

Chapter 1 : Overview - Bible Commentaries - Read and study from over commentaries for FREE!

Verse by verse exposition of the New and Old Testament can be found in commentary written by some of the greatest Christian church leaders including John Calvin, Matthew Henry, Charles Spurgeon, and C.I. Scofield.

Pulpit Commentaries Verse 1 From Paul. Compare note on Galatians 1: See note on Rom 1: Verse 3 Let us give thanks! And he has done this without making the Law of Moses a condition to salvation!!! Salvation comes to you Gentiles because God planned it that way even before the world was made. God foreordained a church which should be composed of those adopted as his children. Death and blood cannot be separated! Our sins are forgiven and we are set free!!! Verse 8 In such large measure! Verse 9 And made known to us. Which he will complete. But the effects of it will not have all taken place until death is destroyed in the Resurrection! Compare 1 John 3: Our salvation will not be complete until our whole being is set free by our bodies being redeemed Romans 8: In contrast, many of the mystery religions said that our salvation would be completed by our becoming disembodied spirits. Verse 11 According to. God rules over history. He left every man free to choose or reject the terms and provisions of salvation and in so doing to refuse to form the character God has foreordained to be his children and so predestined to everlasting life. Verse 12 Who were the first to hope. Verse 13 With you also. Here Paul identifies the Holy Spirit received in baptism Acts 2: Verse 14 The Spirit is the guarantee. The indwelling Spirit that each Christian receives John 7: Paul stresses freedom, possibly because the mystery religions claimed to offer unusual freedom. Verse 15 For this reason. He says this to show that he is aware of their faith and love. Verse 16 Giving thanks. Paul always praises God for the faith of sincere Christians!!! Verse 17 To give you the Spirit. He will make you wise 1 Corinthians We cooperate with God in our salvation, and as we reach out to him through faith, he also reaches out to us. As we make ourselves receptive to his truth, he opens our minds. It is a paradox that the more we learn about God, the more we are able to learn 1 Corinthians 2: His light makes it possible for us to see 1 the hope we have as spiritual descendants of Abraham; 2 how rich are the wonderful blessings God has for us in eternity; 3 how very great is his power which sets us free from guilt and punishment and will raise us from death! See 2 Corinthians 4: Verse 20 Which he used. To show that Christ is King and rules the universe, God seated him at his right side, the place of honor! Compare 1 Corinthians Verse 21 Above all. Both Judaism and the mystery religions viewed God as unapproachable with angels arranged in layers as go-betweens. Heavenly rulers, authorities, powers, and lords were names they gave to different ranks in the angelic world. Jesus has bypassed the angels to make a direct link between man and God!!! All titles of power. This makes Jesus Christ superior to everyone and everything except God the Father himself! Verse 22 God put all things. See 1 Corinthians Gave him to the church. Paul usually means local congregation when he says church, but here he means the universal church which is composed of all the saved - the messianic community in its widest sense. Verse 23 The completion. The church completes Christ in the sense that the church is the visible declaration that Christ is Lord!!! Paul stresses the close connection between Christ and his Church!!! See note on Acts 9: This also can be translated fullness as the NIV has done. The church of Christ is a fellowship protected and ruled by One whom God has raised to the highest position in the Universe, in order to make the members of the Christian fellowship church holy and happy through all eternity!!! Notice the church does not terminate, but continues on into Eternity!!!

Chapter 2 : The BYU New Testament Commentary Series | BYU New Testament Commentary

Discover the best New Testament Commentaries in Best Sellers. Find the top most popular items in Amazon Books Best Sellers.

