

# THE GOSPEL

ACCORDING TO

# LUKE.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THE MAN” (Zech. 6. 12).

(Introversion.)

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For the New Testament, and the order of the Books, see Ap. 95.

For the Inter-relation of the Four Gospels, see the Structure on p. 1304.

For the Diversity of the Four Gospels, see Ap. 96.

For the Unity of the Four Gospels, see Ap. 97.

For the Fourfold Ministry of the Lord, see Ap. 119.

For the words, &c., peculiar to Luke's Gospel, see some 260 words recorded in the notes.

## NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by LUKE is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6. 12). See the Structure of the Four Gospels on p. 1804.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5. 29, &c.; 7. 29, 34, 37, &c.; 15; 18. 9, &c.; 19. 7, &c.; 23. 39, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 13. 1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (6. 6, 27, &c.; 10. 30, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10. 30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17. 16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7. 11-15); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (10. 38-41) and Mary, of Bethany (10. 39, 42); Mary Magdalene (24. 10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3. 21; 5. 16; 6. 12; 9. 18, 29; 11. 1; 18. 1; 22. 32, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God" in praise is mentioned (2. 20; 5. 25; 7. 16; 13. 13; 17. 15; 18. 43; 23. 47).

The Four Hymns are peculiar to LUKE: the *Magnificat* of Mary (1. 46-55); the *Benedictus* of Zacharias (1. 68-79); the *Nunc Dimittis* of Simeon (2. 29-32); and the *Gloria in Excelsis* of the angels (2. 14).

The six Miracles peculiar to LUKE (all characteristic of the presentation of the Lord in Luke) are:—

1. The Draught of Fishes (5. 4-11).
2. The Raising of the Widow's Son at Nain (7. 11-18).
3. The Woman with a Spirit of Infirmary (13. 11-17).
4. The Man with the Dropsy (14. 1-6).
5. The Ten Lepers (17. 11-19).
6. The Healing of Malchus (22. 50, 51).

The eleven Parables peculiar to LUKE (all having a like significance) are:—

1. The Two Debtors (7. 41-43).
2. The Good Samaritan (10. 30-37).
3. The Importunate Friend (11. 5-8).
4. The Rich Fool (12. 16-21).
5. The Barren Fig-tree (13. 6-9).
6. The Lost Piece of Silver (15. 8-10).
7. The Lost Son (15. 11-32).
8. The Unjust Steward (16. 1-12).
9. The Rich Man and Lazarus (16. 19-31).
10. The Unjust Judge and Importunate Widow (18. 1-8).
11. The Pharisee and the Publican (18. 9-14).

Other remarkable incidents and utterances peculiar to LUKE may be studied with the same object and result (3. 10-14; 10. 1-20; 19. 1-10, 41-44; 22. 44; 23. 7-12; 23. 27-31; 23. 34; 23. 40-43; 24. 50-53).

As to LUKE himself: his name (Gr. *Loukas*) is probably an abbreviation of the Latin *Lucanus*, *Lucilius* or *Lucius*.\* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4. 14. 2 Tim. 4. 11. Philem. 24.

From these and the "we" portions of the Acts (16. 10-17; 20. 5-15; 21. 1-18; 27. 1-28. 16) we may gather all that can be known of LUKE. We first hear of him at Troas (Acts 16. 10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in JOHN there is no Temptation, and no Agony, in LUKE we not only have these, but the Pre-Natal Section (1. 5-2. 5, A<sup>2</sup>, p. 1430) as well as the Pre-Ministerial, which is common to all the four Gospels.

\* It was held till recently that *Loukas* never represented the Latin *Lucius*; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names *Loukas* and *Loukios* are used of the same person. See *The Expositor*, Dec. 1912.

# THE GOSPEL

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## LUKE.

**A A' B** 1 ° FORASMUCH as many  
**C D a** ° have taken in hand  
**b** ° to set forth in order ° a declaration  
**c** ° of those ° things ° which are most surely believed ° among us,  
**E d** 2 Even as they delivered them unto us,  
**e** which ° from the beginning ° were ° eyewitnesses, and ° ministers of the word ;  
**B** 3 It seemed good to me also,  
**C E e** ° having had perfect understanding of ° all things ° from the very first,  
**d** to write unto thee  
**D a** ° in order, ° most excellent ° Theophilus,  
**b** 4 ° That thou ° mightest know  
**c** the certainty of those ° things, ° wherein ° thou hast been instructed.  
**A² F H f** 5 ° THERE was ° in the days of ° Herod, ° the  
**5 B. C.** king of Judæa, a certain priest named Zacharias, ° of the course of ° Abia; and his wife was ° of ° the daughters of Aaron, and her name was ° Elisabeth.

### 1. 1-2. 52 (A, p. 1427). PRE-MINISTERIAL THE DESCENSION. (Division.)

**A** | **A¹** | 1. 1-4. Introduction.  
**A²** | 1. 5-2. 5. Pre-Natal.  
**A³** | 2. 6-52. Pre-Ministerial.

### 1. 1-4 (A¹, above). INTRODUCTION. (Alternations and Introversions.)

A¹	B	1-	Other writers. Many.	D	a	-1-	Their undertaking.	To draw up.	b	-1-	Their object. Declaration.	c	-1-	Their matter. Things believed.	E	d	2-	Recipients. "Us".	e	-2-	Authority. Eye-witnesses.	B	3-	The writer. One (Luke).	C	E	-3-	Authority. Revelation.	d	-3-	Recipient. "Thee".	D	a	-3-	Luke's undertaking. To write.	b	4-	His object. To give knowledge.	c	-4-	His matter. Things taught.	Their writing.	Its delivery.	Work of others.	Its delivery.	Luke's work.

1 Forasmuch as = Since, as is well known indeed. Gr. *epiðēper*. Occ. only here in N.T. have taken in hand. Implying previous non-success (Acts 19. 13). Elsewhere only in Acts 9. 29. A medical word. Cp. Col. 4. 14. to set forth in order = to draw up. a declaration = a narrative. Gr. *diēgēsis*. Occ. only here in N.T., used by Galen of a medical treatise. of concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 5, 27, 35, 61. things = matters, or facts. which are most surely believed = which have been fully accomplished; i.e. in fulfilment of prophetic announcement. among. Gr. *en*. Ap. 104. viii. 2. As in vv. 25, 28, 42. 2 from. Gr. *apo*. Ap. 104. iv. from the beginning. Gr. *ap' archēs*; i.e. from the birth or ministry of the Lord. Cp. John 15. 27. Acts 1. 1, 21, 22. were = became. eyewitnesses. Gr. *autoptai*. Occ. only here. Not the same word as in 2 Pet. 1. 16. A medical word (Col. 4. 14). Cp. our *autopsy*. ministers = attendants. A technical word, often translated "officer". 3 having had perfect understanding = having followed up accurately. all. The 1611 edition of the A.V. omitted this "all". from the very first = from above. Gr. *anōthen*. As in Matt. 27. 51 (the top, Mark 15. 38). John 3. 3, 7 (again), 31 (from above); 19. 11, 23. James 1. 17; 3. 1, 17. It may mean from the beginning, as in Acts 26. 5, but there is no need to introduce that meaning here, as it is already in v. 2. Moreover, having understood them "from above", he necessarily understood them from the very beginning, as well as perfectly, or accurately. The greater includes the less. in order = with method. most excellent. A title of social degree, not of moral quality. See Acts 23. 26; 26. 25. Theophilus. A common Roman name = beloved of God. 4 That = in order that. mightest know = get to have full knowledge. Gr. *epiginōskō*. Ap. 132. I. iii. Not the same word as in vv. 18, 34. things = words. wherein = concerning (Gr. *peri*. Ap. 104. xiii. 1) which. thou hast been instructed = thou wast [orally] taught. Gr. *katēcheō*. See Acts 18. 25. 1 Cor. 14. 19. Gal. 6. 6.

### 1. 5-2. 5 [For Structure see next page].

5 There was = There came to be. A Hebraism, cp. v. 8, and see on 2. 1. in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 15, 20, 44-47. in the days. A Hebraism. See Matt. 2. 1. Cp. Est. 1. 1. Herod. See Ap. 109. the king. This title had been conferred by the Roman Senate on the recommendation of Antony and Octavius. of = out of. Gr. *ek*, Ap. 104. vii. Abia is named in 1 Chron. 24. 10, and Neh. 12. 17. Out of the four who returned from Babylon twenty-four courses were formed (by lot) with the original names. See Ap. 179. III. the daughters of Aaron. The female descendants of Aaron always married priests. Elisabeth. Aaron's wife, Elisheba (Ex. 6. 23) is spelt *Elizabeth* in the Sept.

5 b. c.

6 And they were both righteous ° before ° God, walking ° in all the commandments and ° ordinances of ° the LORD blameless.

7 And they had ° no ° child, ° because that Elisabeth was barren, and they both were now ° well stricken ° in years.

8

8 And ° it came to pass, that ° while he executed the priest's office before ° God ° in the order of his course,

9 ° According to the custom of the priest's office, ° his lot was ° to burn ° incense ° when he went ° into ° the Temple of ° the LORD.

J h

10 And the whole multitude of the people were ° praying without ° at the time of incense.

i

11 And there ° appeared unto him ° an angel of ° the LORD standing ° on ° the right side of ° the altar of incense.

K j

12 And when Zacharias ° saw him, he was troubled, and fear fell ° upon him.

k

13 But the ° angel said ° unto him, "Fear ° not, Zacharias: ° for thy ° prayer ° is heard; and thy wife Elisabeth shall ° bear thee a son, and thou shalt call his name ° John.

14 And thou shalt have ° joy and gladness; and many shall rejoice ° at his ° birth.

15 For he shall be great ° in the sight of ° the LORD, and ° shall drink neither wine nor ° strong drink; and he ° shall be filled with ° the Holy Ghost, even ° from his mother's womb.

16 And many of the ° children of Israel shall he turn ° to ° the LORD their ° God.

17 And he shall ° go ° before Him ° in ° the spirit and power of ° Elias, ° to turn the hearts of the fathers ° to the children, and the ° disobedient ° to the ° wisdom of the just; to make ready a people prepared for ° the LORD."

K j

18 And Zacharias said ° unto the angel, ° "Whereby shall I ° know this? ° for I am an old man, and my wife ° well stricken ° in years."

k

19 And the ° angel ° answering said unto him,

1. 5—2. 5 (A<sup>2</sup>, p. 1429). PRE-NATAL. (Alternation.)

A<sup>2</sup> | F | 1. 5-25. John. Conception.  
 G | 1. 26-56. The Holy Family.  
 F | 1. 57-80. John. Circumcision.  
 G | 2. 1-5. The Holy Family.

1. 5-25 (F, above). JOHN. CONCEPTION. (Introversions and Alternations.)

