is significant. In Hebrew it means *the reigning or dominating one*; but in Greek: *The glory of the skin*, and instantly we are reminded of the "profane Esau" and his murderous hatred of Jacob (see Gen. 25:25).

He was an Idumean by birth, though he ultimately accepted the Jewish religion. His father, Antipater, bequeathed to him the government of Galilee, and with prudence and valor he cleared it of the thieving

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banditti who swarmed there. His skill in war brought him under notice of the Roman authorities, and by cunning and careful diplomacy he insinuated himself into their good graces. They rewarded him by promoting him to the position of King of Judea, then a province of the Empire. At the birth of the Lord he had reigned about 36 years.

Herod's policy was to try and please Rome and to try and please the Jews. He did the first by ruthlessly stamping on Jewish nationalism, which was ready to burst into flame at the first puff of fanaticism; and he tried to do the second by encouraging the Jews to find their true destiny and fulfilment in their religion.

Thus, at great pains and tremendous cost, he extended and glamorised the Temple in Jerusalem.

He was notorious for his cruelty. Josephus calls him "a man of great barbarity, and a slave to his passions." The slaying of infants was in complete accord with his odious character. His whole life was stained with blood. He arranged for the murder of Aristobulus, the brother of his wife Mariamne, because the Jews of Jerusalem evinced affection towards him. In the seventh year of his reign, he put to death Hyrcanus, the 80 years old grandfather of Mariamne, a man who had formerly saved his life. Mariamne, his beloved and beautiful wife, whom he professed to idolise, he publicly executed, and her mother Alexandra followed soon after. Alexander and Aristobulus, his two sons by her, he had strangled in prison, on groundless suspicions, leaving his grandchildren fatherless. He caused his son Antipater to be slain five days before his own death and on his death commanded that the chief men of the Jews be imprisoned and slain when he died, that all Jewry might mourn (this decree was not carried out). The massacre of the babes of Bethlehem would be a small thing to Herod. Josephus, though not mentioning this, states: "Many slaughters followed the prediction of the new king."

So terrible were the intrigues, tragedies, and murders of Herod's court, so violent the king's uncontrollable rage, that with the death of Mariamne's sons, Augustus is said to have exclaimed: "I would rather be Herod's hog than his son."

He was called "Great" because he had distinguished himself in wars against his enemies, had shown great talent in ruling, had rebuilt the Temple, had restored and ornamented the cities of Judea.

He died of a most painful and loathsome disease about March, B.C.4, in his 70th year, after reigning about 37 years. With great ceremony, the funeral procession of the dead tyrant left Jericho for its destination, south-east of Bethlehem, where a great Mausoleum had been built for his body. Thus he was buried in the very area which he had so recently deluged in sorrow by an act of the greatest barbarity.

Herod had a love of Greek culture and Roman ways, and tried to introduce these things into his realm to the annoyance of orthodox Jews. They praised him for the Temple, they condemned him for his introduction of pagan games, buildings and places of worship. But some eagerly embraced these foreign ideas, until, gradually, there arose among the Jews a party dedicated to the introduction of Greek culture. They became known as the Herodians, and were bitterly opposed by other sects among the Jews as being worldly in their attitude to life, undermining the strict separateness of Judaism.

So the evil influence of Herod the so-called "Great" lived on after his death.

HEROD: OF THE FAMILY OF FOXES!

Local rulership of Palestine in the days of the Lord was vested in the hands of the Herodians, an Idumean family that was elevated to power by the Roman Emperors.

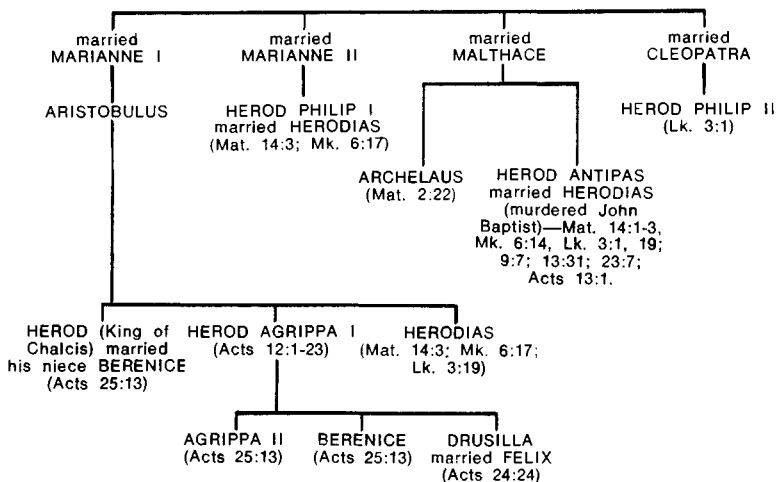
"Herod" was not the personal name, but the family, or surname, of a number of different rulers. Though they embraced the Jewish ritual and religion, they were always viewed with suspicion and prejudice by the Jews. Herod the Great, first mentioned in Matt. 2:1, endeavoured to ingratiate himself into the favor of the people by re-constructing the Temple. It has been suggested that he had an ulterior motive in view, namely to destroy the records of the genealogies of the expected Messiah (preserved in the Temple), rather than glorifying the building as an act of reverence to God, or to please the people. At every opportunity he wielded his power over his subjects. He is described as an Idumean in race, a Jew in religion, a Heathen in practise, and a Monster in crime. His jealous spirit drove him to commit many atrocities, including the vile murder of Jewish children at the birth of the Lord.

His son, Herod Archelaus, inherited half the territory on the death of his father, and proved a greater tyrant than his predecessor (Matt. 2:22).

Another son, Herod Antipas (brother of Archelaus), was given a tetrarchy, or a fourth part of the inherited kingdom. The family characteristics climaxed in this ruler, who was aptly described by an historian as "a wily sneak!" and by the Lord as "that fox!" (Luke 13:32). His administration was characterised by cunning and crime. He was intensely selfish and utterly destitute of principle. This was revealed by his elopement with Herodias, the wife of his half-brother, Philip 1 for which

The Herods of the New Testament

HEROD THE GREAT (Mat. 2:1; Lk. 1:5) — married 10 wives



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action he was reproved by John Baptist, whom he beheaded in consequence (Matt. 14:3-5).

A third son, a half-brother to the previous three sons, was Philip the Tetrarch, who also received a fourth part of the kingdom. Unlike the others in the family, his long rule was distinguished for its moderation and equity, and he received the favor of his people (Luke 3:1).

These rulers of the different parts of the land, had considerable affect on the life of the Jewish people, and caused difficulties in the labors of the Lord (Luke 13:31). Nevertheless, Christ considered his Father's business of paramount importance, and ignored the threat presented by the transient reign of the Herods. The fact that these members of a foreign race held sway over the Land of Promise at that time, fulfilled the prophecy of Moses: "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deut. 28:43).

HERODIAS — THE MURDERESS

Herodias throws a vengeful shadow across the life of John Baptist. Of vindictive spirit, she could not bear the criticism he publicly made of her adulterous union with Herod, and was not satisfied until she had procured his death. She was even prepared to involve her daughter in the murderous request in order to have her revenge.

Before Herodias joined her evil life with that of Herod Antipas, she was living in Rome with her husband, Herod Philip, and their daughter, Salome.

Philip had been exiled and disinherited because his mother had taken part in a plot against his father, Herod the Great.

The Herods were intermarried in the most fantastic fashion, believing that no other family was good enough for them, and, as they handed on the same family names with monotonous regularity, their family tree became extremely puzzling.

Herodias and her husband were both related to Herod the Great. She was a grand-daughter; he was a son. Therefore, husband and wife were also uncle and niece, or rather, half-uncle and half-niece; because Herod had ten wives, and these two people were related only on the male side.

Herod Antipas stayed with them whilst on a visit to Rome. He was half-brother to Philip, and became enamored of Herodias, his brother's wife, and his own half-niece!

The ambitious Herodias preferred the prince to the commoner, and on her part she set out to supplant the legitimate wife of Herod. She prevailed upon him to divorce his wife, and she took up residence with him in Galilee as his wife, taking Salome her daughter with her.

The harsh, forthright censure of John Baptist publicly proclaimed that the union was adulterous. His criticism frightened Herod Antipas, but not Herodias. Like Jezebel of old, she sought opportunity to destroy this second Elijah, and opportunity to do so presented itself on the night of Herod's birthday. The revelry and dancing so captivated Herod that he invited Salome, the most abandoned of the dancers, to select whatever she liked, and it would be granted her.

Urged on by her mother, she asked for John Baptist's head in a charger. Because of his oath, the weak, dissolute prince ordered the murder of this great man of God, though he shuddered at the request.

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Herodias passes from notice in the Gospels thereafter. History records that she attempted intrigue at Rome against her brother, Agrippa, whose kingdom lay next to Galilee. Agrippa was king, whilst Herod was only Tetrarch. Herodias could not bear to be socially inferior to her brother, whom she despised, and appealed to Caligula, the Roman Emperor, to correct what seemed to her the injustice of their relative positions.

But Caligula was the friend of Agrippa, and instead of being promoted, Herod and Herodias found themselves banished, and their territory given to Agrippa. The Emperor did offer the beautiful Herodias her freedom and possessions because she was the sister of his friend, but she scornfully refused the favor. She preferred to go into exile, poor and disgraced, with the man whose life she had ruined, rather than accept a favour through the brother she despised and hated.

We can have no sympathy for a woman so despicable and vengeful as the beautiful but terrible Herodias.

JAIRUS: THE MAN WHOM GOD ENLIGHTENED

Jairus, whose daughter Jesus raised from the dead, was a ruler of a synagogue (Mark 5:22; Luke 8:41). His name signifies, *Whom God enlightens*, and circumstances caused him to meet the Lord of life, whom previously he had avoided and to become enlightened through a most unusual miracle.

Jairus had delayed as long as he dared before approaching Jesus, to seek his help in curing his daughter. There had been miracles performed at Capernaum, and controversy had raged regarding the Lord, but from it all Jairus had remained aloof. He held a position of responsibility in the synagogue, and as such had stood apart from identification with Jesus, even though he had abundant evidence of his miracle-working power. Perhaps he feared the leaders of the people. With his daughter nigh to death, however, the need became urgent. Setting aside his scruples he sought out the Lord Jesus.

His request was interrupted by the woman with the issue of blood, and during the ensuing delay, news came to the grief-stricken parent, that his daughter had died. He felt that it was too late for anything to be done. But what joy in that household when the little girl was restored to life once again. Certainly Jairus had been enlightened of God.

JAMES THE FATHER OF JUDAS

The Authorised Version calls this James the "brother of Judas," but there is no corresponding word for "brother" in the Greek, and the Revised Version describes him as the father of the Apostle Judas. He is referred to in Luke 6:16; Acts 1:13. There is no further record of this James apart from this fact.

JAMES THE LESS

References to this James are to be found in Matt. 10:3; 27:56; Mark 3:18, 15:40; 16:1; Luke 6:15; Acts 1:13), but apart from his name, and his father's name, we know very little of his doings. In Mark 15:40, he is called "James the less," though the title really means "the little," and could apply to his shortness of stature. From Matt. 10:3; Mark 3:18; Luke 6:15 we learn that his father's name was Alphaeus.

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A comparison of Mark 15:40 with John 19:25 reveals that the husband of his mother Mary was called Clopas (see marg.), in which case, either his mother married twice, or his father had two names, which was then not uncommon.

JAMES: THE LORD'S COUSIN

James is the Greek form of Jacob, and signifies *supplanter*. There is a need to discriminate between James the son of Zebedee, and James the Lord's brother.

James, the son of Zebedee, and the elder brother of John (Matt. 10:2), was one of the earliest disciples to follow Jesus (Matt. 4:21). He came from a family of some affluence, for his father was a fisherman with hired servants (Mark 1:19-20). He was called from his labor to work in the higher service of the Lord. Previously, with his father, he had been in partnership with Peter and Andrew (Luke 5:10), but with his two partners, he gave up the fishing business to become a fisher of men.

James, with Peter and John, were given special privileges, for they were invited to witness the resurrection of Jairus' daughter and the transfiguration on the Mount (Matt. 17:1; Mark 5:37; 9:2; 13:3). In the Garden of Gethsemane, he was selected with Peter and John to watch by the side of the Lord as he gave himself to prayer (Matt. 26:37).

From Matt. 27:56; Mark 15:40; 16:1; John 19:25 it seems that his mother's name was Salome, and that she was sister to Mary the mother of Jesus. James would therefore be cousin to Christ.

The family was evidently of some social standing, for the members were known to Caiaphas (John 18:16), and had property in or near Jerusalem (John 19:27).

James' name usually precedes John's from which it is assumed that he was the elder. They were named Sons of Thunder because of their fierce anger against the Samaritan village that rejected Christ (Mark 3:17; Luke 9:54-55). Urged on by their mother, James and John sought for higher positions of authority in the Kingdom of God, and for this ambitious self-seeking they became the objects of the indignation of the other Apostles (Mark 10:35-41). The circumstances surrounding the death and resurrection of the Lord, however, humbled James, and made his conversion complete. He subsequently drank of the cup of sorrow which Christ warned would be his lot (Matt. 20:22) for he was the first Apostle to die at the hands of Herod Agrippa (Acts 12:2).

There are no writings of James recorded in Scripture, yet it is obvious that he was in the inner council of Jesus, and that he played a great part in the development of the early ecclesia.

JAMES: THE LORD'S HALF-BROTHER

James is the New Testament form of the Hebrew Jacob, and means *Supplanter*. There seem to have been four persons of that name referred to in the Gospel records: (1) — The son of Zebedee (see "James the Lord's cousin"); (2) — The son of Alphaeus, apparently to be identified with James the less; (3) — James the father of Judas (Luke 6:16); (4) — James the brother, or rather, half-brother of the Lord.

This last James is generally believed to have been the writer of the *Epistle of James*, and to have been the full brother of Jude (Jude 1). Certainly, Mary's family included a James and a Jude, as Matthew

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records (Ch. 13:55, 56. See also John 2:12; 7:3, 10).

Though Christ's half-brothers were with him in his early ministry (John 2:12), they became ashamed of him as it gathered momentum. His completely dedicated life, his burning zeal (cp. Ps. 69:9) was misunderstood by them. Their familiarity with him bred a contempt and a misunderstanding of his mission, so that at a time when enthusiasm was greatest, they attempted an unwarranted interference (Matt. 12:46; Mark 3:31; Luke 8:19) with the objective of placing him under constraint (Mark 3:21), only to receive from him a well-merited rebuke. They had apparently prevailed upon his mother to join with them on those occasions. The reason for it is stated: "Neither did his brethren believe in him" (John 7:5). John 7:5 would suggest that the whole family manifested a certain strong opinionativeness, a Judaistic obstinacy which may have accounted for this opposition.

It is most likely that James was the oldest of Mary's family, after the Lord. He appears to have been an austere man, an attitude perhaps stemming from a legalistic concept of the Law, perhaps through the influence of his father, Joseph. Jesus made a special appearance to James following his resurrection (1 Cor. 15:7), and this would suggest that it was probably the latter who had moved the family against the Lord. The Lord's appearance to him subsequent to his resurrection seems to have converted the whole family, for they were afterwards found in association with the Apostles (Acts 1:14). What a revelation it must have been to James, when the risen Lord stood before him! No longer could he doubt his Messiahship. The surprise and wonder of that moment seems to be captured by the statement of Paul, who singles out the occurrence as of special significance: "After that, he was seen of James" (1 Cor. 15:7).

James rose to prominence in the early Ecclesia in Jerusalem, so that he was looked upon as a pillar (Gal. 1:19; 2:9,12). Thus Peter hurried off to James, to report to him on his release from prison (Acts 12:17). He presided at the Jerusalem conference (Acts 15), and was the author of the tolerant letter to the Gentiles that emerged from the discussion. Thus, though he kept strictly to the Law (Gal. 2:12), he recognised the liberty that should be extended to Gentiles (Acts 15:13-23).

Despite his prominence, his learning, his original legalistic concept of the Law, and his austerity, James was a modest man. This emerges from his Epistle. He does not presume upon his close relationship to the Lord, but, instead, introduces himself as "a servant . . . of the Lord Jesus Christ" (James 1:1).

References to James the Lord's brother, are found in the following places: Matt. 13:55; Mark 6:3; Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9, 12; James 1:1; Jude 1.

JOHN BAPTIST: THE FORERUNNER

John signifies, *The Grace of Yahweh*. He was the son of Zacharias (the Memorial of Yahweh) and of Elisabeth (the Oath of My God). All these names are significant. When the Divine Memorial (Exod. 3:14) is combined with the Divine oath (See Luke 1:72, 73), it produces Divine grace.

That is really the parable of John's life.

Of all the prophets, there was none greater than John (Matt. 11:11; Luke 7:28), for he was appointed forerunner to the Lord. He appeared

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suddenly at the junction of the Old and the New dispensations, to proclaim his message in Judea as abruptly as did his prototype, Elijah, in the northern kingdom.

John came from the desert (Luke 1:80) where he had apparently been dwelling on his own for some time, his aged parents having probably died. The harsh austerity of his early environment helped to mould his character which was stern and unyielding. His isolated life of meditation and prayer in the quietness of the desert, helped to discipline him for his task of reformer. Thus he proclaimed a message of kindness blended with uncompromising severity.

In him, the voice of prophecy, that had been silent since the days of Malachi, was again heard. His austere bearing, his rough, uncultured manner (Matt. 3:1-4), repelled the sophisticated leaders of the nation, whilst it drew many of the common people to him. The impression he left on many was so great that they thought he was the Messiah (Luke 3:15). Even many of the leaders gained that impression, so that a deputation was sent to enquire of him as to whether he made that claim. Modestly John declared that he was nothing more than a Voice or a Herald (John 1:23), or the rejoicing friend of the bridegroom (John 3:29).

He recognised that he must decrease (John 3:30), but continued in his work, trying to do what he could to repress current evils. Among other places, he frequented the court of Herod, tetrarch of Galilee, and exercised some influence over the king (Mark 6:20). However, when John reproved the King for a flagrant breach of morality, he was cast into prison.

From here he sent a message to Jesus, evidently having become impatient at Christ's seeming delay to manifest himself as king, and deliver his servants (Matt. 11:3; Luke 7:19).

Josephus refers to him in terms of the greatest respect (Ant. 18:5:2).

He was finally put to death by Herod at the instigation of the implacable Herodias (Mark 6:17-20).

John Baptist was plain of dress; plain of food; plain of speech.

His raiment consisted of a robe of camel's skin or cloth woven from camel's hair, a most humble habit compared with the luxurious robes worn by the Pharisees and the wealthy of his day.

He thrived on plain, rough food. Honey of the desert, locusts classed among the flying, creeping things that Israelites were allowed to eat (Lev. 11:22), formed his diet (Matt. 3:4).

In speech he was bold and forthright. In the isolation of the desert, he brooded over the perils of the times, and came forth into the soft, luxurious conditions of the city, to speak in language made picturesque by the environment of his previous sojourn. He spoke of barren trees fit only for burning, of vipers fleeing before the flaming scrub, of a nation sterile of spiritual growth as the desert, with which he was familiar.

Among the qualities he manifested, and which we do well to emulate was his self-denial (Matt. 3:4); courage (Matt. 3:7); boldness of preaching (Math. 14:4); humility (Mark 1:7); separateness (Mark 6:20); and burning zeal (John 5:35).

John suffered martyrdom in the cause of righteousness, but he will be raised to glorious immortal life at the return of his Saviour and cousin, the Lord Jesus Christ.

One of the most powerful exhortations of Scripture is connected with

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John. He had sent messengers to Jesus to enquire whether he was really the Messiah, and when they had left again to convey the Lord's message to John, Jesus turned to his disciples as to what they saw in John. Was he "a reed shaken with the wind?" By no means! He vigorously and courageously opposed the haughty leaders of the nation and plainly warned them of the consequences of their unrighteousness. Was he a mere diplomat? a courtesier in "soft raiment." No, his austere garb was well known. Courtesiers lived in Kings' palaces but John languished in a prison. Was he a prophet? He was more! He was the promised forerunner. Yet such a man as he doubted! If that was the case with such a one, what of others? So the Lord warned his followers that only men of determination, faith and courage will gain the Kingdom (see Matt. 11:12-RV mg). Let us exercise a courage and determination born of faith and we will live to see John released from the prison-house of death into the glorious liberty of immortality.

JOHN: THE DISCIPLE WHOM JESUS LOVED

John's name signifies *Yahweh has been gracious*. It is therefore an appropriate name for that one of whom it is recorded that he was "the disciple whom Jesus loved" (John 21:7).

He was the son of Zebedee and Salome, the younger brother of James whose hometown was Bethsaida in Galilee.

Zebedee was a fisherman owning his own vessels, and prosperous enough to hire servants. The family seemed to have been on a high social standing, for it was on terms of intimacy with the high priest (John 18:16), and owned property, not only in Galilee, but also, apparently, in Judea (John 19:27).

Zebedee did not restrain his sons from following the Lord (Matt. 4:21-22), although he, himself, was not called, and remained home, probably to manage the business in their absence. In thus encouraging his sons, he was doubtless influenced by the zeal of Salome his wife, who ministered to the Lord of their substance, sometimes accompanying him in his travels (Luke 8:2-3; Matt. 20:20; 27:56). From Matt. 27:56; Mark 15:40; 16:1; John 19:25, it seems that Salome was sister to Mary, the mother of the Lord, in which case, John was first cousin to Jesus.

John was called to become a "fisher of men" whilst he was plying his trade at the nets (Matt. 4:19). He rose to eminence among the Apostles, being one of the select triumvirate, Christ's inner council of three, who were given special privileges and were permitted to view special manifestations of power and glory. Thus with Peter and James, the other two, John was selected to view the resurrection of Jairus' daughter (Mark 5:37), the transfiguration (Matt. 17:1), to hear the Olivet prophecy (Mark 13:3), and to be with the Lord in the Garden of Gethsemane (Mark 14:33).

John was treated with greater familiarity by Christ than were the other Apostles. He sat next to him at the Last Supper, reclining with his head lovingly resting on the Lord (John 13:25), and in that position whispered to him to reveal who it was who would betray him. He was later entrusted with the care of the Lord's mother (John 19:26), and took her unto his own home, probably somewhere adjacent to Jerusalem. At that moment of sadness, Mary received greater consideration from her nephew than she did from her own sons and daughters, apart from the Lord himself.

John wrote the Gospel, the three epistles bearing his name, and on being banished to Patmos, received the final vision of glory known as the Revelation.

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His contact with Christ produced a great change of character.

He was evidently a man of tremendous natural energy, and because of this and his outspoken zeal, he received the title of Son of Boanerges, or of Thunder (Mark 3:17). His intolerance, and fierce, possessive jealousy for the Lord whom he loved so dearly, reached its apex when he found Jesus slighted by the Samaritans. He deeply resented this, and in an excess of zeal, called upon the Lord to command fire to come down from heaven, and consume them (Luke 9:54). He also, at that stage, manifested overweening ambition, and with James, selfishly sought special privileges of personal glory greater than the other Apostles, for which he was rebuked (Mark 10:35-37). But with all this, he was a man of deep affection, who manifested an intense love for the Lord (John 13:23), and a natural sympathy for others.

Aspects of John's character were revealed at the trial of Jesus. He showed himself to be thoughtful, for he came to the aid of Peter, who not having access to the high priest's court, remained outside until John used his influence to obtain entrance for him (John 18:15-16). He revealed strength of character, for whereas Peter, being somewhat in doubt of the Lord, remained among the soldiers so that he might pass unnoticed as a disciple, John "went in with Jesus into the palace of the high priest" where he could see into the Audience Chamber, caring little of the opinions of others. He was the first among the Apostles to believe Mary Magdalene concerning the empty tomb (John 20:2), though, at that stage, he did not understand its full significance (John 20:7-8).

His natural exuberance, and perhaps the greater physical energy of his more youthful years, enabled him to out-distance Peter as they ran together to the sepulchre of the Lord (John 20:3-5), whilst his loving thoughtfulness was shown by the deference he exhibited towards the older man in that he respectfully stood aside to allow him to enter the tomb first (John 20:6-8).

The failings and virtues of his character were tempered or improved by his contact with Christ. This is reflected in his writings. The high spiritual style he manifests, the lofty theme to which he addresses himself, reflects his mental ability and his own spiritual viewpoint. He never forgot the example of gentle patience manifested by the Lord towards the disciples. For though Christ knew they would forsake him, he still addressed them as his "little children," an expression of tender affection and graciousness. Under similar, trying conditions John later used the same expression himself repeatedly in exhorting his brethren to live righteously (1 John 2:1, 12; 3:7, 18; 4:4; 5:21). In his epistles, it is obvious that the Son of Thunder is more impressed with the need of quietly developing love in his brethren, than in vindicating self. The early ambition to succeed in spite of the other Apostles, is replaced by a gentle desire to help others to share God and Christ with himself through that fellowship that exists in light, love and life.

Thus John's contact with Christ mellowed and perfected his character. He lost that ambitious vigor, and shortsighted vindictiveness that once characterised him. His writings exhibit him as a gentle, patient man of great strength of will, of tremendous energy, and of abounding humility. In his Gospel, he refers to "the disciple whom Jesus loved," but does not set forth his name. In his Epistles, he does not mention his Apostleship, as Paul was forced to do often. Yet there was no weakness in John. His early vigor remained, though now it was disciplined. Thus he warned Diotrephes who "loved the preeminence," that when they would meet he

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would cause him to regret his unrighteous deeds, and the prating, malicious words he was uttering (3 Jhn 9). But then, with great understanding and insight into what Jesus required, he reserved his strictures and actions for those deserving of the thunder he was still capable of uttering.

Tradition has it that after the ascension of the Lord, when the apostles made a division of the areas for preaching among themselves, Asia fell to the share of John, though he did not immediately enter upon his charge, but continued at Jerusalem until the death of Mary.

He then proceeded to Asia and applied himself to the propagation of the Truth, preaching it where it had not yet been known, and confirming it where it was already planted. He was involved in the persecution instituted by Domitian, and tradition says that he was taken bound to Rome, and there condemned to be baptised in a cauldron of boiling oil. Tradition alleges that he was drawn out alive, but the Emperor, by no means impressed with the miracle, banished him to the island of Patmos. There he preached to the inhabitants, and ultimately received the wonderful vision of the future contained in the Revelation, so that though Domitian may have thought that by banishing this notable Christian in the manner he did he would rid the world of his influence, in fact his influence became greater. In the Revelation, he describes himself as "your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, being in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9).

It is said that upon the death of Domitian, and the succession of Nerva, John was released, and returned to Asia, establishing his headquarters at Ephesus, because the people of that city had recently martyred Timothy. John was the sole remaining Apostle, and laboured to complete the work that had been set them by the Lord Jesus. According to Eusebius, he died at the beginning of Trajan's reign, in the ninety-eighth year of his life, and was buried near Ephesus.

John's work is not yet completed. In the Revelation he was told that he must yet, in the future, "prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11). He will thus yet rise from the dead to personally witness the fulfilment of the great prophecy that was given through him.

It is significant that the Bible closes with a prayer and a benediction from this man whom Jesus loved: "Come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen." To John's gracious words let us add our "Amen" — so be it!

JOSEPH: THE LORD'S GUARDIAN

Joseph (*Increaser*) appears for a brief moment in the early life of the Lord, and then disappears completely from the scene.

It is assumed from this, that he died shortly after Jesus reached the age of 12 years (the last recorded incident of Joseph in the Bible—Luke 2:42). This would explain why the Lord, at his death, asked John to care for his mother (John 19:26-27). If Joseph was then living, such a request would be out of place.

After the death of the Lord, Joseph of Arimathea, together with Nicodemus, came and begged the body of Jesus, carefully and lovingly laying it in the newly-hewn tomb prepared for the former. Thus in birth

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and in death, Jesus had a "Joseph" to care for him, though they were different persons. One was poor and the other was rich; one was a humble obscure carpenter and the other was a prominent, well-known counsellor.

The action of this latter Joseph also forged another link between the birth and death of the Lord, for Jesus was born of a virgin, and a virgin tomb (see John 19:41), received him at the last.

The impending birth of the Lord imposed a severe test on Joseph, from which he emerged triumphant. The circumstances baffled him. He had a deep and abiding love for Mary, the pure young woman to whom he was espoused, and whom he was about to take as wife. And yet her condition suggested that she had betrayed him. He could not believe this of her, yet the evidence was so overwhelming that as a "just" and rather austere man, living according to the ordinance of the Law, he felt constrained to "put her away," yet in his love and kindness, to do so "privily" (Matt. 1:19-20). He wished to express his disapproval and yet spare her.

His attitude, therefore, revealed him to be a man who was both just and merciful, and yet about to act in a most unjust and cruel way because of his ignorance. It teaches the lesson that knowledge of the Divine purpose is necessary to turn justice and mercy into true virtues.

But Joseph was prevented from acting as he contemplated doing because he was also a Godly man, and "thought on these things" (Matt. 1:20). He pondered the problem carefully and earnestly, doubtless making it a matter of prayer, and he received his answer. He learned the astounding news that Mary had been selected to mother the Redeemer of mankind, the Son of God. At once his doubts were banished, and his course of action made clear. He took Mary as his bride, and carefully tended her in all the details necessary leading up to the birth of her son.

His action in this crisis shows the value of thinking carefully before acting even in what seems an obvious matter; and, most important of all, seeking the guidance of God in prayer. God will never fail those who carry their anxieties to Him.

Once convinced of the facts of the case, Joseph entered wholeheartedly into the part he was required to play. He assumed full responsibility over both Mary and Jesus, becoming Guardian and Protector of both.

And God confirmed him in this position. It was now to Joseph that the angel went to advise that Herod plotted the murder of the child; it was Joseph who arose and "took the young child and his mother by night and departed into Egypt" (Matt. 2:14); it was to Joseph that the angel again appeared, advising him of the death of Herod, saying, "Arise, and take the young child and his mother, and go into the land of Israel" (Matt. 2:20).

He had the honoured position of protecting, guiding and supervising the development of the young child. And, in turn, Joseph found constant help from the guidance of heaven. In times of doubt or fear, he made it a matter of prayer (Matt. 2:22), and was directed along the course he should take.

He did not assume his responsibilities lightly. When the Lord was 12 years of age, he saw to it that he attended the Passover feast at Jerusalem. It was the custom of Joseph and Mary to attend this feast regularly, because the Law enjoined it, and when the time was ripe they

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carefully inducted the young boy Jesus into doing likewise. The care and anxiety of Joseph in relation to the Lord is implied in the question of Mary when she found her son in the Temple discoursing with the learned doctors: "Thy father and I have sought thee sorrowing." Obviously, Joseph did not take the responsibility of guardianship over humanity's Redeemer lightly. It concerned him deeply, and he gave it his most earnest consideration. What little there is recorded of Joseph reveals him as a man strict with himself but kind to others. He cares for Mary, he cares for Jesus, and in a different fashion, he cares for God.

The same characteristics seem reflected in "James the Just" who was the son of Joseph, and is believed to have penned the Epistle of James contained in the New Testament. James, like Joseph, is revealed as a just man, Godly, austere, and yet with a tender kindness and care for those placed in his charge. Perhaps he reflected the characteristics of his father.

Joseph was a carpenter (Matt. 13:55), and evidently taught Jesus the same trade (Mark 6:3). Other children were born to Mary, both sons and daughters, so that Joseph experienced the pleasures and problems of parenthood. He was:

1. A son of David, and could claim royal descent (Luke 2:4).
2. A pious Israelite, faithful in all the ordinances of the Temple (Matt. 1:19; Luke 2:22-24, 41, 42).
3. A kindly, charitable man, treating Mary gently in her time of need (Matt. 1:19; Luke 2:1-7).
4. He assumed the position of the "father" of the Lord (Luke 2:33; John 1:45, 6:42), though, in fact, he was not (Luke 3:23), for Jesus was THE Son of Man, not A Son of Man.
5. Perhaps the best indication of the character of Joseph is found in the statement that the boy Jesus "was subject unto him" (Luke 2:51). This shows that Joseph's control of the home was fully in accord with the principles of God's word, and that he manifested a wisdom in all that he requested to which one, like Jesus, could but concur. In short, Joseph was a Godly man; just and austere in his demands upon himself, but kindly and considerate in his attitude and care of others. He was a fit and proper person to act as the Guardian of the Lord.

JOSEPH: THE LORD'S PROTECTOR

At both the birth and the death of Jesus, when the Lord could not look after himself, his heavenly Father provided a Joseph to care for him: first as a helpless babe; then as a lifeless body.

In the latter case, it was Joseph of Arimathea. Joseph signifies *Increase*, and his true increase is yet to be made apparent.

The references to him are brief, but they are sufficient to ascertain his character.

He was a man of Arimathea. The site is unknown. It has been identified with Ramathaim-Zophim (the *Lofty Place*) where once dwelt Elkanah and Hannah; but there is no certainty about this identification. Joseph was a wealthy member of the Sanhedrin who had built for himself a sepulchre in a garden to the north of the city of Jerusalem; a sepulchre which had never been used, and where he laid the Lord's body (Matt. 27:57-60).

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He was a man of intelligence and skill. With Nicodemus, he opposed the scheming and action of his fellow counsellors (Luke 23:51). It was probably the skilful, penetrating questioning of these two clever men that frustrated the false witnesses who had been carefully schooled to testify against Jesus (Matt. 26:60). The accusation they made against Jesus was simple enough, and under normal conditions, it should not have been difficult for them to agree, but somebody in the Sanhedrin tore their evidence to shreds, and it must have been those two Pharisees.

He was a man of faith. He desired the coming of the kingdom of God. Immersed in Old Testament Scriptures, like his friend Nicodemus, he was looking for the reign of the promised Messiah (Luke 23:51).

He was a man of integrity. Luke claims that he was "a good man and just" (Luke 23:50-51). The expression "good man" points to his inner motives; the term "just" indicates the outward manifestation of them. He was good in the sight of God; he was just in the sight of his fellowmen. Thus it was nothing new for him to stand up in the counsel against unfair tactics.

He was a man who believed. Like Nicodemus, he secretly believed in Jesus, but at first was not sure (John 19:38). He doubtless discussed this with his friend, who most likely revealed to him his conversation with Jesus. During that discourse, Jesus had stated that as the serpent in the wilderness had been lifted up, so must also the Son of man (John 3:14-15). This teaching impressed itself upon the mind of Nicodemus and his friend, for when they saw Jesus crucified it convinced them that he was the Messiah. They, therefore, took the body of the Lord and laid it in the sepulchre of Joseph, even though the handling of one dead would disqualify them for the Passover to be celebrated that very evening.

He was a man who fulfilled prophecy. Isaiah predicted of Jesus: "He made his grave with the wicked, and with the rich in his death" (Isa. 53:9). The word "made" is the Hebrew *nathan*, and signifies "appointed." The statement has been rendered: "His grave was appointed with the wicked, but he was with a rich man in his death." The Jewish Sanhedrin appointed that Jesus should be buried with the wicked: that is, flung into the burning valley of Gehenna as a common criminal; but Joseph, who knew this, thwarted their dreadful plot. He went to Pilate and begged the body of Jesus, and gave it an honorable burial in his own grave.

He was a man of destiny. It is significant that at the birth and death of Jesus there was a Joseph to look after him at times when he was incapable of looking after himself; firstly as a helpless babe; and then as a lifeless body. The name Joseph signifies *Increase*. Both Josephs completely disappeared from the record as soon as they performed their duty towards Christ. But both will rise from the grave to receive the increase due to them for the labours they performed. May it be our happy lot to meet them in that day.

JOSES — THE PARDONER

The name means, *He that pardons*, though the Revised Version gives it as Joseph. There were two men of this name; one was a brother of the Lord (Matt. 13:55; Mark 6:3); the other a brother of James the Less (Matt. 27:56; Mark 15:40-47).

JUDAS ISCARIOT: THE TRAITOR

Judas Iscariot signifies *Praise the man of the city*, and the Bible reveals that it was Cain who built the first city! Judas was the only member of the band of the Apostles who was not of Galilee. His terrible crime and final disgrace were predicted in Psalm 109:5-8; and the callous bargain he struck was foretold in Zechariah 11:12-13.

Judas was a thief (John 12:6). He kept the bag which represented responsibility. He was chosen as treasurer for the Twelve because of his commercial ability; but he prostituted his gift. His very ability became a snare, so that what could have been a blessing was turned into a curse.

He betrayed Christ with a kiss. It was not a cold salute, but one normally reserved for those who command the greatest affection. The depths of his wickedness and his crime were reached when he used that means to betray the Lord. Thus his journey along the pathway of sin gathered momentum, until it reached its climax in bitter remorse and hopeless suicide.

The discipleship of Judas teaches that it is sadly possible to be associated with the Lord, to hear his gracious words, to work in the extension of his truth, and yet to turn from him and deny the basic principles of his mission.

Judas was among the Twelve who were sent forth preaching the Gospel, and who returned to the Lord rejoicing that even the demons were subject to their control. He was sent out with Simon the Zealot (Matt. 10:4).

What was the cause of Judas' failure?

He was motivated by *Avarice*. Like Matthew he had practical and administrative talents that constituted both his opportunity and his temptation. He proved unfaithful to his trust, and used the common purse of the brotherhood for his own ends (John 12:6). In this he was unlike Matthew, who possessed the same business talents, but used them profitably in the Lord's service. As far as Judas was concerned, the germs of avarice probably unfolded gradually in spite of the many warnings from the Lord (Matt. 6:19-34; 13:22-23; Mark 10:25; Luke 16:11; John 6:70).

He was *disappointed* by failure of his hopes. He, in common with the other Apostles, sought an immediate kingdom of glory (Luke 19:11). Unlike the others, the practical Judas probably understood the allusions of the Lord to his approaching death (Matt. 16:21; Luke 18:31-32), without believing in his resurrection. As his hopes of immediate glory faded, and he lacked the faith to see beyond the immediate future, he sought other means of compensation. Thus the disappointment of his hopes caused him to turn from Christ.

He was moved by desire for *self preservation*. He sensed the growing opposition to Christ (John 11:8, 57), and realised that this brought danger to the Lord's following as well (John 12:10; 11:16). To save his own life, he must reveal to the Jewish leaders that he was not really a true follower. The pitiful sum that he requested as the price of his perfidy, could be represented as a mere token payment, designed to suggest that he really acted against Jesus by motives of patriotism to the State, rather than pecuniary advantage. The small payment that they made to him, was a receipt to his action, and bound the elders and priests to him, because it also involved them. Having made the payment, they

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could hardly move against him as a disciple of the Lord, as evidently they intended to do against the other Apostles, for he could retaliate by accusing them of being guilty of bribery.

He was moved by *natural aversion* to spiritual principles. Many of the sayings of the Lord were opposed to the principle of materialism which Judas represented. In the face of personal danger, the altruistic teaching of Christ that once attracted him, began to repel. Suspecting the criticism of the Lord, he openly received it at Bethany (John 12:4-9), and this made him angry. He could feel the sting of the rebuke, that Jesus had discovered his secret sin (John 12:6), and instead of this knowledge shaming him and causing him to seek forgiveness, it angered him further, and resulted in him completely throwing in his lot with the enemy.

Judas stands as a type of all betrayers of the Lord. The steps of his decline are so gradual that they are hardly discernable, until the full fact of betrayal is revealed. Let us be not highminded, but fear (Rom. 11:20). "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

JUDAS THADDAEUS: DISCIPLE WITH A QUESTION

Little is known of Judas. He is mentioned as being "of James" (Luke 6:16; Acts 1:13), which could mean that he was either brother or son, and by his surname of Thaddaeus in the other two gospel records (Matt. 10:3; Mark 3:18). Matthew uses the alternative name of Lebbaeus, but this is eliminated in the R.V., as not occurring in the original manuscripts. Judas is distinguished from his namesake, Judas Iscariot, in John 14:22, where the only record of any utterance that he made is recorded. On that occasion, Judas Iscariot had left the Upper Room in Jerusalem, and the Lord was endeavouring to strengthen the eleven against the trials then developing. Being unable to understand the Lord's comments concerning the purpose of his ministry, Judas questioned him, and received an explanation (v. 24) and the promise of the Comforter (v. 26).

JUDE: THE CONTENDER

His name is the English form of Judas, and means *praise*. He was one of the brethren of the Lord, a half-brother of Jesus and brother of James the writer of the epistle known by that name (Matt. 13:55; Mark 6:3; Jude 1). With the other brethren of the Lord, he was probably with Jesus in his early ministry (John 2:12), but as it gathered momentum he with them became ashamed of him. Christ's dedicated life, his burning zeal was misunderstood by "his mother's children" (Ps. 69:8 — though not his Father's children), and they tried to put him under restraint (Mark 3:21). Their familiarity with him bred a contempt and misunderstanding of his mission, and at times when enthusiasm was greatest, they attempted to interfere (Matt. 12:46; Luke 8:19). For this they received a well-merited rebuke. They were ultimately converted by Christ's appearance to James after his resurrection (1 Cor. 15:7), and from then onwards, they associated with the Apostles (Acts 1:14).

There seems to have been a certain strong opinionativeness, a Judaistic obstinacy about them which may have accounted for this attitude. However, with conversion there came a complete change, and they threw

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in their lot completely with the work of the Ecclesias.

Jude describes himself in his book as "the brother of James" (Jude 1). At the same time, he does not claim to be the brother of Jesus, but rather his "servant." In hiding his fleshly relationship to Jesus and emphasising his servitude, there is detected a commendable humility, and a clear recognition of the exalted status of his half-brother.

Jude's epistle reveals him to have been a person of lovable demeanour. He ardently desired to write to the brethren of their common salvation (v. 3), but was compelled because of Ecclesial troubles, to pen the fiery little epistle he subsequently wrote. Even so, he constantly used the term "beloved" (vv. 3, 17, 20), thus indicating the warmth of his feelings towards them. His ardent love for his brethren, however, did not prevent him speaking fearlessly when the Truth was in danger. On the contrary, it caused him to defend it more vigorously as he shows by his epistle. It constitutes an earnest warning and appeal to the saints to defend the faith in the face of apostasy. Using vigorous, figurative language, he revealed the need to contend (vv. 1-16), and the way to contend (vv. 17-25), reminding his readers of the resources available to them in times of crisis.

LAZARUS: A SILENT WITNESS

His name means *El hath helped*, and he was a beloved friend of Jesus. He lived at Bethany with his two sisters Mary and Martha, and the Lord delighted to visit that house as a quiet retreat.

Though Lazarus was the subject of the greatest and most startling miracle of the gospel records, his voice is not heard, nor his life recorded! We know him only as a sick man who died and was raised again. But that brief incident played an important part in the drama of the Lord's life. The miracle caused the leaders of Jewry to finally decide that Jesus must die (John 11:47-51), and as the living Lazarus provided incontestible evidence of the Lord's power, they decided that he must die as well (John 12:9-10).

Jesus visited the home of Lazarus when he arrived at Jerusalem for the Passover prior to his crucifixion, but in view of the rising antagonism of the leaders to both him and Lazarus, he evidently removed therefrom to reside elsewhere on the Mount of Olives during the remaining days at Jerusalem. To have done otherwise would have placed Lazarus, Mary and Martha in jeopardy. The Lord evidently warned them to remain in obscurity during the period of crisis which would account for the reason why they do not figure in the closing drama of his life.

With the statement recording the Jewish leaders' opposition to Lazarus, the record of his life ceases, and this quiet man passes from the scene, to ultimately descend again into the grave. He awaits the coming resurrection, of which the miracle was a token, and the glory of immortality which will be granted him in the kingdom of his friend.

LEGION: THE MADMAN WHO WAS CURED

Legion was the name assumed by one of the maniacs of Gerasa, a lonely part of Palestine, near the Lake Galilee. When the Lord visited the area, he was confronted by this insane and frightening fellow, who had appeared from the heights above the Lake. When asked his name, he replied: "My name is Legion" (Mk. 5:9; Lk. 8:30). The word *legion* was the name given to the companies of Roman soldiers, some of which

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were stationed throughout the land. They were fierce, demanding, unscrupulous men, who did not hesitate to oppress the peoples under their control. In the muddled, confused mind of the madman, he had assumed that he was possessed by similar diverse and fierce spirits!

The healing power of the Lord's commanding words, restored Legion to sanity, and provided a lesson for all time of the power of the Gospel to heal those whom Yahweh might call from the spiritual madness of the Romish apostasy.

LEVI: THE MAN WHO GAVE ALL

Luke records of Levi that when the Lord demanded it, "he left all, rose up, and followed him" (Luke 5:28). Levi was the original name of Matthew the Business Man, and further details concerning him will be found under that name.

LUKE: THE ILLUMINATOR

Luke's name signifies *Light-giver* or *Illuminative*. He figures largely in the life of Paul, who describes him as "the beloved physician" (Col. 4:14), but he is not mentioned by name in connection with the life of the Lord. However, Luke informed Theophilus that he proposed to set in order the things relating to Jesus from the "very first." This he did by outlining the circumstances that led to the birth of the Lord. These facts he had carefully gathered together from those who "from the beginning were eye-witnesses, and ministers of the word" (Luke 1:2).

This would suggest that Luke had close connection with the Truth even before he linked up with the Apostle Paul in his travels, and it could be that he was among the disciples of the Lord. Granted that premise, Luke could have been the companion of Cleopas to whom the Lord revealed himself as they walked to Emmaus. The incident is only recorded by Luke (though referred to by Mark), and is given with all the vividness of personal experience. It is characteristic of Luke to record events in which he participated without disclosing his personal association therewith.

Granted this premise, then each of the Gospel records provides some personal incident illustrative of its author. In Matthew, there is the circumstance of the converted tax-gatherer; in Mark, that of the young man who fled naked from his captors on the night of the betrayal; in Luke the revelation on the road to Emmaus; in John, the fact that he was the disciple for whom Jesus had a great affection.

Luke, as a physician, was a man of education and science, and as such, trained to give close observation to detail. His writings reveal this characteristic. Additional material found in his Gospel over that contained in the others, amounts to more than fifty per cent of its content. He presents Jesus from the standpoint of his humanity: as the perfect man symbolised in one of the faces of the cherubim.

As a Gentile, Luke wrote for Gentiles. In his Gospel, the principles of pardon and redemption are emphasised (Luke 1:68; 2:32). There is a joyous note about it, for he records five great outbursts of song: Elizabeth's song of blessing; Mary's song of praise; Zacharia's song of exposition; the Angels' song of glory; and Simeon's song of salvation.

A suggested outline of Luke's Gospel is as follows:—

(1) — The Son of Man in his human relationships (Luke 1:5 — 2:52).

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- (2) — The Son of Man in his baptism, ancestry and testing (Luke 3:1 — 4:13).
- (3) — The Son of Man in his ministry as Prophet in Galilee (Luke 4:14 — 9:50).
- (4) — The Son of Man in his Judean/Perean ministry (Luke 9:51 — 19:28).
- (5) — The Son of Man rejected as Israel's king (Luke 19:29 — 23:46).
- (6) — The Son of Man in resurrection, ministry and ascension (Luke 24:1-53).

MALCHUS: THE HEALED

His name means *King* or *Counsellor*. He was the high priest's servant whose ear Peter cut off with the sword in the Garden of Gethsemane. With Judas, he evidently led the soldiers in their attack on Jesus, and in turn, was attacked by Peter. The Lord rebuked Peter for his belligerent and foolish action (John 18:10), and healed Malchus (Luke 22:51). Luke, the physician, is the only one who mentions the healing of the ear.

MARK: THE TRAITOR WHO MADE GOOD

Because of the way in which Mark overcame his very natural shortcomings, he is one of the most encouraging characters of the New Testament. The manner in which he vindicated himself, in spite of the refusal of Paul to tolerate his presence on the second missionary journey, provides an incentive of courage and faith for all who fail in similar manner as he did earlier.

Mark is not directly mentioned in the Gospel narrative, but there is very strong evidence to suggest that the nameless "young man" of Mark 14:51 who followed Jesus when he was led away to the high priest, but who fled naked when the soldiers endeavoured to apprehend him, was Mark. Most likely, the last supper was held in the upper room of the house of Mark's mother which was in Jerusalem, and was a meeting-centre for the disciples after the resurrection of the Lord (Acts 12:12). It could have been that when Judas led the band of soldiers to the house, their entrance awakened Mark, who roused from sleep, hastily followed them as they left to seek Jesus, not stopping to dress properly, but merely casting a linen cloth about him.

Later, the home of Mark's mother became a centre where believers gathered, and the first time Mark is directly mentioned by name is in connection with a remarkable prayer meeting that had been convened in view of Peter's imprisonment. This was held in "the house of Mary the mother of John, whose surname was Mark" (Acts 12:12).

Mark was his Roman name, whilst John was his Hebrew name. The first signifies *A Large Hammer*, the second, *The Grace of Yah*. Barnabas, the early associate of Paul, was cousin to Mark (Col. 4:10-R.V.). In him Mark had a staunch and gifted friend and counsellor (Acts 11:24).

Mark's conversion was through the instrumentality of Peter, for the Apostle speaks of him as "Marcus my son" (1 Pet. 5:13). He was evidently associated with Peter in the work of the Truth, and this fact shows that the young disciple (as he was when we first met him) rendered valuable public service to three outstanding men: Paul, Peter and Barnabas.

Mark became an attendant of Paul and Barnabas when they set out on their first great missionary journey (Acts 13:5), and these two great men, so diverse in their characters so united in their desire to serve.

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must have exercised a formative influence upon the young disciple. But Mark became homesick. He heard of the persecution of the believers in Jerusalem, and perhaps feared for his mother. Or else he became overawed by the driving enthusiasm and determination of Paul. Whatever it was, Mark was guilty of vacillating, and turned back (Acts 13:13).

Paul had no time for weaklings in such a service. Therefore, on the proposal to undertake a further tour, he refused the plea of Barnabas that Mark should go with them (Acts 15:38). So sharp was the contention that the two friends divided their activities, never again to associate together as they had previously.

Under the guidance of Barnabas, however, Mark won his way back into apostolic esteem, and ultimately he became a valued colleague of Paul (Col. 4:10-11; Philemon 24). Among the final words recorded by Paul in Scripture is an unstinting testimony to Mark's help in the preaching of the Gospel (2 Tim. 4:11).

As the ministry of Mark was peculiarly a Gentile one, he is recognised by his Gentile name. Writing specifically for Romans, who stood for power, Mark presented the life of Christ from the standpoint of service. It is suggested that he was greatly influenced by Peter in the writing of his Gospel, and if that be so (as seems likely), we have in Mark the Gospel according to Peter; and in Luke the Gospel according to Paul.

The life of Mark shows the value of a Godly mother, Godly associates, and Godly faith and courage. Even though he did wrong in leaving Barnabas and Paul, the influences that moulded his character, moved him to rehabilitate himself and so vindicate himself. "This is the victory that overcometh the world, even our faith."

We do not read of Mark expounding the Word, or performing a miracle, but always as ministering to others. In this he beckons all young believers to give themselves to humble, dedicated service, realising that such will never fail to ultimately receive its reward.

MARTHA: THE INDUSTRIOUS

Her name means *lady* or *mistress*. She owned the house in which she entertained Jesus (Luke 10:38), though elsewhere it is called Simon the leper's (Mark 14:3). From this it is assumed that Simon was dead, and Martha had inherited the house. Certainly, she is shown dominating it (John 12:2), being always busy on somebody else's behalf (Luke 10:38-41).

Martha's name is placed before that of Mary in the statement which records Jesus' love for them both, and usually, in Scripture, such an order is significant. It implies that he was more drawn towards Martha than towards Mary, though he loved them both dearly. This love did not blind him to her faults, nor prevent him from rebuking her when she upbraided her sister (Luke 10:38-41).

The Lord, however, could see behind the facade of activity to the inner love of Martha. She had not the spiritual nor mental ability of her sister; but she did the utmost with those qualities she possessed. There is great encouragement in this for all who find themselves in her category.

Martha had a tender affection for the Lord and sought to make him comfortable and to show him respect in her house; but Christ revealed to her that he regarded the inward cravings of his followers for the spiritual things he could provide them, to be of greater importance than the material comforts they might offer him.

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In a typical scene (Luke 10:38), Martha was cumbered about with many things, trying to provide a meal for the Lord of greater proportions than he needed, whilst ignoring the food that he was ready to dispense. Complaining of the inactivity of her sister, she earned his open rebuke. Let all Marthas consider that scene and those words. Is the elegant meal that they provide of equal importance to the manna obtained from the Word? There was a place for both, as Jesus taught, but both must be in their proper place!

Martha was impetuous and active, as is indicated by her open rebuke of her sister on the occasion when she entertained the Lord, and by the practical way in which she rushed to meet him with words of reproach because of his delay in assisting Lazarus (John 11:20-21). Yet, though so blunt, she was not wanting in tact, and when the Lord called for Mary, she lovingly approached her secretly to advise her that Jesus wanted her presence (John 11:28). In the last glimpse that the Scriptures afford us of these two women, Martha is preparing the meal and Mary, forgetful of material things, is paying tribute to the spiritual (John 12:1-3). The world which loves bodily comfort pays its tribute to Martha; it is left to Christ to do so to Mary.

Yet is it obvious that Martha was not always bustling about with the meals and the house, but in her own impetuous way made time to take in the Word; and for this Jesus loved her. She was the feminine counterpart of Peter the Apostle.

MARY MAGDALENE: THE POSSESSED OF DEMONS

Mary is the Greek form of Miriam, which is derived from the Hebrew root, *marah* signifying "bitterness" or "rebellion." Some, however, derived the name from *Mar*, a drop, and *Yam*, the sea, and relate it to the idea of one being saved out of the sea of nations. Either name is significant for the Marys of the New Testament. All of them experienced bitterness along a road that ultimately opened out to a great joy, and each one of them was as a drop of water saved out of the sea of humanity.

Mary Magdalene is one of the most beautiful characters presented in the Word. She was a woman who deeply appreciated the great benefits she received from her Lord, and set herself the task of repaying him, by lavishing upon him all her love and loyalty.

References to her are found in Matthew 27:56, 61; 28:1; Mark 15:40, 47; 16:1-19; Luke 8:2; 24:10; John 19:25; 20:1-18.

She is distinguished from others bearing the same name by having Magdalene attached to it. This shows that she was a native of the town of Magdala, the people of which showed such coldness towards Jesus when he visited it (Matt. 15:39-16:5). But the indifference of her fellow citizens towards Jesus was more than compensated for by the ardent, tender love that this woman manifested towards him.

It is often represented that Mary Magdalene was a bad woman, whom Jesus saved from a life of sin, so that frequently, institutions designed to help fallen women are described as "Magdalene Homes." But there is absolutely no evidence in Scripture that this ever was her condition.

It is true that it is recorded of her that "out of her went seven devils" (Luke 8:2), but the term "demons" as the word should be translated, is never used of sin, but to describe mental sickness. Most likely, Mary

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was an extreme case of mental aberration, a lunatic, whom the Lord, by his healing power, cured. "Seven" is frequently used in Scripture for "completeness," suggesting in this instance, that she was completely gone in her malady, and beyond all hope.

But with Jesus there is always hope.

Probably when the Lord first met Mary, she would have been a revolting object to look at, with untidy hair draped over despondent shoulders; wild, glaring eyes that lacked any light of intelligence; sunken cheeks that spake of terrible tension; filthy, dishevelled dress that indicated neglect; and drooping mouth that uttered gibberish. Yet his kindly eye, understanding heart, and healing hands transformed the wild, mad woman into a warm, loving, devoted disciple.

Mary was deeply grateful for the change effected in her, and with selfless disregard for her own comfort, gave herself completely to his service.

We have no record of her parentage, marital status, or age, but the fact that she was free to follow Jesus in his journeyings, suggests that she had no domestic obligations, and the implication that she ministered unto him of her substance suggests that she had material resources to draw upon.

She is mentioned fourteen times in the Gospels. In eight of them, she is referred to in conjunction with other women, and, significantly, she heads the list, implying that she occupied the first place in the work and service of the Lord. In five places she is mentioned alone, in relation to the death and resurrection of Christ (Mark 16:9; John 20:1, 11, 16, 18). In one instance, her name comes after that of the mother and aunt of the Lord, as she stood close by the cross in their company; and in this case she is mentioned in that order because she naturally took a subordinate position to the Lord's closer relations in such circumstances (John 19:25).

She was among the women who followed the Lord from Galilee to Jerusalem, ministering unto his needs (Luke 8:2). Quietly and effectively, she would do what she knew needed to be done, attempting to repay by such actions the debt of gratitude she owed to him. She followed him to the cross, and it must have seemed as though her heart would break as she witnessed the agony of the awful scene, and observed the indignities that were heaped upon this one whom she loved with all her heart (Luke 23:49). Later, she saw the two Pharisees bear the dead body of the Lord to the sepulchre where he was buried, and over against which the guard of soldiers was then placed.

She was among the last at the stake, upon which Jesus was put to death; she was with the first at the garden tomb, to witness the most important event in all history (Matt. 28:1-8). Matthew is specific that this was approximately 6 p.m. on the evening of the seventh day (v. 1). The two Marys saw the risen Lord, and were quickly despatched to tell the disciples that he had risen from the dead (v. 8). Their report was not believed, most likely they discounted the evidence of Mary Magdalene. Previously she had been noted for her emotional instability, and perhaps the disciples attributed her story of the resurrection to hallucinations, the emotionalism of which, they may well have reasoned, likewise had affected her companion. They perhaps reasoned, that if the Lord had risen from the dead, he would have first appeared to them. Their rejection of her message evidently affected Mary. She felt that she might have made a mistake. It had been growing dark when she had met Jesus, and she could have mistaken somebody else for him. Moreover, on reflection, it did seem incredible that he should rise from the dead.

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She became completely confused in mind, and on the rising of the sun, again made her way to the sepulchre. She did so on this occasion by arrangement with the other women who desired to anoint the body of the Lord, but she made her way there a little earlier than did they (John 20:1), evidently because she was still confused in mind.

She saw the tomb was empty (John 20:2), and ran to tell Peter and John of it. Though they discounted her story of the night before, they did make their way to the tomb to find it empty. John was forced to believe Mary's story, but Peter refused to do so. If the Lord had risen, where was he? If, as Peter declared, he had not risen, where had they taken his body, for the tomb was empty? That was the question that the weeping Mary enquired of the angels whom she saw in the sepulchre. Her question was interrupted by the appearance of the Lord himself, and Mary came to the joyous realisation that what she had seen the night before was indeed true. With love in her heart, she sought to embrace him, acknowledging him as her beloved lord, guide and teacher (John 20:16). She was again despatched to the disciples with the thrilling message that the Lord had risen indeed.

That Jesus should "appear first unto Mary Magdalene" (Mark 16:9) testifies to the deep affection that he had for her. This reciprocated her loving gratitude to him for all that he had done for her. She tried to show her love by her service to him in acts that would give him pleasure and assist him in his ministry. In that, she set a wonderful example for all who follow her. Like Mary, we have all benefitted from the love of the Lord, for he has done "great things for us whereof we are glad." Let us imitate the example of that humble loving woman, and sacrifice our own convenience to serve him. Then, when he appears unto us, it will be with words of love and commendation, such as Mary herself received on that joyous first day of the week when she was re-united with the one she had learned to love with a pure, boundless devotion.

MARY: THE BLESSED WHO BELIEVED

"Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord" (Luke 1:45).

With these words, Elisabeth addressed Mary her cousin who had come to visit her prior to the birth of her son John.

Mary, in contrast to Zacharias, had believed Gabriel when he spoke to her of the coming birth of her son, and willingly placed herself in the hands of Yahweh (Luke 1:38). She had revealed complete belief, trust and faith in all that had been told her, and submitted to all that was required of her though it brought her under trial and distress.

Her name is the Greek form of the Hebrew Marah, signifying *bitterness* (Ruth 1:20), and Mary experienced much bitterness, as Simeon predicted (Luke 2:35). She was sorely tried as to character, for at first Joseph refused to believe the virgin birth, and contemplated rejecting her (Matt. 1:18-20); she suffered privations, living in extreme poverty (Luke 2:7); she knew fear, for the threat of murder was directed against her and her son; she experienced insecurity, fleeing as a fugitive to Egypt from the anger of Herod (Matt. 2:13-14). She knew the loneliness of widowhood, the cares of a large family, the mother's pain of seeing her son misunderstood, derided, and finally crucified as a criminal.

Yes, "a sword pierced through her own life also" (Luke 2:35).

But as the waters of Marah were sweetened by the tree cast into them (Exod. 15:22-27), so there was sweetness to the troubled spirit of

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Mary in the reassuring words of Gabriel (Luke 1:30) to be revealed, in due time, by the Stem (tree) of Jesse she had helped to produce. Through her, the Seed of the Woman was produced (Gen. 3:15); through her child-bearing, all those (of both sexes) who "continue in faith and charity and holiness with sobriety" will find salvation (1 Tim. 2:15).

Mary impresses as being trustful, courageous and yet gentle. She gave herself unreservedly to whatever Yahweh required of her, and in this she showed outstanding trust. She shouldered the burdens of life that rested so heavily upon her in such a fashion as to reveal that she was also a woman of courage. Yet she was gentle and self-effacing. That is shown by the way she submitted to the guidance and care of Joseph at all times, permitting him to take control of her life, and that of her young son.

Those virtues of trust, courage, and gentleness stemmed from her faith, a faith which finds expression in the wonderful song of joy and thanksgiving that burst from her lips when she met Elisabeth after the visit of Gabriel. A song that proclaimed her hope, for she sung, not only that "all generations would call her blessed," but would do so because of what would be accomplished through her son. Yahweh's mercy would be revealed to those that fear Him from generation to generation (Luke 1:50), but, on the other hand, He will "scatter the proud in the imagination of their hearts; put down the mighty from their seats, and exalt them of low degree," helping Israel and fulfilling the promises to Abraham (vv. 51-55).

Mary's song is very similar to that of Hannah, on the birth of her son, Samuel. Hannah saw beyond the birth of her son, and the rivalry between Peninnah and herself, to the rivalry of the two women of the Apocalypse (Jezebel and the Bride of Christ), and to the triumph of the King Messiah. She concluded her song with the statement: "He (Yahweh) shall give strength unto His King, and exalt the horn of His anointed (Christ)" (1 Sam. 2:10). She sung thus, at a time, when there was no king in Israel! As Hannah's song proclaimed the promise; Mary's song recorded the partial fulfilment.

Mary evidently rejoiced in her son's public assumption of the Messianic office, and fully believed in him. But she ventured improperly to direct his actions at the Marriage of Cana, and thus drew from him a respectful but firm rebuke. It was necessary for her to understand that she could only share in his work as a disciple, not a directive. While as her son he gave her reverence, as the Messiah and Saviour he could only regard her as a follower, who needed the salvation he came to bring as much as others.

A similar truth was brought out on the next recorded incident in which she appears. Jesus was teaching the people, and Mary with his brethren desired to see him. Apparently they wished to restrain him from a course which seemed to be bringing upon him opposition and peril. His brethren were losing faith in him, and swayed by their influence, Mary became confused, and joined them in their determination to restrain him. This brought forth the implied rebuke of the Lord: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:46-50).

It impressively told the lesson that was enunciated by the Lord on another occasion, when he declared that "flesh profiteth nothing." Fleshly relationships count for nought if the Truth is denied. Mary and his

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brethren must accept his higher role as Son of God, and Saviour of the world, or he would repudiate all relationship.

From that time on, the household of Mary became hopelessly divided. The Lord's brethren did not believe on him (John 7:5). And although Mary did, she was evidently disturbed and confused at the manner of his ministry. She had thought, with others, even the disciples, that the time of glory had come, and did not realise that it was the epoch of suffering. She had not understood Simeon's prophetic words to her, and though she knew, as nobody else knew, that her son was the Son of God, she was concerned and worried by the course events were taking.

This concern and worry stemmed from her lack of understanding.

But she believed in him. And on the last fateful journey to Jerusalem, she was with him. With a mother's love, as well as with a disciple's sorrow, she beheld his sufferings and crucifixion, and from the cross the Lord spoke to her. He gave her into the care of his beloved disciple John, doubtless knowing that she would receive more sympathetic treatment from him than she would from his disbelieving brothers. Thus "from that hour that disciple took her unto his own home" (John 19:25-27).

But her deep sorrow turned to joy a few days later with the news of his resurrection. In the light of that wonderful event, she doubtless saw clearly the whole purpose of God with herself and her son; not only revealing to her the Truth, but dissolving the doubts of her other children. By that means the family was again united in the true understanding of the glorious hope of Israel.

The last reference to Mary in Scripture is contained in Acts 1:14. She, with the rest of her previously disbelieving family, are with the Apostles in the upper room at Jerusalem, awaiting the bestowal of the Holy Spirit. They represent a joyful, united community. Thus out of the depths of gloom and suffering there emerged a glorious light of truth that brought Mary's family closely together, and opened up for it a most marvellous future.

Tradition has much more to say regarding Mary, and the Apostasy has defiled her. In doing so, however, it has destroyed the beauty manifested in the lovely character of the trustful young girl of Nazareth, the self-effacing young wife of Joseph, and the faithful, poverty-stricken widow of despised Galilee who, in spite of all her doubts and confusion, still believed in her Son, and followed him to the cross.

What a glorious future awaits Mary and all like her. She is yet to witness the full glory of his royal majesty, and witness him as "the king in his beauty" (Isa. 33:17).

MARY: MOTHER OF JAMES AND JOSES

She was afforded the great privilege of going first to the tomb and seeing the risen Lord (Matt. 28:1), and yet we know very little about her, or why this high honour was paid her.

She was the mother of two children, one of whom was chosen as an Apostle, and became known as James the Less, or James the Little (Mark 15:40). She was one of the women who followed Jesus and, having sufficient wealth, ministered unto him and his disciples in material things thereby assisting them in their work (Luke 8:2-3). She witnessed his death on the cross (Matt. 27:56), saw the Lord buried (Mark 15:47), visited the tomb with Mary Magdalene (Matt. 28:1), saw the risen Christ

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(Matt. 28:9), but doubting the evidence of her senses returned to the tomb after daybreak, to see the stone rolled back, but the sepulchre empty (Mark 16:1). As with the others, her doubts were ultimately swept away, and with joy she was able to proclaim that her beloved Lord was alive for evermore.

MARY: THE STUDIOUS

References to Mary of Bethany, the sister of Martha, are found in Luke 10:38-41; John 11; 12:1-3.

An epitome of the character of both Mary and her sister is contained in the statement: "Now Jesus loved Martha, and her sister, and Lazarus" (John 11:5). Jesus loved people for what they really were in character; not because of their appearance or social standing.

Mary was an extremely thoughtful, meditative disciple. She spoke seldom; in fact, the only time she is recorded as speaking, is when she repeated the complaint of Martha at the delay in Jesus coming to their help (John 11:32). At the feet of Jesus, Mary listened, and was silent; at the grave of her brother, she wept and observed, but was silent; in the house at Bethany, she ministered to the Lord by anointing him, and was silent.

She was impractical from worldly standards, preferring to hearken to the teaching of the Lord, rather than engaging in the mundane things of life, thus she took hold of her spiritual opportunities (Luke 10:38-42). In doing so, she showed that she was able to discriminate between the relative value of things, and recognise the better ones. It is sometimes thought that Mary neglected the material needs of others, but that is not so. When the Lord arrived at Bethany tired and dusty, Mary anointed his head (Matt. 26:7) and feet (John 12:3), and wiped his feet with her hair. John records that "the house was filled with the odour of the ointment."

Faithful, loving service will have this effect at any time. Let a sister figuratively perform similar service in Christ's name, and the odour of the action will fill the ecclesial house. It is a terrible thing that Mary's action was adversely criticised by Judas, but the Lord commended it, and this fact should stimulate others to imitate Mary, who might otherwise be deterred by such criticism for performing similar seemingly extravagant service. The action of Mary in the house at Bethany shows that she was thoughtful as well as considerate, for she undoubtedly did this to indicate her belief in him as the Messiah. She was one who carefully pondered the meaning of things (John 11:20), and acted accordingly. This was a contrast to her more active, but less thoughtful sister. It is significant that we read of her weeping at the death of her brother, though nothing of that kind is recorded concerning Martha. It would appear, therefore, that Mary was more demonstrative in both love and sorrow (John 11:32).

MATTHEW: THE BUSINESS-MAN WHO LEFT ALL

He is first seen sitting at the receipt of custom (Matt. 9:9), he is last referred to as abiding with the other Apostles in a house at Jerusalem, and praying with them for the gift of the Spirit that had been promised them (Acts 1:13).

His original name was Levi son of Alphaeus (Mark 2:14; Luke 5:27). Levi means *joined*, and Alphaeus means *that which passes or transient*. As a tax-gatherer, Levi was joined to that which passes away with the using of it.

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But Matthew means *A Gift*, and he had been offered the free gift of God (a great contrast to the mercenary demands that he previously had made upon his fellow Jews), and being a practical business man, he could clearly see the value of that which had been offered him, and he instantly responded. Matthew seems to have recognised the significance of his two names in the light of his personal circumstances, preferring to be known as Matthew rather than Levi, for he never uses the latter name, though Mark and Luke do so, and it is evident that he was originally well known by it.

Levi was a publican, a term which in Bible usage is not to be confused with its modern meaning. "Publican" is from the Latin word *publicanus*, meaning a collector of Roman taxes, the gathering of which was farmed out to minor officials ready to undertake this odious duty among their countrymen. A publican's reward was that he could extort for his own benefit more than was due, so long as the extortion did not lead to revolt. They were spoken of as "leeches," gorging themselves with money in the process of gathering taxes for Caesar, and consequently they were reckoned to be outside the pale of decent society and of the synagogue. As a tax-gatherer, the Jews detested both Levi and his craft, for by vocation he was joined to the hated foreign power under whose yoke patriotic Jews chafed.

Matthew was taken from the receipt of custom, to receive and dispense the treasures of the kingdom, to which treasure there is frequent mention in his Gospel (Matt. 5:3; 6:19-21, 33; 7:7; 10:40-41; 12:35; 13:11-12). He made a parting feast for his business acquaintances which not only celebrated the end of his former manner of living, and his determination to follow Jesus, but also gave his friends the opportunity of meeting the Lord (Luke 5:29).

He thus left a lucrative position to become a dedicated disciple of Christ, and was chosen to be an Apostle (Matt. 10:3). The Gospel that he wrote emphasises the royal majesty of the Lord, and is remarkable for its frequent quotations from Old Testament scriptures, and their application to the circumstances of the ministry of Jesus, indicating that Matthew was a student of the Word as well as a man of business.

He shows a most becoming humility. In his account of his conversion, he omits reference to the personal sacrifice that he made, and which is recorded in Luke; in his list of Apostles, he not only includes his name after that of his joint companion Thomas (Matt. 10:3), though according to Mark 3:18; Luke 6:15 it should have taken precedence of it, but he also adds to his name the despised title of "publican" which they omit.

We see Matthew as a shrewd business man, a friend, a disciple, an apostle, and a student. As the first, he quickly summed up what was required of him and acted immediately in a practical manner. As the second, he provided the means whereby his former friends could share the opportunity that had been opened out to him. As the third, he instantly and completely turned from a way of life that he now recognised to be obnoxious, and applied himself to following his Lord. As the fourth, he was able to appeal to others out of the depth of his own experience, and exhort them to seek that treasure which is from above. As the fifth, he clearly saw the application of Scripture to the Lord, and by its means made a reality of the glory set before all that follow him.

Trained to systematic methods, and well acquainted with the Jewish outlook and religion, he was fitted to commend Christ to his own people, so that the gospel he wrote is more calculated to appeal to Jews than any other of the four.

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Tradition says that subsequent to the Jerusalem conference of Acts 15, he took Ethiopia as the sphere of his ministry, and there suffered martyrdom; but as to the truth or otherwise of this it is impossible to say.

THE NAMELESS NOBLEMAN — His Faith Wrought Works

(Christ healed his son—John 4:46-54).

There is many a nameless hero in the Bible, who like a bright meteor, momentarily flashes into view, only to be swallowed up in obscurity. But though we do not know them by name, Yahweh does, and their deeds are recorded in His Book of Life.

The nobleman of Capernaum, whose brief appearance is recorded in a few verses in John 4, is one such. He is seen for a brief moment, and then is heard of no more.

Or is he?

His title shows that he was in the service of Herod, for the word "nobleman" is *Basilikos* in the Greek, and signifies a "royal officer," that is, one in the service of Herod who held sway over that part of the land.

There are two men mentioned in the N.T. who could claim that title: Chuza and Manaen.

Chuza is described in Luke 8:3 as "Herod's steward," whose wife Joanna ministered unto the Lord of "their substance." Perhaps this liberality was born of gratitude to the Lord, not only for the truths he spake, but because of his gracious act of compassion in raising their son from the bed of sickness — if indeed, Chuza was the nobleman in question.

Acts of the Apostles makes reference to another man who could have been the nobleman (the king's officer) in question, for it records that among the members of the Ecclesia at Antioch was one Manaen (Acts 13:1) who was the companion, or foster-brother, of Herod (see margin). Nothing more is known of Manaen than this statement. He is supposed by some to have been a relative of Menahem the Essene who, according to Josephus, predicted that Herod would ultimately obtain the kingdom, and was befriended by him in consequence.

But that is only conjecture.

Of these two "officers of the king," Chuza is the one most likely to be identified with the nobleman.