October 12, in Book Reviews Tags: Tyndale New Testament Commentary. These three roles are reflected in this commentary. Paul certainly pays attention to the exegetical and theological details of the text, but he is also interested in accurately communicating the book of Revelation in a pastoral context. The fifty-six page introduction begins with the observation that Revelation has been an influential book on both culture and worship, but it is also one of the most neglected books of the New Testament. Outside of the first three chapters, few preach from the book of Revelation. Perhaps the proof of this is the wide range of bad interpretations of Revelation over the long history of the church. But Revelation also has significant implications for how the Gospel interacts with culture. This close reading of what Revelation actually says is not always evident as commentators are often driven by theological assumptions. This is more than a search for allusions to the Old Testament in Revelation, since how John uses the Old Testament may tell us quite about his theological agenda. Again, this is often set aside by some commentators who are only interested in the eschatology of the book. How does Revelation preach in the contemporary world? In order to bridge the gap between the culture of first century Asia Minor and make appropriate applications to modern issues, the exegete hear the text as it was intended by the author in the first century. With respect to other introductory details, Paul dates the book to the reign of Domitian, A. Although this date certainly allows for the apostle John to be the author the traditional view, the authority of book comes from what has been written rather than apostolic authorship. Paul does provide an argument that the Gospel of John and Revelation could be written by the same person, he admits the evidence is not conclusive. This necessarily includes a short section on the pervasiveness of the imperial cult in the seven churches addressed in Revelation. Although he only has space for a short introduction to the issue, Paul emphasizes the importance of the imperial cult for understanding some of the imagery in the book. He also responds to recent discussions of the non-persecution of Christians during the reign of Domitian. Paul agrees there was no systemic, empire wide persecution of Christians, they nevertheless faces varying degrees of pressure, often economic, for their resistance to local gods and the imperial cult. The introduction also includes a short section on the genre of Revelation. On the one hand, Revelation claims to be a vision, but on the other the book is constructed with extraordinary attention to details and remarkable subtly with respect to its allusions to the Hebrew Bible. For Paul, it is more important to attend carefully the text regardless of how John wrote the book. The book is apocalyptic, but it claims to be prophecy and it has some features of a letter. As such, the book makes claims about reality, even if those claims are made using complex metaphors. Most commentaries on Revelation must deal with how the book relates to the future or not. Paul offers short descriptions of idealist, futurist, historical and preterist approaches along with four theological positions on the kingdom, premillennialism, amillennialism, postmillennialism, and dispensational premillennialism. Paul observes that although these eight possible positions are often presented as strategies for interpreting Revelation they are in fact conclusions about how the book should be interpreted. The interpreter brings their preterism or dispensationalism to Revelation rather than letting the book speak for itself. The book does speak to the Christians to whom it was addressed but it also has something to say about the future destiny of the world. In many ways the categories attempt to force Revelation into a theological slot which is not fully suited to the book. This blending of past, present and future is a healthy way to approach Revelation, although Paul does not always embrace the future aspects in the commentary. He divides each section into context, comment, and theology, although the first and last sections are usually just a short paragraph. When Paul deals with Greek or Hebrew words they appear in transliteration. Although this is certainly a scholarly commentary, in keeping with the style of the Tyndale series Paul does not often interact with other scholarship. This is refreshing since recent commentaries have become collections of views from other commentaries. In commenting on the first four seals, the four horsemen, Paul rightly dismisses the possibility the white rider is Jesus and suggests it is an allusion to Apollo

and refers to pagan religions. The next four horsemen clearly refer to war, famine and death, the conditions of Asia Minor in the late first century. The theological point John makes with this imagery is that the imperial myth of peace and prosperity is actually a myth. The Empire is full of chaos and suffering, only the sovereign God has power over this world. Certainly this is a message each generation of the church needs to embrace, no empire brings real peace and prosperity to this world. Some scholars have suggested each of the seals, trumpets and bowls culminate in the return of Jesus. It is certainly possible understand the seals as pointing toward a future hope in the return of Jesus without embracing any complicated dispensational timeline drawn from Revelation 6. Both Nero Caesar and beast have a numerical value of and identifying the number of the beast with Nero makes sense of some other elements of the chapter, such as the Nero Redivivus myth. Ultimately Revelation 13 is about human totalitarian rule which defies the sovereignty of God. The contemporary example for John is Nero and the Roman Empire, a message which will resonate in every generation of the church. Where Paul stops short is suggesting a future application of this defiant totalitarian rule to the ultimate enemy of God who will be defeated by God in the future. In keeping with the format of the Tyndale series, this is not an exhaustive commentary which delves into every nuance of the text. But other than scholars, few people have time to wade through the depths of such massive commentaries. Thanks to IVP Academic for kindly providing me with a review copy of this book. This did not influence my thoughts regarding the work.