F | H | f | 5-7. Barrenness. Experienced.  
 g | 8, 9. Ministration of Zacharias.  
 J | h | 10. The people. Praying.  
 i | 11. The Vision.  
 K | j | 12. Zacharias. Trouble.  
 k | 13-17. Angel. Promise.  
 K | j | 18. Zacharias. Doubt.  
 k | 19, 20. Angel. Penalty.  
 J | h | 21. The people. Marvelling.  
 i | 22. The Vision.  
 H | g | 23. Ministration of Zacharias.  
 f | 24, 25. Barrenness. Removed.

6 before. The Texts read *enantion*, not *enōpion* (=in the presence of, as v. 19). Both are found in the Papyri in this sense. God. Ap. 98. I.

ordinances=legal requirements. Gr. pl. of *dikaiōma*, which should always be so rendered in its other nine occurrences (Rom. 1. 32; 2. 26; 5. 16, 18; 8. 4; Heb. 9. 1, 10; Rev. 15. 4; 19. 8). Cp. Num. 36. 13. Sometimes rendered "judgments" (Ex. 21. 1; 24. 3), where LXX has *dikaiōma*.

the LORD. Must here and elsewhere be often rendered Jehovah. See Ap. 98. VI. i. a. 1. A. b.

7 no. Gr. *ou*. Ap. 105. I. child. Gr. *teknon*. See Ap. 108. 1.

because that=inasmuch as, well stricken=advanced.

8 it came to pass. A Hebraism. See note on v. 5. while he executed, &c.=in (Gr. *en*. Ap. 104. viii) executing. Gr. *hierateuō*, to act as a priest. Not peculiar to Biblical Greek, but found often in the Papyri.

9 According to. Gr. *kata*. Ap. 104. x. 2. his lot was=it fell to him by lot.

to burn incense. Gr. *thumiaō*. Occ. only here in N.T. incense. The first recorded use of incense by man began in *disobedience* (Num. 16. 6), and the last ended in *unbelief* (v. 20). when he went=going.

into. Gr. *eis*. Ap. 104. vi. the Temple=The *Naos*, or Shrine; i.e. "the Holy Place". Not *hieron* (the Temple courts). See note on Matt. 23. 16.

10 praying. See Ap. 134. I. 2.

at the time=at the hour. This was the signal.

11 appeared. Ap. 106. I. 6. an angel. For the frequent refs. to angels in Luke, see v. 26; 2. 9, 13, 21; 12. 8; 15. 10; 16. 22; 22. 43; 24. 4, 23. Also frequently in Acts.

right side=the propitious side. Cp. Matt. 25. 33. Mark 16. 5. John 21. 6. the altar of incense. See Ex. 30. 1-10; 37. 25-28. 1 Kings 7. 48.

12 saw. Gr. *eidon*. Ap. 133. I. 1. upon. Gr. *epi*. Ap. 104. ix. 3. As in v. 35. Not the same word as in v. 58. 13 unto=to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 26.

14 joy and gladness. not. Gr. *mē*. Ap. 105. II. As in vv. 20-, 30, not as in vv. -20, 22, 34. for=because. prayer=a definite petition. is heard=was heard: i.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered.

15 joy and gladness. bear thee=bring forth to thee. John=Jehovah sheweth favour. 14 joy and gladness. Fig. *Hendiadys* (Ap. 6)=joy, yea exultant joy. at=upon [the occasion of]. Gr. *epi*. Ap. 104. ix. 2, as in v. 29. birth=bringing forth. Gr. *gennaō*, used of the mother. See note on Matt. 1. 2. 15 in the sight of=before. See note on "before", v. 6. shall drink neither=shall in no wise (Gr. *ou mē*, Ap. 105. III) drink. strong drink. Gr. *sikera*, any intoxicating drink not from grapes. shall be filled. Verbs of filling take the Gen. of what the person or vessel is filled with. See Ap. 101. II.

14. note. Here *pneuma hagion* is in the Genitive case. the Holy Ghost=holy spirit. Gr. *pneuma hagion*, or "power from on high". See Ap. 101. II. 14. from. Gr. *ek*. Ap. 104. vii; i.e. before birth. Cp. v. 44. 16 children=sons. See Ap. 108. iii. to=towards. Gr. *epi*. Ap. 104. ix. 3. Lord. Gr. *kurios*. Ap. 98. vi. i. a. 1. B. b. 17 go=go forth. the spirit and power.

18 Whereby=According to (Gr. *kata*, as in v. 9) what [sign]. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii. for I am an old man. To Zechariah the promise seemed to come too late; to Mary (v. 34) too early. 19 answering said. See note on Deut. 1. 41.

5 B. O. "I am °Gabriel, that stand ° in the presence of God; and ° am sent to speak <sup>13</sup> unto thee, and to ° shew thee these glad tidings.

20 And, ° behold, ° thou shalt be dumb, and <sup>13</sup> not able to speak, until the day that these things shall ° be performed, because thou ° believest ° not my words, ° which shall be fulfilled ° in their season."

J h 21 And the people ° waited for Zacharias, and ° marvelled that he tarried so long ° in ° the Temple.

i 22 And when he came out, he could <sup>-20</sup> not ° speak unto them: and they ° perceived that he ° had seen a vision ° in ° the Temple: for he ° beckoned unto them, and remained speechless.

H g 23 And ° it came to pass, that, as soon as the ° days of his ° ministrations were accomplished, he departed ° to his own house.

f SIVAN 24 And ° after those days his wife Elisabeth ° conceived, and ° hid herself five months, ° saying,

25 " Thus hath ° the LORD dealt with me ° in the days wherein He ° looked on me, ° to take away my reproach ° among men."

G I<sup>1</sup> M 26 And ° in ° the sixth month the <sup>11</sup> angel <sup>19</sup> Gabriel was sent ° from God ° unto a city of ° Galilee, named ° Nazareth,

27 ° To a ° virgin ° espoused to a ° man whose name was Joseph, ° of the house of David; and the ° virgin's name was ° Mary.

28 And the <sup>11</sup> angel came in <sup>13</sup> unto her, and said,

N<sup>1</sup> I<sup>1</sup> ° "Hail, ° thou that art highly favoured, ° the LORD is ° with thee: ° blessed art thou ° among ° women."

m<sup>1</sup> 29 And ° when she <sup>12</sup> saw him, she was troubled <sup>14</sup> at his saying, and ° cast in her mind what manner of salutation this should be.

N<sup>2</sup> I<sup>2</sup> 30 And the <sup>11</sup> angel said unto her, "Fear <sup>13</sup> not, <sup>27</sup> Mary: for thou hast ° found ° favour ° with God.

TEBETH 31 And, ° behold, ° thou shalt conceive ° in thy womb, ° and bring forth a Son, ° and shalt call His name ° JESUS.

Gabriel = the mighty man of God. The messenger of the Restoration (v. 26; Dan. 8. 16; 9. 21), as Michael is the messenger of Israel's deliverance from judgment (Dan. 10. 13, 21; 12. 1. Jude 9; and Rev. 12. 7). Prob. two of the "seven" angels of Rev. 1. 4; 3. 1; 4. 6; 5. 6; 8. 2, 6; 15. 1, 6, 7, 8; 16. 1; 17. 1; 21. 9. in the presence. Same as "before", v. 6. am = was. shew = announce.

20 behold. Fig. Asterismos. Ap. 6. thou shalt be dumb. The finite Verb and Participle denote continuous silence.

be performed = come to pass. believest not = didst not believe. Ap. 150. I. 1. ii. Note the Negative. not. Gr. ou. Ap. 105. I.

which = which are of a kind which. Gr. hoitines, denoting a class, or kind of words. in = up to. Gr. eis. Ap. 104. vi. Marking the process continuing up to the end.

21 waited for = were looking for. The finite Verb and Participle denoting protracted waiting.

marvelled. Because such waiting was usually short.

22 speak: i.e. pronounce the usual blessing (Num. 6. 24). perceived = clearly perceived, or recognised. Gr. epiginōskō. Ap. 132. I. iii.

had seen. Gr. horaō. Ap. 133. I. 8.

beckoned = kept making signs. 23 days = week. ministrations = public service. Gr. leitourgia. Hence Eng. "liturgy". to = unto. Gr. eis. Ap. 104. vi.

24 after. Gr. meta. Ap. 104. xi. 2.

conceived. Gr. sullambanō. A medical word, used in this sense in Luke and in James 1. 15. See Ap. 179. III. hid = completely secluded. Probably to avoid all possibility of uncleanness, as in Judges 13. 4, 5, 7, 12-14. Occ. only here in N.T.

saying = saying that (Gr. hoti); giving the words.

25 looked on. Gr. epeidon. Ap. 133. II. 1. Occurs only in Luke here, and Acts 4. 29.

to take away my reproach. Cp. Gen. 30. 23. 1 Sam. 1. 6-10. Hos. 9. 14. Contrast 23. 29.

1. 26-38 (G, p. 1430). THE HOLY FAMILY. (Division.)

G | L<sup>1</sup> | 26-38. Visit of Gabriel to Mary. | L<sup>2</sup> | 39-56. Visit of Mary to Elisabeth.

1. 26-38 (L<sup>1</sup>, above). VISIT OF GABRIEL TO MARY. (Introversion, and Repeated Alternation.)

L<sup>1</sup> | M | 26-28-. Mission of the Angel. | N<sup>1</sup> | 1<sup>1</sup> | -28. Angel. Salutation. | m<sup>1</sup> | 29. Mary. Troubled. | N<sup>2</sup> | 1<sup>2</sup> | 30-33. Angel. Promise. | m<sup>2</sup> | 34. Mary. Inquiry. | N<sup>3</sup> | 1<sup>3</sup> | 35-37. Angel. Answer. | m<sup>3</sup> | 38-. Mary. Content. | M | -38. Departure of the Angel.

26 the sixth month. After the vision of Zachariah.

This (cp. v. 36) is the passage which gives John's age as six months older than the Lord's. See Ap. 179. from. Gr. hupo. Ap. 104. xviii. 1. unto. Gr. eis. Ap. 104. vi. Galilee. One of the four Roman divisions of Palestine, comprising Zebulun, Naphtali, and Asher. Cp. Matt. 4. 13. Nazareth. Now en-Nāzīrah. Aram. See Ap. 94. III. 3. See on Matt. 2. 23. 27 To. Gr. pros. Ap. 104. xv. 3. virgin. This settles the meaning of the Heb. 'almāh in Isa. 7. 14. There is no question about the Gr. parthenos. espoused = betrothed. A year before marriage. See Matt. 1. 18. man = husband. Gr. anēr. Ap. 123. 2. Mary = the Heb. Miriam. Ex. 15. 20. See Ap. 100. 1. 28 Hail. See note on Matt. 26. 49. thou that art highly favoured = [thou] having been graced [by God] = endowed with grace. Occ. only here, and Eph. 1. 6 = accepted through grace. "Grace" does not occur in Matthew or Mark. with = in association with.

Gr. meta. Ap. 104. xi. 1. Not the same word as in vv. 30, 37, 51, 56. blessed . . . women. Omitted by T [Tr.] A WH R. Prob. brought here from v. 42, where it is unquestioned. 29 when she saw him. Omitted by all the texts. cast in her mind = began to reason, or was reasoning. Imperfect Tense.

