

I L L U S T R A T E D  
**Weekly Bible Notes**  
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For study the week of **July 14 - 20, 2014**

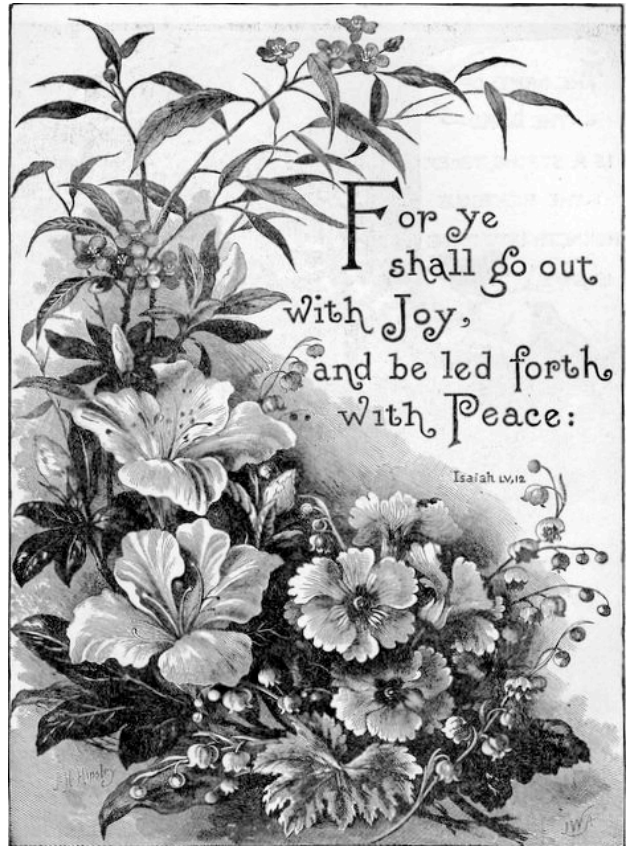
*A weekly compilation of biblical commentary & research for your Bible study*

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“Go out with Joy” (Isaiah 55:12) from *Treasures of the Bible* by Henry Davenport Northrop, D.D.

*“As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”*

— Mary Baker Eddy, *Science and Health with Key to the Scriptures* p. 497

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**Acts 17:22-25,28 (2) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#) | [▶](#)**

### **Paul Before the Areopagus**

**FOR A WONDERFUL ARTICLE ON THE STORY OF THE EARLY CHURCH (INCLUDING PAUL’S JOURNEYS) OUTLINED IN MAPS AND RELATED BIBLICAL TEXT [CLICK HERE»](#)**

**22** Then Paul stood in the midst of Mars’ hill, and said, **Ye men of Athens, I perceive that in all things ye are too superstitious.** (*KJV*)

**(NRSV)** Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way.

*Mars’ hill*) The Greek reads *Aerios Pagos*, literally “Ares Hill,” “Since Ares, the Greek god of war, was equated with the Roman god of war, Mars, the alternative name Mars Hill is also found. Paul was taken to the Areopagus to find out more precisely what he was teaching. In ancient Athens there was a council which used to meet on the Areopagus.” (*The Tyndale New Testament Commentaries (TNTC)*)

*Ye are too superstitious*) The Greek adjective is only found here in the NT. SP translates it as a complement: “You are in every respect exceptionally religious.” “The quality of being ‘superstitious’ was ambiguous, and the precise meaning depends on the attitude of the writer. Since Paul builds on rather than condemns their piety, the translation ‘religious’ is here appropriate.” (*Sacra Pagina (SP)*)

**23** For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.** (*KJV*)

**(VOICE)** I have stopped again and again to examine carefully the religious statues and inscriptions that fill your city. On one such altar, I read this inscription: “TO AN UNKNOWN GOD.” I am not here to tell you about a strange foreign deity, but about this One whom you already worship, though without full knowledge.

“The inscription according to Luke did not say ‘To the unknown god’ but **To an unknown god**, and Paul did not say ‘Him whom you worship’ but **What you worship** (neuter, as if unknown), **this** (neuter) **I proclaim to you**. With this formulation Paul indicates that it is not just ignorance about the person and name of God, but ignorance about his ‘deity’. Paul suggests that by erecting this altar with this inscription the Athenians themselves announced the failure of polytheism and its cults to come to terms with the deity of God. Simultaneously, this inscription expresses a hunch, and vague notion that the reality of God, his deity, is to be found beyond all pagan cults, temples, and religious efforts. Thus the inscription marks the places where the Athenians are open for knowledge of the true God, where they are truly ‘religious.’ Open, but not more than that!” (*Augsburg Commentary on the New Testament (ACNT)*)

**24** God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; (*KJV*)

**(PHIL)** God who made the world and all that is in it, being Lord of both Heaven and earth, does not live in temples made by human hands,

“[God] has **made the world and everything in it**. The proposition comes straight from the Old Testament; the language, however, does not, for there is no corresponding word in Hebrew for ‘the world.’ The Hebrew Bible speaks of ‘the heavens

and the earth' or 'the all'. 'The world' is found in Greek-speaking Judaism, but Paul's choice of it here may have been influenced less by that than by the use made of it by Plato and Aristotle. In any case, his point was that the world was not a thing of chance, but the work of God....God is not detached from the creation, as the Epicureans thought and...God is greater than the creation. Therefore he cannot be confined to **temples built by hands.**" (*New International Bible Commentary* (NIBC))

**25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (KJV)**


**(AMP)** Neither is He served by human hands, as though He lacked anything, for it is He Himself Who gives life and breath and all things to all [people].

NICNT reports Paul's speech to the Athenian philosophers: "He begins to tell them about the true God. He it is who created the universe and everything in it; he is Lord of heaven and earth. Here is the God of biblical revelation. The God who is creator of all and universal Lord is introduced in language strongly reminiscent of the Old Testament scriptures. Equally reminiscent of those scriptures is the language in which Paul describes the true God as not inhabiting sanctuaries built by human hands." (*The New International Commentary on the New Testament* (NICNT))

**28 For in him we live, and move, and have our being;** as certain also of your own poets have said, For we are also his offspring. (KJV)


**(EMP)** For, in him, we live and move and are: as, even some of your own poets, have said - For, his offspring also, we are.

*"live and move and are:* The traditional translation of *esmen* as 'have our being' is difficult to avoid, but gives too much the impression of an ontologically loaded statement. The same is true of the translation of *en auto* as 'in him,' making it appear as a kind of participation in the divine rather than a *dependence* on it, as the translation 'by him' suggests. Codex D adds the puzzling words 'day by day'. It is possible that Luke is alluding to a poem attributed to the Cretan poet Epimenides, one of the seven sages of Greece, possibly the same poem cited by Paul in Titus 1:12. It is not certain that Luke intended this to be a direct quotation, and the precise form of the line in Epimenides (if such it was) is not known." (*Sacra Pagina* (SP))

**Acts 17:28** (G) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#)) | 

**28 For in him we live, and move, and have our being;** as certain also of your own poets have said, For we are also his offspring. (KJV)

REPEAT, SEE ABOVE

**Acts 18:1,2,4,5** (3) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#)) | 

### **Paul's Ministry in Corinth**

**1** After these things **Paul departed from Athens, and came to Corinth;** (KJV)

**MAP:** "Corinth," Map and article, [BibleAtlas.org](http://BibleAtlas.org)

*Corinth*) "The leading political and commercial center in Greece. It was located at a strategic point on the isthmus of Corinth, which connected the Peloponnesian peninsula with the rest of Greece. Virtually all traffic between northern and southern Greece had to pass through the city. Because Corinth was a trade center and host to all sorts of travelers, it had an unsettled population that was extremely debauched. It also housed the temple of Aphrodite, the goddess of love. One thousand temple priestesses, who were ritual prostitutes, came each evening into the city to practice their trade." (*The MacArthur Bible Commentary* (MacA)) [Paul: See the [Bible Character Notes](#) for this week.]

**2** **And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla;** (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. (KJV)

**(AMP)** There he met a Jew named Aquila, a native of Pontus, recently arrived from Italy with Priscilla his wife, due to the fact that Claudius had issued an edict that all the Jews were to leave Rome. And [Paul] went to see them,

**PRONUNCIATIONS:** "Aquila (ak'wi-luh) [Audio](#) a Jewish Christian from Pontus (pon'-tuhs) [Audio](#), a Greek word meaning 'sea,' In NT times it commonly referred to a province of Asia Minor stretching along the south shore of the Black Sea. Jews

lived throughout Pontus,” (*Harper Collins Bible Dictionary (HBD)*) [Aquila, Priscilla: See the [Bible Character Notes](#) for this week.]

