

**THE NEW TESTAMENT OF OUR
LORD AND SAVIOUR JESUS
CHRIST, IN THE ORIGINAL
GREEK: WITH INTRODUCTIONS
AND NOTES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649657469

The New Testament of Our Lord and Saviour Jesus Christ, in the Original Greek: With
Introductions and Notes by Chr. Wordsworth

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHR. WORDSWORTH

**THE NEW TESTAMENT OF OUR
LORD AND SAVIOUR JESUS
CHRIST, IN THE ORIGINAL
GREEK: WITH
INTRODUCTIONS AND NOTES**

THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

INTRODUCTIONS AND NOTES,

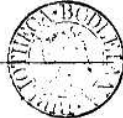
BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER;

PROCTOR IN CONVOCATION FOR THE CHAPTER; VICAR OF STANFORD IN THE VALE,
AND RURAL DEAN IN THE DIOCESE OF OXFORD.

THE GENERAL EPISTLES, AND BOOK OF REVELATION.



LONDON:

RIVINGTONS, WATERLOO PLACE.

1860.

~~101. d. 727~~ 101. d. 727

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

CONTENTS.

	PAGE
PREFACE	v
CHRONOLOGICAL TABLE FROM THE BIRTH OF CHRIST TO THE END OF THE FIRST CENTURY	ix
INTRODUCTION TO THE EPISTLE GENERAL OF ST. JAMES	1
GENERAL EPISTLE OF ST. JAMES	13
INTRODUCTION TO THE FIRST EPISTLE GENERAL OF ST. PETER	36
FIRST EPISTLE GENERAL OF ST. PETER	45
INTRODUCTION TO THE SECOND EPISTLE GENERAL OF ST. PETER	69
SECOND EPISTLE GENERAL OF ST. PETER	81
INTRODUCTION TO THE FIRST EPISTLE GENERAL OF ST. JOHN	97
FIRST EPISTLE GENERAL OF ST. JOHN	104
INTRODUCTION TO THE SECOND EPISTLE OF ST. JOHN	123
SECOND EPISTLE OF ST. JOHN	127
INTRODUCTION TO THE THIRD EPISTLE OF ST. JOHN	129
THIRD EPISTLE OF ST. JOHN	130
INTRODUCTION TO THE EPISTLE GENERAL OF ST. JUDE	132
GENERAL EPISTLE OF ST. JUDE	136
INTRODUCTION TO THE BOOK OF REVELATION	143
THE BOOK OF REVELATION	162

1000



P R E F A C E.

THE CATHOLIC or GENERAL EPISTLES,—probably so called because they are not inscribed to any particular Churches¹,—have an intimate connexion with the Epistles of St. Paul, and with each other.

The Epistles of St. Paul, as has been already observed², ought not to be regarded as separate compositions without mutual coherence, but as connected together, and as forming an harmonious system of Apostolic instruction in Christian Faith and Practice.

Accordingly, those Epistles will be studied with the greatest profit, when read in chronological order.

The Epistles of St. Paul receive also additional light from the Catholic Epistles, and reflect much light upon them.

The Epistles of St. Paul to the Galatians and Romans, for example, cannot be duly understood, unless they are viewed in connexion with the General Epistle of St. James; and on the other hand, the Epistle of St. James may perhaps be liable to misapprehension, unless set in juxtaposition with the Epistles of St. Paul to the Galatians and to the Romans.

But when those Epistles of the two holy Apostles are placed together, they will be found to be adjusted to each other, and to fit in to each other with nice accuracy and exact precision; and, when thus combined, they form a complete body of Apostolic doctrine on the great article of Justification; and they afford a sufficient safeguard against erroneous teaching from two opposite sides, by which that doctrine has been assailed. This will be more fully demonstrated in the Introduction to the Epistle of St. James³.

In like manner, the two General Epistles of St. Peter have a near relation to the Epistles of St. Paul. They add strength and support to them, and are strengthened and supported by them.

St. Peter's First General Epistle bears a remarkable resemblance to St. Paul's Epistle to the Ephesians; and St. Peter's Second General Epistle occupies a similar

¹ *Cecumenius*, Proleg. in Epist. *Jacobi*. *Leontius* de sectis, c. 2.

² See above, the Preface to St. Paul's Epistles, p. vii, and the *Introduction* to the First Epistle to the Thessalonians, p. 6.

³ See below, pp. 1—8.

place to that which is filled by St. Paul's Epistle to the Colossians. In the doctrinal substance of his teaching, and in the practical application of the great principles of the Christian Faith to moral and social Duty, St. Peter, in his First Epistle to the Jewish Christians, exhibits his perfect agreement with the Apostle of the Gentiles in his exhortations to the great Gentile Church of Ephesus. In his Second General Epistle, St. Peter adds force and solemnity to the warnings of St. Paul to the Churches of Phrygia, concerning the immoral consequences arising from heretical denials or perversions of those Christian doctrines, which were propounded by St. Paul in his Epistle to the Ephesians, and by St. Peter himself in his First General Epistle.

Thus the two great Apostles, St. Peter and St. Paul, are seen standing side by side, teaching the same divine verities, and uttering the same cautions against corruptions of the Faith.