Chapter 3 : The IVP New Testament Commentary Series (IVPNTC) (20 vols.) - Logos Bible Software

Database of the best Bible commentaries. The best bible commentary is ranked by reviews from scholars, journals, and site users.

Welch Published in Celebrating Easter, eds. Wayment and Keith J. It is a joy to ponder and appreciate the eternal importance of Easter. On the day before Easter, the body of the Lord lay in the tomb while his spirit inaugurated his redemptive work among the throngs in the spirit world. What a thrilling day it must have been for them to receive that visit from him. I imagine that the timing caught them by surprise, as it did among the Nephites. How much joy and excitement there must have been on this day before Easter on the other side of the veil. In this paper, I will focus on only one aspect of the trial of Jesus, drawing more attention particularly to John. The focus here is only on John. For a more complete and fully footnoted presentation of my approach to this subject, my longer study has recently been published in a major volume edited by James H. Charlesworth, entitled *Jesus and Archaeology*. Was he put to death by Romans or by Jews? Was it on political charges or for religious offenses? Were the proceedings legal or illegal? Answers to such questions have proven extremely evasive and have generated a vast body of scholarly analysis and amateur literature, [3] for the trial of Jesus is an extremely complicated legal subject. It is easily one of the most difficult and controversial legal subject in the history of the world. Thus, caution is in order whenever one embarks on the study of this topic. Many legal issues immediately confront anyone approaching the trial of Jesus, but none is more fundamental than determining which legal rules applied to such as case in Jerusalem in the first part of the first century? Consider, for example, the commonly asserted prohibition that Jewish trials could not be conducted at night. This rule is found in the Talmud, but the Talmud was not written until many years after the destruction of Jerusalem a generation after the death of Jesus. Moreover, the Talmud was written by the religious descendants of the Pharisees and thus represents the views of the Pharisees. In first-century Jerusalem, however, the Pharisees and the Sadducees disagreed on many legal technicalities, and it is unknown what the Sadducees thought about trials at night. So, it is quite unclear whether the Sadducees, the lay nobility who were the leaders of the Sanhedrin, [4] would have had any legal objections to a nighttime arrest, hearing and conviction. Similar legal problems are encountered at just about every turn in pondering the Jewish and Roman trials of Jesus. Several factual perplexities also hinder our understanding. For example, was the trial actually held at night? It is clear that Jesus was arrested at night, but perhaps that happened well into the night and near the pre-dawn hours. Luke, in fact, says that it was day before the trials actually began Luke. It is worth noting that it was customary among the Romans to be at work before daybreak, but without knowing when the trial actually began or ended, it is hard to know whether the rule against nighttime trials was violated, even assuming that there was a prevailing law against such proceedings at the time of Jesus. Moreover, verbal ambiguities make legal analysis in many cases quite difficult. Does this mean that his accusers thought he fooled them maliciously, carelessly, or perhaps even unwittingly? Did they think that he was deceptively encouraging them to commit sin, or erroneously teaching them to think incorrectly, or tricking them into apostasy? Did they think that his deception was simple antisocial misrepresentation, or was it illegal fraud? Without knowing more about what his accusers meant, it is hard to know why they thought his words or doings were deceptive in such a way as to warrant the death penalty. But most of all, one wonders how the general concerns of the chief priests and the Romans might have been translated into a specific legal cause of action against Jesus. If blasphemy alone had been the issue, one would expect that Jesus would have been stoned by the Jews, [6] which was the usual, biblically prescribed mode of execution for blasphemy Leviticus. And because Pilate and the Romans would have cared very little about a Jewish accusation of blasphemy, scholars have often concluded that Jesus must have been executed for some other reason, perhaps on charges of treason against Rome, since he was accused of having called himself the king of the Jews and this appellation ended up on the placard placed by Pilate above Jesus on the cross. But, it is very hard to see any substance to a claim of treason against Jesus. Such considerations lead to the persistent question: What might have been the main legal cause of action that carried the most weight against Jesus and lead to his