**MAP:** “Pontus,” Map and article, [BibleAtlas.org](#)»

“When Paul arrived in Corinth, he presumably sought contact with the local synagogue authorities and found lodging with a Jew named Aquila and his wife, Priscilla. The name *Aquila* is Latin for ‘eagle,’ and Priscilla is a diminutive form of Prisca, which in Latin means ‘ancient’ or ‘elderly.’ Aquila was a native of the province of Pontus in Asia Minor, but had moved to Rome. He and his wife were tentmakers who fashioned small tents out of leather, linen, or cloth woven from goats' hair. Travelers made use of this type of tent. Paul, in his extensive travels, perhaps used these tents; certainly he knew how to make them. Paul, Aquila, and Priscilla had more in common than being Jews and knowing the trade of tentmaking. All three were Christians. Aquila and Priscilla had recently come to Corinth from Rome, for the emperor Claudius had expelled the Jews from the imperial city in A.D. 49. The Roman historiographer Suetonius writes that Claudius ‘expelled the Jews because they were continually rioting at the instigation of Chrestus.’ We suspect that he misspelled the name of Christ, which to him was meaningless. He also thought that Christ was personally present in Rome to instigate riots. As a result of repeated conflicts between Jews and Christians, both groups had to leave the imperial city. Some time later, however, Jews and Christians returned, as is evident from the travels of Aquila and Priscilla (Romans 16:3-5).” (*New Testament Commentary (NTC)*)

**4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. (KJV)**

**(AMP)** But he discoursed and argued in the synagogue every Sabbath and won over [both] Jews and Greeks.

“Paul's custom was to go to the Jews first whenever he entered a new city. Thus, in Corinth he began his proclamation of Jesus in the synagogues. After several attempts to reach the Jews of Corinth, attempts that had few results, Paul turned his attention almost exclusively to the **Gentiles.**” (*Nelson's New Illustrated Bible Commentary (NNIBC)*)

“Faithful to his practice, Paul worshiped in the local synagogue on the Sabbath (compare Acts 13:14; Acts 14:1). Invited to preach, Paul tried to persuade both the Jews and the God-fearing Gentiles to listen to the gospel and accept Jesus as their Messiah, who fulfilled the prophecies of Scripture. Every Sabbath, week after week, Paul seized the opportunity to confront the people with the Good News and sought to win them for Christ. In 1898, archaeologists discovered a stone in Corinth on the Lechaem Road that has the Greek letters *gōgē ebr*. Scholars have made the inscription intelligible with the addition of a few letters to form the words *synagōgē hebraiōn* (synagogue of the Hebrews). The inscription dates from the first century before Christ to the first two centuries after Christ and was the lintel above the doorway of the synagogue where Paul preached. The Jews had reached out in the community by inviting Greeks to come to the synagogue, which was called the house of learning. Here the rabbis would teach the Gentiles about Israel's God. In time, a number of Greeks believed and became God-fearers. At first, Paul labored in his trade during the week and taught in the synagogue on the Sabbath. But when Silas and Timothy arrived from Macedonia (Philippi, Thessalonica, and Berea), Paul gave himself entirely to preaching the gospel of salvation. His two companions brought him a monetary gift from the churches in Macedonia (2 Corinthians 11:9; Philippians 4:14-15), so that the need to perform manual work lessened. Paul learned from his companions that the believers in Thessalonica were doing well (1 Thessalonians 3:6).” (*New Testament Commentary (NTC)*)

**5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. (KJV)**

**(AMP)** By the time Silas and Timothy arrived from Macedonia, Paul was completely engrossed with preaching, earnestly arguing and testifying to the Jews that Jesus [is] the Christ.

**PRONUNCIATIONS:** “Silas (sī'luhs),” [Audio](#); “Timotheus (ti-moh'thee-uhs);” “Macedonia (mas'uh-doh'nee-uh),” [Audio](#) (*Harper Collins Bible Dictionary (HBD)*) [Silas, Timothy: See the [Bible Character Notes](#) for this week.]

**MAP:** “Macedonia,” Map and article, [BibleAtlas.org](#)»

“Paul engaged in leatherworking to offer his gospel without charge and model a good work ethic. He probably used his workshop as a place of witness, as some Greek philosophers used theirs as a teaching venue (Hock 1979). His departure from the workshop and exclusive devotion to preaching after Timothy and Silas's arrival from Macedonia probably shows

that he did not view his leatherworking as essential to his evangelism strategy (Acts 18:5).” (*The IVP New Testament Series (IVP)*)


**Acts 19:11 (4)** | ([Online Tools](#)) | ([Interactive KJV/Strong’s](#)) | 

**11** And God wrought special miracles by the hands of Paul: (KJV)

(AMP) And God did unusual and extraordinary miracles by the hands of Paul,

(PHIL) God gave most unusual demonstrations of power through Paul’s hands,

“God confirmed Paul’s apostolic authority by performing **miracles** through him. The writer of the Book of Hebrews helps us understand why miracles were accomplished through the apostles (Hebrews 2:3-4). The miracles verified that the apostles represented God and that the gospel they preached was from heaven.” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

**Acts 20:7-12 (5)** | ([Online Tools](#)) | ([Interactive KJV/Strong’s](#)) | 

**Eutychus Raised from the Dead**

**7** And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (KJV)

(PHIL) On the first day of the week, when we were assembled for the breaking of bread, Paul, since he intended to leave on the following day, began to speak to them and prolonged his address until almost midnight.

MAP: “Troas,” Map and article, [BibleAtlas.org](http://BibleAtlas.org)»

“**Paul at Troas** – Acts 20:7-12 gives us the account of Paul’s ministry at Troas. The most significant event during this stay was the raising from the dead of a certain man named Eutychus. It is very possible that Eutychus was mentioned in the book of Acts because he played an important role in the church at a later date. At some point there was a church planted at Troas. We have a record of Paul preaching the Gospel in this city in 2 Corinthians 2:12 where an effectual door had been opened for him. This was when Paul had left Ephesus and was planning on spending the winter in Greece. Mostly like Paul planted a church here at this time.” (*Study Notes on the Holy Scriptures (EVERETT)*)

*First day of the week* “He [Luke] appears to be using Roman reckoning according to which midnight, and effectively sunrise, marked the beginning of the new day. In this event, it would appear that the church had already made ‘Sunday’ its day of meeting. Of course, it was still an ordinary working day, hence the meeting at night.” (*New International Bible Commentary (NIBC)*)

**8** And there were many lights in the upper chamber, where they were gathered together. (KJV)

(PHIL) There were a great many lamps burning in the upper room where we met,

“Luke writes that there were many lamps in the room; these lamps provided light for the people in attendance, but also increased the room temperature. We imagine that the meeting hall was full; no wonder that a young man named Eutychus had to find a seat in the window. In those days a window was only a recessed opening in a wall. It was usually draped with a curtain, but when the curtain was removed, someone could take a seat on the windowsill.” (*New Testament Commentary (NTC)*)

**9** And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. (KJV)

(PHIL) and a young man called Eutychus who was sitting on the window-sill fell asleep as Paul’s address became longer and longer. Finally, completely overcome by sleep, he fell to the ground from the third story and was picked up as dead.

**PRONUNCIATION:** “Eutychus (yoo’-tuh-kuhs),” (*Harper Collins Bible Dictionary (HBD)*) [Eutychus: See the [Bible Character Notes](#) for this week.]

**ILLUSTRATION:** “Eutychus fallen from the window,” [Image](#)»

“The many lights made the room smoky and stuffy, and so the young man fell asleep. But we note that **he was sitting in the window**, where the air was fresh and cool. Therefore, a contrast may be intended: in spite of the many lights Eutychus

fell asleep....The person who ceased to hear **sank into** the darkness of a **deep sleep** and fell, not into the room of the assembled believers, but outside into the depths of death." (*Augsburg Commentary on the New Testament (ACNT)*)

**10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.** (KJV)

(NEB) Paul went down, threw himself upon him, seizing him in his arms, and said to them, 'Stop this commotion; there is still life in him.'

"Paul at once suspended his sermon and himself *went down*. Then, surely following the precedent established by Elijah with the son of the widow at Zarephath and by Elisha with the son of the Shunammite woman, he threw himself on the young man and put his arms around him, and said, 'Don't be alarmed.... He's alive!' This was not a statement that he was still alive in spite of his disastrous fall, but that as a result of Paul embracing him he had come alive again." (*The Bible Speaks Today (BST)*)

**11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.** (KJV)

(PHIL) Then he went upstairs again and, when they had broken bread and eaten, continued a long earnest talk with them until daybreak, and so finally departed.