Christ drew to his side men and women of all classes of society. The highest and the lowest, the rich and the poor all had a place in his purpose, and he made use of them all. Their resources were laid at his feet, and in the case of the wealthy, assisted him in a practical way to perform the work he was called upon to do (Luke 8:3).

The nobleman manifested attributes that are worthy of emulation. He was a person of faith and humility. He believed in Jesus, and went, himself, to beseech his aid. The urgency of his need gave speed to his feet and determination to his resolve, so that he was not easily deterred. Even in the face of the discouraging public rebuke that the Lord administered to those who wanted signs before belief, he continued to plead his cause before the crowd with earnestness and humility.

It is not this that illustrates his great faith, however, so much as his subsequent action after he had received the assurance from Christ that his son would live. A merely selfish man would immediately hurry back to see the promise confirmed, and to rejoice with his family, but the

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nobleman evidently remembered the rebuke of the Lord ("ye will not believe unless ye see . . .") and remained some hours with Jesus, doubtless to hear his exposition of the Word. He accepted and believed the word of Christ both in relation to the healing of his son and his own personal need. His delay in returning demonstrated his faith, for it was not until the morrow that he arrived back in Capernaum, only 25 miles distant from Cana (John 4:52).

The nobleman was observant, taking heed to details. He knew the exact moment of time at which the Lord had given his assurance that his son would live, and carefully compared it with the moment that the turn for the better was reported.

He was reverential and grateful. He did not grasp with greedy hands the gifts that God can give with no thought of any return, but gave to Christ that which Christ would most appreciate — an ear for his word and a trust in its truth. He remained to listen and to believe, and returned home to teach and convert.

After Nazareth had rejected the Lord, Jesus made Capernaum his headquarters. One can well imagine that the nobleman would be ever ready to receive him, and would afford him both shelter and protection. Perhaps that was one reason why he made this town the centre of his activities in Galilee.

One likes to think of him as Chuza, whose wife rendered back to Christ of their substance for the priceless benefits he conferred, but all doubts of his identity will be removed in the Age to come, when he shall receive the reward of faith, of which the miracle so long ago was a sign.

NATHANAEL: THE GUILLESS ONE

His name means, *The Gift of God*, and reference to him appears only in the Gospel of John (John 1:45-49; 21:2). He was from Cana in Galilee (John 21:2), where Jesus turned water into wine. He is identified with Bartholomew, which is said to be not really a name, but a patronymic, signifying "Son of Tolmai." Bartholomew is referred to only in the lists of the Apostles (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13), and as Nathanael was an Apostle, the identification seems complete.

Jesus described Nathanael as a true Israelite without guile (John 1:47); a wonderful description. He was the fruit of Gospel proclamation labor, for he owed his introduction to Jesus to the action of a friend. He was guileless, but not gullible, and therefore demanded proof that Jesus was the Messiah.

Nathanael was a careful student of the Word, and because of this waited for the advent of the Messiah. He had his hope realised in a most unexpected manner, and found that the Christ was identified with despised Nazareth, a place which he believed could not possibly reveal him (John 1:45-46). These circumstances created bias in him against Jesus, but he was forced to submit to the evidence provided him (John 1:47). His general attitude so pleased the Master, that it secured for him the promise of an increasing blessing that will find its consummation in the Age to come (John 1:50-51).

NICODEMUS: VISITOR BY NIGHT

References to Nicodemus are found in John 3:1-9; 7:50; 19:39, and in each instance his name has appended to it the statement that he "came to Jesus by night." It is obvious from this that he did not desire others

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to see him openly seeking out Jesus. Events, however, finally forced him to come out into the full glare of the public view.

He was convinced that Jesus was a man come from God because of the miracles he performed (John 3:2), but he was amazed at the teaching of the Lord which he found difficult to accept. Jesus instructed him in the need of a new birth "from above," and directed his attention to the serpent impaled on the stake, through which life was restored to death-doomed Israelites, when they looked to it in faith (John 3:14). Nicodemus must have pondered this message, and finally, when he saw Jesus crucified in similar manner, realised the significance of it, and came and begged for the body of Jesus. Nicodemus did not lack courage.

There were three stages in the spiritual development of Nicodemus that all can emulate. He came to Jesus (John 3:2); he spoke for Jesus (John 7:45-52), he publicly honored Jesus (John 19:39, 40).

Nicodemus joined with Joseph of Arimathea in caring for the body of the Lord after his death, assisting in his burial even though to do so rendered him unfit to partake of the Passover in accordance with the Law. Nicodemus doubtless saw Jesus as the true "Lamb of God," and as such saw that he rendered the normal Passover lamb as superfluous.

Nicodemus signifies *Victor over the people*. He certainly gained the victory over the unbelief of the people at the time, for he was constantly found defending the Lord (e.g. John 7:50). As a Pharisee and a Sanhedrist, he was associated with Joseph, and joined with him in defending Jesus before the Jewish council. See further comments under Joseph.

PETER: THE ROCK

His name was really Simon, but he was given the name of Peter, or Cephas, which signifies a *stone* (John 1:42). He was a fisherman of Bethsaida (*the house of fishing* — John 1:44), in partnership with his brother and his cousins, the sons of Zebedee (Luke 5:10). He was probably a disciple of John Baptist, but was introduced to Jesus by Andrew his brother (John 1:35-41), and given the name Peter (v.42). He received three separate calls: (1) — to discipleship (John 1); (2) — to companionship (Luke 5:10); (3) — to apostleship (Luke 6:13-14). He made a threefold confession of Christ, each one more vehement than the last (Matt. 14:33; John 6:69; Matt. 16:16); a threefold denial of his Lord (Matt. 26:69-75); and a threefold protestation of love (John 21:15-17).

His ardor, earnestness, courage, vigor and impulsiveness of disposition caused him to make mistakes, as it also brought him to the forefront of the apostles (he is always mentioned first in the lists — Matt. 10:2; Mark 3:16; Luke 6:14; Acts 1:13). His impulsiveness caused him to first confess Christ as Son of God, but also to be equally forward in dissuading the Lord from his chosen path of suffering (Matt. 16:22), for which he received appropriate praise and blame.

His life reveals him as naturally impulsive (Matt. 14:28; 17:4; John 21:7), tender hearted and affectionate (Matt. 26:75; John 13:9; 21:15-17), possessing spiritual insight (John 6:68), yet sometimes slow to grasp deeper truths (Matt. 15:15, 16); courageous, yet guilty of cowardly denials (Mark 14: 67-71); self-sacrificing, yet inclined towards self-seeking (Matt. 19:27) and presumptuous (Matt. 16:22; John 13:8; 18:10), very often immovable in his convictions (Acts 4:19-20; 5:28, 29, 40, 42).

There are three distinct stages in the life of Peter:

The period of early training.

This was during the ministry of the Lord on the earth, and it concluded

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with Christ's testimony of confidence in Peter despite his failings (Luke 22:31-32; John 21:18-19).

His firm, bold leadership.

There was revealed a vast change in Peter following the resurrection of the Lord (Acts 4:13). He quickly rose to the foremost position among the Apostles. He moved first to replace Judas among the Apostles (Acts 1:15); he was chief in proclaiming the Gospel (Acts 2:14), healing, preaching, defending the faith (Acts 3:4, 12; 4:8), rebuking and judging (Acts 5:3, 8), preaching to Gentiles (Acts 10), justifying the extension of the Gospel message to such (Acts 15).

Even so, his character was not then perfected, as the verbal conflict with Paul revealed (Gal. 2:11-14).

Final Shepherding of the Flock.

After the foundations of the Ecclesia had been laid, Peter took a more humble, subordinate position. James dominated in Jerusalem (Acts 12:17; 15:13; 21:18; Gal. 2:9, 12), Paul among the Gentiles. Peter became known as the Apostle to the circumcision (Gal. 2:8), but seemed to limit his activities to those outside Jerusalem. Antioch (Gal. 2:7), Corinth (1 Cor. 1:12), Babylon (1 Pet. 5:13) received his ministrations, as he moved from place to place, taking his wife with him (1 Cor. 9:5; 1 Pet. 1:1). He is found guiding, tending, feeding the flock (1 Pet. 5:1-4), and no longer self assertive (cf. 2 Pet. 3:15-16 with Gal. 2:11-14). Thus he is finally presented as revealing a beautiful humility which testifies to the power of Christ in his life (Acts 4:13).

Always eager, ardent, impulsive; always the man of action, he exhibited defects as well as excellencies of character. His virtues and faults had a common root in his natural enthusiasm. But it is to his praise that his rashness was modified through truth, and a burning zeal to follow Christ. In view of his impending work, he was given special attention by Christ during the most painful period of the Lord (Luke 22:31), a special interview following the Lord's resurrection (1 Cor. 15:5) and special instruction afterwards (John 21:15).

Peter's life is rich in instruction, warning and comfort. His writings touch the depths of experience in Christ, and soar to the utmost heights of hope. Yet the period of Peter's greatest triumph and glory is yet to come, at Christ's return.

PHILIP — The Friendly Warrior

Jesus found a use for every type of disciple. As he carefully trained them for the work he had set them to accomplish, he brought out the best in them, making of them outstanding ambassadors for his Kingdom. Some, like Peter, had to be restrained, and their native belligerency toned down; others had to be encouraged and developed for the work of witnessing even unto death, a service to which the Apostles were to be dedicated.

Among those in the latter category was Philip the Apostle (not the evangelist referred to in Acts 8). His name means *Warrior* or *A Lover of Horses*, but his natural characteristic belied his name, for Philip appears to have been originally of a timid retiring disposition. Like others of the Apostles, he was a citizen of Bethsaida, and had been a follower of John Baptist; but unlike Andrew and John, Philip did not approach Jesus, but waited until the Lord accosted him, and invited him to join his company (John 1:43-48).

But Philip, once called, instantly responded, and apparently remained with the Lord even when some of the others returned to their fishing.

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Moreover, he has the distinction of being the first Gospel proclamation worker in the cause of Christ, for he immediately converted Nathanael his friend with whom he had been in the habit of studying the Scriptures and discussing the prophecies relating to the coming Messiah (John 1: 43-45). Philip's name is three times bracketed with that of Nathanael as Companion and fellow-worker, indicating the lasting friendship that existed between them both.

Philip's timidity is exhibited by his reaction to the test placed upon him by the Lord, when the hungry multitude surrounded Jesus, for instead of boldly measuring up to the trial of faith when he was asked, "Whence shall we buy bread, that these may eat?" (John 6:5), he made a mental calculation of the money involved, and doubted the ability of the disciples to supply what was needed. It was again revealed when the Greeks came to him seeking Jesus (John 12:21), and he passed off their request to Andrew. He lacked the boldness of Peter, and was less inclined to openly proclaim his convictions (Cf. John 6:69 with John 14:8). Nevertheless, Christ ever dealt kindly with Philip, trying to draw him out (cf. John 6:5-6), and seeking to help him conquer his timid retiring disposition; and in this he was successful, for after the resurrection Philip took his place with the other Apostles as a true soldier for Christ Jesus, openly testifying his conviction in the risen Lord. Tradition declares that in the distribution made by the Apostles of the several regions of the world, that Upper Asia fell to Philip, and he labored with untiring diligence and industry, and finally died as a martyr through opposing the worship of a pagan god in Hierapolis.

References to Philip are found in the following places: John 1:43-48, 12:21-22, 14:8-9; Matt. 10:3, Mark 3:18, Luke 6:14, Acts 1:13. Though he was a Galilean, Philip is a Gentile name, and it may have been that he was connected with Gentiles in some way. It is significant that when the Greeks desired to meet Jesus, they sought to do so through Philip (John 12:21-22). He has the distinction of being the first of the Apostles to follow Jesus (for though Andrew and John met Jesus before Philip they did not then continue with him), and the first to bring a convert to the Lord. Thus, despite his timid, retiring nature, he proved an outstanding warrior in the cause of Christ, and lived to justify the meaning of his name.

PONTIUS PILATE: PREVARICATOR

Pontius Pilate was the fifth Roman procurator of Judea, and exercised authority between A.D. 26-36. His headquarters were at Caesarea, but during such festivals as the Passover, he removed to the Tower of Antonia at Jerusalem to be on hand in the event of rioting by the assembled Jews. Josephus and other writers speak of his ruthless cruelty, and these reports seem corroborated by the statement of Luke 13:1.

Faced with the problem of Jesus, however, Pilate did not know how to act. The calm imperturbability of the Lord worried him, particularly after his wife had sent him an urgent message that he should have nothing to do with Jesus, because of dreams that she claimed to have had. Pilate was superstitious, and though he had no compunction about ordering his troops to attack people, he was afraid to lay his hands on Christ. He tried to evade his responsibilities by first delivering him over to the Jewish authorities (John 18:31), and then to Herod (Luke 23:7). When Jesus was returned to him, he tried to avoid sentencing him to

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death by the proposal to inflict a minor penalty (Luke 23:22). However, he could not silence the cry of the mob that the blood of the Lord should be shed, and finally, after engaging in a hypocritical ceremony of hand-washing (Matt. 27:24), delivered him over to be crucified.

Pilate was subsequently recalled to Rome and banished to Vienna, where, according to tradition, he committed suicide in A.D.41.

SALOME: THE AMBITIOUS

References to Salome, the mother of James and John, are found in Matthew 20:20-24; 27:56; Mark 10:35-40; 15:40, 41; 16:1-2. From a comparison of Matthew 27:56; Mark 15:40; 16:1; John 19:25, it seems that Salome, the wife of Zebedee, was a sister to Mary the mother of Jesus; so that James and John, her sons, would have been cousins to the Lord.

Salome was one of those women who followed Jesus in Galilee and ministered unto him (Luke 8:1-3; Mark 15:40-41). She was one of the Lord's early disciples, and doubtless encouraged her two sons, James and John, to completely throw in their lot with him.

In fact, the whole of Zebedee's family seemed to have embraced the truth with enthusiasm, and in this the husband must share the praise with the wife.

Salome was with the other women at the time of the crucifixion and the resurrection, and therefore experienced the sorrow and joy of those occasions.

She is particularly known for her request to Jesus on behalf of her sons. She wanted positions of eminence for them on the right and left hand sides of the Lord in the day of his glory, which she anticipated was then at hand (Matt. 20:20-24). In this request, she was joined by her sons (Mark 10:35-40), whom she had doubtless urged on to make it. Jesus rebuked both mother and sons, telling them that they did not know for what they asked. A few days later, they witnessed two thieves crucified on the right and left hand of the Lord in the city which they had thought would have then seen his glory. The request of the mother and her sons, roused the indignation of the other Apostles. The ensuing arguments led to the intervention of the Lord, who explained that the highest positions in his Kingdom will go to those who are prepared to humble themselves to servitude now.

Zebedee's family was prosperous, reverent, and of good social standing, and this may have stimulated the ambitious, though thoughtless, petition of Salome. She had heard the Lord promise thrones to the Apostles (Matt. 19:28), had noticed the pre-eminence given her sons by Jesus (Matt. 17:1), was filled with the general expectancy of the approaching kingdom (Luke 19:11), and impatiently awaited its glory.

Her ambition was a good one, unfortunately carried to extremes. She was dominated by the desire to gain the Kingdom, but not content with that, she also wanted the highest positions for her sons. We can appreciate her feelings, whilst, at the same time, endorsing the gentle rebuke of the Lord. Nevertheless, Salome provided a wonderful example to her family, in that she freely ministered to Jesus of her substance. She was prepared to give both her time and her means to smooth the path for the Lord. How powerful is the influence of a good woman in the home. Salome was one such, and doubtless will live again to see her sons glorified in the Kingdom.

SALOME: WHOSE DANCING BROUGHT DEATH

Salome is the feminine form of Solomon, from the Hebrew word *shalom* meaning peace. She briefly appears in the Bible record in connection with the death of John Baptist (Matt. 14:6-11; Mark 6:22-28).

Salome was the daughter of Herodias by her first husband, Herod Philip; but Herodias left Philip for Herod Antipas. Salome's shameless dancing at Herod's feast called forth the applause of the drunken company, and the promise of Herod that she could have whatever she desired, even to the half of his kingdom. Spurred on by her mother, she requested the head of John Baptist served in a charger. The terrible request sobered the drunken king; but, having made the promise, he felt compelled to keep it in view of the assembled company.

She is not mentioned by name in the Gospel accounts, but is identified as "the daughter of Herodias." This is significant. Not worthy of the name of Salome, but emulating the characteristics of her mother, she is fittingly called her daughter (contrast Luke 13:16).

Her response to the declaration of Herod that he would give her whatsoever she asked, indicates her hard, selfish nature. She conferred with her mother on this important point, to ascertain how far she might go and what would most benefit herself. "What shall I ask?" she enquired. In the Greek this is expressed in the middle voice, indicating something that one does for oneself: "What shall I ask for myself?"

Urged on by her mother, who doubtless promised to more than compensate Salome for any material loss she might think her request would make, she demanded: "I will that thou give me by and by in a charger the head of John the Baptist" (Mark 6:25). This rendition obscures the urgency of her request. It is better rendered: "I wish you to give me right now the head of John the Baptist on a platter" (see *The Amplified Bible*). She wanted the execution carried out "right now," in the midst of the banquet, before the drunken king had sobered up and come to regret and perhaps refuse to carry out his promise. As noted above, the terrible request, expressive of the complete vindictiveness of mother and daughter, sobered the king and his guests, yet, because of personal prestige, the terrible request was carried out.

The elegant form and beautiful countenance of the graceful Salome, hid a heart that was hard, selfish and ruthless. The things of her pleasure dominated her life, and the death of such as John the Baptist meant nothing to her, so long as her future was assured.

THE SAMARITANS: A Despised People Who Listened

They sprang originally from an intermixture of Gentile nations, imported into the northern kingdom, when the ten tribes were taken into captivity by the Assyrians. Colonies from Babylonia, Cuthah, Ava, Hamath, and Sepharvaim were brought into the land to intermingle with the remnants of the Israelites that remained (2 Kings 17:24).

They encountered difficulties there, and claimed that this was because they were not worshipping the local God aright. In consequence of this, the Assyrian king brought back one of the schismatic priests of the worship established by Jeroboam, and he imperfectly taught the people principles of Divine worship as he understood them (2 Kings 17:27-28). The record states:

"They made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

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They feared Yahweh, and served their own gods, after the manner of the nations" (2 Kings 17:32-33).

The Samaritans, therefore, were a mixed-up community, with a mixed-up religion, and true Israelites would have nothing to do with them.

On the return of the Jews from the Babylonish captivity, when they began to rebuild Jerusalem and the temple, the Samaritans requested to be acknowledged as Jewish citizens, and to be permitted to assist in the work; but their application was rejected out of hand (Ezra 4:1-4). As a result of this refusal, a state of bitter enmity arose between the two peoples, and the Samaritans did all in their power to defeat the project of the Jews. They accused and condemned them before the Persian kings, bribing the officials to hinder the work then undertaken (Ezra 4:5). Nehemiah found them to be his most bitter opponents, using every means to destroy his influence and his work (Neh. 4:1-8). He recognised that complete separation from the Samaritans was necessary for the success of the restoration.

On his return to Persia, his prohibitions were relaxed, and Jews began to intermingle with Samaritans. Even the priests were guilty of this; and when Nehemiah again returned to Judea, he found the need, all over again, to insist upon complete separateness from this people living in error. He dealt vigorously with the problem, recording in Chapter 13:28: "And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat (a prominent Samaritan): therefore I chased him from me."

This son of Joiada, a man called Manasseh (according to Josephus) fled to Sanballat, who built for him a temple on Mt. Gerizim, and constituted him high priest. Thus a rival worship was set up, which became a refuge for every apostate Jew. According to Josephus, if a Jew at Jerusalem was called to account for breaking the Law, he fled to Shechem, declaring himself to be unjustly accused.

From these, and other circumstances, the national hatred between the Samaritans and Jews increased so much, that the Jews denounced them with the most bitter curses, and for a considerable time refused to associate with them in any way. Hence the woman of Samaria was astonished that Jesus, a Jew, should ask a favor of her. Hence also the Jews, when they would express the utmost aversion to Christ, said to him, "You are a Samaritan" (John 8:48). Hence also the reason why the Lord selected the Samaritan in his parable to illustrate the true lesson of neighborliness.

In belief, the Samaritans further augmented Jewish hatred towards them, by rejecting all the sacred books, except the five books of Moses. It was from these books that they derived the sacredness of Mt. Gerizim, for Moses had commanded the Israelites that they should read the law, and that they should sacrifice there (Deut. 27:4-13). In common with the Jews, and the teaching of Moses, they believed in the day of judgment and recompense, and in the coming of the Messiah, or Christ.

The Lord plainly endorsed the attitude of Zerubbabel and Nehemiah towards the Samaritans, by teaching the woman at the well that she did not worship in truth ("Ye worship ye know not what") and that salvation was of the Jews. In his instructions to his Apostles, he commanded them to preach to Jews only, and warned them against entering "into a village of the Samaritans" (Mat. 10:5). However, on his resurrection, when the Jewish repudiation of him was complete, he instructed the Apostles that the Gospel was now to be preached to the Samaritans, thus breaking down the wall of division that previously existed between them (Acts 1:8). The Gospel was subsequently preached "in many

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villages of the Samaritans" (Acts 8:25).

The temple built by Sanballat on Mount Gerizim, was destroyed by the Jewish ruler, Hyrcanus, B.C. 129, but the Samaritans, in the time of Jesus, esteemed that mountain sacred, and as the proper place of national worship (John 4:20). The Lord's words to the woman at the well ("neither in this mountain nor in Jerusalem shall men worship") were prophetic of the destruction that came upon the two places of worship when the Romans invaded the land. Severe bloodshed was experienced on Mt. Gerizim when a group of die-hards endeavoured to resist the Romans, so that Samaria experienced the same desolation as came upon Jewry throughout the land.

The Samaritan sect continues to the present time despite frequent persecutions throughout the centuries. Today, a small community of three hundred or more Samaritans still exist in Nablus, the modern Shechem, awaiting the Messiah.

SIMON: THE BEARER OF THE STAKE

In the Gospel records, Simon, meaning *hearing*, is the name of four Israelites. The Simon referred to in Matthew 27:32 was a Cyrenian Jew who was in Jerusalem at the time Jesus was crucified, and was impressed by the Roman guard to carry the heavy wooden stake for the Lord when it was seen that he was physically unable to do so at that moment. Evidently the experience had a lasting effect upon Simon, causing him to look more deeply into these matters, for his sons (and doubtless Simon also) embraced the truth. Their names are given as Alexander and Rufus.

SIMON: THE LEPER

It was in the house of Simon the leper that the Lord was anointed by Mary. The references imply that he was husband to Martha, but had apparently died, so that Martha inherited the house. See notes on Martha, and the references in Matthew 26:6; Mark 14:3-9; John 12:1-8.

SIMON: THE HYPOCRITE

He was a Pharisee who had invited Jesus to dine with him, but had made it perfectly obvious to the other guests that the Lord was on trial, by treating his distinguished guest with indifference. He gave him no customary greeting, but on the other hand, when Jesus permitted the woman, the sinner who had entered the house, to wash his feet with her scalding tears, wipe them with her hair, and anoint them with the ointment she had brought, Simon's indifference turned to harsh condemnation of Christ. How surprised he must have been to learn that Jesus had read his thoughts, and that he was self-condemned by his own actions and words (Luke 7:36-50).

Simon the Pharisee thought that he was conferring an honour on Christ by supplying him with a morsel of bread; the woman felt herself unworthy of making the Lord the most costly acknowledgement. She had sinned, but now she felt such a warm love for Christ as to reflect it in a genuine reformation; and so her sins were forgiven. Simon had scrupulously observed the letter of the Law, but was cold towards Christ and therefore towards God. His sins remained. In the parable of the two debtors, Jesus clearly showed the need of Simon to seek the forgiveness that is offered all if they will seek it aright.

SIMON: THE LORD'S BROTHER

He is directly referred to in Matthew 13:55; Mark 6:3, and indirectly in John 7:5. The comments made concerning the other half-brothers of the Lord, apply also to Simon. See notes on James the Lord's brother.

SIMEON: WHO DIED HAPPY

Simeon, whose name means *one who hears and obeys* was a devout student of the Word of God, who had received a revelation that he would not die before he had seen the Christ of Yahweh (Luke 2:25-26). The prophecy was known, and as Simeon advanced in age, it must have become apparent to those who believed it, that the manifestation of the Messiah was at hand.

He was moved by the Spirit to enter the Temple at the very moment that Joseph and Mary brought the infant Jesus there to present him to Yahweh. Simeon thus saw in this baby the realisation of his hopes, and the manifestation of the consolation, light and peace that had been promised Israel (vv.27-35). To the amazement of Mary, he took the child in his arms, and thanking God, prayed: "Lord, now let Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people." Simeon then spoke of the future work of the Lord and its influence upon others. His prophecy predicted: consolation for Israel (v.25); the future coming of Messiah (v.26); his own personal death and resurrection (v.29); the manifestation of salvation, and the proclamation of truth to both Jew and Gentile (v.30-32); the crucifixion of Christ (v.35); the future restoration of Israel (v.34); and the future judgment of believers (v.35).

He thus had a comprehensive understanding of the truth, and died happy in the confidence that he will stand again to receive life eternal in the Age to come.

SIMON: THE ZEALOT

He is called Simon the Canaanite in Matthew 10:4, but Simon Zelotes in Luke 6:15. The word translated "Canaanite" is *kananaïos* in Greek, and signifies a member of the nationalist party known as Zealots. Members of this party were dedicated to the principle of an independent Jewish state, so that they looked upon foreign domination as hateful. Their zeal for their principles took extreme action at times, so that the party was often embroiled with the Roman authorities.

Simon was, therefore, a lover of freedom, but recognised that Jesus could offer him freedom from the domination of sin and death, which was far greater than the national aspirations of his party. He joined the ranks of the Apostles, but still retained his title of Zealot. Now his zeal was channelled into service for Christ, and a warfare against the flesh. He who chafed at the yoke of Rome, willingly accepted that of Christ. This zealous follower of the Lord became an inspiration to his fellow-Zealots, and because of his zeal, a warming influence in the things of truth. In that, we can follow the example of Simon.

SUSANNA: THE GRATEFUL

She is referred to only by name in Luke 8:2-3; but from the context, it would appear that she, like Mary Magdalene, received some healing benefit from the Lord which she attempted to repay in part by loving, personal service. Her name means a *white lily*, and may well typify her righteous character. The services of women like Susanna have greatly smoothed the work of the Truth throughout the ages.

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THADDAEUS: THE APOSTLE

His name is only found in the lists of the Apostles. In Matthew 10:3, he is referred to as "Lebbaeus, whose surname was Thaddaeus," but in the Revised Version the former words are missing. Thaddaeus signifies a *man of heart*.

THEOPHILUS: THE MOST EXCELLENT

His name means *lover of God*. He was a believer of high rank for whose benefit Luke wrote his gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). The term "most excellent," used also of Felix and Festus (Acts 23:26; 24:3; 26:25) suggests that he was an official of some kind with whom Luke was on terms of close fraternal association. Evidently Luke had taught him the basic truths of the Gospel, but desired that he have additional instruction (Luke 1:3). We can be grateful that this was the case, because we benefit from the resultant Gospel that was written.

THOMAS: THE PESSIMIST

Thomas is also called Didymus, these being the Hebrew and Greek names signifying *the twin*. References to him are found in Matt. 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13.

He was pessimistic, yet courageous and inquisitive; incredulous, yet zealous. When he saw what he ought to do, he had the courage to do it even in the face of what looked like certain death (John 11:16). He had the determination to do what Christ required if shown how to do it (John 14:5); but he demanded proof. Thus he was not prepared to believe in the Lord's resurrection except on terms that he clearly defined, and which indicated that, at the moment, he lacked faith (John 20:27). Until the moment when faith destroyed doubt and pessimism, Thomas questioned things but was driven to follow Christ only by sheer determination and courage. It was the will-power of the flesh, and that is never enough, for "without faith it is impossible to please God" (Heb. 11:6). Once convinced, however, Thomas went forward resolutely. Courage and determination were now harnessed to faith, and the Apostle was equipped to valiantly work for his Lord.

Thomas was rebuked for his doubts, by the Lord commending those who in faith believe without the evidence of their eyes (John 20:29). Thomas wanted to do what was right in the sight of God, and the three incidents in which he is particularly brought to our attention, reveal that characteristic. He was prepared to die with Christ (John 11:16); he sought to know the way (John 14:5); he wanted to know the truth (John 20:28).

TIBERIUS: THE TYRANT

Tiberius Caesar is referred to by name only in Luke 3:1. His full name was Tiberius Claudius Nero Caesar, and he was the second Roman emperor, successor to Augustus. He commenced to reign in A.D. 14, and continued until A.D. 37, dying at the age of seventy-eight, after a reign of twenty-three years.

He became emperor in his fifty-fifth year, having distinguished himself as a commander in various wars, and evincing outstanding talents as an orator and administrator of civil affairs. On being raised to the throne, however, his character changed. His life became one of

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inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. He was followed by Caius Caligula, another notorious ruler.

When Jesus asked: "Whose is this image and superscription?" and the answer was: "Caesar's," the reference was to Tiberius.

ZACCHAEUS: THE LITTLE MAN IN THE TREE

His name signifies *pure, righteous, to make clean*, and this became the caption of his changed character.

Reference to Zacchaeus is only found in Luke's gospel (Ch. 19:1-10), and yet the story of his experience with the Lord is among the most well-known incidents of the Gospels.

He was a wealthy man of Jericho, "chief among the publicans," and as such, disliked by such as the Pharisees. He was a man who could appreciate value, and recognised in Jesus something of outstanding worth.

He became dominated by the desire to see Jesus, who he was (Luke 19:3), but four obstacles prevented him doing so: (1) — he was chief among publicans, and would thus be treated as a heathen by the Jews (Matt. 18:17); (2) — he was rich, which normally would have the effect of minimising the value of spiritual wealth in Christ; (3) — the great crowds that thronged Jesus prevented Zacchaeus getting near him; (4) — he was little of stature, and thus could not see over the heads of the others.

These obstacles would have been sufficient to deter most people; but not Zacchaeus. His desire to see Jesus was combined with a determination to do so. He ran ahead of the crowd, climbed up into the leafy shelter of a sycamore tree, and so overcame the obstacles.

Jesus did not spare Zacchaeus. When he arrived under the tree, he looked up and addressed him. This drew the attention of the crowds to the little tax-gatherer, and doubtless caused him to be subjected to ridicule. We can imagine the great laugh that would go up as the people (who disliked him anyway) saw him literally and figuratively "up a tree!" But Jesus called for him, and dined with him. This caused murmuring among the people, but drew a confession of faith from Zacchaeus. Faith wrought with works in the case of the converted tax-gatherer, causing Jesus to state that "salvation had come to his house" for he was a true son of Abraham — i.e. he did the works of Abraham (cp. John 8:39). The incident of Zacchaeus was used to point the lesson of the need for action in the things of the Kingdom, as taught in the parable of the nobleman and the pounds recorded in Luke 19:11-27.

Zacchaeus provides a wonderful example of determination and dedication; let us look beyond our difficulties and obstacles, and with faith and courage, seek to "see Jesus who he is."

ZACHARIAS: THE MAN STRUCK DUMB

His name means *Memorial Of Yahweh*, and he was the father of John Baptist. He was one of whom it was said that "he walked in all the commandments and ordinances of the Lord blameless" (Luke 1:6). He was meticulously devoted to the Temple worship, fulfilling all the requirements of the Law, and blameless to the extent that he fulfilled all its enactments (Phil. 3:6). He was a priest of the eighth course of Abia, and he is introduced to us as he ministered in the Temple.

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Zacharias was a man of faith and prayed both for a son and for the coming of Messiah. But when Gabriel told him that he would have a son, who would be forerunner to Messiah, he refused to believe it, and in consequence was struck dumb. How true to human nature! We pour out our prayers unto Yahweh, but refuse to believe! However, we can appreciate the doubts of Zacharias. Not only were both he and Elizabeth old, but to have a son who would be the forerunner of the Messiah, was beyond what they had thought possible.

The dramatic reappearance of Zacharias to the waiting, praying people, his gestures, as he tried to make them understand the drama of the revelation, must have excited the interest and comment of the people of Jerusalem. He had been instructed to call the child John, and this he did in opposition to the suggestions of his relatives.

On the birth of his son, speech was restored to Zacharias, and he used it to proclaim a glorious prophecy of the goodness of Yahweh, expressive of the work of his son, and of the Messiah that would come. The tongue of unbelief was thus replaced by one of wondrous hope. Let us learn to exercise belief and faith, and to use our tongues accordingly.

The names of this family group are significant. Zacharias was married to Elizabeth, signifying, *the oath of my God*, through whom was born John, meaning *the grace of Yahweh*. When the memorial name is combined with the oath it brings forth grace.

Zacharias was old when John was born, and evidently died long before his public ministry commenced. Nothing further of him is recorded in the Bible.

ZEBEDEE: THE MAN IN THE SHADOWS

Though he is mentioned quite a few times in the New Testament, Zebedee, whose name means *The Gift of Yahweh*, is only referred to incidentally. No specific action, no word that he uttered, is recorded in the narrative.

Yet circumstantial evidence indicates that we owe a lot to this silent, self-effacing character, for it is obvious that he encouraged his sons, James and John, in their service to Christ, and supported Salome, his wife, in her ministrations on his behalf.

He thus gives the impression of being a generous, pleasant, faithful man. He was a prosperous fisherman, since he employed hired servants in the management of his boats (Mark 1:19), and was in association with Peter and Andrew in their fishing venture (Luke 5:10). He was of some social gathering, for the family was on terms of intimacy with the high priest (John 18:16), and were property owners, not only in Galilee but also, apparently, in Judea (John 19:27). He did not restrain his sons from following the Lord (Matt. 4:21), but probably remained to manage the business in their absence. In this he was doubtless influenced by the zeal of Salome his wife, who ministered to the Lord of their substance (Matt. 20:20, 27:56; Luke 8:2-3).

From Matt. 27:56; Mark 15:40; 16:1; John 19:25, it seems that Salome was sister to Mary, the mother of the Lord, in which case, Zebedee would have been uncle, by marriage, to Jesus.

THE PLAN OF THE FOUR GOSPEL RECORDS

In this section, we discuss the four Gospel records. Why were four given and not three or six? What was the objective that each of the writers had in view?

It will be seen that there was plan and purpose in all that was recorded. Each of the four writers had a specific viewpoint of Christ in mind, and wrote accordingly. Thus Matthew wrote to reveal in a systematic manner the teaching and miracles of the Lord, and the reaction of people to them. With that in mind he outlined his subjects in order, and was not particularly concerned with the exact chronological sequence.

On the other hand, Luke wrote for Greeks, and set the facts of Christ's life out in proper sequential order.

The outlines of the four Gospel accounts provided, should help to clarify each record of the Lord's life, and provide a complete record of his ministry on earth.

Accepting the records in that way, a foundation is laid for the harmony and chronological sequence of the life of the Master which we attempt in the next section.

THE SIGNIFICANT OPENING

The work of Inspiration has not only been responsible for the words in which Holy Scripture has been recorded, but the very setting of the books themselves. In this there is seen a divine overshadowing, for they are not always placed in chronological order. For example, in the Epistles of Paul, Romans is placed first, though it was not the first epistle that he wrote. However, its setting in relation to Paul's other letters is particularly apt, for it outlines the doctrine of salvation in such a systematic manner as to provide a very fitting foundation for the other Epistles.

Consider also the last book of the Old Testament as we have it, with the first book of the New. The Old Testament ends with two significant words: "a curse"; and the New opens with the record of the birth of that one who came into the world to remove the curse.

The New Testament opens with the statement: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matthew 1:1), linking this first book with the first book of the Old, for it is divided up into a series of parts all separated with captions: "The generations of . . ." (Gen. 2:4; 6:9; 10:1 etc.).

"The book of the generation of Jesus Christ" can be compared with a similar heading in Genesis 5:1: "The book of the generations of Adam." And notice, as you read that fifth chapter that the emphasis is on death: "And he died" (vv.5,8,11,14,17,20,27,31). But whilst "in Adam all die" in Christ all can be made alive, so that whilst "the book of the generations of Adam" is a book of Death; the "book of the generation of Jesus Christ" is a book of Life.

In this statement, Jesus Christ is linked with David and Abraham, the two great "fathers" of the Lord to whom were made the wonderful covenants of promise that he confirmed (Rom. 15:8). He was the seed promised both, through whom the glorious covenants made will be fulfilled. Thus in its opening, the New Testament rivets attention upon the three great pillars of faith found in the Bible: Abraham, David, Jesus Christ.

WHY FOUR ACCOUNTS OF CHRIST'S MINISTRY?

Isaiah spoke of the Messiah as the ideal Israelite (Isaiah 49:3-6), implying thereby that he would manifest all the qualities of virtue to which Israel, as a nation, was called. That nation was taken out of Egypt to glorify Yahweh (Jer. 13:11; Isaiah 43:7) by manifesting His characteristics. To that end they encamped around the Tabernacle and in the shadow of four standards which reproduced the faces of the Cherubim which overshadowed the Mercy Seat. The nation of Israel was thus divided into four sections under Judah, Ephraim, Reuben, and Dan with the standards of a Lion, Ox, Man and Eagle (Ezekiel 1:10), representing Royalty, Service, Humanity and Divinity.

The four accounts of Christ's ministry revealed him in those four particulars. Matthew emphasises his royal dignity, constantly drawing upon the prophecies of the Old Testament in confirmation of his majesty. Mark gives attention to his work of service, recording what he did for others, the miracles and acts of love that he rendered. Luke treats his ministry from the standpoint of his humanity, tracing his genealogy back to Adam (Luke 3). John shows him as divine, the manifestation of the Father, the Word made flesh, the means by which the foundation for the righteous character he revealed was provided.

The four Gospel records, therefore, are like the four standards of Israel, exhibiting the Lord in four different aspects all of which contribute to the general revelation of "God manifest in the flesh." The four accounts show that he rules (Matthew — the Lion), because he served (Mark — the Ox), and though he was flesh (Luke — the Man), he conquered through the spirit (John — the Eagle).

These fourfold aspects of Christ's ministry were foreshadowed by the four major prophets of the Old Testament: Isaiah, Jeremiah, Ezekiel, Daniel. Isaiah predicted the Lord's royal majesty (the Lion); Jeremiah illustrated his work of service as man of sorrows (the Ox); Ezekiel constantly used the title of Son of Man and typified the Christ (the Man); Daniel by his miracles and prophecies emphasised the work of the spirit (the Eagle).

Thus the four accounts of Christ's life, though not in themselves complete (see John 21:25), provide a balanced presentation of the Lord as "God manifest in the flesh."

WHY MATTHEW EXCLUDED FOUR RULERS

Matthew divides the genealogy of the Lord into three divisions of fourteen generations each (Matt. 1:17), but he has been accused of altering facts to provide for this arrangement. It has been pointed out that four rulers are excluded between Joram and Ozias (Uzziah) in v.8, the rulers being: Ahaziah, Athaliah, Joash and Amaziah.

Was their omission an oversight, and if not, was Matthew justified in excluding them?

Their omission was not an oversight, and Matthew was quite justified in excluding them, for the very good reason that they were not truly of the house of David, but of the house of wicked King Ahab of Israel. Jehoshaphat, King of Judah, foolishly entered into alliance with the wicked house of Ahab and married his son Jehoram to Athaliah (2 Chron. 18:1). But Yahweh had pronounced the judgment of annihilation on that wicked house (1 Kings 21:21-22; 2 Kings 10:10), and the posterity of Athaliah was brought within the compass of the proclamation of doom, even though she had married into the line of David. The Law proclaimed that Yahweh would visit the iniquity of the rebellious unto the "third and fourth generation of them that hate Him" (Deut. 5:9), and so the four rulers referred to above (all of them wicked and manifesting the characteristics of Ahab) are excluded from the true line of David. That line is restored by Uzziah, testifying that Yahweh is not only just but merciful. The exclusion of the four kings, therefore, is not an oversight, but reveals a careful discrimination between the houses of Ahab and David, and a correct setting of history in its proper perspective and true sequence.

In the third list of fourteen, however, Matthew records only thirteen names. He declares: "And Josiah begat Jeconiah *and his brethren* about the time they were carried away into Babylon." Now Josiah did not beget Jeconiah, nor did Jeconiah have "brethren"; but Josiah did beget Jehoiakim, and Jehoiakim did have "brethren" (see 1 Chron. 3:15). Therefore, in Matthew's list as recorded in the A.V., there is an omission of Jehoiakim between Josiah and Jechoniah. Some Greek manuscripts do insert it, which regulates the third of Matthew's fourteens (see Margin).

The study of genealogies is an absorbing one so long as it is not taken to excess (see 1 Tim. 1:4). The Bible lists sixty generations between Adam and Christ, and in spiritual

numerics, six has the signification of flesh or man. Thus flesh provides sixty generations leading to the man Christ Jesus. Those sixty seem to be ruled off in tens, each tenth man being especially significant. The first is NOAH, the second is ABRAHAM, the third is BOAZ, the fourth is UZZIAH, the fifth is ZERUBBABEL, and the sixth is CHRIST.

ALL HUMANITY CATERED FOR

Matthew's Gospel seems designed primarily for Jews, and draws largely upon the Old Testament to demonstrate that Jesus is the Messiah. Mark's Gospel provides an outline of his works, dealing mainly with the Galilean ministry, and setting down the actions and miracles of the Lord, by which he served the people. His book is captioned by his Roman name (for he also had a Hebrew name — John), and he seems to have written mainly for Romans, for his book contains many Latin terms and phrases clothed in Greek. Luke wrote for Greeks. His Gospel sets the life of the Lord out chronologically, and supplements the other records by recording events that they left out. He outlines the Perean ministry which the others do not, and supplements the Judean ministry which John deals with at length. He reveals Jesus as the perfect Son of Man, filled with compassion for suffering humanity. John's Gospel sets forth the divine side of Christ, revealing him as the Son of God, and treating almost exclusively with his Judean ministry. It shows Christ as a man of the Spirit, the manifestation of Yahweh.

Thus Matthew's Gospel was designed for Jews; Mark's Gospel for the Romans; Luke's Gospel for the Greeks (Luke 1:3); and John's Gospel for believers.

THE FOUR-FOLD VIEW OF CHRIST IN THE FOUR GOSPELS

Each book presents the subject from a different point of view — JESUS IS

*King in Matthew
Servant in Mark
Man in Luke
Son of God in John*

Book	Written for	Illustrating	General Character	Theme	Based on	Dominant Idea	Symbolism	Significance
MATTHEW	Jews	Jesus as Messiah	Prophetical	Kingship	Past revelation	Fulfilled	Lion	Royalty
MARK	Romans	Jesus as all-powerful	Practical	Servant	Present action	Straightway	Ox	Service
LUKE	Greeks	Jesus as the perfect man	Historical	Son of Man	Future glory	Compassion	Man	Humanity
JOHN	Believers	Jesus as God manifest	Spiritual	Son of God	Eternity	Believe	Eagle	Divinity

THE FIVE PERIODS OF CHRIST'S MINISTRY

BIRTH	Thirty Years Quiet Period of Preparation Luke 3:23	First Year Period of Introductory Preaching Matt. 7:28-29	Second Year Period of Popularity John 6:15	Third Year Period of Opposition John 6:66	DEATH	Forty Days Period of Resurrectional Triumph Acts 1:3
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OUTLINE OF MATTHEW'S GOSPEL

JESUS CHRIST AS KING — THE FACE OF A LION

Key verse: *"Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).*

Peculiarity: Matthew makes no less than sixty references to the Old Testament writings as fulfilled in Christ, so that the word "fulfilled" becomes characteristic of the book. The word "Kingdom" is met with fifty-five times, "Kingdom of Heaven" thirty-two times, "Son of David" seven times. The Jews laid great store on Scripture, and this Gospel written particularly for them, abounds in such references.

PREPARATION — Chapter 1:1-4:16

1. His Relation To The Past — Ch. 1:1-2:22

- Genealogy — Ch. 1:1-17
- Birth — Ch. 1:18-25
- Flight and Return — Ch. 2:1-23

2. His Relation To Yahweh — Ch. 3:1-17

- The witness of John — Ch. 3:1-12
- The witness and anointing from Above — Ch. 3:13-17

3. His Relation To Humanity — Ch. 4:1-11

- Tested but Triumphant — Ch. 4:1-11

PREACHING — Chapter 4:17-18:35

1. Proclaiming The Kingdom — Ch. 4:12-25

- Selecting Headquarters — Ch. 4:12-16
- Proclaiming the Message — Ch. 4:17
- Selecting Assistants — Ch. 4:18-22
- Exhibiting His Power — Ch. 4:23-25

2. What Jesus Taught — Ch. 5:1-7:29

(The ten-fold policy speech of the Kingdom)

- (1) — No other God — seen in action — Ch. 5:1-12
- (2) — No graven image — revealing light — Ch. 5:13-16
- (3) — Honor the Name — accepting the Word — Ch. 5:17-20
- (4) — Sabbath — Seen in self denial — Ch. 5:21-38
- (5) — Parents honored — Submission to the Father — Ch. 6:1-18
- (6) — Do not kill — Quietness of spirit — Ch. 6:19-34
- (7) — No adultery — Avoid hypocrisy — Ch. 7:1-6
- (8) — No stealing — Ask God — Ch. 7:7-14
- (9) — No false witness — True fruit — Ch. 7:15-20
- (10) — No coveting — Build on the rock — Ch. 7:21-27

(The ten-fold message is thus aligned with the ten commandments).

3. What Jesus Wrought — Ch. 8:1-10:41

(Ten mighty works showing his ability to rule)

- | | |
|---|---------------|
| (1) — The cleansing of the leper | — Ch. 8:1-4 |
| (2) — Centurian's servant — palsy | — Ch. 8:5-13 |
| (3) — Peter's wife's mother — fever | — Ch. 8:14-15 |
| (4) — The stilling of the storm | — Ch. 8:16-27 |
| (5) — Gergesene demoniacs healed | — Ch. 8:28-34 |
| (6) — The man cured of the palsy | — Ch. 9:1-17 |
| (7) — The woman with haemorrhage | — Ch. 9:18-22 |
| (8) — The ruler's daughter raised | — Ch. 9:23-26 |
| (9) — Two blind men given sight | — Ch. 9:27-31 |
| (10) — The dumb demoniac healed | — Ch. 9:32-38 |
| (11) — The Apostles Empowered to Preach | — Ch.10:1-42 |

(There are a couple of digressions — see Ch. 8:18-22; 9:9-17 — but they are related to the miracles performed. The miracles revealed physically what the Gospel can do spiritually).

4. What People Thought — Ch.11:1-18:35

(Ten reactions to his call)

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|--|------------------|
| (1) — John the Baptist — in doubt | — Ch.11:1-15 |
| (2) — "This generation" — unresponsive | — Ch.11:16-19 |
| (3) — Galilean cities — unrepentant | — Ch.11:20-30 |
| (4) — The Pharisees — unreasonable | — Ch.12:1-45 |
| (5) — His family — misunderstanding | — Ch.12:46-50 |
| (6) — The multitudes — undiscerning | — Ch.13:1-58 |
| (7) — Herod the king — unintelligent | — Ch.14:1-13 |
| (8) — The disciples — of little faith | — Ch.14:14-36 |
| (9) — Jerusalem scribes — unimpress-
sionable | — Ch.15:1-20 |
| (10) — Gentile multitudes — seeking | — Ch.15:21-39 |
| (11) — Pharisees, Sadducees — unrelenting | — Ch.16:1-12 |
| (12) — The Apostles — needing education | — Ch.16:13-18:35 |

PASSOVER — Chapter 19:1-28:20

1. Presentation — Ch.19:1-25:46

- | | |
|--------------------------|-----------------|
| Journey to Jerusalem | — Ch.19:1-20:34 |
| Entrance to the City | — Ch.21:1-22 |
| Clash with the leaders | — Ch.21:23-39 |
| Explanation to Disciples | — Ch.24:1-25:46 |

2. Condemnation — Ch.26:1-27:66

- | | |
|-----------------------|---------------|
| Betrayal premeditated | — Ch.26:1-5 |
| Anointed at Bethany | — Ch.26:6-16 |
| The last supper | — Ch.26:17-35 |
| At Gethsemane | — Ch.26:36-56 |
| Condemned by Jews | — Ch.26:57-75 |
| Condemned by Gentiles | — Ch.27:1-33 |
| Crucifixion and Death | — Ch.27:34-66 |

3. Vindication — Ch. 28:1-20

- | | |
|------------------|---------------|
| The Lord of life | — Ch.28:1-10 |
| The lie | — Ch.28:11-15 |
| The Eleven | — Ch.28:16-20 |

OUTLINE OF MARK'S GOSPEL

JESUS CHRIST AS SERVANT — THE FACE OF AN OX

Key verse: *"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"* (Mark 10:45).

Peculiarity: Being originally written (as is thought) for Romans there are very few references to the Old Testament Scriptures contained in this Gospel. Jewish words are explained (Ch. 3:17; 5:41; 7:11,34; 14:36); and also Jewish customs (Ch. 7:3-4; 14:12; 15:42). Latin expressions are frequently used such as Legion, Centurian, etc. The Romans admired action, and this Gospel depicts the Lord as a worker.

SANCTIFICATION — Chapter 1:1-13

1. **The Witness of John — Ch. 1:1-8**
 - The messenger appointed — Ch. 1:1-3
 - The message applied — Ch. 1:4-8
2. **The Anointing of Jesus — Ch. 1:9-13**
 - Obedience in baptism — Ch. 1:9
 - Anointed of Yahweh — Ch. 1:10-11
 - Tested but triumphant — Ch. 1:12-13

SERVICE — Chapter 1:14-8:30

1. **First Disciples and First Work — Ch. 1:14-3:12**
 - First message and disciples — Ch. 1:14-20
 - First mighty works and effect — Ch. 1:21-2:12
 - First critics and replies — Ch. 2:13-3:6
 - First general enthusiasm — Ch. 3:7-12
2. **Appointment of Apostles and Extension of Labor — Ch. 3:13-6:6**
 - Apostles appointed — Ch. 3:13-19
 - Opposition of family — Ch. 3:20-35
 - Preaching in Parables — Ch. 4:1-34
 - Laboring in Miracles — Ch. 4:35-5:43
 - Labor frustrated — Ch. 6:1-6
3. **Co-operating in Service — Ch. 6:7-8:30**
 - The Apostles sent forth — Ch. 6:7-13
 - Herod's belief — The Apostles' Report — Ch. 6:7-31
 - Greater Miracles — Ch. 6:32-56
 - Contention — Ch. 7:1-23
 - Journeying among Gentiles — Ch. 7:24-8:9
 - Instructing the Apostles — Ch. 8:10-8:30

SACRIFICE — Chapter 8:31-15:47

1. **Anticipated — Ch. 8:31-10:52**
 - Crucifixion predicted — Ch. 8:31-38
 - Transfiguration — Ch. 9:1-13
 - Mighty Miracle — but death foretold — Ch. 9:14-32
 - Apostles rebuked; counselled — Ch. 9:33-50
 - Controversy — Ch. 10:1-12
 - The lesson of faith — Ch. 10:13-31
 - Crucifixion again anticipated — Ch. 10:32-52

2. Approached — Ch. 11:1-14:42

Jesus and the City

Jesus and the Rulers

Jesus and the Multitudes

Jesus and the Disciples

— Ch.11:1-26

— Ch.11:27-12:34

— Ch.12:35-40

— Ch.12:41 - 14:42

3. Accomplished — Ch. 14:43-15:47

Forsaken by Disciples

Betrayed by People

Crucified by Rulers

— Ch.14:43-72

— Ch.15:1-15

— Ch.15:16-47

SERVICE RENEWED — Chapter 16:1-20

Resurrection

Commission

Ascension and Labor

— Ch.16:1-14

— Ch.16:15-18

— Ch.16:19-20

**THE JORDAN
VALLEY**

Site of John's
initial preach-
ing, and the
baptism of the
Lord.



OUTLINE OF LUKE'S GOSPEL

JESUS CHRIST AS THE PERFECT MAN — THE FACE OF A MAN

Key verse: *"When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47).*

Peculiarity: It was written particularly for Greeks who delighted in wisdom, beauty and system. Luke, therefore, tells the story of Jesus, unfolding his development in a systematic manner, setting the facts in chronological order in a manner not attempted by the other writers. Luke was an artist with the pen, drawing the portrait of Jesus as the perfect man.

THE SON OF MAN IN HIS HUMAN RELATIONSHIPS

— Chapter 1:1-4:13

1. Prologue — Ch. 1:1-4

2. In The Days of Herod — Ch. 1:5-2:52

The Two Annunciations — by Gabriel

— Ch. 1:5-38

The two Mothers — Elizabeth; Mary

— Ch. 1:39-56

The two Sons — John; Jesus

— Ch. 1:57-2:52

3. Thirty Years Later — Ch. 3:1-4:13

John's Ministry: baptism of Jesus

— Ch. 3:1-22

Genealogy by Mary: lineage of Jesus

— Ch. 3:23-38

Wilderness Temptation: triumph of Jesus

— Ch. 4:1-13

THE SON OF MAN AS PROPHET — KING IN GALILEE

— Chapter 4:14-9:50

1. Introductions

Teaching and Miracles before the Twelve chosen

— Ch. 4:14-6:11

Teaching and Miracles after the Twelve chosen

— Ch. 6:12-8:56

Ministry extended: the Twelve sent out

— Ch. 9:1-17

2. Culminations — Ch. 9:18-50

Peter's Confession: Crucifixion foretold

— Ch. 9:18-26

Transformation: Crucifixion foretold

— Ch. 9:27-36

Demoniac son cured: Crucifixion foretold

— Ch. 9:37-50

THE SON OF MAN IN HIS JUDEAN/PEREAN MINISTRY

— Chapter 9:51-19:27

1. In Judea — Ch. 9:51-13:21

Face towards Jerusalem

— Ch. 9:51-62

The Ministry of the Seventy

— Ch. 10:1-24

Disciples taught

— Ch. 10:25-11:13

Multitudes taught

— Ch. 11:14-13-21

2. In Perea — Ch. 13:22-19:27

Jesus and the Pharisees

— Ch. 13:22-14:24

Jesus and the Multitude

— Ch. 14:25-16:31

Jesus and the Disciples

— Ch. 17:1-19:27

THE SON OF MAN REJECTED AS ISRAEL'S KING

— Chapter 19:28-22:46

1. Before the Arrest — Ch. 19:28-22:46

The city warned	— Ch.19:28-48
The nation warned	— Ch.20:1-18
Worldly-minded Herodians Silenced	— Ch.20:19-26
Infidel Sadducees Silenced	— Ch.20:27-40
Christ silences all critics	— Ch.20:41-47
Olivet Prophecy	— Ch.21:1-38
The Last Supper and Gethsemane	— Ch.22:1-46

2. After the Arrest — Ch. 22:47-23:56

Betrayal and arrest	— Ch.22:47-53
Before the high priest and council	— Ch.22:54-71
Before the Gentiles	— Ch.23:1-12
Sentenced, Crucified and Buried	— Ch.23:13-56

THE SON OF MAN GLORIFIED — Chapter 24:1-53

1. The Initial Appearances — Ch. 24:1-48

The risen Christ appears to the women	— Ch.24:1-12
The risen Christ on the way to Emmaus	— Ch.24:13-35
The risen Christ before the Apostles	— Ch.24:36-48

2. Forty Days Later — Ch. 24:49-53

The Promise and Blessing	— Ch.24:49-50
The Ascension	— Ch.24:51
The work continues	— Ch.24:52-53

THE CEMETERY CITY OF CAPERNAUM!



Capernaum: A city of the dead. These ruins of the ancient busy city, graphically illustrate the truth of Christ's prophetic statement: "Thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell" (the grave) Luke 10:15. During his ministry, Christ made Capernaum his headquarters in Galilee.

OUTLINE OF JOHN'S GOSPEL

JESUS CHRIST AS THE WORD MADE FLESH — THE FACE OF AN EAGLE

Key verse: *"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).*

Peculiarities: There are many keywords in John's Gospel, and dominant throughout is the word "believe" which occurs over eighty times. The word, however, implies a belief that has developed into faith or conviction. As such, this Gospel was written for believers. They are enabled thereby to perceive the inner-strength of Jesus, and to see that it stemmed from a greater than he, even Yahweh. Another peculiarity is the frequent use of the word "Jew." It is only found once in Matthew, twice in Mark and in Luke, but over sixty times in John.

John concerns himself more with the Judean ministry which Matthew and Mark hardly touch upon, and he records only eight miracles (which he terms "signs") that set in sequential order the whole purpose of God in Christ.

FROM EVERLASTING — Chapter 1:1-18

1. **Deity before Christ — Ch. 1:1-8**
 - As the Word — Ch. 1:1-4
 - As the Light — Ch. 1:5-8
2. **Deity in Christ — Ch. 1:9-18**
 - As the Light — Ch. 1:9-13
 - As the Word — Ch. 1:14-18

GOD MANIFEST IN THE FLESH — Chapter 1:19-19:42

1. **In the World — Ch. 1:19-12:50**
 - First "signs" witness and Contacts — Ch. 1:19-4:54
 - Further "signs" witness and Conflicts — Ch. 5:1-10:42
 - Final "signs" witness and Cleavage — Ch. 11:1-12:50
2. **To His Own — Ch. 13:1-17:26**
 - The manifestation of Love — Ch. 13:1-14:15
 - The promise of Light — Ch. 14:16-31
 - The hope of Life — Ch. 15:1-16:33
 - The strength of Prayer — Ch. 17:1-26
3. **On the Stake — Ch. 18:1-19:42**
 - Love: Deserted and yet Faithful — Ch. 18:1-19:16
 - Light: Eclipsed and yet Dawning — Ch. 19:17-30
 - Life: Laid down but not forgotten — Ch. 19:31-42

TO EVERLASTING — Chapter 20:1-21:25

1. **Abiding Life — Ch. 20:1-18**
 - The Empty Tomb — Ch. 20:1-10
 - The Living Lord — Ch. 20:11-18
2. **Abiding Light — Ch. 20:19-31**
 - The Disciples — Ch. 20:19-23
 - Doubting Thomas — Ch. 20:24-29
 - Unrecorded Signs — Ch. 20:30-31
3. **Abiding Love — Ch. 21:1-25**
 - The Disciples rebuked — Ch. 21:1-14
 - Love Triumphant — Ch. 21:15-23
 - Unrecorded Deeds — Ch. 21:24-25

THE EIGHT "SIGNS" OF JOHN'S GOSPEL

The Gospel of John records only eight miracles of the Lord, which, however, tell in sequence the development of Yahweh's purpose in Christ. Therefore, they are not described as "miracles" but as *semeion* or "signs," as the Revised Version renders the word. Those "signs" were designed to teach humanity its needs, and reveal the only true manner in which they can be satisfied.

The eight signs of John's Gospel are as follows:

1. Water into Wine (John 2:1-11) — Teaching that Israel after the flesh lacked the means of true joy which only Christ can supply, and pointing forward to the Marriage Supper of the Lamb when it will be manifested in its fulness.

2. The Ruler's son cured (John 4:46-50). He was nigh unto death (like Jewry in the days of the Lord), but Christ cured him, as he could have cured the desperately sick nation if only its rulers had turned to him.

3. The impotent man made strong (John 5:1-47). Christ's healing hand strengthened him, and enabled him to walk, as Christ can strengthen those who recognise their spiritual helplessness.

4. Feeding the 5,000 (John 6:1-14). Demonstrating that Christ can provide the necessary spiritual food unto eternal life.

5. Calming the sea (John 6:15-21). Revealing that he can calm the storms of life, and bring us to a safe heritage.

6. Granting sight to the man born blind (John 9:1-41). Showing that Christ has the power to grant true spiritual vision.

7. The raising of Lazarus — Proclaiming the fact that he is the resurrection and life — both individually and nationally.

8. Increased harvest of fish (after the resurrection) — (John 21:1-14) — Foreshadowing the increase of labor and assured harvest of the disciples of the Lord after the resurrection.

These miracles were signs to the Jewish people and nation revealing their needs and the source from whence they could be supplied. Israel after the flesh rejected the Messiah and his signs, so that they are now applicable to believers. They reveal that in Christ such will:

1. Find renewed joy in his service.
2. Receive a renewed spiritual life.
3. Obtain strength to overcome the flesh.
4. Be supplied with spiritual food capable of sustaining them.
5. Find their spirits calmed amid the storms of life.
6. Have their eyes opened to new vistas of truth.
7. Be raised to newness of life both now and in the future.
8. Find renewed labor with increased harvest in the age to come.



THE FACE OF ROME

Tiberius Caesar was the reigning emperor at the time of the Lord's trial. He placed Pilate over the jurisdiction of Jerusalem and thus played a part in the world-shaking events of the time. When the Lord enquired: "Whose is this image and superscription," he was looking at the coin with the haughty features of the Emperor Tiberius embossed upon it. Tiberius was a dissolute tyrant, whose lips seemed to be set in contemptuous scorn of that which is good. The picture above illustrates the silent Caesar — a statue unable to think or move. The Romans considered a dead Caesar as a god, and the Jews of Jerusalem preferred him to the living Messiah, declaring, "We have no king, but Caesar." In A.D.70 the Face of Rome was turned against Jerusalem, and brought an end to the nation that preferred Caesar to Christ.

A HARMONY OF THE GOSPELS

A harmony of the Gospels is both practicable and desirable. It enables one to follow the life of the Lord in sequence, and also helps to provide a better understanding of any particular incident.

For example, nearly twelve months elapse between the end of John 5 and the beginning of John 6. During that time, the events recorded in Mark 2:23-6:30, and in Luke 6:1-9:10 take place. Again, Luke 2:39 states that Mary and Joseph returned to Nazareth after their visit to the Temple. That statement is correct; they did; but not before returning to Bethlehem, and after being visited by the magi from the east, fleeing into Egypt from the wrath of Herod, as recorded by Matthew. Here Luke gives but the broad outline; Matthew supplies the details.

Of the four Gospel writers, Luke alone claims to set the facts out in proper order from the beginning (Luke 1:3), and his narrative can be safely taken as a basis for considering the life of the Lord in sequence.

THE LIFE OF THE LORD IN SEQUENCE

The numbers appended to the incidents listed will synchronise with the six drawings supplied at the conclusion of the harmony. By use of the harmony and the drawings, the whole life of the Lord can be quickly memorised, and a key provided to unlock any part of the four Gospel accounts.

	Matthew	Mark	Luke	John
INTRODUCTION				
Mark's title		1:1		
Genealogy	1:1-17		3:23-38	
Luke's preface			1:1-4	
John's prologue				1:1-18
PREPARATION				
Infancy				
Angelic declaration to Zacharias and Elizabeth			1:5-20	
Angelic message to Mary			1:26-38	
Mary visits Elizabeth			1:39-56	
Angelic message to Joseph	1:18-25			
Birth of John the Baptist			1:57-80	
Birth of Lord Jesus			2:1-20	
Circumcision and naming of Jesus	1:25		2:21	
Consecration of the Firstborn			2:22-39	
Visit of the Magi	2:1-12			
1—Flight into Egypt	2:13-18			
Childhood				
2—To Nazareth	2:19-23		2:39	
His development			2:40	
Youth				
The enquiring boy			2:41-50	
The obedient son			2:51	
The developing youth			2:52	
Induction into the ministry				
John preaching and baptising	3:1-12	1:2-8	3:1-18	
(Until imprisoned by Herod)			3:19-20	
3—Jesus baptised by John	3:13-17	1:8-11	3:21-23	
4—Jesus temptation	4:1-11	1:12-13	4:1-13	
Jesus wins his first disciples				1:19-51
5—Jesus attends a wedding (1st sign)				2:1-11
6—Jesus visits Capernaum				2:12
OPENING MINISTRY				
7—Jesus cleanses the Temple —				2:13-22

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
1st Passover				
Through his signs many believe				2:23-25
Nicodemus visits Jesus				3:1-21
8—Jesus baptises in Judea				3:22
John baptises in Aenon				3:23-24
John witnesses in support of Jesus				3:25-36
9—Jesus leaves Judea for Galilee via Samaria	4:12	1:14	4:14	4:1-4
Teaching the woman of Samaria				4:5-26
Instructing her people				4:27-42
Preaching in Galilee	4:12	1:14	4:14-15	4:43-45
10—Returning to Cana				4:46
Jesus heals the nobleman's son (2nd Sign)				4:46-54
11—Jesus is rejected at Nazareth	4:13		4:16-30	
GENERAL GALILEAN MINISTRY				
12—Jesus makes his headquarters at Capernaum	4:13-17	1:14-15	4:31	
Simon and Andrew are called	4:18-20	1:16-18		
James and John are called	4:21-22	1:19-20		
The people are amazed at his preaching		1:21-22	4:32	
A demoniac healed		1:23-28	4:33-37	
Peter's wife's mother healed	8:14-15	1:29-31	4:38-39	
Many healed at Capernaum	8:16-17	1:32-34	4:40-41	
A morning prayer — he leaves the people		1:35-38	4:42-43	
13—Preaching throughout Galilee	4:23-24	1:39	4:44	
Sermon on the Mount*	chaps. 5, 6 & 7			
Teaches Peter true Discipleship			5:1-11	
Healing a leper	8:2-4	1:40-45	5:12-16	
Jesus heals the palsied man	9:2-8	2:1-12	5:17-26	

*It will be seen that Matthew's account does not follow in sequential order; the reason being that Matthew is not as interested in setting out the incidents of the Lord's life in sequence as in doing so as themes. This is shown by our outline of Matthew's Gospel, in that he sets miracles or discourses together to illustrate certain principles, or reveal certain reactions. The harmony above restores the sequence, and when Matthew's Gospel is viewed in this light there will be found no need to multiply incidents as some have done in an attempt to force Matthew's account into a sequential order.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
The call of Matthew	9:9	2:13-14	5:27-28	
Matthew's Feast	9:10-13	2:15-17	5:29-32	
Jesus discusses fasting with the Pharisees**			5:33-39	
Jesus discusses fasting with the people		2:18-22		
14—Cures the impotent man at Bethesda (3rd Sign)				
2nd Passover				5:1-47
15—Plucking ears of corn on Sabbath — (returning from Jerusalem)	12:1-8	2:23-28	6:1-5	
Healing withered hand on Sabbath	12:9-14	3:1-6	6:6-11	
16—Partial circuit of Sea of Galilee	12:15-21	3:7-12		
Appointment of the Apostles		3:13-19	6:12-16	
Sermon on the Plain			6:17-49	
17—Healing of Centurion's servant	8:5-13		7:1-10	

**The Lord discussed fasting on three different occasions, as a careful consideration of the evidence and circumstances will show. In Luke's account, he answers the criticism of the Pharisees; in Mark's account the "people come to him," and he discusses the question with them. The RSV renders "they" (Mark 2:18) as "the people." Later, the "disciples of John" put a similar question to the Lord (Matt. 9:14). Most harmonies link all three questions together, but this is impossible. Matthew is explicit that the question was put to Christ by the disciples of John at the time when Christ restored the daughter of Jairus to life (see v.18). That was much later than Matthew's feast, and took place at a time when the Lord had returned to Capernaum from across the Sea of Galilee (Mark 5:17-24; Luke 8:37-42). Matthew's Gospel is not in sequential order, as a careful consideration will show. When this incident of the question of fasting is harmonised, the following natural development emerges:

(1) — The Lord discussed the subject with the Pharisees at the time of Matthew's feast (Luke's account).

(2) — The Pharisees saw this as a means of discrediting the Lord, and spread a distorted version of his answer among the people, causing them to approach him with the question (Mark's account).

(3) — The controversy comes to the ears of John's disciples, and they take the matter up with the Lord on a later occasion when he had just returned to Capernaum (Matthew's account).

On each occasion, the Lord answered the question in accordance with the viewpoint of those who approached him, so that there are variations in the answers that he gave, though, of course, they were all in perfect agreement.

The use of a harmony thus makes the narrative live more clearly. In this case, it is obvious that the Pharisees were attempting to discredit Jesus by distorting his explanation of why his disciples were not like John's in the matter of fasting, and broadcasting it to the people and the disciples of John.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
18—Restoring life to widow's son			7:11-17	
John Baptist sends messengers to Jesus	11:2-6		7:18-23	
Jesus discourses upon John	11:7-19		7:24-35	
General appeal to 'Come unto Him'	11:20-30			
Anointed in house of Simon the Pharisee			7:36-50	
19—Circuit of Galilee — Women assist			8:1-3	
Jesus' relations accuse him of madness*		3:20-21		
Heals a demoniac**	12:22-23			
His miracle is decried as from Beelzebub	12:24	3:22		
The Lord warns of the Unforgivable Sin	12:25-37	3:23-30		
The only sign — that of Prophet Jonah	12:38-45			
His relations seek to restrain him	12:46-50	3:31-35		
The parable of the Sower	13:1-9	4:1-9	8:4-8	
The parables explained	13:10-23	4:10-25	8:9-18	
Parable of the Tares	13:24-30			
Parable of the Good Seed		4:26-29		
Parable of the Mustard Seed	13:31-32	4:30-32		
Parable of Leaven	13:33			
Why the Lord taught in Parables	13:34-35	4:33-34		

*This sad incident was the beginning of a series of attempts on the part of Mary's family to restrain the Lord's activities believing him to be demented. Mark records how they made initial preparations to restrain him. Matthew (Ch.12:46-50) and Mark (Ch.3:31-35) describe how they carried out their intentions; and Luke (Ch.8:19-21) shows how they attempted to do it a second time. Most harmonies link Luke's account with that of Matthew and Mark, but that is not possible because Matthew directly connects it with the time when the Lord was preaching to the people (see Matthew 12:46) while Luke connects it with the time when he was speaking parables to the disciples (Luke 8:19 — note the use of the word "then"). Evidently the Lord's half-brothers attempted to restrain him twice, and when repelled their antagonism remained (John 7:5). That was not the case with his mother, however. Doubtless she thought she was acting for the best in joining with her children to urge the Lord to observe some measure of restraint, but unlike them, her faith in him never wavered.

**The context in Matthew shows that this incident should be placed at this moment, for v.24 provides the time setting: "But when the Pharisees heard it, they said . . ." and then follows the scandal that Jesus was "possessed." As Mark likewise records this in its proper sequence, we are able to place Matthew 12:22-23 in its right setting.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Parable of the Tares — judgment explained	13:36-43			
Parable of Treasure in Field	13:44			
Parable of Merchant Man	13:45-46			
Parable of Gospel Net	13:47-50			
On instruction	13:51-52			
Christ's relations again try to restrain him			8:19-21	
20—Leaves for Lake and two disciples accost him***	8:18-22	4:35		
21—He calms a violent storm	8:23-27	4:36-41	8:22-25	
Jesus cures the Gadarene demoniacs	8:28-34	5:1-20	8:26-36	
22—Returns to Capernaum and is welcomed	9:1	5:21	8:37-40	
Disciples of John question him re fasting	9:14-17			
Jairus pleads with Jesus to heal his daughter	9:18-19	5:22-24	8:41-42	
A woman touches the hem of his garment	9:20-22	5:25-34	8:43-48	
Jesus raised Jairus' daughter from death	9:23-26	5:35-43	8:49-56	
Jesus cures two blind men	9:27-31			
He heals a dumb demoniac	9:32-34			
23—Another visit to Nazareth and tour of Galilee	13:54-58			
Jesus sends out the twelve	9:35-38 10:1-42	6:1-6 6:7-13	9:1-6	
24—Jesus also goes out	11:1			
Consternation of Herod and circumstances of John's death	14:1-12	6:14-29	9:7-9	
The Apostles return and report		6:30	9:10	
The five thousand fed (4th Sign)	14:13-21	6:31-44	9:11-17	6:1-14
3rd Passover				
25—Jesus walks on the water (5th Sign).	14:22-33	6:45-52		6:15-21
26—He heals many in Genneseret	14:34-36	6:53-56		
Discourse on the Bread of Life				6:22-59
Many disciples forsake Jesus				6:60-71

***Notice that in this incident Matthew does not give a time-setting and has recorded it out of sequence, but that Mark is very careful to indicate the day upon which the incident took place.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Jesus limits his activities to Galilee*				7:1
SPECIALISED TRAINING OF THE DISCIPLES				
Conflict with Pharisees who criticise the Apostles	15:1-20	7:1-23		
27—Visits Tyre and Sidon	15:21	7:24		
The Syrophenician woman's daughter healed	15:22-28	7:25-30		
28—The journey through Decapolis	15:29	7:31		
Many miracles of healing there	15:29-31	7:32-37		
29—The four thousand fed	15:32-39	8:1-9		
30—Withdraws to Magdala (Dalmanutha)	15:39	8:10		
Repulsed at Magdala, Pharisees and Sadducees demand a sign	16:1-4	8:11-12		
31—Leaves for Capernaum — warns of leaven of the Pharisees	16:5-12	8:13-21		
32—Blind man of Bethsaida healed		8:22-26		
33—To Caesarea Philippi and the Great Confession	16:13-16	8:27-29	9:18-20	
The Ecclesial Rock and the two keys	16:17-28	8:30-9:1	9:21-27	
The transfiguration	17:1-13	9:2-13	9:28-36	
A demoniac boy healed	17:14-21	9:14-29	9:37-43	
34—Secret return through Galilee to Capernaum	17:22-23	9:30-32	9:43-45	
Peter and the Temple tax	17:24-27			
Discussion in the house 'who is the greatest?'	18:1-35	9:33-50	9:46-50	
Jesus' brothers urge him to attend Feast of Tabernacles				7:2-9
35—He goes unobtrusively			9:51†	7:10
The Samaritans repulse him			9:52-56	
Discipleship discussed with three sojourners			9:57-62	

*From the comment of John 7:1 it would appear that Jesus went to Jerusalem for the Passover (see John 6:4) and sensing the growing hostility there returned to Galilee with the determination to limit his activities to that district for the time being.