crucifixion? The solution to this problem that I have found most satisfying is found in the Gospel of John. All readers of the New Testament must choose between a relying primarily on John and then secondarily on the Synoptics to fill in the gaps, or b primarily on the Synoptics and then secondarily on John. For the following reasons, I prefer the former. He was one of the leading apostles, with Peter and James. John was at Golgatha and would have known as much as possible about what was happening and why. More likely, it was the apostle John himself, who was thus an eye witness of these legal proceedings. In particular, for present purposes, John Here lies the key to understanding the legal cause of action that they lodged against Jesus as they brought him to Pilate. In certain cases, both Jews and Romans had strict laws that punished magicians, sorcerers, fortune tellers, diviners, those in contact with spirits, and miracle workers. Most relevant to the trial of Jesus is the biblical law that makes it a capital offense to use miracles signs or wonders to lead people into apostasy to go after other gods: Of course, Jewish law recognized that there were good uses of supernatural powers as well as bad. Jewish attitudes toward magic mixed. King Saul visited the witch of Endore, but Exodus Empire-wide decrees adopted in A. Roman law and society at that time considered magicians, along with brigands, pirates, astrologers, philosophers, and prophets, as enemies of the Roman order. For these people, gods were everywhere, good and evil; and thus unseen spirits and demons were taken seriously as a constant potential threat. Especially when combined with maiestas anything that insulted, suborned or threatened the Emperor , condoning any such use of supernatural powers would easily make a person no friend of Caesar John Here is a Roman concern that the chief priests could have wavered before Pilate to try to capture his attention. All this becomes relevant to the trial of Jesus in light of his miracle working. Above all, it seems clear to me that miracle working got Jesus in a great deal of trouble with those Jewish leaders who rejected him. We know that he never used his powers to harm anyone, but people at the time did not know where he would stop. If he could still the storm, then he could cause earthquakes the most likely way in which could instantly destroy the temple , and his words to this effect so were alleged however wrongly as a serious threat to the temple: Legal debates had in fact ensued over the miracles of Jesus. People must have queried: By whose power does he do this? This same debate continued in Jerusalem. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? A miracle of this magnitude and notoriety, in Bethany just over the hill from the Temple in Jerusalem, raised legal issues that could not be ignored. The equivalent of a warrant for the arrest of Jesus was issued: And one should note that Lazarus also was also listed as a wanted man: In their mind, Lazarus too was leading people into apostasy by colluding with Jesus. However, while laws against sorcery are mentioned occasionally by commentators writing about the trial of Jesus, this underlying concern or cause of action is not usually given much attention by readers or scholars. It seems to me that the main reason for this disregard is that no formal accusation of magic or maleficium ever appears to be made in the three synoptic gospels. But in light of the foregoing discussion, a closer look at John Ordinary words carry technical legal import when used in a judicial context. English words such as action, motion, bench, or arise all have regular meanings in ordinary speech, but they assume a legal meaning when we know that they are being spoken in court, as is the case here. He would expect the petitioners to formulate their words back to him in terms of cognizable causes of action under Roman law. The logic of the exchange. Their answer is best understood as being more specific than simply a repetition of the question back to the magistrate. The strong meaning of the word. Many astrological treatises, magical papyri, and other documents use the word kakopoiios to describe bad mystical agents. In an emotionally charged setting, such as the hearing before Pilate, typical speakers or writers do not use strong words in a weak sense. A legal characterization of early Christians. The early Christians themselves were seen by others as being involved in magic. Suetonius states that Christians in their first century were accused of being involved in superstitionis novae ac maleficae, [10] a label that implies charges of magic. Contemporaneous legal prosecution of other miracle-workers. Apollonius, who coincidentally was raised in Tarsus about the same time as was Saul, was another miracle-worker in the first century C. Jesus and his disciples were indisputably depicted as exorcists, the implications of which have been quite thoroughly explored in other contexts, [12] but even exorcism used for improper purposes in an open and notorious fashion would have produced legal trouble. Obviously, it was not lawful any time to do