"Far from capitalizing on the miracle, Paul sought to minimize all undue fuss and excitement. There was no point now in going on with his sermon. Fellowship around the table would help vent the excitement and give Eutychus a chance to recover. Then, when the whole incident had been thoroughly aired, Paul could steer the conversation back into spiritual channels again, which was what he did." (*The Exploring Series (EXS)*)

**12 And they brought the young man alive, and were not a little comforted.** (KJV)

(AMP) They took the youth home alive, and were not a little comforted and cheered and refreshed and encouraged.

"Meanwhile they [some members of the Troas congregation] had taken the boy away alive and were not a little comforted." "While Paul continued to speak to the gathering (until dawn five hours later!), the young man was taken home by his relieved friends." (*Westminster Bible Companion (WC)*)

**Acts 21:8,15,30,31** (6) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#)) | 

**8 And the next day we that were of Paul's company departed, and came unto Caesarea:** and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. (KJV)

(PHIL) On the following day we left and proceeded to Caesarea and there we went to stay at the house of Philip the evangelist, one of the seven deacons.

**MAP:** "Caesarea," Map and article, [BibleAtlas.org](http://BibleAtlas.org)

"The vessel coasted along Asia Minor, sighted Cyprus, sailed to the south of it, and so finally to Tyre. There the disciples were poor and obscure, and it took searching to find them; but they were very warm-hearted, and the whole community, including the children, who never forgot that incident, accompanied Paul to his ship. As they neared the vessel they knelt on the shore to pray together, and so parted. The journey from Ptolemais (Acre) to Caesarea lay along the edge of the plain of Sharon, at the season bright with the flowers of spring. The days Paul spent at Caesarea were the last happy days of freedom that he was to enjoy for two or three years." (*Through the Bible Day by Day (MEYER)*)

**15 And after those days we took up our carriages, and went up to Jerusalem.** (KJV)

(PHIL) After this we made our preparations and went up to Jerusalem.

"(Acts 21:4) This was not a command from the Spirit for Paul not to go to Jerusalem. Rather, the Spirit had revealed to the believers at Tyre that Paul would face suffering in Jerusalem. Understandably, they tried (as his friends shortly would, Acts 21:12) to dissuade him from going there. Paul's mission to Jerusalem had been given him by the Lord Jesus (Acts 20:24); the Spirit would never command him to abandon it." (*The MacArthur Bible Commentary (MacA)*)

*up to Jerusalem*) "Jerusalem was southeast of Caesarea, located on a high plateau so travelers were always said to go 'up' to it." (*The MacArthur Bible Commentary (MacA)*)

*we packed and went up to Jerusalem*) “Although they had been told repeatedly that Paul would be beaten and arrested in Jerusalem, Paul’s traveling companions continued to travel with him. They would not leave Paul in his moment of crisis. During times of suffering, true friends stick close to provide comfort and assistance (Proverbs 17:17).” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

**30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. (KJV)**

**(PHIL)** The whole city was stirred by this speech and a mob collected who seized Paul and dragged him outside the Temple, and the doors were slammed behind him.

“At long last, Paul reached his destination—Jerusalem. He was warmly welcomed by the believers there. Aware, however, of the strong Jewish animosity toward Paul, James and the elders encouraged the apostle to participate in a public Jewish ceremony of purification at the Temple. Such an act, they felt, would quell the false rumors circulating about Paul—that he was actively undermining the Mosaic law.... Paul’s attempt to placate his enemies was an utter failure. A group of Jews from Asia spotted him in the Temple and incited a crowd to seize him. Dead set in their determination to reject the message of salvation in Christ, these opponents of Paul refused to look objectively at the facts. Instead, they whipped the mob into a frenzy by making a series of false and highly inflammatory accusations against the apostle. Only the quick action of a detachment of Roman soldiers saved Paul from being beaten to death....The city was thrown into **an uproar**, and **a great riot followed**. In mob-like fashion, Paul was **dragged out of the Temple**, and **the gates were closed behind him**. These were the gates between the inner court and the Court of the Gentiles. The Temple guards (Levites) shut the gates to prevent the mob from coming inside. How ironic that the final scene at the Temple in the book of Acts is the gates slamming shut to keep Paul out. Evidently, the mob probably was going to try to beat him or stone him to death. Because Jerusalem was under Roman control, an uproar in the city would quickly be investigated by Roman authorities.” (*Life Application New Testament Commentary (LANTC)*)

**31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. (KJV)**

**(AMP)** Now while they were trying to kill him, word came to the commandant of the regular Roman garrison that the whole of Jerusalem was in a state of ferment.

“Paul was in danger of losing his life, for he had no recourse to legal action. Anyone accused of defiling the temple could be killed instantly, without benefit of trial. The mob could have dragged Paul outside the city and stoned him to death, as they did Stephen (Acts 7:58). But they had no patience and, as Luke reports, already were trying to kill Paul. Only the intervention of the Roman military spared Paul.” (*New Testament Commentary (NTC)*)

*commander*) “The tribune (Claudius Lysias, Acts 23:26) commanding the Roman cohort based in Jerusalem. He was the highest-ranking Roman official stationed in Jerusalem (the governor’s official residence was in Caesarea). *the garrison*) The 1,000 man Roman occupation force. Their headquarters was Fort Antonia, located on a precipice overlooking the temple complex. From that vantage point, Roman sentries spotted the riot and informed their commander. (*The MacArthur Bible Commentary (MacA)*) [Claudius Lysias: See the [Bible Character Notes](#) for this week.]

**Acts 22:23-25,27,29,30 (7) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#) | **

### **Paul the Roman Citizen**

**23 And as they cried out, and cast off their clothes, and threw dust into the air, (KJV)**

**(VOICE)** *Chaos broke out again.* People were shouting, slamming their coats down on the ground, and throwing fistfuls of dust up in the air.

“The crowd had assembled in the courts of the temple because the Jews had spread word that Paul taught Jewish people in dispersion to live like Gentiles (Acts 21:28). They also alleged that Paul had brought Gentiles into the temple court that was off limits to them (Acts 21:29). When the crowd heard Paul say that he was sent to the Gentiles, they concluded that he himself confirmed the reports they had heard.” (*New Testament Commentary (NTC)*)

*tore off their clothes*) “They did this, in preparation to stone Paul, in horror at his ‘blasphemy’ or in uncontrollable rage—or, most likely, for all three reasons. Their passions inflamed by racial pride, the members of the crowd lost any semblance of self-control. *threw dust*) A sign of intense emotion.” (*The MacArthur Bible Commentary (MacA)*)

**24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. (KJV)**

**(AMP)** The commandant ordered that Paul be brought into the barracks, and that he be examined by scourging in order that [the commandant] might learn why the people cried out thus against him.

“When the commander realized that the crowd became increasingly hostile, he ordered his soldiers to take Paul into the barracks. By removing Paul from sight, he sought to end the riot. As commander of the armed forces in Jerusalem, he was responsible for maintaining the peace. Perhaps the commander resented Paul's decision to address the crowd in Aramaic and not in Greek. Neither from the Jews nor from Paul had he learned the cause of the riot. Yet he had to discover what the sources of discontent were, so that he could take measures to deal with possible eruptions in the future. The Roman officer commanded his soldiers to scourge Paul, for he assumed that when they applied the whip, Paul would answer questions about why the crowd was shouting at him. Roman law permitted scourging as a means to question a lawbreaker or to punish slaves or criminals. The scourge was made of leather straps to which pieces of bone or metal were attached. Consequently, when the whip was applied to victims [flogging], they were often left with open wounds that exposed their bones. At times the victims died on the spot or soon afterward.” **(New Testament Commentary (NTC))**

**25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? (KJV)**

**(AMP)** But when they had stretched him out with the thongs (leather straps), Paul asked the centurion who was standing by, Is it legal for you to flog a man who is a Roman citizen and uncondemned [without a trial]?