† Only about 6-7 months remained for the Lord, and the time had come for him to brave the hatred and opposition of Judea and Jerusalem (John 11:8), and give some public testimony to their inhabitants. Even his unbelieving relations urged this (John 7:4). It was thus nearing the time he should be "received up" into heaven, indicating that his mind

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
AT THE FEAST — JUDEAN MINISTRY				
The crowds discuss Jesus in the midst of the feast				7:11-13
The water-pouring ceremony				7:14-36
Confusion in the Sanhedren				7:37-44
Judging an adulterous woman				7:45-53
The lamp-lighting ceremony				8:1-11
1st Appeal — Accept Jesus as Saviour				8:12-20
2nd Appeal — Accept him as manifestation of God				8:21-24
3rd Appeal — Continue in his word				8:25-30
Healing man born blind and ensuing controversy (6th Sign)				8:31-59
Parable of the Good Shepherd				9:1-41
Sending out the seventy			10:1-24	10:1-21

was on the future glory despite present problems and trials (Heb. 12:2). Therefore, he "steadfastly set his face to go to Jerusalem" (Luke 9:51; Isa. 50:7-8), but he went secretly (John 7:10) through Samaria (Luke 9:52). That this was not the last time that he visited the city is shown by Luke's other references (Luke 13:22; 17:11; 8:31; 19:11).

Luke 9:51 corresponds with Matt. 19:1a Mark 10:1a, whereas Luke 10:1 ("after these things") takes us forward in point of time. John 7:2-10:21 fills in the details, recording that the Lord went "privately" to the feast, delaying his departure until the others had left (John 7:2-9), and instead of going via the usual route through Perea, he went the way of the Samaritans (Luke 9:51). Afterwards he taught at the feast (John 7:14,37-10:20). Two months later he is still in Jerusalem at the Feast of Dedication (cp with John 7:2), and there is nothing to contradict the idea that the time was spent in Judea. If so, the 70 taught in the hitherto neglected portion of Judea, and Luke 10:1-13:21 give incidents of this period neglected by other writers. After the Feast of the Dedication, Christ left Jerusalem (John 10:40) for Perea beyond Jordan. In Perea, the events of Luke 13:22-17:10 took place. Recalled to Bethany by the death of Lazarus (John 11), he later retired to Ephraim (John 11:54). From there he travelled north to the border of Samaria and Galilee, moving east along the border ("the midst" of Samaria and Galilee — Luke 17:11) to Perea, and then turning south to cross the Jordan at Jericho (Luke 19:1), and so on to Jerusalem. Thus Luke, with John, showed that Jesus taught throughout Judea, and this is specifically stated in Luke 23:5.

At Chapter 18:15, Luke joins again with Matthew (19:1b) and Mark (10:1b), and the four Gospel accounts synchronise in the events surrounding the final week of the Lord. From this analysis it is obvious that the incidents recorded in Matthew 19:1-12 and Mark 10:1-12 took place between Luke 18:14 and 18:15 whilst the Lord was in Perea.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Parable of the Good Samaritan			10:25-37	
36—He visits Mary and Martha			10:38-42	
Teaching how to pray			11:1-13	
Casting out demons 'by the finger of God'			11:14-16	
Controversy with the people			11:17-36	
Dining with a Pharisee			11:37-54	
Warning the people against leaven of Pharisees			12:1-59	
The slain Galileans and the doomed fig tree			13:1-9	
In synagogue on Sabbath — bowed woman healed			13:10-21	
Discussion of God manifestation at feast of dedication				10:22-42
PEREAN MINISTRY				
37—Circuit of Perea			13:22	
Jesus and the Pharisees, warning and contention			13:23-35	
He dines with a Pharisee — Parable of the Great Supper			14:1-24	
He warns of the cost of discipleship			14:25-35	
Eats with publicans — Parable of Lost Sheep, Coin & Prodigal Son			15:1-32	
Parable of the Unrighteous Steward			16:1-18	
Parable of Rich Man and Lazarus			16:19-31	
Responsibilities of discipleship			17:1-10	
38—Lazarus raised from dead — (7th Sign)				11:1-46
39—Growing opposition — retirement to Ephraim				11:47-54
40—Jesus cures ten lepers — on the way to Peres			17:11-19	
Messianic Kingdom and signs thereof			17:20-37	
Parable of Unjust Judge			18:1-8	
Parable of Pharisee and Publican			18:9-14	
Teaching and healing great multitudes	19:1-2	10:1		
Instruction re marriage, divorce, celibacy	19:3-12	10:1-12		
Jesus blesses little children	19:13-15	10:13-16	18:15-17	
He instructs a rich young ruler	19:16-22	10:17-22	18:18-23	

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Difficulties of rich entering Kingdom	19:23-26	10:23-27	18:24-27	
Reward for those who deny themselves	19:27-30	10:28-31	18:28-30	
Parables of Labourers	20:1-16			
TOWARDS JERUSALEM				
Jesus warns the 12 of his impending death	20:17-19	10:32-34	18:31-34	
Rebukes the selfish ambition of Apostles	20:20-28	10:35-45		
41—Cures a blind man outside Jericho			18:35-43	
Commends Zachaeus and lodges with him			19:1-10	
Parable of Nobleman			19:11-28	
Heals Bartimeus and his companions	20:29-34	10:46-52		
The Passover crowds await Jesus' coming				11:55-57
Arrives on 9th Abib (Anointed after supper — 10th Abib thus commenced)				12:1
THE LAST WEEK				
Saturday 10th Abib*				

*It is very important to establish the sequence of events on the last week of the Lord's life. Jesus arrived from Jericho at Bethany "six days before the Passover" (John 12:1). He evidently arrived late in the afternoon (it is twenty miles from Jericho to Jerusalem), and soon afterwards, he was served supper. As a Jewish day commences at 6 p.m., supper would have been served on the next day, that is five days before the Passover, and on this day (though after the night was over) Jesus entered triumphantly into Jerusalem. That being five days before the Passover (killed on the fourteenth, but celebrated on the fifteenth day of the month), Jesus entered Jerusalem on the 10th Abib — the day on which the Passover lamb was ceremoniously selected and penned up (Exod. 12:3). Thus he, as the Lamb of God, fulfilled the type to the letter.

A computation with other times indicated reveals that this was a sabbath, and in entering Jerusalem that day, the Lord traversed a "sabbath's day journey" (Acts 1:12). That would mean that the Lord was crucified on a Wednesday, and buried at nearly 6 p.m. Wednesday evening, when Thursday was about to commence. This sequence fits all the circumstances recorded. For example, Luke 23:56 states that the women purchased spices to embalm the body of the Lord, and rested the sabbath day "according to the commandment," which shows that this refers to the weekly sabbath. However, Mark 16:1 records that they proceeded to the tomb with the spices "when the sabbath was past." John adds his testimony to record that the day following the crucifixion was "a sabbath, an high day" (John 19:31), that is, a sabbath apart from the normal weekly sabbath, associated on this occasion with the Passover. That sabbath took place the day following the crucifixion, and the evidence of Luke 23:56 and Mark 16:1 requires that in addition we need an ordinary day to purchase and prepare the spices, a weekly sabbath in which to rest, followed by the first day of the week when

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
42—Mary anoints Jesus at Bethany*	26:6-13	14:3-9		12:1-3
Judas openly rebuked seeks to betray Jesus	26:14-16	14:10-11		12:4-11
43—Jesus' triumphant entry into Jerusalem	21:1-11	11:1-11	19:28-44	12:12-19
The Lord heals, the children sing, the priests challenge	21:15-16			
Sunday 11th Abib				
Jesus curses the fig tree	21:18-19	11:12-14		
44—He cleanses the Temple**	21:12-14	11:15-17	19:45-46	
The priests renew their murderous hatred		11:18-19	19:47-48	
Monday 12th Abib				
Lesson on the withered fig tree	21:20-22	11:20-26		
Jesus' authority challenged by the priests	21:23-27	11:27-33	20:1-8	

they went to the tomb to find the Lord had risen.

The only day in the week for the crucifixion which allows for all those circumstances is Wednesday. Thus the Lord was crucified Wednesday afternoon (the day on which the first Passover was slain, as is shown from a computation of Exodus 16:1), the "high day sabbath" followed on Thursday, the women purchased the spices on Friday, they rested on Saturday, and visited the tomb on Sunday.

The Lord arose from the dead "in the end of the sabbath, as it began to dawn towards the first day of the week" (Matt. 28:1). Notice that it was "in" the end of the sabbath. That would be about 6 p.m., as the sabbath came to its end, and the first day of the week commenced. As the Lord was buried about 6 p.m. on Wednesday, and arose at 6 p.m. on Saturday, he was exactly "three days and three nights" in the earth, the very time that he gives himself for his burial (Matt. 12:40).

But what is meant by Matthew's statement: "as it began to dawn towards the first day of the week" (Mat. 28:1)? Does that not suggest that he did not rise until the morning of the first day? By no means. The same word is rendered "drew on" in Luke 23:54: "The sabbath drew on." What does that mean? It means that it was nearing 6 p.m. on the day before the sabbath (in this case, the "high day" sabbath — the day the Passover was celebrated). Apply the same meaning to Matthew 28:1, and we learn that the Lord rose from the dead approximately 6 p.m. just as the first day of the week was drawing on. All the references to time relating to the last week of the Lord, fit into this sequence.

*See comment on The Anointing.

**Matthew has recorded this as though it took place on the first day he entered the city (see Matt. 21:1-16), but obviously it took place on the next day (Mk. 11:15-17; Luke 19:45-46). Matthew's account is evidently anticipatory, and recorded the sight that met the eyes of the Lord the first day he entered the temple, and which caused him to act as he did the next day.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
3 Parables of warning for Jews				
*Parable of two rebellious sons	21:28-32			
*Parable of Householder, Husbandman, Heir	21:33-46	12:1-12	20:9-18	
*Parable of Marriage Feast	22:1-14			
3 Trick questions				
*Politically-minded Herodians silenced 'Shall we give tribute'	22:15-22	12:13-17	20:19-26	
*Infidel Sadducees silenced on resurrection	22:23-33	12:18-27	20:27-38	
*Self-righteous Pharisees silenced regarding the Great Commandment	22:34-40	12:28-34	20:39-40	
Jesus' unanswered question 'Whose son is Christ?'	22:41-46	12:35-37	20:41-44	
He warns against the Scribes		12:38-40	20:45-47	
The eight great woes and mourning Messiah	23:1-39			
The widow's liberality		12:41-44	21:1-4	
Some Greeks seek Jesus.				12:20-50
His final public appeal				
45—Leaves Temple and predicts its destruction	24:1-2	13:1-2	21:5-6	
The Olivet Prophecy	24:3-31	13:3-27	21:7-28	
Tuesday 13th Abib (The Olivet prophecy and subsequent discourse must have merged into the evening of Tuesday)			21:37	
Warnings and Parables for the Disciples				
Parable of Fig Tree	24:32-36	13:28-33	21:29-33	
Parable of Noah and an unheeding world	24:37-42			
Parable of Householder and Porter		13:34-37		
Parable of the Thief	24:43-44			
Parable of Faithful and Evil Servant	24:45-51			
3 Parables on Judgment				
Ten Virgins	25:1-13			
Talents	25:14-30			
Sheep and Goats	25:31-46			
Jesus foretells his death — on 15th	26:1-2	14:1	22:1	
Jews further their plot to destroy Jesus	26:3-5	14:2	22:2	
Judas explains how Jesus can be condemned			22:3-6	

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Wednesday 14th Abib				
46—To the guest room	26:17-19	14:12-16	22:7-13	
Jesus' introductory speech at supper			22:14-18	
Washes the disciples' feet				13:1-20
Warns of impending betrayal	26:20-25	14:17-21		13:21-22
Communion after supper	26:26-30	14:22-26	22:19-20	
Renewed warning and discussion on betrayal			22:21-23	
Jesus whispers that Judas is betrayer — Judas leaves and discussion continues				13:23-35
1st Warning				
Jesus warns Peter — The other Apostles dispute as to who is greatest*			22:24-30	13:36-38
2nd Warning			22:31-34	
Jesus again warns Peter			22:35-38	
Jesus warns on the need to exercise care, as divine protection about to be withdrawn				
Discourse on the peace of God				14:1-31
47—They sing a hymn and leave the Upper Room	26:30	14:26	22:39	14:31
Discourse on the vine and comforter				15:1-27
Discourse on overcoming the world				16:1-33
The intercessory prayer				17:1-26
3rd Warning				
Jesus warns Peter on way to Gethsemane —	26:31-35	14:27-31		
48—Agony in Gethsemane —	26:36-46	14:32-42	22:39-46	18:1
3 prayers				
Betrayal and arrest	26:46-56	14:43-52	22:47-53	18:2-11
49—Tried by Annas — 1st Jewish trial				18:12-13
Tried by Calaphas — 2nd Jewish trial	26:57-68	14:53-65	22:55, 63-65	18:14-24
Peter denies the Lord	26:69-75	14:66-72	22:55-62	18:25-27
Morning 3rd Jewish trial				
50—Formally condemned by the Sanhedrin		15:1	22:66-71	
1st Gentile trial				
51—Brought before Pilate —	27:1-2	15:2-5	23:1	18:28
Judas commits suicide	27:3-10			
Before Pilate — acquitted	27:11-14	15:5	23:2-6	18:29-38

*See the natural reaction. Peter, who has been honored so frequently by the Lord, is now publicly rebuked giving opportunity for the others to press their claims.

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
2nd Gentile trial				
52—Before Herod — acquitted			23:7-12	
53—Crowds converge on Pilate's palace demand customary release of a prisoner Pilate desires to release Jesus	27:15	15:6-8		
Crowds demand Barabbas	27:16-25	15:9-14	23:13-17	
Barabbas released Jesus mocked and scourged	27:26-30	15:15-19	23:18-23	18:39-40
			23:24-25	19:1-3
3rd Gentile trial				
Again before Pilate — condemned —				19:4-16
54—To Golgotha	27:31-33	15:20-22	23:26-32	19:16-17
Jesus is crucified	27:34-38	15:23-28	23:33-34	19:18
Priests protest at the superscription				19:19-22
Soldiers cast lots for his coat				19:23-24
1st Saying				
The prayer on the cross			23:34	
Mocked by priests and people	27:39-43	15:29-32	23:35	
Mocked by soldiers			23:36-38	
Mocked by thieves	27:44			
2nd Saying				
The repentant thief			23:39-43	
3rd Saying				
Jesus provides for his mother				19:25-27
Three hours of darkness	27:45	15:33	23:44	
4th Saying				
The prayer on the cross	27:46-47	15:34-35		
5th Saying				
Jesus thirsts				19:28
Jesus is offered vinegar	27:48-49	15:36		19:29
6th Saying				
He cries "It is finished"				19:30
7th Saying				
Jesus' last prayer			23:46	
Death	27:50	15:37	23:46	19:30
Convulsions of nature; veil rent	27:51-53	15:38	23:45	
Onlookers converted	27:54	15:39	23:47-48	
The women continue at the site	27:55-56	15:40-41	23:49	
The proof of his death				19:31-37
The burial	27:57-61	15:42-47	23:50-56	19:38-42
Thursday 15th Abib (a 'high day' — John 19:31)				
A watch is set	27:62-66			

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
Friday 16th Abib The women purchase spices ('after sabbath' — i.e. the "high day" sabbath) The spices prepared ('before the sabbath' — i.e. the weekly sabbath)		16:1	23:56	
Saturday 17th Abib Rested according to the commandment			23:56	
Sunday 18th Abib (immediately after 6 p.m. Saturday) The two Marys visit the tomb — find soldiers in a faint — Resurrection They meet Jesus The watch returns to the city as the women leave the sepulchre The elders bribe the soldiers Mary Magdalene sets out for the tomb before daybreak*	28:1-8 28:9-10 28:11 28:12-15			20:1

*The narrative states that Mary Magdalene and the other Mary saw Jesus some time after 6 p.m. on the "first day of the week" (Matt. 28:1-9), and yet, on the following morning, made their way to the tomb to embalm the body of the Lord (Mark 16:1-3). Is not this contradictory? By no means! Mary Magdalene had earlier suffered from "seven demons" from which the Lord had cured her (Luke 8:2). These evidently relate to extreme mental aberration, implying that she was once a very excitable woman whose evidence was not always reliable. It could have been suggested by the apostles that she had suffered a relapse of her old complaint, and that the alleged appearance of the Lord to herself and her companion was due to hallucinations induced by an over-wrought mind in which her companion had likewise shared. Certainly the Apostles disbelieved her story (Mark 16:9; Luke 24:22-23). For that matter, some disciples continued to doubt even in the presence of the Lord (Matt. 28:17; Luke 24:36-43). Thomas refused the evidence of all the others, and would not be convinced except by the most irrefutable proofs. Confusion and doubt characterised all the disciples at that time, so it is not to be wondered at the women acting in the way they did. Even with the evidence of the empty tomb, Peter refused to believe. Perhaps they said to Mary, If the Lord is risen, where is he? To them it would have been reasonable that if Jesus had risen he would have made his way to the Apostles, and remained with them. The brief and sudden appearances of the Lord led to these doubts which the women shared. The evidence of the empty tomb, the confusion and doubt that began to dominate Mary's mind, caused her to believe that she must have been mistaken in what she had seen on the previous evening, and conclude that the body of the Lord had been stolen. What joy for her when the truth was brought home to her (John 20:6).

HARMONY OF THE GOSPELS

	Matthew	Mark	Luke	John
She is followed by other women		16:1-3		
They find an open sepulchre and Mary Magdalene runs back to tell Apostles				20:2
They enter — see an Angel — are given a message which they do not deliver		16:5-8		
Another party of women led by Joanna visit the tomb bearing spices			24:1-2	
They enter — see two Angels, are given a message and bear it to the Apostles			24:3-11	
Peter and John hasten to the tomb				20:3-10
John believes Mary			24:12	
Jesus appears to Mary		16:9		20:11-17
Mary returns and again tells the disciples, but is not believed		16:11		20:18
Jesus appears to the two on way to Emmaus		16:12-13	24:13-32	
They hasten back to Jerusalem with news of risen Christ to learn that he had also appeared to Peter			24:33-35	
Jesus appears to the Apostles		16:14	24:36-48	20:19-23
8 Days Later				
He appears to Apostles and Thomas				20:24-29
John's summary				20:30-31
Apostles travel to Gallilee to meet Jesus — (8th Sign)				21:1-25
The meeting at Gallilee (Appears to 500-1 Cor. 15:6)	28:16-17			
Jesus appears to James — (1 Cor. 15:7)				
Jesus meets with the 11 in Jerusalem	28:18-20	16:15-18	24:49	
(He was frequently with them there — Acts 1:4, 6-9)				
To Bethany and the Ascension — (Acts 1:6-11).		16:19-20	24:50-51	
Apostles return to Jerusalem			24:52-53	

PARALLELISM OF THE PARABLES

There is an amazing and beautiful symmetry in the Parables of the Lord; especially those with which he concluded his public ministry on Monday, 12th Abib, two days before his death. They suggest the rhythm of Hebrew poetry.

In his discourse from Matthew 21:28 to the end of Matthew 25 (all of which was given either publicly in the Temple on the Monday, or privately to the disciples on the evening following, which according to Jewish computation would be Tuesday), the Jews are arraigned and condemned, and the disciples of the Lord are warned and exhorted by Parable, Precept and Prophecy, in five distinct discourses, each series of which are divided into three sections with a fourth connecting it with the next series:—

1st SERIES: PARABLES MAINLY CONCERNED WITH THE FIRST ADVENT

1. The two Rebellious Sons (Matt. 21:28-32) — dramatising the rebellious character of Jewry towards Yahweh.
2. The Householder, the Husbandman and the Heir (Matt. 21:33-46) — illustrating the inevitable result of such rebelliousness . . . rejection of their Messiah.
3. The Marriage Feast (Matt. 22:1-10) — showing how Jewry would be rejected by God.
4. The Wedding Garment (Matt. 22:11-14, really part of the parable of the Marriage Feast) — in which the despisers of the king are rendered speechless and which is a fitting introduction, therefore, to the series of questions to which answers were given that rendered the accusers of the Lord speechless.

2nd SERIES: THE ENEMIES OF THE LORD RENDERED SPEECHLESS IN DEBATE

1. A question of Politics — the worldly-minded Herodians are silenced (Matt. 22:15-22).
2. A question of Doctrine — The infidel Sadducees are silenced (Matt. 22:23-33).
3. A question of Morality — The self-righteous Pharisees are silenced (Matt. 22:34-40).
4. The Unanswered Question (Matt. 22:40-46). This was put by Christ to the Pharisees, but they were completely at a loss as to how to answer it, and this question and silence, therefore, introduces the third series: the public indictment of Matthew 23.

3rd SERIES: DISCOURSE ON THE GUILT, CONDEMNATION AND IMPENDING JUDGMENT OF THE LEADERS OF JEWRY

1. Their pride is indicted as Jesus points to their insatiable ambition (Matt. 23:1-12).
2. Their hypocrisy is revealed, as Jesus draws aside the veil that would hide it from men (Matt. 23:13-32).
3. Their condemnation and impending judgment is predicted as Jesus uncovers their terrible guilt (Matt. 23:33-39).
4. The sad fate of the Temple (Matt. 24:1-3). The connecting link which joins the prophecy that follows, with the public indictment that has been already delivered.

4th SERIES: PROPHECY IN WHICH THE LORD ANSWERED THE BEWILDERMENT OF HIS DISCIPLES

1. The impending end of the age (Matt. 24:4-14) — Answer to Question No. 1 (see Matt. 24:3).
2. The Sign of the End (Matt. 24:15-28) — Answer to Question No. 2 (see Matt. 24:3).
3. The End of Gentile Times and the final Parousia (Matt. 24:29-39) — Answer to Question No. 3 (see Matt. 24:3).
4. The Need for Watchfulness (Matt. 24:40-44). An exhortation based upon the prophecies just delivered, and which fittingly introduce the fifth series.

5th SERIES: PARABLES CONNECTED WITH THE SECOND ADVENT

1. Faithful and Evil Servants — or the folly of disciples forgetting the Lord's coming advent (Matt. 24:45-51).
2. Wise and Foolish Virgins — or the folly of unreadiness at his coming (Matt. 25:1-13).
3. The Parable of the Talents — or the folly of failing to make use of opportunities (Matt. 25:14-30).
4. The Sheep and the Goats — or what the judgment will reveal (Matt. 25:31-46).

Matthew rounds off this series by stating: "Jesus finished all these sayings" (Matt. 26:1). It is interesting and significant to note that the first four parables (Series 1) relate to the first advent and the destruction of Jerusalem in AD.70, and that the final series (5th) provides an equal number of parables relating to the second advent, and the judgment of the household. The first four mainly concern Israel after the flesh, and the last four, Israel after the spirit.

THE POETICAL STRUCTURE OF CHRIST'S DISCOURSES IN THE TEMPLE — Monday 12th Abib

1st Series — Three Parables for Jews related to the Judgment at 1st Advent.

2nd Series — Three questions by the Jews answered by Jesus.

3rd Series — The criminality of the Lord's enemies revealed in three major indictments.

4th Series — Three questions by the Disciples answered by Jesus.

5th Series — Three Parables for household related to the Judgment at his second Advent.

THE ANOINTING AT BETHANY AND THE TREACHERY OF JUDAS

Matthew, Mark and John all record the anointing at Bethany (Matt. 26:6-16; Mark 14:4-9; John 12:1-8), but Matthew and Mark add that the incident took place at the time that Judas made the initial move to betray the Lord.

Confusion exists in the minds of some as to when the anointing took place. Matthew and Mark record it and the subsequent act of betrayal by Judas after recording the Olivet prophecy, and the warning that Jesus gave that he would be betrayed to be crucified.

John, however, records it as taking place shortly after Jesus arrived at Bethany from Jericho (John 12:1-3).

This has caused some to consider that there were two anointings, and two occasions when the Lord rebuked his disciples (see *The Companion Bible*), but a careful consideration of the evidence will reveal that the unlikely suggestion is untenable. Once Jesus left the court of the Temple after publicly indicting the Jewish leaders, he went and "hid himself" (John 12:36), and the house in Bethany would have been useless for that purpose, for it was well-known that he frequently visited it, and it was constantly under surveillance (John 12:9).

However, Matthew was careful to state that he was not setting the events in proper chronological sequence. He does that by prefacing his account of the anointing by stating: "Now when Jesus was in Bethany in the house . . ." (Matt. 26:6). When was that? Matthew does not say, but John supplies the answer by placing the events in proper chronological sequence, and revealing that this took place

HARMONY OF THE GOSPELS

in the evening after Jesus had arrived at Bethany from Jericho (John 12:1-3). As the Lord arrived in Bethany "six days before the Passover" (John 12:1), or on Friday, the 9th of Abib, as most commentators acknowledge, the anointing took place after sunset, or on Saturday, the tenth of Abib. The proper chronological order is thus given by John, whereas Matthew and Mark, having discontinued the narrative after Jesus left Jericho until his entry into Jerusalem (Matt. 21:1), delayed referring to these incidents until they came to treat with the treachery of Judas.

Matthew and Mark, therefore, clearly show that the initial act of betrayal on the part of Judas took place the same night as the anointing, for Matthew records:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests" (Matt. 26:14). The Greek word rendered "then" is *tofe*, and it signifies "at that time." The time indicated was the evening of the anointing, so that immediately afterwards Judas left the house in Bethany to seek out the priests, and agree to the betrayal. This, of course, was before Jesus had entered Jerusalem, before he had publicly indicted the Jewish leaders, and before he had delivered the Olivet prophecy to the Apostles.

However, Luke adds, that after these events, the chief priests and scribes called an emergency council of the Sanhedrin to consider how they might put Jesus to death, and that Judas attended that gathering (Luke 22:1-5).

This, then, was the second occasion on which Judas met with the Jewish leaders for that purpose, and on that occasion, he put it in their power to take and condemn the Lord.

Drawing together the various references to Judas' betrayal of the Lord, therefore, the following emerges:

Jesus was anointed by Mary in the house at Bethany on Saturday, 10th Abib (John 12:3; Mat. 26:6-7; Mark 14:3).

Judas harshly criticised the action of Mary (John 12:4).

The other Apostles joined Judas in his complaint (John 12:5-8; Matt. 26:8-13; Mark 14:4-9).

Judas left the house at that time to commune with the Jewish leaders to betray Jesus (Matt. 26:14-15; Mark 14:10-11).

From thence onwards, Judas sought opportunity to betray Jesus (Matt. 26:16).

The opportunity not presenting itself, and time becoming more and more limited, Judas again made his way to the emergency meeting of the Jewish council, and revealed how it was possible to charge Jesus with blasphemy (Luke 22:1-6).

In this emergency meeting, Judas communed with the priests "how" best to betray Jesus, having earlier already agreed to do so (Matt. 26:14). He revealed to them a plan,

HARMONY OF THE GOSPELS

and they agreed to give him the payment previously arranged. We read: "he promised, and sought opportunity to betray him unto them in the absence of the multitude" (Luke 22:6).

In this verse, however, the word "promised" is *exomologeō* in the Greek, and signifies "confessed." Elsewhere where this word is used it is rendered as such (see Acts 19:18; Rom. 14:11; 15:9; Phil. 2:11 etc.). What did Judas confess to that put the Lord in the power of the priests? The answer seems to be the great confession that Peter made, and which Christ warned him not to repeat. Peter confessed: "Thou art the Christ the Son of the living God" (Matt. 16:16), and Jesus, in commending Peter for this saying, warned him "to tell no man that he was Jesus the Christ" (v.20) until after his resurrection.

Now it is significant that that same confession was used by Caiaphas to extract a declaration from the Lord that enabled him to accuse Jesus of blasphemy (Matt. 26:63). Caiaphas waited until every other attack had proved abortive, and then, when all else had failed, presented the Lord with the very confession that Peter had earlier proclaimed before all the Apostles, and which the Lord had warned them not to repeat. It seems, therefore, that Judas "confessed" to the fact that Jesus claimed to be the Christ the Son of Yahweh. That, to the Jews, constituted blasphemy, and Caiaphas accused Jesus of such on his endorsing the declaration. Judas had placed the means in his hands whereby he was able to move against the Lord, and urge his conviction.

**MEMORISE
THE MINISTRY
OF THE
MASTER**

The six sketch-maps provided in this section, are designed to be used in conjunction with the Harmony Of The Four Gospels set out in the foregoing pages.

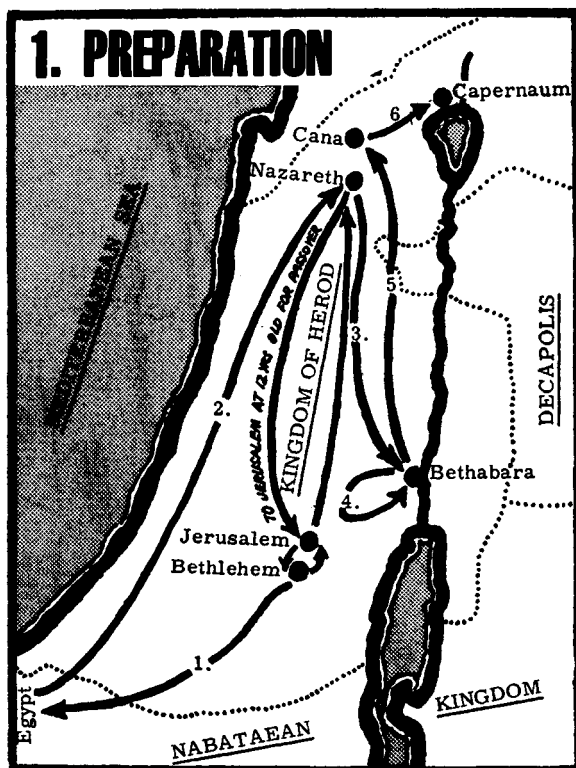
If used properly, they will enable you to very quickly memorise the ministry of the Lord in sequence.

The numbers on the maps synchronise with those contained in the Harmony. If you turn from the maps to the Harmony at any given number, you will learn what incidents occurred at the place indicated on the map, and where they are recorded in the Gospel accounts. Soon you will find that you can recall incidents in sequence, and the four records of the Lord's life will be greatly simplified. Moreover, by letting your mind think over what happened in each case, you will gradually be able to visualise both Jesus and his ministry more realistically.

The six maps cover every place visited by Christ during his sojourn on earth, up to his death. (They do not take in his final appearances to the disciples after his resurrection, his last visit to Galilee — John 21:1; Matt. 28:10; 1 Cor. 15:6 — his return to Jerusalem, and ascension from the Mount of Olives). Together with the Harmony, they are designed to be copied into a wide-margin Bible. By using the same size as the illustrations, you will be able to place four on one blank page of a wide-margin Bible (provided in the back of the Bible), and two on the opposite page.

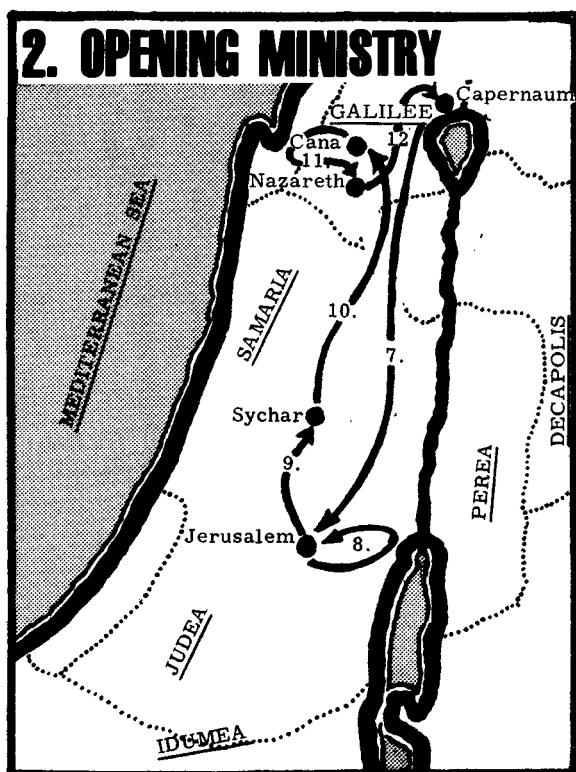
The little effort needed to do this will be richly rewarded. It will enable you to more completely "look unto Jesus — the author and finisher of our faith" as exhorted by the Apostle (Heb. 12:2).

MEMORISE THE MINISTRY OF THE MASTER



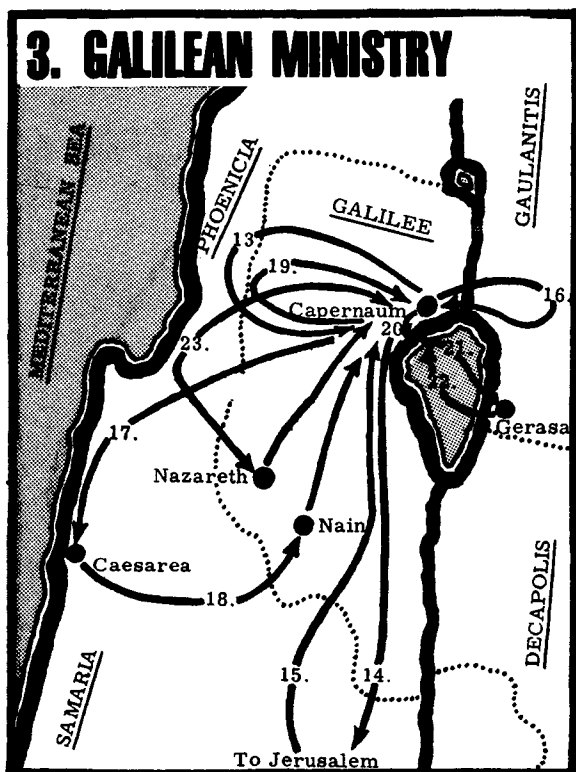
Tracing the life of the Lord from birth to baptism, his return to Galilee, and visit to Capernaum. It was the period of his preparation, when initial steps were taken for the public ministry that followed. A little concentration upon the map will soon enable you to memorise the order of the Lord's movements. Notice the extent of Herod's kingdom at the time.

MEMORISE THE MINISTRY OF THE MASTER



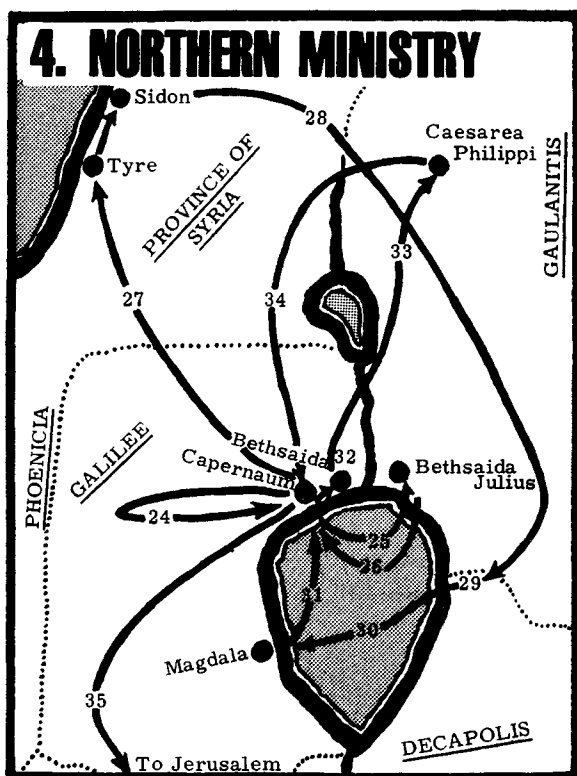
The first of the last four visits to Jerusalem for the Passover. He cleansed the Temple on this occasion, preached through Judea, returned through Samaria (where he met the woman at Jacob's well), and then moved north to Galilee. Rejected by the people of Nazareth, he made Capernaum his headquarters.

MEMORISE THE MINISTRY OF THE MASTER



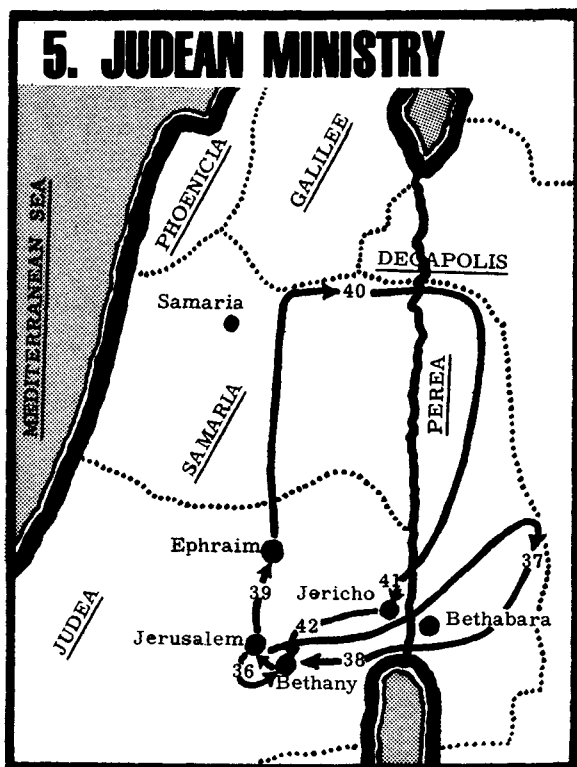
The many lines on this map indicate the activity of the Lord as he engaged upon his Galilean Ministry. The Harmony will help you memorise key incidents on this occasion. He visited Jerusalem, and cured the lame man at Bethesda (John 5). The visit to Caesarea to heal the Centurian's servant is suggested by identifying the Centurian with Cornelius. Notice how the suggestion fits the visit to Nain. He also appealed again to the people of Nazareth, but in vain.

MEMORISE THE MINISTRY OF THE MASTER



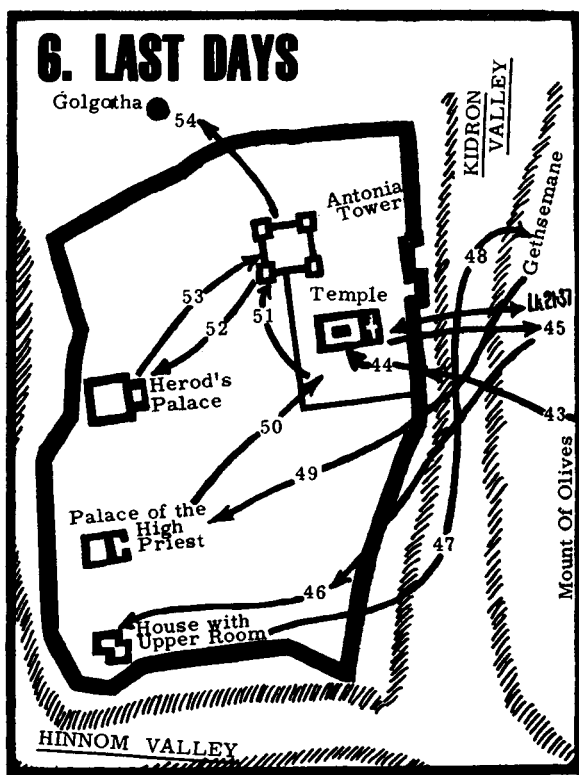
This northern ministry was designed to prepare the Apostles for the work of preaching that they would ultimately have to take up. Christ reached the apex of popularity when he fed the 5000 people (No. 25), for they then wanted to make him king (John 6:15), but following his discourse in the synagogue at Capernaum (No. 26) many left him (v. 66). The Lord then concentrated upon preparing the Twelve. He first visited the Gentile areas of Tyre, Sidon, moving down to the border of Decapolis where he fed the 4000 Gentiles (No. 29), then to Magdala where he was rejected by the Jews, up to Caesarea Philippi to the great confession of Peter and the Transfiguration.

MEMORISE THE MINISTRY OF THE MASTER



The Judean ministry is recorded by Luke and John. It was interrupted by the hostility of the Jews causing the Lord to withdraw to Bethabara (No. 37). He returned to Jerusalem to raise Lazarus (No. 38), withdrew to Ephraim because of hostility (No. 39), and then returned to Jerusalem along the border of Samaria and Galilee (Luke 17:11) via Perea. His "hour" was drawing near.

MEMORISE THE MINISTRY OF THE MASTER



Perhaps the most rewarding section of this study is to clarify in mind the events that took place during the last week of the Lord's ministry prior to his crucifixion. Naturally, more attention is given to that week by the Gospel writers than any other time of the Lord's life. Notice that a few verses are sufficient to describe his first thirty years; a few chapters for his 3½ years' ministry; but John alone occupies 8 chapters to record the last week of his life. We have not attempted to describe on the map the daily visits of the Lord from the Mount of Olives to the city, beyond drawing attention to the general comment of Luke 21:37.

THE OLIVET PROPHECY

The Olivet Prophecy comprises one of the most significant outlines of prophecy in the Word. It was given in answer to questions that the puzzled Apostles asked as they tried to comprehend the meaning of certain statements of the Lord. To the Jewish leaders he had declared: "Your house is left unto you desolate, for you shall not see me until you shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38), and to the Apostles he had predicted, "There shall not be left one stone upon another (of the Temple) that shall not be thrown down" (Matt. 24:2). The Apostles found these predictions impossible to fit into their understanding of coming events, for they were convinced that "the Kingdom of God should immediately appear" (Luke 19:11). The result was that when they had retired to the Mount of Olives, they asked three questions of the Lord, which resulted in him outlining to them the future concerning Jerusalem, in what is known as the Olivet Prophecy. It is recorded in Matthew 24, Mark 13, and Luke 21, and in order to grasp it properly, it is necessary to synchronise all three accounts. Unfortunately, in attempting to interpret this prophecy, many take verses out of their context, or fail to synchronise them with the other accounts, and thus fail to comprehend its true significance. In setting this prophecy out in the following pages, we have printed in *ITALICS* any words missing from any of the three accounts. We have numbered these in brackets and inserted them where they should appear in the account or accounts where they have been omitted, including the addition of + to indicate this. For example, in the first section of the Lord's discourse (Matt. 24:4-5; Mark 13:5-6; Luke 21:8), Luke includes words missing in Matthew and Mark, and Matthew and Mark include a statement missing in Luke. The wording bracketed (1) and (2) found in Luke, should thus be included where indicated as (+1) and (+2) in Matthew and Mark and vice versa.

THE OLIVET PROPHECY

101 In treating with the Olivet Prophecy, it needs to be clearly understood that the Apostles had no idea that Jesus would die, be raised, and ascend into heaven there to remain until the time of his coming. They rebuked him when he suggested these things and refused to accept them (see Matt. 16:22), firmly believing that the time of the setting up of the Kingdom was then at hand (see Luke 19:11). What, then, did they mean by the Lord's "coming"? The word is *parousia* in the Greek, and it had a far greater significance than mere "presence". According to Moulton and Milligan's *Vocabulary Of The New Testament*, the word was used to denote the "visit of a king" on official business. They quote a late papyrus to show that the early Christians were conscious of this technical meaning of the word (see also Vine). Therefore, when the Apostles asked "what shall be the sign of thy coming (*parousia*) they did not have in mind the Lord's return from heaven, but his manifestation as king, the revelation of his majesty as monarch. They were looking for that to "immediately appear" (Luke 19:11), and doubtless believed that the proclamation of such would be made at that Passover Feast. That motivated the request of James and John as they moved towards Jerusalem, that they might be permitted to share Christ's glory, one on his right hand and the other on his left, in his kingdom (Matt. 20:20-28). Let it be noted, therefore, that when the Apostles referred to the Lord's coming, it was not to his return from heaven, but his manifestation in kingly glory.

ITEM	MATTHEW 24	MARK 13	LUKE 21
Three Significant Questions	v.3 When shall these things be? What shall be the sign of thy coming? And of the end of the world? (Gr. "aion" — age.)	vv.3-4 When shall these things be? What shall be the sign when all these things shall be fulfilled?	v.7 When shall these things be? What sign will there be when these things shall come to pass?

THIRD QUESTION ANSWERED FIRST: When shall the end of the age come? (Matt. 24:4-14; Mark 13:3-13; Luke 21:7-19)

ITEM	MATTHEW 24	MARK 13	LUKE 21
Warnings against false alarms. (a) False Christs are not the sign.	vv.4-5 "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ (+1), <i>and shall deceive many</i> (2) (+3).	vv.5-6 And Jesus answering them began to say, Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ (+1), <i>and shall deceive many</i> (2) (+3).	v.8 And he said, Take heed that ye be not deceived, for many shall come in my name saying, I am Christ; <i>and the time draweth near</i> (1) (+2) <i>go ye not therefore after them</i> (3).
(b) Wars, etc. are not the sign.	v.6 And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.	v.7 And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.	v.9 But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by.
(c) National upheavals are not the sign.	vv.7-8 For nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places (+4); <i>all these are the beginnings of sorrows</i> (5).	v.8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles (+4); <i>these are the beginnings of sorrows</i> (5).	vv.10-11 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences <i>and fearful sights and great signs from heaven</i> (4) (+5).
(d) Persecutions are not the sign.	(+ Mark and Luke).	vv.9-11 But <i>take heed to yourselves</i> for (+7) they shall deliver you <i>up to councils</i> (8); and in the synagogues <i>ye shall be beaten</i> (9) (+10), and ye shall be brought before rulers and kings for my sake, for a testimony against them.	vv.12-15 But (+6) <i>before all these they shall lay their hands on you and persecute you</i> (7) delivering you (+8) up to the synagogue (+9), <i>and into prisons</i> (10), being brought before kings and rulers for my name's sake; and it shall turn to

ITEM	MATTHEW	MARK	LUKE
		<i>And the gospel must first be published among all nations</i> (11). But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak but the Holy Spirit (+12).	you for a testimony (+11). Settle it therefore in your hearts, not to meditate before what ye shall answer: <i>for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist</i> (12).
Betrayed and Hated.	v.9 (+13). Then shall they deliver you up to be afflicted (14) and shall kill you; and ye shall be hated of all nations for my name's sake (+15).	vv.12-13a <i>Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents</i> (13), and shall cause them to be (+14) put to death. And ye shall be hated of all men for my name's sake (+15).	vv.16-18 <i>And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends</i> (13), and some of you shall they cause to be (+14) put to death. And ye shall be hated of all men for my name's sake. <i>But there shall not an hair of your head perish</i> (15).
Exhortation: The need for faith, fortitude and fearlessness. The Gospel must be preached, and the end will come.	vv.10-14 <i>And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold</i> (16). (+17). But he that shall endure unto the end, the same shall be saved (18). And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come (19).	v.13b (+16, 17) but he that shall endure unto the end, the same shall be saved (+19).	v.19 (+16) <i>In your patience</i> (endurance — RSV) <i>possess ye your souls</i> (17) (+18, +19).

SECOND QUESTION ANSWERED: What shall be the sign of thy coming (parousia)? (Matt: 24:15-28; Mark 13:14-23; Luke 21:20-23)

ITEM	MATTHEW	MARK	LUKE
Rome in Jerusalem (Explanation of Daniel's prophecy).	v.15 <i>When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand (20) in the holy place (21) (+22); whoso readeth let him understand (23) (+24).</i>	v.14 But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing (+21) where it ought not (22); Let him that readeth understand (+24).	v.20 (20, 21, 22) <i>And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh (24).</i>
Instant flight the only safety.	vv.16-18 Then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes (25) (+26).	vv.15-16 Then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house neither enter therein, to take anything out of his house; and let him that is in the field not turn back again for to take up his garment (+26).	vv.21-22 Then let them which are in Judea flee to the mountains (+25); and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. (26).
Hindrances to flight.	vv.19-20 And woe unto them that are with child, and to them that give suck in those days! <i>But pray ye that your flight be not in winter (27), neither on the sabbath day (28).</i>	vv.17-18 But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in winter (+28).	v.23a But woe unto them that are with child, and to them that give suck in those days (+27, +28).
Extent of Distress	vv.21-22 <i>For then shall be great tribulation such as was not since the beginning of the world (29) (+30) to this time, no nor ever shall be (+31). And except those days should be shortened there should no flesh be saved; but for the elect's sake (32) (+33) those days shall be shortened (34).</i>	vv.19-20 For in those days shall be affliction, such as was not from the beginning of the creation which God created (30) unto this time, neither shall be (+31). And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen (33), he hath shortened the days.	v.23b (+29, +30) <i>For there shall be great distress in the land and wrath upon this people (31) (+32, +33) (+34).</i>

ITEM	MATTHEW	MARK	LUKE
Warning against false signs.	vv.23-25 <i>Then, if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before (35).</i>	vv.21-23 <i>And then if any man shall say unto you, Lo here is Christ; or, Lo he is there; believe him not: for false Christs and false prophets shall rise and shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: Behold, I have foretold you all things.</i>	(+35).
An Initial Parousia.	vv.26-28 <i>Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not. For as lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is there will the eagles be gathered together (36) (+37).</i>	(+36, +37).	(+36) <i>And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (37).</i>

FIRST QUESTION ANSWERED LAST: What shall be the sign when all things will be fulfilled? (Matt. 24:29-36; Mark 13:24-33; Luke 21:25-28)

The future sign.	vv.29-30	vv.24-26	vv.25-28
	<i>Immediately after the tribulation of those days (38) (+39) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven (40) (+41) and the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven; and then shall all the</i>	<i>But in those days, after that tribulation (+39) the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall (+41) and the powers of heaven shall be shaken (+42). And then shall they see the Son of man coming in the clouds with power and great glory (+43).</i>	(+38) <i>There shall be signs in the sun, and in the moon, and in the stars (39) (+40) and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth (41) for the powers of heaven</i>

ITEM	MATTHEW	MARK	LUKE
	<i>tribes of the earth mourn (42), and they shall see the Son of man coming in the clouds of heaven with power and great glory (+43).</i>		shall be shaken (+42). And then shall they see the Son of man coming in a cloud with power and great glory. <i>And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (43).</i>
Final restoration of Israel.	v.31 <i>And he shall send his angels (44) with a great sound of a trumpet (45) and they shall gather together his elect from the four winds, from one end of heaven to the other (46).</i>	v.27 And then shall he send his angels (+45), and shall gather together his elect from the four winds, from the uttermost part of heaven.	(+44, +45, +46).
Parable of the fig tree.	vv.32-33 Now learn a parable of the fig tree (47) (+48) <i>when his branch is yet tender (49) and putteth forth leaves, ye know (+50) that summer is nigh. So likewise ye, when ye shall see all these things (+51), know that it (+52) is near, even at the doors.</i>	vv.28-29 Now learn a parable of the fig tree (+48); when her branch is yet tender and putteth forth leaves, ye know (+50) that summer is near; so ve in like manner, when ye shall see these things <i>come to pass (51)</i> know that it (+52) is nigh, even at the doors.	vv.29-31 And he spake to them a parable (+47): <i>Behold the fig tree and all the trees (48); when (+49) they shoot forth ye see and know of your own selves (50) that summer is now nigh at hand. So likewise ye, when ye shall see these things come to pass (51), know ye that the kingdom of God (52) is nigh at hand.</i>
Concluding exhortation.	vv.34-36 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. <i>But of that day and hour knoweth no man, no, not the angels of heaven (53) (+54) but my Father only. (55) (+56).</i>	vv.30-33 Verily, I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away; but my words shall not pass away. But of that day and hour knoweth no man, no not the angels which are in heaven, <i>neither the Son (54) but the Father. Take ye heed (56) watch and pray: for ye know not when the time is (57).</i>	vv.32-33 Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away (+53, +54, +55). And take heed to yourselves. (+57).

COMMENT ON FIRST SECTION

This section of the Olivet Prophecy answered the third question: "When shall the end of the age come?" Undoubtedly, the Apostles had in mind the Mosaic Age, at the conclusion of which, they believed, Messiah's times would come and the Kingdom would be set up. The Lord's reply revealed that the preaching must be extended from Jewry into all the world before "the end" would come. His next answer shows that when the "end of the age" of Apostolic preaching arrived, the Kingdom would not be set up, but rather the Jewish state would be overwhelmed. This would be justified by the rejection of the Gospel by the Jewish people, after which it would be offered to the Gentiles. The Apostles did not understand that this was the purpose of God until it was revealed in the conversion of Cornelius and the preaching of Paul. It will be recalled that at first the Apostles limited the preaching of the Word to the Jewish people, and that even when it was broadened out to include Gentiles, the method adopted was "first to the Jews and afterwards to the Gentiles" (Rom. 1:16). However, once the Jewish rejection of the message of salvation was made absolute: first at Jerusalem, and finally at Rome, even that order was dropped, and it was preached equally to both Jews and Gentiles (see Acts 28:28-31). Thus Paul was able to write that it had been offered to all nations under heaven (Col. 1:6, 23). That constituted the great sign that the end of the Mosaic Age was approaching. It was brought about by the Jewish rejection of the Gospel, and consummated in the destruction of Jerusalem and the Temple, and the scattering of the people.

COMMENT ON SECOND SECTION

The value of synchronising these three accounts is seen above. It is obvious that in Matthew 23:26, the Lord implies that some of the Apostles will remain until the overthrow of the Jewish State in A.D. 70. Indeed, he reminded Peter of this when he said concerning John: "If I will that he tarry till I come, what is that to thee?" (John 21:22). John saw the *parousia* of the Lord in the destruction of Jerusalem and the Temple in A.D. 70. How can this be sustained? On the basis of the parable that the Lord gave just prior to the Olivet Prophecy. He declared concerning rebellious Jewry: "The king sent forth his armies, and destroyed those murderers, and burned down their city" (Matt. 22:7). The work of the Romans in destroying the Jewish State is thus seen as the work of God and Christ. The legions comprised

the "rod" with which Jewry was punished (cp. Isa. 10:12-15). In Old Testament prophecy, the Roman armies are represented as Yahweh's weapon to effect His judgment (Deut. 28:49), and "the people of the prince that shall come" or the Messiah (Dan. 9:26). Therefore, to the discerning mind, educated in the Old Testament prophecies and the instruction of the Lord Jesus, the Roman attack on Jerusalem in A.D. 70 and the subsequent judgment were tokens of the presence of Christ in power. As indicated in our comment above, the word *parousia* does not merely signify "presence", but also the manifestation of one in power. Thus, the destruction of Jerusalem testified to his power and authority of the Lord Jesus, as well as to his presence supervising the judgment. In the light of this explanation, James and others could write of the "coming of the Lord" drawing nigh (cp. James 5:7-8) without the accusation of them having made a mistake in point of time. They had in mind the "coming" or *parousia* predicted in the Olivet Prophecy.

Of the three accounts of this prophecy, Matthew alone records the question relating to the Lord's coming, and he, alone, makes reference to Christ's use of the term in this section of the prophecy. The overthrow of Jerusalem was a sign that spread throughout the then known world, and was seen in all parts, even as lightning illuminates the whole sky. The return of the Lord will not be like that, for he will return "as a thief". Thus we must discriminate between his second advent, and the "coming" described in this section of the Olivet Prophecy.

It is also obvious that the statement of Luke 21:28 must follow that of Matthew 24:28, for the former outlines the fate of Jerusalem after the destruction of A.D. 70, and the latter is directed to the Apostles themselves.

COMMENT ON THIRD SECTION

If the above synchronisation of this section of the Olivet Prophecy is carefully pondered, it will be seen that the "sun, moon and stars" in this portion of it relate to the Gentiles. That applies even to Matthew's statement. The word "immediately" would seem to link his comments with those that precede them, and which relate to the overthrow of A.D. 70, but the word can be rendered "suddenly", and perhaps relates to the suddenness by which current events will develop at the "time of the end".

However, if the synchronisation suggested above be followed, the word "immediately" should follow the refer-

ence to "the times of the Gentiles" in Luke 21:23.

The "sign of the Son of man in heaven" relates to his second coming, and his manifestation in power at Armageddon. He will form the nucleus of the Kingdom of God which as the stone of Daniel's prophecy (Dan. 2) will grow into a mountain and fill the whole earth. "Heaven" is used symbolically for "government", and the Lord will be seen in that capacity for the first time at his return. He is seen "coming" in the clouds of heaven. Here the word is *erchomai* and signifies to move from one place to another. This cannot relate to his return from heaven, for the world will not witness that event seeing that he will "come as a thief" (Rev. 16:15). But the world will witness him moving up from Sinai to Jerusalem in company with the glorified saints, and that is evidently what the Lord referred to in this prophecy. The saints, therefore, comprise the "clouds" of the political "heavens" of the future age (see Heb. 12:1, and *Eureka* vol. 1, p.139), and this symbolic language fits the context with its references to sun, moon, stars and so forth.

Who, then, are the elect of Matthew 24:31? Certainly not the saints, but the people of Israel. The language of the Lord is drawn from Moses' great prophecy of the return contained in Deuteronomy 30 (see v.4). The word "elect" merely means "chosen", and in such places as Psalm 105:6 is applied to Israel after the flesh.

The sequence of events at Christ's return as set forth in the Olivet Prophecy is: (1) Christ's presence at Armageddon with his glorified followers; (2) Jews and Gentiles mourn (through judgments poured out as well as the realisation of past blindness); (3) the final restoration of scattered Israel. Malachi suggests that this last work will be given into the hands of Elijah who will go forth before the great and terrible day of Yahweh (i.e. His judgments on the Gentiles — see Zech. 14:1-2); whilst Christ's Olivet Prophecy (as with other parts of the Word) reveals that the actual gathering will not take place until after Armageddon (see Mal. 4:5-6).

The Olivet Prophecy is followed by a number of significant and related parables:

The parable of Noah, or an unheeding world (Matt. 24:37-42).

The parable of the thief — or the need for vigilance (Matt. 24:43-44).

The parable of the faithful and evil servants — or the need for care (Matt. 24:45-51).

It is quite significant to observe the setting of the Olivet Prophecy in the Gospel by Matthew:

1st Section: A series of parables charging the Jews with disobedience and describing the judgment of A.D. 70 (Matt. 21:28-22:14).

2nd Section: The quibbles of the Jews answered in replies to three questions they raise (Matt. 22:15-46).

3rd Section: The criminality of their conduct described, and sentence pronounced. (Matt. 23).

4th Section: The Olivet Prophecy outlining the judgment of A.D. 70 and that which is to come (Matt. 24:1-39).

5th Section: A series of parables describing the coming judgment on the household (Matt. 24:40-25:46).

THE EMPTY TOMB

Symbol of the resurrection of Christ. The illustration is that of the Garden Tomb at the foot of Calvary, and quite probably the actual sepulchre in which the Lord was buried.



**A DICTIONARY
of
PERSONALITIES
of the
EPISTLES**

Paul's dedicated service to Christ drew many others to his support. He manifested such faith and determination as to inspire them to emulate the example he set. At the same time, he also had his enemies. He was a warrior of faith who performed his duties in order to "please him who chose him to be a soldier" (2 Tim. 2:3-4). He was Obedient: he never deviated from the orders of his captain (Acts 26:19; Gal. 1:16). He was Courageous: if duty required it, he was ready to die for the cause (Acts 20:24; 21:13). He was Enduring: for the Truth he was willing to undergo hunger, thirst, cold, nakedness, imprisonment, and cruel mockings and scourgings (2 Cor. 11:23-27). He was Hopeful: though "troubled on every side, yet not distressed; perplexed, but not in despair" (2 Cor. 4:8). He was Skilful: he knew wherein his ability and strength lay, and these he was masterly in employing (Phil. 4:13; Eph. 6:10-17). He was True: he was staunch to the last, and died fighting. A "well done" and a crown of glory awaits this illustrious man. Paul exhorted: "Follow me". Many did so during his lifetime, and many more have done since his death. We need to follow his example, and that of others, whilst avoiding the mistakes made by some. The following pages provide outline studies of the personalities of the New Testament Epistles. As the poet has written:

*The lives of great men oft remind us
We too can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time.*

*Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

*Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.*

ACHAICUS: THE ENQUIRER

His name means, *Belonging To Achaia*, so that he was evidently a native of the province of which Corinth was a prominent city. He was one of a deputation of three brethren (1 Cor. 16:17) from Corinth who visited Paul in Ephesus bearing a communication, possibly arising out of a previous letter which Paul had sent the Ecclesia, the contents of which had evidently been misunderstood (1 Cor. 5:9-11). They brought specific questions which Paul proceeded to answer (1 Cor. 7:1). Queries (whether contained in the letter from Corinth, or obtained by questioning his visitors — see 1 Cor. 15:35) dealt with the subjects of the spirit gifts, ecclesial order, and doctrinal problems. In consequence of this, what is known as the *First Epistle to the Corinthians* was written. Thus the enquiries of Achaicus and his companions have greatly enriched every ecclesia since.

AENEAS: THE PALSIED

This brother dwelt at Lydda, now called Lod (the international air terminal in Israel), and bore the Greek name of Aeneas which signifies *Praise*. For eight long, weary years, he had lain on a bed of pain, afflicted with the severe malady of palsy. But Peter healed him, and the notable miracle caused many in Lydda to turn to the Lord (Acts 9:33-34).

AGABUS: THE PROPHET

His name means *A Locust*. He was a member of the Ecclesia in Jerusalem, who was noted for his prophecies. He predicted a widespread famine throughout the world which came to pass in the days of Claudius, and caused brethren from near and afar to send relief to the ecclesias in Judea which were particularly affected. Later, he predicted the imprisonment of Paul (Acts 21:10-11), and dramatised his bonds, by binding his hands and feet with Paul's girdle. He seems, therefore, to have been a prophet of doom, and perhaps, well named.

AGRIPPA: THE KING

He had the same name as his father, Herod Agrippa 1 (Acts 12:1). When his father died in A.D. 44 (Acts 12:23), he left his son, then 17 years of age, and three daughters: Bernice (Acts 25:23), Mariamne, and Drusilla. Claudius, the Roman Emperor (in whose home Agrippa was brought up — Jos. Ant. 19.9.2), considered it dangerous to put so young a man in authority over so large a kingdom as that of his father in Palestine, so he made it a Roman Province, and sent Cuspius Fadus to be procurator of Judea and the whole of the kingdom (Jos. — Ant. 19.9.2. Wars 2.11.6). In the year 48, Agrippa's uncle Herod, King of Chalcis, died, and Agrippa was appointed to the position. At the same time, he was made superintendent of the Temple at Jerusalem, and manager of its Treasury with power to remove the high priest, which power he freely exercised (Jos. — Ant. 20.8.11; 9.1.4). In the year 53, he was removed from the position of Governor of Chalcis, and given greater power: the tetrarchies of Philip and Lysanias over the north and north-west of Palestine, but excluding Petrea, Judea, Samaria and Galilee (Jos. — Ant. 20.7.1). He made Caesarea Philippi his headquarters. He was not popular with the Jews, who suspected him of being prejudiced in favour of the Romans. Prior to the Roman war, he tried to persuade the Jews to come to terms, but with the war itself, he threw in his lot with the Romans. He finally retired to Rome, where he died in the year 100 at the age of 73.

It was before Agrippa and his sister that Paul gave his defence as recorded in Acts 26. Apparently Agrippa was shaken in his convictions by Paul's words, and seriously impressed by what he heard. "With but little persuasion you would fain make me a Christian," he remarked to the Apostle (R.V.). Agrippa had the opportunity, but failed to grasp it. He sought for glory and prestige then, and failed to walk the path that would give them to him forever.

ANANIAS: A CONTRAST

There are two men of this name referred to in the *Acts of the Apostles*, but they reveal contrasting characters. Their name signifies *Yahweh has been gracious*, but one disgraced that name whilst the other honored it.

The first Ananias was the man who conspired with his wife to deceive the apostles in regard to the value obtained for their property (Acts 5:1-6). They were not compelled to sell their property, nor to give all the proceeds of it, but they desired the glory of flesh, and this was the cause of their downfall. One evil led to another. First they conspired, then they deceived, then they lied. It was not to flesh that they did this, however, but to God; and in that lay their greatest sin. What a contrast this husband and wife are to that grand couple, Aquila and Priscilla!

The second Ananias was the disciple who baptised Saul. He was known for his integrity of character, and was a devout observer of the Law of Moses whilst also being a practising follower of the Lord Jesus. Thus he was held in high esteem by his enemies in Damascus (Acts 22:12). He was prudent, for he was cognisant of the persecuting activities of Saul and had prepared against them (Acts 9:13). He was courageous, for he assumed the guidance and protection of the local ecclesia. He was faithful, for he obeyed the divine summons when directed to go to Saul. He was kind, for he took compassion on the blinded Pharisee when brought into his presence and addressed him with kindness (Acts 9:17). Obviously the influence of Christ deeply influenced this outstanding disciple.

ANDRONICUS: FELLOW-PRISONER

His name signifies *Conquering Men*. He was a member of the Ecclesia in Rome when Paul wrote to that Ecclesia from Corinth, and is styled his "fellow-prisoner". The circumstances, however, are not revealed. It was one of those many adventures in the life of the Apostle that is not recorded. Evidently Andronicus had been with the Apostle prior to the latter's Roman imprisonment, and had afterwards transferred to the Ecclesia in Rome.

APELLES THE APPROVED

This typically Jewish name belonged to a disciple in Rome. It signifies *Separate*, and to it Paul attaches the title of "approved in Christ" (Rom. 16:10). The word "approved" is from the Greek *dokimazo*, a term usually used for testing metals, and thus signifies to be proved under trial. In some way not revealed, Apelles' fidelity to Christ had been tried and had stood the test to warrant Paul's use of this term.

APOLLOS THE ELOQUENT

Apollos signifies *The Sun* and therefore the destroyer of darkness. He was an eloquent and learned Jew, born at Alexandria, who was deeply versed in the Old Testament Scriptures (Acts 18:24; 19:1; 1 Cor. 1:12; 3:4-6,22; 4:6; 16:12; Titus 3:13).

This educated, cultured Alexandrian Jew was an efficient worker and orator who used his gifts to the glory of Yahweh (1 Pet. 4:10). At first he imperfectly understood the things relating to Christ, knowing only the baptism of John. Luke records that "he spake and taught diligently the things concerning Jesus" before his complete conversion (see Acts 18:25 R.V. *Diag.*). But he was further instructed by Aquila and Priscilla, and then "mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus is Christ" (Acts 18:28).

Apollos first laboured in Ephesus and then went to Corinth (Acts 19:1). He was extremely well received by the Corinthians, who were attracted by his oratory. Ultimately, a faction developed which claimed Apollos as its sponsor (1 Cor. 1:12; 3:4; 5:6,22; 6:6), and which Paul had to oppose. Apollos, however, did not endorse the faction but rather repudiated it, and so acted as to confirm Paul's confidence in him (1 Cor. 3:6; 16:12). Paul thus called upon Titus to assist Apollos (Tit. 3:13).

A DICTIONARY OF PERSONALITIES OF THE EPISTLES

The following features are revealed concerning Apollos:

- * He used his oratory as an instrument of blessing to the glory of God (Acts 18:24).
- * His eloquence was not mere wind, but powerful exposition (Acts 18:24).
- * He was warmly enthusiastic in his preaching (v. 25).
- * He derived his enthusiasm from instruction in the Word (v. 25).
- * He exercised care in speech and teaching (v. 25 — RV).
- * He was forthright and bold in manner (v. 26).
- * He was humble and was prepared to be led (v. 26).
- * He was skilful in debate (v. 28).
- * Though exercising much influence, he was not ambitious of personal glory (1 Cor. 16:12).

It is a testimony to the good sense of both Paul and Apollos that though their so-called followers sought to flatter them and divide them they would have none of it, but founded on the Word of Truth, they rebuked the schismatics and laboured for the unity of the faith in ardent co-operation.

APPHIA: THE BELOVED

This believer, belonging to Colosse, is styled "beloved" by Paul, and her name is said to signify *Fruitful*. She is believed to have been the wife of Philemon who so willingly opened his home to the work of the Ecclesia. She must have been closely associated with Philemon, for she is mentioned in connection with his domestic affairs (Phil. 2). The expressions of love that Paul uses in this epistle to the household of Philemon shows that it was most fruitful in the work of the Lord, suggesting that Apphia co-operated with her husband in that regard.

AQUILA AND PRISCILLA: FAITHFUL COUPLE IN THE LORD

Aquila and Priscilla were a Jewish couple of Pontus, resident for a time in Italy, but forced to leave through the antisemitic decree of Claudius. They took up residence at Corinth where Aquila pursued his occupation of tent-maker. There Paul met up with them, and probably taught them the Truth (Acts 18:1-3). They became his faithful associates, and were thus thrust into the midst of arguments, debates, oppositions and accusations which brought Paul before the Authorities (vv. 5-17). They were his fellow-passengers from Corinth to Ephesus where they stayed for a while, setting up house which became a centre for the Truth (1 Cor. 16:19). Here they met and converted Apollos (Acts 18:24-26). They afterwards travelled to Rome where they were for a while (Rom. 16:3), but subsequently returned to Ephesus (2 Tim. 4:19).

Aquila signifies *Eagle*, which is used in Scripture as a symbol of strength (Psa. 103:5; Isa. 40:31), and Priscilla signifies *Little Old Woman*. However, for all her apparent smallness, she was evidently a bundle of energy, for of the six times that the couple are mentioned in Scripture, her name is first mentioned four times, as though she was the driving force of the home. (In the Greek, the reference in Acts 18:26, places her name first).

Theirs was a united home, for both were keenly interested in the Truth, and both were "given to hospitality." Being in full sympathy with Paul's message they willingly received him into their home, and he remained with them for eighteen months, whilst at Corinth. What a wonderful privilege for them to have Paul in their home, and for him to be in close association with a couple so dedicated to the truth!

On one occasion, whilst with Paul they saved his life at some personal risk to themselves. The circumstances are not revealed in detail, but Paul makes reference to it in Romans 16:14, and states that the incident was well known to all the Ecclesias.

They kept an open house for the Truth, so that Paul makes reference to "the

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ecclesia that is in their house" (1 Cor. 16:19). In this they provide a wonderful example for couples in the Truth in every age. They appreciated the privilege that Yahweh had extended to them, and desired that others should share it with them. Paul and others were greatly encouraged by their labors.

ARCHIPPUS: THE FELLOWSOLDIER

His name means *Master of the Horse*. Such were noted for their skill in taming, training and guiding these high-spirited animals. Archippus must have shown ability also in the taming, training and guiding of men of the flesh for a life of service in Christ. He is called a fellow-soldier of the Apostle which suggests the careful discipline he exercised in his life; and his ability was recognised and used by the Apostle in directing the affairs of the Ecclesia in Colosse (Col. 4:17). He is mentioned in the very personal epistle to Philemon in such a way as to suggest that he was a son of Philemon. He was given special duties to perform in the Ecclesia, probably during the absence of Epaphras, who had left Colosse to visit Paul in Rome (cp. Col. 4:12,17).

ARISTARCHUS THE FELLOW-PRISONER

Aristarchus signifies *The Best Ruler*. He was a Jew (Col. 4:11) of Thessalonica (Acts 20:4). He was with Paul in Ephesus when the riot broke out, and with Gaius when he was seized by the mob and dragged into the theatre (Acts 19:29). He accompanied Paul from Troas to Asia (Acts 20:4-6), and subsequently, to Rome (Acts 27:2). In Rome he was imprisoned with the Apostle, and as he is styled Paul's "fellow-prisoner," it seems obvious that he received sentence of imprisonment for the Gospel's sake (Col. 4:10; Philemon 24).

ARISTOBULUS THE ANONYMOUS

Paul does not mention this man directly, but only his "household" (Rom. 16:10), and because the preposition "of" is from the Greek *ek* or "out of," it is considered that Aristobulus himself was not converted, but that some of his household were. His name means *The Best Counsellor*; but if it was a fact that he was not converted, it is obvious that he was a man of some status, but that his counsel was according to the flesh.

ARTEMAS THE MESSENGER

The only reference to this brother is in Titus 3:12. His name means *Gift of Artemas*, the god of hunting. He was Paul's companion at Nicopolis, and was sent to hunt for Titus and deliver a message to him.

ASYNCRITUS THE UNIQUE

Asyncritus means *Unique*, and all that we know of him is that he was a brother in Rome to whom Paul sent greetings (Rom. 16:14).

BARNABAS: THE HELPFUL

His name means *The Son of Prophecy, Consolation* (A., V.), or *Exhortation* (R.V. — Acts 4:36), and he evidently excelled in this form of instruction.

But it is obvious, from his history as recorded in the Acts, that he did not give himself only to the theory of the subject, but supplemented his expositions by a practical demonstration of what is required. Barnabas was not only noted for words, but actions also. Thus he rose to prominence and became a dominant member of the early Ecclesias.