30 found. Put by Fig. Synecdochē (of Species), Ap. 6, for "received". favour = grace: which is favour to the unworthy, as patience is favour to the obstinate, as mercy is favour to the miserable, as pity is favour to the poor, &c. with = from. Gr. para. Ap. 104. xii. 2. 31 thou shalt conceive: i.e. forthwith conceive. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue. and. Note the Fig. Polysyndeton in vv. 31, 32, emphasizing each detail. Note the four statements of the angel, combining the four key-texts of the four Gospels shown on page 1304:

- (1) Thou shalt . . . bring forth a Son: "Behold the Man".
- (2) Thou shalt call His name Jesus: "Behold My Servant".
- (3) He shall be great . . . the Son of the Highest (v. 32): "Behold your God".
- (4) He shall reign, &c. (v. 33): "Behold thy King".

JESUS. See note on Matt. 1. 21 and Ap. 48 and 98. X.

5 B. C.

32 <sup>5</sup> shall be great, <sup>31</sup> and shall be called the Son of <sup>o</sup> the Highest: <sup>31</sup> and <sup>6</sup> the LORD <sup>6</sup> God shall give unto Him the throne of His father David:

33 <sup>31</sup> And He shall reign <sup>o</sup> over the house of <sup>o</sup> Jacob <sup>o</sup> for ever; <sup>31</sup> and of His kingdom there shall be <sup>7</sup> no end."

m<sup>2</sup>

34 Then said Mary <sup>13</sup> unto the angel, "How shall this be, <sup>o</sup> seeing I <sup>o</sup> know <sup>-20</sup> not a <sup>27</sup> man?"

N<sup>3</sup> I<sup>3</sup>

35 And the angel answered and said unto her, <sup>15</sup> "The Holy Ghost shall come <sup>12</sup> upon thee, and the power of <sup>32</sup> the Highest <sup>o</sup> shall overshadow thee: <sup>o</sup> therefore also <sup>o</sup> that holy Thing Which shall be born <sup>5</sup> of thee shall be called <sup>o</sup> the Son of <sup>6</sup> God.

36 And, <sup>20</sup> behold, thy <sup>o</sup> cousin Elisabeth, <sup>o</sup> she hath also conceived a son <sup>5</sup> in her old age: and this is <sup>28</sup> the sixth month with her, who was called barren.

37 For <sup>30</sup> with God <sup>o</sup> nothing shall be impossible."

m<sup>3</sup>

38 And Mary said, <sup>o</sup> "Behold the <sup>o</sup> handmaid of the LORD; be it unto me <sup>9</sup> according to thy <sup>o</sup> word."

M

And the angel departed <sup>2</sup> from her.

L<sup>2</sup> O

39 And Mary arose <sup>5</sup> in those days, and went <sup>9</sup> into the hill country <sup>28</sup> with haste <sup>9</sup> into a city of Juda;

40 And <sup>9</sup> entered <sup>9</sup> into the house of Zacharias, and saluted Elisabeth.

P Q<sup>1</sup> n<sup>1</sup>

41 And <sup>8</sup> it came to pass, that, when Elisabeth heard the salutation of Mary,

o<sup>1</sup>

the babe <sup>o</sup> leaped <sup>5</sup> in her womb; and Elisabeth was filled with <sup>15</sup> the Holy Ghost:

n<sup>2</sup>

42 And she <sup>o</sup> spake out with a loud voice, and said,

Q n<sup>3</sup>

"Blessed *art* thou <sup>1</sup> among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come <sup>27</sup> to me?

o<sup>2</sup>

44 For, <sup>o</sup> lo, as soon as the voice of thy salutation <sup>o</sup> sounded <sup>20</sup> in mine ears, the babe <sup>41</sup> leaped <sup>5</sup> in my womb <sup>o</sup> for joy.

n<sup>1</sup>

45 And <sup>o</sup> blessed is she that believed: for there shall be a <sup>o</sup> performance of those things which were told her <sup>o</sup> from the LORD."

P R p

46 And <sup>o</sup> Mary said, <sup>o</sup> "My soul doth magnify the LORD,

32 <sup>5</sup> shall be great, &c. Marks the break in the Dispensations, *vv.* 32, 33 being yet future.

the Highest—the Most High. Gr. *hypsistos*. Occ. seven times in Luke (1. 32, 35, 76; 2. 14 (pl.); 6. 35; 8. 28; 19. 38 (pl.); and twice in Acts (7. 48; 16. 17). Elsewhere, only four times (Matt. 21. 9 (pl.). Mark 5. 7; 11. 10 (pl.); and Heb. 7. 1).

33 over. Gr. *epi*. Ap. 104. ix. 3.

Jacob. Put for all the natural seed of the twelve tribes.

for=unto. Gr. *eis*. Ap. 104. vi.

for ever=unto the ages. See Ap. 151. II. A. ii. 7. a. See Ps. 45. 6. Dan. 7. 13, 14, 27. Mic. 4. 7. 1 Cor. 15. 24-28. Heb. 1. 8. Rev. 11. 15.

34 seeing, &c. = since, &c. Mary's answer shows how she understood the angel's promise. She does not question the fact, as Zacharias did (*v.* 18), but only inquires as to the mode. To Mary the promise seems too early, to Zacharias too late.

know=come to know. Gr. *ginōskō*. Ap. 132. I. ii.

35 shall overshadow. Cp. Ex. 33. 22. Mark 9. 7. therefore=wherefore.

that holy Thing. See Heb. 7. 26. 1 Pet. 2. 22, and note on Matt. 27. 4.

the Son of God=God's Son. Ap. 98. XV.

36 cousin=kinswoman.

she hath also conceived=she also hath conceived.

37 nothing=not (Gr. *ou*. Ap. 105. I) any word. Gr. *rēma*. See note on Mark 9. 32.

38 Behold. Gr. *idou*. Ap. 133. I. 2.

handmaid=bondmaid.

word. See note on *v.* 37. Same word.

1. 39-56 (L<sup>2</sup>, p. 1431). VISIT OF MARY TO ELISABETH. (*Introversion*.)

L<sup>2</sup> O | 39, 40. Mary. Journey.

P | 41-45. Blessing of Mary.

P | 46-55. Hymn of Mary.

O | 56. Mary. Return.

40 entered. A detail, to emphasize the fact, by which she recognized the truth of the sign of *v.* 36.

1. 41-45 (P, above). BLESSING OF MARY. (*Introversions*.)

P | Q | n<sup>1</sup> | 41-. Hearing.

o<sup>1</sup> | -41. Exultation of Babe.

n<sup>2</sup> | 42-. Speaking.

Q | n<sup>3</sup> | -42, 43. Benediction.

o<sup>2</sup> | 44. Exultation of Babe.

n<sup>4</sup> | 45. Beatitude.

41 leaped. Gr. *skirtaō*. Only used in N.T. here, *v.* 44, and 6. 23. Cp. Gen. 25. 22. Sept. has the same word.

42 spake out=cried out. Gr. *anaphōnō*. Occ. only here. A medical word. See Col. 4. 14.

43 to. Gr. *pros*. Ap. 104. xv. 3.

44 lo. Fig. *Asterismos*. Ap. 6.

sounded in=came into.

for joy=in (Gr. *en*. Ap. 104. viii) exultation.

45 blessed=happy. Not the same word as in *v.* 42.

performance=fulfilment. from. Gr. *para*. Ap. 104. xii. 1.

1. 46-55 (P, above). HYMN OF MARY. (*Alternation*.)

P | R | 46-49. Favours to herself. Condescension.

S | 50. Mercy to all that fear Him.

R | 51-53. Favours to others. Discrimination.

S | 54, 55. Mercy remembered to Israel.

1. 46-49 (R, above). FAVOURS TO HERSELF. (*Alternation*.)

R | p | 46, 47. Mary rejoicing.

q | 48-. Reason.

p | -48. All rejoicing.

q | 49. Reason.

46 Mary. From a common practice of transcribers in replacing a pronoun by the corresponding proper noun, or name, some have thought that this hymn is a continuation of Elisabeth's words. And the Structure favours this idea. But there is no MS. evidence for it. My soul=I myself. For emphasis. See Ap. 110. IV. 1.

5 B. C. 47 And °my spirit hath °rejoiced °in °God my Saviour.

q 48 For He hath °regarded the low estate of His <sup>38</sup> handmaiden:

p for, <sup>20</sup> behold, <sup>2</sup> from henceforth all generations shall call me <sup>45</sup> blessed.

q 49 For ° He That is mighty hath done to me great things; and holy is ° His name.

S 50 And His °mercy is on them that °fear Him °from generation to generation.

R 51 He hath shewed strength °with °His arm; He hath scattered the proud in the imagination of their hearts.

52 He hath °put down the mighty <sup>2</sup> from their °seats, and exalted ° them of low degree.

53 He hath filled the hungry with good things; and the rich He hath sent empty away.

S 54 He hath °holpen His servant Israel, °in remembrance of His <sup>50</sup> mercy;

55 °As He spake <sup>27</sup> to °our fathers, to Abraham, and to his seed °for ever."

O 56 And Mary abode °with her about three months, and °returned <sup>23</sup> to her own house.

F T<sup>1</sup> U 57 Now Elisabeth's °full time came that she should be delivered; °and she °brought forth a son.

4 B. C. NISAN

V 58 And her neighbours and her <sup>36</sup> cousins heard how °the LORD had °shewed great mercy °upon her; and they rejoiced with her.

U r 59 And °it came to pass, that °on the eighth day they came to circumcise the °child; and °they called him Zacharias, °after the name of his father.

s 60 And his mother answered and said, °"Not so; but he shall be called John."

r 61 And they said <sup>13</sup> unto her, °"There is none °of thy kindred °that is called by this name."

s 62 And they °made signs to his father, how he °would have him called.

63 And he asked for a °writing table, and °wrote, saying, "His name is °John."

v And they marvelled all.

T<sup>2</sup> W<sup>1</sup> 64 And his mouth was opened °immediately, and his tongue loosed, and he °spake, and praised °God.

65 And fear came °on all that dwelt round

47 my spirit. See Ap. 101. II. 9. rejoiced=exulted. in. Gr. *epi*. Ap. 104. ix. 2. God my Saviour. Note the Article=the God [Who is] the Saviour [of me]. See Sept. Deut. 32. 15. Ps. 24. 5; 25. 5; 95. 1.

48 regarded=looked (Gr. *epiblepō*. Ap. 133. III. 4) upon (Gr. *epi*. Ap. 104. ix. 3). See James 2. 3, and cp. 1 Sam. 1. 11. Ps. 33. 14; 119. 132 (Sept.).

49 He That is mighty=the Mighty One. His name. See note on Ps. 20. 1.

50 mercy=pity. Gr. *eleos*. See vv. 54, 58, 72, 78. Not the same word as in v. 30. fear=reverence. from generation, &c.=unto (Gr. *eis*. Ap. 104. vi) generations of generations.