“Paul, ever the shrewd servant of the Lord, resorted to his civic privilege. By law, a **Roman citizen** could not be punished without first having a trial, nor could a Roman citizen be interrogated by beating or torture. Paul knew the law. He knew the answer to that question. It was most certainly not legal. There had been no trial, hearing, or formal charges presented.” **(Life Application New Testament Commentary (LANTC))**

“The laws protecting the rights of Roman citizens had been enacted during the centuries preceding the apostolic age. In the days of Paul, these Roman laws were applied in all the provinces throughout the empire. Paul objected to being scourged without a trial; thus, he invoked these laws to his own advantage and stated that he was a Roman citizen. In later years he exercised his right to appeal to Caesar (Acts 25:11). By contrast, when both Paul and Silas were beaten with rods in Philippi (Acts 16:22-23), they did not invoke their rights as Roman citizens but suffered for the sake of the local congregation (Acts 16:37-40).” **(New Testament Commentary (NTC))**

**27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. (KJV)**

**(VOICE) Commandant (rushing to Paul's side):** What's this? Are you really a Roman citizen? **Paul:** Yes.

“The centurion in charge of the scourging understood the implications of Paul's question and rushed to Claudius Lysias. We assume that in some manner Paul could prove his Roman citizenship. The evidence was sufficient for the centurion to halt the proceedings and to ask his superior whether he knew what he was doing. When the officer mentioned the expression *Roman citizen*, the commander went straight to Paul....Roman citizenship could be obtained in various ways: being rewarded for a service rendered to Rome, purchasing the right, or being born into a family that possessed the privilege and passed it on to their children. The conversation between the Roman commander and the Jewish prisoner hinged on the expression *Roman citizen*....Paul added that he was a Roman citizen by birth, the commander had to acknowledge that Paul superseded him in status. Paul's ancestors obtained their citizenship in Tarsus, most likely for services rendered to Rome. Upon receiving their citizenship, his ancestors stipulated that this privilege would be conferred on their descendants.” **(New Testament Commentary (NTC))**

**29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. (KJV)**

**(VOICE)** Hearing this, those who were about to start the flogging pulled back, and the commandant was concerned because he had arrested and bound a citizen *without cause*.

“To apply the scourge to a Roman citizen without giving him a proper trial would place the commander in serious difficulties with his superiors. He could be demoted or dismissed from the military.” **(New Testament Commentary (NTC))**



**30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. (KJV)**

**(AMP)** But the next day, desiring to know the real cause for which the Jews accused him, he unbound him and ordered the chief priests and all the council (Sanhedrin) to assemble; and he brought Paul down and placed him before them.

“By this time **the commander** knew the accusations against Paul were Jewish (cf. Acts 22:23-29), and the best way to unearth these was to have a hearing before **the Sanhedrin**. If the prisoner was found innocent he could be released, but if the charges were valid the case could be remitted to the procurator, the Roman governor (cf. Acts 23:26-30).” (*Bible Knowledge Commentary* (BKC))

**Acts 23:6,7,9,11** (8) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | [▶](#)

**6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. (KJV)**

**(PHIL)** Then Paul, realizing that part of the council were Sadducees and the other part Pharisees, raised his voice and said to them, “I am a Pharisee, the son of Pharisees. It is for my hope in the resurrection of the dead that I am on trial!”

“Paul faces the members of the Sanhedrin and begins to address them.” (*New Testament Commentary* (NTC))

“Events now took a fresh turn, with Paul aligning himself with the Pharisees. It seems unlikely that he did this on a sudden impulse, as would appear from our text. And it is even less likely that he only now became aware of the presence of Sadducees and Pharisees in the council. Rather something must have happened to bring these divisions to his attention. In this connection we should keep in mind that the narrative is probably highly condensed and that Paul may have been speaking for some time.” (*New International Bible Commentary* (NIBC))

“Paul was well aware of the tensions between the Sanhedrin's two factions. He appealed to the Pharisees for support, reminding them that he himself was a Pharisee, and appealing to the major theological difference between them and the Sadducees. Paul thus created a split between the Sanhedrin's factions.” (*The MacArthur Bible Commentary* (MacA))  
[**Sadducees, Pharisees:** See the [Bible Character Notes](#) for this week.]

**7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. (KJV)**

**(AMP)** So when he had said this, an angry dispute arose between the Pharisees and the Sadducees; and the whole [crowded] assemblage was divided [into two factions].

*a dissension arose*) “There were major social, political, and theological differences between the Sadducees and Pharisees. By raising the issue of the resurrection, Paul appealed to the Pharisees for support on perhaps the most important theological difference. Since the resurrection of Jesus Christ is also the central theme of Christianity, this was no cynical ploy on Paul's part to divide the Sanhedrin over a trivial point of theology....The Sadducees accepted only the Pentateuch as divinely inspired Scripture. Since they claimed (wrongly, cf. Matthew 22:23-33) that the Pentateuch did not teach that there would be a resurrection, they rejected it. The Pharisees, however, believed in the resurrection and afterlife. Their beliefs were thus closer to Christianity than those of the Sadducees. Significantly, the Scripture records the conversion of Pharisees (Acts 15:5; John 3:1), but not of Sadducees.” (*The MacArthur Bible Commentary* (MacA))

**9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. (KJV)**

**(AMP)** Then a great uproar ensued, and some of the scribes of the Pharisees' party stood up and thoroughly fought the case, [contending fiercely] and declaring, We find nothing evil or wrong in this man. But if a spirit or an angel [really] spoke to him--? Let us not fight against God!

“The dispute caused a **great clamor**. As expected, the Pharisees came to the vigorous defense of one who spoke so positively about one of their valued positions—resurrection. Paul had, in fact, stated that resurrection was the reason that he was on trial at all (Acts 23:6)! The Pharisees alluded to another area of their differences between them and the

Sadducees by speculating on the fact that **a spirit or an angel** may have spoken **to him**. They may have drawn this conclusion based on some of Paul's remarks to the crowd at the Temple court the day before (Acts 22:17-18). The Sadducees would have argued strongly that such communication was not possible because they didn't believe in the existence of spirits and angels." (*Life Application New Testament Commentary* (LANTC))

**11** **And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.** (KJV)

(VOICE) That night the Lord came near and spoke to him. **The Lord:** Keep up your courage, Paul! You have successfully told your story about Me in Jerusalem, and soon you will do the same in Rome.

"The Lord's statement to Paul reconfirmed the commission of Jesus to the apostles in Acts 1:8, 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' The vision of Jesus Christ appearing and speaking to him served to anchor his soul in difficult times." (*Study Notes on the Holy Scriptures* (EVERETT))

**Acts 27:1,20-22,41-44** (12) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#))» | ►

**1** **And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.** (KJV)

(AMP) NOW WHEN it was determined that we [including Luke] should sail for Italy, they turned Paul and some other prisoners over to a centurion of the imperial regiment named Julius.

MAP: "Paul's fourth missionary journey," [MAP](#)»

"Paul had sailed the waters of the Aegean and the Mediterranean on more than one occasion. He was acquainted with the dangers of the sea, for he writes that three times he suffered shipwreck and that he spent a night and a day on the open waters of the sea (2 Corinthians 11:25). Once more Paul had to board ship, but now as a prisoner sent under guard to Rome. He was accompanied by Luke, who has written a detailed account of the harrowing experience of sailing from Caesarea to Italy. The account begins with the passage from Caesarea to Crete." (*New Testament Commentary* (NTC))

"Paul has embarked upon his last journey. Two things must have lifted up his heart. One was the kindness of a stranger, for all through the voyage Julius, the Roman centurion, treated Paul with kindness and consideration which were more than mere courtesy. He is said to have belonged to the Augustan Cohort. That may have been a special corps acting as liaison officers between the Emperor and the provinces. If so, Julius must have been a man of long experience and with an excellent military record. It may well be that when Paul and Julius stood face to face, one brave man recognized another." (*The Daily Study Bible* (DSB)) [Julius the centurion, Augustus: See the [Bible Character Notes](#) for this week.]

### The Storm at Sea

**20** **And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.** (KJV)

(PHIL) Then, when for many days there was no glimpse of sun or stars and we were still in the grip of the gale, all hope of our being saved was given up.

"A hurricane, called the "northeaster," sweeps across Crete, falls upon the ship, and drives it in a southwesterly direction toward the island of Cauda. Here the crew secures the lifeboat by hoisting it aboard the ship, girds the ship with ropes, and eventually throws cargo and tackle overboard. When the storm rages for many days, the people aboard ship give up all hope of being rescued." (*New Testament Commentary* (NTC))

"These herculean efforts to secure the ship, its course and their safety still left these sea voyagers at the mercy of the elements. The cloud cover and darkness of the storm meant they didn't know where they were *for many days*. The sun and the stars – in ancient times the only means of navigation on the open sea – were out of sight. Besides all this, *the storm continued raging. Finally all hope* was being abandoned that they would be saved." (*The IVP New Testament Series* (IVP))

**21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. (KJV)**

**(VOICE)** On top of all of this, the crew had been unable to eat anything *because of the turmoil*. Paul saw the crew had reached a critical moment. He gathered them. **Paul:** Men, if you had listened to my warning, we would still be safe in Crete and would have avoided this damage and loss.