He was noted for his exuberant generosity. He led the way in supporting a fund for the relief of others in need, and his action became an object lesson to all (Acts 4:36-37).

He was trusting, thoughtful and kind. He gave earnest thought, and doubtless

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prayer, to Paul's appeal to join the Ecclesia, and convinced that the erstwhile persecutor was now converted, went out of his way to extend the right hand of fellowship to him, and to guarantee his genuineness to the other brethren (Acts 9:27).

He was high in reputation as a "good" man. It was his personal integrity that gave power to his exhortations (Act 11:22-24).

He had an impressive personality. The Lycaonians named him Jupiter (Acts 14:22), so that he evidently had a commanding, dignified, and venerable appearance, being older than Paul, whom they styled Mercurius.

He had an inspiring, encouraging manner. He went out of his way to urge Paul to the work (Acts 11:25-26), he ever proved thoroughly reliable (Acts 11:29-30), he was readily adaptable to the work of Gospel proclamation (Acts 13:2), he often took the lead, bearing the responsibility of an action (Acts 12:25; 13:2,7; 14:14; 15:12).

He was a devoted, self-sacrificing toiler. With Paul he did not exercise his right to claim material support from the Ecclesias for work that he did on their behalf, but was self-supporting (1 Cor. 9:6).

He was a single-eyed, humble worker. Though older than Paul in both years and association with the Truth, and of higher repute at that time than his companion, he willingly submitted to Paul's leadership when circumstances revealed the Apostle to be more fitted for it, and accepted a subordinate position with single-eyed devotion to the Truth (Acts 13:7-9,13).

He was susceptible to influences. All have a susceptible weakness in their characters, and this appears to have been that of Barnabas. He first revealed it in the sharp contention he had with Paul over Mark his relative (Acts 15:36-39; Col. 4:10); perhaps one was too stern and the other too easy. He was swayed by the dissimulation of the Judaizers (Gal. 2:13). These incidents suggest a lack of firmness in the otherwise strong character of Barnabas.

History

Barnabas was a native of Cyprus and a Levite by extraction (Acts 4:36) who was early converted to the Truth, and gave an outstanding example of generous self-sacrifice. He was in the forefront of the disciples, and when Paul presented himself to the Jerusalem Ecclesia and was repelled, Barnabas took the initiative, and extending the hand of fellowship to Paul attested his sincerity (Acts 9:27).

Barnabas was sent by the Jerusalem Ecclesia to report on the results of the preaching at Antioch, and being impressed, he sent to Tarsus for Paul to assist him in the work before him. For a year he labored among them (Acts 11:19-26).

Hearing of extreme poverty in Jerusalem, the brethren of Antioch sent relief by the hands of Barnabas and Paul (Acts 11:23-30). On their return, they brought with them John Mark, the cousin of Barnabas (Acts 12:25).

In Antioch, by Divine appointment, Barnabas and Paul were appointed to preach the Gospel in distant parts (Acts 13:2). Accordingly, a Gospel proclamation journey was undertaken. They visited Cyprus and Asia Minor (Acts chps. 13,14). At Lystra, they were taken for gods, and Barnabas was named Jupiter (Acts 14:8-12). Returning to Antioch, they found the Ecclesia disturbed by the teaching of the Judaists, and were sent with Judas and Silas to confer with the Apostles on this matter (Acts 15:1-29). Among others, Barnabas testified at the conference. Afterwards they returned to Antioch (Acts 15:22-35), and once again, Barnabas was involved in controversy with Paul due to his support of Peter's Judaistic action (Gal. 2:13).

Following the reconciliation, a second journey was mooted, but the proposition was wrecked by controversy. Barnabas insisted upon them taking Mark; Paul refused. Barnabas and Mark went to Cyprus (Acts 15:36-41), and afterwards continued his activities among the Ecclesias (1 Cor. 9:6; Col. 4:10). Paul's subsequent comments suggest that complete reconciliation took place between these two grand workers for the Truth.

The history of Barnabas, as far as the New Testament is concerned, ends at this point.

BAR-JESUS THE MAGICIAN

His name means *Son of Jesus*, but his actions dishonored the Lord's name. He was a Jew who had departed from the teaching of Moses, and had embraced magic, so that he set himself up as a magician and prophet. He was honored by Sergius Paulus who provided him with accommodation in his home. But Sergius Paulus also became interested in the Truth, and invited Paul to preach. This brought the Apostle into conflict with Bar-Jesus, who, setting forth his false principles, was strongly rebuked by Paul. He was struck blind for a season for interfering with the work of the Apostle (Acts 13:6-12). Bar-Jesus thus experienced a similar humiliation to that which Paul himself had suffered on the road to Damascus. In Paul's case, however, it had opened his eyes to the Truth; whether it did so for Bar-Jesus is not revealed. It is rather significant that following this incident, made notable by the acceptance of the Truth on the part of the Roman Sergius Paulus, that the Apostle thereafter seemed to have preferred to use the name Paul instead of Saul.

BARSABAS: THE WITNESS

(1) This was the surname of Joseph, who was nominated with Matthias to succeed Judas as one of the twelve (Acts 1:23). Barsabas signifies *Son of Summoning* or *Calling*. As this was his surname, he was probably noted for his preaching of the Word. He was also given the surname of Justus, probably because he was foremost in preaching justification. Be that as it may, his three names: Joseph (Increaser), Barsabas, and Justus are all significant, and indicate one who was prominent in proclaiming the Word, and increasing the followers of the Lord.

It is noteworthy that in setting the two men forward whom the Apostles nominated to replace Judas, the name of Barsabas is given in greater detail than that of Matthias, the second choice, yet the choice fell upon the latter. Obviously the Apostles felt that Joseph Barsabas was more qualified, but Yahweh overshadowed the vote.

(2) Barsabas is also the surname of Judas, a disciple sent with Silas to Antioch with Paul and Barnabas (Acts 15:22).

BERNICE: THE VICTORIOUS

Bernice signifies *Victorious*. References to her are found in Acts 25:13,23,; 26:30. She was the eldest daughter of Herod Agrippa I, who is described as the one "who vexed the Ecclesia" (Acts 12:1). She, therefore, was brother to King Agrippa II, in whose company she attended the trial of Paul (Acts 25:13,23; 26:30).

Bernice was a woman of great beauty, who was first married to Marcus, and afterwards her uncle, King Herod of Chalcis. When he died in the year 48, she was 20 years of age, and at that time she retired to the home of her brother. Her character was held much in question on the score of chastity, and even her relations with her brother were viewed with great suspicion (Jos. Ant. 20; 713). To allay these surmises, she married Polemo, King of Pontus, who was induced to take the step on account of her great wealth. But the marriage soon broke up, and she returned to Agrippa. Subsequently she became the mistress of Vespasian, then of Titus, son of Vespasian, but when Titus became emperor, he cast her aside.

Agrippa and Bernice frequently appeared in public together. She was with him when he visited Festus when he became procurator of Judea as recorded in Acts. She was with him when he appealed to the excited and exasperated Jews following the abuse of authority by Gessius Florus, the procurator, which led to the Jewish war of A.D. 70 (Jos. War 2:16:1-5). She was with him when he went to pay his respects to Alexander, the newly appointed procurator at Alexandria (Jos. War 2:15:1).

Bernice, therefore, was a brave but a corrupt and shameless woman. What must have been her feelings as she listened to Paul speak of his dedicated efforts for the Truth to glorify the God of Israel? Her brother said: "Almost thou persuadest me to be a Christian," but nothing is recorded of Bernice's impressions at the time. Certainly the Herodian family provided an influence for evil over the Jewish people.

See *Agrippa The King*.

BLASTUS: ASSOCIATE OF HEROD

Blastus was a palace chamberlain who had the ear of Herod Agrippa, and was used by the men of Tyre and Sidon to influence the king in their favour (Acts 12:20). His name means *Sprout*, or *Shoot*. Some give it as meaning *Sucker* which is appropriate to the character in which he is presented in Acts of the Apostles!

CANDACE THE QUEEN

The exact name of this Ethiopian queen is unknown. Candace was the name of a dynasty, not of an individual, and was used by many different kings of Egypt. The name is said to mean *Ruler of Children*. She is unimportant in the narrative of Luke (Acts 8:27), but her minister, the Eunuch returning from worship in Jerusalem, is of vital significance. Philip the Evangelist taught him the Truth which he took back with him into Ethiopia. It is interesting that in Acts 8,9,10, we have recorded in sequence the conversions of an Ethiopian, a Jew and a Roman. They represent the three great families of the human race: Ham, Shem and Japheth — indicating how the Truth was extended out to all mankind.

CARPUS: PAUL'S HOST

His name means *Plucked fruit*, and this became his destiny inasmuch as he accepted the Truth. He was a resident of Troas, and Paul stayed with him briefly on his way to Rome on the second occasion. At the time, Paul was pre-occupied and worried about the state of the Ecclesia in Rome in view of the brutal persecution of Nero, so that he left his cloke in his home. When later the Apostle wrote to Timothy during his second imprisonment, he asked him to fetch his cloke with him "and the books, but especially the parchments" (2 Tim. 4:13). The cloke would provide him with physical comfort; the books or pads would enable him to continue to encourage his brethren by writing; but the parchments (upon which were inscribed the Scriptures) were most needful in his distress, as providing him comfort of both mind and spirit. Thus Carpus is remembered for his hospitality.

CHLOE THE COURAGEOUS

Reference to this sister is found in 1 Cor. 1:10-11. Her name means *Green Shoot* and in the Greek represents the first green shoot of plants. Chloe is emblematic of fruitful grace and beauty. She was the head of a household in Corinth that had been converted to the truth, members of which reported to Paul of wrong conduct and bickering in the Ecclesia in Corinth. Paul reproved the Ecclesia for this, publicly mentioning the source of his information. Chloe must have been very courageous to have permitted her name to be thus used so prominently. Doubtless she sought the good of her brethren rather than her personal reputation among them.

CLAUDIA: PAUL'S ASSISTANT

Her name means *Lame*, and she is referred to only in 2 Tim. 4:21. Tradition says that she was the wife of Prudens, with whom she is mentioned, and that Linus (also mentioned in the same verse) was their son and rose to great prominence in the Ecclesia in Rome. Be that as it may, the fact that she is associated with Paul in his time of trial when others had deserted him (Ch. 1:15; 4:10) testifies to her devotion and courage. It was dangerous then to be known as a Christian, and particularly to be identified with Paul, who was about to be executed. But Claudia did both.

CLAUDIUS THE EMPEROR

As Emperor he succeeded Caligula on 25th January, A.D. 41. According to Josephus, he received the appointment through the eloquent pleading and solicita-

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tion of Herod Agrippa, whom he thereafter favored and supported. Through Herod, the Jews were given every consideration by Claudius, although those of Palestine often suffered oppression at the hands of his governors. About the middle of his reign, those who abode at Rome were banished (Acts 18:2), among whom were Aquila and Priscilla, who made their way to Corinth where they met up with Paul. The conduct of Claudius, as far as his rule was concerned, was generally mild and popular, and he made several beneficial enactments. He married his niece, Agrippina, who prevailed upon him to set aside his own son, Britannicus, in favour of her son, Nero, by a former marriage; but discovering that he regretted this step, she poisoned him in A.D. 54.

CLAUDIUS LYSIAS

He was chief captain of Jerusalem at the time when Paul visited the city. He interrogated the Apostle when his centurion had rescued him from the mob (Acts 22:28; 23:26). He told Paul that he had obtained his freedom "with a great sum." Messalina, one of the wives of Claudius the Emperor, used to sell the freedom of Rome, firstly at a high price, but later more cheaply. Because Lysias stated that he had paid a lot for the right of freedom, he implied that he had held it for a considerable period. It is likely that he took the name of the Emperor, Claudius, and attached it to his own name, Lysias, because of the freedom he had obtained. He treated Paul with consideration, though in his letter to Felix he incorrectly claimed that he had rescued Paul because he believed that he was a Roman and he desired to uphold the dignity of the Empire (Acts 23:27). In fact, he had ordered Paul to be examined by scourging (Acts 22:24), and was only dissuaded from this course when he heard that Paul could claim Roman citizenship. Actually, the status of the Apostle, as a freeborn Roman citizen, was higher than that of Claudius Lysias.

CLEMENT OF PHILIPPI

His name means *Kind*, or *Merciful*, and he has the wonderful distinction of being commended by Paul as having his name "written in the book of life" (Phil. 4:3). Paul commends him to the attention of the brethren as being an earnest co-laborer with him in the Gospel.

CORNELIUS THE CONVERT

One meaning given of his name is *The Beam of the Sun*. It is most appropriate to the circumstances of Cornelius, for the "beam of the Sun of Righteousness" shone in his face, once he had been converted. We believe that he can be identified with the Roman Centurion of Luke 7:1-10, who sent for Jesus to heal his servant. The character of this centurion with that recorded of Cornelius, show points of identification.

They were both lovers of Israel. "He is worthy for whom you should do this" (Luke 7:4). "Cornelius . . . a devout man, and one that feared God with all his house . . . a just man" (Acts 10:2, 22).

They were both lovers of the Lord Jesus. "Lord, don't trouble yourself, I am not worthy" (Luke 7:6). "You know of the word preached . . . how God anointed Jesus of Nazareth . . . who went about doing good and healing" (Acts 10:37-38).

Cornelius had become disgusted with paganism, and had turned to the God of Israel. He was what was called a Proselyte of the Gate: one who was drawn towards Judaism, but had not accepted it completely. Peter was sent to this good man, and educating him in the true principles of grace, baptised him into Christ Jesus. Thus one of the barriers against preaching to the Gentiles was lowered.

The character of Cornelius is worthy of emulation. Though he was a man in high authority, he proved himself to be kind and thoughtful to those under him; humble and considerate before those whom he recognised were appointed of God; and pious and faithful to the Creator Himself. Moreover, he was intelligent, and thought

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deeply upon all that was brought to his attention. Thus he was drawn towards the Truth and embraced it thoroughly. He was a "centurion of the Italian band," and therefore in charge of some of the first-class Roman troops. He was a man of war, but was drawn to peace in Christ Jesus (Acts 10:36), and in order to embrace that "peace" must have resigned his commission.

CRESCENS THE INCREASER

His name means *Increase*. He was a companion of Paul in his final imprisonment, and was sent by the Apostle to Galatia (2 Tim. 4:10).

CRISPUS: RULER OF THE SYNAGOGUE

Crispus (his name means *Curled*) was the chief ruler of the Synagogue at Corinth (Acts 18:8). He was one of the few in Corinth whom Paul personally baptised (1 Cor. 1:14). All his house similarly believed on the Lord, as a result of which many others "believed and were baptised."

DAMARIS OF ATHENS

Her name means *Gentle*. She was converted by Paul after his discourse at Mars Hill. She must have been of some prominence in Athenian life to have been singled out for particular mention, and, perhaps, was among the chief women of the city (cp. Acts 17:4).

DEMAS WHO FORSOOK PAUL

Demas signifies *Ruler of People*. He was a companion of Paul during his first imprisonment, and joined with the Apostle in sending greetings to the Ecclesia in Colosse (Col. 4:14; Phil. 24). At that time he was prepared to share the rigors of preaching the Word with the Apostle, and may have been with him during the many adventures that he experienced. But the circumstances of Paul's second imprisonment, when bitter persecution was levelled against the Ecclesia by the Roman authorities, and Christians were being torn to pieces by wild animals, brutally murdered, crucified on stakes and burnt to death, were too much for Demas. He forsook Paul in his love for the present world (2 Tim. 4:10). The word "forsaken" in this verse signifies "to leave in the lurch" in the Greek. Demas did that to Paul and must yet stand trial for his defection. We can but hope that he repented later on and changed his ways. Meanwhile, let us remember the opposition he had to face, and remember that Christ will not condemn Demas at the judgment seat and let us go free if, in fact, in heart we are traitors like Demas proved to be at that moment.

DEMETRIUS: A CONTRAST

Demetrius means *Belonging to Demetra*, or *Ceres*, the goddess of agriculture and rural life. There were two men of that name in the New Testament: (1) the silversmith at Ephesus who traded in the silver models of the temple of Diana; and (2) the brother, highly commended by John in his 3rd Epistle (v. 12). Demetrius the silversmith stirred up the tradesmen of Ephesus against Paul which resulted in a riot, forcing the Apostle to leave the city. Demetrius the believer had a good report of all men, and lived consistently with the Truth that he so enthusiastically espoused. It is thought by many that he was the bearer of the Epistle that John wrote, and that the Epistle was written from Ephesus. If that be so these two men with identical names, and from the same city, provided a sharp contrast in their attitudes towards the Truth: one bitterly opposing it, and the other enthusiastically supporting it.

DIONYSIUS THE AREOPAGITE

He was one of those converted by Paul's masterly discourse on Mars Hill. His

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name is pagan, being the name of the God of wine. His title signifies that he was a member of the supreme court of Athens, and therefore a man of some consequence. It is said that he was eminent in Athens for his literary ability, and had studied first at Athens, then at Heliopolis in Egypt (Ungers Dictionary). The conversion of a man of such eminence was a triumph for the preaching of the Gospel. He had the ability and wisdom to recognise a higher philosophy than that of Greek culture. (See Acts 17:34).

DIOTREPES THE TROUBLEMAKER

His name means *Nourished by Jove*. He professed to be a follower of the Lord, but refused to humble himself under the authority of John the Apostle. He was filled with personal pride, and delighted in having the pre-eminence (3 John 9). He wanted to be the head, and thus laid claim to the position which is the prerogative of Christ alone (Col. 1:18). Diotrepes was loud in mouth and free with malicious boasts against John in particular. He was short-tempered and dictatorial, refusing to tolerate those who opposed him, even in minor matters. He was pharisaical in outlook, and ruthless in his rejection of others, providing a most evil example to those who looked up to him (3 John 9-11); and there were many who did.

DORCAS THE BEAUTIFUL

Two names are given this believer, who lived at Joppa: Dorcas and Tabitha. But actually they signify the same; the former being the Greek form of the Aramaic (Tabitha), and meaning *Gazelle*. The Gazelle is noted for its beauty and grace; and so also was Dorcas. By this we do not mean that she was necessarily beautiful in external appearance, but she was beautiful within. The record states that she was "full of good works and almsdeeds which she did" (Acts 9:36). Thus she manifested in a practical way the Truth she had espoused, and her kindly deeds endeared her to many. She was a woman who was busy with the needle, but not only on her own account: she made coats and garments for the needy.

On her death, Dorcas was missed and mourned. So greatly was she held in esteem by the brethren and sisters of Joppa, that on her death they laid her in an upper chamber and reported the tragedy to Peter. When he arrived at Joppa, he found those who had benefitted from the kindness of Dorcas weeping at her death. But, recalling the action of his Lord (see Luke 8:54), Peter put them out, knelt down and prayed, and then said: "Tabitha arise!" The miracle was performed, and to the joy of her friends she was restored to them again. Knowledge of the miracle was reported throughout Joppa and led to many accepting the Truth. In consequence of this, Peter had to obtain accommodation in Joppa which he did with Simon the tanner. It was there that the messengers of Cornelius found him.

DRUSILLA THE UNFAITHFUL

Drusilla was a Jewess, the wife of Felix, the Roman Governor (Acts 24:24). Her influence probably aroused the interest of Felix in Judaism, his knowledge of which enabled him to comprehend Paul's discourse with greater understanding (v. 22). Her influence in that direction was good, but in other ways it was evil.

She was the youngest daughter of Herod Agrippa I, the persecutor of the Ecclesia (Acts 12:1), her two sisters being Mariamne and Bernice (Acts 25:23). These three sisters were nieces of Herod Antipas, who beheaded John the Baptist, and therefore were brought up in an atmosphere of evil. Drusilla was only about six years old when her father died in A.D. 44. At about the age of 15, she married King Aziz of Emesa on his accepting Judaism. However, she was no advertisement for religion, for she proved unfaithful to her husband, whom she left. She then wrongfully married the Roman governor, Felix, who was infatuated of her because of her singular beauty. It is said that he employed a certain magician, a Jew named Simon, to entice her away from her husband, and persuade her to marry him.

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Drusilla was about 21 when Paul was brought before Felix. She was strikingly beautiful, more so than her jealous sisters, and no love was lost between them. But there was little beauty in her character. She also was jealous, and the most bitter hatred was manifested by Drusilla and Bernice towards each other. Her general influence was not one of good but of evil.

When Paul reasoned with Felix of "righteousness, temperance, and judgment to come," the Governor trembled but prevaricated. Why? Evidently there was some influence turning him from the eloquent appeal of Paul in support of the Truth. The influence could have been Drusilla. Certainly, the demands of the Truth cut across the way of life followed by Felix and Drusilla, and she would see in Paul only an enemy of all she wanted and lived for.

Drusilla was the third wife of Felix, and the second one by the same name. According to Josephus, she perished in the disaster of Pompeii and Herculaneum, when the volcano Vesuvius erupted and buried those cities. Many fled to escape the catastrophe but Drusilla, endeavouring to do so with her child, Agrippa, was too late to evade disaster, and was buried beneath the lava that overwhelmed the cities.

ELYMAS THE SORCERER

Elymas means *Magician* or *Sorcerer*. This was really his title. He was a Jewish impostor bearing the name of Bar-Jesus, or *Son of Joshua*. The full measure of his apostasy was revealed when he bitterly opposed the teaching of Paul "seeking to turn away the deputy (Sergius Paulus) from the faith" (Acts 13:8). Until Paul came upon the scene, he had exercised considerable influence on the proconsul who evidently was searching for Truth; so much so that Bar-Jesus was domiciled with him. The blatant and insulting attack of Elymas aroused the fiery indignation of Paul whose name signifies *Little*, but who proved himself of great stature in the contest. Elymas had evidently traduced or falsely accused Paul, and therefore earned the rebuke: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" The punishment of blindness afflicted Elymas who had to seek somebody to lead him by the hand; but the deputy, deeply impressed with the words and actions of Paul, accepted Christ.

ENEAS THE HEALER

Eneas dwelt at Lydda, modern Lod, and was bedridden, being previously afflicted with the palsy. He was healed by Peter (Acts 9:33-34), in consequence of which many in Lydda, and throughout the plain of the Sharon, turned to the Lord. His name means *Praise*.

EPAENETUS THE WELL-BELOVED

His name means *Praiseworthy*. He was the first of the house of Stephanas to accept the Truth when Paul preached in Achaia (Rom. 16:5; 1 Cor. 16:15). He removed to Rome and joined the Ecclesia of that city. In sending greetings to him, Paul described him as "my wellbeloved," a term implying that the one so described was ready to sacrifice his own inclinations to serve the Truth.

EPAPHRAS: FOUNDER OF THE ECCLESIA IN COLOSSE

Epaphras is a pagan name signifying *Devoted to Aphrodite* (Venus), and thus implying that which is lovely. He visited Paul in Rome to seek his assistance to correct some serious doctrinal faults manifested in the Ecclesia in Colosse. Paul had never visited that Ecclesia (Col. 2:1), but his reputation therein was high, and his Apostolic authority accepted. Whilst in Rome, however, Epaphras was imprisoned (Philemon 23), and therefore could not return to Colosse. Accordingly, Paul wrote the *Epistle to*

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the *Colossians* and despatched it by the hands of Tychicus.

He describes Epaphras as a dear "fellow-servant," a "fellow prisoner," a "faithful minister," which indicates the devoted service that this disciple of the Lord rendered to the Ecclesias in Colosse, Laodicea and in Heirapolis (Col. 4:13). Paul refers to his "zeal" for the brethren (Ch. 4:13), and the manner in which he "agonised" in prayer on their account (v. 12). Epaphras, therefore, was a disciple who both prayed and performed; he was prayerful and practical; and proved a great help to Paul as well as to the Ecclesias in which he personally ministered. He has also proved of help to us, for but for the imprisonment of Epaphras we would be denied the instruction contained in the *Epistle to the Colossians*.

EPAPHRODITUS: MESSENGER FOR THE PHILIPPIANS

Epaphroditus is a lengthened form of the name Epaphras, and means the same. He acted as messenger of the Ecclesia in Philippi in conveying a gift of help to the Apostle (Phil. 4:18). The Philippian brethren were warmhearted in their devotion to the Truth and to Paul, and Epaphroditus was a worthy representative of the Ecclesia. He is described by Paul as: "my brother, companion in labour, fellowsoldier, and your messenger" (Phil. 2:25). Each of these expressions is eloquent.

My brother: implying a spiritual relationship closer than blood.

Companion in labour: their hearts beat as one in the cause they both loved. He had toiled diligently in Philippi (v. 26), and was doing so in Rome.

My fellowsoldier: he disciplined himself to the demands of the Truth, and braved the daring and suffering that attacking the enemy involved (2 Tim. 3:14). He felt for Paul, worked with Paul, shared the difficulties of conflict with Paul.

Your messenger: the word means "angel" *one sent*. He was a worthy representative of the warmhearted Philipians.

Epaphroditus was extremely considerate of others. He fell sick in Rome, and was "nigh unto death," but his thoughts were ever for his brethren. He knew how concerned they would be when they heard of his illness, and this worried him. Nevertheless, through the mercy of Yahweh, he recovered, and conveyed Paul's epistle back to his home Ecclesia. The brethren had sent a gift to the Apostle to relieve his needs; and this wonderful Epistle was his gift to them in return.

ERASTUS: PAUL'S ASSISTANT

He was a companion of Paul, and was sent by the Apostle into Macedonia in company with Timothy (Acts 19:22). He was a high official of the city of Corinth (Rom. 16:23), but he probably gave up this position to follow Paul. Later, towards the end of Paul's life, he returned to Corinth to live, and to minister unto the Ecclesia (2 Tim. 4:20). His name means *Beloved*.

EUNICE: AN HONOURED MOTHER

Eunice was the mother of Timothy (2 Tim. 1:5). Her name means *Blessed With Victory*, and her life was one of victory in the Truth. She was the daughter of Lois, and accepted the Truth when Paul preached at Lystra (Acts 16:1). The Truth made a great impact upon this Jewess, and influenced her to give her complete devotion unto Yahweh. Prior to that she had been half-hearted in her allegiance. Both Lois and Eunice are Grecian names; and Eunice had married a Greek (Acts 16:1) which suggests that she was not, at that time, particularly constant in her acceptance of the Scriptures, nor the principles of Judaism. Yet she realised, like so many other people, that "religion is good for children." Though she had been given a Gentile name, and though she had married out of the Truth, she did see that Timothy her son was brought up to respect God's word (2 Tim. 3:15). And this was reflected in his attitude when he came under the influence of Paul. Her attention to this, and its influence in the subsequent attitude of Timothy, illustrates the value of spiritual educa-

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tion and training in the home.

In spite of her marriage out of the faith, and her Greek name, Eunice had a mind that responded to spiritual influences (see 2 Tim. 1:5; 3:14-15; 4:5).

EUODIAS: THE CONTENTIOUS

This sister's name is given in the A.V. as Euodias, but in the R.V. as Euodia. Euodias is masculine; but Euodia is feminine, meaning *Fragrance*. Reference to her is found in Philippians 4:2 where Paul urges her and Syntyche to cease their contention and learn to work together. The R.V. alters the wording of v. 3 to indicate that both of them worked willingly for him, but could not see eye to eye with each other! This is a human failing, and unfortunately represented a trend in the Ecclesia in Philippi which warmly and enthusiastically co-operated with Paul but had a need to develop unity among its members (Phil. 2:2). It has been suggested, that because of the strife between Euodias and Syntyche, these two sisters' names should be pronounced *Odious* and *Soon-touchy*. Such personal details as the relationship between these two sisters is recorded in the Inspired record as an exhortation to unity on the behalf of all others who may be devoted workers, but are at variance with others who are equally devoted.

EUTYCHUS: THE SLEEPY

Paul spoke for many hours to the Ecclesia at Troas. It was night-time, and the building in which the meeting was held was crowded. Lights were burning, and they, too, drained the room of oxygen. Eutychus, whose name means *Happy* or *Fortunate*, had taken his place at the window where he could get whatever fresh air was available. But he fell asleep during the long discourse of Paul, as many have done since during long discourses, and falling from the window in the upper room, broke his neck and was taken up as dead. The tragedy dampened the joy of Paul's presence, but through the power of God, life was restored to Eutychus, and when Paul left early next day, he came to bid him farewell. He had experienced the good fortune of coming under the influence of the Truth and the Apostle Paul.

THE MOST EXCELLENT GOVERNOR FELIX

The above was the official title of Felix, and was used by Claudius Lysias when he wrote to him concerning Paul (Acts 23:26). Paul presented his defence before Felix. The Governor was forced to recognise that the Jews had no legitimate case to present against the Apostle, but nevertheless refused to let him go in order to please their Jewish leaders; or to secure a bribe from the Apostle (Acts 24:26). He failed in this, however.

Felix means *Happy*. He was originally a slave who was liberated by Claudius Caesar for some unknown service, and was subsequently appointed as procurator of Judea on the banishment of Ventidius Cumanus, about A.D. 53. Suetonius refers to the military honors conferred on him, and states that he was the husband of three queens or royal ladies, including Drusilla. He was noted for extreme ruthlessness and cruelty. Tacitus declares that during his governorship of Judea, he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave, and considering himself as licensed to commit any crime. Having a grudge against Jonathan the High Priest, who had expostulated with him on this misrule, he made use of Doras, an intimate friend of Jonathan, in order to get him assassinated by a gang of villains who joined the crowds that were going up to the Temple to worship; a crime which led to countless evils by the encouragement which it gave to the Sicarii, or leagued assassins of the day. It is to their excesses that Josephus ascribes, under Providence, the overthrow of the Jewish State.

Whilst in office, Felix became enamoured of Drusilla, a daughter of King Herod, who was married to Aziz, King of Emesa, and through the influence of Simon, the magician, prevailed upon her to consent to a union with him. Felix was seated with this adulteress when Paul reasoned with him of "righteousness, temperance and

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judgment to come" (Acts 24:25). From a knowledge of the characters of the two before the Apostle, we gain some idea of the courage and forthrightness of Paul.

During Paul's imprisonment in Caesarea, disturbances took place in the streets of the city, Felix was recalled to Rome, and the Jews made ready to present their accusations against him. He thus left Paul bound "to show the Jews a pleasure" (Acts 24:17). But the Jews pressed their charges, and in Rome he was saved only by the influence of his brother Dallas.

FESTUS THE GOVERNOR

Publius Festus was appointed proconsul in the Autumn of A.D. 60, and died two years later. He was a far worthier, and more honourable ruler than Felix, and had he lived longer, he may have been able to correct some of the evils then disturbing Jewish politics. He inherited the government of a country in which anarchy triumphed, and internal quarrels were conducted in the most violent spirit of revenge. Conditions were deteriorating to the point of revolt against Rome. They finally erupted in the Jewish-Roman war, and consequent destruction of the Jewish State and the city and temple of Jerusalem in A.D. 70.

When Paul was first brought before Festus to defend his faith, the governor asked him whether he would consent to return to Jerusalem for the conduct of the trial. Paul refused to do so, recognising that he would not receive justice in that city, but rather an attempt would be made to destroy him. He demanded that he stand at Caesar's judgment seat where, as a Roman citizen, he would be judged. Festus, not knowing much about Jewish matters, brought the question of Paul's imprisonment before Agrippa, who was conversant with many aspects of the Jewish religion. It perplexed Festus why that Paul, a Jew, with the utmost reverence for the Law and the worship of the Temple, should be so hated by his compatriots.

In company with Agrippa and Bernice, Festus hearkened to the defence of Paul. He could not understand the attitude of the Apostle, who was prepared to sacrifice everything for the things in which he believed. It seemed to him foolish that a man should give away so much of this world to give allegiance to a criminal who had been crucified, but of whom it was alleged, he had risen from the dead and ascended into heaven. Therefore, in the midst of the trial, Festus interjected, and with a loud voice declared: "Paul, thou art beside thyself; much learning doth make thee mad." With characteristic calmness, Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and of soberness."

Thus Festus is known as the man who called Paul mad! The interjection did not unduly concern Paul. He had already taught the Corinthians that a true disciple was considered a fool by the world of culture in which he lived (1 Cor. 3:18; 4:10; 2 Cor. 11:23). We, today, live in a similar environment and are considered mad by a world that does not understand why self interest should be sacrificed to serve a risen Christ. The world considers it the height of stupidity, but the future will reveal it as the way of wisdom.

FORTUNAS: THE INQUIRER

His name means *Fortunate*. He was one of a company of messengers sent by the ecclesia in Corinth to the Apostle Paul with certain questions of doctrine which formed the basis of the first epistle to the Corinthians. He is referred to in 1 Cor. 16:17.

GAIUS: THE GLAD

Gaius was a very common Roman name and signifies to be *Glad*. It is the name given to several men in the New Testament, as follows:

1. A companion of Paul, and native of Macedonia, who was seized in the riot at Ephesus (Acts 19:29).
2. Gaius of Derbe (Acts 20:4). He, likewise, was a companion of Paul, and was pos-

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sibly the disciple who was converted and baptised by Paul whilst he was in Corinth (1 Cor. 1:14). This Gaius was a most liberal minded man who acted as Paul's host while he remained in the city of Corinth (Rom. 16:23). His liberality did not only extend to the Apostle Paul, but to the whole ecclesia, which would imply that he was a man who was comfortably off in this world's goods, but was prepared to share them with his brethren in the faith.

3. The disciple to whom John wrote his third epistle. John had a deep affection for this disciple, whom he described as "the beloved" on four occasions. This is an index to his character. He evidently was one who was noted for his manifestation of the Divine love. It seems as though John had converted Gaius (3 John 4). Certainly he shows great confidence in him, praying for his material, physical and spiritual prosperity, (3 John 2 and 3). The Apostle also commended him for his faithful care of visiting brethren, who ministered to the needs of the ecclesia (3 John 5-8). In this Gaius, therefore, we have one who has given an example which we can do well to emulate.

GALLIO: THE TOLERANT

Gallio had recently been appointed proconsul of Achaia when the Jews dragged Paul before him and proceeded to falsely accuse him. An inscription, found at Delphi, indicates that he commenced his appointment in the summer of A.D. 51. He was the elder brother of Seneca, who describes him as a man of ability, and of a most amiable temper and disposition. When the Jews "made insurrection," and dragged Paul before him shouting out accusations based on the Law, Gallio refused to hear the evidence and ignominiously dismissed them. He was not going to become involved in questions of religion, but was determined to limit the exercise of his authority to matters of Roman law and public morals. He was tolerant of other matters. When the Greeks saw the way he dismissed the Jews, they took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat; but Gallio ignored that as well, doubtless linking it with the attack on Paul. The tolerance of Gallio permitted the claims of the Truth to be pressed without concern, and Paul remained in Corinth a "good while" for that purpose (Acts 18:18).

GAMALIEL: THE WISE

Gamaliel was the grandson of the great Hillel, a celebrated rabbi who was and is held in high repute by the Jews. Gamaliel was also a celebrated teacher of the Law in his own right. He was so eminent in learning, and his character so revered, that he is one of few, who among Jewish teachers, and heads of the central academy, or the Sanhedrin after Hillel, have been honoured with the title of Rabban. He was called the "beauty of the Law," and it was a saying of the Talmud that "since Rabban Gamaliel died, the glory of the Law was ceased." Though a Pharisee, he was not trammelled by the narrow bigotry of the sect, but rose above the prejudices of his party. Candour and wisdom were revealed by him (Acts 5:34; 22:3). He was a dispassionate judge and reasoned upon the case of the Apostles with a blend of worldly wisdom and experience that procured their dismissal with a beating. He was the celebrated teacher under whom Paul received his instruction in the Law. Gamaliel's wise council in regard to the Apostles can well be followed by us all. He summarised the matter as follows: "If it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

The sample of Gamaliel's wisdom is as applicable today as then. Let us be perfectly certain that in our contentions we do not find ourselves fighting against God.

HERMES: THE LIBERATOR

Hermes was a believer resident in Rome, to whom Paul sent greetings (Romans 16:14). His name is identical with that of Hermes the Greek god corresponding with Mercury the Messenger (see Acts 14:12). It is said that it was a name frequently given to slaves in Rome, from which circumstance it is considered he was a slave. If so, he had discovered a greater liberty in Christ Jesus.

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HERMOGENES: THE DESERTER

His name means *Born of Hermes*. He was a believer of Asia, who was in Rome at the time Paul was on trial, but deserted the Apostle in his moment of need (2 Tim. 1:15). It must have been heartbreaking to Paul to find his friends and companions in the Truth turning from him under such circumstances.

HERODION: PAUL'S KINSMAN

Herodion means *Hero*. Reference to this disciple is made in Romans 16:11 where Paul sends him greetings. He describes him as his kinsman, by which, possibly, he meant that he was a Jew, and probably of Paul's own tribe of Benjamin.

HYMENAEOUS: THE HERETIC

His name means *Pertaining to the god of Marriage*. He was a believer who had embraced a dangerous heresy which the Apostle had to oppose. Hymenaeus, together with Alexander, was disfellowshipped by Paul, excommunicated unto Satan (the world) that he might learn not to blaspheme (1 Tim. 1:20). Later, on the eve of his death, Paul warned against this heretic, pointing out that his teaching would increase ungodliness and destroy the body of Christ as gangrene does a physical body (2 Tim. 2:17). Paul was a man who gave his life in self-sacrificing devotion to the Truth, and was not prepared to see it undermined by such as Hymenaeus. He vigorously opposed him for the benefit of others, and in that regard his attitude is an example as to what should be done under similar circumstances.

JASON: THE KIND

Jason was a disciple who was with Paul in Corinth when the Apostle wrote to the Ecclesia in Rome (Rom. 16:21). He is described by the Apostle as his "kinsman," by which he meant, doubtless, a fellow Jew; perhaps of the tribe of Benjamin. He was resident in Thessalonica, and provided lodging for Paul and Silas when they visited that city. Jason was dragged by his unbelieving fellow Jews, and their abettors, before the authorities because of the hospitality he was showing to his visitors who were objected to by the citizens. As Paul was a Roman citizen, the authorities could not move against him, but they could against Jason. He was only permitted his liberty by paying bail, and by Paul agreeing to leave the city (Acts 17:5-9). Paul tried several times to get the ban removed without avail (1 Thess. 2:18). Jason's name means *Healing*.

JUDE: THE CONTENDER

His name means *Praise*. He wrote the Epistle that bears his name, and reference to him will be found in our epitome of that Epistle.

JULIA OF ROME

Paul sent greetings to this sister in Rome (Rom. 16:15), and from the fact that her name is coupled with that of Philologus, it is assumed that she was his wife. Her name signifies *Curly-haired*. Perhaps Nereus, his sister, and Olympas were members of the family of Philologus and Julia (see Rom. 16:15). If so the verse describes a family of pagans which was united in the Truth.

JULIUS: THE COURTEOUS

Julius was a centurion of Augustus' band, one of the Imperial cohorts stationed at Caesarea employed on special service relating to the Emperor. Paul was placed in his charge and conducted by him to Rome. Perhaps he had been impressed by the words and bearing of the Apostle in Caesarea, for Julius treated him with the

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greatest consideration and courtesy, providing him with privileges that lightened the load that Paul carried, and on one occasion, saving the Apostle's life (Acts 27:3,43). He was greatly impressed with the conduct of Paul in the face of danger, with the miracles he performed, and with the reception that he received in Italy from the brethren (Acts 28:14-15). Perhaps he embraced the Truth, for, later, Paul was able to write that some, even of Caesar's household, had accepted it (Phil. 1:13; 4:22).

JUNIA: FELLOW-PRISONER OF NOTE

Paul identifies this disciple as a believing Jew ("my kinsman") who had suffered imprisonment for his testimony. He was of note among the Apostles, and had embraced Christ before Paul had done so. Since then he had transferred to Rome, and Paul sent greetings to him (Rom. 16:7).

JUSTUS: THE RIGHTEOUS

Justus signifies *Righteous*. This was the surname of Barsabas, the disciple who was the unsuccessful candidate for apostleship (Acts 1:23). It was also the name of a Godly man of Corinth, whose house was next to the synagogue, and who was evidently a proselyte of the gate like Cornelius, but accepted Christ. He provided accommodation for Paul during some of the time he was in Corinth (Acts 18:7). It was also the surname of a Jewish believer called Jesus, who laboured with the Apostle, and who sent greetings to the Ecclesia in Colosse (Col. 4:11).

LOIS: A GOOD GRANDMOTHER

Lois was the mother of Eunice. She instructed her beloved daughter, and her grandson, Timothy, in the Old Testament Scriptures. The family lived at Lystra, and it is probable that Paul, during his visit there, converted them to the faith (Acts 14:6,7; 16:1). He wrote of the characteristic "unfeigned faith" that dwelt in all three. Lois signifies *Good*, and certainly her influence was in that direction (2 Tim. 1:5).

LINUS: THE LEADER

Linus means *Flaxen-haired*. He was a disciple in Rome during the period of Paul's second imprisonment, and he joined with the Apostle in sending greetings to Timothy (2 Tim. 4:21). According to tradition he became the leader of the Ecclesia in Rome.

LICIUS: THE LIGHTBEARER

Licius means *Illuminative*. He was a Jewish believer from Cyrene, who became prominent in the Ecclesia in Antioch (Acts 13:1). Later he transferred to Rome, and Paul sent greetings to him (Rom. 16:21).

LYCIAS: THE CHIEF CAPTAIN

Lycias was projected prominently into the records of history when, as chief captain of the Roman garrison at Jerusalem, he rescued Paul from the hostile mob of Jews (Acts 23:26). He granted Paul liberty to speak from the Tower of Antonia, but as the Apostle spoke in the Hebrew tongue (Acts 21:40), Lycias could not understand what he was saying. But when he saw the people suddenly vent their rage, he commanded that Paul be bound and scourged. He reversed this order, however, when he was told that Paul was a Roman citizen. He interrogated the Apostle, claiming that he, too, had received such a privilege by the payment of a great sum of money. Paul retorted: "But I was free born!" (Acts 22:28). Lycias seemed to have been impressed by his strange prisoner, and was very fair to Paul. When writing to Felix about his case, however, he slightly departed from the truth in order to display his zeal and care for a Roman citizen; he claimed that he rescued Paul "having understood that he was a Roman" (Acts 23:29).

LYDIA: DILIGENT IN BUSINESS

Lydia was the first convert in Europe, a seller of purple of the city of Thyatira who dwelt in Philippi, at least temporarily. She sold the purple-dyed garments from Thyatira in Philippi, and traded in both the cheap and expensive merchandise. As her husband is not mentioned, and she was a householder, she was probably a widow. She was not by birth a Jewess, but a proselyte, as the phrase "who worshipped God" implies. Converted by the preaching of Paul, and baptised by him, she pressed upon the Apostle the use of her dwelling so earnestly that he was constrained to accept (Acts 16:14,40). She was probably one of "those women who labored in the gospel" to which the Apostle makes mention in his letter to the Philippians (Ch. 4:3).

Lydia derived her name from the country of Lydia (Lud in the O.T.) on the border of which her native city, Thyatira, was situated. Some give the name as signifying *Bending*, others as *Travailing*. The water of Thyatira was so well adapted for dyeing that no other place could equal the quality or brilliance of the dyed cloth produced there. Her many-sided characteristics unfold in a few verses in Acts 16.

Lydia was a *business woman*, for she was "a seller of purple" (Acts 16:14). She had all the mental acumen necessary as such. She was successful at this, for she commanded her own establishment and household.

She was a *devout woman*. As a proselyte she embraced Judaism, and did not allow business to interfere with prayer. She "worshipped God", and though absent from home on a business trip, found time to seek out the place where "prayer was wont to be made" (Acts 16:13).

She was *studious* in spiritual matters; for she sought to increase her knowledge and understanding of the things of God. She "attended unto the things which were spoken of Paul" (v. 14).

She was *sincere*: seeking to serve God in Truth. She was known as a "worshipper of God" (v. 14).

She was *intelligent*: applying her mind to the things presented to her attention. The word "attended" which is used to describe her action suggests devotion of thought and action to a thing. It is a word applied to the priests in Acts 7:13.

She provided an *example of obedience* to her household who followed her action (v. 15).

She was *enthusiastic and hospitable* and refused to accept No! when she invited the Apostle to stay with her. She "constrained" him to do so, and the word suggests to compel by force!

She was *fearless* in her advocacy of truth. She was not ashamed of the imprisonment of the Apostle and Silas, but after their release, took them back into her home (Acts 16:40).

This first European convert set a wonderful example for others to follow. Aspects of her character are presented in Romans 12:11-15 for the emulation of those in Christ Jesus.

MANAEM: HEROD'S ASSOCIATE

His name means *Consoler*. According to the A.V. margin (Acts 13:1), he was Herod's foster-brother; or (following the text) his associate. He accepted Jesus Christ and became prominent in the Ecclesia in Antioch. The conversion of Manaem indicates that those from all classes of society were drawn to the Truth.

MARY: MOTHER OF MARK

Like her son, Mary (whose name means *bitter*) gave herself to the service of others. Her home was used as a gathering place for believers in Jerusalem (Acts 12), and was probably the place of the last supper, and of the gathering of the Apostles (Acts 1:13-15). She was probably the aunt of Barnabas, Paul's companion (Col. 4:10), so that Barnabas was naturally drawn to Mark.

It was to Mary's house that Peter made his way after his dramatic angelic release

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from prison. The disciples were praying for his release, but refused to believe Rhoda when she claimed that Peter was even then at the door (Acts 12:14-16).

It is obvious from the narrative, that Mary was devoted to Mark, and he had a deep love for his mother. Yet she was prepared to let him go to serve the Truth, and he was ready to spend and be spent in its service. As a mother she knew what was best for her son; and as a son he gave her pleasure by the way he rendered service to Christ.

MARY OF ROME

In writing to the Ecclesia at Rome, Paul declared: "Greet Mary, who bestowed much labour upon us" (Rom. 16:6). We are not told how she did this, but it is recorded in the Book of Life. Evidently she had only recently transferred to Rome, so that Paul's words of commendation would indicate to the brethren of that city that she was a willing and competent worker in the Truth.

MATTHIAS: THE SELECTED

He was one of two men put up to fill the vacancy caused by the apostasy and death of Judas. Joseph, the other brother nominated, seemingly had greater qualifications inasmuch as his name is given in full, but the Divine lot fell on Matthias, whose name means *The Gift of Yahweh*. He thus took his position among the other Apostles (Acts 1:23-26).

MNASON: THE ELDERLY

Mnason (sig. *Reminding*) is described as "an old disciple" (Acts 21:16). He was originally of Cyprus, the birthplace of Barnabas, but eventually made his way to Jerusalem. He was a disciple of long standing, and Paul dwelt with him whilst in Jerusalem before his journey to Rome. The record says: "Certain of the disciples of Caesarea brought with them one Mnason," but the Diaglott renders this: "conducting us to one Mnason." The hoary head of this elderly disciple was respected by the brethren, and he had the great privilege of providing shelter for the Apostle.

NEREUS OF ROME

Paul sent greetings to Nereus and his sisters (Rom. 16:15). Their association with Philologus and Julia suggests that they were children of the latter. Nereus is the name of the sea god, indicating that the family were pagans until converted to Christ. His name signifies *A water nymph* (ancient sea god).

NICANOR: ONE OF THE SEVEN

His name means *Conqueror*. With his companions he was of good report, spirited, wise and faithful, and in consequence became one of the seven disciples chosen by the Jerusalem Ecclesia to minister for the Hellenistic Jewish widows who had accepted the Truth (Acts 6:5).

NICOLAS OF ANTIOCH

Nicolas, whose name signifies *Conqueror of People*, was a proselyte of Antioch who embraced Christ. He was selected among the seven chosen by the Ecclesia at Jerusalem to attend to the needs of Greek-speaking widows and the poor (Acts 6:5).

NIGER: THE TEACHER

This was the Latin name of Simeon, who was one of the "prophets and teachers" in the Ecclesia at Antioch (Acts 13:1). Simeon (*Hearing*) was his Jewish name, and Niger (*Black*) his Gentile name.

NYPHNAS OF LAODICEA

Paul directed loving greetings to this disciple of Laodicea. He was an influential person in the Ecclesia, whose house was used as a meeting place (Col. 4:15). His name signifies *Devoted To The Muses* (the goddess of art and culture).

ONESIPHORUS: THE COURAGEOUS

His name means *Profit-bearer* and he proved to be a friend indeed to Paul during the last months of the Apostle's life. From the description Paul gives of this man, he must have been a lovely character. Onesiphorus visited Rome when Paul was imprisoned. At that time it was dangerous to be identified with the Apostle, or with the Truth. But, undeterred, Onesiphorus sought out Paul, only to be himself imprisoned and executed. This is implied by Paul's urging Timothy to see that the "house of Onesiphorus" (2 Tim. 1:16; 4:19) was adequately cared for. The wonderful character of Onesiphorus is outlined in the words Paul wrote regarding him (2 Tim. 1:16-18). He was *kind* for "he oft refreshed me"; he was *courageous*, for "he was not ashamed of my chain"; he was *determined* for "he sought and found me"; he was *faithful* for his house was in the truth; he was *generous*, for "in many things he ministered unto me at Ephesus"; he was *cheerful*, for "he refreshed me", wrote Paul. The cheerful presence of the faithful and courageous Onesiphorus must have been stimulating and elevating to Paul languishing in prison in Rome; particularly as the news of defections were being brought to the Apostle. (1 Tim. 1:15). Both men were martyred for the faith, but both will rise to glorious immortal life. What a pleasant occasion that will be when Paul and his cheerful, courageous, kind, determined, faithful and generous friend meet again at the feet of the Lord Jesus, who provided the inspiration for them both.

PARMENAS: ONE OF THE SEVEN

His name means *Faithful*. He was one of the seven disciples elected to care for the poor of the early Jerusalem Ecclesia (Acts 6:5). See notes on Nicanor.

PAUL: INSPIRATION OF MANY

We first meet Paul as Saul the persecutor; we bid a temporary farewell to him as Paul the persecuted. Saul means *Appointed*; Paul means *Little*. As the Apostle to the Gentiles, he preferred the Gentile name of Paul rather than the Hebrew name of Saul, perhaps because he felt himself unworthy of being called Saul (*Appointed*) for he accounted himself as being as "the least of the apostles, and not meet to be called an apostle, because I persecuted the ecclesia of God" (1 Cor. 15:9). Thus for all his vigorous proclamation of the Truth, his forthright opposition of heretics, and his complete dedication to Christ, he was a man humbled by an appreciation of the great privileges bestowed upon him.

Paul was an energetic, commanding man: one of the great characters of the Bible whose influence changed the course of history. Some of the facts concerning him are as follows:

- * He was a native of Tarsus, a freeborn citizen of Rome (Acts 21:39; 22:2,25,28; 25:16).
- * He was of the sect of the Pharisees: by birth and belief (Acts 23:5,6; Phil. 3:5).
- * He had a strict religious training. As a Jewish boy, he would be taught to memorise Scripture (Deut. 6:4-9), and familiarise himself with the history of Israel.
- * He was a tent maker by trade (Acts 18:3); and supported himself and others with him by hard work in that labour (Acts 20:33-34).
- * He was well educated, having been instructed by the outstanding teacher Gamaliel (Acts 22:3). He was evidently familiar with profane writings, for he quotes from the Greek poets.

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* He had been the foremost persecutor of the Ecclesias (Acts 8:1-4). Contact with Christ changed this, however, so that the one who is introduced as "breathing out threatenings and slaughter" and hailing men and women to prison and to death, later wrote the greatest treatise on love found in all literature (1 Cor. 13).

* He was well trained for the work given him to do. Later he could see the Hand of Providence in many ways, even in his education (Gal. 1:15-16). But also after his conversion he had ten years' training for the work set him to do. In Arabia (Sinai), Damascus, Jerusalem, Syria and Cilicia, Paul spent much time in the study of Scripture and in prayer, knowing that God had called him to function as a witness and minister of the truth (Gal. 1:15-24).

* He was a great preacher and builder of Ecclesias. Paul undertook four fruitful missionary journeys. The last took him from Spain to Rome, and to a martyr's death (2 Tim. 4).

* He was an enthusiastic and skilful speaker. Three of his addresses are preserved in the Acts and can serve as models for preachers of all times. Paul relied upon Scripture, appealing to historical facts and prophecy. His speech was clear, forthright, simple and direct. He did not waste words, nor spend his eloquence in involved philosophical utterances, but he drew the greatest meaning from the Scriptures he quoted. His exposition to the Jews at Antioch (Acts 13:16-41), and to the Gentiles at Athens (Acts 17:22-31) are cases in point.

* He was an outstanding writer. His language is plain and simple, yet detailed and profound. Thousands of volumes have been written on his epistles, and yet their meaning has not been exhausted. He wrote under the direction of the Spirit of God, and his words unfold the Divine mind and purpose.

* His bodily size and appearance was described as "contemptible" (2 Cor. 10:10), but that mattered little in comparison with the power of his performance in the things of Christ. His ability to expound the Word, and the example he gave of its motivation, makes him a giant among men.

The strength of his character was manifested in full measure, as he took the lead on the storm-tossed ship on the way to Melita (Malta) and Rome.

Though physically sick, and in need of help (Acts 27:3), Paul gave a compelling example to his companions, his captors, and the crew that set him as a man of outstanding courage and faith who practised what he preached. Compare his conduct on the ship with his general demeanour:

* His way of life "commended him to those who were without" (Acts 27:3,43; Col. 4:5; Eph. 5:15-17).

* He was prudent, not tempting Providence (Acts 27:10; 1 Cor. 10:9).

* His faith was strong and stood firm in the face of a seemingly hopeless situation (Acts 27:21; 2 Thess. 1:4; Heb. 11:6; 13:7).

* He was a man of prayer (Acts 27:23; 1 Thess. 5:17; 1 Tim. 2:8).

* He manifested optimism and courage (Acts 27:22,25; Phil. 1:18; 2:17; 3:1; 4:4; Col. 1:24; 1 Thess. 5:16).

* He was vigilant, recognising that prayer is only efficacious if action is taken to make it so; God will not do for us what we can do for ourselves (Acts 27:31; 1 Cor. 16:13; 1 Thess. 5:6).

* He was practical (Acts 27:33-36; 1 Tim. 4:4-8; 5:23).

* He had keen insight, and saw the providence of Yahweh in events that could be construed as being only fortuitous (Acts 27:22,31; Phil. 1:12; Rom. 8:28).

Paul summed up the exhortation of his life by the appeal: "Follow me as I also follow Christ".

PAULUS THE DEPUTY

Paulus, signifying *Little*, was the surname of Sergius, the Roman deputy at Paphos, who accepted Christ following the preaching of Saul. From thenceforth, Saul became known as Paul. Paulus was a prudent man who thoughtfully weighed the evidence before him (Acts 13:7). He was searching for truth and had come under

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the influence of Elymas (*Wise*) the sorcerer, but called for Paul and Barnabas that he might hear them also. The arrogant Elymas represented the scientific thought of the age whilst Saul presented the wisdom of God. The stubbornness of Elymas to acknowledge the Truth was punished by him being blinded for a season, so that he had to seek somebody to lead him by the hand. Perhaps Paul saw in his state a reflection of his own condition on the way to Damascus, and preferred to be identified with Paulus the Roman Deputy, who accepted the Truth. Be that as it may, from this time onwards, Saul became known as Paul. Paulus Sergius was not only a man of discernment, but also of humility. He sought the aid of others in his search for God.

PERSIS WHO LABOURED MUCH

Persis was a sister of the Ecclesia at Rome. Paul saluted her as one who "laboured much in the Lord" (Rom. 16:12). The Apostle describes her as "the beloved," a word in the Greek that speaks of a divine, sacrificial love. Persis signifies Persian, but it is said that this in turn signifies *One who takes by storm*. Her enthusiastic devotion to her duty, her continued labour in the Truth, perhaps took others by storm, with the result that they rendered better service to Christ.

PHEBE: PAUL'S HELPER

Phebe, a sister of the Ecclesia at Cenchrea, was well known for her labours in the Truth (Rom. 16:1). Her name signifies *Bright, Pure* being the feminine form of Phoebus, otherwise Apollo, the sun god. Phebe, therefore, was a convert from paganism.

She was probably a widow, or unmarried, who possessed considerable wealth, for if she had a husband, or was destitute, she could not have acted in the independent manner such as is suggested in Paul's reference to her. Travelling to Rome, she was entrusted with the Epistle Paul wrote to that Ecclesia, in which he commends her to their care. In Romans 16, Paul mentions quite a number of sisters by name, and commends them for their work in the Truth; surely an encouragement to sisters in every age. Phebe is described as "a sister", "a saint", "a servant", "a succourer" of many as well as of the Apostle. Every one of these words conjures up aspects of the character of this Godly woman. As a servant (Gr. deaconess) of the Ecclesia she doubtless taught the younger sisters their responsibilities in the Truth as Paul advocates such sisters do (see 1 Tim. 5:9-15).

PHILEMON: THE SLAVE OWNER

Philemon was a wealthy disciple of Colosse, of high standing in the local Ecclesia. His name means *Friendly* or *Affectionate*, and these were features of his warm and loving nature. Paul makes mention of the prayers, love, generosity and hospitality of Philemon in his Epistle to him (Philemon 5,7,21,22).

Philemon had been converted by Paul (v. 19) though the Apostle had never visited Colosse (Col. 2:1). Once converted, Philemon gave himself completely to the work of the Truth, so that he is addressed by the Apostle as "our dearly beloved fellow-labourer" (v. 1). He had probably been converted at Ephesus (about 120 miles to the west of Colosse) when visiting that city during Paul's sojourn there.

Philemon was a slave-owner, and among those on his estate was Onesimus. This slave absconded from Philemon, robbing him of some valuables (v. 18). He made his way to Rome, doubtless hoping to lose himself in the midst of the busy metropolis, but there he came under the influence of the Apostle and the Truth and was baptised. Now he gave himself to assisting Paul, so that he lived up to the meaning of his name: *Profitable*. But learning of his past record, and knowing Philemon personally, Paul instructed Onesimus that he must submit to his master (Col. 3:22).

He was sent back with Tychicus bearing the Epistle that Paul wrote to Philemon. This letter reveals the delicacy of Paul's feelings and the graciousness of his rela-

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tions with his friends. He does not demand and command as his position could warrant him doing, but appeals as a shepherd, drawing out the love of Philemon and the devotion of Onesimus by so doing. He knew the characters of the brethren concerned, and tactfully, and with confidence, brought out their finest qualities. He would have retained the services of Onesimus, but did not presume on the good nature of his friend (vv. 13-14). Instead, Onesimus must seek forgiveness; Philemon must willingly extend it. Paul made it possible for both to do so and become reconciled in Christ.

The drama surrounding Philemon and Onesimus provides a wonderful exhortation demonstrating the need to exercise faith, love, tact and obedience. In Philemon we learn that it is not enough to have the *right*, we must exercise *love*; in Paul we learn it is not sufficient to have *authority*, we must show *tact*; in Onesimus we learn that we must not *presume on relationships* in Christ, but must *face up to our obligations*.

Apphia (v. 2) was probably the wife of Philemon, whilst Archippus was probably his son.

PHILETUS: THE HERETIC

He taught a dangerous heresy; namely, that the resurrection was past; and so endangered the faith of others (2 Tim. 2:17). Paul warned that his teaching could destroy the Body of Christ as gangrene eats into a physical body, and he urged the brethren to shun teaching and teachers. Yet the name Philetus signifies *Worthy of Love*. How often has a heretic been excused on the grounds that he does much good and is worthy of love! Paul's words reveal what action should be taken when faced with such as Philetus.

PHILIP: THE EVANGELIST

Philip's name means *Warrior*, and he proved to be a skilful soldier for Christ. He was one of the seven appointed to look after those who had been previously neglected in the Jerusalem Ecclesia, and therefore was a man of good report, of spirit, of wisdom, and capable in administration (Acts 6:5).

He was also a worker, and throughout the narrative in the Acts of the Apostles the labours of Philip are frequently recorded (Acts 8:5,26,39; 21:8).

After the death of Stephen, and the persecution initiated by Saul, Philip moved into Samaria and completed the work initiated by the Lord when he visited that district (John 4; Acts 8:26-30). He preached with such skill that many were baptised.

He then was sent to the Ethiopian who was returning from worship in Jerusalem, and preached the word to him so effectively as to move him to demand baptism (Acts 8:26-39). Then, on his return to his home-town of Caesarea (Acts 21:8), with characteristic energy, he preached from city to city (Acts 8:40).

Philip was a married man with four daughters, who had the gift of prophesying, or preaching, so that Gospel proclamation was a family characteristic. His home was permeated with the influence of the Word, and Paul enjoyed to stay there when visiting Caesarea (Acts 21:8). Doubtless he found much encouragement from Philip during his two years' imprisonment in that city.

Philip had talents, and willingly used them in the service of Christ, providing an example of energetic activity on the behalf of others. Many will reach the Kingdom through the efforts of Philip.

PHILOLOGUS: THE FAITHFUL

His name means *A Lover of Words*, and in saluting him, Paul joined the names of "Julia, Nereus, and his sister, and Olympas, and all the saints which are with them" (Rom. 16:15). It could be, therefore, that Julia was the wife of Philologus, and the others mentioned were their children. They were disciples of Rome, a one-time pagan household that had embraced the truth. One likes to think of Philologus living

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up to his name and enthusiastically expounding the Truth in the family circle to the pleasure and profit of the family.

PHLEGON: THE ZEALOUS

A disciple in Rome to whom Paul sent loving greetings. His name means *Burning*, a synonym for zeal. He co-operated in the work of the Truth with a number of other brethren who were like-minded (Rom. 16:14).

PHYGELLUS: THE FUGITIVE

It is amazing how, in so many cases, the names of Bible characters fit their circumstances. Phygellus means *A Fugitive*, and he fled from Paul when persecution was levelled against the Apostle. He was from Asia but had evidently visited Rome, and with Hermogenes, was instrumental in causing others of Asia, then in the metropolis, to desert Paul in time of need. He is referred to in 2 Tim. 1:15.

PROCHORUS: ONE OF THE SEVEN

Prochorus was one of the seven selected to look after the poor widows as recorded in Acts 6. His name means *Leader of Singers*. As with the others, he was of good report, full of spirit and wisdom, and able to administer the funds of the Ecclesia. See Nicanor.

PUBLIUS: THE COURTEOUS OFFICIAL OF MALTA

Publius (whose name means *Common*) was chief man of the island of Melita (Malta). When Paul was shipwrecked there, he courteously received those so afflicted, including Paul and Luke, and gave them every care. He did not lose by so doing. His father was grievously sick, and through the ministrations of Paul, he was healed.

Others, learning of the miracle, also brought their sick, and many cures were effected. The result was that many accepted the Gospel message, in hope of being cured of the grim disease of mortality. The experience of Publius (Acts 28:7-8) shows that kindness always pays, and particularly towards the servants of the Lord.

PUDENS: THE MODEST

Pudens was a disciple of Rome, who was with Paul at a time when many others had deserted him (2 Tim. 4:21). He joined the Apostle in sending greetings to Timothy. His name means *Modest*.

QUARTUS: A BROTHER

This is how this disciple is referred to by Paul (Rom. 16:23). He was with the Apostle in Corinth when he wrote the Epistle to the Romans, and joined his greetings with those of Paul. Quartus means *Fourth*, and was evidently "the brother" (see R.V.) of Erastus the Treasurer of the city. The New Testament makes reference to Secundus (second), Tertius (third), and Quartus (fourth). As Quartus is here said to be the brother of Erastus, the latter may have been the firstborn, and the others his brothers. The family was evidently high in the social world of Corinth before accepting the Truth.

RHODA: THE GLAD

Rhoda means *Rosebush*. She was servant to Mary the mother of Mark, and when Peter, just released from prison, knocked at the gate of Mary's home, Rhoda came to hear. She had to exercise care, because Herod had launched a policy of persecution against the Ecclesia, and the gate was carefully locked to prevent any unauthorised person from entering. Rhoda heard Peter's voice and recognised it. Full

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of joy and excitement, she omitted to open the gate for him, but rushed back into the house to tell the assembled company, who were praying for the release of Peter, that he was at the door. They mocked her, declaring that it was impossible! When she insisted that it was Peter indeed, they contemptuously declared that it was only his angel or messenger. They did not realise that their prayer had been answered and claimed that Rhoda was mad! Rhoda, however, was not mad, and when, at last, Peter was allowed to enter, the assembled company learned how really effective prayer can be.

SCEVA: THE JEWISH PRIEST

His name means *Left-handed*. He was a member of one of the twenty-four priestly courses of Jewish priests. His seven sons were exorcists who practised magic, professing to have power over demons by naming over them the name of Jesus (Acts 19:14). This was embarrassing to the Truth. However, they were taught a lesson. A mad-man over whom some of them named the name of Jesus, retaliated by shouting: "Jesus I know, and Paul I know; but who are you?" He leaped on them, and so overthrew them that they fled out of the house naked and wounded. This incident revealed that men must not trifle with the things of God, and many people, witnessing it, accepted the Gospel, and burned their books of magic.

SECUNDUS: BROTHER OF QUARTUS?

A disciple of Thessalonica who accompanied Paul from Macedonia to Asia Minor (Acts 20:4). He may have been brother to Quartus. See our notes on Quartus.

SILAS: PAUL'S COMPANION

When Barnabas, refusing to capitulate to Paul's demand that Mark be left home, took his cousin and departed unto Cyprus (Acts 15:39), Paul chose Silas and left for Syria and Cilicia (v. 40). Silas, or Silvanus, signifies *Woody*. He was a distinguished member and prophet of the Ecclesia in Jerusalem (Acts 15:32), and was chosen as a delegate of that Ecclesia to travel with Paul and Barnabas to report the results of the Jerusalem conference to the Ecclesias affected by it.

Although Silas was a Jew, he was also probably a Roman citizen (Acts 16:38). He was a congenial, faithful, cheerful companion, as is indicated by the way he joined Paul in singing hymns in the prison at Philippi (Acts 16:23-25). He was with Paul in the midst of the riots of Thessalonica where the Jews made certain false accusations regarding the Truth to the authorities. The authorities knew they could not move against Paul and Silas because of their status as Roman citizens, and therefore took security of Jason and the other brethren. Paul realised that if he remained in Thessalonica the authorities would move against those members of the Ecclesia in their power, and therefore left with Silas for Berea. Here, again, agitation on the part of the Jews who came from Thessalonica, forced Paul to leave, though Silas remained with Timothy (Acts 17:1-14). Later, both Silas and Timothy followed Paul to Athens (1 Thess. 3:1-2) to report on the condition of the Ecclesias to the Apostle. Timothy was sent back to Thessalonica, and Silas possibly to Berea, after which they both again met up with Paul at Corinth (Acts 18:5). At Corinth, Silas assisted the Apostle in the work of the Truth (2 Cor. 1:19). Much later, he joined with Peter, acting as his scribe, or bearer of his epistle (1 Pet. 5:12).

Wherever we read of Silas he is active in work, enthusiastic and cheerful in demeanour. As such he greatly helped Paul, as, indeed, all such characters help the Truth in every age.

SOPATER: COMPANION OF PAUL

His name signifies *Saviour Of A Father*, and in Romans 16:21 it is given as Sospater. He was a believer of Berea (Acts 20:4) who travelled with Paul to Jerusalem, assisting to bear the gift that Gentile believers had donated to relieve poverty among

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the Ecclesias of Judea. He was a kinsman, or fellow countryman, of Paul. In the R.V. his father's name is given which suggests that he was of a high status in Berea. He joined with Paul in sending greetings to Rome.

SOSTHENES

There are two men of this name (signifying *Of Safe Strength*) mentioned in the New Testament. Acts 18:17 records how that Sosthenes, the chief ruler of the Synagogue at Corinth, was beaten by the Greeks before Gallio's judgment seat. However Gallio ignored it. He had previously dismissed the charge of the Jews against Paul, and the Greeks took the opportunity of venting their antagonism against the Jews. In 1 Corinthians 1:1, Paul, writing from Ephesus, joins "Sosthenes the brother" (Gr.) with himself in despatching the Epistle. Perhaps the references relate to the same man, and Sosthenes the Jew was converted and became Sosthenes the brother.

STACHYS: MY BELOVED

His name signifies *An Ear of Corn*; the title Paul gives him in Romans 16:9 indicates that he was moved by a divine love and was prepared to sacrifice self for the cause of Christ.

STEPHANAS: SYMBOL OF VICTORY

Stephanas signifies *Crowned*, a token of victory. His name was appropriate to the circumstances, for his household formed the firstfruits of Paul's preaching in Achaia. With Fortunatus and Achaicus, Stephanas visited the Apostle in Ephesus with a list of questions that form the basis of his 1st Epistle to the Corinthians (1 Cor. 1:16; 16:15-17).

STEPHEN: THE VICTOR

What a grand character was Stephen, and how deeply his influence is embedded in the New Testament Scriptures. His impact upon the Apostle Paul cannot be overstressed. Paul ever retained the experience of meeting Stephen, and constantly, to the end of his life, contemplated with horror his own participation in the tragic death of that faithful disciple. As an indication of this, consider how Paul re-echoed Stephen's dying prayer, when he himself was brought under the shadow of a violent death (Acts 7:60; 2 Tim. 4:16).

Stephen became the most prominent of the seven selected disciples appointed to look after the neglected poor in the Jerusalem Ecclesia. Although called to dispense relief to the needy, he did not limit his work to that, but became a powerful preacher of the Word (Acts 6:10). Called in judgment before the Sanhedrin, he easily revealed the weakness of their reasoning so that they were unable to resist the power of his words. With growing irritation at the opposition they were receiving from Christ's followers, they illegally and brutally stoned this righteous man to death. Stephen as a man was:

Full of faith — There was no place for doubt or fear in his heart (Acts 6:5).

Full of grace — His disposition was kindly and considerate towards others (Acts 6:8 — R.V.).

Full of power — He had a God-given ability to do things (Acts 6:8).

Full of the Word — His adversaries could not match his exposition of it (Acts 6:10).

Full of wisdom — He used discretion in administration (Acts 6:3).

Full of courage — The fierce opposition of man did not deter him (Acts 7:51-53).

Full of love — He was able to forgive his very murderers (Acts 7:60).

Stephen's death helped to bring to spiritual life the greatest of his opponents: the young man Saul who forever afterwards was haunted by the memory of the despicable part he had played in the death of this great man. Paul, however, inspired by Stephen's example, rose to even greater heights of faith, grace, power, exposition,

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wisdom, courage and love (Acts 7:58; 22:20; 1 Cor. 13). So the steps of a good man are ordered of the Lord, and lead others along the path of righteousness.

SYNTYCHE: THE ARGUMENTATIVE

Her name means *Fortunate* (Phil. 4:2). She was a hard worker in the Ecclesia in Philippi, but she fell out with Euodias, and neither sister had the grace to lower the barriers of dislike that each had erected. Paul called upon them to do so, for both were ministering to the unifying Gospel of Christ. It is to be hoped that both Euodias and Syntyche amended their ways and will be united in the Kingdom of God. See our notes on Euodias.

TERTIUS: PAUL'S SCRIBE

Tertius (Rom. 16:22) signifies *Third*. Perhaps he was brother to Quartus (*Fourth*) — see note. He was Paul's amanuensis, and wrote the *Epistle To The Romans* at the dictation of the Apostle.

TERTULLUS: ADVOCATE FOR THE JEWS

Tertullus was the Roman advocate employed by the Sanhedrin to press its case against Paul before Felix. His name is Latin, and is said to signify *Liar, Imposter*; or *Triple-hardened*: quite appropriate for the part he played in the drama against Paul.

He was hired because of his ability to speak with glib eloquence, and because of his knowledge of Roman Law. With these as his weapons, he skilfully set about accusing Paul and urging that action should be taken against the Apostle. He first tried the trick of flattery, then, after indulging in fulsome praise, he poured invective on the prisoner, accusing him of crimes he had never committed.

But Paul's defence easily turned aside the sophistications of the orator. He was even more eloquent in his frank, open, manly statement of facts: a contrast to the servile flattery of the orator whose insincerity was easily detected (Acts 24:1-9).

Felix was more impressed by Paul than by Tertullus. He was reduced to trembling as the Apostle reasoned of righteousness, temperance and judgment to come (Acts 24:25).

TIMON: ONE OF THE SEVEN

His name signifies *Honorable*. He was selected to take his place with the seven in the administration of the funds of the Jerusalem Ecclesia (Acts 6:5). See notes on Nicanor.

TIMOTHY: PAUL'S SON IN THE FAITH

Timothy is short for Timotheus, and signifies *A Worshipper of God*. His father was a Greek, but his mother was a Jewess (Acts 16:1; 2 Tim. 1:5). Both Timothy's mother and grandmother were spiritually minded women who taught him the Scriptures at an early age, though the persistent silence of the New Testament concerning his father suggests that the household was divided. Indeed, Timothy had not embraced Judaism, though doubtless his mother would have desired him to do so, and so Paul arranged for him to be circumcised to permit him easier entrance into the synagogues to preach the Truth (Acts 16:3).

Nevertheless, the spiritual attributes of his mother bore fruit in Timothy (Acts 16:2). Paul, on his second journey to Lystra, recognised this, and took him as his assistant "circumcising him because of the Jews" (Acts 16:3 ct. Gal. 2:3; 1 Cor. 9:20). In all probability he had been converted by Paul on his former visit to the city (Acts 14:6), for he describes him as his "dear son" (1 Tim. 1:2; 2 Tim. 1:2; 1 Cor. 4:17). Timothy had personally witnessed the persecutions to which the Apostle alludes to in such places as 2 Tim. 3:10-12, and thus realised the dangers of missionary work with Paul.