51 with. Gr. *en*. Ap. 104. viii. His arm. Fig. *Anthrōpopatheia*. Ap. 6. Cp. Isa. 52. 10; 59. 1, 16.

52 put down the mighty. Amaziah (2 Kings 14. 10); Uzziah (2 Chron. 26. 16); Nebuchadnezzar (Dan. 5. 20); Belshazzar (Dan. 5. 23, 30). seats=thrones. them of low degree=the lowly.

54 holpen=laid hold of [for help], or taken by the hand. Cp. Isa. 41. 8, 9. in remembrance=[in order] to remember.

55 As=according as. our fathers. Cp. Mic. 7. 20. Gal. 3. 16. Acts 2. 39. for ever=unto the age. See Ap. 151. II. A. ii. 4. a.

56 with=in fellowship with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 28, 30, 37, 39, 51, 66. returned=returned back. Gr. *hupostrepō*. Almost peculiar to Luke. Occ. only in Mark 14. 40. Gal. 1. 17. Heb. 7. 1, outside Luke and Acts.

1. 57-80 (F, p. 1430). JOHN. (Division.)

F T<sup>1</sup> | 57-63. John. Birth and Circumcision.

T<sup>2</sup> | 64-79. Zacharias. Prophecy: Fulfilled and Renewed.

T<sup>3</sup> | 80. John. Growth till manifestation.

1. 57-63 (T<sup>1</sup>, above). JOHN. BIRTH AND CIRCUMCISION. (Alternation.)

T<sup>1</sup> U | 57. John. Birth.

V | 58. Neighbours. Congratulations.

U | 59-63-. John. Circumcision.

V | -63. Neighbours. Wonder.

57 full time=fulfilled time. and. Note the Fig. *Polysyndeton* (Ap. 6) throughout the passage vv. 57-67, eighteen "ands".

brought forth. Gr. *gennaō*. Correctly rendered here, of the mother. Used of the father it=beget. See note on Matt. 1. 2.

58 shewed great mercy=magnified His mercy. A Hebraism. Cp. Gen. 19. 19. 2 Sam. 22. 51, Sept. upon=with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 12, 35.

1. 59-63 (U, above). JOHN. CIRCUMCISION. (Alternation.)

U r | 59. Neighbours. Name Zacharias.

s | 60. Mother. "John".

r | 61. Neighbours. Name Zacharias.

s | 62, 63. Father. "John".

59 on=in. Gr. *en*. Ap. 104. viii. Not the same word as in v. 65. on the eighth day. Gen. 17. 12. Lev. 12. 3. Phil. 3. 5. child. Gr. *paidion*. Ap. 103. v. they called. Imperf. Tense=were for calling. after. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in v. 24. 60 Not so=No. Gr. *ouchi*. Ap. 105. I. 61 There is=That there is. of=among. Gr. *en*. Ap. 104. viii. 2. that is=who is. 62 made signs. Imperf. Tense=were consulting him by signs; i.e. while the colloquy was going on. would=wished to. Gr. *thelō*. Ap. 102. 1. 63 writing table=writing tablet Table was used for tablet in 1611. Used by medical writers in Luke's day. wrote, saying. A Hebraism. Cp. 2 Kings 10. 6. "John"=the grace of Jehovah, was thus the first written word of that dispensation.

1. 64-79 (T<sup>2</sup>, above). ZACHARIAS. PROPHECY: FULFILLED AND RENEWED. (Division.)

T<sup>2</sup> W<sup>1</sup> | 64-67. Prophecy. Given of Zacharias.

W<sup>2</sup> | 68-79. Prophecy. Given by Zacharias.

64 immediately=at once. Gr. *parachrēma*. Occ. nineteen times. All in Luke or Acts, except Matt. 21. 19, 20. A medical word (see Col. 4. 14), used thirteen times in connection with disease or healing. Rendered "straightway" in 8. 55. Acts 5. 10. spake=began to speak. Imperf. Tense. 65 on=upon. Gr. *epi*. Ap. 104. ix. 3.

4 B. C.

about them: and all these ° sayings ° were noised abroad ° throughout all the hill country of Judæa.

66 And all they ° that heard *them* laid *them* up ° in their hearts, saying, "What manner of ° child shall this be!" And the hand of ° the LORD was ° with him.

67 And his father Zacharias was filled with ° the Holy Ghost, and prophesied, saying,

W<sup>2</sup> t

68 ° "Blessed be ° the LORD ° God of Israel; for He hath ° visited and ° redeemed His people,

u

69 And hath raised up ° an horn of salvation for us ° in the house of ° His servant David;

v

70 ° As He spake ° by the mouth of His holy prophets, which have been ° since the world began:

w

71 That we should be saved ° from our enemies, and ° from the hand of all that hate us;

x

72 To perform the mercy *promised* ° to our fathers, and to remember His holy covenant;

z

73 ° The oath which He sware ° to our father Abraham,

w

74 That He would grant unto us, that we being delivered ° out of the ° hand of our enemies might ° serve Him without fear,

75 ° In ° holiness and ° righteousness ° before Him, all the days of our life.

v

76 And thou, ° child, shalt be called the prophet of ° the Highest: for thou shalt go ° before the face of ° the LORD to prepare His ways;

u

77 To give ° knowledge of salvation unto His people ° by the remission of their sins,

t

78 ° Through the ° tender mercy of our God; ° whereby the ° dayspring ° from ° on high hath ° visited us,

79 To ° give light to them that sit ° in darkness and in ° the shadow of death, to ° guide our feet ° into the way of peace."

T<sup>s</sup>

80 And the ° child grew, and ° waxed strong ° in ° spirit, and was ° in ° the deserts till the day of his ° shewing ° unto Israel.

A<sup>3</sup> G  
(p. 1430)

2 And ° it came to pass ° in those days, that there went out ° a decree ° from Cæsar Augustus, that ° all the ° world should be ° taxed. 2 (And ° this taxing was first made when ° Cyrenius was governor of Syria.)

3 And all went to be ° taxed, ° every one ° into his own city.

sayings. Gr. pl. of *rhema*. See note on Mark 9. 32. were noised abroad = were talked of. throughout all = in (Gr. *en*. Ap. 104. viii) the whole. 66 that heard. The 1611 edition of the A.V. reads "that had heard".

1. 68-79 (W<sup>2</sup>, p. 1433). PROPHECY. GIVEN BY ZACHARIAS. (*Introversion*.)

W<sup>2</sup> | t | 68. Visitation.

u | 69. Salvation.

v | 70. Prophets.

w | 71. Enemies.

x | 72. The Covenant.

x | 73. The Covenant.

w | 74, 75. Enemies.

v | 76. Prophet.

u | 77. Salvation.

t | 78, 79. Visitation.

68 Blessed. Hence the name "Benedictus" given to Zacharias's prophecy. God = the God. visited = looked on. Not the same word as in v. 48. See Ap. 133. III. 5.

redeemed = wrought a ransom for. Cp. Titus 2. 14.

69 an horn of salvation. A Hebraism. See Ps. 132. 17. 1 Sam. 2. 1, 10. Ezek. 29. 21.

His servant David. See Ps. 132. 10.

70 by = through. Gr. *dia*. Ap. 104. v. 1.

since the world began = from [the] age: i. e. of old. See Ap. 151. II. A. ii. 1.

72 to = with. Gr. *meta*. Ap. 104. xi. 1.

73 The oath, &c. See Gen. 12. 3; 17. 4; 22. 16, 17.

74 out of = from. Gr. *ek*. Ap. 104. vii.

hand. The 1611 edition of the A.V. reads "hands". serve: or worship. 75 holiness. Toward God.

righteousness. Toward men. Cp. 1 Thess. 2. 10. Eph. 4. 24.

76 before. Gr. *pro*. Ap. 104. xiv.

77 knowledge. Gr. *gnōsis*. Ap. 132. II. i.

78 = for. Gr. *en*. Ap. 104. viii.

79 Through = On account of. Gr. *dia*. Ap. 104. v. 2.

tender mercy = bowels of compassion. Fig. *Anthrōpopatheia* (Ap. 6).

whereby = in (Gr. *en*. Ap. 104. viii) which.

dayspring. Gr. *anatolē*. Heb. *zēmach* = branch (see page 1304), is rendered *anatolē* in Jer. 23. 5 and Zech. 3. 8, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezek. 16. 7; 17. 10.

on high. Gr. *hupsos*. Occ. five more times: 24. 49. Eph. 3. 18; 4. 8. James 1. 9. Rev. 21. 16.

79 give light to = shine upon.

the shadow of death. A Hebraism. *Zalmaveth*. Job 10. 21; 38. 17. Ps. 23. 4; 107. 10. Isa. 9. 2. Matt. 4. 16, &c.

guide = direct. Wycliffe has "dress", through the O. French *dresser* = to arrange, still preserved as an English military term.

80 waxed strong = grew and was strengthened.

spirit. Gr. *pneuma*. See Ap. 101. II. 10.

the deserts. The Art. indicating a well-known part.

shewing = public or official inauguration. Gr. *anadeixis*. Only occ. here. The verb *anadeiknumi* occ. 10. 1. See note there.

1 it came to pass in those days. The seventh and last occurrence of this ominous phrase. See note on Gen. 14. 1. it came to pass. A Hebraism, frequent in Luke. Cp. 1. 8. in. Gr. *en*. Ap. 104. viii.

a decree = an edict. from. Gr. *para*. Ap. 104. xii. 1. all. Fig. *Synecdochē* (of the whole) for a part of the whole; i. e. the Roman Empire. world. Gr. *oikoumenē*. See Ap. 129. 3. Cp. Acts 11. 28.

taxed = enrolled, or registered. 2 this taxing was first made = this was the first registration to be made. A second is recorded in Acts 5. 37. Cyrenius. Gr. for the Latin *Quirinus*. His full name was Publius Sulpicius Quirinus.

3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vibius Maximus (A. D. 103-4), shows that Herod must have been acting under Roman orders. Vib. Max. was Prefect of Egypt, and wrote: "The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that belongeth to them." There is a large number of Papyri relating to these enrolments. See Deissmann's *Light from the Ancient East*, pp. 268, 269. into = unto. Gr. *eis*.

Ap. 104. vi.



4 B. C.

4 And Joseph also ° went up ° from Galilee, ° out of the city of ° Nazareth, ° into Judæa, ° unto ° the city of David, which is called ° Bethlehem; ° (because he was ° of the house and ° lineage of David :)

5 To be <sup>1</sup> taxed ° with Mary his ° espoused wife, being ° great with child.

A<sup>3</sup> X<sup>1</sup>

6 And ° so it was, that, ° while they were there, the days were accomplished that she should be delivered.

15th TISRI  
First Day  
of Feast of  
Taber-  
nacles.