The proof of this statement will be submitted to the reader's consideration in the Introduction to the Second Epistle of St. Peter¹.

On one grave question St. Peter had, upon one occasion, differed from St. Paul. That difference arose in a discussion concerning the terms and conditions, upon which the Gentile converts were to be received into the Christian Church.

The circumstances of that controversy between the two Apostles have been narrated by St. Paul in one of his Epistles, the Epistle to the Galatians².

St. Peter addressed his First Epistle to the Asiatic Christians; and he particularizes the *Galatians* as among those to whom he writes³.

It is remarkable, that in this Epistle St. Peter adopts the very words which are used by St. Paul in his Epistle to the Galatians, concerning that same question which had formerly been an occasion of altercation between them⁴.

It is also observable, that St. Peter, in his Second Epistle, written to the same parties as the first⁵, and written also a little before his own death⁶, and, consequently, a little before the death of his brother Apostle, St. Paul, who suffered martyrdom at Rome about the same time as St. Peter⁷, declares his own affectionate regard for his "*beloved brother Paul*," and commends "*all his Epistles*" as "*Scripture*."

Thus the Holy Spirit, speaking by the mouth of St. Peter a little before his decease, declares the divine Inspiration of St. Paul's Epistles; and by the gifts and graces of faith and love, peace and joy, patience and courage, poured into St. Peter's heart, He enabled him to unite with his brother Apostle, St. Paul, in preaching the same Faith, and in sealing that testimony with his blood.

The Catholic or General Epistles possess also a peculiar interest in their mutual relation to each other.

¹ See below, pp. 69, 70.

² See Gal. ii. 11—21, and the Review of that chapter in the notes at the end of it.

³ 1 Pet. i. 1.

⁴ See below, *Introduction to St. Peter's First Epistle*, and note on 1 Pet. ii. 16.

⁵ 2 Pet. iii. 1.

⁶ 2 Pet. i. 13, 14.

⁷ See below, *Introduction to St. Peter's First Epistle*, p. 44.

⁸ See note below on 2 Pet. iii. 15, 16.

The writer of the first of these Epistles is St. James, the Lord's brother, the first Bishop of Jerusalem, who died a Martyr to the faith in that city¹.

St. James, as we have seen, connects the Catholic Epistles with St. Paul's. St. Peter in his First Epistle often adopts the language of St. James².

The Holy Spirit, writing by St. Jude, the brother of St. James, frequently reiterates the language of St. Peter's Second Epistle³; and displays the fulfilment of the prophecies which had been delivered in that Epistle of St. Peter.

There is also good reason to believe, that the Second Epistle of St. John has an intimate relation, of a very interesting kind, to the First Epistle of St. Peter⁴.

Thus those Epistles are connected together in a sacred network, and are woven together in a beautiful and almost seamless texture of substance and expression.

Each of these General Epistles performs also its appointed and appropriate work.

St. James confutes the errors of those who imagined that a speculative knowledge of religion, and theoretical profession of belief, is acceptable to God, irrespectively of practical piety; and he exhibits Christian Faith in its true character as the essential energizing principle of Christian Life.

St. Peter, in his First Epistle, follows St. James, and builds up, as it were, a systematic structure of moral duty on the solid foundation of Christian Faith. He applies the doctrines of the Gospel to the social and domestic relations of Rulers and Subjects, Husbands and Wives, Masters and Servants.

In his Second Epistle, St. Peter condemns the erroneous tenets of heretical Teachers, who denied the doctrines of Christ's Godhead and Incarnation, and of the Atonement made by Him on the Cross, and he exposes the immoral consequences of those tenets, and displays the licentious profligacy of those Teachers and their adherents.

St. Jude in his Epistle completes the work of St. Peter. He recalls the attention of the Church to St. Peter's prophetic warnings, and points out the fulfilment of St. Peter's Apostolic forebodings⁵.

St. John also, in his Epistles, had a special function to discharge.

His brother Apostles, St. Peter and St. Jude, had denounced the proud presumption, the anarchical lawlessness, and the carnal sensuality of heretical Teachers. St. John deals with the heresies concerning the Manhood and Divinity of Christ⁶; in their theological bearings on the whole body of Christian Doctrine. He shows that those heresies corrode and fret away, like a canker, the very vitals of Christian Theology, and destroy the very essence of Christian Faith, Hope, and Charity.

"Whosoever denieth the Son, the same hath not the Father."⁷ "He that hath the Son hath life; and he that hath not the Son of God, hath not life."⁸ "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love

¹ A.D. 62. See below, *Chronological Table*, p. xi, and *Introduction* to St. James, p. 12, and *Chronological Synopsis* prefixed to the Acts of the Apostles, p. 25, new edit., or p. xxxvii, 1st edit.

² See below, p. 12, note, and on 1 Pet. i. 16.

³ See the *Introduction* to St. Jude's Epistle, p. 132.

⁴ See below, *Introduction* to St. John's Second Epistle, p. 123.

⁵ Jude 17.

⁶ Described below, in the *Introduction* to St. John's First Epistle, pp. 98—101.

⁷ 1 John ii. 23.

⁸ 1 John v. 12.