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From Lystra, Timothy travelled with Paul to Macedonia by Troas (Acts 16:8-12). He was left behind at Berea (Acts 17:14), joined Paul again at Athens (Acts 17:15), and was sent from thence to Thessalonica (1 Thess. 3:1-6), joining Paul at Corinth (Acts 18:5).

During Paul's three years' stay in Ephesus (Acts 19:10; 20:31), he evidently had caused to leave for a brief period (1 Tim. 1:3; 3:14), a journey unrecorded by Luke in Acts. Whilst absent, he left Timothy in charge, leaving him the written instructions we know as 1 Timothy to guide him in his labours. Most commentators date this Epistle during Paul's imprisonment in Rome, but due to the Spirit-directed message of Acts 20:25 in which he told the elders of the Ecclesia that they would "see his face no more," and in view of the fact that he did advise Timothy that he would return to Ephesus (1 Tim. 3:14), it seems obvious that Paul must have briefly left the area during his long stay, leaving him as overseer.

He was subsequently sent into Macedonia and Achaia before Paul made his second journey from Ephesus into those regions (Acts 19:22; 1 Cor. 4:17; 16:10).

When 2 Corinthians was written, Timothy was with Paul in Macedonia (2 Cor. 1:1). At a later period, when Romans was written at Corinth, Timothy was with the writer (Rom. 16:21). On Paul's return through Macedonia, Timothy went before him into Troas (Acts 20:5). Whether he went with him to Jerusalem and Rome, or followed him later is uncertain, but he is mentioned in the Epistles written from Rome during the imprisonment. Thus he did not desert his spiritual father, and friend in adversity, but even then remained at his side (Phil. 1:1; Col. 1:1; Philemon 1). In Rome he suffered imprisonment, but was quickly released (Heb. 13:23).

On Paul's second imprisonment, Timothy, who had been returned to Ephesus (cp. 2 Tim. 1:16-18 with 2 Tim. 4:19) was recalled to Rome (2 Tim. 4:21). Tradition has it that he suffered martyrdom at Ephesus.

Timothy was of an extremely sensitive nature, deeply moved by personal feelings (2 Tim. 1:4), and very timorous (v. 7). He did not enjoy robust health but, on the contrary, was afflicted with frequent infirmities (1 Tim. 5:23). He was a contrast to the more vigorous, energetic Titus, lacking the contagious enthusiasm of this worker, but capable of higher spiritual perceptions. Thus Paul warned the Corinthians against despising the gentle spiritual instruction of Timothy should he appear among them (1 Cor. 16:10), and encouraged Timothy himself not to be intimidated by others who might attempt to do this (1 Tim. 4:12). To the warm-hearted Philippians, Paul spake in the highest terms of Timothy, whom he intended shortly to send to Philippi, setting him above even other faithful servants: "I have no man likeminded, who will naturally care for your state . . . as a son with the father, he hath served with me in the gospel" (Phil. 2:22).

In Timothy, therefore, we have a young brother of highest spiritual qualifications, but plagued with physical infirmities; a man whose faith and courage lifted him above the natural disabilities that were incidental to him, so that he rendered outstanding service to the cause of Truth and to Paul personally.

TITUS: VIGOROUS CHAMPION OF THE TRUTH

Titus signifies *Honorable*. He was a loyal supporter of the Apostle, and his companion in several of his journeys. He provided a marked contrast to Timothy in demeanour. Timothy seems to have had an inborn timidity and shyness against which he had to struggle (2 Tim. 1:7), and "oft infirmities" which he had to endure (1 Tim. 5:23). Titus seemed to have something of Paul's own aggressiveness. He was a man of resourcefulness and initiative, able not only to take others, but also to go ahead on his own account (2 Cor. 8:16-17); a man of contagious enthusiasm (2 Cor. 7:13).

Though Titus is not mentioned in Acts, he is mentioned thirteen times in the Epistles; twice in Galatians (2:1,3), once in 2 Timothy (4:10), once in Titus (1:4), and nine times in 2 Corinthians (2:13; 7:6,13,14; 8:6,16,23; 12:18). There is no doubt that he was with Paul during some of the travels mentioned in the Acts, and he is probably, included in such generalisations as "some of the others" (Acts 15:2).

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Titus was a Greek (Gal. 2:3), and was taken by Paul to Jerusalem as a test case against the Judaizers (Gal. 2:1,3). After that incident, nothing further is recorded of Titus until the third Journey, when he was sent by the Apostle at least twice to Corinth. He was sent to supplement, by his own dynamic personality, the written instructions, advice and rebukes of Paul, and, on a second occasion, to revive interest in the Jerusalem collection (2 Cor. 8). On his part, true to his character, Titus was eager to go on the mission (2 Cor. 8:16-17). In him there was no hesitancy; though Paul saw the need to follow up his labours with the spiritual, more gentle, perhaps more compelling and lasting, instruction of Timothy (1 Cor. 4:17; 16:10).

Titus was perhaps an older man than Timothy, for Paul makes no reference to his youthfulness in the Epistle to him as he does to Timothy (1 Tim. 4:12; 2 Tim. 2:22). On the other hand, it may have been that Timothy was more conscious of his comparative youthfulness than was Titus. In any case, Titus was well calculated to "re-buke them sharply" as requested by Paul (Tit. 1:13).

There is need for many and diverse workers in the Truth. Paul carefully selected those whom he used, and used them in circumstances and missions which they were equipped to handle.

TROPHIMUS OF EPHEBUS

His name signifies *Nourishing* or *Well Educated*. He travelled with Paul to Jerusalem when the Apostle conveyed the gift of the Gentile Ecclesias to the poor brethren of Judea (Acts 20:4). The presence of Trophimus in Jerusalem was the innocent cause of Paul's seizure by the mob that led to his captivity (Acts 21:29). Later, when Paul returned to Rome towards the end of his life, he was accompanied by Trophimus, who fell sick and was left at Miletum (2 Tim. 4:20).

TRYPHENA AND TRYPHOSA

These two sisters are so linked together in Romans 16:12 as to suggest that they co-operated together in the work of the Truth. They were either close friends or relations, and doubtless unmarried. Their names signify *Dainty* and *Delicate*, and whether rightly or wrongly, suggest two spinsters who have found a valuable avenue of mutual labour in the Truth's activities, and who give themselves completely to it.

TYCHICUS: THE MESSENGER

Tychicus signifies *Fortunate*. He was a native of Roman Asia who accompanied Paul on his third missionary journey, returning with him to Jerusalem, and continuing with him to Rome. From thence, he carried Epistles of Paul to Colosse and elsewhere (Acts 20:4-5; Eph. 6:21; Col. 4:7). He was with Paul when the Apostle visited Crete after his liberation (Tit. 3:12); and during his second imprisonment was sent to Ephesus (2 Tim. 4:12). Tychicus had an intimate understanding of the Apostle's circumstances, and used to supplement the Epistles with his own explanations of the state of Paul and the Truth in Rome (Col. 4:7). He was a most useful brother, performing valuable services for the Apostle, so that he describes him as "a brother beloved and faithful minister and fellow-servant in the Lord" able to "comfort your hearts" (Col. 4:7-8).

URBANE: OUR HELPER

His name means *Polite*. He was resident at Rome when Paul wrote the Epistle, and the Apostle sends greetings to him (Rom. 16:9), describing him as "our helper". The word in the Greek signifies one who was closely united with the Apostle and his co-labourers, in mutual work. In some way, not revealed, he had rendered great assistance to Paul.

ZENAS: THE LAWYER

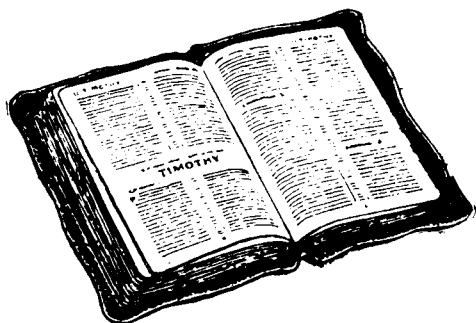
Titus is recommended to "bring Zenas the lawyer on his journey" (Tit. 3:13), or, rather, to assist him on his journey. Apparently he was visiting Crete, and Titus is recommended to give him every assistance. Zenas was skilled in Jewish law, and as such would be helpful to counter the influence of those Judaisers who were busy in Crete (Tit. 1:10). His name signifies *The Gift of Zeus*, which seems a strange name for a Jew, particularly one skilled in Judaism. Evidently his parents were not as skilled in the law as was Zenas.

APPENDIX

Though Paul had never been to Rome when he wrote his Epistle, he greets many brethren and sisters by name, having met them elsewhere, or having heard of their activities (Romans 16). Though personal details are lacking us they are recorded in the Book of Life. Paul takes time to encourage each one, but there is no mention of Peter, thus falsifying Catholic claims that he was bishop of Rome.

It is significant to note the titles the Apostle gives to many of them: **Helpers** (or fellow-workmen — vv. 3,9) or *Sunergos*, those welded together by common labour. **Beloved** (vv. 8,9,12) or *Agapetos*, those who in love are ready to sacrifice for the truth. **Approved** (v. 10) or *Dokimazo*, those whose service has been proved under trial. **Chosen** (v. 13) or *Eklektos*, those who had been selected for special duties. In the list of greetings there are found no less than ten sisters, showing their importance in the work of the Ecclesia (vv. 1,3,6,7,12,13,15).

Those not specifically treated in the foregoing pages are **Amplias** the Beloved (v. 8) meaning *Enlarged*. **Hermas**, a converted pagan (v. 14 — see notes on Hermes). **Narcissus** (v. 11), whose name signifies *Drugged*, whose household only was in the Truth. **Olympas** (v. 15), the Greek god of wine (see notes on Philologus). **Patrobas** (v. 14), named after the sea-god, and so a converted pagan. **Rufus** (v. 13), whose name signifies *Red*, and who could have been the son of Simon who carried the cross (Mark 15:21 — see notes on Simon: the Bearer of the Cross, and Alexander the Anonymous).



**THE REMAINING
EPISTLES
and
BOOKS
of the
NEW TESTAMENT**

The outline studies of the books that follow have been designed to show the general theme of each. If they are read with such outlines in mind, the plan and scope of each will be better appreciated, and the reader equipped for the more detailed study of the actual words of Inspiration. Both telescopic and microscopic forms of study are valuable. The former provides a framework upon which can be hung the latter, and enable the reader to better appreciate the purpose and teaching of each book. The latter reveals the inner thought of the Word.

The outlines presented are only suggestive. It may be that the reader will prefer a variation of them with more compelling or explanatory headings. They do, however, provide a basis for individual study which the reader can amend according to his preference.

Though the Bible is made up of sixty-six books, a wonderful sequence of thought pervades the whole volume. The Old Testament commences with the statement that Yahweh looked upon all that He had made, and "behold, it was very good" (Gen. 1:31). The rest of it shows the manifestation of faith in a minority, and the working of sin in the majority, so that it concludes "with a curse" (Mal. 4:6).

The New Testament opens with an account of the birth of the one appointed to take away the curse, and every book and epistle contained therein contributes further information regarding him. The various parts of the New Testament are divided into the four Gospels, the Acts of the Apostles, the Epistles of Paul to seven Ecclesias (Romans to 2 Thessalonians); the Epistles of Paul to individuals (Timothy to Philemon); General Epistles by various writers (Hebrews to Jude); and The Apocalypse.

Christ can be seen in every part of every book.

The Gospels present the four faces of Christ; the Acts records the Witness for Christ, and Paul's Ecclesial Epistles reveal him in certain particulars and with successive emphasis as follows:

ROMANS — Christ the *Power* of God to us (Rom. 1:16): in Christ *Justification*.

1 CORINTHIANS — Christ the *Wisdom* of God to us (1 Cor. 1:17): in Christ *Sanctification*.

2 CORINTHIANS — Christ the *Comfort* of God to us (2 Cor. 1:3-6): in Christ *Consolation*.

GALATIANS — Christ the *Righteousness* of God for us (Gal. 2:21): in Christ *Liberation*.

EPHESIANS — Christ the *Riches* of God to us (Eph. 1:7): in Christ *Exaltation*.

PHILIPPIANS — Christ the *Sufficiency* of God to us (Phil. 1:21): in Christ *Exaltation*.

COLOSSIANS — Christ the *Fulness* of God to us (Col. 1:19-22): in Christ *Completion*.

1 THESSALONIANS — Christ the *Promise* of God to us (1 Thess. 1:10): in Christ *Translation*.

2 THESSALONIANS — Christ the *Victory* of God to us (2 Thess. 1:7): in Christ *Compensation*.

Paul's Personal Epistles

A sequential development is found in Paul's personal Epistles:

In **1 TIMOTHY** there is set forth the *Charge*.

In **2 TIMOTHY** there is set forth the *Challenge*.

In **TITUS** there is set forth the *Caution*.

In **PHILEMON** there is set forth the need for *Consideration*.

The General Epistles

Hebrews to Jude provide Epistles to no Ecclesia or person in particular, so that they have been styled as "general epistles". They, too, reveal a development:

HEBREWS reveals the need of *Faith* rather than Law as motivation.

JAMES warns that faith must be manifested in *Works*, not merely abstractly.

1 PETER reveals that it is the *Trial* of faith that reaches forth to glory.

2 PETER stresses that there must be also a *Development* of Virtue out of faith (1:4-7).

1 JOHN states that faith in the absence of *Love* is insufficient.

2 JOHN reveals that Charity commences at *home*.

3 JOHN shows how it can be manifested in the *Ecclesia* (v.6).

JUDE warns that love must not blind our need to *Contend* when necessary (v.3).

The Apocalypse

The last book of the Bible gathers up all before it, and has a message of Comfort and Love to "him that overcometh . . ."

Introduction

The following outlines of the books of the New Testament can provide a working basis for the deeper study of any one of them. Limitations of space restrict the comment we can give in explanation; the reader needs to turn to Scripture itself for further elaboration.



THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

THE ACTS OF THE APOSTLES

THEME:

THE WITNESS TO CHRIST

Deuteronomy, the fifth book of the Old Testament, forms a bridge between the giving of the Law to Israel, and the impact of Israel upon the world in the invasion of Canaan. In the New Testament, *The Acts of the Apostles*, the fifth book of the series, also acts as a bridge leading to the impact of Christ upon the world of darkness as the Apostles penetrated it with their teaching.

In fact, *The Acts of the Apostles* comprised Yahweh's final offer of mercy to Israel as a nation at home and abroad, prior to pouring out the threatened judgment that took place in A.D. 70. The witness of the Apostles as recorded therein answered the prayer of the Lord as he hung upon the cross: "Father, forgive them, they know not what they do" (Luke 23:34). It brought home to the Jews the full enormity of their guilt. Peter proclaimed to the Jews in the Land:

"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life whom God hath raised from the dead; whereof we are witnesses" (Acts 3:14-15).

Paul taught the Jews of the Dispersion:

"They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain . . . But God raised him from the dead" (Acts 13:27-30).

Thus both Peter and Paul repeated in preaching what the Lord had proclaimed in prayer from the cross, namely that the Jews had acted in ignorance (see Acts 3:17; 13:27), and so called upon the nation to repent. However, after their preaching, no longer could it be said that the Jews "knew not what they had done". Accordingly, their day of opportunity was closed, and the Apostles turned to the Gentiles (Acts 13:46). The "bridge" had been crossed, and the Epistles that follow Acts are to communities of Gentile believers. Previously, Paul had declared: "It was *necessary* that the word of God should *first* have been spoken to you; but seeing ye put it from you . . . lo, we turn to the Gentiles" (Acts 13:46). But now no longer did he do so. The practice of preaching "first" to Jews and afterwards to Gentiles was discontinued once the terms of Christ's prayer had been fulfilled in Gospel proclamation. Therefore *The Acts of the Apostles* concludes with Paul "receiving all that came unto him" — whether Jew or Gentile. Henceforth "no man forbade him", as earlier Jewish members of the Ecclesia had done to both Peter and Paul. Christ's prayer had been answered; the Jews had received opportunity to repent; and having rejected it the door to salvation was opened wide to Gentiles. Today we do not follow the practice of the Apostles in seeking out Jews first and afterwards preaching to Gentiles. Nor is it necessary, for the restriction no longer applies.

That is the theme of *The Acts of the Apostles*.

In this plan of *Acts* the witness of Stephen is fundamental. After his careful outline of Israel's failure, no longer could it be pleaded that the Jewish nation was in ignorance. The Sanhedrin had officially repudiated his witness; and his death by stoning was the National rejection of this final witness. Though Stephen (Acts 7:60), like Christ pleaded that the Jews be forgiven the enormity of their crime, he does not urge this upon the grounds of their ignorance as did the Lord (Luke 23:34). He had clearly revealed unto them the folly of their ways, and they had knowingly rejected his message. There followed a mass exodus of Ecclesial members into Samaria and other parts, and the same message was proclaimed in those areas. Finally, Paul carried it to the Jews of Rome, the capital of the world. So the witness went into all the Jewish world.

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

Key Passage *"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*
(Acts 1:8).

1. PREPARATION FOR PREACHING — Ch. 1:1-2:4.

Christ's Instruction and Commission to the Apostles	— Ch. 1:1-8
The Angelic Message of Promise and Hope	— Ch. 1:9-11
Period of Prayer & Writing in Jerusalem	— Ch. 1:12-14
Appointment of Matthias to Apostleship	— Ch. 1:15-26
Pentecostal Outpouring of Holy Spirit	— Ch. 2:1-4

2. IN JERUSALEM — Ch. 2:5-7:60

The First Impression	— Ch. 2:5-13
The First Message	— Ch. 2:14-47
The First Opposition	— Ch. 3:4-31
The First Love & Unity	— Ch. 4:32-37
The First Discipline	— Ch. 5:1-16
The First Persecution	— Ch. 5:17-42
The First Organisation	— Ch. 6:1-7
The First Martyr	— Ch. 6:8-7:60

3. IN JUDEA AND SAMARIA — Ch. 8:1-25

The Scattered Witnesses	— Ch. 8:1-4
Samaria receives the Word	— Ch. 8:5-25

4. THE UTTERMOST PARTS OF THE EARTH — Ch. 8:26-28:31

1. Towards Africa — Ch. 8:26-40

2. Towards Asia — Ch. 9:1-16:5

Saul: The Instrument Found	— Ch. 9:1-31
Peter: Authority Confirmed by Miracle	— Ch. 9:32-43
Door Opened to Gentiles	— Ch. 10
Preaching to Gentiles Defended by Peter	— Ch. 11:1-18
The Spread of the Gospel Through Persecution	— Ch. 11:19-30
Opposition of Authorities Successfully Defied	— Ch. 12:1-24
Paul the Instrument Commissioned	— Ch. 12:25-13:4
Paul: The Instrument Used	— Ch. 13:5-Ch. 14
The Council of Jerusalem	— Ch. 15:1-35
The Separation of Barnabas & Paul	— Ch. 15:36-16:5

3. Towards Europe — Ch. 16:6-18:17

The Call to Macedonia	— Ch. 16:7-13
Lydia and the Jailor Converted (Philippi)	— Ch. 16:14-40
Thessalonica, Berea, Athens	— Ch. 17
Corinth	— Ch. 18:1-17

4. In Asia — Ch. 18:18-26:32

Ephesus	— Ch. 18:18-21
Visiting Ecclesias	— Ch. 18:22-23
Ephesus	— Ch. 18:24-19:41
3 months in Greece	— Ch. 20:1-6
Troas	— Ch. 20:7-12
To Jerusalem	— Ch. 20:13-21:16
Jerusalem	— Ch. 21:17-23:30
Caesarea	— Ch. 23:31-26:32

5. In Europe — Ch. 27-28

By ship to Italy	— Ch. 27:1-28:15
In Rome	— Ch. 28:15-31

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

THE WITNESS AT HOME AND ABROAD

The Acts of the Apostles records how the witness of Christ was taken first to the Jews at home and abroad. The witness to the Jews of Jerusalem and in the Land is followed by the witness to the Jews of the Dispersion. Hence there is a repetition of the former in the proclamation to the latter.

PART 1: Ch. 1-12

- * Jerusalem the centre.
- * Peter the chief figure.
- * Out to Samaria.
- * Rejected by Jews of the Land.
- * Peter imprisoned.
- * Judgment on Herod.

PART: 2 Ch. 13-28

- * Antioch the centre.
- * Paul the chief figure.
- * Out to Rome.
- * Rejected by Jews of dispersion.
- * Paul imprisoned.
- * Judgment on Jews.

PETER & PAUL: A PARALLEL

Cp. Hebrews 2:4

In *The Acts of the Apostles* Peter witnesses to the Jews in the Land, and Paul does so to those of the Dispersion. This is in fulfilment of the plea of the Lord on the Cross: "They know not what they do". In order to reveal to Jews both at home and abroad the tragedy of the Cross as far as their participation in it was concerned, the witness of Peter and Paul presents a parallel. The things revealed to the Jews of the Land through the instrumentality of Peter, were carried to the Jews of the Dispersion by Paul; so that the nation as a whole, was without excuse.

First Address Ch. 2

- Lame man healed Ch. 3
- Simon the Sorcerer Ch. 8
- Influence of Shadow Ch. 5
- Laying of hands Ch. 8
- Peter worshipped Ch. 10
- Tabitha raised Ch. 9
- Peter imprisoned Ch. 12

First Address Ch. 13

- Lame man healed Ch. 14
- Elymas the Sorcerer Ch. 13
- Influence of handkerchiefs Ch. 19
- Laying on of hands Ch. 19
- Paul worshipped Ch. 14
- Eutychus raised Ch. 20
- Paul imprisoned Ch. 28

Thus the signs and wonders performed by Peter in Jerusalem, Judea and Samaria were reproduced by Paul when he took the Gospel to the uttermost parts of the earth.

THE ACTS: GOD'S FINAL OFFER TO THE JEWS

Theme Verses: Acts 1:8 plus Acts 13:4-6. See Luke 23:34

1. Final Offer to Jews of the Land: Ch. 1-12

- Ch. 1 — Apostles prepared and commissioned.
- Ch. 2 — Miracle — Witness — Response.
- Ch. 3 — Miracle (Lame Man Healed) — Witness — Opposition.
- Ch. 4 — Miracle (Release from prison) — Witness — Opposition.
- Ch. 5 — Miracle (In shadow Peter) — Witness — Opposition.
- Chs. 6,7 — Miracle — Witness — Opposition.

Transference of headquarters to Antioch.

- Ch. 8 — Samaria — Ethiopian chancellor.
- Ch. 9 — Conversion of Paul.
- Ch. 10 — Cornelius Baptised.
- Ch. 11 — Antioch — the centre of Truth.
- Ch. 12 — James slaughtered — Peter delivered — Herod judged as head of the nation.

2. Final Offer to Jews of Dispersion: Ch. 13-28

- Ch. 13,14 — First Missionary journey.
- Ch. 15:1-35 — Jerusalem Conference.
- Ch. 15:36-18:22 — Second Missionary Journey.
- (Ch. 18:24-28 — Powerful Preaching of Apollos Corinth).
- Ch. 18:23/19:22 — Third journey & final rejection of Jews of Jerusalem.

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- Ch. 23 — Paul witnesses before Sanhedrin.
- Ch. 24 — Paul witnesses before Governor Felix.
- Ch. 25 — Paul witnesses before Governor Festus.
- Ch. 26 — Paul witnesses before King Agrippa.
- Ch. 27 — On the way to Rome — Witness on ship.
- Ch. 28 — In Rome — Final rejection of Jews.

Conclusion — Acts 28:28.



The iron hand of Rome: This inscription, found in Caesarea, confirmed that Pontius Pilate was proconsul in Judea at the time of Christ. Before this discovery this was disputed.

PAUL'S EPISTLES TO THE SEVEN ECCLESIAS

Paul wrote nine epistles to seven Ecclesias, a parallel to the letters directed to seven Ecclesias by the Lord Jesus Christ (Rev. 2,3). As with all Scripture, they were designed to be "profitable for doctrine, for reproof, for correction (or restoration, as the word should be rendered), for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

These nine Ecclesial epistles of Paul can be divided into a quartette, a trio, and a pair. The quartette (Romans to Galatians) expounds Christ in relation to doctrine; the trio (Ephesians to Colossians) expounds Christ in relation to conduct; the pair (1 and 2 Thessalonians) expounds Christ in relation to hope.

Doctrine or teaching must come first; for it provides a foundation for conduct; and that assures our hope. Doctrine, conduct, hope are the natural developments in Christ, and it is significant that Divine inspiration arranged for the epistles to be set out in that order; for they are not arranged in chronological sequence.

In *Romans* there is set forth *Doctrine*, for it is the most systematic presentation of the Gospel extant. In *1 Corinthians* there is *Reproof* as the Apostle rebukes the brethren for their misdemeanours. In *2 Corinthians* there is *Restoration* (see Ch. 2:4-8) as he commends them for implementing the reforms he had earlier suggested. In *Galatians* there is *Instruction in Righteousness*; that being the prevailing theme of the epistle.

Now consider the order set forth in the trio of Epistles: Ephesians, Colossians, Philippians. In *Ephesians* Christ is set forth as *the head* (Ch. 1:22; 4:15; 5:23), the Ecclesia is *the Body* (Ch. 1:23; 4:16), and individual brethren are *the members* thereof (5:30). In *Philippians*, however, Paul warned of the *disjointedness of the members* (1:27; 2:3,14; 4:2). In *Colossians* the problem was even worse, for the brethren were guilty of "*not holding the head*" (2:1-9).

Ephesians thus sets forth *the ideal*; *Philippians* a *minor fault*; *Colossians* a *serious decline*.

The final division suggested above: that of the pair (1 and 2 Thessalonians), presents Christ as the *Hope*, and then as the *Victory*. Before he can become our *Victory*, he must be our *Hope*. So here again, there is a proper development of ideas.

The remarkable order in which the Epistles are placed reveals that the Bible is the work of Inspiration; not only in what it says, but in the very manner the various books are arranged.

PAUL'S EPISTLE TO THE ROMANS

The Ecclesia in Rome

No record is given regarding the founding of the Ecclesia in Rome. It probably came into being by Jews converted at Pentecost and returning to the Metropolis. At the time Paul wrote, it was made up of both Jews (Rom. 2:17-19; 4:1; 7:1) and Gentiles (Rom. 1:13; 15:15-16), though it seems as though Gentiles predominated. Some two-thirds of the names mentioned in Chapter 16 are Greek in origin.

Though Paul had never visited the Ecclesia in Rome to the time of writing the Epistle, he knew many of its members personally as is shown by the terms of his greetings. Some of them had been his close associates in the work of the truth elsewhere, such as his familiar friends, Aquila and Priscilla (Rom. 16:3). Most likely he received regular reports from them, for he had personal knowledge of how they opened their home to the brethren for Ecclesial gatherings (Rom. 16:3).

The Ecclesia in Rome, like that in Corinth, existed in an environment of great immorality, corruption and evil. According to the Roman historian, Tacitus, into that city flowed "all things that are vile and abominable, and there they are encouraged." The first chapter of Paul's Epistle lists some of these evils; and it speaks well of the brethren that they maintained a consistent standard of behaviour in spite of their surroundings. Indeed, the faith of its members was spoken of throughout the world (Rom. 1:8), but Paul recognised a need to strengthen that faith. His Epistle was designed to that end.

The Epistle witnesses to three facts that are significant:

- (1) — It is significant that this Epistle which outlines the restoration of Israel more than any other (see Rom. 9,10,11) was written to the Ecclesia in the very city that was to bring about the destruction of the Jewish state.

- (2) — It is significant, that in all the personal greetings that Paul sent (and there are many — see Romans 16), not a mention is made of Peter, falsely claimed by Roman Catholics to have been bishop at the time.

- (3) — It is significant, that not one distinguishing doctrine or practise of Rome is referred to therein — no pope, exclusive churchship, dispensations, pardons, indulgences, canonisations, pilgrimages, confessions, purgatories, masses, holy water, christening, rosaries and so forth; but doctrines and instructions that are diametrically opposed to those of the modern Church of Rome. In other words, whilst the Epistle was sent to the *Ecclesia* and accepted by it, the *Church* has rejected it.

Outline of the Epistle

The Epistle is divided into three main sections, to which can be added two further minor ones: the Introduction and the Epilogue. These three sections are:

DOCTRINAL: How the Gospel relates to Salvation;

NATIONAL: How the Gospel relates to Israel;

PRACTICAL: How the Gospel relates to Conduct.

Doctrinal: How the Gospel Relates to Salvation

Paul commences by revealing the vital need of a Gospel of salvation. The unrighteousness of man has resulted in the widespread manifestation of God's wrath. Gentile blasphemy and immorality (perhaps revealed in their worst forms in Rome to where the Epistle was addressed, and in Corinth from where it was written) demanded and received the outpouring of the righteous judgments of God (Rom. 1:18-32).

But Jewish formalism likewise failed to measure up to the requirements of Yahweh, and earned similar judgment (Rom. 2; cp. v. 24). Despite the great privileges granted to Israel, the nation, as a whole, failed to adequately respond, and generally the people sought justification by deeds of the Law, failing to recognise that the Law cursed sinners (Rom. 3:1-18). Therefore, there was no promise of life in the Law to those who broke it, no basis for forgiveness in the absence of the Redeemer who had come, and whose sacrifice was foreshadowed by those under the

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

Law. Justification, real forgiveness, was only possible by faith. Further, as God was God of Gentiles as well as of Jews, justification was possible to both on this common basis (Rom. 3:19-21). Outside of Christ, it is impossible for man to be justified in God's sight (Psa. 143:2; Eccles. 7:20; 1 Cor. 1:30).

Paul's proposition as stated in this first portion of the Epistle, therefore, is this: Seeing that God's wrath is revealed against both Jews and Gentiles because of unrighteousness, where is righteousness to be found? It is not found in hypocritical Judaism (Rom. 2:1-6); it is not set forth in a formalised ritual of religion, nor in striving for justification from a law it was impossible to keep (Rom. 2:17-22; 3:20); but only in the recognition of the reality of sin, man's dire need for forgiveness and redemption, and the seeking of such through the mercy of God in Jesus Christ.

He showed that righteousness is first IMPUTED (Rom. 3:21-7:6), and then IMPARTED (Rom. 8).

As a skilful advocate, Paul argues and proves that Gentiles believing and accepting Christ, have just as solid a title to the blessings of God's covenant and Gospel as have the Jews.

He shows that the racial plight is twofold. Firstly, both Jew and Gentile have sinned (Rom. 2:12); secondly, they are both "in sin", both subject to a state of things brought about by sin, and that leads to sin, and are therefore "under sin" (Rom. 3:9-10).

"Sins" (actual transgressions) are dealt with first judicially then experimentally. First (see Romans 3:21-4:25) Christ is set forth as the propitiation (or mercy seat) through which alone forgiveness can be obtained (Rom. 3:21-31). Paul shows, by reference to Abraham and David, that the principle of justification by faith is clearly set forth in the Old Testament (Romans 4). Next, Paul shows the effect experimentally on the believer. He receives peace with God, access to Him by faith, and love poured into the heart so that he responds back to God in love (Rom. 5:1-11). He learns to love God because God has revealed love to him in drawing him to the Truth and providing a cover for sins.

"Sin" (singular as relating to the lusts of the flesh) is also dealt with first judicially then experimentally. Judicially in Romans 5:12-7:6, where reference is made to the federal headship of Adam, the change of allegiance to a new master in baptism, the new "marriage" by which one is joined to Christ. Experimentally, in the actual impact of "sin" on one ("for what I would, that I do not" — see Romans 7:7-24), and then the deliverance from this state culminating in a physical change (Rom. 7:26; Rom. 8).

National: How the Gospel Relates to Israel

Paul expounds upon the standing of Israel in the sight of Yahweh: Past, Present and Future. These are set forth as Selection (Rom. 9), Rejection (Rom. 10), and Restoration (Rom. 11). The Apostle explains that the temporary setting aside of Israel as a nation in favour of Gentiles does not annul God's purpose with the former, for it is but an extension of the very principle by which Yahweh originally selected Israel. That was on the basis of God's will, and not personal merit (Rom. 9:11). Israel was not greater than other nations so as to justify such a selection, but it was done because the nation was "beloved for the fathers' sake." Therefore, God could extend the same privilege to Gentiles without setting aside principle (Rom. 9:14-15). Jacob was selected at the expense of Esau before either had done good or ill, though the record of history reveals that choice to be a wise one based upon Divine knowledge. In view of that fact, faith should accept that a similar choice of Gentiles by God would likewise be both wise and good. In a masterly fashion, the Apostle shows that this is accomplished by God without setting aside His purpose with Israel, which is not subject to change (Rom. 11:29). Therefore, ultimately, "all Israel" (i.e. all the tribes) shall be saved, for the Deliverer shall come to "turn away ungodliness from Jacob" (Rom. 11:26).

Practical: How the Gospel Relates to Conduct

There is systematic development in this Epistle. The doctrine of salvation which comprises its first section, lays the foundation for acceptable living in Christ; God's treatment of Israel which comprises the second section, reveals that there must be a

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practical outworking of right conduct; and the instruction that follows in the third section, sets down the practical principles which believers should follow in their manifestation of the truth.

This section of the Epistle, like the former sections, is divided into clearly defined parts. Social, Civil and Ecclesial responsibilities are set forth in that order. Chapter 12 lists the first, calling upon believers to "be not conformed to this world" (v. 2). Chapter 13 sets forth the second, commencing: "Let every soul be subject unto the higher powers" (v. 1). Chapter 14 treats with the third: "Him that is weak in the faith receive ye, but not to doubtful disputations..." (v. 1).

This section reveals how closely each member of an Ecclesia should be bound to the other. It reveals the Ecclesia as a living organism rather than a dead organisation: each member drawn together as one in Christ. It constitutes the multitudinous Christ, and as such, each member must assume the responsibilities of his or her call.

Thus Paul taught the brethren in Rome that the doctrine of salvation in Christ is more than a legalistic theory. It is a way of life that must be reflected in action in a transformed character, before it can be really claimed that one has found the Truth.

THEME:

CHRIST: THE POWER OF GOD TO US (JUSTIFICATION)

KEY PASSAGE: *"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith" (Rom. 1:16-17).*

1. INTRODUCTION — Ch. 1:1-15.

Salutation	— Ch. 1:1-7
Paul's deep interest in the welfare of the Ecclesia	— Ch. 1:8-12
His desire to visit it to fulfil his debt to all	— Ch. 1:13-15

2. DOCTRINAL: HOW THE GOSPEL RELATES TO SALVATION — Ch. 1:16-8:39

1. Condemnation: Ch. 1:16-3:20

The Gospel's transforming power	— Ch. 1:16-17
God's wrath manifested against blasphemy and immorality	— Ch. 1:18-32
Jewish Condemnation of Gentiles illogical if the same principle followed	— Ch. 2:1-5
A Day of Judgment impending for those in light	— Ch. 2:6-16
Mere Jewish formalism will not save in that day	— Ch. 2:17-29
The Proof of Scripture for this	— Ch. 3:1-20

2. Justification: Ch. 3:21-5:21

The Law Condemned, therefore Justification must be sought elsewhere	— Ch. 3:21-31
Abraham received justification by faith not law	— Ch. 4:1-5
David described the benefits of Justification by faith	— Ch. 4:6-8
Abraham's case proves that formal circumcision is not necessary	— Ch. 4:9-12
Abraham's Justification came before the Law	— Ch. 4:13-17
Abraham's life provides an example of faith to be emulated	— Ch. 4:18-25
The benefits of Justification	— Ch. 5:1-11
How God made it effective for all mankind	— Ch. 5:12-21

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3. Sanctification: Ch. 6:1-8:17

- Manifested by a new way of life — Ch. 6:1-14
- Manifested by a change of masters — Ch. 6:15-23
- Likened to a new marriage — Ch. 7:1-6
- Not that the Law is evil — Ch. 7:7-12
- Nor itself responsible for death — Ch. 7:13-23
- But because of the weakness of flesh deliverance can only come through Christ — Ch. 7:24-8:4
- The triumph of the Spirit over the Flesh — Ch. 8:5-11
- The manifestation of the spirit-life leads to the maturity of sonship — Ch. 8:12-17

4. Glorification: Ch. 8:18-39

- The ultimate manifestation of the Sons of God by a change of nature — Ch. 8:18-25
- What Christ is now, we can become — Ch. 8:26-30
- Victory can be ours for God is on our side — Ch. 8:31-39

3. NATIONAL: HOW THE GOSPEL RELATES

TO ISRAEL — Ch. 9:1-11:36

1. Selection — Ch. 9

- Paul's love of Israel — Ch. 9:1-5
- Israel's disbelief does not frustrate God's purpose of Election — Ch. 9:6-13
- Nor does election imply unrighteousness on God's part — Ch. 9:14-18
- There is always wisdom and purpose behind God's choice — Ch. 9:19-24
- Gentiles as well as Jews are the subjects of His choice — Ch. 9:25-29
- Selection demands the manifestation of faith — Ch. 9:30-33

2. Rejection — Ch. 10

- The cause of Israel's failure — Ch. 10:1-4
- The Law revealed faith is necessary — Ch. 10:5-10
- The Scriptures predicted opportunity would be given to Gentiles as well as Jews — Ch. 10:11-15
- Scripture shows that some would harden themselves against God's mercy — Ch. 10:16-18
- Israel rejected the message, so God turned to Gentiles — Ch. 10:19-21

3. Restoration — Ch. 11

- Israel's rejection never absolute — a remnant saved — Ch. 11:1-10
- Israel's rejection only temporary — Ch. 11:11-24
- The secret of the restoration revealed — Ch. 11:25-32
- The depths of God's wisdom revealed in His plan of national redemption — Ch. 11:33-36

4. PRACTICAL: HOW THE GOSPEL RELATES TO CONDUCT — Ch. 12:1-15:13

1. Social Responsibilities — Ch. 12

- The root: consecration and renewal — Ch. 12:1-2
- The fruit: service and love to others — Ch. 12:3-21

2. Civil Responsibilities — Ch. 13

- Its expression: conscientious submission — Ch. 13:1-7
- Its foundation: love to one's neighbour — Ch. 13:8-10
- Its urgency: the times demand observance of these principles — Ch. 13:11-14

3. Ecclesial Responsibilities — Ch. 14:1-15:13

- The principle: mutual consideration — Ch. 14:1-23
- The incentive: Christ's example — Ch. 15:1-13

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5. EPILOGUE: PERSONAL MATTERS — Ch. 15:14-16:27

Paul's confidence in the brethren	— Ch. 15:14-21
His desire and intention of visiting them	— Ch. 15:22-24
His prior mission to Jerusalem	— Ch. 15:25-29
His plea for their prayers	— Ch. 15:30-33
Personal greetings	— Ch. 16:1-16
Final warning and encouragement	— Ch. 16:17-20
Greetings from fellow-workers	— Ch. 16:21-24
Final benediction	— Ch. 16:25-27

The main divisions suggested above are established by Paul who rounded off each section with appropriate words of praise to Yahweh. See Romans 8:38-39; 11:33-36; 15:13; 16:25-27.

THE APOSTLE PAUL'S DETRACTORS

Paul had many enemies, and they worked in various ways for the destruction of his influence. These enemies, alas, were to be found largely among the brethren. A distressing fact, but a fact none the less. Paul the capable, the upright, the kind — the man ready to spend and be spent in Christ's service, yet incessantly maligned and hated, and that by his own brethren! There is consolation in this for any in the brotherhood who may be the victims of a like experience. If Paul was permitted to suffer, why should not we suffer? If Paul was unable to silence the tongue of the slanderer and escape the persecution of enemies, should we expect to be free from these things? Let any who suffer, copy Paul's example, and without retaliation, patiently endure. "Being reviled," said the apostle, "we bless; being persecuted, we suffer it; being defamed, we intreat." What a happy reflection it will be for Paul, when the Kingdom is reached, to look back and see the good that was the outcome of faithfulness and fortitude — his determination to uphold the Truth and continue in well-doing even at the cost of cruel and unrighteous torment from those who ought to have known better. "I endure all things," said Paul, "for the elect's sake, that they also may obtain the salvation which is in Jesus Christ with eternal joy." If we let this spirit animate us, we shall most assuredly discover that our course has been a wise one.

— A.T.J.

PAUL'S FIRST EPISTLE TO THE CORINTHIANS

Environment of Corinth

In B.C. 146, Corinth challenged Rome and was defeated, the Roman Consul, Mummius, burning the city to ashes. The accidental fusing together of different metals during the conflagration is said to have led to the discovery of Corinthian brass for which the city became famous.

The city was rebuilt in B.C. 44 by Julius Caesar. Due to its strategic position, it soon became a prosperous trading centre. It was made the capital of the Roman province of Achaia, and was ruled by a proconsul.

"Two vices plagued the town: greed for material gain and sexual lust. Corinth's bustling wharves and docks, and its busy shops and factories fostered the one. The cult of Aphrodite, the goddess of love, entrenched here from time immemorial, fostered the other" (Unger — *Archaeology of the Old Testament*).

The voluptuous and vicious forms that the worship of the goddess took, made the city a notorious seat of immorality. "Such terms as 'to corinthanize' meaning to enter into the immoral practices of the city; 'Corinthian girl', to denote the type of life engaged in there; and even 'Corinthian sickness' to indicate the inevitable physiological and psychological results of such a life, made their impress upon the Greek language itself." (Unger)

This seat of wealth, luxury and profligacy became the testing ground for the efficacy of the Truth's teaching.

Introduction Of The Truth

Paul arrived at Corinth from Athens thoroughly dispirited (1 Thess. 3:1-3; Acts 18:1). It was approximately A.D. 50 (Gallio — Acts 18:12 — the new proconsul was installed in the summer of A.D. 51, and the Apostle after 18 months' sojourn was hailed before him apparently shortly after he had been newly installed). He obtained accommodation and apparently employment from Aquila (Acts 18:2), and was greatly encouraged by the arrival of Silas and Timothy (v. 5), at which time he received a Divine commission to speak boldly in the city (v. 9).

After a protracted stay of 18 months, Paul left Corinth for Jerusalem, leaving Aquila and Priscilla at Ephesus. Here Apollos was converted (Acts 18:24-28), and afterwards made his way to Corinth where he ministered for some time. Meanwhile, Paul returned for a long stay to Ephesus (Acts 19:1-2), remaining there some three years in all (Acts 20:31).

From Ephesus he evidently made a brief unrecorded visit to Corinth, implied in such references as 2 Cor. 12:14; 13:1. He became concerned at the environment of the Ecclesia and its influences upon its members (2 Cor. 12:21). He both warned and appealed to them to take care, and on leaving, supplemented his labor with a short letter, exhorting the brethren to strictly exclude the pollution of the prevailing immorality from out of the Ecclesia (1 Cor. 5:9-10). But his appeal was ignored.

Meanwhile Paul returned to Ephesus, and later Timothy and Erastus left for Macedonia (Acts 19:22) with a general instruction to try and make Corinth, though there was no certainty that they would do so. (1 Cor. 16:10).

Why The Epistle Was Written

Paul's fears for the brethren were confirmed by news he suddenly received in Ephesus. Members of the family of Chloe, brethren who could be relied upon, reported that growing contention was manifest in the Ecclesia through party strife (1 Cor. 1:11). The Ecclesia was torn by four factions: the Paulists (calling for complete rejection of the law, demanding a liberty that was really licence); the Cephasites (Judaizers); the Apollosites (mere intellectuals swayed by Greek eloquence); the Christ party (the superior party, claiming Christ's name to justify a faction that would imply the inferiority of all others).

Further investigation (1 Cor. 5:1) revealed that whilst the party spirit raged unabated, a flagrant case of gross immorality was permitted and condoned, indicating the actual spiritual condition of all the parties. There were also cases of litigation one

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against the other, showing the absolute want of brotherly love (1 Cor. 6:1); on the other hand there was no true appreciation of the status of the Ecclesia in the world, nor of the need of separation from it (1 Cor. 6:12-20).

About the same time as this disastrous intelligence was received, a deputation of three brethren arrived from Corinth bearing a communication, possibly arising out of Paul's previous letter which they had misunderstood (1 Cor. 16:17; 5:9-11). They asked a series of questions which Paul proceeded to answer (1 Cor. 7:1). Other queries (whether contained in the letter from Corinth or obtained by the Apostle by questioning is not revealed; see 1 Cor. 15:35) dealing with the spirit gifts, ecclesial order, and doctrinal problems, were also to be answered.

This first epistle expounded upon these matters. The difficulties in Corinth, therefore, resulted in the writing of this important treatise dealing with Ecclesial order, as well as other matters, which are of extreme value today. The Epistle is, therefore, Corrective, Constructive and Encouraging.

THEME:

CHRIST: THE WISDOM OF GOD TO US (SANCTIFICATION)

Key Passage *"Christ sent me not to baptise, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (Ch. 1:17).
"Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (Ch. 1:24).
"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (Ch. 2:7-8).*

1. INTRODUCTION — Ch. 1:1-9.

The Call of Christ's Followers

— Ch. 1:1-3

The Privileges of Christ's Followers

— Ch. 1:4-9

2. REPROOF: CONCERNING SCHISMS — Ch. 1:10-4:21

(They were factiously glorying in men — Ch. 1:12)

Man-exalting Factions are wrong

— Ch. 1:10-16

Because the Gospel makes Foolish the Might of Man

— Ch. 1:17-25

And God Calls Humble Men to Glorify Him

— Ch. 1:26-31

They had been Converted by Simple Words of Power

— Ch. 2:1-8

Which only the Spiritually Minded can grasp

— Ch. 2:9-16

Their Factions Illustrated that they Lacked Wisdom

— Ch. 3:1-4

For Leaders are but Fellow-workers for God

— Ch. 3:5-15

They are God's Gifts to the Ecclesia

— Ch. 3:16-23

True Leaders are Responsible only to Him

— Ch. 4:1-7

The Apostles Suffered in Submission to His Will

— Ch. 4:8-13

But They Possessed the Authority to Rebuke

— Ch. 4:14-21

3. CORRECTION: CONCERNING INCONSISTENCIES: Ch. 5:1-6:20

(Their "glorying" — Ch. 5:2,6 was a mockery in the face of flagrant evils that they condoned).

The Ecclesia must Expel Impurity

— Ch. 5

Want of Brotherly Love in Litigation Rebuked

— Ch. 6:1-8

Complete Separation From Worldly Practises a Necessity

— Ch. 6:9-20

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4. INSTRUCTION: ANSWERS TO PROBLEMS — Ch. 7:1-15:58

1. **Concerning The Marriage State — Ch. 7:1-17**
 - The need for Mutual Consideration in Marriage — Ch. 7:1-6
 - Advice for the Unmarried — Ch. 7:7-9
 - Instruction on Separation and Divorce — Ch. 7:10-17
2. **Regarding Circumcision and Slavery — Ch. 7:18-24**
 - Ignore it — Ch. 7:18-24
3. **Regarding Virgins and Marriage — Ch. 7:25-40**
 - When to Remain Single — Ch. 7:25-40
4. **Regarding Meat Offered to Idols — Ch. 8:1-11:1**
 - Knowledge Liberates from Defilement of Conscience — Ch. 8:1-8
 - But we still need to Consider the Reaction of Others — Ch. 8:9-13
 - Paul did not use Permissible Liberties Lest the Gospel be Hindered — Ch. 9:1-15
 - He Humbled Himself to Better Serve the Gospel — Ch. 9:16-23
 - The Call of Christ Demands such Discipline — Ch. 9:24-27
 - The Warning of Israel: Baptised, Separated but Seduced — Ch. 10:1-14
 - The Test of True Communion is not What is Lawful but What is Expedient unto Edification — Ch. 10:15-11:1
5. **Regarding Sisters in the Ecclesia — Ch. 11:2-16**
 - Their Head Covering a Token of Subjection — Ch. 11:2-16
6. **Regarding the Lord's Supper — Ch. 11:17-34**
 - Must be Used not Abused — Ch. 11:17-34
7. **Regarding Spirit Gifts — Ch. 12:1-14:40**
 - Unity in Diversity — Ch. 12
 - Diversity of Gifts but One Spirit — Ch. 12:1-11
 - Diversity of Members but one Body — Ch. 12:12-27
 - Diversity of Service but One Ecclesia — Ch. 12:28-31
 - Spirit Gifts Valueless without Love — Ch. 13
 - The Absolute Necessity of Love — Ch. 13:1-3
 - The Moral Excellency of Love — Ch. 13:4-7
 - The Abiding Supremacy of Love — Ch. 13:8-13
 - The Greatest Gift is Prophecy — Ch. 14
 - It Edifies the Ecclesia — Ch. 14:1-22
 - It Convinces Outsiders — Ch. 14:23-28
 - It Should be Used to Greatest Effect — Ch. 14:29-40
8. **Regarding the Resurrection — Ch. 15:1-58**
 - Christ's Literal Resurrection Validates the Gospel — Ch. 15:1-11
 - The Believer's Literal Resurrection Proved by Christ's — Ch. 15:12-19
 - The Order of the Resurrection — Ch. 15:20-28
 - The Folly of Apostolic Sacrifices if there is no Resurrection — Ch. 15:29-34
 - How and For What Kind of Body shall Believers be Raised — Ch. 15:35-44
 - The Analogy of the First and Second Adams — Ch. 15:45-49
 - The Change to Immortality — Ch. 15:50-54
 - The Challenge of the Resurrection — Ch. 15:55-58

5. GENERAL MATTERS — Ch. 16

- The Ecclesial Collection — Ch. 16:1-4
- Paul's Proposed Visit — Ch. 16:5-9
- Instruction Regarding Timothy — Ch. 16:10-11
- The Reluctance of Apollos to Visit Corinth — Ch. 16:12
- Closing Exhortation — Ch. 16:13-14
- Final Greetings and Salutation — Ch. 16:15-24

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PAUL'S NOBLE EXAMPLE

We know more concerning Paul through the Epistles to the Corinthians than through any other of his writings. He sets a noble example of service. He did not merely teach the message; he demonstrated it. He did not write: "Do as I say," but also "Do as I do." He set his own personal example forward to be emulated. He manifested:

1. Loyalty in message, method and motive — Ch. 2:1-5
2. Sound principle in founding and building — Ch. 3:10-23
3. Fidelity as a steward of saving truth — Ch. 4:1-6
4. Patient endurance under tribulation — Ch. 4:9-16
5. Due consideration for weaker brethren — Ch. 6:12; 8:13
6. Liberal mindedness by waiving real rights and dues — Ch. 9:12-18
7. Self-denial in preaching the Truth — Ch. 9:19-23
8. Self-discipline in body and behaviour — Ch. 9:27; 10:23
9. Self-restraint in public assemblies — Ch. 14:19-20
10. Self-abnegation and active gratitude — Ch. 15:9-10

Paul The Pattern Preacher

Notice his method as outlined in Ch. 2:1-2:

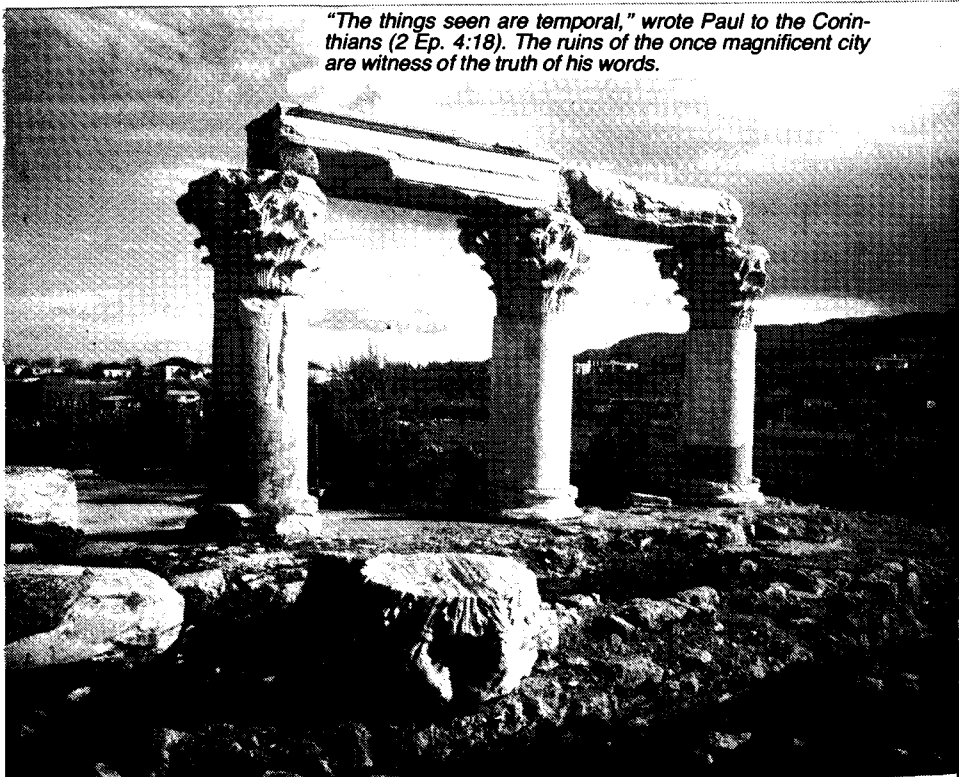
"I came not with excellency of speech or of wisdom" — He put himself completely out of the picture.

"I determined . . ." — This suggests meditation, preparation and resolution. He gave due thought to the work before him.

"Not to know anything but Jesus Christ . . ." — Having put himself completely out of the picture he filled it with Christ.

Let us emulate the example of Paul and our work of preaching will not lack success. He co-operated with God, and laboured assiduously under difficulty; and the prayers and work were divinely blessed.

"The things seen are temporal," wrote Paul to the Corinthians (2 Ep. 4:18). The ruins of the once magnificent city are witness of the truth of his words.



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PAUL'S SECOND EPISTLE TO THE CORINTHIANS

Written from Macedonia following the report of Titus of conditions in the Ecclesia in Corinth.

Why The Epistle Was Written

To comfort the distressed brethren of Corinth; to advise them to restore the previously erring, but now repentant brother, to answer the charges of Paul's enemies, to call upon the brethren to make good their promised contribution to the fund for Jerusalem, and to make arrangements for his own impending visit to the city of Corinth.

THEME:

CHRIST: THE COMFORT OF GOD TO US (CONSOLATION)

Key Passages: *"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3-4).*

1. INTRODUCTION: THE VOICE OF EXPERIENCE — Ch. 1:1-11

- Salutation — Ch. 1:1-2
- The Value of Suffering — Ch. 1:3-7
- The Experience of Suffering — Ch. 1:8-11

2. EXPLANATION: PAUL THE MINISTER — Ch. 1:12-5:21

1. **Concerning His Motives** — Ch. 1:12-2:11
 - The Vindication of Motive — Ch. 1:12-22
 - An Explanation of Action — Ch. 1:23-2:4
 - A Direction to Comfort the Repentant — Ch. 2:5-11
2. **Concerning the Ministry** — Ch. 2:12-5:21
 - The Power of its Message — Ch. 2:12-17
 - Paul's Authority Endorsed by the Effect of his Teaching — Ch. 3:1-6
 - A Refutation of the Judaizers — Ch. 3:7-18
 - His Personal Integrity in Preaching — Ch. 4:1-6
 - The Tribulations He Endured in Preaching — Ch. 4:7-11
 - The Faith that Sustained Him — Ch. 4:12-18
 - His Confidence in Salvation — Ch. 5:1-10
 - The Cause of His Concern — Ch. 5:11-16
 - The Purpose of His Ministry — Ch. 5:17-21

3. EXHORTATION: PAUL THE FATHER — Ch. 6:1-9:15

1. **Concerning Things Spiritual** — Ch. 6:1-7:16
 - An Appeal for Consistency Under All Circumstances — Ch. 6:1-10
 - An Appeal for Consecrated Living — Ch. 6:11-Ch. 7:1
 - An Appeal for Continued Loyalty — Ch. 7:2-16
2. **Concerning Things Material** — Ch. 8:1-9:15
 - An Appeal to Emulate the Example of the Macedonians in Relieving the Poor — Ch. 8:1-8
 - An Appeal to Emulate the Example of Christ by Denying Themselves for Others — Ch. 8:9-15
 - The Integrity of Those Taking the Collection — Ch. 8:16-24

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- An Appeal to Them to Vindicate His Confidence in Them — Ch. 9:1-5
- The Results That Follow The Helping of Others — Ch. 9:6-15

4. VINDICATION: PAUL THE APOSTLE — Ch. 10:1-12:18

1. **The Critics and their Pretensions — Ch. 10:1-11:15**
 - As an Apostle He Commands Their Obedience — Ch. 10:1-6
 - His Answer to the Criticism of the Christ Party — Ch. 10:7-11
 - The Claim to Divine Authority Tested — Ch. 10:12-18
 - Paul's Fear for the Corinthians — Ch. 11:1-4
 - Their Folly in Being Drawn Away by Others — Ch. 11:5-15
2. **The Apostle and His Credentials — Ch. 11:16-12:18**
 - His Fleshly Qualifications are as High as any of the Judaisers (the Petrine Party) — Ch. 11:16-23
 - His Sufferings on Behalf of Brethren are Greater than others — Ch. 11:24-27
 - His Concern is Personal and Intimate — Ch. 11:28-31
 - His Dangers date from his Very Conversion — Ch. 11:32-33
 - His Revelations from God are Greater — Ch. 12:1-6
 - His Despised Physical Infirmities Should Demonstrate he is Moved by God's power — Ch. 12:7-10
 - His Work and Attitude among them Vindicated — Ch. 12:11-18

5. CONCLUSION: FUTURE INTENTIONS — Ch. 12:19-13:14

- His Intention in Writing was to Prepare them for His coming — Ch. 12:19-21
- Let them Prepare for His Coming for he would not Spare — Ch. 13:1-6
- His Prayer and Desire on their Behalf — Ch. 13:7-10
- Final Words of Cheer — Ch. 13:11-14

It will be seen from the analysis above, that having laid the foundation of his Epistle by explaining the value of suffering, and recording his own personal experiences of it, Paul spake to his beloved brethren in Corinth from the standpoint of a Minister of the Gospel; a Father to the Faithful; an Apostle to the Elect; and an Overseer with Authority to Command.

PAUL'S THREE EPISTLES TO THE CORINTHIANS

Paul wrote at least three letters to the Ecclesia in Corinth. The first letter, which is lost, is referred to in 1 Corinthians 5:9: "I wrote unto you in an epistle not to company with fornicators." The second letter is what is entitled 1 Corinthians. The third letter is the one known as 2 Corinthians. All that Paul wrote was not necessarily inspired, and only Epistles of Inspiration found their way into the Canon of Scripture. This is the case, also with some of the O.T. writers. It was not sufficient for a man to write for his work to be included. For example, some of Isaiah's prophecies find a place therein, whilst other of his writings do not (2 Chron. 26:22). The writings of an accredited prophet were not necessarily accepted as inspired. Some writings of men such as Samuel, Nathan and others were excluded (1 Chron. 29:29; 2 Chron. 9:29; 12:15; 20:34). Although "many accounts" of Jesus were written (Luke 1:1), only four found their place in the Bible. A higher Power than mere human will overruled the selection of the writings that were to be accepted or rejected in the Canon of Scripture; and so Paul's first Epistle to the Corinthians was excluded.

PAUL'S EPISTLE TO THE GALATIANS

The Province of Galatia

Galatia, as a Roman Province, included Antioch in Pisidia, Derbe, Lystra, and Iconium. These were visited by the Apostle in company with Barnabas on his first missionary journey (Acts 13:14-14:6). Overtaken by some physical infirmity, Paul's course had been changed, and this brought him into the region of Galatia, whereas it had not been his purpose to visit the district at all (Gal. 4:13). Ramsay suggests that this was due to an attack of malarial fever brought on during his stay in the low-lying, and notoriously unhealthy district of Pamphylia on the south coast (Acts 13:13). It would be natural to go north to Antioch to recuperate, and then, with returning strength, to preach. Thus God over-ruled the movements of Paul to bring the Gospel to a new region. The Galatians had observed how that Paul gave himself to preaching in spite of the depths of his misery due to his physical malady; and in warm gratitude, they had acknowledged their indebtedness to him with many spontaneous tokens of affection (Gal. 4:12-15).

Character of the Galatians

The Galatians were warm-hearted but fickle. This is indicated by the attitude of the people of Lystra, who first desired to sacrifice to Paul and Barnabas as to gods, and afterwards to persecute them; then moved by anger, so stoned Paul as to place his life in jeopardy (Acts 14:8-19). They were emotional, eagerly accepting the Truth when it was presented to them, but quickly being led astray by the persuasive eloquence of the Judaizers. It could be said that there was too much heart and not enough head with the Judaizers, and too much heart and not enough head with the Galatians — treating "heart" as emotion, and "head" as mind. Thus the latter were quickly drawn out of the way by scheming and unscrupulous false-teachers.

Theme of the Epistle

Paul's detractors had attacked him personally, for they realised that they had to destroy his influence before they could overthrow his doctrine. They firstly cast doubts upon his Apostolate, claiming that it came not from God or Jesus Christ, but from men. He was therefore a subordinate of the other twelve; perhaps not a real Apostle at all, and thus did not possess full authority.

It was necessary, therefore, for Paul to confirm his authority, which he did in the first two chapters, showing that it stemmed from God, and was never subject to any man, whether he be an Apostle or an elder like James (Ch. 1:1, 17; 2:1,2, 8-11; 6:17).

His detractors had claimed (doubtless on the grounds that Paul had arranged for Timothy to be circumcised — Acts 16:3) that he preached circumcision when he wanted to, and opposed it when it suited him (Gal. 5:11). The Apostle's reply was that if he preached circumcision, why was he persecuted by the Judaizers? This was unanswerable logic, for he could show from the very marks on his body what he was prepared to endure for Christ's sake (Ch. 6:17).

The Judaizers set forth the principle that justification was through the Law, and therefore it was necessary to seek it through that means. Paul answered this error in Chapters 3 and 4. Drawing upon the experience of Abraham, he showed that his belief was accounted for righteousness before the establishment of the Law, and in a masterly exposition in a few words, he revealed the purpose and limitations of the Law in relation to justification.

His last two chapters reveal the manner of life expected of those who enjoy liberty from the curse of the Law in Christ Jesus. He is careful to reveal that liberty must not be confused with licence. Whilst one has been delivered from the curse of the Law through forgiveness of sins in Christ Jesus, those who proclaim error, even in the name of Christ, remained under its curse (Gal. 1:8). For then, the curse of the Law had not been done away. Therefore, liberty in Christ required manifestation of the principles of Christ.

In orderly fashion the Epistle expounds experiences Personal, teachings Doctrinal, and principles Practical.

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THEME:

CHRIST: THE RIGHTEOUSNESS OF GOD FOR US (SANTIFICATION)

KEY PASSAGES: *"If righteousness came by the law, then Christ is dead in vain" (Ch. 2:21).*
"Abraham believed God, and it was accounted to him for righteousness" (Ch. 3:6).
"If there had been a law given which could have given life, verily righteousness should have been by the law" (Ch. 3:21).
"We wait for the hope of righteousness by faith" (Ch. 5:5).

1. INTRODUCTION AND SALUTATION — Ch. 1:1-5

Paul's Apostolic Authority — Ch. 1:1-2
The Ecclesia's Only Source of Grace and Peace — Ch. 1:3-5

2. THE PURPOSE OF THE EPISTLE — Ch. 1:6-9

A False Gospel Preached — Ch. 1:6-7
The Curse It Brings Its Authors — Ch. 1:8-9

3. NARRATION: PERSONAL DETAILS —

ILLUSTRATING THE AUTHENTICITY OF PAUL'S GOSPEL — Ch. 1:10-2:21

Paul Received it from Christ Direct — Ch. 1:10-12
Witnessed by his Remarkable Conversion — Ch. 1:13-17
Confirmed by the Endorsement of Judean Ecclesias — Ch. 1:18-24
Vindicated in Controversy — Ch. 2:1-5
Endorsed by Apostles and Elders — Ch. 2:6-10
Demonstrated in Public Debate — Ch. 2:11-14
Proved True by Logical Reasoning — Ch. 2:15-21

4. EXPOSITION: DOCTRINAL —

A DECLARATION OF THE GOSPEL — Ch. 3:1-4:31

1. Justification by Faith — Ch. 3:1-14

An Appeal to Experience — Ch. 3:1-5
Abraham Blessed by Faith — Ch. 3:6-9
Israel Cursed by the Law — Ch. 3:10-12
Christ Redeems from the Curse — Ch. 3:13-14

2. Faith's Relation To The Law — Ch. 3:15-29

The Promise — Ch. 3:15-18
The Law — Ch. 3:19-24
The Faith — Ch. 3:25-29

3. Relationship of Faith To The Law Illustrated — Ch. 4:1-31

Childhood and Sonship Contrasted — Ch. 4:1-10
A Personal Appeal Based on Past Relationships — Ch. 4:11-20
The Limitations of the Mosaic Covenant Allegorised — Ch. 4:21-31

5. EXHORTATION: PRACTICAL —

THE DEMANDS OF THE GOSPEL — Ch. 5:1-6:10

1. The Call Unto Liberty — Ch. 5:1-12

The Appeal — Ch. 5:1
The Alternative — Ch. 5:2-6
The Warning — Ch. 5:7-12

2. Liberty In Reality — Ch. 5:13-26

Not in Licence but in Love — Ch. 5:13-15
Not in Indulgence but in Denial — Ch. 5:16-26

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3. Freedom In Christ Must Be Mutually Enjoyed — Ch. 6:1-10

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|-------------------------------|--------------|
| Bearing One Another's Burdens | — Ch. 6:1-2 |
| Bearing One's Own Burden | — Ch. 6:3-5 |
| Personal Responsibility | — Ch. 6:6-10 |

6. CONCLUDING REVIEW — Ch. 6:11-18

- | | |
|--|---------------|
| The Epistle Written in Large Letters | — Ch. 6:11 |
| A Final Warning Against False Teachers | — Ch. 6:12-16 |
| The Practical Credentials of the Apostle | — Ch. 6:17 |
| Closing Benediction | — Ch. 6:18 |

It is noteworthy, that whereas Paul normally dictated his letters to others (cp. Rom. 16:22), authenticating them with his signature at the end (2 Thess. 3:17), apparently he wrote the whole of this Epistle himself, his poor eyesight only permitting him to do so in large letters (Gal. 6:11). He was suffering ill-health at the time, and the deflection of the Galatians added to his worries. His action in laboriously writing the Epistle himself, was designed to impress them with his deep concern for them. The large, clumsy letters in which, apparently, it was written would recall to their minds his previous ill-health when, in their midst, as he reminds them, they had shown such love for him that "if it had been possible, they would have plucked out their eyes, and given them to him" (Gal. 4:15).

PAUL'S NOBLE EXAMPLE

Notice how the theme of grace in contrast to law runs through this Epistle. As Paul looked back upon his life, he could observe a Divine overshadowing of his development bringing him to the point of proclaiming Christ to the world.

(1) "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach him among the heathen" (Gal. 1:15-16).

How was Christ revealed in the Apostle? By the crucifixion of the flesh. Thus:

(2) "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Therefore, whilst Paul by word of mouth preached "Jesus Christ and him crucified," he also exhibited his principles by manner of life. People saw a living witness of Christ in the Apostle. He told the Galatians:

(3) "Jesus Christ hath been openly placarded, crucified before your eyes" (Gal. 3:1).

What Christ did literally upon the stake, Paul did figuratively in "crucifying the flesh with the affections and lusts" (Gal. 5:24); teaching that all who would follow Christ must do likewise. Paul concluded:

(4) "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

In this statement Paul revealed the sharp line of demarcation that should exist between a son of God and the world. A believer must treat the world as a criminal (crucify it), recognising that the world treats him similarly. Thus there is no basis of affinity between Christ and the world; one must destroy the other.

The four comments above, lists the spiritual development expected of a believer.

(1) — To recognise God's purpose in him in calling him to the Truth.

(2) — To crucify the flesh that Christ might be revealed in his life.

(3) — To openly manifest Christ to others.

(4) — To recognise and maintain the separation that should exist between the believer and the world.

Galatians provides many other themes for study and meditation, particularly in relation to the subject of the Atonement.

PAUL'S EPISTLE TO THE EPHESIANS

To Whom Written?

Though the first verse of this Epistle, as we have it, is addressed to "the saints which are at Ephesus", there is considerable doubt as to the authenticity of these words.

If it was addressed to the brethren at Ephesus, it is unlike any Epistle Paul ever wrote, for, quite contrary to his normal custom, it does not contain a single personal greeting, even though he labored hard and long among the brethren of that city. Contrast this with his *Epistle To The Romans*, which Ecclesia Paul had never visited at the time he wrote the letter; yet the last chapter is filled with greetings. This omission in the Epistle before us is so unlike Paul as to be inexplicable if the Epistle was written exclusively for the brethren at Ephesus.

Paul's first visit to the city was very brief, as he desired to be in Jerusalem at a certain date to complete a vow (Acts 18:19-21), but later he spent three years there (Acts 19:8-10; 20:31), and on his last journey particularly asked that the elders of the Ecclesia come to meet him (Acts 20:17).

Surely, if the Epistle before us was addressed specifically to that Ecclesia, the Apostle would make some reference to persons or incidents familiar to him, in view of his close association with it.

We believe that the Epistle is the one referred to in Colossians 4:16 as sent to the Ecclesia in Laodicea, and that it was only sent incidentally to the Ecclesia in Ephesus.

According to *The Companion Bible*, Origen (A.D. 230) and Basil (A.D. 350) state that the words "at Ephesus" were not found in their copies. Basil asserts that "the early writers whom he had consulted declared that the manuscripts of this Epistle in their time did not contain the name of Ephesus, but left out altogether the name of the church to which the Epistle was addressed" (Conybeare and Howston). Basil's assertion is confirmed by Jerome, Epiphanius, and Tertullian.

It is claimed that a most ancient manuscript (the Sinaitic Mss) in the Vatican Library does not contain the words "in Ephesus".

Marcion (an early writer tinged with Gnosticism) claimed that his copy had appended "to the Laodiceans". Though Marcion is notoriously unreliable in doctrinal matters, there seems to be no reason why he should allege this if it were not fact.

Paul wrote a letter to the Laodiceans (Col. 4:16), and this could well be it. Why then do most of the ancient Mss have the words "at Ephesus" in the first verse? Probably because a copy of it was also sent to Ephesus and found its place among letters to Ecclesias. The Epistle could have been a circular letter written for the Ecclesia at Laodicea, but also designed for general use. Perhaps Tychicus had several copies with the salutation blank to which could be appended the name of the particular Ecclesia to which he might decide to send it; and though designed particularly for Laodicea was also sent elsewhere, including the Ecclesia in Ephesus. Thus other Ecclesias adjacent to Colosse, having many things in common would benefit by the same instruction and exhortation. This Epistle is a general one, expressing the ideal in Christ; the other Epistles (to the Philippians, the Colossians and so on) treat with particular problems which revealed that they had slipped from the ideal. It was desirable, therefore, that in conjunction with the specific Epistle dictated by Paul to an individual Ecclesia, it should also read this general one, sent specifically to Laodicea, but designed for general use (see Col. 4:16).

It is attractive to think that this Epistle was written primarily for the Ecclesia in Laodicea, for its opening theme: "The riches in Christ" provided a great contrast to the material wealth of that city. It also provides an appropriate link to Christ's warning of indictment against the Ecclesia in Laodicea because of its materialism (cp. Rev. 3:17).

Why Not To The Ephesians?

As suggested above, the character of the Ephesians does not accord with the circumstances of Paul's knowledge of the Ephesian Ecclesia. He had a great love and concern for the brethren there, and he knew their circumstances personally; but

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none of this comes through the Epistle. Not only is there not a single personal greeting, but Paul describes the Ecclesia to whom he is writing as one whose conversion he only knew by repute (Ch. 1:15), and he as an Apostle only known by hearsay (Ch. 3:2) so as to need credentials to accredit him with them (Ch. 3:4). He refers to them as exclusively Gentiles (Ch. 2:11) 4:17), whereas the Ecclesia in Ephesus was partly Jewish at least (Acts 19:8), and implies that they were only recently converted (Ch. 1:13; 2:13; 5:8).

Moreover, in view of Paul's long association with the Ecclesia in Ephesus, the warmth of his earnest last appeal to its elders, the intimacy with which he had associated with them whilst dwelling in their midst, it is incredible that he would not include some personal comment or greetings if the Epistle was dictated specifically for the Ephesians. There is not even a reference to Timothy in the whole of the Epistle, though he had labored long in Ephesus.

It seems that the ancient suggestion is correct, and that this Epistle was designed primarily for Laodicea, but also used as a circular letter to other Ecclesias in Asia, among which was that of Ephesus.