evil, magical works on any day. Use in 1 Peter. Even more definitively, in 1 Peter 4: Clustered together with the first two very serious offenses in this list, the word kakopoios points to a particular crime of unacceptable magnitude. Some early Christians, such as Lactantius in the late third or early fourth century, openly acknowledged that the Jews had accused Jesus of being a magician or sorcerer. They answered by arguing that the miracles of Jesus were acceptable because the prophets had predicted them. Confirmations from early Jewish sources. Evidence of Jewish opinion at the time of Lactantius is the following passage from the Babylonian Talmud, tractate Sanhedrin 43a: On the eve of the Passover Yeshu [the Nazarine] was hanged.

Chapter 4 : Ephesians 1 Commentary - The Bible Study New Testament

Matthew Henry's Complete Bible Commentary provides an exhaustive look at every verse. Study the bible online.

Its message of warning and hope centers on the surpassing supremacy of Jesus, seen often from the vantage point of the Old Testament. Phillips keeps the focus where it is for the writer of Hebrews: Along with the other volumes in this series, this commentary should contribute to preaching and teaching that more fully echo the whole counsel of God. Sequential Bible exposition has been a hallmark of Reformed Protestantism ever since. Phillips is among the most gifted young preachers of our day. In his hands, Hebrews receives the kind of careful, scholarly, contemporary, and practical exposition that is so desperately needed today. The writers seek to illuminate both the historical meaning and contemporary significance of Holy Scripture. In its attempt to make a unique contribution to the Christian community, the NAC focuses on two concerns. First, the commentary emphasizes how each section of a book fits together so that the reader becomes aware of the theological unity of each book and of Scripture as a whole. Second, the NAC is produced with the conviction that the Bible primarily belongs to the church. We believe that scholarship and the academy provide an indispensable foundation for biblical understanding and the service of Christ, but the editors and authors of this series have attempted to communicate the findings of their research in a manner that will build up the whole body of Christ. Thus, the commentary concentrates on theological exegesis, while providing practical, applicable exposition. Schreiner, an articulate, prolific, and highly respected biblical scholar and theologian, guides the reader carefully through these practical yet profound epistles. We were chosen not only for salvation but also for obedience. Too often our churches suffer from moral breakdown and a false view of tolerance. Christians often avoid any word of criticism or judgment because they fear that strong words compromise love. We learn from these epistles that love manifests itself in godly living and that right doctrine must be matched by Christlike lives. The Holy One calls us to be holy as well. The New American Commentary is for those who have been seeking a commentary that honors the Scriptures, represents the finest in contemporary evangelical scholarship, and lends itself to the practical work of preaching and teaching. The New American Commentary assumes the inerrancy of Scripture, focuses on the intrinsic theological and exegetical concerns of each biblical book, and engages the range of issues raised in contemporary biblical scholarship. Drawing on the skills of over forty scholars and encompassing forty volumes, the NAC brings together scholarship and piety to produce a tool that enhances and supports the life of the church. Pillar New Testament Commentary: The Letters of 2 Peter and Jude Author:

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Chapter 8 : New Testament Commentary Survey by D.A. Carson

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Chapter 9 : calendrierdelascience.com - Commentaries

New Testament Bible commentaries by Dr. Bob Utley. Written in study guide format.