“The passengers and crew probably had not **eaten** due to fear, busyness, depression, or seasickness. They may have been fasting, or supplies may have been depleted (and were being rationed) due to the extra length of the journey. Paul reminded the crew that, with God’s guidance, he had prophesied this very problem (Acts 27:10). Because he had been right in the past, they should listen to him now and have hope.” (*Life Application New Testament Commentary (LANTC)*)

**22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. (KJV)**

**(PHIL)** However, now I beg you to keep up your spirits for no one’s life is going to be lost, though we shall lose the ship.

“But what he went on to tell them was exactly what the situation most needed, a message of encouragement and hope. Nor was this message the product of wishful thinking: he spoke as one who had received divine reassurance earlier; at Fair Haven, he had warned them that loss of life, as well as of cargo and ship, would be the result of their setting sail from that port. But on that occasion he spoke simply as an experienced traveler of sound judgment.” (*The New International Commentary on the New Testament (NICNT)*)

#### The Shipwreck on Malta

**41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. (KJV)**

**(AMP)** But striking a crosscurrent (a place open to two seas) they ran the ship aground. The prow stuck fast and remained immovable, and the stern began to break up under the violent force of the waves.

**MAP:** “Melita (Malta),” Map and article, [BibleAtlas.org](http://BibleAtlas.org)»

“In full daylight they could see the land, but they had no idea what island it was. They planned to drive the ship into a small bay and up on the beach. The ship was apparently straining against the anchors toward the shore, so three things had to be done quickly and almost at once. The anchors were cast off; the ropes by which the rudder-oars had been hoisted into the ship for the night were loosened, dropping the rudders instantly into steering position; and the foresail was hoisted to catch the wind. The ship sprang forward and success seemed sure, when the ship suddenly struck ‘a place of two seas’. This must mean a shoal or sand bar of some kind. The ship ran aground; its bow stuck fast; and the pounding surf began to break up the stern.” (*The Layman’s Bible Commentary (LBC)*)

**42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (KJV)**

**(PHIL)** The soldiers’ plan had been to kill the prisoners in case any of them should try to swim to shore and escape.

“Roman soldiers were charged with the safekeeping and safe delivery of any prisoners in their care. The law required them to pay with their own lives if any of their prisoners escaped. In the certain chaos of a shipwreck, it would be relatively easy for prisoners to slip away. The soldiers’ instinctive reaction was to **kill the prisoners** so as to prevent this from happening.” (*Life Application New Testament Commentary (LANTC)*)

**43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: (KJV)**

**(PHIL)** But the centurion, in his desire to save Paul, put a stop to this, and gave orders that all those who could swim should jump overboard first and get to land,

**ILLUSTRATION:** “The Shipwreck (at Malta),” JMW Turner, [Image](#)»

“The centurion overruled the soldiers. Before any incipient rebellion could take root, he gave immediate orders for those under his care and command to abandon ship. The fetters were struck from the prisoners, and all on board began to hurl themselves into the sea, those who could swim naturally leading the way.” (*The Exploring Series (EXS)*)

**44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. (KJV)**

**(PHIL)** while the rest should follow, some on planks and other on the wreckage of the ship. So it came true that everyone reached the shore in safety.

“...we have here the second part of the centurion’s order....*some of the (things) from the ship*, i.e. articles of furniture or others which had been swept overboard, or broken pieces of the ship itself, as the English version rather paraphrases than translates it. *And so*, i.e. by these means, namely swimming and floating with the aid of such appliances as those which had been just described, *it came to pass*, or happened after all,...*that all* (without exception, sailors, soldiers, and prisoners, the whole ship’s company of 276 souls) *escaped safe*,...Not only was Paul’s prophecy fulfilled, but the divine assurance upon which it rested shown to be no mere invention or imagination, but an authenticated, proved reality.” (Alexander, JA, Acts, Geneva Series of Commentaries, Avon, Great Britain: The Bath Press, reprinted 1991)

**Acts 28:1,2,7-10 (13) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#) | ►**

### **Paul at Malta**

**1 And when they were escaped, then they knew that the island was called Melita. (KJV)**

**(PHIL)** After our escape we discovered that the island was called Melita.

**PRONUNCIATION:** “Melita (mel’i-tuh),” (*Harper Collins Bible Pronunciation Guide (HCBP)*).

“The island was first named by the Phoenicians, in whose language *melita* meant ‘a place of refuge’—a function that naturally fits it. Malta is an island about 18 miles long and 8 miles wide. It lies 58 miles south of Sicily and 180 miles north and east of the African coast.” (*The Expositor’s Bible Commentary (EBC)*)

**2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. (KJV)**

**(AMP)** And the natives showed us unusual and remarkable kindness, for they kindled a fire and welcomed and received us all, since it had begun to rain and was cold.

“The island to which Paul and his companions had miraculously escaped turned out to be Melita, the modern Malta. It was populated by descendants of the ancient Phoenicians. Luke calls them ‘barbarians’ (‘natives’), meaning those who do not speak Greek.” (*The Layman’s Bible Commentary (LBC)*)

“Out of kindness toward fellow human beings, the islanders supply warmth, hospitality, and supplies for the later journey. Paul will reciprocate by healing the sick of the island. He does not do this as part of an evangelistic mission, for there is no reference to preaching or conversions. Paul is simply showing the same human kindness that the islanders showed him. Thus both the stormy voyage and the stay on Malta present suggestive images of cooperative relationships between Christians and non-Christians, to the benefit of all.” (Tannehill, Robert C., *The Narrative Unity of Luke-Acts*, vol.2 (Minneapolis: Fortress, 1990))

**7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. (KJV)**

**(PHIL)** In that part of the island were estates belonging to the governor, whose name was Publius. This man welcomed us and entertained us most kindly for three days.

**PRONUNCIATION:** “Publius (puhb’ lee-uhs)” [Audio](#) or “(poob’ lee-uhs),” *Harper Collins Bible Dictionary (HBD)*. [Publius: See the [Bible Character Notes](#) for this week.]

“The man concerned, popularly called **Publius**, may have been either a native dignitary or the local representative of the Roman government.” (*New Century Bible Commentary (NCB)*)

**8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. (KJV)**

**(AMP)** And it happened that the father of Publius was sick in bed with recurring attacks of fever and dysentery; and Paul went to see him, and after praying and laying his hands on him, he healed him.

“Flux (fluks) noun 1. a flowing or flow,” *The Random House Dictionary of the English Language (RAND)*.

“The governor’s father, suffering from what sounds like intermittent attacks of gastric fever (literally, ‘fevers’), which is still common in Malta, is **healed** by Paul through prayer and the laying on of hands, followed by many others.” (***New Century Bible Commentary (NCB)***)

**9 So when this was done, others also, which had diseases in the island, came, and were healed: (KJV)**

**(PHIL)** After that all the other sick people on the island came forward and were cured.

“The healing of the father of their host was only the beginning of a series of such miracles, including, if the words are to be strictly understood, all the sick upon the island, or at least, all who could be brought to the Apostle. Nor is this incredible, the population being probably a small one, and his stay protracted through the winter....[They] *came*, as he could not go to them, being still a prisoner *and were healed*, or more exactly *cured*, the Greek verb meaning strictly *cared for*, but with special reference to the sick.” (**Alexander, JA, Acts, Geneva Series of Commentaries, Avon, Great Britain: The Bath Press, reprinted 1991**)

**10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. (KJV)**

**(AMP)** They showed us every respect and presented many gifts to us, honoring us with many honors; and when we sailed, they provided and put on [board our ship] everything we needed.

**(VOICE)** We stayed on Malta for the next three months and were treated with great honor. The Maltese people showed us a final kindness as we departed: they came with all the provisions we needed for our journey and put them on board.

“The benefactions that came to them through Paul evoked the strongest gratitude. ‘They honored us with many honors’...Here the context suggests that the ‘us’ is to be taken in the narrow sense. What the ‘honors’ were is not specified. But when they put to sea again, the grateful people supplied them with all that they needed for the further voyage.” (***Commentary on the New Testament (LENSKI)***)

**Acts 28:14,30,31 (16) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | **

### **Paul Arrives and Preaches at Rome**

**14** Where we found brethren, and were desired to tarry with them seven days: **and so we went toward Rome. (KJV)**

**(PHIL)** There we found some of the brothers and they begged us to stay a week with them, and so we finally came to Rome.