Tychicus The Bearer of Three Letters

Tychicus was sent from Rome to Colosse bearing three letters. In company with Onesimus, he carried the Apostle's personal letter to Philemon; but he also carried the Ecclesial letter with Paul's instructions and exhortations relating to the problems affecting believers in that city; and he also carried a general Epistle designed primarily for the Ecclesia in Laodicea, but of value for all related Ecclesias whose attention was directed to it. Therefore, what we know as *The Epistle To The Ephesians* may well have been that "to the Laodiceans" referred to in Colossians 4:16, but also delivered to the Ephesians. It is significant, that in this Epistle, Paul states in general terms: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things" (Eph. 6:21).

Tychicus, therefore, was the bearer of *The Epistle To The Ephesians*, or, as we believe, to the Laodiceans.

Why The Epistle Should Be Read By All

The Epistle is a general Epistle, setting forth the high ideal in Christ. As *The Epistle To The Romans* provides the goal, whilst those to the Corinthians and Galatians reveal how far below it the Ecclesias had sunk; so also with *The Epistle to the Ephesians* in conjunction with those that follow it. It provides the ideal, whilst those to the Philippians and Colossians show the ideal under test. It was appropriate, therefore, for the brethren of Colosse to read the Epistle sent them in conjunction with the one sent to Laodicea, and vice versa; for both communities evidently were afflicted with identical problems, and could profit by the reading of the joint epistles.

Therefore, what we call *The Epistle To The Ephesians*, but which Paul (if our belief be correct) called *The Epistle To The Laodiceans*, is an Epistle for every age and every Ecclesia; and particularly for the present when Laodicean tendencies are so prevalent.

The Epistle Itself

The Epistle is divided into two parts, separated by the Apostle himself by a doxology and the exclamation: "Amen" (Ch. 3:21).

The first section outlines our *wealth* in Christ; the second our *walk* in Christ. If believers recognise the reality of their wealth in Christ, they will develop the incentive to walk as he would have them do.

In view of these two divisions, notice the frequency by which the terms are used in the relevant sections.

Consider the reference to Wealth in Christ in the first section:

"The riches of his grace" (Ch. 1:7);

"The riches of the glory" (Ch. 1:18);

"God who is rich in mercy" (Ch. 2:4);

"The exceeding riches of his grace" (Ch. 2:7);

"The unsearchable riches of Christ" (Ch. 3:8);

"The riches of his glory" (Ch. 3:16).

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Having thus established the reality of Wealth in Christ, notice how the Apostle abruptly draws attention to the Walk in him, in the second section of the Epistle:

"Walk worthy of the vocation" (Ch. 4:1);

"Walk not as other Gentiles" (Ch. 4:17);

"Walk in love" (Ch. 5:2);

"Walk as children of light" (Ch. 5:8);

"Walk circumspectly" (Ch. 5:15).

Another feature worthy of close study is the description given of the Ecclesia. Three figures are used for that purpose: (1) — The Temple (Ch. 2:21-22), or Divine indwelling; (2) — The Body (Ch. 1:22-23; 4:15), or mutual co-operation; (3) — The Bride (Ch. 5:25-32), or submissive loyalty.

The first section of the Epistle outlines the principle of Predestination, or the origin of the Ecclesia (Ch. 1): the need of Edification, or the construction of the Ecclesia (Ch. 2); and the present vocation, or the function of the Ecclesia (Ch. 3).

The first of these sub-sections sets forth the divine origin of the Ecclesia chosen from the beginning but since manifested in Christ; the second sub-section outlines the construction of the Ecclesia from materials selected by God and re-fashioned according to His will and through His grace and mercy; the third sub-section reveals the responsibility of the Ecclesia to make known the privilege it enjoys to the world about.

The second section of the Epistle expounds Ecclesial responsibilities (Ch. 4:1-16); Individual conduct (Ch. 4:17-6:9); and Faith's warfare (Ch. 6:10-18).

The first of these sub-sections emphasises the need to preserve the unity of the faith in the bonds of the truth; the second sub-section outlines the transformation that takes place in Christ as the word takes hold of the heart; the third subsection lists the weapons of offence and defence at the disposal of all who are Christ's.

THEME:

CHRIST: THE RICHES OF GOD TO US (EXALTATION)

KEY PASSAGE: *"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenly places" (Eph. 1:18-20).*

1. OUR WEALTH IN CHRIST — Ch. 1:1-3:31

Salutation

Ch. 1:1-2

Predestination, or the Origin of the Ecclesia — Ch. 1:3-23

Praise for the heavenly calling

Ch. 1:3-14

Prayer for its spiritual perception

Ch. 1:15-23

Edification, Or The Construction of The Ecclesia — Ch. 2:1-22

The new life in Christ

— Ch. 2:1-10

The new relationship in Christ

— Ch. 2:11-22

Vocation, Or The Function Of the Ecclesia — Ch. 3:1-19

The Purpose of Preaching to Gentiles

— Ch. 3:1-13

Their Need to Receive the Divine Influence

— Ch. 3:14-19

Doxology

— Ch. 3:20-21

2. OUR WALK IN CHRIST — Ch. 4:1-6:20

Ecclesial Responsibilities — Ch. 4:1-16

Develop the Unity of Faith

— Ch. 4:1-6

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Develop in Knowledge of the Faith	— Ch. 4:7-16
Individual Conduct — Ch. 4:17-6:9	
Replace the Old Man with the New —	— Ch. 4:17-24
Put Away Evil; Manifest Righteousness	— Ch. 4:25-32
Follow God And Repudiate Worldly Practices	— Ch. 5:1-21
Husband and Wife Relationships	— Ch. 5:22-33
Parents and Children Relationships	— Ch. 6:1-4
Servants and Masters Relationships	— Ch. 6:5-9
Faith's Warfare — Ch. 6:10-20	
The Weapons of Victory	— Ch. 6:10-20
Personal Matters	— Ch. 6:21-22
Final Benediction	— Ch. 6:23-24

THE FIGHT OF FAITH (Ephesians 6:14-18)

Soldiers of Christ are not conscripts. They are a people who have joined the ranks voluntarily. The divine appeal for "men and more men" has touched their hearts, and they have responded cheerfully. They have taken the "military oath." They have vowed to fight honourably — to endure hardness, and to die rather than prove traitors. Realizing that soldiers are of no use unless they are armed, they have put on "the whole armour of God." Let us picture these noble warriors, arrayed in their shining panoply — helmets, breastplates, boots, girdles, shields, swords. Let us note their bearing, their alertness and readiness for taking the offensive or defensive. How impressive is the sight! Here, let us pause. Do we say that we are a part of this spiritual army? If so, are we true to our profession? Let us drop the language of metaphor, and, with the help and upon the basis of Eph. 6:10-18, ask ourselves a few plain questions. Are we well-grounded in the Truth, and faithful to its obligations? Are we zealous, disinterested preachers of the gospel? Is our faith in God's Word strong? And our hope in the future bright? Are we skilful and exemplary in our handling of the Scriptures? Are we prayerful and watchful? Let us revert to figure. Are we *good* soldiers of Christ? If so, many "decorations" await us. The great King himself will pin upon our breasts an imperishable "V.C." How thrilling is the prospect! — to be the associates of the most noble and illustrious that the world has seen! What honour and what glory! After all the Spirit has revealed upon the subject, may we not still say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

A.J.

PAUL'S LETTER TO THE PHILIPPIANS

Written from Rome following a visit of Epaphroditus with a gift to the Apostle from the Ecclesia.

The Ecclesia

Philippi derived its name from Philip of Macedon, the father of Alexander the Great. The name signifies *Warrior*, which was appropriate for the Ecclesia in that city, for it comprised a warm-hearted, generous company of warriors of the faith.

In B.C. 42, Caesar Augustus granted to Philippi the status and privileges of a Roman colony (cp. Acts 16:12) so that the inhabitants enjoyed the rights of Roman citizenship (Acts 16:21); and the city had its own senate and magistrates.

Philippi was a military colony, the settlers being "mainly Italians, discharged Antonian soldiers." There were but few Jews there, and no synagogue; only a *proseuche* or legal "prayer place" (Acts 16:13).

The first convert of Philippi was a woman: Lydia, the seller of purple. The preaching of the truth commenced peacefully enough, with her baptism, but it aroused bitter antagonism culminating in the beating and imprisonment of Paul and Silas, and the subsequent conversion of the jailor (Acts 16:12-40).

Typically warm-hearted, the brethren of this Ecclesia always showed a keen interest in Paul's labours, and frequently assisted him materially to extend them.

The Epistle

The Epistle is a letter of grateful thanks to the brethren of Philippi for their loving concern for the Apostle in his imprisonment. They had sent to him, by the hand of Epaphroditus, a gift of money to assist him in his work. In course of conversation, Epaphroditus had outlined to Paul the conditions in the Ecclesia, and the Apostle set himself the task of gently correcting some minor faults that had begun to be manifested. As yet they were only incipient and not actual, but there was a need for the members to be on their guard. Paul refers to such matters as strife, vainglory, wrong self-esteem, disunity, murmurings, disputings — all of which are very human besetments.

There was nothing very specific in this, only the vague foreshadowings of trouble that could develop. For example, there were two sisters, Euodias and Syntyche, who, both in their way, were excellent workers in the Ecclesia, yet could not see eye to eye in certain matters. Epaphroditus was urged to try and heal that breach before it developed into something worse (Ch. 4:2-3).

The Ecclesia did not need instruction on doctrine, but to be set an ideal at which to aim. The Apostle gave them such in directing them to the example of Christ: "Let this mind be in you, which was also in Christ Jesus" He presented this in aspects, set forth in the four chapters of the Epistle:

Christ our Life (Chapter 1) — "For me to live is Christ" (v. 21)

Christ our Mind (Chapter 2) — "Let this mind be in you which was in Christ Jesus" (v. 5).

Christ our Goal (Chapter 3) — "That I may know him, and the power of his resurrection" (v. 10).

Christ our Strength (Chapter 4) — "I can do all things through Christ which strengtheneth me" (v. 13).

The sequence is clear. If Christ be truly our life, as in chapter one, it will express itself in humility of mind, as in chapter two. He will then become our goal, as outlined in chapter three but to attain unto that we need his strength, as chapter four emphasises. Thus the Epistle presents a clear progression towards ultimate glorification.

As there was no doctrinal problem in the Ecclesia, Paul was able to embrace the whole Ecclesia in his comments. Notice the constant repetition of the important word "all" in the expressions he uses:

"To all the saints at Philippi" (Ch. 1:1).

"Making requests for you all" (Ch. 1:4).

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"Think this of you all" (Ch. 1:7).

"Ye are all partakers of my grace" (Ch. 1:7).

"I long after you all" (Ch. 1:8).

THEME:

CHRIST: THE SUFFICIENCY OF GOD TO US (EXALTATION)

KEY PASSAGES: *"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Ch. 3:7-8).*

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded" (Ch. 3:13-15).

1. CHRIST OUR LIFE — Chapter 1. Cp. v. 21

Salutation	— Ch. 1:1-2
Thanksgiving for their loving co-operation	— Ch. 1:3-8
Prayer for their spiritual development	— Ch. 1:9-11
Assurances regarding his condition	— Ch. 1:12-19
The joy of living for Christ	— Ch. 1:20-26
Exhortation to unity	— Ch. 1:27-30

2. CHRIST OUR MIND — Chapter 2. Cp. vv. 5,20

Exhortation to mutual submission	— Ch. 2:1-4
Exposition — Christ the pattern	— Ch. 2:5-11
Amplification — Encouragement to imitate	— Ch. 2:12-18
Example — Exhibited by Timothy and Epaphroditus	— Ch. 2:19-30

3. CHRIST OUR GOAL — Chapter 3. Cp. vv. 10-14

A warning against Judaism	— Ch. 3:1-7
Making Christ our Goal	— Ch. 3:8-11
Paul's Great Ambition	— Ch. 3:12-17
An Example to Avoid	— Ch. 3:18-19
Our Exalted Citizenship and Hope	— Ch. 3:20-4:1

4. CHRIST OUR STRENGTH — Chapter 4. Cp. v. 13

An appeal to unity	— Ch. 4:2-3
How Unity is to be Achieved	— Ch. 4:4-9
Paul's Example of Contentedness	— Ch. 4:10-14
Appreciation for their loving liberality	— Ch. 4:15-18
God's Liberality to them	— Ch. 4:19-20
Closing Salutation and Benediction	— Ch. 4:21-23

PAUL'S EPISTLE TO THE COLOSSIANS

The City and Ecclesia of Colosse

Colosse was a city of Phrygia, from which district some Jews were present in Jerusalem when the Truth was preached by the Apostles on the Day of Pentecost. Later, Paul passed through the region on his second and third journeys (Acts 16:6; 18:23).

The pioneer of the Ecclesia, however, appears to have been a man by name of Epaphras (Col. 1:7). He was a Gentile, a one-time pagan, for his name signifies *Devoted to Aphrodite*, the Venus of the Greeks. Having accepted Christ, he gave himself without stint to the proclamation of the Truth, finding his inspiration to do so from the Apostle himself.

Paul had not visited the Ecclesia (Col. 2:1), and therefore only knew the brethren by repute.

The Epistle

Paul designed it for public reading (Col. 4:16). It was the second time that he had written to the Ecclesia (Ch. 4:10), but the first epistle, being of lesser importance than this one, did not find place in the canon of Scripture. Epaphras, a member of the Ecclesia (Ch. 4:12), had arrived in Rome, where Paul was imprisoned (A.D. 61-63) with news of the Ecclesia (Ch. 1:7), including information concerning a dangerous heresy that was making inroads. This was a form of "higher thought" philosophy (Col. 2:8), being an admixture of Greek and Jewish thought, putting forth high-sounding phrases of assumed superiority, the worship of angels as intermediaries between God and man (Ch. 2:18), and demanding strict adherence of certain Jewish forms to the point of asceticism (Col. 2:16,21).

Whilst in Rome, however, Epaphras was imprisoned (Philemon 23), and this letter, with that entitled *To The Ephesians*, were written and sent by Tychicus and Onesimus (Col. 4:7-9; Eph. 6:21).

The Apostle answered the problems by showing the fallacy of the new theories and warning against the pernicious influence of false doctrine (Ch. 1:23). Whereas Judaism set forth the works of the Law as sufficient for justification, and Gnosticism advanced the concept that all matter is evil, the Apostle drew attention to the person of Christ as the head of the Ecclesia whom it should follow, the "image of the invisible God" "in whom dwelleth all the fulness of the Godhead bodily." This would not be true if all matter were evil, as the Gnostics taught. Moreover, by his offering, Christ had delivered believers from the curse of the law, "blotting out the handwriting of ordinances that was against us, nailing it to his cross." This refuted the claims of the Judaisers.

Being risen with Christ through baptism, it is necessary for believers to seek the things above where he is at God's right hand. Their lives are hid with him. He is their life, and they will ultimately be manifested with him in glory (Col. 3:1-4). National distinctions are done away in him, and he is "all and in all" (Col. 3:11). He is the giver of peace through the influence of his word abiding within believers (Col. 3:15-17). Therefore, he is to govern all natural relationships of such, to the point that everything is to be done heartily as unto him.

Thus the teachings of Judaism and Gnosticism were set aside and Christ elevated as the way of life to accept and follow.

Notice how the whole Epistle is summed up in Paul's prayer on the behalf of the brethren of Colosse that they might be "filled with knowledge" and "walk worthily" (Col. 1:9-14). This provides an epitome of his exposition which first considers doctrine, then conduct.

THEME:

CHRIST THE FULNESS OF GOD TO US (COMPLETION)

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

KEY PASSAGE: *"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:8-12).*

1. INTRODUCTION — Ch. 1:1-14

- Salutation — Ch. 1:1-2
- Thanksgiving for their faith and love — Ch. 1:3-8
- Prayer that they may have fulness of knowledge and manifest a worthy walk — Ch. 1:9-14

2. DOCTRINAL — "That you may be filled" — Ch. 1:15-2:23

- Christ the fulness of God in the New Creation — Ch. 1:15-18
- Christ the fulness of God in Redemption — Ch. 1:19-23
- Christ the fulness of God in the Ecclesia — Ch. 1:24-2:7
- Christ the fulness of God versus heresy — Ch. 2:8-23

3. PRACTICAL — "Seek those things above" — Ch. 3:1-4:6

- The new life as manifested Individually — Ch. 3:1-11
- The new life as manifested Ecclesially — Ch. 3:12-17
- The new life as manifested Domestically — Ch. 3:18-21
- The new life as manifested Professionally — Ch. 3:22-4:1
- The new life as manifested Prayerfully — Ch. 4:2-4
- The new life as manifested Socially — Ch. 4:5-6

4. PERSONAL — "That ye may know our estate" — Ch. 4:7-18

- Commendation of Tychicus and Onesimus — Ch. 4:7-9
- Salutations from various brethren — Ch. 4:10-14
- Instructions for the use of the Epistles — Ch. 4:15-16
- Encouragement for Archippus — Ch. 4:17
- Final Greeting — Ch. 4:18

A HANDBOOK OF ETHICS

The Epistle includes a brief handbook of Christian ethics. Yahweh's elect should seek to manifest Christ in their lives (3:1-11). They should do all things in the name of the Lord Jesus (3:12-17). Social relationships, including that of master and servants, should be conducted with an attitude of charity and forbearance (3:18-4:1). Christ's followers should give themselves to prayer, and walk wisely before those without, recognising the value of time, and exercising restraint in speech (Ch. 4:2-6). The witness of Truth is manifested as powerfully in action as it is in doctrine.

PAUL'S FIRST EPISTLE TO THE THESSALONIANS

Author:

This Epistle was written by Paul from Corinth about the year A.D.52.

Background:

Driven by the Spirit in a way he sometimes could not understand (cp. Acts 16:6), but whose guidance he did not doubt, Paul travelled to Troas, a few miles south of the Hellespont in Asia Minor (Acts 16:8). There he received the vision of the man of Macedonia with the appeal to come over and help (v. 9). He obeyed, and was immediately plunged into the most exciting adventures. At Philippi he was thrashed and imprisoned after the multitude had risen against him and his companions (Acts 16:22-23), but this ended in the conversion of the jailor and the founding of the Ecclesia. At Thessalonica, 80 miles to the south-west, the preaching of the Gospel was again attended by violent opposition that ended in riots (Acts 17:1-10), and in which the Jewish community took a leading part. The house of Jason was assaulted (v. 5), and so serious and vocal was the opposition, that the brethren "sent away" Paul and Silas (v. 10), and a ban on their presence in the city was imposed (Acts 17:9; 1 Thess. 2:18). Paul then moved on to Berea, 50 miles to the west. Here, after an initial success, the influential Jews of Thessalonica stirred up opposition (v. 13), and again Paul was "sent away", this time to Athens, 200 miles to the south. Here, lonely and depressed, he sent for Silas and Timothy to come unto him. They made their way to the Apostle, who subsequently despatched Timothy to Thessalonica to report on the situation, whilst Silas probably returned to Berea. Meanwhile, Paul made his way to Corinth, where Silas and Timothy met up with him (Acts 18:5). Timothy gave an excellent report regarding the virility of the Ecclesia in Thessalonica, though it was tempered with the news that continued persecution was being experienced (1 Thess. 1:14-15). He also reported upon a doctrinal problem which needed expounding (1 Thess. 4:13). Being unable to personally visit them, the Apostle penned this Epistle, the first of his writings, to comfort them.

Theme:

The doctrine of the second coming of the Lord Jesus is the source of true hope, inspiration and comfort for all true believers. See 1 Thess. 1:10; 2:19; 3:13; 4:15-16; 5:23. A key verse is Ch. 1:10.

"Wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivereth us from the wrath to come" (R.V.).

The Epistle, therefore, sets forth the subject of:

CHRIST AS OUR HOPE (TRANSLATION)

KEY PASSAGE: *"Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thessalonians 1:9-10)*

1. LOOKING BACK (THE PAST): HOW THEY WERE CALLED—Chps. 1-3

(a) *Thorough Conversion:* Ch. 1.

Salutation v. 1
Thanksgiving for their conversion (Love manifested) vv. 2-5

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

Their faithful example	vv. 6-8
Their virile hope	vv. 9-10
(b) <i>Thorough Preaching: Ch. 2</i> <i>the hope of the gospel</i>	
Paul's work of faith — Earnest Contention	vv. 1-12
Paul's labor of love — Tender Guidance	vv. 13-16
Paul's patience of hope — Virile Expectation	vv. 17-20
(c) <i>Thorough After-care: Ch. 3</i> <i>work</i>	
A Labor of Love — Sending Timothy	vv. 1-8
A Work of Faith — Prayer	vv. 9-10
The Patience of Hope — Strengthened for the Kingdom	vv. 11-13
2. LOOKING ON (THE PRESENT): HOW THEY SHOULD LIVE—Ch. 4	
The work of Faith in Personal Conduct	vv. 1-8
The manifestation of Love Towards each other	vv. 9-12
The comfort of Hope in future Anticipations	vv. 13-18
3. LOOKING FORWARD (THE FUTURE): WATCHING AND WAITING—Ch. 5	
The assurance of Hope as children of light	vv. 1-5
The attitude of Faith — Awake and working	vv. 6-11
The labor of Love — Ecclesial co-operation	vv. 12-22
Final words of Grace	vv. 23-28

Two Highlights:

It is not our intention to expound at length on the Epistles of Paul, but merely to present outlines of them. If they are read with such summaries in mind, the general teaching of the Apostle will be more clearly apparent.

However, we draw attention to two highlights in the Epistle before us.

1. Note that it begins and ends with a benediction, as the Apostle prays that his brethren may experience the divine grace through Christ Jesus (Ch. 1:1; 5:28).
2. Note how the three virtues of faith, hope and love, to which Paul drew the attention of the brethren at Corinth (1 Cor. 13:13) is interwoven into the fabric of the Epistle to the Thessalonians, like a beautiful pattern in a glorious tapestry. They are found in every chapter, and are imbedded in every statement. Our outline has emphasised this, but notice how it is incorporated in the expressions of the Apostle:
 Ch. 1:3: "Your work of *faith*, and labour of *love*, and patience of *hope*."
 Ch. 1:9-10: "Ye turned (*faith*), to serve (*love*), and wait (*hope*)."
 Ch. 3-6: "Your *faith* and *love* and desire (*hope*)."
 Ch. 5:8: "The breastplate of *faith* and *love*, and for an helmet, the *hope* of salvation."

Other examples will present themselves to the diligent searcher of the word.

And one final note. The Epistle was written from Corinth and not from Athens as suggested in the subscription at the end of Chapter 5.

PAUL'S SECOND EPISTLE TO THE THESSALONIANS

Background

This Epistle was written a few months after the First Epistle, and was designed to encourage the brethren in view of increasing persecution, and to correct certain mistakes relating to the time of the second coming of the Lord.

After touching upon their sufferings in his first chapter, the Apostle continued:

"We beseech you brethren, touching the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first . . . " (Ch. 2:1-3).

Paul realised that false expectations of the early coming of the Lord, and anticipations of quick relief from their sufferings, could weaken their confidence and undermine their patience.

These false expectations were being stimulated by the teaching of some who claimed to have the spirit, by others who misunderstood the teaching of Paul (such as a wrong interpretation of his comment, "we which are alive and remain at the coming of the Lord" — 1 Thess. 4:15), or by a written epistle forged in the Apostle's name, and claiming to represent his teaching (see 2 Thess. 2:1-3).

He dictated this Epistle to correct these errors, and appended to it his personal signature (Ch. 3:17).

Theme:

The coming of Christ will bring victory for the saints, and will reveal due compensation for all their sufferings. But that coming was not then at hand, so that continued patience and faith were needed. A key verse is Ch. 3:5:

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

The three chapters can be headed in turn: *Consolation*, *Caution*, *Command*. The *Consolation* is in the fact that Christ will surely come to compensate his saints. The *Caution* related to the time factor, for expectations that Christ was then at the door would prove false. The *Command* was to continue to walk in faith during this period of probation in confident assurance that Christ will ultimately come to reward those who do so.

CHRIST AS OUR VICTORY (COMPENSATION)

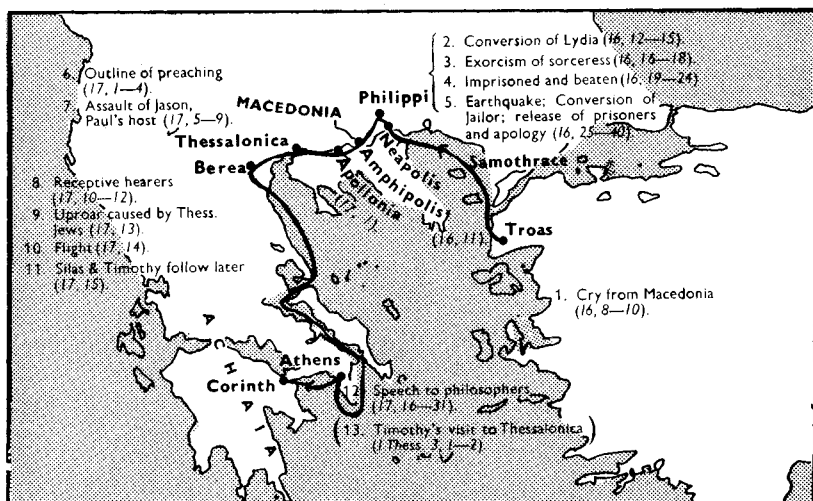
(See Ch. 1:7; 2:1, 8; 3:5)

KEY PASSAGE: *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ . . . when he shall come to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thessalonians 1:7-10).*

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

1. CONSOLATION — FROM THE FACT OF CHRIST'S COMING — Ch. 1.
 Salutation vv. 1-2
 Thanksgiving For Their Faith And Courage vv. 3-5
 The Compensation For Such At Christ's Coming vv. 6-12
2. CAUTION: INSTRUCTION ON THE TIME OF CHRIST'S COMING — Ch. 2.
 Instruction Regarding The Time Of Christ's Coming vv. 1-12
 Exhortation On How To Occupy That Time vv. 13-17
3. COMMAND: INJUNCTIONS IN VIEW OF CHRIST'S COMING — Ch. 3.
 Basis Of Paul's Commands — His Confidence In Them vv. 1-5
 Nature Of Paul's Commands — We Must Work As We Wait vv. 6-15
 Final Benediction And Salutation vv. 16-18

THE CALL FROM MACEDONIA



THE COMING (PAROUSIA)

There is constant reference to the *Parousia* of Christ in the Epistles to the Thessalonians. In normal usage the word signifies "presence", but it has a special significance in Scripture. Moulton & Milligan in *Vocabulary of the Greek Testament* states that it denotes the presence of one in an official capacity: "What, however, more especially concerns us in connection with the N.T. usage of *parousia* is the quasi-technical force of the word from Ptolemaic times onwards to denote the 'visit' of a King, Emperor, or other person in authority, the official character of the 'visit' being further emphasised by the taxes or payments that were exacted to make preparations for it." Papyri are cited to show that Christians were conversant with this use of the word. Thus, when the Apostles asked: "What shall be the sign of thy coming (presence)?" — they had in mind this special meaning: "... thy presence as King."

PAUL'S FIRST EPISTLE TO TIMOTHY

Object Of The Epistle

It was written during a visit to Macedonia (Ch. 1:3), and designed to instruct Timothy how to manage the affairs of the Ecclesia in everything pertaining to its organisation, office, preservation of pure doctrine and the right disposition on the part of its members. He was to charge some to teach none but apostolic doctrine, and to counteract every injurious influence.

The State Of The Ephesian Ecclesia

The Ecclesia was in high degree developed when Paul left Timothy in charge of it, and the Epistle is a general outline for its continued conduct. Paul had no doubts as to the coming apostasy among the Ecclesias (Acts 20:29; 1 Tim. 4:1), and so put Timothy on his guard against certain ones who could undermine the true Gospel. He warned him of the Judaizers whose influence elsewhere he went to combat when he left Ephesus (1 Tim. 1:4-7); he put him on his guard against certain elders who were busy advocating false doctrines which they had embraced (1 Tim. 1:3,20); he gave him instructions concerning the conduct of overseers, deacons, and others (1 Tim. 3:13); he advised him to insist upon the subordinate position of the sisters in the meeting (1 Tim. 5).

Date And Circumstances of Writing The Epistle

In view of Paul's emphatic statement supplemented by the instruction of the Holy Spirit that the Ephesians would "see his face no more" after meeting them at Miletus as recorded in Acts 20:25, it is obvious that the Epistle must be placed during the period of his previous three-year stay in Ephesus. It therefore was written during a visit to Macedonia unrecorded in Acts, during which Timothy was left behind in Ephesus.

The Theme

Though written at different periods of Paul's life, there is a common theme running through 1st and 2nd Timothy and the Epistle to Titus. In 1st Timothy, there is constant reference to "the Charge" delivered unto Timothy (see Ch. 1:3,5,18; 4:11; 5:7,21; 6:13-14,17). Though the A.V. alternates "charge" and "commandment," the R.V. has "charge" in each case. The word is translated from the Greek *parangelia* which, as a proclamation or command, "is strictly used of commands received from a superior officer and transmitted to others."

Paul was the superior officer passing on the command or charge to his subordinate, Timothy, who, in turn, had to pass it on to others.

In 2 Timothy, a *Challenge* is set before Timothy. Evil times were coming (2 Tim. 3), and the question was: Will the Truth survive in the hearts of those who had embraced it? Would Timothy and his associates be able to maintain the Faith once Paul was taken from them as he expected soon to be (2 Tim. 4)? So the Charge having been given in 1 Timothy; the Challenge is set down in the Second Epistle.

In Titus, Paul utters a *Caution*. With all the proclamation of the Truth, with all the energy in organisation, there was, and remains, the need to see the Truth transmitted into action. That is the theme of the Epistle to Titus.

Thus these three "pastoral" Epistles, directed to his assistants in the field of service, presented in order: The Charge, The Challenge, and The Caution.

The theme of 1 Timothy is: THE CHARGE: GUARD THE DEPOSIT (see Ch. 1:18; 6:13,20 — R.V.).

THEME:

THE CHARGE: GUARD THE DEPOSIT

KEY PASSAGES: "*This charge I commit unto thee, son Timothy . . . that thou mightest war a good warfare*" (1 Tim. 1:18).
"*O Timothy, guard the deposit which is committed unto thee*" (1 Tim. 6:20 — RV mg.)

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

1. INTRODUCTION — Ch. 1:1-20

- | | |
|---|---------------|
| Salutation | — Ch. 1:1-2 |
| The Need for Timothy to Remain in Ephesus | — Ch. 1:3-11 |
| The Charge Given to Paul | — Ch. 1:12-17 |
| The Charge to Timothy Introduced | — Ch. 1:18-20 |

2. ECCLESIAL CONDUCT — Chps. 2, 3

- | | |
|---|---------------|
| The Brethren to be an example of Prayerful Living | — Ch. 2:1-8 |
| The Sisters to be an example of Modest Subjection | — Ch. 2:9-15 |
| The Qualifications and Conduct of Overseers | — Ch. 3:1-7 |
| The Qualifications and Conduct of Deacons | — Ch. 3:8-14 |
| The Qualifications and Conduct of Ecclesias | — Ch. 3:15-16 |

3. ECCLESIAL PROBLEMS — Ch. 4

- | | |
|-------------------------------------|---------------|
| The Inevitability of False Doctrine | — Ch. 4:1-11 |
| The Possibility of False Example | — Ch. 4:12-16 |

4. ECCLESIAL ADMINISTRATION — Ch. 5:1-6:10

- | | |
|--|---------------|
| Attitude towards Older and Younger | — Ch. 5:1-2 |
| Relief etc. of Widows | — Ch. 5:3-16 |
| Attitude towards Elders | — Ch. 5:17-20 |
| The Need for Careful, Impartial Judgment | — Ch. 5:21-25 |
| The Attitude Servants Should Adopt | — Ch. 6:1-2 |
| The Discipline to be Manifested Towards the Perverse | — Ch. 6:3-5 |
| The Virtue of Contentment | — Ch. 6:6-10 |

5. PERSONAL ADMONITION — Ch. 6:11-21

- | | |
|--|---------------|
| Fight the good Fight of Faith | — Ch. 6:11-12 |
| The Solemn Charge committed to Timothy | — Ch. 6:13-16 |
| The Charge to be committed to Others | — Ch. 6:17-19 |
| The need to Guard the Deposit | — Ch. 6:20-21 |

THE CHARGE OR COMMANDMENT OF 1 TIMOTHY

Reference has been made earlier to the word *parangelia* rendered "charge" and "commandment" but which should be uniformly translated "charge". It involved the following orders:

- "That some might teach no other doctrine" (Ch. 1:3).
- "Manifest love out of a pure heart and a good conscience" (Ch. 1:5).
- "War a good warfare" (Ch. 1:18).
- "Teach the profitableness of God manifestation (Godliness)" (Ch. 4:9-11).
- "That sisters be blameless" (Ch. 5:7).
- "Manifest impartiality in judgment" (Ch. 5:21).
- "Faithfully and unswervingly fulfill the task set him" (Ch. 6:13-14).
- "Warn the wealthy against dependence on riches" (Ch. 6:17).

"Guard the Deposit"

According to the R.V. mg. of Ch. 6:20, Timothy was called upon to "guard the deposit" placed with him. The "deposit" was "the Gospel" that had been committed to Paul's trust" (Ch. 1:11), and which he faithfully kept intact (2 Tim. 4:7). The Epistles thus teach:

- * The deposit was entrusted to Paul — 1 Tim. 1:11.
- * In turn it was "deposited" by Paul to Timothy in a special charge — 1 Tim. 1:18.
- * Timothy was exhorted to exercise the greatest care in guarding that deposited with him — 1 Tim. 6:20.
- * Paul expressed confidence in Timothy being faithful to the trust reposed in him — 2 Tim. 1:12.

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

* Paul instructed Timothy to “deposit” the precious Gospel with other faithful trustees who are “able to teach others also” — 2 Tim. 2:2.

* By those means it has come to be deposited with us, and we must be faithful to the trust in our day and generation.

The Need to Guard the Deposit

1. THE FAITH WAS BEING CHALLENGED
 - Some had made shipwreck of the faith 1 Tim. 1:19
 - The Spirit spake of further apostasy 1 Tim. 4:1
 - Some denied the Faith by neglect 1 Tim. 5:8
 - Some denied the faith by undue striving for material things 1 Tim. 6:10
 - Some denied the faith by embracing false science 1 Tim. 6:21
2. HOW TO COUNTER THE CHALLENGE:
 - By holding the Truth in a good conscience 1 Tim. 1:19
 - By sound teaching 1 Tim. 3:2
 - By a sound standing and a great boldness of faith 1 Tim. 3:13
 - A good ministry nourished in words of faith 1 Tim. 4:6
 - Skilful fighting in the cause of faith 1 Tim. 6:12

The Deposit Is Related To Doctrine

1. SOUND DOCTRINE IS TO BE ENCOURAGED
 - Charge that they teach no other doctrine 1 Tim. 1:3
 - The Law is for that which is contrary to truth 1 Tim. 1:9-10
 - Be nourished in good doctrine 1 Tim. 4:6
 - Give attendance to doctrine 1 Tim. 4:13
 - Take heed to the doctrine 1 Tim. 4:16
 - Give honour to those who labour in doctrine 1 Tim. 5:17
 - God's doctrine is not to be blasphemed 1 Tim. 6:1
2. FALSE DOCTRINE TO BE OPPOSED:
 - Vain talking, false teachers of the law 1 Tim. 1:6-7
 - Contrary to sound doctrine 1 Tim. 1:10
 - The doctrine of demons 1 Tim. 4:1
 - Turning aside unto fables 1 Tim. 4:7
 - Teaching a heterodox doctrine, consenting not to truth 1 Tim. 6:3

The Objective Of The Gospel: God Manifestation

The term “Godliness,” so frequently used in the Epistle, refers to God manifestation. In the Greek it is frequently used with the definite article, as indicated below:

- “A peaceable life in all Godliness” Ch. 2:2
- “Great is the secret of (the) Godliness” Ch. 3:16
- “Exercise thyself unto Godliness” Ch. 4:7
- “(The) Godliness is profitable for all things” Ch. 4:8
- “Follow after Godliness” Ch. 6:11

The contrary is “a form of Godliness denying the power thereof” (2 Tim. 2:16; 3:5). From such turn away.

The Three Principles Thus Stressed

The Epistle thus showed the importance of Doctrine, Faith and Godliness. One provides for the development of the next. Sound doctrine is a necessary foundation for faith, and that in turn will manifest itself in Godliness. Thus sound teaching, will lead to sound faith, and that forms the basis for sound worship.

This development will be reflected in a way of life.

These were some of the principles Timothy was called upon to stress during Paul's absence from Ephesus.

PAUL'S SECOND EPISTLE TO TIMOTHY

Background

This Epistle contains the last recorded words of Paul being written on the eve of his death. The Apostle sets out to extend personal encouragement to one who was naturally timid and retiring in disposition, but who had a most important and difficult task ahead of him, in the performance of which all his resources would be taxed (Ch. 1:4-8).

Thus Paul the father addresses Timothy his son in the faith, and directs him to the care and keeping of the Father in heaven.

The Apostle calls upon Timothy to visit him in Rome, that he might give him some personal instruction prior to his execution at the order of Nero (Ch. 4:6,21).

Though the first and second of Timothy and the Epistle to Titus, are not in chronological order, and, in fact, were separated one from the other by considerable periods, they form a trio linked by a common theme. In the *First Epistle of Paul To Timothy* the Apostle sets forth the charge which he commands his "son in the faith" to carry out; in the *Second Epistle* he outlines a warning, and in *The Epistle To Titus* he issues a caution. The three Epistles, therefore, set out in order the Charge, the Challenge, and the Caution. They should be studied in that order, and not in their chronological sequence.

THEME:

THE CHALLENGE: STIR UP THE GIFT OF GOD

KEY PASSAGE: *"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee" (Ch. 1:6).*

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (Ch. 2:2).

"Perilous times shall come" (Ch. 3:1).

"The time of my departure is at hand" (Ch. 4:6).

1. HOLD ON TO THE CHARGE — Ch. 1

Salutation: The Father Speaks to His Son	— Ch. 1:1-2
Exhortation: Paul's Confidence in Timothy	— Ch. 1:3-5
Injunction: Be Courageous	— Ch. 1:6-8
Incentive: The Gospel Hope	— Ch. 1:9-11
Example: Paul — Not Ashamed of the Gospel	— Ch. 1:12-15
Onesiphorus — Not Ashamed of Paul	— Ch. 1:16-18

2. ENCOURAGE OTHERS TO TAKE UP THE CHARGE — Ch. 2

Seek Out Co-Helpers	— Ch. 2:1-2
Provide a Personal Example	— Ch. 2:3-4
Set The Objectives Clearly Before You	— Ch. 2:5-13
Develop Skill in Exposition	— Ch. 2:14-15
Shun Unprofitable Discord	— Ch. 2:16-21
Exercise Careful Discretion	— Ch. 2:22-26

3. GUARD THE CHARGE IN FACE OF APATHY — Ch. 3

The Inevitability of Trial in the Last Days	— Ch. 3:1-9
Paul's Example in Trial	— Ch. 3:10-13
The Power of the Word in Trial	— Ch. 3:14-17

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

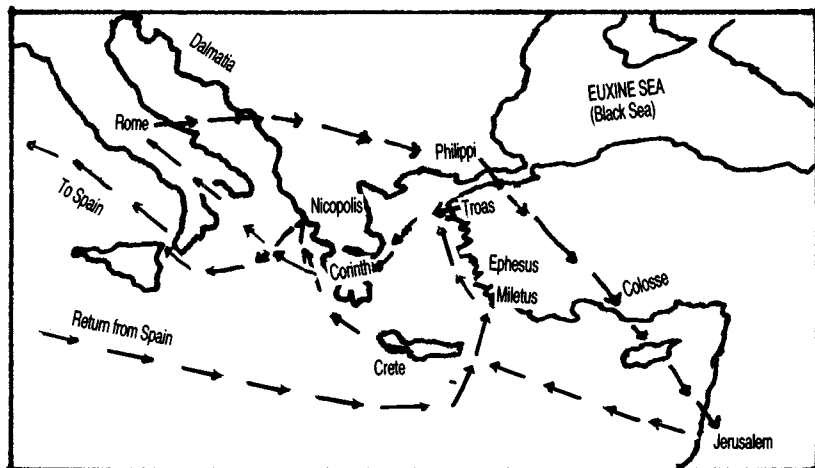
4. PREACH THE CHARGE IN ALL SEASONS — Ch. 4:1-8

The Truth will be Challenged by Errorists — Ch. 4:1-5
 Paul's Personal Help Will Shortly be Withdrawn — Ch. 4:6-8

5. PAUL'S FINAL WORDS — Ch. 4:9-22

Regarding his Associates — Ch. 4:9-13
 Regarding his Enemies — Ch. 4:14-18
 His Closing Salutation — Ch. 4:19-22

PROBABLE LAST JOURNEY OF PAUL



Paul arrived in Rome approx A.D. 61 and after a 2 years' imprisonment (Acts 28:30) was released about A.D. 63. Nero's persecution commenced A.D. 64. Timothy, who had been imprisoned with Paul in Rome, was released at the same time (Heb. 13:23-24). See note on Spain.

Following travels after Paul's release, are suggested from allusions in his writings.

STAGE 1: Released from imprisonment, sends Timothy to Philippi, follows shortly after (Phil. 2:19-24). Visits Colosse (Phile. 22); then Jerusalem (Heb. 13:23-24).

STAGE 2: Visits Crete, leaves Titus there to organise Ecclesias already established (Tit. 1:5). Winters at Nicopolis (Tit. 3:12). Fulfils his desire to visit Spain (Rom. 15:24,28).

STAGE 3: Returns to Asia. Indications of a hurried journey as though he had heard of the outbreak of bitter persecution in Rome, and in his anxiety presses on to that city to strengthen the brethren, making brief, hurried stops en route. Thus, he leaves Trophimus sick at Miletus (2 Tim. 4:20); visits Carpus at Troas leaving some belongings there (2 Tim. 4:13); makes his way to Corinth (2 Tim. 4:20); probably sends Timothy to Ephesus (2 Tim. 1:16-18); proceeds to Rome with Titus who is then sent to Dalmatia (2 Tim. 4:10).

IN ROME: Imprisoned (2 Tim. 1:16-17; 2:9); Alexander testifies against him (2 Tim. 4:14); brethren desert him in fear of reprisals (2 Tim. 1:15; 4:10); Onesiphorus seeks him out in prison, but loses his life in so doing (2 Tim. 1:16); Luke remains with him (2 Tim. 4:6-11); Paul, having been condemned (2 Tim. 4:6) was (according to tradition) beheaded on the Ostian Way about 3 miles outside the capital A.D. 68, at the approximate age of 62.

THE EPISTLE OF PAUL TO TITUS

To Whom Written

For character sketch on Titus see p. 142-143.

Circumstances Under Which The Epistle Was Written

Paul was at liberty, wintering in Nicopolis, and expected shortly to meet Titus whom he had left in Crete (Tit. 1:5; 3:12). There are no circumstances recorded in Acts that could apply to this time, so that it seems evident that Paul was ultimately released from imprisonment (Acts 28:30), at which time the Epistle was written. This may well have been during his journey to Spain. Conybeare and Howson quote Mis-ratori's Canon (A.D. 170) as stating:

"Luke relates to Theophilus events of which he was an eye-witness as also in a separate place (Luke 22:31-33) he evidently declares the martyrdom of Peter, but (omits) the journey of Paul from Rome to Spain".

Chrysostom wrote:

"Paul after his residence in Rome departed to Spain."

The Epistle in Relation To The Epistles To Timothy

We have given reasons to believe that the *First Epistle to Timothy* was written during Paul's sojourn in Ephesus (Acts 19), and therefore before the Apostle's first imprisonment; *The Epistle to Titus* was written after his release, and *The Second Epistle to Timothy* was written during Paul's second imprisonment, and on the eve of his martyrdom.

The three Epistles, therefore, are not set out in the Bible in their chronological order, but they are in regard to their various themes. A study of the three will find many things in common, presenting a continuous message. In 1 Timothy, Paul presents the *Charge*; in 2 Timothy, he sets forth the *Challenge*; and in Titus, he sounds a *Caution*.

THEME:

THE CAUTION: WHAT AN ECCLESIA MUST AIM FOR

KEY PASSAGE: *"That thou shouldest set in order the things that are wanting" (Chapter 1:5).*

1. AN ORDERLY ECCLESIA — Ch. 1 (cp. v.5)

Paul's Affectionate salutation	— Ch. 1:1-4
Titus' work in Crete	— Ch. 1:5
Qualifications of Eldership	— Ch. 1:6-9
The Unruly Character of Cretians	— Ch. 1:10-16

2. A SOUND ECCLESIA — Ch. 2 (cp. vv. 1,2,8,10)

Requirements of Older Members	— Ch. 2:1-3
Requirements of Younger Members	— Ch. 2:4-8
Requirements of Servants	— Ch. 2:9-10
An Epitome of the Gospel: Past, Present, Future	— Ch. 2:11-15

3. A PRACTICAL ECCLESIA — Ch. 3 (cp. vv. 1,8,14)

In subjection to Authority	— Ch. 3:1
In Character	— Ch. 3:2
In the Transforming Influence of Truth	— Ch. 3:3-7
A Truth to Stress	— Ch. 3:8
A Teaching to Avoid	— Ch. 3:9
Men to Avoid	— Ch. 3:10-11
Final Instructions	— Ch. 3:12-15

Note that this Epistle contains two of the most comprehensive epitomes of the Gospel found in the New Testament: Ch. 2:11-14; 3:4-7.

PAUL'S LETTER TO PHILEMON

Written from Rome to Philemon of Colosse on behalf of Onesimus.

This Epistle reveals the Apostle in private life. It is an entirely different style of writing to most of the other epistles of Paul. There is nothing of the harsh denunciation of Galatians, the careful reasoning of Hebrews, the stern rebuking of Corinthians. It shows how a thief, a run-away slave, can find forgiveness and elevation in Christ; how the appeal of love can draw others to grant unto their fellows what they have already received from Christ. We thus see Paul in private life.

THEME:

RESPONSIBILITIES IN CHRIST

Salutation	— vv. 1-3
Paul's Praise of Philemon	— vv. 4-7
Paul's Plea for Onesimus	— vv. 8-17
Paul's Pledge of Repayment	— vv. 18-22
Final Greetings	— vv. 23-25

SUMMARY

In his Epistle to Philemon, Paul, Christ's prisoner, pleaded the cause of Onesimus the runaway slave. In doing so, he provided an invaluable example of tact that can be imitated with profit by those who may attempt to follow in his footsteps. Though he was an apostle, exercising the authority connected to his high office, he did not assert his right, but waived it in order to secure an act of spontaneous kindness from Philemon. His success was a triumph of love. He limited his request to a plea for forgiveness of alleged wrongs, and a restoration to favour and the enjoyment of future sympathy and affection; and yet he was so guarded in his expressions as to leave scope for all the generosity which a true follower of the Lord should manifest voluntarily. Paul showed outstanding skill in advocating the cause of Onesimus: he combined courtesy, dignity, generosity, prudence, affection, and friendship, resulting in an outstanding Epistle. Though shortest of all his Epistles it lacks nothing in setting forth the cause of Onesimus, whilst providing a pattern for all to follow, who lack the authority to command which was the Apostle's right.

Three outstanding lessons are revealed in the little letter: To Philemon there was shown that it is not enough to have *RIGHT*, he must exercise *LOVE*. Through Paul there was revealed that it is not sufficient to have *AUTHORITY* to command, one must show *TACT* to do so effectively. And Onesimus learned that a disciple must not presume on his *RELATIONSHIP* in Christ, he must face up to the *OBLIGATIONS* of life, not taking liberties.

In the insignificant drama which drew these three lives together, there was revealed a wonderful exhortation of the relationships of disciples towards each other: the need to exercise faith, love, tact, with obedience.

This short, but important epistle shows how the Truth levels all class distinctions. It liberates the slave, and enslaves the free. It breaks down the distinction between rich and poor by proclaiming a new standard of values, based upon the true riches (Rev. 2:9; 3:17). It shows how the Truth can overcome racial and class barriers uniting all in Christ.

Tychicus and Onesimus carried with them *The Epistle to The Colossians* as well as this one to Philemon. The Ecclesia there would know all about the runaway slave: but see how carefully the great and beloved Apostle introduces him to the Ecclesia: "Onesimus, a faithful and beloved brother, who is one of you" (Col. 4:9). In that Apostolic endorsement of this Brother in Christ there is swept aside all the accusations that might have been levelled against him. In the Truth, he found a new status: a brother in Christ.

PAUL'S LETTER TO THE HEBREWS

For Whom Written

The Epistle was written for Jewish believers, and particularly, it would seem, for those of Judea. It was written about A.D. 63, when the Temple was still standing, and about two years after Paul had arrived at Rome in the Spring of A.D. 61. It was obvious to the Apostle that the time of Judah's judgment, as predicted by the Lord in his Olivet prophecy, was about to be poured out, and that shortly the Temple and city of Jerusalem would be overwhelmed by Rome.

Up to the time of Paul's imprisonment, the Apostolic preaching of the Gospel had been first to the Jews an afterwards to the Gentiles (Acts 17:2; Rom. 1:16; 2:9-10). The result had been a large influx of Jewish believers into the Ecclesia of Christ. Three thousand were added on the Day of Pentecost (Acts 2:41), and the Truth among them flourished. Many of the priests accepted Christ (Acts 6:7), numbers of the Pharisees believed (Acts 15:5), and these, together with Jewish believers generally were zealous of the Law (Acts 21:20). They attended the Temple regularly, observed many of the feasts and customs of the Law with a new understanding, recognising that they typified the substance of Christ.

But many Jewish believers still failed to comprehend the limitations of the Law. It was unthinkable to them that the ordinances, the offerings, the priesthood, and the temple were to be done away. From the discussions at the Jerusalem Conference (Acts 15), and from arguments advanced in such Epistles as that to the Galatians, it is obvious that some influential Jewish Christians were trying to superimpose Judaism upon Christianity as essential to justification. In some quarters, strict observance of the letter of the Law was beginning to submerge the Truth. Christ was being overshadowed by Moses, and the ardour of such believers for the Law had to be restrained.

Judaism within the Ecclesia was fiercely counted by the Apostle Paul. So much so, that there was a danger that the very vigor by which he stressed liberty in Christ could have the effect of turning some to licence, and adopt an extreme attitude against the Law. Already some believers were claiming, on the authority of Paul ("we are of Paul"), that the restrictions of the Law no longer were necessary, and they could please themselves what they did. There was a need for a balanced approach to the Law; a need to show that it still has value and a place in a believer's life, leading him to comprehend the Truth in Jesus more completely. This Epistle does that. It shows the superiority of Christ over Moses, of the New Covenant over the Old, of faith over formalism; but it does so without detracting in the least from the Law. It reveals the Law as typical, and shows how its foreshadowings found perfection and finality in Christ who fulfilled it.

Theme Words Of The Epistle

No book lends itself so readily to topical study as this Epistle. Notice the encouraging appeal in the oft-used phrase: "Let us . . ." (Ch. 4:1, 11, 14, 16; 6:1; 10:22, 23, 24; 12:1, 28; 13:13, 15).

Consider how the word "better" is constantly used to show the superiority of Christ over the Law. He has a better name than angels (Heb. 1:4); a better priesthood (Ch. 7:7); a better hope (Ch. 7:19); a better covenant (Ch. 7:22; 8:6); better promises (Ch. 8:6); better sacrifices (Ch. 9:23); a better reward (Ch. 10:34); a better country (Ch. 11:16); a better resurrection (Ch. 11:35); a better thing for us (Ch. 11:40); better blood sprinkling (Ch. 12:24); and hence a better response on the part of believers (Ch. 6:9).

There is a finality in the Truth in Christ that this Epistle likewise stresses. It does so by the use of the word "once" signifying "once for all." Thus there is a finality about enlightenment in Christ (Ch. 6:4), in the offering of Christ (Ch. 7:27); in the typical entrance of the High Priest into the Most Holy (Ch. 9:7); in Christ's presence in heaven for redemption (Ch. 9:12); in his atoning sacrifice (Ch. 9:26); in the purging of sins through him (Ch. 1:3); in the sanctification obtained in him (Ch. 10:10); in the shaking of the Jewish heavens and earth (Ch. 12:26-27).

The completeness of that accomplished by Christ is emphasised by the use of the

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

word *teleios* (and related words) rendered "perfect," but signifying completeness. Thus, the Captain of our salvation is perfect (Ch. 2:10) through suffering (Ch. 5:9), and so ought his followers be mature (Ch. 5:14), striving to attain it (Ch. 6:1). Such perfection did not come through the Levitical priesthood (Ch. 7:11), nor by the Law (Ch. 7:19), but through Christ (Ch. 7:28). The gifts and sacrifices of the Law made nothing perfect (Ch. 9:9), whereas Christ manifested the perfect Tabernacle (Ch. 9:11). The sacrifices of the Law made nothing perfect (Ch. 10:1), but his offering did (Ch. 10:14). Thus perfection is possible for us (Ch. 11:40), for he is the finisher of our faith (Ch. 12:2), and to his perfection believers are called (Ch. 12:23).

Many other important key words are scattered throughout the Epistle. For example, we are told to "lay hold of the hope *set before us*" (Ch. 6:18): to "run with patience the race *set before us*" (Ch. 12:1): to follow the example of Christ who took heed to the "*joy set before him*" (Ch. 12:2).

Who Wrote The Epistle?

The author is not specifically stated, although every indication points to Paul. In view of the hatred he generated among Jews (even among some believing Jews), we can appreciate that he would feel it judicious not to include his name. The writer was a prisoner (Ch. 10:34), an associate of Timothy, who expected to be shortly released from his imprisonment (Ch. 13:23). Certainly all this reads like Paul. Further, Peter, writing to Jewish believers, reminded them of Paul's Epistle to them (2 Pet. 3:16-17), and seems to be referring to the one before us.

In A.D. 150, one Pantaenus, a leading teacher of Alexandria, referred to it as a generally accepted Epistle of Paul. Origin (3rd Century) wrote that "men of old handed it down as Paul's" and though he casts doubts upon the Pauline authority, he admits that "the thoughts are the Apostle's". On the other hand, Tertullian (3rd Century) claimed that it was written by Barnabas, and its authorship has been generally disputed.

It has been objected that the style is different to that of Paul's other Epistles; but, then, so is the theme, and usually writers adjust themselves to different subjects. The subject of the Epistle is unique. Thus a difference in style might well be expected. Most of Paul's Epistles are debating points of doctrine, or are expounding upon personal issues; but in the *Epistle to the Hebrews* there is exposition to a degree nowhere else met with in the New Testament outside the Apocalypse.

THEME:

CHRIST: THE NEW AND LIVING WAY

(See John 14:6; Acts 9:2; 18:25,26; 19:9,23; 22:4; 24:14,22; Rom. 3:17).

KEY PASSAGE: *"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:19-25).*

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

1. **CHRIST THE SON: BETTER THAN HIS PREDECESSORS — Ch. 1-7**
 1. **A Better Voice Than the Prophets** — Ch. 1:1-3
 2. **A Better Name Than the Angels — Ch. 1:4-2:18**
 - His work and mission is greater — Ch. 1:4-6
 - His authority is more enduring — Ch. 1:7-12
 - His dignity is higher — Ch. 1:13-18
 - His example is more compelling — Ch. 2:1-4
 - His work on earth more lasting — Ch. 2:5-10
 - His ministry more satisfying — Ch. 2:11-18
 3. **A Better Apostle Than Moses — Ch. 3:1-19**
 - A higher status than Moses — Ch. 3:1-6
 - A higher destiny for his followers — Ch. 3:7-19
 4. **A Better Leader Than Joshua — Ch. 4:1-13**
 - He can provide rest — Ch. 4:1-10
 - His followers should seek that rest — Ch. 4:11-13
 5. **A Better Priest Than Aaron — Ch. 4:14-7:28**
 - Touched with the feeling of our infirmities — Ch. 4:14-16
 - Called of God to show compassion — Ch. 5:1-5
 - Of the order of Melchisedec — Ch. 5:6-10
 - Exhortation and Warning — Ch. 5:11-Ch. 6:12
 - Abraham's Example a Precedent — Ch. 6:13-20
 6. **A Better Priestly Order Than the Levitical — Ch. 7:1-28**
 - Melchisedec, a type of Christ — Ch. 7:1-3
 - Greater than Abraham — Ch. 7:4-10
 - A Change From Levitical Priesthood Necessary — Ch. 7:11-17
 - The Enduring Virtues of Christ's Priesthood — Ch. 7:18-28
2. **CHRIST THE SACRIFICE:**
 - CONFIRMING THE BETTER COVENANT — Ch. 8:1-10:18**
 - Christ the antitype of the Mosaic Order — Ch. 8:1-5
 - Christ the mediator of a better covenant — Ch. 8:6-13
 - The Mosaic Tabernacle — Ch. 9:1-5
 - The lessons it taught — Ch. 9:6-10
 - Christ Provides a better Sanctuary — Ch. 9:11-14
 - Christ Provides a better Sacrifice — Ch. 9:15-28
 - The limitations of animal sacrifices — Ch. 10:1-4
 - The efficacy of Christ's offering — Ch. 10:5-10
 - The completeness of his offering — Ch. 10:11-18
3. **CHRIST AND FAITH: THE TRUE AND BETTER WAY — Ch. 10:19-13:25**
 1. **Faith — The True Response — Ch. 10:19-39**
 - The Requirements of Faith — Ch. 10:19-25
 - The Responsibilities of Faith — Ch. 10:26-35
 - The Reward of Faith — Ch. 10:36-39
 2. **Faith — The Moving Power of the Ages — Ch. 11**
 - Faith defined — Ch. 11:1-3
 - Abel Offered in Faith — Ch. 11:4
 - Enoch Walked in Faith — Ch. 11:5
 - God Pleased by Faith — Ch. 11:6
 - Noah Prepared in Faith — Ch. 11:7
 - Abraham went out in Faith — Ch. 11:8-10
 - Sarah conceived in Faith — Ch. 11:11
 - A Progeny born of Faith — Ch. 11:12-16
 - Isaac Offered in Faith — Ch. 11:17-19
 - Blessings Granted in Faith — Ch. 11:20-21
 - Joseph Prophesied in Faith — Ch. 11:22
 - Moses Hidden in Faith — Ch. 11:23
 - The World's Honours Rejected in Faith — Ch. 11:24-26
 - Egypt Forsaken through Faith — Ch. 11:27
 - The Passover Kept Through Faith — Ch. 11:28
 - The Nation Saved through Faith — Ch. 11:29

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Difficulties overcome through Faith

— Ch. 11:30

Gentiles saved through Faith

— Ch. 11:31

Victories won through Faith

— Ch. 11:32-38

The Ultimate Reward of Faith

— Ch. 11:39-40

3. Faith Leads Unto Christ — Ch. 12:1-13

Let Men of Faith Inspire Us

— Ch. 12:1-3

Submit to God's Discipline

— Ch. 12:4-13

4. Faith Expresses Itself In Practical Morality — Ch. 12:14-13:21

In Careful examination of Self

— Ch. 12:14-17

In Recognition of Spiritual Privileges

— Ch. 12:18-24

In Reverential Fear of God

— Ch. 12:25-29

In Manifestation of True Love

— Ch. 13:1-3

In Strict Morality

— Ch. 13:4

In Contentedness

— Ch. 13:5-6

In Respect to the Word

— Ch. 13:7-8

In Repudiation of False Doctrine

— Ch. 13:9

In Complete Identification with Christ

— Ch. 13:10-15

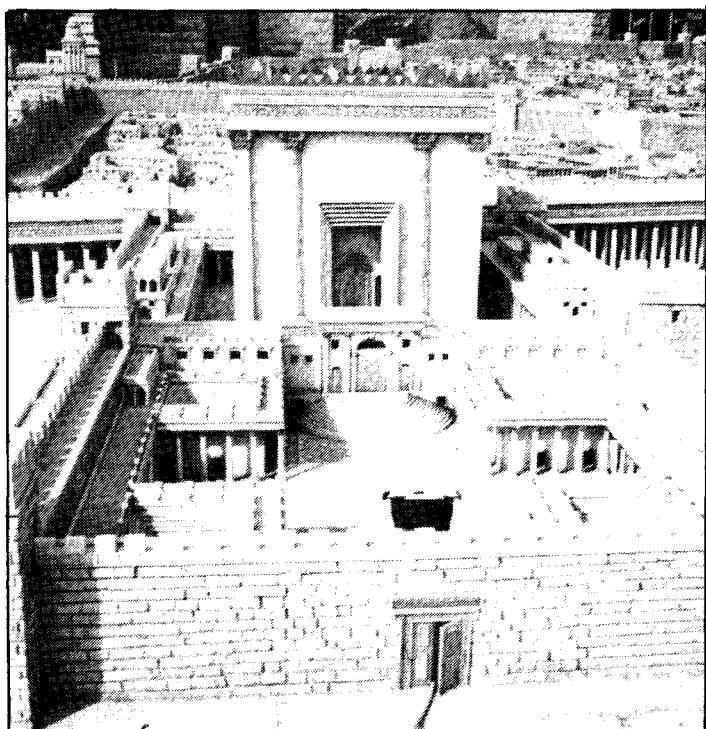
In Identification with Christ's Workers

— Ch. 13:16-17

In Prayer

— Ch. 13:18-21

4. FINAL WORDS — Ch. 13:22-25



Model of the Temple in Jerusalem prior to destruction in A.D. 70. Designed for God's glory it became the scene of Israel's disgrace.

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT

FROM JAMES TO REVELATION

These books are expounded in depth in the series *The Christadelphian Expositor* entitled *From James to Jude* and *The Book of Revelation*. To those expositions we direct the reader.

We provide here only an outline of the Analyses

THE EPISTLE OF JAMES FAITH IN ACTION

How Faith Can Triumph Over Trials — Chapter 1
How Faith Can Govern Actions Towards Others — Chapter 2
How Faith Can Discipline The Tongue — Chapter 3
How Faith Can Purify Character — Chapter 4
How Faith Can Create Confidence in God — Chapter 5

THE FIRST EPISTLE OF PETER TRIUMPH IN TRIBULATION

Introduction — Chapter 1:1-2
The Call and What it Involves — Chapter 1:3-2:10
The Pilgrim Life and How to Live it — Chapter 2:11-4:11
The Fiery Trial and How to Bear it — Chapter 4:12-5:11
Final Words — Chapter 5:12-14

THE SECOND EPISTLE OF PETER THE TRUE KNOWLEDGE AND THE SURE HOPE

The Divine Revelation: The Antidote to Moral Corruption — Chapter 1
Divine Revelation: The Antidote to Doctrinal Corruption — Chapter 2
Divine Revelation: The Antidote to Political Corruption — Chapter 3

THE FIRST EPISTLE OF JOHN THE TRUTH AND THE ECCLESIA

Introduction: Why The Epistle Was Written — Chapter 1:1-4
God is Light — Chapter 1:5-2:29
God is Love — Chapter 3,4
God is Life — Chapter 5

THE SECOND EPISTLE OF JOHN THE TRUTH AND THE HOME

Introduction — vv. 1-4
Exposition — vv. 5-6
Exhortation — vv. 7-9
Application — vv. 10-11
Information — vv. 12-13

THE THIRD EPISTLE OF JOHN THE TRUTH AND THE INDIVIDUAL

Gaius: The Sincere, Dedicated, Lovable — vv. 1-8
Diotrephes: The Domineering, Self-Assertive, Arrogant — vv. 9-11
Demetrius: Of Good Repute to All — v. 12
Last Words From John — vv. 13-14

THE EPISTLE OF JUDE A CLARION CALL FOR ECCLESIAL CONTENTION

Introduction — vv. 1-2
The Need to Contend — Apostate Teachers — vv. 3-16
The Way to Contend — Available Resources — vv. 17-25

THE REMAINING EPISTLES AND BOOKS OF THE NEW TESTAMENT
REVELATION

THE CONSTRUCTION OF THE APOCALYPSE

"BLESSED ARE THEY WHO READ, HEAR AND KEEP THESE WORDS"—Apoc. 1.1-3.

No.	Introductory Vision	Chap.	Septiform Unfolding of Things "To Come to Pass"		Chap.
1	Apocalyptic Son of Man	i	Seven Letters: Commendations Warnings and Promises to Ecclesias	<ul style="list-style-type: none"> 1—Ephesus 2—Smyrna 3—Pergamos 4—Thyatira 5—Sardis 6—Philadelphia 7—Laodicea 	ii and iii
2	God's Kingdom Established. Throne in Heaven	iv and v	Seven Seals: Pagan Roman Empire Overthrown	<ul style="list-style-type: none"> 1—White Horse: World peace, Christianity progresses (96-183) 2—Red Horse: Bloodshed, Peace taken from the earth (183-211) 3—Black Horse: Famine devastates the Empire (212-235) 4—Pale Horse: Widespread violence and death (235-303) 5—Souls Under Altar: Saints in tribulation (303-311) 6—Earthquake and Eclipse: Empire 'Christianised' (312-324) 7—Seven Trumpets (viii.1): Preparation for sounding (325-395) 	vi
3	Sealed of God Gathered before the Throne	vii	Seven Trumpets Summon the Enemies of Rome and divide it in the West and East	<ul style="list-style-type: none"> 1—Hail and Fire on Earth: Alaric and Goths (395-410) 2—Burning Mountain in Sea: Genserik and Vandals (429-477) 3—Falling Star on Rivers and Fountains: Attila and Huns (433-453) 4—1/3rd Sun, Moon and Stars Darkened: Gothic Kingdom in Italy 5—Sun and Air Darkened by Locusts: Mahommed and Saracens (622) 6—Four Euphratean Angels Loosed: Turkish Empire (1453) 7—Seven Vials (xi.15; xvi) 	viii and ix WEST EAST
4	Rainbowed Angel Conquers the World	x	Seven Phases of Ecclesiasticism	<ul style="list-style-type: none"> 1—Measured Temple and Remnant Woman's Seed: Saints 2—Two Witnesses: Political and Religious Protestantism 3—Woman: Apostate Church 4—Dragon: Militant authority of Roman Empire 5—Beast of Sea: "Christianised" Roman Empire 6—Beast of Earth: Holy Roman Empire 7—Image of Beast: The Papacy 	xi xii xiii
5	Lamb on Mount Zion 144 Thousand in Triumph	xiv and xv	Seven Vials of Wrath on Western and Eastern Rome	<ul style="list-style-type: none"> 1—Earth Ulcer: French Revolution (1790) 2—Sea as Blood of Corpse: Britain dominates the sea (1793) 3—Rivers and Fountains as Blood: Napoleon's Alpine Campaign (1796) 4—Men Scorched by Sun's Heat: Napoleon's Austrian Campaign (1805) 5—Kingdom of Beast Darkened: Napoleon's Italian campaign (1809) 6—Euphrates Dried Up: Decline of Turkey (World War I); Voice of 'frogs' heard—Communism develops (World War II) 7—Air Filled with Voices, Thunders: Armagedon and its aftermath 	xvi
6	'It is Done'	xvi 17	Seven Thunders—Christ conquers the world		x.3, 4
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FINAL ADMONITION

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PLACES of the NEW TESTAMENT

This section includes places mentioned in the New Testament. Some knowledge of these will make the reading of the Bible much more interesting and productive of good. It will enable the reader to better visualise the incidents described and so fix them more permanently upon the mind. Where possible an indication of the modern identification of places is given, but in some regards there is a degree of uncertainty as to the exactness of this. Some places, of course, like Jerusalem or Bethlehem, still bear the ancient title, and identification is clear and certain. Those who delight in Bible marking will find it helpful to include in the margins outline sketch maps of the sites mentioned.

PLACES OF THE NEW TESTAMENT

ABILENE — This was a district in the Anti-Lebanon, which formed the tetrarchy of Lysanias (Luke 3:1). Its name is said to signify: *Without king*, which was descriptive of its state at that time.

ACHAIA — Achaia was the name once used for a district of SE Thessaly and the North coast of the Peloponnese, but after the Roman conquest of Greece in 146 B.C. it was used for the whole of Greece and Macedonia. In 27 B.C., however, Macedonia became a separate province and Achaia comprised the whole of the southern part of the mainland and some of the islands. It was a senatorial province under a proconsul. This arrangement was changed by Tiberius in A.D. 15, but restored by Claudius in A.D. 44. The proconsul who had his seat in Corinth, was Seneca's brother, Gallio when Paul was in the city (Acts 18:12), and the Apostle was accused before him in vain by the Jews (Acts 18:12). The appointment of Gallio is one of the historical events recorded in Acts that permits of its chronology to be established with a degree of certainty. Paul's first converts in Achaia were the household of Stephanas (1 Cor. 16:15), and 2 Corinthians was addressed to the believers of the whole province (2 Cor. 1:1). The Ecclesias of the area contributed readily to the poor saints of Jerusalem (Rom. 15:26; 2 Cor. 9:2), but because of criticism that may have affected the power of his ministry, Paul would accept nothing from them (2 Cor. 11:9). However, the Thessalonians set an example of liberality and thoughtfulness (1 Thess. 1:7). The name Achaia is said by some to signify *Waiting*.

ADRAMYTITIUM — This was a seaport of Mysia, in Asia Minor. When Paul was sent as a prisoner to Rome, he embarked in a ship belonging to this port (Acts 27:2), which took him as far as Myra (Acts 27:5). At that point, the centurion in charge of Paul transferred his company to a ship of Alexandria, which subsequently was wrecked in a storm. Adramyttium is said to signify: *Not in the race: I shall abide in death*. It is known today as *Edremit*.

ADRIA — This is an abbreviation for the Adriatic Sea, across which the ship in which Paul was being taken to Rome helplessly drifted in the grip of a frightful storm between Crete and Malta (Acts 27:27). It is said to signify: *Without wood*.

AENON — A place west of the Jordan where John the Baptist baptised. It is said to be near Salim (John 3:23). The word means *Springs*. Though several places are today claimed as being Aenon, its actual site is unknown.

AKELDAMA — A field bought by Judas Iscariot (Acts 1:18), and later by the priests with the money Judas had received for betraying Jesus (Matt. 27:3). Here Judas committed suicide (Acts 1:18). The name means *Field of Blood*. It is situated on a hill a short distance from the south-east of Jerusalem.

ALEXANDRIA — This is an important city in Egypt founded by Alexander the Great in 332 B.C. when he conquered the land. It became the capital of Egypt, and for more than a century the Jews were ruled by its monarchs. It had a considerable Jewish population, and became a centre for Jewish culture and learning. Here the earliest Greek translation of the O.T. was made, known as *The Septuagint*. Alexandrian Jews visited Jerusalem to keep the Feast of Pentecost, and with these and others Stephen disputed (Acts 6:9). Apollo was a native of this city (Acts 18:24), but visiting Ephesus, and preaching Christ in the synagogue, was further educated in

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the Truth by Aquila and Priscilla, and became, a foremost advocate of it (Acts 18:25-28). It was on a ship from Alexandria that Paul was taken as a prisoner from Myra to Malta (Melita — Acts 27:6). Alexandria became a strong centre for Christianity, but also of apostate teaching. The city was named after Alexander the Great, and therefore its names signifies: *Man-defender*.

ANTIOCH — Antioch was a city of Syria located on the Orontes. It was founded by Seleucus Nicator (312-280 B.C.), and made the seat of government of Syria under the Seleucids, the "kings of the north" of Daniel 11. Later, under the Romans, it became notorious for its depraved morals.

Nicolaus, a proselyte from Antioch, was among the early converts to Christianity in Jerusalem, and became one of the seven appointed to minister to the Ecclesias (Acts 6:5). The Gospel early reached Antioch (Acts 11:19), and here the disciples were first called *Christians*, or *Followers of the Messiah*, a wonderful title. Jews would not call them that, so obviously it was a name given believers by Gentiles, or by brethren themselves. The Jews, in derision, called them "men of the way" (Acts 9:2), or Nazarenes (Acts 24:5).

Barnabas was sent to Antioch (Acts 11:22), and fetched Paul from Tarsus to assist him in the work (v. 25). It was here that Paul opposed Peter and Barnabas on the status of Gentile believers (Gal. 2:11-12). To Antioch a number of prophets arrived from Jerusalem, and Agabus, one of them, prophesied the great dearth that latter took place (Acts 11:27-28). It was at Antioch that the Spirit separated Barnabas and Paul to go forth on the first missionary journey (Acts 11:1), and to this city they returned (Acts 14:26). After the Jerusalem conference, Judas and Silas were sent to Antioch (Acts 15:22). Paul, at the conclusion of his second missionary journey, visited the city (Acts 18:22). The name Antioch is said to mean *Driven against*.

ANTIOCH OF PISIDIA — This was the name of a Roman colony which was not strictly in Pisidia, but close to it, forming part of the area administered from Galatia. It was visited by Paul and Barnabas on their first missionary journey (Acts 13:14). They experienced bitter antagonism and persecution from the Jews, and so left the city (Acts 13:50). Moving on to Lystra they again experienced trouble which was stimulated by Jews from Antioch (Acts 14:19). Paul was stoned so that it was thought he was dead. But recovering and undeterred the Apostle made his way back to the city, and again visited Antioch to confirm the Ecclesia established there (v. 21). He refers to his sufferings on this journey in 2 Tim. 3:11. The city is identified with modern *Yahas*.