7 And she brought forth ° her firstborn Son, and ° wrapped Him in swaddling clothes, and laid Him <sup>1</sup> in ° a manger; because there was ° no room for them <sup>1</sup> in ° the inn.

Y<sup>1</sup> A C

8 And there were <sup>1</sup> in the same ° country shepherds abiding in the field, keeping watch ° over their flock by night.

D E

9 And, ° lo, ° the angel of ° the LORD ° came upon them, and ° the glory of ° the LORD shone round about them: and they ° were sore afraid.

F y

10 And the angel said unto them, "Fear ° not: for, ° behold, ° I bring you good tidings of great joy, ° which shall be to all ° people.

z

11 ° For unto you ° is born this day

z

<sup>1</sup> in the city of David

a<sup>1</sup>

° a Saviour,

a<sup>2</sup>

which is ° Christ

a<sup>3</sup>

° the Lord.

y

12 And this shall be a sign unto you; Ye shall find ° the Babe <sup>7</sup> wrapped in swaddling clothes, lying <sup>1</sup> in ° a <sup>7</sup> manger."

D E

13 And suddenly there was <sup>5</sup> with the angel

4 went up: literally true, the ascent from Nazareth to Jerusalem being at least 1,500 feet.

from = away from. Gr. *apo*. Ap. 104. iv.

out of. Gr. *ek*. Ap. 104. vii.

Nazareth. Aram. See note on 1. 26. = Branch-Town, where He, Jehovah's "Branch" (Zech. 3. 8; 6. 12), was brought up (4. 16).

unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 15-17, 20, 48, 49.

the city of David. 1 Sam. 20. 6. Zion also so called, 2 Sam. 5. 9; 6. 10, 12, 16. 1 Kings 2. 10, &c.

Bethlehem = the house of bread. Cp. Gen. 35. 19; 48. 7. Ps. 132. 6. Now *Beit Lahm*, about five miles south of Jerusalem.

because he was = on account of (*dia*. Ap. 104. v. 2) his being of. Gr. *ek*. Ap. 104. vii.

lineage: i.e. the family.

5 with = in conjunction with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 36, 51, 52.

espoused = married. Not merely "betrothed" (Matt. 1. 20, 24, 25). See note on Matt. 1. 18. Cp. Deut. 22. 23, 24.

great with child. Cp. 1. 24. Gr. *enkrōos*. Occ. only here in N.T.

2. 6-52 (A<sup>3</sup>, p. 1429). PRE-MINISTERIAL. (Repeated Alternation.)

A<sup>3</sup> X<sup>1</sup> | 6, 7. The Holy Child. Birth.

Y<sup>1</sup> | 8-20. Attestations. (Heavenly.)

X<sup>2</sup> | 21-24. The Holy Child. Presentation.

Y<sup>2</sup> | 25-38. Attestations. (Earthly.)

X<sup>3</sup> | 39-52. The Holy Child. Growth.

6 so it was = it came to pass; as in v. 1.

while = in (Gr. *en*. Ap. 104. viii) the time.

7 her firstborn Son = her son, the firstborn. Ap. 179. II.

wrapped . . . swaddling clothes. Gr. *sparganoō* = to swathe. Occ. only here and v. 12. A medical term = bandage. See Col. 4. 14. Eng. "swathe". Anglo-Saxon *swathu* = as much grass as is mown at one stroke of the scythe. From Low Germ. *swade* = a scythe.

Hence a shred, or slice, then a bandage. Cp. Ezek. 16. 4. a = the. But all the Texts omit the Art.

manger. Gr. *phatnē* (from *phatōmai*, to eat). Occ. only in vv. 12, 16, and 13. 16. Sept. for Heb. *'ēbus*.

Prov. 14. 4. no. Gr. *ou*. Ap. 105. I.

the inn = the *Khan*. Not "guestchamber", as in 22. 11 and Mark 14. 14, its only other occurrences.

2. 8-15 (Y<sup>1</sup>, above). ATTESTATIONS. (HEAVENLY.) (Alternation.)

Y <sup>1</sup>	A		8-15. Angelic Message. Given.
	B		16. The Shepherds. Departure.
A		17-19. Angelic Message. Reported.	
	B		20. The Shepherds. Return.

2. 8-15 (A, above). ANGELIC MESSAGE. (Introversion and Alternation.)

A	C		8. The Shepherds. Watch.
	D		E   9. One Angel.
			F   10-12. His Message. News.
D	E		13. The Heavenly Host.
			F   14. Their Message. Praise.
	C		15. The Shepherds. Resolve.

8 country = region where David fed his father's sheep, when sent for by Samuel (1 Sam. 16. 11, 12), over. Gr. *epi*. Ap. 104. ix. 3.

9 lo. Fig. *Asterismos* (Ap. 6), to call attention to the wondrous event. the angel = an angel. No Art. See note on 1. 11. Ap. 179. II. 2. the LORD = Jehovah (Ap. 98. VI. a. 1. B. b).

came upon = stood by. Gr. *ephistēmi*. Used eighteen times by Luke. Cp. 24. 4. Acts 12. 7; 23. 11. the glory: the *Shekinah*, which symbolized the Divine presence. See Ex. 24. 16. 1 Kings 8. 10. Isa. 6. 1-3. Acts 7. 55. were sore afraid = feared a great fear. Fig. *Polyptōton*. Ap. 6. See note on Gen. 26. 28.

2. 10-12 [For Structure see next page].

10 not. Gr. *mē*. Ap. 105. II. behold. Fig. *Asterismos*. Ap. 6. I bring you good tidings. Gr. *euangelizomai* = I evangelize (announce) to you great joy. which. Denoting the class or character of the joy. people = the People [of Israel]. 11 For = That: meaning "born to-day"; not "I announce to-day". See note on Luke 23. 43.

is born = was born, or brought forth. a Saviour. Not a helper: for a Saviour is for the lost. Christ the Lord = Heb. *Mashiah Jehovah*, i.e. Jehovah's Anointed. 1 Sam. 24. 6. Ap. 98. XIII.

the Lord. Ap. 98. VI. a. 3. B. a. The Lord of all power and might. Therefore able to save. Cp. Rom. 14. 9. 1 Cor. 8. 6; 12. 3. 2 Cor. 4. 5. Phil. 2. 11. These three words define and contain the "Gospel" as being good news as to a Person; and as being Christianity as distinct from Religion, which consists of Articles, Creeds, Doctrines, and Confessions; i.e. all that is outward. Cp. Phil. 3. 4-7, 9, 10, 20, 21. Note that in the Gr. the words, "in the city of David", come last. Hence the z and z correspond in the Structure, p. 1436.

12 the Babe = a babe.

4 B. C. a multitude of the ° heavenly ° host praising  
 ° God, and saying,  
 F G b 14 ° "Glory  
 H to ° God  
 c 1 in the highest,  
 G c and ° on earth  
 b peace,  
 H ° good will ° toward men."  
 C 15 And 1 it came to pass, as the angels were  
 gone away 4 from them 3 into ° heaven, the  
 shepherds said one ° to another, ° "Let us now  
 go even ° unto Bethlehem, and ° see this ° thing  
 which ° is come to pass, which ° the LORD hath  
 ° made known unto us."  
 B 16 And they came with haste, and ° found  
 ° Mary, and Joseph, and the Babe lying 1 in  
 7 a manger.  
 A 17 And when they had 15 seen it, they made  
 known abroad the ° saying which was told  
 them ° concerning this ° Child.  
 18 And all they that heard it wondered ° at  
 those things which were told ° them ° by the  
 shepherds.  
 19 But Mary ° kept all these 15 things, ° and  
 pondered them 1 in her heart.  
 B 20 And the shepherds returned, glorifying and  
 praising 13 God ° for all the things that they had  
 heard and 15 seen, ° as it was told ° unto them.  
 X<sup>2</sup> 21 And when ° eight days were ° accomplished  
 for the circumcising of the 17 Child, ° His name  
 was called ° JESUS, Which was so named ° of the  
 angel ° before He was conceived 1 in the womb.  
 22 And when ° the days of ° her purification  
 ° according to ° the law of Moses were 21 accom-  
 plished, they ° brought Him ° to Jerusalem, to  
 ° present Him to ° the LORD;  
 23 20 (As it is written 1 in 22 the law of ° the  
 LORD, ° Every male that openeth the womb  
 shall be called ° holy to ° the LORD ;)  
 24 And to offer a sacrifice 22 according to that  
 which is said 1 in 22 the law of the LORD, ° A pair  
 of turtledoves, or two young pigeons.  
 Y<sup>2</sup> I 25 And, 10 behold, there was a ° man 1 in Jeru-  
 salem, whose name was ° Simeon; and the  
 same ° man was just and ° devout, ° waiting for

2. 10-12 (F, p. 1435). HIS MESSAGE. NEWS.  
 (Introversion, in the order of the Greek words.)

F | y | 10. The Announcement.  
 z | 11-. The Time.  
 a<sup>1</sup> | -11-. A Saviour. }  
 a<sup>2</sup> | -11-. Christ. } The Gospel. A Person.  
 a<sup>3</sup> | -11-. The Lord. }  
 z | -11-. The Place.  
 y | 12. The Sign.

13 heavenly host = host of heaven. So Tr. VH marg.  
 host = the Sabaiōth of the O.T. Cp. Dan. 8. 10. Rom.  
 9. 29. Jas. 5. 4. Rev. 5. 11, 12. God. Ap. 98. I. i. 1.

14. (F, p. 1435). THEIR MESSAGE. PRAISE.  
 (Alternation and Introversion, according to the Greek.)

F | G | b | 14-. Glory.  
 c | -14-. Sphere: "in the Highest".  
 H | -14-. To God.  
 G | c | -14-. Sphere: "on Earth".  
 b | -14-. Peace.  
 H | -14. [From God] among [favoured] men.