“The last leg of Paul’s journey to Rome was almost anticlimactic—smooth sailing, a warm reception by some Italian believers, his own private lodging (house arrest rather than imprisonment in a Roman penal facility). The stage was now set for Paul to begin ministering in the most influential city in the world.” (***Life Application New Testament Commentary (LANTC)***)

*So we came to Rome*) “The R.V. is undoubtedly right. ‘We can trace in the anticipatory form of speech here used by St. Luke, simple as the words are, his deep sense of the transcendent interest of the arrival of the apostle of the Gentiles at the colossal capital of the heathen world. Yes; after all the conspiracies of the Jews who sought to take away his life, after the two years’ delay at Caesarea, after the perils of that terrible shipwreck, in spite of the counsel of the soldiers to kill the prisoners, and in spite of the ‘venomous beast,’—Paul came to Rome. The word of God, ‘Thou must bear witness also at Rome’ (Acts 23:11), had triumphed over all ‘the power of the enemy’ (Luke 10:19). And doubtless the hearts both of Paul and Luke beat quicker when they first caught sight of the city on the seven hills.” (***The Complete Pulpit Commentary (PUL)***)

**30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, (KJV)**

**(ISV)** For two whole years Paul lived in his own rented place and welcomed everyone who came to him.

*two whole years*) “During this time Paul was permitted to minister to anyone who came to his rented house. Paul also wrote four of the NT letters (Ephesians, Philippians, Colossians, and Philemon) during this period.” (***Nelson’s New Illustrated Bible Commentary (NNIBC)***)

**31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. (KJV)**

**(PHIL)** He proclaimed to them all the kingdom of God and gave them the teaching of the Lord Jesus Christ with the utmost freedom and without hindrance from anyone.

“For two years Paul waited in Rome for his appeal to be heard before Emperor Nero. He told everyone who visited about the good news of Jesus and the difference in people’s lives the kingship and practical reign of God could make. In the Greek manuscript of Acts, the last word is *axolutos*—‘without hindrance.’” (***God’s Word for the Biblically-Inept (INEPT)***)

“Luke does not reveal what happened to Paul’s case. Apparently it had not yet been decided when Luke finished Acts. There are good reasons for believing that Paul was released, since he had been found innocent by all Roman officials up to this point. Ancient tradition tells us that Paul actually went to Spain as he desired (Romans 15:24). In his captivity letters, Paul expressed his hope of being released (Philemon 1:22) and his confidence that he would be released (Philippians 1:25). Paul’s Pastoral Epistles contain items that cannot be fitted into the Book of Acts, suggesting that they were written later. For instance, Titus 1:5 implies that Paul ministered on the island of Crete, something that is not reported in the Book of Acts. Paul most likely resumed his missionary travels for two more years before being rearrested, retried, condemned, and executed as a martyr some time between A.D. 64-67.” (***Nelson’s New Illustrated Bible Commentary (NNIBC)***)

**2 Corinthians 1:3,4 (14) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s](#)» | ►**

**The God of All Comfort**

**3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; (KJV)**

**(AMP)** Blessed be the God and Father of our Lord Jesus Christ, the Father of sympathy (pity and mercy) and the God [Who is the Source] of every comfort (consolation and encouragement),

“Who is the ‘God of all Comfort’? That God is the one who not just once but continually stands at our side defending us and helping us as we get buffeted by the trouble-bringing prosecutor. Our God is not only a God who soothes our feelings, but our God is also the one who acts to grant us vindication, to pronounce us ‘not guilty.’” (***The Bible Study Commentary (BsC)***)

**4 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. (KJV)**

**(AMP)** Who comforts (consoles and encourages) us in every trouble (calamity and affliction), so that we may also be able to comfort (console and encourage) those who are in any kind of trouble or distress, with the comfort (consolation and encouragement) with which we ourselves are comforted (consoled and encouraged) by God.

**(CJB)** who encourages us in all our trials, so that we can encourage others in whatever trials they may be undergoing with the encouragement we ourselves have received from God.

“When Paul speaks of God as *the God of all comfort* he is speaking of something he has himself experienced, for the plural *us* refers primarily, though not exclusively, to himself. He can testify that on every occasion when he has been in *tribulation* he has been so sustained and strengthened by the hand of God that he has been able not merely to endure it but to derive blessings from it. Not the least of these blessings is the ability that such experiences have given him to extend to others in their hour of trouble a sympathy born of the divine sympathy he himself has been privileged to receive.” (***The Tyndale New Testament Commentaries (TNTC)***)

*Comfort/comforteth*) AB explains that the Greek noun and verb are forms of Greek *parakl ésis*, which with the verb *parakalein*, is used more frequently by Paul than by any other NT writer. “The word-group is capable of bearing a fairly broad range of meanings, principally (1) to comfort, (2) to beseech, and (3) to exhort. ‘Comfort’ must not be confused with the more subjective notions of sympathy or pity. The meaning is rather...to strengthen much to encourage.” (***The Anchor Bible (AB)***)

**2 Corinthians 11:25** (18) | ([Online Tools](#)) | ([Interactive KJV/Strong's»](#)) | 

**25**      **Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;** (*KJV*)

**(AMP)** Three times I have been beaten with rods; once I was stoned. Three times I have been aboard a ship wrecked at sea; a [whole] night and a day I have spent [adrift] on the deep;

**“Thrice was I beaten with rods.** This alludes to scourgings inflicted by Gentile magistrates with the *vitis*, or vine stick, of soldiers, or with the fasces of lictors. Only one of these horrible scourgings, which likewise often ended in death, is narrated in the Acts (Acts 16:22). We do not know when the others were inflicted. In any case they were egregious violations of St. Paul's right of Roman citizenship; but this claim (as we see in Cicero's various orations) was often set at nought in the provinces. **Once was I stoned.** At Lystra (Acts 14:19). **Thrice I suffered shipwreck.** Not one of these shipwrecks is narrated in the Acts. The shipwreck of Acts 7:1-44, took place some years later. **A night and a day I have been in the deep.** An allusion, doubtless, to his escape from one of the shipwrecks by floating for twenty-four hours on a plank in the stormy sea. We have no right to assume that the deliverance was *miraculous*. The perfect tense shows St. Paul's vivid reminiscence of this special horror. ‘In the deep’ means ‘floating on the deep waves’.” (*The Complete Pulpit Commentary* (PUL))

**Jeremiah 10:10** (R) | ([Online Tools](#)) | ([Interactive KJV/Strong's»](#)) | 

**10**      **But the LORD is the true God, he is the living God, and an everlasting king:** at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. (*KJV*)

**(VOICE)** *Just look at the contrast!* The Eternal is the True God: He is the living God and eternal King, *not some lifeless idol.* The whole earth trembles when He is angry; nations crumble beneath His wrath.

“‘True’ is probably adverbial here – the Lord is God in truth, i.e. over against all false and hollow claims for ineffective idols. ‘Truth’ is the co-relative of falsehood...**the living God:**... The occurrences of this term, though comparatively few, are determinative for the theology of the Old Testament....It springs fundamentally from the experience of life as power encountering man, personally, of life not merely as existence but as vitality and well-being, of life as more powerful than death...**The everlasting king:** The general meaning of ‘everlasting’ is long duration, perpetuity, a period of time whose beginning or end are out of sight.” (*New Century Bible Commentary* (NCB))

**John 17:3** (21) | ([Online Tools](#)) | ([Interactive KJV/Strong's»](#)) | 

**17**      **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** (*KJV*)

**(AMP)** And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true and real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

**(FENTON)** And the eternal life is this: to obtain a knowledge of You the only true God, and the Messiah Whom You have sent.

“This sentence, as it were in brackets, is the evangelist's comment, and his only attempt at a definition of that eternal life which is the main theme of his Gospel. It consists, he says, in a growing acquaintance with the only true God through the Messiah, his messenger to men. Knowledge of God does not mean theological erudition. It means personal communion – an ‘I-thou’ encounter – with God...Nor is John speaking of a *double* knowledge here, as though one began with the knowledge of the true God and then went on to gain knowledge of Christ. It is *one* knowledge of God – one fellowship with him – that which comes through Christ.” (*The Cambridge Bible Commentary on the New English Bible* (CBC))

“In this world we are familiar with the truth that it is a blessing and an inspiration to know certain people. Much more is it the case when we know God. To know him transforms us and introduces us to a different quality of living.” (*The New International Commentary on the New Testament* (NICNT))

**Philippians 4:13** (17) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | [▶](#)

**13** I can do all things through Christ which strengtheneth me. (*KJV*)

**(AMP)** I have strength for all things in Christ Who empowers me [I am ready for anything and equal to anything through Him Who infuses inner strength into me; I am self-sufficient in Christ's sufficiency].