AMPHIPOLIS — A town on the river *Strymon*, and raised by the Romans to the status of a free city, and to the rank of principal town of the first district of Macedonia. It stood on the *Via Egnatia*, along which Paul went from Philippi to Thessalonica (Acts 17:1). Amphipolis was an important strategic and commercial centre, noted for the gold, silver and timber of Mount Panyueus. Paul did not stop at Amphipolis, evidently for the same reason as he avoided Apollonia. Now in ruins, its site is occupied by a village called *Neochari* or *New Town*. Amphipolis signifies *Surrounded City*. It was protected on three sides by the River *Strymon*, and on the east by a protecting wall. In Paul's day it was the capital of one of the four districts into which the Romans divided Macedonia, Philippi being connected therewith.

ANTIPATRIS — A town founded by Herod the Great on the site of ancient Aphek, and named after his father, Antipater about B.C. 35. It is situated about 26 miles (42km) south of Caesarea on the fertile plain of Sharon. It is noted for the numerous springs of the area that form the source of the River Yarkon. It is mentioned in the context of Paul's life in Acts 23:31. The town was the limit of Paul's jour-

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ney by night from Jerusalem when he was being rescued from the Jewish plot to take his life, and conveyed as a prisoner from Jerusalem to Caesarea. It was a strategically important centre, on the cross-roads of the *Via Maris* which ran north and south, and a highway to the east. Antipatris signifies *Against (or instead of) one's country*.

APOLLONIA — The name of this town signifies: *Belonging to Apollo*, the Greek sun god. It stood on the *Via Egnatia*, between the rivers *Strymon* and *Axino*, through which Paul passed on the way to Thessalonica from Philippi (Acts 17:1). It was about 27 miles (43 kms) west of Amphipolis, south of Lake Volve. Paul did not stop at Apollonia, being under direction of the Holy Spirit, and avoiding towns which lacked a Jewish population. The city is identified with modern *Pollina*.

APPIUS, FORUM OF — The centre still exists under this name, and is situated on the *Appian Way* some forty-three miles (69 kms) from Rome. Here Paul, as a prisoner, was met by some believers who had walked all that way from Rome to greet and comfort him as he made his way to the Metropolis (Acts 28:15). Their action encouraged the Apostle, and was an indication of the extent to which he was held in high regard by them. The word signifies: *Persuasive mart*.

ARABIA — Arabia is the largest peninsula in the world, but is mainly desert with scattered oases. In ancient times its people were spoken of generally as "the people of the east" (Psa. 11:14; Jer. 49:28), though sometimes individual tribes are mentioned, as in Isaiah 60:6-7. Paul refers to Mount Sinai as being "in Arabia" (Gal. 4:25), and refers to his own sojourn in that area (Gal. 1:17). From this it would appear that he left Damascus for a brief visit to the Mount where Moses received the Law, that he might receive further instructions concerning his own work on behalf of the Truth. He refers to revelations that he received direct from Christ (1 Cor. 11:23; 2 Cor. 12:2-3), and it would be appropriate for him to receive these at the place that Yahweh seems to have reserved for outstanding manifestations of glory and of revelations to man.

The word Arabia is from the word "Arab" which means *Nomad*, or *Wanderer*.

AREOPAGUS — The Areopagus was a steep, bare rocky hill some 377 ft (115 m) high, north-west of the Acropolis. Today, steps cut in the rock lead to the remains of rock-hewn seats where, in ancient times, the court or council met. Educational and religious matters were discussed there, but in Paul's case no judicial proceedings seems to have been undertaken. It may have been that the philosophers conducted him to that spot merely as a convenient place for argument or discussion on the matters under review. The name signifies *Hill of Ares* or *Mars*, the god of war. Hence it was appropriate for the discussion engaged upon, for Paul was engaged in a fight of faith (Acts 17:19,22). His address masterly refuted the philosophers, who could only counter by descending to ridicule (v. 32). Nevertheless, one of its members, a prominent man by name of Dionysius, together with an influential woman, Damaris, and "others with them" were converted (v. 34), and laid the foundation of the Ecclesia.

ARMAGEDDON — Many identify Armageddon with Megiddo, but, in fact, the word is not philologically related. The Greek has *Megidon* (a single "d"), not Megiddo; and the RV has Harmageddon, which some interpret as *Mountain of Megiddo*, but there is no such place mentioned in the O.T. The Bible does mention a

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Valley of Megiddo (2 Chron. 35:22), but there is no mention of a *Mountain* of that name.

Revelation 16:16 describes it as a "place called in the *Hebrew* tongue *Armageddon*". It is necessary, therefore, to turn to the *Hebrew* for the significance of the name. Brother Thomas suggests that the word is compounded of three *Hebrew* words: *Arma* from the *Hebrew* *Arema*, signifying a *heap of sheaves*; *Ge* from *Gai* denoting a *valley*; and *Don* for *dun* or *judgment*. As a name, therefore, it signifies *A heap of sheaves in a valley for judgment*. This is the description given by the prophets for the place where the representative force of the nations' armies will be gathered when attacking Jerusalem at the time of the end (Zech. 14:1). A decisive battle will take place in the Valley of Jehoshaphat (or *Yahweh's Judgment*), outside of Jerusalem, and there they will be threshed as sheaves are at harvest time (Joel 3:2, 12, 14; Mic. 4:11-12; Zech. 14:1-2). This, therefore, would appear to be the site of Armageddon.

ASIA — In 133 B.C., on the death of Attalus III, king of Pergamum who bequeathed his kingdom to Rome, the Romans formed a province of Asia in the western part of Asia Minor, and this was enlarged in 116 B.C. by the addition of Phrygia. However, in Acts 2:10, Phrygia is distinguished from Asia, and so the more confined usage is implied; and this may be true throughout Acts (Acts 6:9; 16:6; 19:10, 22, 26 etc.), though this is not certain. The seven Ecclesias of Asia to whom the Lord directed his Apocalyptic messages are in the area covered by the narrower usage. In 1 Pet. 1:1, however, the wider usage may be intended. The word is said to signify *Slime* or *Mire*.

ATHENS — As a result of the opposition he received from the Jews of Thessalonica, Paul was compelled to leave that city, and move down to Berea. However, so virulent was the antagonism of the Jews of Thessalonica that they followed him, and agitated to such extent as to force him to leave Berea also. He made his way to Athens, where he sent for Timothy and Silas to join him (Acts 17:15). Whilst awaiting them, Paul's spirit was stirred at the superstitions of that philosophical city, and he disputed in the synagogue with the Jews, and in the Agora with the philosophers (Acts 17:17-18). As a result of these discussions, he was brought before the council of the Areopagus where he made his defence. Many of them scoffed at his teaching of the resurrection, but the more thoughtful believed, and so the foundation of an Ecclesia was laid (Acts 17:34). Timothy having rejoined him with news of the Ecclesias in the north, he was sent back to Thessalonica (1 Thess. 3:1), whilst Paul made his way to Corinth, where ultimately he was rejoined by Timothy and Silas.

Athens was a main centre of Greek culture, and of pagan worship. Paul's spirit was stirred at the evidence of such widespread, deep-seated and useless superstitious worship, and his address on Mars Hill is a masterly refutation of such empty religion and philosophy. The city was named after Athena, the Greek goddess of wisdom and war. Her world-renowned temple overshadowed the Areopagus or Mars Hill, perhaps causing Paul to express with greater emphasis: "God dwelleth not in temples made with hands" (Acts 17:24). As custodian of the Truth, the Apostle defied the Greek goddess of wisdom and war, setting before the sophisticated philosophers of the city a new wisdom that would equip believers to successfully war against the forces of darkness, and so gain the victory over sin and death (1 John 5:4).

ATTALIA — Attalia was a sea-port of Pamphylia on the Mediterranean. It was built and named after Attalus Philadelphus, king of Pergamos in 159-138 B.C. It was situated on a cliff surrounding a small natural harbour, isolated by the high range of mountains that encircle the region, providing a natural fortification. Before the time of the Romans, it was a notorious haven for pirates; but under their administration it be-

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came one of the busiest ports on the Mediterranean. Paul and Barnabas passed through here when they returned to Antioch from their first missionary journey (Acts 14:25). It is known today as *Adalia*. Its name signifies *Gentle father*.

AZOTUS — Azotus is the Greek form of Ashdod which signifies *I will spoil*. In O.T. times it was one of the main centres of Philistian power. After baptising the Ethiopian Eunuch, Philip the evangelist was "caught away" to Azotus, some miles to the north, and proceeded from there to his home-town of Caesarea (Acts 8:40). Ashdod is today a flourishing Israeli seaport.

BABYLON — Babylon was a very ancient city situated in the lower Mesopotamia, which became the capital of the dynasty of which the celebrated Hammurabi was the sixth ruler. For much of the O.T. period it was dominated by Nineveh, but became independent again under Nabopolassar, who established the Babylonian Empire which Nebuchadnezzar greatly extended. Though Isaiah predicted the absolute destruction of the city (Isa. 13:19-22), his prophecy was not completely fulfilled until over 1500 years later in the 7th century A.D. Following the destruction of Jerusalem in A.D. 70, Babylon became an important seat of learning, and from that centre were sent Judaistic directives to Jewish communities throughout the Diaspora of the eastern world. Gradually the city fell into decay and finally into ruin, until its site was abandoned, and a Tell took the place of the city. Subsequently, in modern times, its ruins were excavated, and today witness to the veracity of the Hebrew prophets. The name Babylon signifies *Confusion*. In *The Apocalypse* it is used as a symbol for Rome (Rev. 17:5, 18), the seat of the Roman Catholic Apostasy destined to be overthrown by Christ at his coming (Rev. 18:2; 2 Thess. 2:7-8). Because of the large community of Jews resident in the literal city of Babylon in Apostolic days, and because and Ecclesia was established there, Peter visited it, and from there wrote his Epistles (1 Pet. 5:13).

BEAUTIFUL GATE — The Beautiful Gate of the Temple (Acts 3:2, 10), is usually identified with the gate of Corinthian bronze which was outside the sanctuary, and provided access into the Court of the Women. It is mentioned as the scene of the healing of the lame man by Peter and John (Acts 3:2, 10). At that stage, and whilst opportunity was being given to the Jewish people to repent before the Apostles completely turned to the Gentiles in preaching, they had not finally broken off their association with the Temple worship. That action followed the completion of the mission to the Jews as recorded in *The Acts of the Apostles*. See our outline on pg. 149.

BEREA — Berea was a town in Macedonia in which Paul preached after he had been compelled by Jewish opposition to leave Thessalonica (Acts 17:10). The Jews of Berea are described as being "more noble than those in Thessalonica", in that they received the word preached and "searched the Scriptures daily, whether those things were so" (v. 11). However, Jews of Thessalonica made their way to there, and stirred up opposition against Paul so that he had to leave the city. In consequence, he made his way to Athens, where he preached the Truth successfully in opposition to the philosophers of that city of pagan culture. Berea is said to signify *The pierced*. Sopater was a native of it (Acts 20:4).

BETHANY — Bethany signifies *House of Affliction*; and it witnessed some of the affliction of the Lord. It was a village about two miles (3 kms) from Jerusalem on the Mount of Olives, going down to Jericho (John 11:18). Here Lazarus lived with Martha and Mary his sisters (John 11:1), and here the miracle of his resurrection was performed as a witness to the Lord as being "the Resurrection and the Life" (John

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11:25-26). The Lord lodged in the "house of Martha" (Luke 10:38) at the time of his crucifixion, described elsewhere as "the house of Simon the Leper" (Matt. 26:6; Mark 14:3). Simon, perhaps, was deceased, because the house is also described as belonging to Martha. Here Mary anointed the Lord with oil, and Judas Iscariot led the Apostles in criticising her for the waste of money, and received the rebuke of Christ (John 12:1-7). It was this rebuke, this realisation that the Lord knew the secret of his dishonesty (see John 12:6), that precipitated Judas along the path of treachery and suicide. Hence, in these particulars, the reputation of Bethany answered to its name. But it was also at Bethany that the Ascension of the Lord took place (Luke 24:50).

BETHABARA — Reference to Bethabara is found in John 1:28. The name signifies *The Desert House*, and it is given as the site of the baptising of John. However, the Revised Version gives the name as Bethany. By some it is identified as the place of the crossing of the Children of Israel under Joshua, but its actual site is unknown.

BETHESDA — Bethesda (*House of Mercy*) was a pool in the north of Jerusalem by the sheep gate lined by five porches in which lay folk in need of healing. It was believed that when the water was troubled (possibly by intermittent bubbling) it was caused by an angel, and whoever of the sick folk was first in the water would be cured. One man, unable to move, and with nobody to help him, had been there for 38 years; the same period that the condemned generation of Israelites had wandered in the wilderness. The Lord cured him, as a sign (the third of the eight miraculous signs recorded by John) that he had the power to cure impotent Jewry if only the people would hearken and obey. See *The Eight Signs of John*, by J. Ullman.

BETHLEHEM — Bethlehem (*House of Bread*) was in Judah, about 5 miles (8 kms) south of Jerusalem. The people are also called Ephrathites (Ruth 1:2), from the place where Rachel died, and which is identified with Bethlehem (Gen. 35:16; 48:7). She died in childbirth, but before doing so named her son Benoni, or *Son of My Sorrow* (Gen. 35:18). But the little baby boy was no son of sorrow to Jacob and he re-named him Benjamin: *Son of the Right Hand*. This incident foreshadowed the drama of Christ's life. His birth was a time of sorrow for the mothers of Bethlehem due to the savagery of Herod who ordered the killing of the innocents of that village (Matt. 2:18); and the nation as a whole was plunged into sorrow following its rejection of its Messiah. Hence he was a *Son of Sorrow* to the nation which was brought to national death through its rejection of him. But he was no *Son of Sorrow* to his heavenly Father. He raised him from the dead and elevated him to the status of *Son of His Right Hand*, fulfilling the type and the significance of the name of Benjamin.

Bethlehem was not esteemed a town of great consequence in Judah. It is described as "little among the thousands of Judah" (Mic. 5:2). But it became a place of great significance. There the drama of the Book of Ruth was enacted (Ruth 1:1), and there David was born and anointed king by Samuel (1 Sam. 16:1). After King David returned from exile following the death of Absalom, he awarded Chimham, the servant, or son of Barzillai with an inheritance in Judah (2 Sam. 19:31-40). From Jer. 41:17, it appears that Chimham erected a caravansary (or inn) there, for it is described as the "habitation of Chimham, which is by Bethlehem" (Jer. 41:17). That may well have been the Inn in which the Lord was born. Hence the thoughtfulness of David in rewarding one who showed kindness to him assisted in providing for the need of his greater son at the time of his birth. He was born in the manager (the word really denotes the section of the inn reserved for animals, rather than a manger as we understand the term). Hence, in the *House of Bread*, in the humblest part of a lodging for strangers and wayfarers in a section that was given over to the feeding of humble beasts of burden, the Bread of Life was brought into being for the spiritual feeding of the humblest among men. The world's future monarch was born in the lowliest of circumstances, but also those of great significance. In Bethlehem, the

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House of Bread was brought forth the Bread of Life; at Ephratah, signifying *Fruit-bearing*, came he who was to increase into a multitude. Bethlehem is situated in a very hilly section of the land, whose slopes provide fields such as Boaz would have tilled, or where shepherds cared for their flocks.

The place has had an interesting history since the birth of the Lord. Constantine erected a basilica there that was improved by Justinian. There Jerome translated the Bible into the Latin tongue; and control of it has resulted in wars and bloodshed. Today Greek Orthodox Roman Catholics, and Armenian "Christians" claim sections of the Church. The Crimean war was fought over the future of its "holy" places, and Brother Thomas believed that this would provide one reason for the Russian-Catholic attack on the land that will culminate in Armageddon (see Ezek. 36:2).

BETHPHAGE — The name signifies *House of Unripe Figs*, and it is described as a "village". But the same word in the Greek is used in the LXX to denote a farm, and the description as given in the N.T. suggests that a farm, rather than a village, is meant. It was close to Bethany, and possibly, if it were a farm, formed portion of the district of Bethany. The Lord directed two of his disciples to Bethphage to bring the ass and the colt on which he made his entry into Jerusalem (Matt. 21:1-7; Mark 11:1; Luke 19:29). If Bethphage denotes a farm rather than a village, there is point in the message given by the Lord to the Apostles to tell the man who might challenge their right to bring the animals. The explanation: "The lord hath need of them . . ." would suggest that the man in question, evidently the owner of the farm, recognised the status of Jesus as "lord", and therefore was a disciple.

BETHSAIDA — Bethsaida was situated on the northern shore of the Sea of Galilee, close to Capernaum. It was the hometown of Philip, Andrew and Peter (John 1:44; 12:21), although they are also identified with Capernaum, perhaps transferring there when the Lord's ministry got underway. Jesus visited Bethsaida after feeding the five thousand (Mark 6:45; Luke 9:10), and here he healed a blind man (Mark 8:22). Together with Chorazin he pronounced woe upon it because of its unreceptivity of his message (Matt. 11:21; Luke 10:13).

BITHYNIA — A Roman province in N.W. Asia Minor, bordering on the Black Sea. Paul and Silas were prevented by the Spirit from preaching there (Acts 16:7). Perhaps an Ecclesia had already been formed in the area, rendering their presence unnecessary. If not, one was established by the time Peter wrote his Epistle (1 Pet. 1:1). Bithynia is said to signify *Violent Rushing*.

CAESAREA — Caesarea is situated on the coast of Palestine. The city was rebuilt by Herod the Great about B.C. 22, and named after Caesar Augustus whose decree of taxing resulted in the Lord being born in Bethlehem (Luke 2:1), and so fulfilled the prophecy of Micah 5 (Matt. 2:1-6). After Archelaus was banished, it became the residence of the Roman procurators of Palestine, and hence treated as their capital. Philip preached from Azotus (Ashdod) to Caesarea (Acts 8:40), and after his first visit to Jerusalem following his conversion, Paul sailed from Caesarea for Tarsus (Acts 9:30). Cornelius sent from this city for Peter and was converted (Acts 10:1; 11:11). Paul, on his return from his second and third missionary journeys, landed at Caesarea (Acts 18:22; 21:8). Here Philip still lived, and here Agabus prophesied Paul's arrest (Acts 21:8). Paul was imprisoned in Caesarea for two years (Acts 23:23,33; 24:27), having made his defence before Felix (Acts 24) and before Festus (Acts 25) and Agrippa (Acts 26). From here Paul sailed as a prisoner bound for Rome (Acts 27:1).

A quarrel which broke out in Caesarea between Jews and Greeks was the primary

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cause of the Jewish revolt in A.D. 66-70. During the rebellion, Caesarea became the headquarters of the Roman legions which were sent to suppress the uprising, and in its prisons many of the captured Jewish zealots were tortured.

After the revolt was quelled, Caesarea became an important Gentile centre, even though it contained a large Jewish community. In the fourth century, Eusebius, the Ecclesiastical historian, and the author of *Onomastikon*, an important research work on Palestine's geography, lived here. In the twelfth century, the Crusaders occupied and restored Caesarea, building a rampart round it which is still extant. The city was destroyed in 1291 by the Moslems when they put an end to Crusader rule. The ruins of the Crusader castle and fort still remain.

CAESAREA PHILIPPI — This place was originally called Paneas, being a centre of the worship of Pan, the god of the shepherds. It is situated at the foot of Mount Hermon, close to the River Hermon, one of the four sources of the Jordan. Close by it, Antiochus III (a "king of the north" — Dan. 11) defeated Egypt (king of the south) and brought Palestine under Seleucid rule. It was rebuilt by Herod's son, Philip, who renamed it after Caesar Augustus and himself. At the completion of his Galilean ministry, the Lord led his disciples to the "coasts of Caesarea Philippi", and apparently by-passing the city itself, took James, Peter and John up the mountain where he was transfigured before them (Matt. 16:13-17:9; Mark 8:27). Caesarea Philippi, therefore, was the area where Peter made his great confession of faith, and the Lord declared that he would give unto him "the keys of the kingdom of heaven". It is a beautifully situated, mountainous area, made all the more so by the swiftly flowing Baniyas River also known as the River Hermon. The site, today, is called Baniyas because the Arabs cannot pronounce "p" and turn it into "b". Baniyas therefore, is the Arab name for Panias, its original name.

CALVARY — This is the Latin name for the Hebrew, Golgotha. See Golgotha.

CANA — A village in Galilee in the valley of Esdraelon, where the Lord turned water into wine (John 2:1), and later healed the nobleman's son (John 4:46). The word is said to signify *Zealous, Acquired*. Nathanael, the zealous, came from here (John 21:2).

CAPERNAUM — An important city on the northern shore of the Sea of Galilee. After the Lord had been expelled from Nazareth, he made it his headquarters, so that it is described as "his city" (Matt. 4:13; 9:1; Mark 2:1; cf. John 2:12). Here he taught in the synagogue (Mark 1:21; Luke 4:31; John 6:59), answered the appeal to heal the centurion's servant (Matt. 8:5; Luke 7:2); cured the nobleman's son (John 4:46); and performed many other miracles (Mark 1:23-2:12; Luke 4:23,33); taught the disciples (Mark 9:33); and provided the Temple tax (Matt. 17:24). However he denounced the unbelief of its people, warning them that though the city may be exalted to heaven, it would be reduced to hell, or the grave (Matt. 11:23; Luke 10:15). In fulfilment of his prophetic warning, the city was overthrown and fell into complete decay and ruin. Though it occupied a most advantageous and pleasant site, it has remained in that state for centuries, a remarkable testimony to the fulfilment of prophecy. In ancient times, it occupied an important position on a main highway to northern Transjordan, and was provided with a customs house and a military guard. Matthew was one who "sat at the receipt of custom" (Matt. 9:9), and was called from that occupation to embrace the true riches unto eternal life. Peter and Andrew lived there (Mark 1:29; Luke 4:38) perhaps transferring there from Bethsaida. Capernaum degenerated in about the sixth century, and ultimately its ruins were covered with earth. Archaeological excavations commenced in 1894, and have continued to

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this time. The name signifies *Village of Nahum*, and tradition gave it as the burial place of Nahum the prophet.

CAPPADOCIA — A Roman province in E. Asia Minor, formed A.D. 17. Jews from Cappadocia were in Jerusalem when Peter preached at Pentecost (Acts 2:9), and evidently took the Truth back with them. Peter's epistle was sent to believers in Cappadocia as well as elsewhere (1 Pet. 1:1). The word is said to mean: *Branded unreal*.

CHIOS — An island in the Aegean sea, mentioned in the account of Paul's return from his third missionary journey (Acts 20:15). The name is said to signify: *An unlucky throw of dice*. The island is shaped like a bow, aimed at the coast of Asia Minor, and stretches for 32 miles (52kms) with its width varying from 8 to 18 miles. The north end of the island is mountainous, the southern end very fertile, yielding plentiful fruits and crops. Luke records in Acts that "we came the following day over against Chios". Some interpret this statement to mean that the ship was becalmed there. Others feel that because of a dark moon, the ship lay at anchor on the Asiatic coast opposite the island until daybreak facilitated further sailing. The island is divided from the mainland by only a narrow strait, and hence extra care had to be taken.

CHORAZIN — A city of Galilee condemned for its unbelief by the Lord (Matt. 11:21; Luke 10:13). He pronounced, "Woe unto thee, Chorazin . . ." Its buildings were constructed of basaltic stone, which, ultimately, were completely overthrown fulfilling the prophetic warning of the Lord. Chorazin is not far from Capernaum, and suffered a similar fate. Only ruins of black basalt stone remain today. The meaning of the name is unknown.

CILICIA — A region of S.E. Asia Minor (today Turkey), part of which formed a Roman province with Tarsus as capital (Acts 21:39; 22:3), and which was administratively linked with Syria (cf. Gal. 1:21; Acts 15:23,41). In Acts 6:9 it is associated with Asia. The name signifies: *Hair cloth*.

CNIDUS — A coastal city in the south-west corner of Asia Minor, situated on the end of a peninsula between two islands, Cos and Rhodes, and containing two large harbours. It is mentioned only in Acts 17:7, recording how the grain ship, carrying Paul amongst its Roman prisoners, could not sail against the north-west wind, and therefore proceeding south from Cnidus with great difficulty, rounded the eastern side of Crete, passed Salmone, and sailing under the island to gain shelter from the winds, finally docked at the Fair Havens.

COLOSSE — A city in Phrygia, not far from Heliopolis, to which Paul wrote one of his epistles (Col. 1:2). He apparently never visited it (Col. 2:1), and most likely the Ecclesia was founded by Epaphras (Col. 4:12). Since Onesimus was one of the bearers of Paul's letter (Col. 4:9), and Onesimus was being sent to Philemon (Phile. 10), it is accepted that Philemon lived there. See the introductions to the Epistles to the Colossians and to Philemon (pp. 174,186). Colosse signifies *Monstrocities*.

CORINTH — The capital of the Roman province of Achaia, on the Isthmus. Paul came to it from Athens (Acts 18:1), and stayed there for 18 months (Acts 18:11). Corinth was noted for its vines, and the word currant is derived from its name. The name signifies *Satiated*. See also Introduction to the Epistle to the Corinthians.

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COOS — Coos is a small island near Patmos, about 23 miles (37 kms.) in length. It has a well sheltered, natural harbour. It is mentioned in the account of Paul's return from his third missionary journey (Acts 21:1). The word signifies: *A Public Prison*. That was to be the destination of Paul at the conclusion of that journey!

CRETE — A large island south of Greece, once the centre of the Minoan culture. Caphtor of the O.T. is identified with Crete (Deut. 2:23), and it is said to be the centre from whence came the Philistines (Amos 9:7). There were Jews from Crete in Jerusalem at Pentecost (Acts 2:11), and possibly they took the Gospel back to the island. Its people had a poor reputation of crude gluttony and coarse behaviour, and, unfortunately, some within the Ecclesias had not entirely broken with these habits (Tit. 1:12). The vigorous, forthright Titus was sent to Crete to put things in order (Tit. 1:1-5). Crete is said to signify *Fleshy*, appropriate in view of Paul's comments. The ship on which Paul was a prisoner sailed along the coast of Crete (Acts 27:7).

CYPRUS — A large island in the Mediterranean. It is referred to four times in the O.T. (Isa. 23:1,12; Jer. 2:10; Ezek. 27:6), where it is rendered Chittim, which in Dan. 11:30 is identified with the Romans. Barnabas was a native of Cyprus (Acts 4:36), and the Gospel was carried there after the martyrdom of Stephen (Acts 11:19). Paul and Barnabas began the first missionary journey of Paul here (Acts 13:4), landing at Salamis (Acts 13:5) and proceeding to Paphos (Acts 13:6), where they converted the procounsul (Acts 13:12). It was here that Paul showed decided preference for the name Paul (*Little*) instead of Saul (*Appointed*) (Acts 13:9). After Paul and Barnabas separated, the latter again visited Cyprus (Acts 15:39). Mnason, the elderly disciple with whom Paul lodged on his way to Jerusalem was from Cyprus (Acts 21:16). The word signifies: *Love*, and *Blossom*. Certainly Barnabas the Lovable illustrated the significance of his native land.

CYRENE — A city of Libya in North Africa. Simon, who bore the cross of the Lord, was from there (Matt. 27:32; Mark 15:21; Luke 23:26), and some Jews from there were present in Jerusalem at Pentecost (Acts 2:10). The Truth was evidently conveyed there, for Acts 6:9 refers to a synagogue of Cyrenians in Jerusalem; and some believers of Cyrenian origin carried the gospel to Antioch (Acts 11:20). Among the leaders of the Ecclesia there was Lucius of Cyrene (Acts 13:1). The possible meaning of the name is said to be: *Supremacy of the bridle*, which would imply a submission to guidance. Those Cyrenians referred to in the N.T. certainly seemed to manifest that characteristic.

DALMANUTHA — A place on the N.W. shore of the Sea of Galilee (Mark 8:10), corresponding to Magdala (Matt. 15:39). The Lord arrived here by boat after having fed the 4,000 Gentiles who had followed him from as far away as Sidon to the north-eastern side of the Sea. They had shown great and warm enthusiasm for his teaching, a marked contrast to the cold, indifference manifested by the Pharisees of Magdala. So hostile were the Jews to him, that he did not stay there, but immediately took shop for Capernaum where he moved on to Caesarea Philippi. Mary Magdalene came from Magdala, and the warmth of her love compensated for the coldness of the leaders and people of her home town. The use of two place names for the incident is perhaps explained by identifying Dalmanutha as the district, and Magdala the town. The name signifies: *Poor portion*, and the people, in the days of the Lord, exhibited this.

DALMATIA — A district on the East coast of the Adriatic Sea, where Titus preached (2 Tim. 4:10). The meaning is uncertain.

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DAMASCUS — One of the most ancient and most important of the cities of Syria. It is situated 136 miles (219 kms) north-east of Jerusalem, on a large plateau some 2200 feet (671 m) above sea level. The city is surrounded by steep mountains, through the valleys of which run the rivers Abana and Pharpar. Its pleasant fertility presents a refreshing contrast to the neighbouring desert. High mountains overshadow it as though protecting it, and from their heights glorious views of the city are obtainable. Damascus is a terminus, not only for the road running north and south, but also a cross road proceeding east and west. The road to the west runs through the Anti-Lebanese range of mountains through the Valley of the Bekaa, and onwards to the coast. The Scriptures make constant reference to Damascus. Abraham's steward came from there (Gen. 15:2). It was conquered by David (2 Sam. 8:5; 1 Chron. 18:5), and then as becoming independent under Rezon in Solomon's time (1 Kings 11:24). Asa appealed for help to Damascus (1 Kings 15:18; 2 Chron. 16:2), and Elijah was told to anoint Hazael to be its king (1 Kings 19:15). Benhadad agreed to let Ahab establish bazaars in Damascus (1 Kings 20:34). From it came Naaman boasting that its rivers were more noble than the Jordan in which he had been told to immerse himself to cure his leprosy (2 Kings 5), and later Elisha visited the city (2 Kings 8:7). In the reign of Joash the spoil of Jerusalem was carried there (2 Chron. 24:23), and in the time of Ahaz captives from Judah were taken to the city (2 Chron. 28:5). During the ministry of Jonah, Jeroboam II temporarily recovered control of it (2 Kings 14:28), but a few years later it fell to the Assyrians (2 Kings 16:9), as predicted by Isaiah (Isa. 8:4). Ahaz met Tiglath Pileser here (2 Kings 16:10), but the support of the Assyrian did not help him ultimately. Prophecies against Damascus are found in Isa. 17:1; Jer. 49:23; Amos 1:3 etc. In N.T. times an Ecclesia was early established in Damascus, causing Paul to obtain permission to persecute and imprison the members (Acts 9:1). It was on this mission that he was blinded by the divine light that struck him down, and was converted to the Truth he previously so bitterly opposed (Acts 22:5; 26:12). The Jews there sought to kill him, but he escaped over the wall (Acts 9:23-25). At that time Damascus was ruled by the Nabatean king, Aretus IV, who was sympathetic to the Jews (2 Cor. 11:32). From there Paul retired to Arabia, and probably to Sinai, where he received revelations from the Lord, after which he returned to Damascus (Gal. 1:17). Damascus is in the area promised to Abraham (Gen. 15:18); and prophecy points to great destruction overwhelming the city (Isa. 17:1), after which it will form part of the Promised Land reserved for a regenerated Israel (Ezek. 48:1). Various meanings are given to the name of the city according to what roots of the word are accepted. Some derive it from *Dm*, "like" and *Shg*, "give drink," and define it as *Like giving drink*, relating it to its refreshing contrast with the surrounding desert. Others give an entirely opposite meaning, and define it to mean *Sack of Blood*, relating to its historic hostile attitude towards Israel.

Damascus is a city of greatest antiquity; often captured, several times demolished, but ever rising to splendour and dignity. It is destined yet again to be "taken away as being a city" (Isa. 17:1).

DECAPOLIS — The word signifies *Ten cities*, and defines a district of ten cities mostly on the eastern side of the Sea of Galilee inhabited by Gentiles. Pliny lists them as Scythopolis (Bethshan), Pella, Gadara, Dion, Hippos, Philadelphia, Gerasa, Kanatha, Damascus, Raphana), of which the first only was west of the Jordan. Other cities were added to the Decapolis from time to time such as Jerash. The people from the Decapolis flocked to hear Jesus early in his ministry (Matt. 4:25; Mark 5:20). On returning from the coasts of Tyre and Sidon, he travelled through the Decapolis (Mark 7:31), and again was received with enthusiasm by the Gentiles who followed him throughout the area. On the eastern side of the Sea of Galilee, in the area of the Decapolis, he fed four thousand people (Mark 8:1-10), after which he took ship across the Lake to Dalmanutha or Magdala on the opposite side. The enthusiasm of the Gentiles who had followed him from Tyre and Sidon (Mark 7:31) was in marked contrast to the cold indifference of his own people (Mark 8:11-13).

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DERBE — A city in the Roman province of Galatia, but connected by race with Lycaonia (Acts 14:6). Paul came here from Lystra on his first missionary journey (Acts 14:20), and made many disciples. He then returned via Lystra and Iconium (Acts 14:21). On his second missionary journey he came from Cilicia to Derbe and then to Lystra (Acts 16:1). Gaius, one of Paul's helpers, was from Derbe (Acts 20:4). Its name means *Tanner; Treader of skin, or Coverer with skin*.

EGYPT — An intensely interesting country upon which many large volumes have, and could be written. Its Hebrew name *Mitzrayim* signifies *Oppressors*, and the dual form is given because the nation was divided into two parts: Upper and Lower Egypt. The ancient Egyptians called their land *Kam-t* meaning *Black* because of the rich, black soil brought down to the Delta by the flooding of the Nile, and upon which the land is utterly dependent (it only receives about 1 inch — 2.5cm of rain a year — see Zech. 14:18). The history and present condition of Egypt witness powerfully to the veracity of Bible prophecy: the state of the cities, the decline of its national power, its status in the world of politics and so forth, are all the subject of prophecy. There was bread in Egypt when famine was felt elsewhere. Abraham sought refuge in Egypt at a time of famine (Gen. 13), and so also did the Children of Jacob. At first Egypt afforded them protection, and honoured them, but later, with the uprise of a Pharaoh who knew not Joseph, it oppressed them, requiring the leadership of Moses under Yahweh to bring them out of slavery (See Exodus). There were alliances between Egypt and Israel after the tribes were settled in the land, and Solomon's most favoured wife was from Egypt (1 Kings 11:1; Song Solomon 1:9). In those times, Egypt was a country of outstanding culture, learning and political power. Its knowledge of medicine and science was outstanding; its architectural ability, as exemplified by its Pyramids and Temples has never been equalled to this time. For thousands of years it exercised widespread military power, until dominated by the Babylonians, at which time the prophecy of Ezekiel, that it would become "a bass nation", began to be fulfilled.

As the Children of Israel sought refuge in Egypt, so Jesus, as a babe, was carried into Egypt for safety (Matt. 2:13); and his return to the Land is represented as a partial fulfilment of the prophecy of Hosea: "I called My son out of Egypt" (Hos. 11:1; Matt. 2:15).

Other prophecies reveal that a glorious destiny awaits Egypt at the return of Christ, for He who smote Egypt will also "heal it: and they shall turn even to Yahweh, and He shall be intreated of them, and shall heal them" (Isa. 19:22). The vast changes to then be effected in this present backward people are outlined in the prophets. Meanwhile the present state of the country, and its political affiliations are in accordance with the requirements of Bible prophecy (Dan. 11:40-45). Egypt is used symbolically in *The Apocalypse* where it represents the world of darkness which crucified the Lord (Rev. 11:8). Jeremiah was forced to go down into Egypt, and the apostate Jews built a replica of the Temple there, ruins of which can be seen today. Egyptian Jews figure in the record of Acts. There were some in Jerusalem at Pentecost (Acts 2:10); Apollos was from Alexandria of Egypt (Acts 18:24); whilst tradition ascribes to Mark the honour of properly establishing the Truth in that country. Of that tradition, however, the Scriptures are in ignorance.

ELAM — A country east of Babylonia whose name is said to signify *Eternal* In Abraham's times, its king was Chedorlaomer who invaded the Land of Promise at the head of a coalition which the patriarch routed (Gen. 14:1,5,9). Its capital was Susa, which became one of the Persian royal cities (Neh. 1:1; Est. 1:2; Dan. 8:2). Jews from Elam were in Jerusalem at Pentecost (Acts 2:9), and prophecy predicts that the remnant of Israel still there will be returned to the Land at the return of Christ (Isa. 11:11).

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EMMAUS — The village to which Jesus went after his resurrection with Cleopas and his companions (Luke 24:13). This is said to be 60 stadia (about 7 miles or 11kms) from Jerusalem, but one important *Mss* has 160 stadia, and the site is commonly identified not far from Latrun and the valley of Ajlun. Emmaus signifies *Earnest longing*, which is appropriate to the incident that is recorded as having there taken place.

EPHESUS — The capital of the Roman province of Asia (today Turkey), where Paul paid a short visit on his way back from his second missionary journey (Acts 18:19). Here Aquila and Priscilla met Apollos and educated him in the things concerning the Truth (Acts 18:24). After Apollos had left, Paul returned to Ephesus on his third missionary journey (Acts 19:1), and remained there for three years making it a centre for widespread preaching (Acts 19:10,26). A riot broke out against Paul (Acts 19:23-41; cf. 1 Cor. 15:32), led by the craftsmen who obtained much of their wealth by making idols to the goddess Diana or Artemis, whose licentious, evil worship made Ephesus famous. Despite this opposition, great success attended the preaching of the Truth in Ephesus, those embracing it manifesting a love for it that was commendable (Rev. 2:1-7). On his return from his third journey, after visiting Greece, Paul bypassed Ephesus (Acts 20:13), but invited the elders of the Ecclesia to make their way to Miletus where he addressed them in a powerful message that summarised his methods of preaching, and warned them of errors and challenges that would arise from within their own midst.

Timothy ministered to the Apostle during his stay in Ephesus. However, from Acts 19:10,26, it is obvious that whilst Ephesus was his headquarters, during his three years' stay there, Paul visited other centres. It was during one such absence from the city that he put Timothy in charge, and gave him the Epistle of instructions we know as *The First Epistle to Timothy* (see Introduction p. 180). Both Timothy (1 Tim. 1:3; 2 Tim. 1:18) and Tychicus (2 Tim. 4:12) ministered at Ephesus. Whilst the reference in 1 Timothy related to the period of Paul's three years' stay in the city, those in 2 Timothy was during his second imprisonment in Rome on the eve of his execution (2 Tim. 4:6). Christ dictated a letter to the Ecclesia in Ephesus (Rev. 2:1-7) from which it is apparent that though it was noted for its activity and zeal, its "first love" had lapsed, and there was dire need to recover it. Today extensive ruins of the city witness to its ancient importance and glory. The theatre where the riot took place (Acts 19:29) is in a good state of preservation; but there is no Ecclesia existant there. Its lightstand was removed because its leaders failed to heed Christ's warning (Rev. 2:5). "Ephesus" is said to signify: *Full purposed*.

ETHIOPIA — In Hebrew the word is Cush and signifies *Black*. Originally Cushan was situated in the north by the Gihon, associated with the Tigris and Euphrates (Gen. 2:13-14), but Habakkuk refers to it as close to Midian in Arabia (Hab. 3:7), whereas today it is found in Africa close to Egypt. Brother Thomas identifies Ethiopia with the Sudan as well as with modern Ethiopia. Evidently the original inhabitants moved south, first to Arabia, and then across the Red Sea to the Sudan and north Africa. In ancient times, Ethiopians were reputed to be outstanding warriors. There were Ethiopians in Shishak's army (2 Chron. 12:3), and Asa gained reputation when he destroyed a large army of them (2 Chron. 16:8). Reference is made to Tirhakah, king of Ethiopia, who became Pharaoh of Egypt (2 Kings 19:9; Isa. 37:9). In Isaiah 43:3, Ethiopia is prophetically promised as a ransom for Israel; and British interests in the area from Egypt to Ethiopia prior to World War I contributed to the proclamation of the Balfour Declaration and the establishment of a national home for the Jews in Palestine. Other prophecies relating to Ethiopia are found in Isa. 18:1; 20:3; 45:14; Jer. 46:9; Ezek. 29:10; 30:4; Zeph. 3:10; Psa. 68:31; 87:4. Jeremiah was rescued by an Ethiopian eunuch (Jer. 38:7); and Philip converted an Ethiopian eunuch (Acts 8:27).

In Acts 8,9,10 there is told in sequence the conversions of the Ethiopian, Saul the

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Pharisee, and Cornelius the Italian; hence representatives of Ham, Shem and Japheth are united within the bonds of the Gospel.

EUPHRATES — The only references to the River Euphrates in the N.T. is in *The Apocalypse*, which treats it symbolically of the Ottoman Turks. Rev. 9:14 foreshadows the uprise of their power by symbolising it as the waters of the River in flood, whereas in 16:12 the same waters are described as "drying up" that the "way of the kings out of the sun's rising" may be prepared. The uprise of the Ottoman power brought to an end the Eastern Roman Empire by the Moslem occupation of Constantinople in 1453: and prophecy indicates that the complete evaporation of the political "river" will be brought about by the Russian occupation of Turkey at the close of the time of the end (Dan. 11:40-45).

FAIR HAVENS — A harbour on the south coast of Crete, where the captain of the ship on which Paul was prisoner was unwilling to remain (Acts 27:8). In spite of Paul's prophetic warning he ordered the ship to continue on its course, with the result that it was eventually wrecked on the coast of Melita (Malta).

GABBATHA — The word means *The High Place*. It was the name given to the paved area where Pilate tried Jesus, near the site of the Tower of Antonia (John 19:13).

GADARA — This was one of the cities of the Decapolis, its name signifying: *Reward at the end* (Matt. 8:28 R.V.). In Mark 5:1; Luke 8:26 the place should be rendered "Gerasens" i.e. *Inhabitants of Gerasa*, instead of Gadarenes. A. T. Robertson states: "The long famous instance of 'discrepancy' as to the place in this narrative has been cleared up in recent years by the decision of textual critics that the correct text in Luke is *Gerasenes*, as well as in Mark (see R.V.), and by Dr. Thompson's discovery of a ruin on the lake shore, named *Khera* (Gerasa). If, as is most likely, this village was included in the district belonging to the city of Gadara some miles south-eastward, then the locality could be described as either in the country of the Gadarenes (Matt.) or in the country of the Gerasenes (Mark and Luke)". The site of the miracle was on the eastern shore of the Sea of Galilee. The mountains in that area drop steeply to the waters of the Lake, illustrating the description of the swine as running headlong down, to be drowned in its waters.

GALATIA — A region in Central Asia Minor inhabited by the descendants of invading Gauls. The name is also used for a Roman province which, included Paphlagonia and parts of Pontus, Phrygia, and Lycaonia. Paul visited the area, established Ecclesias there, and wrote his Epistle *To The Galatians* to warn them against falling for the Judaistic and other errors then propagated. See Introduction to the *Epistle To The Galatians*.

GALILEE — The name signifies *Ring or Circuit*. It relates to the area north of Samaria. Joshua conquered a king of this region (Josh. 12:23); and Kedesh, a city of refuge and a Levitical city, as within it (Josh. 20:7; 21:32; 1 Chron. 6:76). Solomon ceded twenty Galilean cities to Hiram who was not pleased with his reward (1 Kings 9:11-12), so that the area became noted as despised. Nazareth lay in Galilee, and like the district was generally held in low reputation (John 1:46). In Christ's day it was ruled by Herod Antipas (Luke 3:1). In fulfilment of Isaiah's prophecy (Isa. 9:1-2), much of the Lord's ministry was exercised in Galilee (Matt. 4:23; Mark 1:39; Luke

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4:14). All of the Apostles, save Judas Iscariot, were Galileans, and the Lord, after his resurrection, visited the area in fulfilment of his promise (see Matt. 26:32; 28:7,10; Mark 14:28; 16:7; Matt. 28:16). Following the death of Stephen, Ecclesias spread throughout Galilee (Acts 9:31).

GALILEE, SEA OF — A freshwater lake in the valley of Jordan, also called the Sea of Chinnereth (Num. 34:11), or of Chinneroth (Jos. 12:3), and the Lake of Genessaret (the Greek form Chinnereth Luke 5:1), or Sea of Tiberias (John 6:1; 21:1). Chinnereth and Genessaret signify *Harp-shaped* describing the rough outline of the Lake. But some Jewish commentators claim it is so called "because the voice of its waves is pleasant as the voice of the harp!" The Sea of Galilee lies 70ft or 21 metres below the level of the Mediterranean; its length is 13 miles (21 kms), and its width opposite Tiberias is 5½ miles (9 kms). Its circumference is 32 miles (52 kms), and its depth about 150 feet or 46 metres. In contrast to the lifeless Dead Sea into which the Jordan empties its water, the Sea of Galilee teems with fish, and its water supplies the drinking needs of many parts of modern Israel. It is surrounded by mountains, so that sudden gusts of wind can quickly turn its waters from a calm surface to a dangerous sea of stormy waves. Such sudden, unexpected changes are depicted in the narratives of the Gospels. Jesus and his disciples were twice caught in such storms (Matt. 8:2; 14:24; Mark 4:37; 6:48; Luke 8:23; John 6:18), but the Lord showed that he had power even over the very elements. The Gospels records two miraculous draughts of fishes taken from the Sea (Luke 5:4; John 21:6).

GAZA — One of the Philistine cities (Josh. 13:3), formerly occupied by Canaanites (Gen. 10:19), Avim (Deut. 2:23), or Anakim (Josh. 11:22). It was conquered by Joshua (Josh. 10:41), and allocated to Judah (Josh. 15:47), but in most of its occurrences in the Bible it is securely Philistine. It was the scene of some of Samson's exploits (Jud. 16:1), and when he was captured and blinded he was brought as a prisoner here (Jud. 16:21). When the Ark was returned by the Philistines, Gaza sent an offering (1 Sam. 6:17). It is situated close to the Mediterranean, and was on the border of Solomon's kingdom (1 Kings 4:24). Later it was captured by Hezekiah (2 Kings 18:8) and also by Pharaoh Neco (Jer. 47:1). Prophecies against it are in Jer. 25:20; Amos 1:6; Zeph. 2:4; Zech. 9:5). A highway extended from Jerusalem to the *Via Maris* (the coastal road that ran from Egypt to the north), and it was on this Jerusalem-Gaza road that Philip met the Ethiopian Eunuch (Acts 8:26). The road passes a spring of water, and it is believed that that was the place of baptism. The name signifies *She was strong*.

GEHENNA — This place is translated *Hell* in the N.T. It describes a valley that runs west and south of Jerusalem, where, in ancient times, children were sacrificed (2 Kings 23:10; 2 Chron. 28:3; 33:6). The Hebrew name *Gai Hinnom* is transliterated into the Greek and English in the form of *Gehenna*. It is also given the name of *Tophet* (see 2 Kings 23:10). This is derived from the Hebrew word for drums, which were beaten during the notorious worship of Molech and its burnt offerings of children. It is supposed that the noise of the drums drowned the screams of the children as they were fed to the fires of that cruel god.

Because Yahweh determined to punish Israel for this wickedness, the place became noted as the place of judgment (Isa. 30:33). Jeremiah denounced its evil reputation (Jer. 7:31; 19:2,32-35), declaring that the time would come when it would no more be called *Tophet*, or *The valley of the Son of Hinnom*, but "the valley of slaughter" (Jer. 19:6). His prophecy was fulfilled in the suicide of Judas and the destruction of Judah and Jerusalem in A.D. 70 (v. 7). Christ proclaimed that the judgment of Gehenna would fall upon the generation that rejected him (Matt. 23:33); and the site where Judas committed suicide, and which overlooked the Valley of Hinnom, which

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ran with blood in the destruction of Jerusalem, A.D. 70, was in consequence called *The Field of Blood* (Matt. 27:8). Prior to this, a portion of the Valley had been set aside as a huge rubbish destructor, and the refuse of the city, together with the bodies of criminals were destroyed in it. Hence the term *Gehenna* became synonymous with utter destruction, and it is with this symbolical meaning that the word is used in the N.T. (see Matt. 18:9; 23:15,33; Mark 9:43,45,47 etc.). It was the intention of the Sanhedrin to feed the body of the Lord to the flames of Gehenna, but Joseph and Nicodemus, knowing this, besought the permission of Pilate to give honourable burial to the Lord. Isaiah predicted (as the words can be rendered): "His grave was *appointed* to be with the wicked, but he was with a rich man in his death" (Isa. 53:9). Originally, the boundary between Judah and Benjamin passed through the Valley of the Son of Hinnom (Josh. 15:8; 18:16). Why it was given that name is not revealed. Hinnom is said to signify: *To make self drowsy*, or *Behold them*.

GENNESARET — This seems to define a region on the NW shore of the Sea of Galilee. It is Greek for Chinneroth. See Matt. 14:34; Mark 6:53; Luke 5:1. See note on *The Sea of Galilee*.

GERASA — One of the cities of the Decapolis, mentioned in connection with the healing of the demoniac (Mark 5:1; Luke 8:26,37). Gerasa is identified with Jerash, north of Amman. It evidently dominated an area that extended west to the Lake. See note on Gadarenes.

GERAZIM, Mount — The two peaks of Gerizim and Ebal, the mounts of blessing and of cursing, overshadow Shechem where the promise was first proclaimed to Abraham in the land (Gen. 12:6-7), and where later, Jacob dwelt (Gen. 33:18). It was the place where Dinah was defiled and where Simeon and Levi treachously murdered the inhabitants (Gen. 34). Later it was made the City of Refuge and a rallying place for Israel (Josh. 21:21; 24:1). From this mountain blessings were pronounced on Israel (Deut. 11:29; Josh. 8:33); and from it Jotham shouted his insulting parable against Abimelech (Jud. 9:7). Gerizim is well wooded, whereas Ebal (its companion and the higher of the two mountains) is bald as befits the Mount of Cursing. The Samaritans erected their rival temple on this mountain, the doubtful honour of doing so, being attributed by Josephus to Manasseh, son in law to Sanballat, who was driven away from the Temple in Jerusalem by Nehemiah, this being the last incident recorded in the O.T. Scriptures (Neh. 13:28). The apostate Temple was destroyed by John Hyrcanus in 128 B.C., but the Samaritans continued to worship there, holding that this mountain was the only legitimate place for to do so. They continue to do so to this day. Gerizim is not mentioned in the N.T. except by the woman of Samaria who alluded to it as "this mountain" (John 4:20). Her comment, and her belief in it as a holy mount, formed the basis of one of the most important statements made by the Lord during his ministry (John 4:21-23). Gerizim is said to signify: *The Cutters Off*.

GETHSEMANE — A garden on the slopes of the Mount of Olives where Jesus often went with his disciples, and where he was apprehended by the Temple guards and Roman soldiers (Matt. 26:36; Mark 14:43; Luke 22:39; Jhn. 18:1). It was here that he agonisingly prayed to his Father for strength, whilst the Apostles fell asleep. It is significant that it was in a Garden that sin first made its appearance on earth; and in a Garden where the Second Adam agonised to conquer it. Gethsemane means *Oil press*, so obviously olives were crushed here to supply the oil that fed the lamps. It is appropriate that such a site should be selected as the place of pressure for he who declared himself to be "the light of the world" (Jhn. 8:12). Yahweh frequently selects appropriate sites for significant events to take place.

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GOLGOTHA — The place where Jesus was crucified (Matt. 27:33; Mark 15:32; John 19:17). In Luke 23:33, the RSV has *the skull*. The Greek here has *kranion* and the Vulgate *calvaria*, from whence comes the word Calvary of the A.V. It was on an eminence (Mark 15:40; Luke 23:49), outside the city (John 19:20; Heb. 13:12); and in order to conform with the requirements of Lev. 1:11 should be to the north of the city. The Church of the Holy Sepulchre, claimed by Catholics and many others, to be the site of Calvary does not conform to all these requirements, whereas what is called Gordon's Calvary (named after the archaeologist who discovered it) certainly does so. Golgotha signifies *Skull*, and identifies the site where David buried the head of Goliath (1 Sam. 17:54). The slaying of Goliath by David, foreshadowed the conquest of the Devil (Sin in the flesh) by the Lord Jesus (Heb. 2:14). In taking the severed head of Goliath to Jerusalem, therefore, David was spirit-guided to reveal the site of the conquest of sin. He composed Psalm 8 afterwards to commemorate the occasion, and this Psalm forms the basis of almost all of Paul's epistles. See it cited: 1 Cor. 15:27; Eph. 1:22; Phil. 3:21; Col. 1:15,23 etc. At the epoch of Creation, God offered to Adam the prospect of exercising "dominion" over His creation; but the manifestation of sin delayed the fulfilment of the promise (Gen. 1:26). The victory over Sin in the flesh by the Lord opened the way whereby the promise will be fulfilled, as Christ expressed in his prayer to the Father (John 17:2).

GOMORRAH — One of the wicked cities of the plain (Gen. 19:29), always associated with Sodom. With its sister-city it opposed Chedorlaomer and his allies (Gen. 14:2) but was overthrown. Later, because of continued wickedness, it was destroyed with Sodom (Gen 19:24; Deut. 32:32; Jer. 23:14). The sin of these cities, and the judgment poured out upon them is always mentioned with horror (Deut. 29:23; Isa. 1:9; 13:19; Jer. 49:18; 50:40; Amos 4:11; Zeph. 2:9), and warning (See Rom. 9:29; 2 Pet. 2:6; Jude 7). Nevertheless, the Lord declared that it would be more tolerable for Sodom and Gomorrah than for those who blatantly rejected his message as set forth by the Apostles (Matt. 10:15). The site of Gomorrah is generally assumed as located under the waters of the southern portion of the Dead Sea, but, in fact, no remains of it have ever been discovered. Gomorrah is said to signify: *Bondage*.

GREECE — Greece is sometimes said to be the birthplace of Democracy. Certainly it was known for its culture and philosophy. It is referred to in the O.T. as Javan, and it directly affected the Jews when Alexander the Great, the son of Philip became king, and then conquered the Persian empire including Palestine (Dan. 2:39; 8:20). Following his death at the early age of 33, his Empire was divided among four of his generals (Dan. 11:1-4), and the Ptolemies (the "kings of the south" of Dan. 11) and the Seleucids (the "kings of the north" of Dan. 11) successively controlled Palestine. There were a number of Greeks, evidently proselytes, who sought to see Jesus (John 12:20), but whether they were from Greece, or whether the term is used generally to describe Gentiles (as in Rom. 1:16 etc), is not certain. Both Athens and Corinth were in Greece, and Paul preached extensively in both places, challenging the teaching of their philosophers. Modern Greece incorporates Macedonia, but in Apostolic times they were considered as separate provinces (Acts 20:1-2). Javan signifies *Effervescing*.

HERMON — Hermon is a mountain of the Anti-Lebanon to the north of modern Israel. It is also the highest Mountain being over 9,000 ft. (3,000 m). It is a splendid snow-capped mountain, whose glittering peak is visible in the clear atmosphere as far south as the Dead Sea. The barrier of the Hermon closes the northern frontier of Palestine, a spot significant in the Song of Solomon as a place of inspection of the Promised Land (Song 4:8). The name is said to signify *Abrupt*, *Seclude* and so *Separate*, and *High*. For the purpose of transfiguration the Lord, with Peter, James

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and John ascended a "high mountain" for seclusion, and though Hermon is not specifically named, Christ was then in the vicinity of the Mount, which therefore can lay claim to it the place referred to. When Moses led the Israelites towards the Promised Land, Hermon constituted the northern limit of the kingdom of Og (Deut. 3:8; 4:48; Josh. 12:1,5; 13:11). Og challenged the Israelites, but was overthrown by them, and his territory occupied (Josh. 11:3,17; 1 Chron. 5:23). It is also called Sirion and Senir (Deut. 3:9). The record of the Transfiguration is found in Matt. 17; Mark 9; Luke 9.

HIERAPOLIS — This was a city in the *Lycus* valley, adjacent to Laodicea and Colosse. Its hot springs and Roman baths made the city luxurious and famous; and provide tourist attractions to this day. An Ecclesia was established in Hierapolis, to which Epaphras ministered (Col. 4:13). But that is all that is recorded concerning it. Most likely it would exist in a similar luxurious environment to that of Laodicea. Paul wrote that Epaphras showed great zeal for the Ecclesia, and even though he was then in Rome with the Apostle, he agonised in prayer on its behalf. No doubt, the words of warning to the Ecclesia in Laodicea also applied to Hierapolis (Rev. 3:14-22).

ICONIUM — A town in Asia Minor (modern *Konya*, in Turkey), situated on a fertile spot on the elevated inland district of Lycaonia, of which it was considered the capital. In 25 B.C., however, it was incorporated in the Roman province of Galatia. As it was situated on the main line of communication between Ephesus, Tarsus, Antioch and the Euphrates, it was a convenient place for Paul's missionary operations. The Apostle visited Iconium on his first journey with Barnabas, and perhaps subsequently with Silas (Acts 13:51; 14:1,21). The record states: "Long time they abode there speaking boldly in the Lord" (Acts 14:3). Their public, forthright preaching was supported by many signs and wonders performed there. However, disbelieving Jews stirred up the Gentiles against Paul and Barnabas, and stimulated opposition against them. The opposition culminated in a determined attempt to stone Paul, forcing the Apostle to move away from the city, to Lystra. However, he left behind him an Ecclesia, to which he later returned, strengthening and comforting the members in their faith (Acts 16:2). In 2 Tim. 3:11 Paul refers to the sufferings he endured there. The word is said to signify *Image-like*.

IDUMEA — Idumea is the Greek equivalent of *Edom*. During the exile, when the Nabateans occupied Petra and adjacent Edomite areas, they drove the Edomites west, and they occupied the southern portion of Judah, including Hebron and Beth-zur. This area then become known as Idumea. However, in the return of the Jews from Babylon during the Maccabean period, Idumea was taken over by the Jews and incorporated into their kingdom. King Herod was an Idumean, having married into the Maccabean family. In assuming this position of eminence, he fulfilled the prophecy of Deut. 28:43: "The stranger that is within thee shall get up a above thee very high; and thou shalt come down very low." There were people from Idumea who came to hear the Lord (Mark 3:8). Unconverted Idumeans, or Edomites, were a disturbing element in the midst of the Judea, as they were throughout their history. They formed a faction during the Siege of Jerusalem in A.D. 70, after which they disappeared from history. The word signifies *Red* from the same root as Adam, and hence symbolically stands for the flesh in its various manifestations. They were descendants of Esau, described as a "profane person" (Heb. 12:16), and his seed as a different "manner of people" to true Israelites (Gen. 25:23).

ILLYRICUM — A Roman province on the east side of the Adriatic Sea, which Paul visited on some unknown occasion (Rom. 15:19).

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ITALY — This country is mentioned in the Bible only five times. Aquila and Priscilla came to Corinth when they were expelled from Rome as Jews (Acts 18:2), and Paul sailed as a prisoner for Italy to appear before Caesar (Acts 27:1,6). There was an Ecclesia in Rome to whom Paul wrote, and his *Letter to the Hebrews* records greetings to the Hebrew Ecclesias from those in Italy (Heb. 13:24). In addition to Rome, places in Italy mentioned in the NT are Appia Forum, Puteoli, Rhegium, and Three Taverns. Cornelius was a centurion of the Italian band, being the first European to be baptised (Acts 10:1). The word is said to signify *Calf-like*.

ITURAEA — A small province on the northwestern border of Palestine, lying along the base of Mount Hermon, and a portion of the tetrarchy of Philip (Luke 3:1). It lies N.E. of the Sea of Galilee, E. of the sources of the Jordan River. With other territory it was acquired by Herod the Great, who bequeathed it to his son Herod Philip (Luke 3:1). Caligula gave Ituraea to Herod Agrippa I, and on his death it was incorporated into the province of Syria under procurators.

JERICHO — A city W. of the Jordan, about 5 miles (8 kms) from the Dead Sea. Moses led the Israelites to a position opposite Jericho on the E. of the Jordan (Num. 22:1; Deut. 32:49), and after his death Joshua sent spies into the city (Josh. 2), and subsequently captured and destroyed it (Josh. 4:13-6:21). He pronounced a curse on anyone who should rebuild it (Josh. 6:26), which was fulfilled on Hiel (1 Kings 16:34). In the apportionment of the tribes, the site was reckoned to Benjamin (Josh. 18:21), and some small settlement, near at hand, probably existed before the time of Hiel. Eglon of Moab took possession of the City of Palms (Jud. 3:13), where he was killed (Jud. 3:15), and which is linked with Jericho in Deut. 34:3; 2 Chron. 28:15. David's insulted embassy to Ammon stayed at Jericho for a time (2 Sam. 10:3; 1 Chron. 19:5), and in Elijah's time there was a school of the prophets here, whom he assisted by miraculously curing the water that to this day feeds the city (2 Kings 2:4). Zedekiah was captured near Jericho having secretly escaped the city (2 Kings 25:5; Jer. 39:5; 52:8). After the exile, some of those who returned traced their descent from here (Ezra 2:34; Neh. 7:36), and shared in the rebuilding of the walls of Jerusalem (Neh. 3:2). It was in Jericho that Bartimaeus and other blind men were healed (Matt. 20:29; Mark 10:46; Luke 18:35), and Zacchaeus met the Lord and was converted (Luke 19:1). At that time, many priests and levites dwelt in Jericho, giving added point to the Parable of the Good Samaritan (Luke 10:30). It is situated about 20 miles (32 kms) from Jerusalem, in a continuous ascent to the capital. It has a tropical climate being some 825 feet (252 m) below sea level in very fertile country. Its name signifies *Place of Fragrance*.

JERUSALEM — It was originally called Salem (Gen. 14:18), and there Melchizedek ministered bread and wine to Abram and his household, after the slaughter of the kings. And in the future, after similar slaughter, the antitypical Melchizedek (Heb. 6:20) will again minister bread and wine (Luke 22:16-18), and the city will again be known as Salem or Peace (Psa. 76:1-6). It was next known as Jebus (or *Place of treading down* — Josh. 18:28; 19:10; 1 Chron. 11:4), but finally Jerusalem or *Vision of Peace*. To recount its history would be to write a book. In N.T. times, however, it was appointed the capital of Herod, to which the Wise Men made their way on the birth of the Lord (Matt. 2:1), and where Jesus was presented as firstborn son in the Temple (Luke 2:22). John records visits of Jesus during his ministry (John 2:13; 5:1; 7:10; 10:22), and all the Gospels share in describing his final Passover visit that terminated in His Crucifixion and Resurrection. After the Ascension the Apostle remained in Jerusalem where the Ecclesia was established (Acts 1:12), and where it was largely concentrated until after the martyrdom of Stephen (Acts 7:58). At that time, through the persecution initiated by Saul, the disciples were scattered abroad,

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taking the message of salvation with them (Acts 8:1). Saul and Barnabas came to Jerusalem bringing relief funds (Acts 11:29), and after their first missionary journey, the Council of Jerusalem was held here (Acts 15:4). After his third missionary journey Paul was arrested in Jerusalem (Acts 21:30), and sent to Caesarea (Acts 24:23). Christ predicted the destruction of Jerusalem and its temple, which took place in A.D. 70 (Matt. 24:2), and he also proclaimed its restoration when "the times of the Gentiles shall be fulfilled" (Luke 21:24). Jerusalem is today freed of Gentile domination, an indication that its final deliverance is near.

JOPPA — In Biblical times, the main seaport of Palestine (2 Chron. 2:16; Ezra 3:7), allotted to Dan (Josh. 19:46); but in territory which Dan was forced to vacate (Jud. 1:34; 18:1). It was the sea-gateway to Jerusalem the capital. Some say that the name was derived from the Hebrew *yafe*, "beautiful"; others, that it was named after Japheth, son of Noah, who established the town after the Flood had subsided. The Greeks called it Joppa, and that is how it is mentioned in the New Testament. During Solomon's reign, it was the seaport entry for materials shipped by Hiram of Tyre for the purpose of Solomon's building projects. It was from Joppa that Jonah embarked for Tarshish (Jonah 1:3); and to it that Cornelius sent his messengers requesting Peter that he come and teach him the Gospel (Acts 10:5). Peter had been drawn to Joppa by the death of Tabitha, or Dorcas, whom he raised to life (Acts 9:36). It is significant that Jonah fled from Joppa because he did not want to preach Yahweh's message to the Ninevites; and that to this centre came the request from a Gentile to Peter, which he was reluctant to fulfil. Prior to 1840, the population of Joppa was entirely Arab. After that date a few Jews began to settle there, but they were pressurised by the Arabs, and saw the need of a new Jewish city. Land was purchased nearby, and in 1909, building commenced on the sand dunes of a place they called Tel-Aviv, or *Hill of Spring*. For many years that centre was known as Tel-Aviv near Jaffa; but today that is reversed. Tel-Aviv is the largest city in the land, and Jaffa is known as Jaffa near Tel-Aviv. Prior to the declaration of the State of Israel, Joppa was a stronghold of Arab fighters; today it is incorporated into the municipality of Tel-Aviv.

JORDAN, RIVER — The longest river in Israel, rising at the foot of Mount Hermon and flowing through the sea of Galilee to the Dead Sea, much of its course being below sea level. The name has evolved from the two main sources of the River which are given as the *Yor* and *Dan*: the former meaning *To Descend*, and the latter, *Judge*. Jordan, therefore, according to this derivation, signifies *Descendants from the Judgment*. The river provides a parable of redemption. It is fed by the snows of heaven, and gathered in the Sea of Life (the Sea of Galilee that teems with life) it moves its tortuous way down to the Sea of Death. So does humanity. When Joshua directed that the Ark of the Covenant be borne aloft through the waters of the Jordan at the time of the crossing, the river flowed in reverse through the town of Adam back towards the Sea of Life. It thus presented a parable of the work of redemption in Christ, for in him, inevitable eternal death can be turned back to life (Josh. 3:14; John 3:16). Appropriately, therefore, John the Baptist baptised in the river (Matt. 3:13; Mark 1:5; Luke 3:3; John 1:28), and Jesus was baptised in its waters (Matt. 3:13; Mark 1:9; Luke 3:31; John 1:29).

JUDAH, WILDERNESS OF — A region along the West side of the Dead Sea (Jud. 1:16; Ps. 63 heading), in which David found refuge (1 Sam. 24:1). It was the scene of the preaching of John the Baptist (Matt. 3:1).

JUDEA — The Graeco-Latin form of Judah, meaning *Praise*, used for the south-

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ern part of western Palestine, of which Jerusalem was the capital (Ezra 9:9; Matt. 2:1,5; 3:1; Luke 1:65; 2:4; 3:1; John 4:3; Acts 8:1).

KIDRON, BROOK — A torrent valley east of Jerusalem, crossed by David when he fled before Absalom (2 Sam. 15:23), and which, on returning, Solomon forbade Shimei to cross (1 Kings 2:37). Here Asa burned his mother's idol (1 Kings 15:13; 2 Chron. 15:16), and here Josiah destroyed the idolatrous symbols from the Temple (2 Kings 23:4,6,12). Its future sacredness, when the House of Prayer for all nations is built at the Lord's return, is predicted in Jer. 31:40. The Lord crossed it with his Apostles to enter the Garden of Gethsemane on the slopes of Olivet (John 18:1). The word signifies *The Mourner*, which, under the circumstances, was appropriate for the site.

LAODICEA — A city in the *Lycus* valley in Asia Minor, near Colosse, about 40 miles (64 kms) distant from Ephesus. It was not visited by Paul (Col. 2:1), but he did send an Epistle to it (Col. 4:16), and there are strong reasons to believe that the Epistle is that which we know as *The Epistle to the Ephesians*. Epaphras had ministered there (Col. 4:13), but despite his example of enthusiasm, it was rebuked by the Lord for its lukewarmness in a message addressed to it through the Apostle John (Rev. 1:11; 3:14). The seven Ecclesias thus addressed lay in a kind of circular form, so that the natural progress was from one to the other, as set out in *The Apocalypse*.

The ruins of Laodicea shew it to have been very large, situated in a volcanic region upon seven hills, and encompassing a large space of ground. Some notion of its former greatness and glory may be formed from three theatres and a circus, the ruins of which remain, and one of which is very large, capable of containing above 30,000 spectators. In its apostasy, the Ecclesia in this city became the Metropolitan, or Mother Church of sixteen bishopricks, yet it is now desolate. The Ecclesia of the Laodiceans, therefore, in the fulness of its apostasy, was a foreshadowing of the Mother of Harlots sitting upon seven hills; and because of its spiritual misery, poverty, blindness and nakedness, reduced with the city of its habitation, to utter desolation and irrecoverable ruin. Appropriate to that likeness, Laodicea was often damaged by earthquakes, and restored by its own opulence, or the munificence of the Roman emperors. Finally, however, these resources failed, and the city came to an end.

Laodicea was named in honour of Laodice, the wife of Antiochus II (B.C. 261-246) who rebuilt the city. In Roman times it was known as a banking city, and was famous for its money transactions. It was also noted for the beautiful soft wool, black in colour, that was grown by the sheep of the district; and also for its pagan worship, including a large medical school, associated therewith, which specialised in an eye-and-ear ointment known as Phrygian powder that was compounded locally. Thus the message of the Lord (see Rev. 3:14-22) took into consideration the local background of the Ecclesia. Laodicea is said to mean: *The People's Rights*; appropriate for a self-centred, apathetic, lukewarm community.

LASEA — A town in Crete, near Fair Havens (Acts 27:8). The word means *Shaggy*. It was when the ship on which Paul was taken as a prisoner had passed this city, that he warned the centurion and the master that they would sail into danger, if they continued, and advised them to winter there. They did not heed his counsel with disastrous results to the ship and cargo.

LYCAONIA — A region of Asia Minor, part of which in N.T. times was incorporated administratively in Galatia. This part included Lystra and Derbe, which Paul evangelised (Acts 14:6,11). The suggested meaning of the place is *Wolfish*.

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LYCIA — A region of SW Asia Minor, a port of which was Myra, where Paul transhipped on his journey to Rome (Acts 27:5). Patara, where he embarked on an earlier occasion (Acts 21:1), was also in Lycia. The word signifies *Wolfish*.

LYDDA — The Greek name for Lod, the site of the modern air-terminal of Israel. It was here that Peter healed Aeneas (Acts 9:3), and from here he went to Joppa to raise Tabitha from the dead (Acts 9:38). The word signifies *Travail*. Appropriate for today in Israel!

LYDIA — A region of Asia Minor once ruled by the wealthy Croesus, with its capital at Sardis. It was conquered by Cyrus before he took Babylon. Lydia, the seller of purple, whom Paul converted at Philippi, was from Thyatira, a city of Lydia. Some believe that Lydia was not her name, but the term by which she was known: *the Lydian woman*. The name signifies *Travail*.

LYSTRA — A Roman province of Galatia, though situated on the plain of Lycaonia, at the base of a volcano-like mountain. The inhabitants were simple country folk, superstitious and backward. They spoke a sort of Syrian/Greek dialect called *Lycaonian* (Acts 14:6,11). Paul came here from Iconium on his first missionary journey (Acts 14:6). He healed a crippled and was hailed as a god (vv. 8-12). Upon realising their intentions, Paul and Barnabas were very upset, and attempted to dissuade the people by disclaiming any divine identity, and preaching to the people the truth concerning "the living God who made heaven and earth". Irritated and angered at their mistake, and stirred up by the Jews, the townspeople took Paul and stoned him. Perhaps his faith and courage stimulated Timothy to accept Christ for he came from here (Acts 16:1), and Paul recalls the incident to his notice in 2 Tim. 3:11. Paul left Lystra and moved on to Derbe (v. 20), again visiting Lystra on his way back. On his second missionary journey he visited it again, and called upon Timothy to assist him in his labours (Acts 16:1). Timothy was probably converted and baptised by Paul, for he calls him "my own son in the faith" (1 Tim. 1:2).

Lystra is said to signify *Ransoming*, and certainly that term applied to Timothy who accepted the ransom of Christ.

MACEDONIA — A region in the Balkan peninsula today incorporated into modern Greece. From this area came Alexander the Great, the son of Philip. And to it travelled Paul in response to a vision of a man of Macedonia (Acts 16:9). When Paul landed at Neapolis, he had entered Europe, and when he preached in Philippi, the chief city of one of its districts (Acts 16:12) he had extended the Gospel into the area occupied by the descendants of Japheth. Thessalonica (Acts 17:1) and Berea (Acts 17:10) were likewise cities of Macedonia. Paul returned to Macedonia (Acts 21:1), and seems to have had a particular affection for the brethren of that area. He refers warmly to their generosity (Phil. 4:16-17), and of their enthusiasm for the Truth they had embraced (1 Thess. 1:3-8). During his three years' stay in Ephesus, Paul evidently made a brief visit to Macedonia which is not referred to elsewhere (1 Tim. 1:3). In his Epistles, Paul makes many references to Macedonia and its Ecclesias (Rom. 15:20; 1 Cor. 16:5-6; 2 Cor. 1:16; 2:13; 7:5; 8:1; 9:2,4; 11:9; Phil. 4:15; 1 Thess. 1:7-8; 4:10; 1 Tim. 1:3), and three of his letters (To the Philippians and 1 & 2 Thessalonians) are addressed to Macedonian Ecclesias.