14 Glory. Supply the Ellipsis: [be] to God. Cp. 19. 38.  
 on earth peace. But man murdered "the Prince  
 of peace", and now vainly talks about "Peace".

on. Gr. *epi*. Ap. 104. ix. 1.  
 earth. Gr. *gē*. Ap. 124. 4.  
 good will toward men. All the texts read "among  
 men of good pleasure", reading *eudokias* instead of  
*eudokia*. But the sense is the same, as the "good  
 pleasure" is that of Jehovah alone = among men of  
 [His] good pleasure: see 12. 32, "It is your Father's  
 good pleasure to give you the kingdom". But it was  
 man's bad pleasure to reject the kingdom. See the  
 Structure (F).

toward = among. Gr. *en*. Ap. 104. viii. 2.  
 15 heaven = the heaven. Sing. with Art.  
 to. Gr. *pros*. Ap. 104. xv. 3.  
 Let us now go = [Come now], let us go through.  
 unto = as far as. see. Gr. *eidon*. Ap. 133. I. i.  
 thing = word, or saying. Gr. *rhēma*. See note on  
 Mark 9. 32. is = has.

made known: i. e. the saying of v. 12. Gr. *gnōrisō*.  
 Cp. *gnōsis*. Ap. 132. II. i.  
 16 found = discovered, after search, or in succession.  
 Gr. *aneuriskō*. Occ. only here and in Acts 21. 4.  
 Mary, and Joseph, and the Babe. Each has the Art.  
 with conj. emphasizing the several parties referred to.  
 17 saying. Gr. *rhēma*, as in v. 15.  
 concerning. Gr. *peri*. Ap. 104. xiii. 1.  
 Child. As in 1. 59. 18 at = concerning, as in v. 17.  
 them = to (Gr. *pros*, as in v. 15-) them.  
 by. Gr. *hupo*. Ap. 104. xviii. 1.  
 19 kept = kept within herself.

and pondered = pondering; i. e. weighing them. Cp. Gen. 37. 11. 20 for = on. Gr. *epi*. Ap. 104. ix. 2.  
 as = according as. unto. Gr. *pros*. Ap. 104. xv. 3. 21 eight days, &c.: i. e. on the last and great day  
 of the Feast of Tabernacles (John 7. 37). accomplished = fulfilled. See Lev. 12. 3. His name.  
 Supply the logical Ellipsis thus: "[Then they circumcised Him] and called His Name", &c. Only four  
 named before birth: Ishmael, Isaac, John, and the Lord. JESUS. See note on Matt. 1. 21. Ap. 98. X.  
 of = by. Gr. *hupo*, as in v. 18. before. Gr. *pro*. Ap. 104. xiv. 22 the days: i. e. forty days  
 after the birth of a son (eighty after a daughter). See Lev. 12. 2-4. her = their. So all the texts;  
 i. e. Joseph and Mary. according to. Gr. *kata*. Ap. 104. x. 2. See Ex. 13. 12; 22. 29; 34. 19.  
 Num. 3. 12, 13; 18. 15. the law. Mentioned five times in this chapter, oftener than all the rest  
 of Luke, to show the truth of Gal. 4. 4. brought Him = brought Him up. to. Gr. *eis*. Ap. 104. vi.  
 present, &c. Ex. 13. 2. Num. 18. 15, 16. 23 Every male, &c. Quoted from Ex. 13. 2. Num. 18. 15.  
 holy. See note on Ex. 3. 5. 24 A pair, &c. Lev. 12. 2. 6.

2. 25-38 (Y<sup>2</sup>, p. 1435). ATTESTATIONS. (EARTHLY.) (Alternation.)

Y<sup>2</sup> | I | 25-27. Simeon.  
 J | 28-35. His testimony.  
 I | 36, 37. Anna.  
 J | 38. Her testimony.

25 man. Gr. *antirōpos*. See Ap. 123. 1. Simeon. In Heb. *Shim'e'on* = hearing. Cp. Gen. 29. 35.  
 Possibly the father of Gamaliel (Acts 5. 34). devout. Gr. *eulabēs*. Used only by Luke =  
 taking hold of well; i. e. careful and circumspect in observing the Law. Cp. Acts 2. 5; 8. 2. The kindred  
 word *eulabeia*, rendered "godly fear", occurs twice (Heb. 5. 7; 12. 28). waiting for. Cp. Gen.  
 49. 18. Isa. 49. 23; and see Ap. 36. Joseph of Arimathea was another who thus waited. Mark 15. 43.  
 Cp. v. 38; 3. 15; 24. 21.

4 B. C.

° the consolation of Israel: and ° the Holy Ghost was ° upon him.

26 And ° it was revealed unto him <sup>18</sup> by ° the Holy Ghost, that he should <sup>10</sup> not <sup>15</sup> see death, ° before he had <sup>15</sup> seen ° the LORD'S Christ.

27 And he came ° by ° the Spirit <sup>3</sup> into ° the temple: and when the parents brought <sup>1</sup> in <sup>17</sup> the Child Jesus, to do ° for Him ° after the custom of <sup>22</sup> the law,

J

28 Then ° took <sup>he</sup> Him up ° in his arms, and blessed God, and said,

29 ° "Lord, now lettest Thou Thy servant depart <sup>1</sup> in peace, <sup>22</sup> according to Thy ° word:

30 For mine eyes have <sup>15</sup> seen ° Thy salvation,

31 Which Thou hast prepared ° before the face of all ° people;

32 A light ° to lighten ° the Gentiles, and the ° glory of thy people Israel."

33 And ° Joseph and His mother ° marvelled ° at those things which were spoken ° of Him.

34 And <sup>25</sup> Simeon blessed them, and said <sup>20</sup> unto Mary His mother, <sup>10</sup> "Behold, this Child is ° set ° for the ° fall and ° rising again of many <sup>1</sup> in Israel; and ° for a sign which shall be ° spoken against;

35 ° (Yea, a ° sword shall ° pierce through thy own ° soul also,) that the ° thoughts ° of many hearts may be ° revealed."

I

36 And there was one ° Anna, a ° prophetess, the daughter ° of Phanuel, of the tribe of ° Aser: <sup>she</sup> she was of a great age, and had lived ° with an husband seven years ° from her virginity;

37 And <sup>she</sup> she was a widow of about fourscore and four years, which departed ° not ° from the <sup>27</sup> temple, but ° served God with fastings and prayers night and day.

J

38 And <sup>she</sup> she ° coming in ° that instant gave ° thanks likewise unto ° the LORD, and spake <sup>33</sup> of Him to all them that ° looked for ° redemption <sup>1</sup> in Jerusalem.

X<sup>3</sup> K d

39 And when they had ° performed all things <sup>22</sup> according to <sup>22</sup> the law of ° the LORD, they returned <sup>3</sup> into Galilee, <sup>22</sup> to their own city ° Nazareth.

e

40 And <sup>17</sup> the Child grew, and waxed strong ° in spirit, filled with wisdom: and ° the grace of <sup>13</sup> God was <sup>13</sup> upon Him.

L M P

41 Now His parents went <sup>22</sup> to Jerusalem every year at the feast of the ° passover.

the consolation of Israel. Cp. Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and an adjuration also: "May I not see it, if I speak not the truth!"

the Holy Ghost=*pneuma hagion*=a spiritual gift. See Ap. 101. II. 14.

upon. Gr. *epi*. Ap. 104. ix. 3.

26 it was revealed. Gr. *chrēmatisō*. Occ. nine times; seven times of a Divine communication; here, Matt. 2. 12, 22. Acts 10. 22; 11. 26. Rom. 7. 3. Heb. 8. 5; 11. 17; 12. 25.

the Holy Ghost. The Person being the revealer (with Articles). Not the same as in v. 25. See Ap. 101. II. 3.

before. Gr. *prin*. See note on "Till", Matt. 1. 25.

the Lord's Christ=Jehovah's Anointed. See note on v. 11. Ap. 98. VI. i. α. B. b. and XIII.

27 by=in. Gr. *en*. Ap. 104. viii.

the Spirit. The Holy Spirit Himself. See Ap. 101. II. 3.

the temple=the Temple courts. Gr. *hieron*. See notes on Matt. 4. 5; 23. 16.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1.

after=according to. As in v. 22.

28 took=received. in=into, as in v. 3.

29 Lord=Master. Gr. *Despotēs*. Ap. 98. XIV. ii. Occurs ten times in N.T. (here; Acts 4. 24. 1 Tim. 6. 1, 2. 2 Tim. 2. 21. Tit. 2. 9. 1 Pet. 2. 18. 2 Pet. 2. 1. Jude 4. Rev. 6. 10). word=saying. See v. 26.

30 Thy salvation. Gr. *to sōtērian* (not the usual *sōtēria*). Used of Jehovah Himself (not merely of salvation as such). See Isa. 62. 11. Cp. Luke 3. 6.

31 before. Gr. *kata*. Ap. 104. x. 2.

people=the peoples.

32 A light. Gr. *phōs*. See Ap. 130. 1. Quoted from Isa. 42. 6.

to lighten=for (Gr. *eis*, as in v. 34) a revelation of. Gr. *apokalupsis*=a revelation by unveiling and manifesting to view. The first of eighteen occurrences. All noted in Ap. 106. II. i. Cp. Ps. 98. 2, 3. Isa. 42. 6; 49. 6; 52. 10, &c.

the Gentiles. See Isa. 25. 7.

glory. The special blessing for Israel. Israel has had the "light". She is yet to have the glory.

33 Joseph. Most of the texts (not the Syriac) read "His father". marvelled=were marvelling.

at. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in v. 18.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 4, 35, -36.

34 set=destined.

for. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 10, 11, 20, 27, 30.

fall: i. e. a stumbling-block. See Isa. 8. 14, and cp. Matt. 21. 42, 44. Acts 4. 11. Rom. 9. 33. 1 Cor. 1. 23.

rising again=rising up. Matt. 11. 5. Ap. 173. II. 1.

spoken against. See Acts 28. 22. Not a prophecy, but describing its character.

35 Yea=And thee.

sword. Gr. *rhomphaia*. Occ. only here and Rev. 1. 16; 2. 12, 16; 6. 8; 19. 15, 21. Sept. for Zech. 13. 7.

pierce, &c. When on the Cross.

soul. Gr. *psychē*. Ap. 110. v. 1.

thoughts=reasonings. Cp. 5. 22. Matt. 15. 19. John 9. 16. 1 Cor. 11. 19. 1 John 2. 19. revealed=unveiled. Gr. *apokaluptō*. Ap. 106. I. ix.

36 Anna. Heb. Hannah, as in 1 Sam. 1. 20=He was gracious. prophetess. Only here and Rev. 2. 20. Aser=Asher; thus Anna of Israel united with Simeon of Judah.

37 not. Gr. *ou*. Ap. 105. I. served. Same as 1. 74. 38 coming in=standing by. that instant=at the same time (or hour). thanks=praise. the Lord.

All the texts read "God". looked=waited. redemption. See notes on v. 24; 24. 21. Mark 15. 43.

## 2. 39-52 (X<sup>3</sup>, p. 1435). THE HOLY CHILD. GROWTH. (Introversion and Alternation.)

X <sup>3</sup>	K	d		39.	Return to Galilee.
	e		40.	The Lord. Growth.	
	L		41-50.	The Feast of the Passover.	
	K	d		51.	Return to Nazareth.
	e		52.	The Lord. Increase.	

39 performed=ended. Nazareth. See note on Matt. 2. 23. 40 in spirit. All the texts omit this. Ap. 101. vi. Matt. 2 comes in here. the grace, &c. Cp. John 1. 14. Isa. 11. 2, 3.

## 2. 41-50 [For Structure see next page].

41 passover. See Ap. 94. III. 3.

A. D. 8 42 And when He was ° twelve years old, they went up <sup>22</sup> to Jerusalem <sup>27</sup> after the custom of the feast.

Q 43 And when they had fulfilled the days, ° as they returned, ° the Child Jesus tarried behind <sup>1</sup> in Jerusalem; and ° Joseph and His mother ° knew <sup>37</sup> not of it.

R S f 44 But they, ° supposing Him to have been <sup>1</sup> in ° the company,

g went ° a day's journey; and they ° sought Him ° among their kinsfolk ° and acquaintance.