"There is no dependence on his own strength or ability, but a reliance on the Lord, and a trust in the sustaining Christ who gives him strength. He who is weak in himself, is strong in Christ and in His power. Paul can face all circumstances of life as they come, and be strong, only in the strength which Christ Himself in His great mercy grants him, and which is experienced in intimate fellowship with Christ." (***New Testament Commentary (NTC)***)

"We see at once the difference between the Stoics and Paul. For the Stoic contentment was a human achievement; for Paul it was a divine gift. The Stoic was *self-sufficient*; but Paul was *God-sufficient*." (***The Daily Study Bible (DSB)***)

**Psalms 4:8** (11) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | [▶](#)

**8** I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety. (*KJV*)

**(AMP)** In peace I will both lie down and sleep, for You, Lord, alone make me dwell in safety and confident trust.

"David has a satisfaction in thinking that it is God only who watches over him. All other help would be vain, superfluous. God alone brought Israel through the wilderness (Deuteronomy 32:12); God alone established Israel in Canaan (Psalm 44:2, Psalm 44:3). David feels that he needs no second helper and protector." (***The Complete Pulpit Commentary (PUL)***)

**Psalms 16:1,7,11** (9) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | [▶](#)

**1** Preserve me, O God: for in thee do I put my trust. (*KJV*)

**(NLT)** Keep me safe, O God, for I have come to you for refuge.

"Some scholars give a geographical interpretation to the act of taking refuge; that is, the psalmist flees to the Temple to gain asylum from persecutors or visits the Temple to seek healing or social restoration. More broadly, however, to take refuge in God means to trust God, to recognize God's sovereignty, to live in dependence upon God rather than on self." (***The New Interpreter's Bible (NIB)***)

**7** I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. (*KJV*)

**(NCV)** I praise the LORD because he advises me. Even at night, I feel his leading.

*I will bless* "The word 'bless' (*barak*) in its root sense means 'to kneel,' as in paying homage to a superior. The psalmist recognizes God's sovereignty. And as one who subjects oneself to God, the psalmist is open to God's instruction or 'counsel.'" (***The New Interpreter's Bible (NIB)***)

**11** Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (*KJV*)

**(MOFF)** thou wilt reveal the path to life, to the full joy of thy presence, to the bliss of being close to thee for ever.

"The psalm rises at its close to the mood of glowing joy. There is joy in the psalmist's heart, a lift in his soul, and a sense of restful security in his physical being. God will not give him up to Sheol, the land of the dead, but on the contrary will show him the path which leads to life. Forever will God's right hand, protecting and providing, bring delight to his soul." (**Leslie, Elmer A., *The Psalms* (Nashville: Abingdon, 1969)**)

**Psalms 36:5-9** (R) | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | [▶](#)

**5** Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. (*KJV*)

**(MOFF)** Eternal One, thy love is high as heaven, thy loyalty soars to the very skies,

"The whole world is full of God's 'grace and faithfulness', reaching up to the uttermost parts of the infinite heaven and its inaccessible cloud layers." (***The Old Testament Library (OTL)***)



**6 Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. (KJV)**

**(VOICE)** Your justice is like the majestic mountains. Your judgments are as deep as the oceans, *and yet in Your greatness, You, O Eternal, offer life for every person and animal.*

“...each attribute of God in verses 5-6 is described in cosmic terms that are arranged in descending order according to the ancient view— ‘heavens’ above all, ‘clouds’ above the earth, ‘mighty mountains’ as the highest earthly point, and ‘the great deep’ below the earth. In short, God’s character is built into the very structure of the universe.” **(New Interpreter’s Bible (NIB))**

*Thou preservest*) “There is nothing that does not reflect the constancy of his love, his righteousness, and his justice. His wisdom has a particular concern for his own creatures, ‘man and beast’. By his love and justice they live and enjoy living.” **(The Expositor’s Bible Commentary (EBC))**

**7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. (KJV)**

**(NLT)** How precious is your unfailing love, O God! All humanity finds shelter in the shadow of your wings.

*Under the shadow of thy wings*) “God’s provision of protection is...sometimes taken to allude to the wings of the seraphim in the temple. It is more likely that the metaphor of protection is drawn directly from nature and is thus comparable to another metaphor derived from birds in Deuteronomy 32:11— “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings.” **(Word Biblical Commentary (WBC))**

**8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. (KJV)**

**(GNB)** We feast on the abundant food you provide; you let us drink from the river of your goodness.

“Those who learn to put their trust in God shall be received into his house, and shall share in the provision laid up therein. The dwelling-place of the Lord is not confined to any place, and hence reside where we may, we may regard our dwelling, if we be believers, as one room in the Lord’s great house; and we shall, both in providence and grace, find a soul-contenting store supplied to us as the result of living by faith in nearness to the Lord....God’s everlasting love bears to us a constant and ample comfort, of which grace makes us to drink by faith, and then our pleasure is of the richest kind. The Lord not only brings us to this river, but makes us drink: herein we see the condescension of divine love.” **(The Treasury of David (SPURGEON))**

**9 For with thee is the fountain of life: in thy light shall we see light. (KJV)**

**(GNB)** You are the source of all life, and because of your light we see the light.

**(VOICE)** You have the fountain of life *that quenches our thirst*. Your light has opened our eyes *and awakened our souls*.

“**The fountain of life** may be a stock phrase (like ‘the tree of life’) to denote the never-failing source of life. What appears to be a fuller form of the same expression is found in Jeremiah 2:13.... Dahood takes ‘life’ in this phrase as an equivalent to ‘eternal life’, but most exegetes would differ from him. **In thy light:** probably ‘in the light of your countenance’, i.e., ‘in your favour and love’. Dahood suggests ‘in your field’, i.e., in the eternal abode of the righteous; his argument seems ingenious but not convincing. **See light:** this may mean ‘to live’, and it may refer to a full and satisfying life; Dahood as might be expected, sees here a reference to the reward of eternal life.” **(New Century Bible Commentary (NCB))**

**Psalm 55:1,8,16 (10) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s](#)» | ►**

**1 Give ear to my prayer, O God; and hide not thyself from my supplication. (KJV)**

**(GNB)** Hear my prayer, O God; don’t turn away from my plea!

*Give ear to my prayer, O God*) “The fact is so commonly before us, otherwise we should be surprised to observe how universally and constantly the saints resort to prayer in seasons of distress. From the Great Elder Brother down to the very least of the divine family, all of them delight in prayer. They run as naturally to the mercy-seat in time of trouble as the little chickens to the hen in the hour of danger. But note well that it is never the bare act of prayer which satisfies the godly, they crave an audience with heaven, and an answer from the throne, and nothing less will content them. *Hide not*

*thyself from my supplication*) Do not stop thine ear, or restrain thy hand. When a man saw his neighbour in distress, and deliberately passed him by, he was said to hide himself from him; and the Psalmist begs that the Lord would not so treat him. In that dread hour when Jesus bore our sins upon the tree, his Father did hide himself, and this was the most dreadful part of all the Son of David's agony. Well may each of us deprecate such a calamity as that God should refuse to hear our cries." (*The Treasury of David* (SPURGEON))

**8 I would hasten my escape from the windy storm and tempest. (KJV)**

**(VOICE)** "I would rush to take refuge away from the violent storm and pounding winds."

"I would make haste to secure an escape. I would not delay, but I would flee at once. *From the windy storm and tempest* - From the calamities which have come upon me, and which beat upon me like a violent tempest. If this psalm was composed on occasion of the rebellion of Absalom, it is easy to see with what propriety tiffs language is used. The troubles connected with that unnatural rebellion had burst upon him with the fury of a sudden storm, and threatened to sweep everything away." (*Notes on the Old and the New Testaments* (BARNES))

**16 As for me, I will call upon God; and the LORD shall save me. (KJV)**

**(VOICE)** But I, I shall call upon God, and *by His word*, the Eternal shall save me.

"The speaker declares confidence in the eternal God, who does not change, and who will save, and in divine action which will put such people as the suppliant in an unassailable condition of well-being." (*Word Biblical Commentary* (WBC))

**Psalm 90:1,2 (R) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#))» | **

**1 Lord, thou hast been our dwelling place in all generations. (KJV)**

**(VOICE)** Lord, You have always been our refuge. Our ancestors made You their home *long ago*.

*Our dwelling-place*) "In sublime language this Psalm dwells upon the transitory character of man's existence, but in no pessimistic mood. The swift passing of his stay upon earth would render it meaningless and purposeless, were it not that God is everlasting and under Him is man's abiding dwelling-place." (*Sacra Pagina* (SP))

**2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. (KJV)**

**(NLT)** Before the mountains were created, before you made the earth and the world, you are God, without beginning or end.