MAGDALA — A place on the Western shore of the Sea of Galilee, about 4 miles (6 kms) north of Tiberius. The Lord landed here after feeding the four thousand mixed multitude on the eastern side of the Lake, but was met with such hostility by

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the inhabitants, that he immediately left by ship for Bethsaida (Matt. 16:1-12; Mark 8:19-26). But the opposition of those inhabitants of Magdala was more than compensated by the lasting warmth and loyalty of the grateful Mary Magdalene (Mary of Magdala — Matt. 27:56; Mk. 15:40; Luke 8:2; 24:10; John 19:25), who had experienced the healing hands of the Lord, and remained at his side throughout his trials. Magdala is from the Hebrew *Migdal* and signifies *Tower*.

MEDIA — A country to the East of Assyria, whose capital was Ecbatana (Ezra 6:2). It came under Assyrian control, and some northern Israelites were deported to it (2 Kings 17:6; 18:11). Later it became independent, and assisted Babylon in the overthrow of Nineveh, fulfilling the predictions of Isaiah (Ch. 13:17; 21:2) and Jeremiah (51:11,28). Before Babylon fell, Cyrus had united Persia and Media, and his empire succeeded the Babylonian (see Est. 1:3,14,18; 10:2). For a short time "Darius the Mede" ruled Babylon before Cyrus took over in person (Dan. 5:31). This unequal form of joint rule in the monarchy is symbolised by the bear that "raised up itself on one side" (Dan. 7:5). Some Jews or proselytes from Media were in Jerusalem at Pentecost (Acts 2:9).

MESOPOTAMIA — A term used for the land "between the rivers" Tigris and Euphrates. The Hebrew *Aram-naharaim* (Mesopotamia — Gen. 24:10) signifies the *Fortress between the Rivers*. Stephen in his speech used "Mesopotamia" where his reference is to Abraham's residence in Ur (Acts 7:2). His title of "Hebrews" (*Crosser Over* — Gen. 14:13) signifies that he had come from "beyond the river." Jews, or proselytes from Mesopotamia were in Jerusalem at Pentecost (Acts 7:2). Its name is said to signify *Exalted*.

MILETUS — A seaport of Asia Minor, S. of Ephesus, where Paul stayed on his return from his third missionary journey (Acts 20:15). He sent for the elders of the Ecclesia in that city to meet him here (Acts 20:17). Speaking by the Spirit, he told them that they would "see his face no more" (v. 25). This statement helps to date the *First Epistle to Timothy*, for therein he declared that he would shortly return to Ephesus (1 Tim. 3:14). From this we have concluded that the Epistle must have been written during a short, unrecorded absence from the Ecclesia in Ephesus. From 2 Tim. 4:20 it would appear that Paul made a hurried visit to Miletus *en route* to Rome and his death, for he mentions that he had "left Trophimus" there ill. Miletus is not far from the island of Samos, and in the Apostle's day comprised a city of about 100,000 inhabitants. Its name signifies: *Cared for*. Certainly, Paul's message to the elders of Ephesus shows that he had a great care for the flock.

MITYLENE — The chief city of the island of *Lesbos*, located on the S.E. of the Island. Lesbos, situated some 10 miles (16 kms) from the coast of Asia Minor, is a small, rugged, mountainous Island, fertile in olives, wine and grain. Paul put in here briefly on his way to Jerusalem after his third missionary journey (Acts 20:14).

MYRA — A city of Lycia in Asia Minor, where Paul transhipped on his journey to Rome as a prisoner (Acts 27:5). The city was known as a storehouse of corn, and Paul's ship was a corn-ship from Alexandria. Myra signifies *Myrrh*.

MYSIA — A region in N.W. Asia Minor, through which Paul passed on his way to Troas on his second missionary journey. His movements were then directed by the Holy Spirit, and ultimately took him to Macedonia (Acts 16:7-8). Mysia signifies *Clozure*; *Abomination*.

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NAIN — A city S.E. of Nazareth where Jesus raised a widow's son (Luke 7:11-18). It is said to signify either *Afflicted* or *Beautiful*.

NAZARETH — An unimportant village perched on a steep mountain overlooking the Valley of Esdraelon. In Christ's day it was generally despised (John 1:46); but to this small, obscure village was sent Gabriel to tell Mary the wonderful news that the Messiah would be born, and that she had been selected for the honoured position of motherhood (Luke 1:26-35). Though born in Bethlehem, Jesus was brought up in Nazareth (Matt. 2:23; Luke 2:39,51; 4:16), and became well known for frequenting its synagogue (Luke 4:16). He left Nazareth to be baptised of John (Mark 1:9); but on returning, and proclaiming the terms of his ministry, so angered his fellow countrymen that they attempted to destroy him. They "led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke 4:29). To the south of the modern city there is such a hill, called *The Mount of Precipitation*, where such an action could have taken place. However, the Lord, proclaiming that no prophet is accepted in his own country (Luke 4:24), shook the dust of Nazareth from his feet, and made Capernaum his headquarters (Matt. 4:13). Because of his association with Nazareth, the Lord is frequently called Jesus of Nazareth (Mark 1:24; 10:47; John 1:45; 18:5; Acts 2:22; 3:6; 4:10; 10:38; 22:8). In Matt. 2:23 it is stated that "he came and dwelt in Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene". There is no prophecy that specifically states this, so what did Matthew mean? He does not draw attention to one prophet, but uses the plural *prophets*; hence he was not referring to any one prophecy, but the general teaching of the prophets. The word "Nazarene" in the Hebrew is from *netzer*, "branch", and this title is given prophetically to the Lord by the prophets: Isa. 11:1; Jer. 23:5-6; 33:14-16; Ezek. 17:23-24; Zech. 3:8; 6:12. As Nazareth was a place despised (John 1:46), so this Branch came out of despised ground, as required by the prophecies (Isa. 11:1; 53:1-3). Nazareth was in Galilee which likewise was despised (1 Kings 9:13; Isa. 9:1). The term *Nazarene*, therefore, implies one identified with the city of Nazareth in its significance of *Branch*, and not a Nazarene. The Lord was not a Nazarene from birth as is sometimes assumed (Luke 7:34). The imaginary drawings that depict him with the flowing tresses of a Nazarene from birth are based upon a mistaken idea of this verse. The word Nazareth, therefore, signifies *A Branch*, and as such was an appropriate place for the identification of *The Branch*.

NEAPOLIS — The port of Philippi (Acts 16:11), and identified with modern Kavalla in northern Greece. Today, Roman remains, including a well-preserved aqueduct are found here. Neapolis (*New City*) was situated within the bounds of Thrace, ten miles (16 kms) from Philippi on a high rocky promontory jutting out into the Aegean Sea. Paul and his associates first landed in Europe at Neapolis (Acts 16:11), at the visionary bidding of "the man of Macedonia" (Acts 16:9-11). They did so again when they visited Macedonia the second time (Acts 20:1). Evidently they did not stop at Neapolis, but moved on to Philippi. The Roman highway known as the *Via Egnatia* linked Neapolis, Philippi, Amphipolis and Thessalonica, and along it Paul and his companions moved into Macedonia.

NICOPOLIS — A city in *Epirus*, where Paul proposed to spend the winter, and where he invited Titus to join him (Tit. 3:12). This, doubtless, was for the purpose of receiving a report of the work accomplished in Crete. The name signifies *Conquest of the City*.

NINEVEH — A city of Assyria, founded by Nimrod (Gen. 10:11-12), and which

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was made the capital by Sennacherib. It is first mentioned in O.T. history in connection with him (2 Kings 19:36; Isa. 37:37). When Assyria fell, the city was overthrown by the Medes and Babylonians, as graphically described by Nahum (Nah. 1:1; 2:8; 3:7). The prophets predicted the complete overthrow of Nineveh (Zeph. 2:13), and history and archaeology testify to the thoroughness by which their words were fulfilled. Micah and other prophets present the Assyrian as a type of the Russian Gog (Micah 5:6). The book of Jonah relates the story of the prophet's mission to the city, and its conversion at his forthright preaching; and the Lord contrasted the unbelieving attitude of the Jewish people with the more ready response of those Gentiles (Matt. 12:41; Luke 11:30-32). Nineveh is said to signify: *Offspring of ease*. Today it remains completely desolate.

OLIVES, MOUNT OF — A height E. of Jerusalem, beyond the Kidron valley. David passed over it when fleeing from Absalom (2 Sam. 15:30). Solomon permitted his wives to build their shrines there, in consequence of which it was called the Mount of Corruption (1 Kings 11:7; 2 Kings 23:13). Ezekiel saw the glory of Yahweh leave the Temple and nation via this mountain (Ezek. 11:23); and also predicted its return (Ezek. 43:1-2). Zechariah predicts that at the manifestation of Christ at Armageddon, the mountain itself will split to form a great valley through which waters from the Temple will surge eastwards to heal those of the Dead Sea (Zech. 14:4; Ezekiel 47). The Lord seemed to have had a great liking for the solitude of the Mount of Olives, and often resorted there with his Apostles (Luke 22:39; Jhn. 8:1). Bethany was situated on it, and to that village he made his way from Jericho for the last Passover (John 12:1). He entered Jerusalem from this Mount each day from the 10th Abib until the 13th, and on each occasion made his way to the Temple. It was here that he sent Apostles for the ass and the colt which he rode towards the city (Matt. 21:1-10; Mk. 11:1-11; Luke 19:28-40). Here he was hailed by the people (Luke 19:37), and here he wept over the city (Luke 19:41). Referring to it symbolically as the Mount of Corruption, he promised his Apostles that through prayer the mountain of sin can be washed away in the sea (Mark 11:23). It was on the Mount that he prophesied of the end of the age (Matt. 24:3; Mk. 13:3; Luke 21:7), and here he lodged of a night-time during his visits to Jerusalem (Luke 21:37). In the Garden of Gethsemane, on the slopes of Olivet, he agonisingly prayed to the Father (Matt. 26:36-46; Mark 14:32-42; Luke 22:39-40) and was apprehended by the soldiers sent for that purpose. It was from this mountain the ascension took place (Acts 1:9), and the Apostles heard the angelic promise of hope regarding his return (v. 11). It will be in a theophany of glory at the Mount of Olives that the world will next see the Lord, though the Judgment of the Household, preceding that event, will be conducted at Sinai (Deut. 33:1-3; Hab. 3:1-2). In Luke 19:19; 21:37; Acts 1:12 the Mount is styled Olivet.

PAMPHYLIA — A region in the S. of Asia Minor between Lycia and Cilicia. Some Jews from here were in Jerusalem at Pentecost (Acts 2:10). Paul visited Perga in Pamphylia on his first missionary journey (Acts 13:13), and to it he returned (Acts 14:24-25). On his voyage to Rome he sailed past its coast (Acts 27:5). The word signifies: *All tribes*.

PAPHOS — A city in the SW of Cyprus, visited by Paul on his first missionary journey (Acts 13:6). It was the capital of the island which was constituted a Roman province, and here the pro-consul resided. In preaching, Paul encountered Bar-Jesus, or Elymas (Acts 13:6) who bitterly opposed him when he set the Truth before Sergius Paulus, the proconsul (Acts 13:12). But he was struck blind by Paul, and the proconsul was converted. It seems that Paul saw in the events a shadowing forth of his own experience. The Jew like Paul before conversion, was blinded because he

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would not acknowledge the Truth; the Roman humbly accepted Christ; and the deceitful ways of Elymas were made obvious to all. Until then, Paul seemed to prefer his Hebrew name of Saul; but thence afterwards he is known as Paul the Apostle to the Gentiles. The significance of Paphos is appropriate to those circumstances, for it denotes *Suffering*.

PATARA — A large city of great magnificence on the SW coast of Lycia. Paul landed there on his way to Jerusalem, changing from the coastal vessel of which he had been on until then, to a ship sailing to Phoenicia which greatly shortened the length of the journey, (Acts 21:1-2). Patara was an ancient city, founded it is said, by Patarus, a son of the god Apollo, and was therefore devoted to the worship of Apollo the sun god.

PATMOS — Patmos is one of the Sporades Islands about 28 miles (45 kms) SW of the island of Samos, and about the same distance from the coast of Asia Minor. Its length is about 8 miles (13 kms), its greatest width 6 miles (10 kms). The island has been described as a horse's head and neck with the nose pointing eastward, or as similar to a crescent with the horns facing eastward. On account of its rocky, barren and desolate nature the Roman government used the Island as a place of banishment for criminals. The prisoners were compelled to work in its mines. To this isolated place the elderly John was banished by Domitian, but received from Christ *The Apocalypse* (Rev. 1:9). the name is said to mean: *My Killing*, appropriate for the purpose Rome used it!

The environment also was appropriate to the message given by Christ. When John wrote: "I stood upon the sand of the sea, and saw a beast rise up out of the sea...." (Rev. 13:1), he had the ocean before him to give added vividness to the description.

PAVEMENT, THE — This is the translation of the Greek name, *lithostroton*, for the Aramaic *Gabbatha*. According to Albright in *Archaeology of Palestine*, the location has been settled by excavations: it is the pavement of the tower of Antonia near the NW corner of the Temple enclosure. The *Lithostronton* could have been an elevated platform on which was placed the *Bema* Seat or place of judgment. See John 19:13.

PERGA — A city in Pamphylia, visited by Paul on his first missionary journey (Acts 13:13). At this point John Mark left Paul and Barnabas and returned to Jerusalem. The two brethren visited it again on their return (Acts 14:25). The word signifies *Very earthy*. At Perga Mark proved himself to be very "earthy" by abandoning the project, but later redeemed himself by outstandingly faithful work. See comment on Mark.

PERGAMUM — It was the name of a kingdom as well as of a city. The kingdom was one of the four that developed out of Alexander's Empire predicted in Dan. 8:8,22. Daniel wrote: "out of one of them came forth a little horn" (v. 9), which the angel's subsequent explanation identified with the Roman power. Pergamum was the kingdom through which Rome came to power in the east. Attalus III, king of Pergamum, died B.C. 136, and was succeeded by his nephew Philometer, who governed the kingdom in a most pernicious and extravagant manner. He was scarcely seated upon the throne before he stained it with the blood of his nearest relations, and the best friends of his family. Throughout his reign he vented his ferocity and barbarity in all directions. Previous to his death (B.C. 133), he made a will, by which

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he appointed the Roman people his heirs. The principal article was expressed in these terms: "Let the Roman people inherit all my effects". They were not slow to take possession, and by the sword compelled the people to submit, reducing the one-time kingdom of Attalus into a province of Rome called Asia, in which were found the seven Ecclesias referred to in Rev. 2,3. Pergamos was the former capital of the kingdom, and played an important part in the fulfilment of Daniel's prophecy (Ch. 8). An Ecclesia was established here, but we have no details of its development. It is obvious from Christ's message to it that deepseated error troubled it (Rev. 2:12-17). He warned that if it did not change, its lampstand would be quenched. That evidently happened, for there is no Ecclesia there today. The word is said to signify: *Much marriage*. Because paper was processed here the city has given its name to *parchment*.

PHENICE — A harbour on the S. of Crete facing both NE and SE, and providing a haven for ships during the winter storms. A narrow peninsula separates from a bay facing west, but offers little shelter. Historians have found that locally the winter winds are north and east. In Acts 27:12 it was an ENE wind which caused the disaster to the ship on which Paul was being conveyed to Rome. The R.V. gives Phoenix instead of Phenice. See article on *Phoenix*.

PHILADELPHIA — A city of Lydia, in Asia Minor; one of the seven Ecclesias to whom the Lord directed a message (Rev. 3:7-13). It was evidently a spiritually sound Ecclesia for commendation unmixed with censure is extended to it. Philadelphia stands on the plain of Hermus, about 27 miles (43 kms) SE of Sardis. In A.D. 17 it was destroyed by earthquake, but was soon rebuilt, and flourishes today. Little of antiquity is found here. The area is volcanic in character, and so most ancient buildings have been destroyed. In contrast to the susceptibility of earthquake and destruction, the conquering Ecclesia in Philadelphia was promised an abiding place in the Temple of God that will never be destroyed. The city was originally founded by Attalus II, who was given the name of Philadelphus, because of his loyalty to his elder brother, Eumenes II, king of Lydia. Philadelphia signifies *Brotherly Love*, and the Ecclesia obviously manifested that characteristic according to Christ's message to it. Today it is called Alashehir, or Alah-Shehir, the *City of God*.

PHILIPPI — A Roman colony on the *Via Egnatia* in Macedonia, visited by Paul on his second missionary journey, and the first place in Europe where he established an Ecclesia (Acts 16:12). Here Paul converted Lydia (Acts 16:14), but was illegally beaten and imprisoned without trial after performing a deed of mercy (Acts 16:16-40). A later visit to Philippi is mentioned in Acts 20:6. See also the outline of *The Epistle To The Philippians*.

PHOENICIA — The Greek name for a country on the Mediterranean coast, N of Palestine. It extends for about 120m (193 kms) and 12m (19 kms) broad, extending a little south of Carmel but excluding Caesarea. Its name is derived from the purple dye which was made in its northern parts. Its principal towns were Tyre and Sidon, which are frequently referred to in the O.T., but the name Phoenicia is there found only in Obadiah 20. Prophetic utterances against its principal towns were made by the prophets (Isa. 23; Jer. 47:4; Ezek. 26,27,28,29 etc.) proclaiming that ancient Tyre would be utterly destroyed (as it was), but Sidon would remain, though constantly harassed by war (which has proved to be its state). The fulfilment of prophecies on these cities are among the wonders of the prophetic Word. Jesus' ministry extended as far north as Sidon, and whilst preaching in those parts, he healed the daughter of a Syrophenician woman because of her faith, and her rec-

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ognition of the privileged status of Israel in the purpose of God (Mark 7:24-30). After the martyrdom of Stephen, some Christians made their way thither (Acts 11:19). Later Paul and Barnabas passed through here on their way to the Jerusalem Conference, proclaiming the conversion of Gentiles (Acts 15:3). On Paul's final journey to Jerusalem he disembarked at Tyre (Acts 21:2). Phoenicia is rendered as Phenice (Acts 11:19; 15:3) and Phenicia (Acts 21:2) in the N.T.

PHOENIX — A harbour on the S of Crete, which the captain of the ship in which Paul was sailing to Rome tried in vain to reach in order to winter (Acts 27:12). The name is given as *Phenice* in the A.V., but *Phoenix* in the R.V. It signifies *Palm tree*.

PHRYGIA — A region of Asia Minor from which some Jews were present at Pentecost (Acts 2:10). Antioch of Pisidia and Iconium, visited by Paul on his first missionary journey (Acts 13:14,51) are ethnically in Phrygia, and on his second and third missionary journeys Paul is stated to have passed through Phrygia (Acts 16:6; 18:23). Paul's public address at Antioch in Pisidia is reported in full in the record (Acts 13:16-43). It set before the Jews the facts of their Apostasy and aroused their ire, though the Gentiles were attracted to his teaching. Phrygia is said to signify, *Parched*.

PISIDIA — A mountainous region of Asia Minor through which Paul passed on his first missionary journey (Acts 13:14; 14:24). Antioch of Pisidia was not strictly in, but near, Pisidia. It was an important commercial centre, commanding the great trade route between Ephesus and the Cilician Gates. To the north was Galatia. The word signifies *Persuasion of right*.

PONTUS — The Black Sea, and also the country in Asia Minor bordering on it; particularly the part of this region which formed the Roman province of Pontus. Jews from this area were in Jerusalem at Pentecost (Acts 2:9), and Aquila was a native of Pontus (Acts 18:2). Peter wrote to the "exiles of the Diaspora", Jews who had accepted Christ in Pontus and other parts (1 Pet. 1:1). The word signifies *The Sea*.

POTTER'S FIELD — This was the field bought with the betrayal money paid to Judas Iscariot, and called *Akeldama*, or the Field of Blood (Matt. 27:7-8). It is to the south of Jerusalem, and overlooks the Valley of Gehenna. In this sad incident in the ministry of Christ, the dramatic prophecy of Jeremiah 19 was partly fulfilled. He was directed to the Potter's Field, and dramatised the fate of Jerusalem by breaking the potter's vessel given unto him. Later, Judas committed suicide there.

PRAETORIUM — In the A.V. this is rendered as "the common hall", but the Greek name is that given to the residence of the Roman *praetor* or governor (Matt. 27:27; Mark 15:16; John 18:28,33; 19:9). In the court of this place, the Lord was treated to the most awful indignities by the Roman soldiery. It was probably connected with the Tower of Antonia occupied by Pontius Pilate at the time. In Acts 23:35 the word is rendered "Judgment Hall", and probably related to the palace built by Herod in Caesarea. The term could also be used for the Praetorian guard, the troops appointed as the imperial bodyguard. The reference to "the palace" in Phil. 1:13 is to the Praetorian Guard, and is so rendered in the R.V. This Imperial bodyguard became tyrannical in later Roman history, and led to the ultimate decline of the Empire.

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PTOLEMAIS — The Hellenistic name of modern Acre, just north of Haifa. Its Hebrew name was Acco, and it stood on the border of the tribe of Asher which finally succeeded in conquering it. Situated on the coast, it became an important port in the north of Palestine, and was also known for its fishing industry. The Greeks and Romans called the city by the name *Ptolemais*, after Ptolemy II Philadelphus, King of Egypt, who ruled Palestine and fortified the city in B.C. 261. The Crusaders converted Ptolemais into the main seaport of their kingdom, about A.D. 1100, renaming it St. Jean d'Acre (abbreviated to Acre), for the town housed the headquarters of the Order of the Knights of St. Jean. It was strongly fortified so as to be defended against attack both from land or sea. Napoleon invaded Palestine and attacked Acre by land in his plan to conquer the Middle East, but he was resisted by Pasha Ahmad (1775-1805), the Turkish ruler, who was so notorious for his cruelty that he was nicknamed *Jazzar*, the "cut throat". Ahmad was assisted by the British navy (partly fulfilling Rev. 16:3-4), and when cholera finally decimated the French forces, Napoleon was compelled to retreat and return home, to continue the work appointed him by the prophecy of Revelation 16 in devastating Catholic Europe. So the history of the town has affected the course of Bible history and prophecy. However, in the NT it is mentioned but once, to record a brief stay by Paul on his way to Jerusalem. Nevertheless, the reference states that there was then an Ecclesia in Ptolemais, and that the members enjoyed the company of the great Apostle for one day (Acts 21:7).

PUTEOLI — A harbour of Italy, where Paul landed on the way to Rome (Acts 28:13). The word signifies *Little Wells*. It was a famous watering place of the Romans, located in the Bay of Naples, the most accessible harbour near the capital, close to Pompeii. It is 180 m (290 kms) from Rhegium, mentioned in the same verse. There were brethren in Puteoli when Paul landed, and he was permitted by Julius, the courteous centurion in charge of the Apostle, to remain there with them for seven days. How strengthened that would have been for that Ecclesia, so isolated from the general communities of believers.

RHEGIUM — A port on the SW of Italy. The word signifies *Broken Off*. It was situated at the southern entrance of the straits of Messina, where Sicily is "broken off" from Italy. The ship taking Paul to Rome put in here for one day (Acts 28:13).

RHODES — An important Greek city on the island of the same name, mentioned as trading with Tyre (Ezek. 27:15 RSV). It is noted for ship building, and its fleet policed the Aegean Sea. Its harbour was renowned for the brazen Colossus, one of the seven wonders of the world, which dominated it. Paul called here on his way to Caesarea (Acts 21:1). The word signifies *Rosy*.

ROME — The capital of the Roman republic and empire. It is not mentioned in the OT, though the prophecies of Daniel clearly identify it. The founding of the city dates from B.C. 753; but its origin is more mythological than historical. Its name is taken from Romulus, who with Remus his brother, in infancy were supposed to have been suckled by a wolf (hence the symbol often used for the city), and who are the supposed founders of the city. It is also called *Orbs Septicollis*, or "the city of the seven hills". By B.C. 266 Rome gained control of Italy, and then gradually extended its control. In B.C. 64-63 Pontus, Syria and Cilicia were made provinces; and Palestine was conquered. During B.C. 63-31 the empire was weakened by civil war until Octavian (later Augustus — see Luke 2:1) became sole ruler, and reconstituted a Republic.

Rome Rulers

Augustus ruled B.C. 31-A.D. 14, during which time Christ was born.

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Tiberius ruled A.D. 14-37 during the ministries of John the Baptist and the Lord Jesus Christ.

Caligula ruled A.D. 37-41 which saw the beginning of Apostolic witness.

Claudius ruled A.D. 41-54, during which time Paul conducted most of his missionary activities.

Nero ruled A.D. 54-68. He burned Rome blaming it on to the Christians whom he persecuted with great brutality. Paul was martyred during the reign of Nero, and the Roman-Jewish war broke out that terminated with the destruction of Jerusalem and its Temple.

Three Flavian Emperors followed the death of Nero: Vespasian (69-79) who commenced the war against the Jews; Titus (79-81) his son, who completed the war that resulted in the destruction of the Temple; Domitian (81-96) who persecuted the Christians, and exiled the Apostle John to the isle of Patmos (Rev. 1:9).

In Apostolic times, Rome was the largest and most splendid city in the world. It was served by many famous roads, and boasted a population by A.D. 14 of some 4,000,000 people. As the Empire extended, and the wealth of the world flowed towards this city, it declined into a centre of luxury and leisure, noted for its many theatres, amphitheatres, baths, circuses, and beautiful dwellings. Idleness became a way of life. It is said that the Romans had no less than 159 holidays in the year, of which 93 were devoted to games and performances held at government expense. The most famous circus where chariot races were held, was the Circus Maximus on the Appian Way, capable of holding 250,000 people. Many theatres were large enough to accommodate as many as 14,000 people, though the Colosseum had not been built in Paul's day. The city had over 420 elaborate temples, given over to superstitious idolatry, whilst fine parks and gardens graced large areas within its boundaries.

The Jews had over 7 synagogues in Rome, with some 40,000 of their number dwelling there during the reign of Augustus, increasing to 60,000 during the time of Tiberius. They were granted many liberties, and permitted to practise their Law without restraint. Claudius, however, issued a decree banning them from Rome, a decree that served the purpose of Yahweh for it led to the conversion of Aquila and Priscilla (Acts 18:2-3).

Social services were a feature of the times. In the reign of Augustus more than 200,000 people were maintained by government expense, and a large part of the population was slaves. Manual labour was shunned, and many unemployed drifted aimlessly through life. Marriage as an institution was abandoned by many, and with the breakdown of family life, immorality became blatant and widespread. Paul reminded the brethren of the conditions of their environment in his *Epistle To The Romans* (Ch. 1:18-32), and warned them of the danger of such evil conditions.

There were Jews from Rome in Jerusalem at Pentecost (Acts 2:10), and possibly the Ecclesia in that city was founded by them. Paul expressed his desire to visit Rome (Rom. 1:15; Acts 19:21; cf. 23:11), but it was as a prisoner after his appeal to Caesar that he did so (Acts 25:11). He was able to make such an appeal because he was accredited as a Roman citizen (Acts 16:37; 22:25; 28:14,16). He remained there for two years, during which time he ministered to the Ecclesias through his pen, and Rome became the centre of his activity in preaching. Here he was visited by Onesiphorus (2 Tim. 1:16), Epaphras (Col. 4:12), Onesimus (Philemon 10) and others. After his release, Paul travelled to Spain, and when the persecution of Nero broke out he hastily made his way back to the city, doubtless to assist the Ecclesia, and to strengthen his brethren in the great trials they were undergoing. But he was again imprisoned, and executed by beheading — that being the punishment administered to Roman citizens. Paul wrote to Timothy of his impending death (2 Tim. 4:6-8), and requested that he make his way to Rome, probably to receive final instructions and help from the Apostle before his death (see 2 Tim. 4:9,11).

Rome figures largely in the symbolism of *The Apocalypse* both as regards the literal city, and also as symbolic of the Roman Catholic Apostasy called Babylon the Great (Rev. 17:1,5,18). An outline would be too extensive to be incorporated here,

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and we direct the reader to *Eureka*. The word Rome signifies *Strength*. It manifested the strength of the flesh. See also notes on *Spain*.

SALAMIS — Located on the SE coast of Cyprus near the River Pedieus. Paul with Barnabas and Mark visited the synagogues of Salamis on his first missionary journey (Acts 13:5). The use of the plural suggests that there was a large number of Jews in Salamis at the time. The word signifies: *Surging*.

SALIM — A place near Aenon, where John the Baptist baptised (John 3:23). It is thought to be in the area of eastern Samaria, south of Scythopolis, and close to the Jordan. Its name signifies *Tossing*.

SALOME — A cape in Crete off which the ship in which Paul was a prisoner passed with difficulty on the way to Rome (Acts 27:7). It is modern *Cape Sidero*. Its name signifies: *From the surging* suggesting the stormy nature of the sea off the cape.

SAMARIA — In the N.T. this term denotes an administrative region named after the city of Samaria which was its centre (Luke 17:11; John 4:4; Acts 1:8; 9:31; 15:3). Sychar (modern *Nablus*) was, and still is the headquarters of the sect of the Samaritans who set up their temple on Mount Gerizim (John 4:20). The Samaritans were not Jews but the descendants of those who, under Sanballat, opposed the rebuilding of Jerusalem by Nehemiah (Neh. 2:10,19; 4:1; 6:1). When Sanballat's daughter married the high priest's son, Nehemiah drove him out of the Temple (Neh. 13:28), and he set up a rival worship at Gerizim. Great hostility was manifested between the Samaritans and the Jews (John 4:9), even though the Samaritans based their worship on the Pentateuch. Jesus preached with success in Samaria (John 4:39-42), though he also experienced opposition from others of the area (Luke 9:51-56). In his commission to the Apostles, the Lord appointed the preaching of the Gospel in Samaria to follow the preaching in Jerusalem and all Judea (Acts 1:8). Consequently, following the scattering of the Ecclesia through the persecution of Saul, the Gospel was taken into the area of Samaria through the efforts of Philip, and with great success (Acts 8:5-13). The Apostles then visited the area in order to bestow the Holy Spirit on those who believed and were baptised (vv. 14-18). Samaria signifies *Guardianship*.

SAMOS — An island in the Aegean which Paul briefly visited on his return from his third missionary journey (Acts 20:15). The coast is rocky, precipitous and thickly wooded, and the town lies at the SE of the island. Though today accounted as part of Greece, the island is close to Turkish occupied Asia Minor (in Apostolic days, the coast of Lydia), and at its narrowest part is only one mile (2 kms) distant from the mainland. Samos signifies *A sandy bluff*.

SAMOTHRACE — An island in the NE of the Aegean Sea, above the Hellespont, with a lofty mountain and a city of the same name. Originally called Samos, the name of *Thrace* was added to distinguish it from the other Samos. It was noted for its superstitious worship, and provided a sacred asylum. Paul touched at this island on his first journey to Europe (Acts 16:11). Sailing from Troas to Neapolis with a fair wind, the passage was completed in two days, the ship anchoring for the night at Samothrace. As a fair wind would be from the south-east, the northern side of the island, where the town of Samothracia was, would afford the most suitable place of anchorage.

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SARDIS — A city in Asia Minor, capital of the kingdom of Lydia. Here an Ecclesia was established to which the Lord directed a message through John (Rev. 3:1). The Ecclesia had a reputation for activity, but Christ warned that in reality it was close to death. It died, for no Ecclesia is found there today. Sardis was a great and splendid city, the renowned capital of the wealthy Croesus and the rich kings of Lydia. It was about 33 miles (53 kms) to the south of Thyatira. Once the wealthiest city in the world, it is today in ruins, though those ruins witness to its greatness in ancient times. The Acropolis was built on a steep spur of Mt. Tmolus about 800 feet above the plain where the city proper was built. Much of its wealth was derived from the gold found in the sand of the Pactolus river which traversed the ancient city, and Sardis is famous for having issued the first gold and silver coins struck in antiquity. A famous temple of Cybele, similar to Diana, was established there. In A.D. 17, during the reign of Tiberius, the city was destroyed by earthquake. The emperor remitted the city's taxes and rebuilt it, but it never recovered its former glory. Like the Ecclesia within its boundaries, "it had a name to live, but it was dead", its previous splendour was gone. Thus the Lord's message was appropriate to the history of the city as well as the Ecclesia. Modern *Sart*, which is the name of the city today, is but a village. The name signifies *Redness*, which, as symbolising the flesh, is appropriate to the Ecclesia of that city.

SELEUCIA — The port of Antioch, 16 miles (26 kms) distant on the river Orontes. Strengthened by fortification, it was used as a naval base during Roman times. Its only mention in the Bible is as Paul's port of embarkation on his first missionary journey (Acts 13:4).

SHARON — The maritime plain extending from the River Yarkon on the northern confines of Tel Aviv to Mount Carmel. It is a very fertile part of the Land of Promise (1 Chron. 27:29; Isa. 65:10), noted for its flowers (Song of Solomon 2:1), and its general beauty (Isa. 35:2). Ecclesias were established in this area as the result of the preaching of Peter, though in the A.V. the word appears as Saron (Acts 9:35). The word signifies *Plain*.

SHEBA — A region in Arabia (Gen. 10:7; 25:3; 1 Chron. 1:9,32) forming modern Yemen. The Queen of Sheba came to visit Solomon bringing some of the spices and riches of her realm (1 Kings 10; 2 Chron. 9). Its merchants traded in gold and frankincense, spices and precious stones (Jer. 6:20; Ezek. 27:22). Prophecy shows that from this same area will be brought gold and frankincense to the Temple in Jerusalem in the Age to come (Isa. 60:6; Psa. 72:15). Christ made reference to the Queen of Sheba, describing her as the *Queen of the South*. He implies that she shall be in the resurrection (Matt. 12:42; Luke 11:31). The name is said to signify *Seven* or *Oath*.

SHEEP GATE — One of the gates of Jerusalem on the N. side, rebuilt by Nehemiah (Neh. 3:1,32; 12:39), and adjacent to the Pool of Bethesda. Here the Lord strengthened the man with the infirmity who had waited 38 years for a cure (John 5:1-9). This miracle is one of the "signs of John's Gospel" that witness to the significance of the Lord's ministry. See also *Eight Signs of John* by J. Ullman.

SIDON — A seaport of Phoenicia and its oldest city (Gen. 10:15); called Great Sidon in Josh. 11:8; 19:28. It lay near the northern border of Asher (Josh. 19:24,28). Laish, later occupied by the Danites, had links with Sidon (Jud. 18:28), and Zarephath belonged to it (1 Kings 17:9; Luke 4:26). It was renowned for its sea-

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borne trade (Isa. 23:2,4), but it became dependent on Tyre, which outstripped it in importance (Ezek. 27:8). Prophecies against it stand in Jer. 25:22; 47:4; Ezek. 28:21-23; Zech. 9:2. Ezekiel predicted that whilst Tyre should be completely overwhelmed, Sidon would remain, but would experience "pestilence and blood in her streets". That has characterised Sidon's history for the past centuries, for the city remains to this day. It was visited by the Lord (Matt. 15:21; Mark 7:24,31), and his preaching was received with great enthusiasm (Luke 6:17). The Syrophenician woman's daughter was healed by him on this occasion (Mark 7:30), and great crowds, to the number of 4,000, followed him from the district, through the Decapolis, to the sea of Galilee attracted by his teaching and his miracles. And these he fed on the eastern shore of the Sea (Mark 8:1-9). An Ecclesia was established in Sidon, which Paul visited on his journey into Italy, and was refreshed (Acts 27:3). Sidon signifies *Hunting* or *To ensnare*. Jezebel came from the district and ensnared Israel with her apostate worship.

SILOAM — A place where a tower fell, killing eighteen people, upon which event Christ drew a most important lesson (Luke 13:4). This was probably just outside Jerusalem in the Kidron valley, near Gihon.

SILOAM, POOL OF — A pool in Jerusalem, to which the Lord directed the man born blind whom he healed (John 9:7,18). This is probably the same as that described as the King's Pool (Neh. 2:14), in the King's Garden (Neh. 3:15). Water was brought from the spring Gihon by a surface conduit (Isa. 7:3), referred to as the Waters of Shiloah (Isa. 8:6), before Hezekiah made the Siloam tunnel to bring water through the rock (2 Kings 20:20; 2 Chron. 32:30), to what then became known as the Pool of Siloam. The famous Siloam inscription, describing the carving of the tunnel from out of the living rock, records the manner of its construction. The Lord's miracle constitutes one of the signs of his ministry. See *The Eight Signs of John* by J. Ullman. Siloam signifies *Going forth*.

SMYRNA — An important city on the W. coast of Asia Minor, in which was one of the seven Ecclesias to which the Lord directed messages (Rev. 2:8). It is modern *Izmir*. The message reveals that it was then a virile Ecclesia, faithfully standing up against vigorous opposition and persecution. It was located 45 miles (72 kms) north of Ephesus, on the Archipelago in Asia Minor. It is still a place of importance, and has a very fine harbour. The Gospel was probably introduced to the city by Paul during his three years' residence in Ephesus. The celebrated Polycarp (martyred approx. 167) was associated with the Smyranean Ecclesia, and he welcomed Ignatius to it in the year 107, when the latter was on his way to Rome, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people". Unfortunately, the Ecclesia, so highly commended by the Lord, fell into apostasy and finally disappeared. The word signifies *Bitter*.

SODOM — The evil city of the plain chosen by Lot for his residence after he left Abram (Gen. 13:10-13). It fought with Gomorrah against Chedorlaomer and his allies (Gen. 14:2), and Lot was taken captive. He was rescued by Abram, but returned to the evil environment of Sodom which was notorious for its wickedness (Gen. 18:20; 19:4; Jer. 23:14). It was destroyed with Gomorrah in a judgment that was always recalled with horror and warning (Deut. 29:23; Isa. 1:9; 3:9; 13:19; Jer. 49:18; 50:40; Lam. 4:6; Amos 4:11; Zeph. 2:9). The Lord warned that though its judgment was severe, that which would be poured out upon those of his day who rejected his message would be even more so (Matt. 10:15; 11:23-24). He also predicted the last days will be comparable to those of Sodom (Luke 17:29. See also 2 Pet. 2:6; Jude 7).

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No archaeological evidence of Sodom has been found, but it is generally accepted as being submerged under the southern end of the Dead Sea. The word signifies *Lime-pits* implying scorching burns, the effects of sin.

SPAIN — Mentioned by Paul in Rom. 15:24,28 where he expresses the hope of travelling to the country after visiting Rome. The evidence indicates that Paul did visit Spain after his release from his first imprisonment of two years in Rome. Muratori's *Canon* (A.D. 170) makes reference to "the journey of Paul from Rome to Spain". Chrysostom records: "Paul after his residence in Rome departed to Spain". Jerome endorsed this: "Paul was dismissed by Nero, that he might preach Christ's Gospel in the west".

Accepting those statements, we must find room for a fourth missionary journey by Paul, not generally recognised; and from references in the Epistles, the following emerges: Timothy was ultimately imprisoned with Paul, but was released at the same time as the Apostle (Heb. 13:23-24). Approximately A.D. 63, Paul was released (after a two years' stay — Acts 28:30), and sent Timothy to Philippi, following shortly after (Phil. 2:19-24). They visited Colosse (Philemon 22), then Jerusalem (Heb. 13:23-24). From Jerusalem Paul travelled to Crete, leaving Titus to organise Ecclesias already established (Tit. 1:5). He wintered at Nicopolis (Tit. 3:12). Travelled to Spain (Rom. 15:24). Returned to Asia Minor. Then there follow indications in his epistles of hurried travelling suggesting great anxiety. Perhaps he had heard of the outbreak of bitter persecution in Rome, and making only brief stops here and there, hastened on to there, to strengthen the brethren. Thus he left Trophimus sick at Miletus (2 Tim. 4:20); moved to Troas, where he visited Carpus, but left some of his belongings there by mistake (2 Tim. 4:13); made his way to Corinth (2 Tim. 4:20); probably sent Timothy to Ephesus (2 Tim. 1:18); proceeded to Rome with Titus who was sent on to Dalmatia (2 Tim. 4:10); imprisoned in Rome (2 Tim. 1:16-17; 2:19); Alexander testified against him (2 Tim. 4:14); brethren deserted him (2 Tim. 1:15; 4:10); Onesiphorus sought him in prison, but lost his life doing so (2 Tim. 1:16); only Luke remained with him (2 Tim. 4:6-11); for Tychicus had been sent to Ephesus (2 Tim. 4:12). For last instructions Timothy was called to Rome (2 Tim. 4:9); Paul advising him that he was already condemned and awaiting execution (2 Tim. 4:6). He was (according to tradition) beheaded on the Ostian Way about 3 miles outside the city of Rome A.D. 68, at the approximate age of 62. So terminated a wonderful life and career in the Truth.

SYCHAR — A city in Samaria close by Jacob's Well and the field that Jacob gave to Joseph (John 4:5-6), close to Shechem (modern Nablus) (Gen. 48:22). The well situated at the south of the valley, and is dug in firm rock, being about 3 yards in diameter, and 35 feet deep. Just north of it is the tomb of Joseph, in a piece of land which Jacob bequeathed to his son, which inheritance he will receive after the resurrection. The incidents relating to the obtaining of the parcel of ground, the digging of the well, and the bequeathing of it to Joseph, the type of Christ, provide the proper background for the conversation which followed between the Lord and the woman of Samaria. See for example v. 22. It is believed by some, that Sychar is a corruption of Shechem (Sychem — Acts 7:16). It signifies *Drun kard* (from *shikkor*) or *Falsehood* (from *sheker*), and is said to have been so named by the Jews in deprecation of the character of the inhabitants of Samaria whom they despised (see v. 9). The Samaritans claimed relationship with Jacob (v. 12), but the Jews repudiated that as the irresponsible false words of a drunkard.

SYCHEM — The Greek form of Shechem: the ancient and important city near Mount Gerizim and Mount Ebal. There Abram first received the promise in the Land (Gen. 12:6), and built his first altar (Gen. 12:6-7). The word denotes the Neck as *Bet-*

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ween the shoulders, and therefore, signifies the *Burden-bearer*. It was appointed as a City of Refuge (Josh. 21:21), considered a convenient rallying place for Israel (Josh. 24:1; 1 Kings 12:1-19), and became the first capital of the northern kingdom (1 Kings 12:25). The only reference to Shechem in the N.T. is in Acts 7:16 which poses problems; for Stephen, in his defence, declared that the "fathers" of the nation "were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem". This statement is quite specific, and in accordance with the Greek text. The *Diaglott* changes "Abraham" to "Jacob" and claims that the best critics are of the opinion that a mistake has been made in transcription. But this cannot be established except to say that the Greek text is incorrect. It is impossible that Stephen should make a mistake; for his defence is explicitly based upon the history of the nation, and he was guided by the Spirit. His statement claims that all twelve patriarchs were carried into the Land from Egypt and were buried adjacent to Shechem; and that must have been the case. That leaves the problem of Abram's purchase of the field; and whilst there is no direct reference to this transaction, the O.T. record does imply that Abraham did purchase a field at Shechem in addition to the Cave of Machpelah. It states that Jacob "bought a parcel of a field" at Shechem (Gen. 33:19). The parcel of the field so purchased, apparently comprised the site of Abram's encampment when he first entered the land. Though nothing is recorded in the O.T. of an actual purchase by him it evidently did take place, and he must have acquired the land upon which he built his altar. Then, apparently, when Jacob made his way there, he took steps to repossess this plot of ground, which later, according to Stephen, became the burial-ground of some of his sons. This is suggested by the use of the verb in Gen. 33:19. The word "bought" in the statement is from *qanah*, and, according to Gesenius, signifies to *acquire* by purchase or *redemption*. The word is rendered *recover* in Isa. 11:11, and *redeem* in Neh. 5:8; and in both cases refers to the *repossession* of something. The verb as used in Jacob's transaction, therefore, could relate to his *redemption* or *repossession* of that which his grandfather had previously purchased. Subsequently, Jacob had to defend his right to this piece of land (Gen. 48:22) though, again, the details of this are not recorded. However, the use of *qanah* for the action of Jacob in relation to the land reconciles the statement of Stephen with the facts. See *The Christadelphian Expositor*.

SYRACUSE — An important city of Sicily, claimed by its people as "the greatest and most beautiful of all cities", and noted for outstanding temples to Athena, and Apollo. Paul's ship was moored here for three days while the captain waited for favourable winds (Acts 28:12).

SYRIA — This title is most frequently used in the O.T. for the kingdom whose capital was Damascus (1 Kings 15:18; 19:15 etc.), which is also referred to as Aram (Syria) of Damascus (2 Sam. 8:6). However, following the death of Alexander, the Syrian kingdom (the Seleucid kingdom, or King of the North of Dan. 11), comprised the territory roughly north of Palestine and the River Euphrates. In Roman times the country was generally formed into a province under governors, and then proconsuls, and finally legates. There were a number of "free cities" allowed a measure of self-government, and also a number of tracts, which were assigned to petty princes, to be ruled at their pleasure subject to the same obligations as the free cities which mainly related to taxation. The free cities were Antioch, Seleucia, Apamea, Epiphania, Tripolis, Sidon, and Tyre; the principalities: Comagene, Chalcis and Belus (near Baalbek), Arethusa, Abila or Abilene, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the populations were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter their national vanity, and to give them the semblance without

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the substance of freedom. See *Unger's Dictionary*. The word, Syria signifies *Exalted*.

SYROPHOENICIA — A designation of Phoenicia meaning the region of Phoenicia forming part of the Roman province of Syria. The scene of Christ's miracle of healing of the daughter of the Syrophenician woman (Mark 7:26).

SYRTIS — This word is rendered "*the quicksands*", but the R.V. renders it as *The Syrtis*. This was the name of two shallow gulfs of the coast of North Africa, where the master of the ship on which Paul was prisoner was fearful that his vessel would be driven (Acts 27:17).

TARSUS — The capital of Cilicia: a commercial and university city rivalling Athens and Alexandria in importance, situated on the River Cydnus. A road led to the pass through the Tarsus mountains named the Cilician Gates providing access to Asia Minor. Tarsus was the birthplace of Paul (Acts 9:11; 21:39; 22:3), to which he returned after his conversion and the indifferent reception he received in Jerusalem (Acts 9:30). However, the genial Barnabas who had already recommended him to the brethren, again called him to his side as he engaged upon the work of the Truth in Antioch (Acts 11:25). Once Paul commenced his preaching labours, he never gave up until his life was terminated at Rome. Tarsus signifies: *A flat basket*.

TAVERNS, THE THREE — A place 33 miles (53 kms) south of Rome on the Appian Way. The brethren travelled all that way from Rome to greet Paul. Their loving action in so doing considerably warmed the Apostle, so that "he thanked God, and took courage" (Acts 28:15).

THESSALONICA — A city in Macedonia, visited by Paul on his second journey (Acts 17:1). The opposition of Jews forced him to leave for Berea; but already he had established an Ecclesia which was outstanding in its zeal (1 Thess. 1:8). Aristarchus and Secundus were from Thessalonica (Acts 20:4; 27:2); and the Ecclesia at Philippi sent material assistance to the Apostle in Thessalonica (Phil. 4:16). When Demas forsook Paul he left for Thessalonica (2 Tim. 4:10). In the days of Constantine, it became the headquarters of the pagan religion in the east, bitterly opposing those who claimed to follow Christ (Rev. 12:13). The overthrow of Licinius brought the whole Empire under the control of Constantine. See also the introduction to *The Epistle To The Thessalonians*.

THYATIRA — A city of Lydia in Asia Minor, from which Lydia, the first convert in Philippi, came (Acts 16:14). The Ecclesia here was one of the seven to which Christ directed a message through John (Rev. 2:18-29). Thyatira stood some 48 miles (77 kms) east of Pergamos. There is little of the ancient city remaining today, but then it was noted for its trade guilds, one such being the Guild of the Dyers for which Thyatira was famous (Acts 16:14). Pagan religions flourished in the ancient city, and their days of celebration were famous and popular. The excavations of archaeologists suggest that every skilled worker was a member of a union, and as such, was expected to support his association. The tendency, therefore, would be to compromise religion to that end, and it is this spirit of compromise that Christ condemns in his letter to the Ecclesia. The conditions that he warns against might well have been induced through these trade requirements. Thyatira signifies *Continual Sacrifice*. The city was very religious, but not in accordance with the Truth!

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TIBERIUS — A town on the W. shore of the Sea of Galilee, built by Herod Antipas, and named after the Emperor Tiberius. It is 200 m. (692 ft) below normal sea level. As far as is recorded, Jesus never visited the place, and the only reference to it is that certain boats were driven back here by the contrary winds that put the Apostles' ship in jeopardy (John 6:22). After the destruction of the Jerusalem, Tiberias and Galilee superseded Judah and became the seat of Jewish learning. Here lived famous sages; here the Mishna was completed about A.D. 200, and the Jerusalem Talmud about A.D. 400. Here, too, the vowel and punctuated Hebrew of the O.T. was originated. With the further dispersion of Jews, Tiberius came under Arab domination. But about 1560, the city was granted to a Jew by Sultan Suleiman, and with monetary support, Jews flocked to rebuild the town. With the establishment of the State of Israel in 1948, Tiberius has grown considerably as an all-Israeli town. Tiberius signifies: *From the Tiber (as river-god)*.

TIBERIUS, SEA OF — One of the names given to the Sea of Galilee (John 6:1). The final "sign" recorded by John took place at the Sea of Tiberias (John 21:1). See *The Eight Signs of John* by J. Ullman.

TRACHONITIS — A region governed by Herod Philip. It was SE of Damascus (Luke 3:1).

TROAS — A city on the shore of the Aegean in Asia Minor about 10 miles from ancient Troy. Here Paul was directed by the Spirit and had his vision of the man of Macedonia (Acts 16:6-10), and from here he sailed for Europe (v. 11). It seems as though Luke met up with the Apostle here, for the "we" references in *The Book Of Acts* now commence, implying that Paul's doctor-brother in the faith had attached himself to the company (contrast the *they* of vv. 6,7 with the *us* and *we* of vv. 10,11). Later Paul returned to Troas from Ephesus on his third missionary journey and preached before going to Macedonia (2 Cor. 2:12-13); and again on his return he stayed seven days (Acts 20:6). It was during this stay that he preached for so long that in the crowded and heated room Eutychus went to sleep and fell from a window, but was miraculously resatored (Acts 20:6-12). Luke seems to have rejoined Paul at Philippi for his journey to Troas, as is indicated by the personal pronoun again used in the narrative (Acts 20:5-6). Later, towards the end of his life, in a hurried return to Rome, Paul, then probably deeply concerned with the Ecclesia under persecution in that city, left his cloak and books at Troas, and called upon Timothy to bring them with him when he made his way to the Apostle (2 Tim. 4:13). Troas signifies *A Trojan*.

TROGYLLIUM — A promontory near Samos, where the ship on which Paul was travelling made a temporary call (Acts 20:15). The word signifies *A cache*.

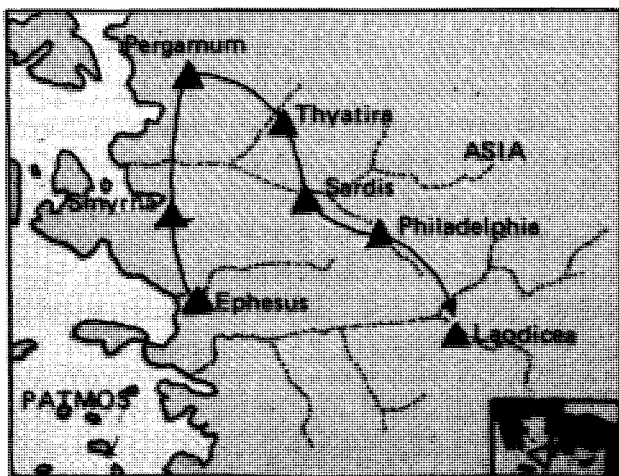
TYRE — A city of Phoenicia originally on the mainland, but subsequently established on an island, some 20 miles (32 kms) N. of Sidon. It was founded after Sidon, but about B.C. 1100 had become the leading city of Phoenicia. In Joshua 19:29 it is said that the border of Asher reached unto Tyre, but, in fact, the city never came under Israelitish control. In the time of David, Hiram of Tyre supplied him with timber (2 Sam. 5:11; 1 Chron. 14:1), and in Solomon's reign assisted with both technical and material help for the building of the Temple (1 Kings 5:1; 7:13; 9:11; 2 Chron. 2:3). In return, he was given twenty cities of Galilee — which he despised (1 Kings 9:11-13).

Tyre figures frequently in the Psalms and the prophecies which have both past and future applications; there being both a historical and a mystical Tyre. Ezekiel

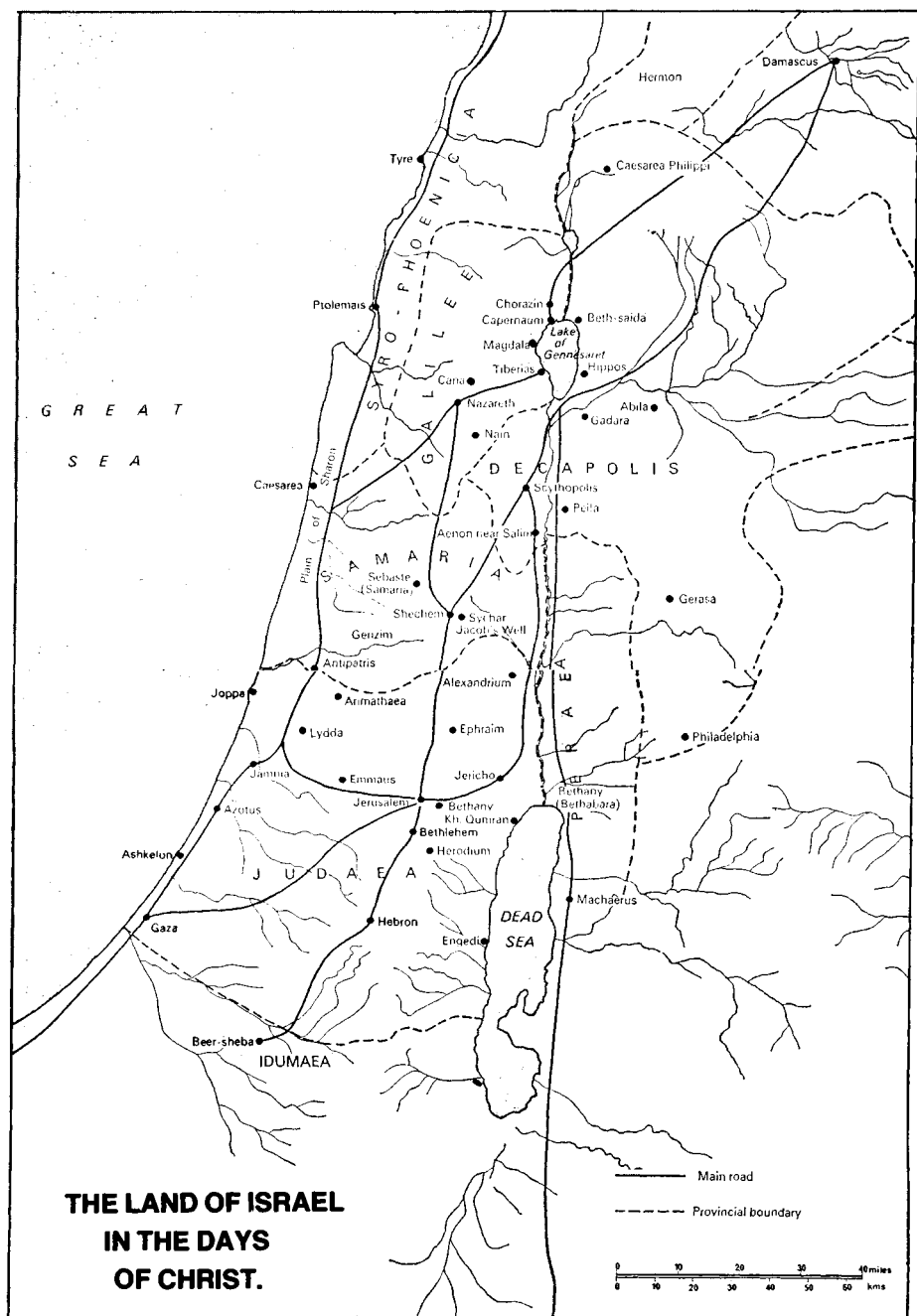
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(Chps. 27,28) predicted the entire destruction of Tyre and its influence. This commenced with the attack of Nebuchadnezzar. It was successful to the point that the Tyrians were driven from the mainland, and had to re-establish their power on an island adjacent to the original city. The words of Ezekiel had literal if partial fulfilment at that time nearly 300 years later. Alexander besieged the island fortress of Tyre, and built a ramp to connect it with the mainland; and his attack humbled the maritime power of the nation considerably. However, it still remained a city of some importance in N.T. times. The Lord visited the region of Tyre (Matt. 15:21; Mark 7:24,31), and people from here came to hear him (Luke 6:17). On his return from this third missionary journey, Paul disembarked at Tyre, and sought out brethren resident there, and stayed with them for a week. The Spirit predicted the outcome of Paul's visit to Jerusalem, and on the basis of that they urged him to avoid the city. But this was in vain: Paul was determined on the course he had set himself (Acts 21:3-4).

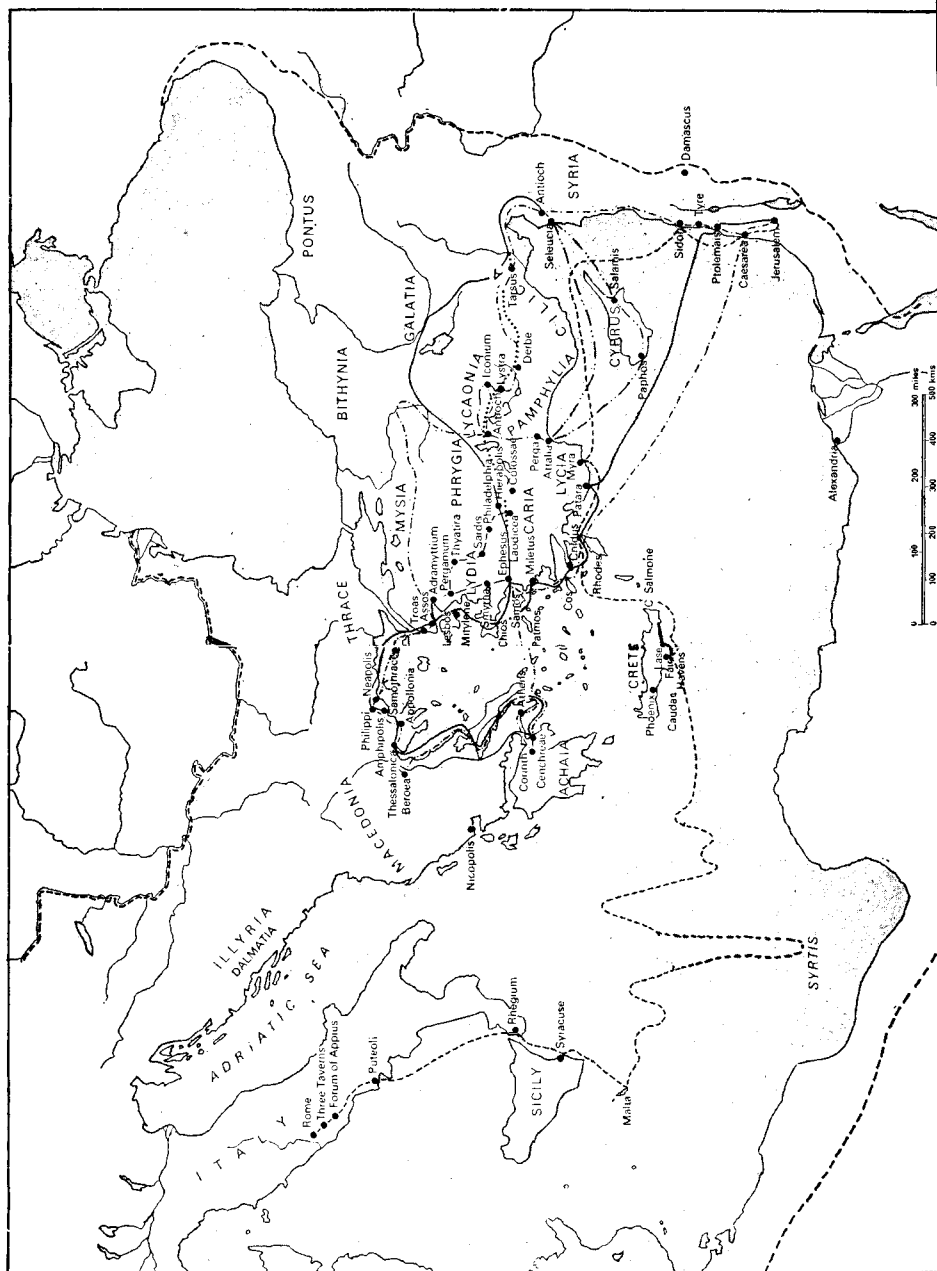
ZION — The name of the fortified hill occupied by the Jebusites which was conquered by David (2 Sam. 5:6-7; 1 Chron. 11:4) and made his royal city (1 Kings 8:1; 2 Chron. 5:2). The name is frequently used synonymously with Jerusalem. It was situated at the south-east of Jerusalem. In Heb. 12:22 it is referred to as Sion, and there applied spiritually to the organisation of the Ecclesia. Zion signifies that which is held aloft conspicuously as a banner.



A messenger from John exiled in Patmos would have crossed to Ephesus and then taken a circular route. The seven ecclesias are listed in the order he would have visited them.



THE THREE MISSIONARY JOURNEYS OF PAUL.



THEMES FROM THE NEW TESTAMENT

ABBA — is from a Hebrew word meaning “father” and is thrice used of God in the N.T. Jesus used it in prayer (Mark 14:36), and this use was continued by Paul (Rom. 8:15; Gal. 4:6). Joined with this title is that of *pater* rendered “Father”. So in the prayer uttered by the Lord in Gethsemane, and in the references made by Paul, a Hebrew and a Greek word are joined to address Yahweh. *Abba* is the first word that A Jewish child learns to say, and so implies complete and unquestioning trust; *Pater* is a more formal word, and suggests an intellectual understanding of the Father’s love. The two words unite Jew and Greek into one family through the redemption in Christ.

ADOPTION — The Greek word *huiothesias* as used by Paul does not signify “adoption” as the term is used today, but the acknowledgement of one as a son, and hence *Sonship*. In Christ, both Jews and Gentiles attain unto that honoured position if they are spiritually “begotten of incorruptible seed, by the word of God” (1 Pet. 1:23-25). However, they become such only through the hope of Israel (Eph. 2:11-15). Accordingly, Paul taught that to Israelite “pertains the adoption” (Rom. 9:4). His use of the term in such a context shows that it does not relate to the modern usage of introducing an outsider into a family, for Israelites are subject to it as well as Gentiles. Until he came of age an Israelite had not reached the status of true sonship. In Gal. 4:1-3, Paul taught that “the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all”. Such a one lacked the maturity necessary for the status of Sonship. Hence “in the fulness of time” (the time to “grow up”), God sent forth His son, made of a woman, made under the Law, to redeem them that were under the Law, that we (both Jewish and Gentile believers) might receive the *adoption* (status of Sonship) of sons” (Gal. 4:1-6). “Adoption” therefore, denotes Sonship. The spirit of this is experienced by believers now (Rom. 8:15), the reality of it awaits the redemption of the body in the future (Rom. 8:15). Israel is the only channel of it (Rom. 9:4), though God’s purpose has ever been that Gentiles, as well as Jews, be brought into that relationship with Him. See Eph. 1:5.

ANGEL — Is derived from the Hebrew *mal’ak* or the Greek *aggelos* and signifies “messenger”. Sometimes the Hebrew word is rendered *messenger* (Gen. 32:3; Mal. 3:1), and similarly in the N.T. the Greek word is sometimes found as *messenger* (Luke 7:24; Matt. 11:10; Mark 1:2; Luke 7:24; 9:52; 2 Cor. 12:7; Jas. 2:25). But most frequently it is used for a supernatural being attendant on God (Psa. 103:20), or charged with a mission by Him (Gen. 19:1; Exod. 32:34; 1 Kings 19:5; Psa. 34:7). Such agents are used by Yahweh to overshadow the course of history (Dan. 4:17), particularly that of Israel (Dan. 10:13,20; 12:1), and possess names (Dan. 10:13; Luke 1:19). Under the direction of Michael the Archangel, described as Israel’s prince (Dan. 10:21), they comprised a heavenly army (Josh. 5:13-15 see mg.). The Sadducees did not believe in angels (Acts 23:8), and Paul’s endorsement of the Bible teaching concerning them, divided those who were united against him (v. 9). The work of the angels in the lives of disciples is clear in the teaching of the N.T. (Matt. 18:10; 26:53; Luke 15:7; Heb. 1:14). In *The Apocalypse*, the angels of the seven Ecclesias relate to those elders holding important positions therein (Rev. 1:20); though the angels who are described as supervising the visions given to John obviously relate to those of heaven. In Psa. 8:5 where the Hebrew has *Elohim* it is rendered “angels”, and this rendition is endorsed by Paul (Heb. 2:7). It is obvious, therefore, that the plural verbs used in such places where the word is translated *God*, as Gen. 1:26; 3:22 etc., relate to the angels of heaven, who, under Yahweh, were directed to the work on earth He had in view.

ANTICHRIST — Signifies *Against Christ* and relates to those who, in Apostolic

days, opposed the truth in him (1 John 2:18,22; 4:3; 2 John 7). John clearly states that such were in evidence in his day. Paul prophetically revealed that the teaching of such would lead to the manifestation of "the man of sin" who "opposeth and exalteth himself above all that is called God" (2 Thess. 2:3-4). He describes him as the Lawless One, whom the Lord will destroy at his coming. The "mystery of iniquity" in evidence in his day (2 Thess. 2:7), developed into the Apostasy that gave rise to the Roman Catholic System, clearly identified as "Babylon the Great, the Mother of harlots and Abominations of the earth" (Rev. 17:5). The destruction of this system at Christ's coming is clearly portrayed in 2 Thessalonians 2, and Revelations 17,18.

DAY OF THE LORD — The future manifestation of God's judgment on men and nations to which John in Patmos was directed in vision (Rev. 1:10). It is a term of frequent use in the O.T. for divine intervention in history in epochs of judgment. For the wicked, the Day of the Lord is a day of darkness and not light (Amos 5:18,20), of terror (Joel 2:31), destruction and battle (Ezek. 13:5), disaster for the proud and lofty (Isa. 2:11), but deliverance for the righteous who will take over the Kingdoms of the world (Dan. 7:27). Zechariah makes frequent references to it in describing the future intervention of Christ (Zech. 12:3,4; 13:1,2,4; 14:4,8,9,13,20,21). Malachi predicts that Elijah will be sent to recall Israel before the manifestation of the Day (Mal. 4:5). In the N.T. it is called "the Day" (1 Cor. 3:13), or "the Day of Christ" (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6,10; 2:16), and is presented as a day of Judgment by the Son of Man (Luke 17:24), when those who believe in him will be raised (John 11:25-26), to be judged according to their reaction to the word of God (John 12:44; Acts 17:31; 2 Cor. 5:10). It will be a day of wrath for the wicked, but the revelation of the righteous judgment of God to the righteous (Rom. 2:3-16). A day that will see the present political heavens and earth dissolve in the great judgments to be outpoured, and a new political order created to replace them "in which will dwell righteousness" (2 Pet. 3:12-15). *The Apocalypse* comprised an unfolding of events leading to that time, which it introduced by John being conveyed in Spirit to "the Day of the Lord" (Rev. 1:10). For that day Yahweh "waits" (Isa. 30:18) and of it He has openly "spoken" through His prophets (Ezek. 39:8).

APOSTLE — Is from the word signifying *One sent*; it differs from the word "disciple" which denotes a follower of another. An "Apostle", therefore, was a commissioned envoy, one *sent forth* bearing a measure of authority. It is used of the twelve disciples selected for that purpose (Luke 6:13), and who were *sent out* to preach (Mark 3:14). It is a title also given to Matthias who replaced Judas Iscariot (Acts 1:26), of Paul (Rom. 1:1), and Barnabas (Acts 14:14). There were "false apostles" in Apostolic days, a title for those who assumed the title, without proper authority so to do (2 Cor. 11:13). There were apostles made such by men, who appointed of their number those whom they authorised to a certain work. But there is careful discrimination between such, and a properly constituted Apostle by authority of the Lord; so Paul reminded the Ecclesias of Galatia that he was "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father" (Gal. 1:1). Those Apostles alone had the power of conveying the gifts of the Holy Spirit (Acts 8:14-22), and when the last of such Apostles died (John) this power no longer remained in evidence (1 Cor. 13:8-10). An Apostle of God had to be a witness of the Resurrection (Acts 1:22), thus Paul connects his apostleship with his seeing the risen Lord (1 Cor. 9:1). The greatest of all Apostles was the Lord himself (see Heb. 3:1). The title is used for him because, as the following verse indicates, he was *sent by* God. So also was John the Baptist (John 1:6). The word "sent" in this place is from the Greek *apostello* from whence is derived "*Apostle*".

BAPTISM — Was a rite of initiation administered by the Jews to proselytes and

their children, though children born subsequently were not baptised. John the Baptist used the same rite of immersion in water, but baptised both Jews and others as a preparation for the coming King (Matt. 3:2). His preaching implied that the Jews had been acting as Gentiles, and therefore needed the purification of baptism as a basis of renewal of righteousness. He required repentance and offered the forgiveness of sins (Mark 1:4). He established a body of disciples which continued after his death (Acts 19:1), though, in fact, he had taught of the coming of the Messiah whose influence must increase as his influence decreased (John 3:30). John baptised the Lord (Matt. 3:13-17), whose disciples also baptised (John 4:2), and who after his resurrection were commanded to baptise disciples of all nations following belief of the Gospel (Matt. 28:19). The Ecclesia practised baptism in the name of Jesus Christ (Acts 2:38) after belief and acceptance of the Gospel (Acts 8:12; Acts 10:48) as the rite of admission to its membership (Acts 2:38, 41; 9:18; 16:15, 33). This baptism was by immersion in water (Acts 8:36-37; 10:47) as a symbol of repentance (Acts 2:38) and cleansing from sin (Eph. 5:26; Heb. 10:22) and of faith in Christ (Rom. 10:9). Paul explained it as symbolic of death, burial and resurrection (Rom. 6:1-6). From the waters of baptism the believer rises to newness of life. The death that it symbolised was identification with the death of Christ (Rom. 6:3), and therefore constituted a crucifixion of the flesh. To the Ecclesias of Galatia, the Apostle revealed what this required in four statements:

1. To reveal Christ in the believer (Gal. 1:16)
2. A figurative crucifixion of flesh that Christ might live by faith therein (Gal. 2:12).
3. The affections and lusts of the flesh might be supplanted by the fruits of the spirit (Gal. 5:24-25).
4. A glorifying in the sacrifice of Christ by whom the world is crucified unto those who are Christ's, whilst they are crucified as far as the world is concerned (Gal. 6:14).

Baptism becomes the token of all this. It is from a Greek root implying the dyeing of a garment, by which means the garment is changed from its original appearance. So baptism in Christ is the outward act of an inward change: a change brought about by knowledge of, and identification with the Lord Jesus Christ.

CHASTENING — Is represented in the Bible as a mark of a father's affectionate concern for his son (Prov. 19:18), it being profitable for his future, yielding "the peaceable fruits of righteousness" (Heb. 12:11). Such action on the part of a parent imitates that of Yahweh for His people, for His chastening is designed for their discipline and instruction (Deut. 8:5; Prov. 3:11; Heb. 12:6). It is evidence of His loving interest in their future (Rev. 3:19), designed to spare them from being condemned with the world (1 Cor. 11:32). Hence the brethren in Ephesus are urged by Paul to bring up their sons in the "nurture and admonition of the Lord" (Eph. 6:3). The first word is rendered *chastening* in the R.V., the verb expressing to chasten with physical correction (Luke 23:16, 22); the second word is from the Greek *nous* or "mind" and relates to oral instruction, or training by the word (Deut. 6:7). The reproof of Scripture, is held to fulfil a chastening function (2 Tim. 3:16).

FEAST OF THE DEDICATION — Is mentioned in John 10:22. It was held on 25th Chisleu, answering to December. It lasted 8 days and was a period of general rejoicing. It was founded by Judas Maccabaeus to commemorate the cleansing of the Temple B.C. 164, some 6½ years after its profanation by Antiochus Epiphanes. It was also called the *Festival of the Lights* for a general illumination was made in the homes of the people. They recalled the oppression of the days of the Maccabees, and the wonderful God-given victory granted them by Yahweh (see Dan. 11:34).

(Unfortunately lack of space has forced us to limit these Bible themes).

Jerusalem Awake!

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

Jerusalem, O look to when
Thy King shall come to thee again
Thine ancient hills shall ring with joy
Thy gathered foes shall He destroy
"Arise and shine, Jerusalem,
The time to honour thee has come."

As shining waters stream from thee
To heal the dead and barren sea
So shall the Law from Zion go
While humbled hearts to thee shall flow
For all the earth shall worship there
At last for all the House of Prayer.

The Shepherd-King with iron rod
Shall rule from thee, "the throne of God"
See! In thy courts are Gentile throngs
And in their hearts are Zion's songs
Jerusalem! Jerusalem!
The time to honour thee will come.