T 45 And when they found Him <sup>10</sup> not,

S f they turned back again <sup>22</sup> to Jerusalem, ° seeking Him.

g 46 And <sup>1</sup> it came to pass, that ° after three days

T they found Him <sup>1</sup> in <sup>27</sup> the temple,

N ° sitting <sup>1</sup> in the midst of the ° doctors, both hearing them, and asking them questions.

O 47 And all that heard Him were astonished <sup>33</sup> at His understanding and answers.

M P 48 And when they <sup>15</sup> saw Him, they were amazed: and His mother said <sup>20</sup> unto Him,

Q ° "Son, why hast Thou thus dealt with us?"

R <sup>10</sup> behold, ° Thy father and I have ° sought Thee sorrowing."

49 And He said <sup>20</sup> unto them, "How is it that ye sought Me?"

N ° wist ye <sup>37</sup> not that I ° must be about My Father's business?"

O 50 And they ° understood <sup>37</sup> not the <sup>17</sup> saying which He spake unto them.

K d 51 And He went down <sup>36</sup> with them, and came <sup>22</sup> to Nazareth, and was ° subject unto them: but His mother kept all these <sup>17</sup> sayings <sup>1</sup> in her heart.

e 52 And Jesus ° increased ° in wisdom and ° stature, and in favour ° with God and ° man.

B U 3 Now ° in the ° fifteenth year of the ° reign A. D. 26 of ° Tiberius Cæsar, ° Pontius Pilate being ° governor of Judæa, and ° Herod being tetrarch of Galilee, and his brother ° Philip

2. 41-50 (L, p. 1437). THE FEAST OF THE PASSOVER. (*Extended Alternations.*)

L M P | 41, 42. Parents at Jerusalem.  
Q | 43. The Child. Tarrying behind.  
R | 44-46-. Parents' search.  
N | -46. The Child. Employment.  
O | 47. Effect. Astonishment.  
M | P | 48-. Parents at Jerusalem.  
Q | -48-. The Child. Questioned.  
R | -48, 49-. Parents. Search.  
N | -49. The Child. Employment.  
O | 50. Effect. Unintelligent.

42 twelve years old: when every Jewish boy becomes "a son of the law". If they performed "all things" acc. to the Law, Joseph had paid the five shekels redemption money (Num. 3. 47; 18. 16), which gave Joseph the legal right to be reckoned the "father", claiming the obedience shown in v. 51. See notes on v. 48, and 3. 23, which thus explain the genealogy there.

43 as they returned = in (Gr. en. Ap. 104. viii) their returning.

the Child. Now the Gr. is *pais* = the youth as becoming Jehovah's servant. See Ap. 108. iv.

Joseph and His mother. All the Texts read "His parents".

knew not = did not get to know of it. Gr. *ginōskō*. Ap. 132. I. ii.

2. 44-46- (R, above). PARENTS' SEARCH. (*Alternations.*)

R S | f | 44-. Journey from Jerusalem.  
g | -44. Search.  
T | 45-. Unsuccessful.  
S | f | -45-. Journey back to Jerusalem.  
g | -45, 46-. Search.  
T | -46-. Successful.

44 supposing = surely reckoning. See note on 3. 23. the company: i. e. in the caravan.

a day's journey. Probably to *Beerōth*, about six miles north of Jerusalem. Now *Bireh*.

sought = searched up and down.

among. Gr. en. Ap. 104. viii. 2. and = and among.

45 seeking = searching (all the way they went). Gr. *anazēteō*, as in v. 44.

46 after = with. Gr. *meta*. Ap. 104. xi. 2.

sitting. This was strictly according to rule.

doctors = teachers: i. e. Rabbis.

48 Son. Gr. *teknon* = child. See Ap. 108. i.

Thy father. This was legally correct on the part of Mary. (See note on v. 42, above.) But not truly so; therefore the Lord's correction, "MY Father's business", v. 49.

49 wist ye not = knew ye not. Gr. *oida*. See Ap. 132. I. i.

must. These are the first recorded words of the Lord. The reference is to Ps. 40. 5-11. John 4. 34. Hence the Divine necessity. Cp. Matt. 16. 21; 26. 54.

John 8. 14; 4. 4; 12. 34, &c. The last-recorded words

as the Son of man were, "It is finished": i. e. the Father's business which He came to be about. Compare

His first and last ministerial or official words. See note on Matt. 4. 4, "It is written".

50 understood not. Cp. 9. 45; 18. 34. Mark 9. 32. John 1. 10, 11; 10. 6.

51 subject. See note on v. 42.

52 increased = advanced. in wisdom. See Ap. 117. stature = maturity in all respects.

with = from beside. Gr. *para*. Ap. 104. xii. 2. man = men. Gr. *anthrōpos*. Ap. 123. 1.

3. 1-20 (B, p. 1427). THE FORERUNNER. (*Introversion and Alternation.*)

B U | 1, 2-. Herod the Tetrarch.  
V | W | -2. The Word of God. Coming to John.  
X | 3. John proclaiming.  
V | W | 4-6. The Word of God fulfilled by John.  
X | 7-18. John proclaiming.  
U | 19, 20. Herod the Tetrarch.

1 in. Gr. en. Ap. 104. viii. fifteenth... Tiberius. See Ap. 179. I, note 2. Augustus died in A. D. 14,

but Tiberius was associated with him for two or three years. This would make Tiberius's fifteenth year A. D. 26.

reign = government. Gr. *hegemonia* (not *basileia* = kingdom). Pontius Pilate. First mention.

Appointed sixth Procurator of Judæa, A. D. 25. After his deposition, he went to Rome, and (according to

Eusebius) committed suicide in A. D. 36. governor. Cognate word with "reign" above. Herod...

Philip. See Ap. 109. Herod Antipas, half-brother of Philip I, who abducted Philip's wife, Herodias, and

married her. This was the Herod to whom the Lord was sent for trial.

A. D. 26

tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 °Annas and Caiaphas being the high priests,

V W

°the word of God came °unto °John the son of Zacharias 1in °the wilderness.

X

3 And he °came °into all the country about Jordan, °preaching the °baptism of °repentance °for °the remission of °sins;

V W

4 As it is written 1 in the book of °the words of °Esaias the prophet, saying, "The voice of one crying 1 in the wilderness, 'Prepare ye the way of °the LORD, make His °paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all °flesh shall °see the salvation of °God."

X Y h

7 °Then said he to the °multitude that came forth to be °baptized °of him, "O °generation of vipers, who hath °warned you to flee °from the wrath °to come?

8 Bring forth therefore fruits worthy of °repentance, and begin °not to say °within yourselves, 'We have Abraham to our °father': for I say unto you, That God is able °of °these stones to raise up °children unto Abraham.

i

9 And °now also the axe is laid °unto the root of the trees:

k

every tree therefore which bringeth °not forth good fruit is hewn down, and cast 3 into the fire."

Z 1'

10 And the people asked him, saying, "What shall we do then?"

m 1

11 He °answereth and saith unto them, "He that hath two °coats, let him impart to him that hath °none; and he that hath °meat, let him do likewise."

12

12 Then came °also publicans to be °baptized, and said °unto him, °"Master, what shall we do?"

m 2

13 And he said °unto them, "Exact °no more °than that which is appointed you."

13

14 And °the soldiers likewise demanded of him, saying, "And what shall we do?"

m 3

And he said °unto them, °"Do violence to no man, neither °accuse any falsely; and be content with your wages."

Y h

15 And as the people were °in expectation, and all men °mused 1 in their hearts °of John, whether he were °the Christ, or not;

2 Annas. See Ap. 94. III. 3. 5.

Annas and Caiaphas being the high priests. Caiaphas was the High Priest as successor of Aaron; while Annas was the Nasi, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government. This explains John 18. 13, 24, and Acts 4. 6.

the word of God came, &c. See Ap. 82. Cp. Jer. 1. 2. Ezek. 6. 1, &c. John was the last and greatest of the prophets.

unto=upon. Gr. epi. Ap. 104. ix. 3. Not the same word as in vv. 9, 12, 13, 14.

John the son of Zacharias. In Matthew, John the Baptist.

the wilderness: i.e. in the cities and towns of the open country. See v. 4; Josh. 15. 61, 62; and 1 Sam. 23. 14, 24.

3 came=went. into. Gr. eis. Ap. 104. vi. preaching=proclaiming. See Ap. 121. 1.

baptism. See Ap. 115. II. i. 2. repentance. See Ap. 111. II. 1.

for=with a view to. Gr. eis. Ap. 104. vi. the remission=remission. A medical word (see Col. 4. 14). Used by Luke ten times. Rest of N.T. only seven times. See 4. 18. sins. Ap. 128. I. ii.

4 the words, &c. See notes on Isa. 40. 3, and Mal. 3. 1. See Ap. 107. II. 4. Esaias=Isaiah. See Ap. 79. I. the LORD=Jehovah. Ap. 4. II and 98. VI. i. a. 1. B. a. paths=beaten tracks.

6 flesh. Put by Fig. Synecdochē (of Genus), Ap. 6, for people. see. Gr. opsomai. Ap. 133. I. 8 (a). God. Ap. 98. I. i. 1.

3. 7-18 (X, p. 1438). JOHN PROCLAIMING. (Introversion and Alternations: Extended and Repeated.)

X | Y | h | 7, 8. The people. Baptism.

i | 9-. The Axe.

k | -9. The Trees.

Z | 11 | 10. The people. Question.

m 1 | 11. John's answer.

12 | 12. The publicans. Question.

m 2 | 13. John's answer.

13 | 14-. The soldiers. Question.

m 3 | -14. John's answer.

Y | h | 15, 16. The people. Baptism.

i | 17-. The Fan.

k | -17, 18. The Wheat and Chaff.

7 Then said he = He said therefore. multitude = crowds. baptized. Ap. 115. I. vii.

of = by. Gr. hypo. Ap. 104. xviii. 1. Not the same word as in vv. 8, 15.

generation = offspring, or brood. warned = forewarned; implying secrecy.

from = away from. Gr. apo. Ap. 104. iv. Not the same word as in v. 21.

to come = about to come. Quite true; for, had the nation repented, all that the prophets had foretold, both as to the sufferings and following wrath and glory, would have been fulfilled.

8 repentance = the repentance which has been demanded, and which you profess.

not. Gr. mē. Ap. 105. II. Not the same word as in v. 16. within = among. Gr. en. Ap. 104. viii. 2.

father. Emphatic, by the Fig. Hyperbaton (Ap. 6), being put in the Greek as the first word of the sentence. See John 8. 33, 53.

of = out of. Gr. ek. Ap. 104. vii. Not the same word children. Ap. 108. i.

9 now also the axe is laid = already even the axe lies; or, and even the axe lies. Referring to national privileges. unto. Gr. pros. Ap. 104. xv. 3.