"The mountains are first mentioned, according to a scriptural usage which describes them as the oldest portions of the earth...By a strong but common and intelligible figure, creation is here described as generation. This is true not only of the first verb but of the second, which is too vaguely rendered in the common version (*thou hadst formed*). *Earth*, as opposed to heaven; *land*, as opposed to sea. These are separately mentioned as in the account of the creation....The last clause may also be translated, *thou art, O God!* It then simply asserts his existence from eternity. According to the other and more usual construction, it likewise asserts his omnipotence..." (*Alexander, JA, Psalms*, New York: Scribner Armstrong & Co., 1873)

*from everlasting to everlasting*) "God's nature is without beginning or end, free from all succession of time, and contains in itself the cause of time." (*The MacArthur Bible Commentary* (MacA))

**Psalm 95:1,6,7 (1) | ([Online Tools](#)) | ([Interactive KJV/Strong's](#))» | **

**1 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. (KJV)**

**(CEV)** Sing joyful songs to the LORD! Praise the mighty rock where we are safe.

*Oh come*) "The psalm begins with energy and delight at the prospect of worshiping God in the temple (Psalm 100). The use of the **psalms** in worship is indicated in this passage." (*Nelson's New Illustrated Bible Commentary* (NNIBC))

**6 O come, let us worship and bow down: let us kneel before the LORD our maker. (KJV)**

**(AMP)** O come, let us worship and bow down, let us kneel before the Lord our Maker [in reverent praise and supplication].

EBC uses “Let Us Kneel” as its title for the whole psalm. “Three jussives follow the imperative ‘come’—let us worship, let us bow down, let us kneel. Worship is a concrete act of obeisance, expressive of one’s devotion to the Lord.” (*The Expositor’s Bible Commentary* (EBC))

**7 For he is our God;** and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, (KJV)

**(VOICE)** For He is our God and we are His people, *the flock* of His pasture, His sheep *protected and nurtured* by His hand. Today, if He speaks, hear His voice.

“The hymnic ‘for’ is not so much a reason as an exclamation: ‘truly!’ The people of God approach him with a hymn celebrating God’s commitment. He is ‘the Lord’ (Yahweh), their God, their ‘maker’ because he has sovereignly elected Israel and has brought them into being as a covenant people. As their ‘Maker’ he is also their shepherd, and they are ‘the people of his pasture,’ i.e., ‘the flock under his care.’” (*The Expositor’s Bible Commentary* (EBC))

**Romans 1:1,7,11** (15) | [\(Online Tools\)](#) | [Interactive KJV/Strong’s»](#) | ▶

**1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,** (KJV)

**(AMP)** FROM PAUL, a bond servant of Jesus Christ (the Messiah) called to be an apostle, (a special messenger) set apart to [preach] the Gospel (good news) of and from God,

“Paul had friends in Rome, as Romans 16 shows, but he had not personally visited that church. So he begins his letter by formally presenting his credentials. He first calls himself **Christ’s slave**, meaning one who is subject to the will and wholly at the disposal of his master. Paul, in using the term, expresses his absolute devotion and subjection to Christ Jesus. For a Roman citizen to identify himself as a servant was unthinkable. Paul could have introduced himself to these Romans as a Roman citizen, but instead he chose to speak of himself only as completely dependent on and obedient to his beloved Master. Paul then notes two important roles to characterize his life. Paul was **chosen by God to be an apostle** and **sent out to preach his Good News**. His calling occurred when he saw the Lord Jesus on the road to Damascus (Acts 9:1-19). His assignment was to teach the Good News of salvation—especially ‘to the Gentiles’ (Galatians 1:16). The title ‘apostle’ designated authority to set up and supervise churches and discipline them if necessary. Even more than a title of authority, apostle means one sent on a mission, like an envoy or an ambassador. Paul represents himself with the credentials and responsibilities given to him by the King of kings as an ambassador to evangelize the Gentile world.” (*Life Application New Testament Commentary* (LANTC))

**7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.** (KJV)

**(AMP)** To [you then] all God’s beloved ones in Rome, called to be saints and designated for a consecrated life: Grace and spiritual blessing and peace be yours from God our Father and from the Lord Jesus Christ.


**(PHIL)** To you all then, loved of God and called to be Christ’s men and women, grace and peace from God the Father and from our Lord Jesus Christ.

“**saints:** Holy ones, people set apart for God. Because God is holy, His people must be morally holy (1 Peter 1:15-16). **Grace:** Unmerited favor of God, which enables us to be, and to do, what God wants. **peace:** Perfect harmony with God, others, and oneself—Christian wholeness. Only after we have experienced God’s grace can we experience His peace.” (*Nelson’s New Illustrated Bible Commentary* (NNIBC))

**11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;** (KJV)

**(AMP)** For I am yearning to see you, that I may impart and share with you some spiritual gift to strengthen and establish you;

*spiritual gift*) “The Greek word translated ‘gift’ is charisma, which means a ‘gift of grace’—a spiritual enablement whose source is the Spirit of God. Romans uses this same term to describe: (1) Christ Himself (Romans 5:15-16); (2) general blessings from God (Romans 11:29; cf. 1 Timothy 6:17); and (3) specific spiritual gifts given to members of the body to minister to the whole (Romans 12:6-8; cf. 1 Corinthians 12:1-31; 1 Peter 4:10-11). Paul probably intends to encompass all three.” (*The MacArthur Bible Commentary* (MacA))

**Romans 8:2 (20)** | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | 

**2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (KJV)**

**(PHIL)** For the new spiritual principle of life "in" Christ lifts me out of the old vicious circle of sin and death.

*The law of the Spirit...the law of sin and death*) “[Paul] has in mind an existence within a sphere of power that energizes and moves the believer with a necessity every bit as compelling as the law or Torah with its demands. In fact, this **law of the Spirit** is contrasted with and superior to the **law of sin**. Thus this ‘law’ is not at all equivalent to the first, for over against the first which exerted influence from without, this ‘law’ dominated from within. More, this **law of the Spirit** is equivalent to deliverance, and a deliverance precisely from that which characterized the earlier condition of life. So the contest is not between two laws which differ in degree or quality, but between two mutually exclusive ways of life, one dominated by its relationship to the legal, the other by its relationship to Christ.” (**Augsburg Commentary on the New Testament (ACNT)**)

**2 Timothy 4:17,18 (19)** | [\(Online Tools\)](#) | [Interactive KJV/Strong's»](#) | 

**17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. (KJV)**

**(PHIL)** Yet the Lord himself stood by me and gave me the strength to proclaim the message clearly and fully, so that the Gentiles could hear it, and I was rescued “from the lion’s mouth”.

“[Notwithstanding] contrasts human desertions with the divine faithfulness. Paul is always aware of God’s presence and provision. Just as Timothy is called to draw daily empowerment from the grace that is in Christ Jesus, so also God empowers Paul at the beginning and the end of his ministry.” “The story of Daniel and the lion’s den would have encouraged the proverbial use of this imagery to denote rescue from any serious danger as Paul is doing here.” (**Word Biblical Commentary (WBC)**)

**18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (KJV)**

**(AMP)** [And indeed] the Lord will certainly deliver *and* draw me to Himself from every assault of evil. He will preserve *and* bring me safe unto His heavenly kingdom. To Him be the glory forever and ever. Amen (so be it).

“The Lord will rescue me from every evil attack.” “It may not be an executioner but an ex-companion who causes the most pain. The Lord’s Prayer contains the petition, ‘deliver us from the evil one’ (Matthew 6:13). 2 Timothy 4:18a uses the same verb for ‘deliver’ (*rhyomai*) and for ‘evil’ (*poneros*). The words ‘heavenly kingdom’ remind us again of the Lord’s Prayer ‘your kingdom come.’ If ‘the Lord’ in this verse is God the Father (as in the Lord’s Prayer) this would be one more instance of attributing personal salvation to God.” (**New International Greek Testament Commentary (NIGTC)**)

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