11 answereth and saith. See note on Deut. 1. 41. coats = tunics (cp. Matt. 5. 40). One kind of garment, put by Fig. Synecdochē (of Species) for a garment of any kind. none = not, as in v. 8. meat = food, or victuals. 12 also publicans = the tax-farmers also. baptized. Ap. 115. I. 1. Master = Teacher. Ap. 98. XIV. v. 1. 13 no = nothing. Gr. mēden. than = beside. Gr. para. Ap. 104. xii. 3. 14 the soldiers = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (Ant. xviii. 5, §§ 1, 2) tells us that Herod Antipas (v. 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. Do violence = terrify with a view to extortion. Occ. only here in the N.T. accuse any falsely. See note on 19. 8. 15 in expectation. See notes on 2. 25, 38; 24. 21. Mark 15. 43. mused = reasoned. of = concerning. Gr. peri. Ap. 104. xiii. 1. the Christ = the Messiah. Ap. 98. IX.

as in v. 7. these stones. Cp. 19. 40; Matt. 3. 9. laid = already even the axe lies; or, and even the axe lies. Referring to national privileges. unto. Gr. pros. Ap. 104. xv. 3. 11 answereth and saith. See note on Deut. 1. 41. coats = tunics (cp. Matt. 5. 40). One kind of garment, put by Fig. Synecdochē (of Species) for a garment of any kind. none = not, as in v. 8. meat = food, or victuals. 12 also publicans = the tax-farmers also. baptized. Ap. 115. I. 1. Master = Teacher. Ap. 98. XIV. v. 1. 13 no = nothing. Gr. mēden. than = beside. Gr. para. Ap. 104. xii. 3. 14 the soldiers = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (Ant. xviii. 5, §§ 1, 2) tells us that Herod Antipas (v. 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. Do violence = terrify with a view to extortion. Occ. only here in the N.T. accuse any falsely. See note on 19. 8. 15 in expectation. See notes on 2. 25, 38; 24. 21. Mark 15. 43. mused = reasoned. of = concerning. Gr. peri. Ap. 104. xiii. 1. the Christ = the Messiah. Ap. 98. IX.

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16 John answered, saying unto *them* all, "One indeed °baptize you with water; but °One mightier than I cometh, the °latchet of Whose °shoes I am °not °worthy to unloose: He shall °baptize you °with the Holy Ghost and °with fire:

i 17 Whose °fan is <sup>1</sup> in His hand, and He will thoroughly purge His °floor, and will gather the wheat <sup>2</sup> into His garner;

k but the chaff He will °burn with fire unquenchable."

18 And many °other °things in his exhortation °preached he unto the people.

U 19 But °Herod the tetrarch, being reproved °by him °for Herodias his brother Philip's wife, and °for all the °evils which Herod had done,

20 °Added °yet this °above all, that he shut up John <sup>1</sup> in °prison.

C A 21 Now when all the people were baptized, °it came to pass, that Jesus also being baptized, and °praying, °the heaven was opened,

B 22 And °the Holy Ghost descended °in a bodily shape like a dove °upon Him, and a voice came °from heaven, which said, "Thou art °My beloved Son; <sup>1</sup> in Thee °I am °well pleased."

A 23 And Jesus Himself °began to be about thirty years of age,

B being (°as was supposed) the Son of °Joseph, °which was °the son of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semel, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mat-tatha, which was *the son* of °Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of °Booz, which was *the son* of Salmon, which was *the son* of °Naasson,

16 baptize. Ap. 115. I. ii and iii. b.

One = the One: i. e. He that is mightier.

latchet = thong, or lace.

shoes = sandals. A well-known proverb. Fig. *Paræmia*. Ap. 6.

not. Gr. *ou*. Ap. 105. I.

worthy = fit.

with the Holy Ghost = with holy spirit. Gr. *pneuma hagon*: i. e. power from on high, or with spiritual gifts. See Ap. 101. II. 4.

with fire. Because this was foretold as being among the things which were about to be fulfilled, had the nation repented. "This (Acts 2. 16) is that (Joel 2. 30)." It symbolizes the judgments included in that day.

17 fan = winnowing-fan.

floor = threshing-floor.

burn = burn up. Gr. *katakaiō* = to consume entirely. Cp. Matt. 3. 12. Heb. 13. 11.

18 other = different. See Ap. 124. 2.

things = things therefore.

preached = announced the glad tidings. Gr. *euangelizō*. See Ap. 121. 4. Not the same word as in *v. 3*.

19 Herod. See Matt. 14. 3. Ap. 109.

by. Gr. *hupo*. Ap. 104. xviii. 1.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv. 3*.

evils. Gr. *ponēra* (pl.). Ap. 128. IV. 1.

20 Added. Gr. *prostithēmi*. A medical word in the sense of apply or administer, used by Luke thirteen times; in the rest of the N.T. five times.

yet this = this also.

above = to. Gr. *epi*. Ap. 104. ix. 2.

prison. The fortress of Machærus, on the borders of Arabia north of the Dead Sea (Josephus, *Ant.* bk. xviii. ch. v. § 2).

### 3. 21-38 (C, p. 1427). THE BAPTISM. WITH WATER. (*Alternation*.)

C A | 21-. The Baptism of the Lord.

B | -21, 22. Genealogy. Divine.

A | 23-. The Age of the Lord.

B | -23-38. Genealogy. Human.

21 it came to pass. As in *v. 1*. The 1611 edition of the A.V. reads "and it came to pass".

praying. Note the occasions of the Lord's praying: here; 5. 16; 6. 12; 9. 18, 28; 11. 1; 22. 41-44.

the heaven. Sing. See notes on Matt. 6. 9, 10.

22 the Holy Ghost = the Spirit the Holy [Spirit]. See Ap. 101. II. 3.

in a bodily shape. Peculiar to Luke.

upon. Gr. *epi*. Ap. 104. ix. 3.

from = out of. Gr. *ek*. Ap. 104. vii.

My beloved Son = My Son, the beloved [Son].

I am well pleased = I have found delight.

23 began = when He began [His ministry?] He was about thirty years of age.

as was supposed = as reckoned by law. Gr. *nomizō* = to lay down a thing as law; to hold by custom, or usage; to reckon correctly, take for granted. See Matt. 20. 10. Luke 2. 44. Acts 7. 25; 14. 19; 16. 13, 27.

Joseph was begotten by Jacob, and was his natural son (Matt. 1. 16). He could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary), and be reckoned so according to law (Gr. *nomizō*). It does not say "begat" in the case of Heli.

which = who. So throughout *vv. 24-38*.

the son of Heli. The genealogy of the ideal man begins from his father, and goes backward as far as may be. That of a king begins at the source of his dynasty and ends with himself. Cp. that of Matthew with Luke, and see Ap. 99.

31 Nathan. This is the natural line through Nathan. In Matthew 1. 6, the regal line is shown through Solomon. Thus both lines became united in Joseph; and thus the Lord being raised from the dead is the one and only heir to the throne of David. For the two lines see Ap. 99.

32 Booz = O.T. Boaz.

Naasson = O.T. Nahshon.

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33 Which was the son of °Aminadab, which was the son of °Aram, which was the son of °Esrom, which was the son of °Phares, which was the son of °Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of °Thara, which was the son of °Nachor,

35 Which was the son of °Saruch, which was the son of °Ragau, which was the son of °Phalec, which was the son of °Heber, which was the son of °Sala,

36 Which was the son of °Cainan, which was the son of Arphaxad, which was the son of °Sem, which was the son of °Noe, which was the son of Lamech,

37 Which was the son of °Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of °Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was °the son of God.

D C n

4 And °Jesus being °full of °the Holy Ghost returned °from Jordan, and was led °by °the Spirit °into °the wilderness,

o 2 Being °forty days °tempted °of °the devil. And °in those days He did eat °nothing :

D<sup>1</sup> p<sup>1</sup> and when they were ended, He afterward hungered.

q<sup>1</sup> 3 And the devil said °unto Him, °“ If Thou be °the Son of God, command °this stone that it be made bread.”

r<sup>1</sup> 4 And <sup>1</sup> Jesus answered °him, saying, °“ It is written, That °man shall °not live °by bread alone, but °by every °word of °God.”

D<sup>2</sup> p<sup>2</sup> 5 And the devil, °taking Him up <sup>1</sup> into an high mountain, shewed °unto Him all the kingdoms of °the world °in a moment of time.

q<sup>2</sup> 6 And the devil said <sup>3</sup> unto Him, “ All this °power will I give Thee, and the glory of them : °for that is delivered unto me; and to whomsoever °I will I give it.

7 °If Thou therefore wilt °worship me, all shall be Thine.”

r<sup>2</sup> 8 And <sup>1</sup> Jesus answered and said <sup>3</sup> unto him, °“ Get thee behind Me, Satan : for °it is written, ‘ Thou shalt °worship °the LORD thy °God, and Him only shalt thou serve.’ ”

D<sup>3</sup> p<sup>3</sup> 9 And he °brought Him °to Jerusalem, and set Him °on a °pinnacle of the °temple,

q<sup>3</sup> and said <sup>3</sup> unto Him, <sup>3</sup> “ If Thou be <sup>3</sup> the Son of God, cast Thyself down °from hence :

not. Gr. *ou*. Ap. 105. 1. by=upon. Gr. *epi*. Ap. 104. ix. 2. word=saying. Cp. Matt. 4. 4, and see Ap. 116. God. Gr. *Theos*. Ap. 98. I. 1. 5 taking. Gr. *anagō*=leading. Not *paralambanō*=taking with. As in Matt. 4. 5. See Ap. 116. the world. Gr. *oikoumenē*. See Ap. 129. 3. Not *kosmos*, as on a subsequent occasion (Matt. 4. 8). See Ap. 116. in a moment of time. Occurs only here. 6 power=authority. Ap. 172. 5. In Matthew “these things”. See Ap. 116. for that, &c. This was not repeated on the subsequent occasion (Matt. 4. 9). I will. Gr. *thelō*. See Ap. 102. 1. 7 If Thou therefore, &c. Ap. 118. 1. b. The condition hypothetical. worship me = worship before me. See Ap. 137. 1. See note on “before”, 1. c. 8 Get thee, &c. But the devil did not do so yet. He left of his own accord (v. 12). See Ap. 116. Most of the texts omit this. it is written, &c. In Deut. 6. 13; 10. 20. Ap. 107. I. 1. the LORD = Jehovah. Ap. 4. II and 98. i. a. 1. B. a. 9 brought = led. Gr. *agō*, not *paralambano*, as in Matt. 4. 5 (on a subsequent occasion). See Ap. 116. to = unto. Gr. *eis*. Ap. 104. vi. on. Gr. *epi*. Ap. 104. ix. 3. pinnacle. See note on Matt. 4. 5. temple. Gr. *hieron*. See note on Matt. 23. 16. from hence = hence. In the subsequent temptation (Matt. 4. 6) = “down”.

33 Aminadab = O.T. Amminadab.

Aram = O.T. Ram.

Esrom = O.T. Hezron.

Phares = O.T. Pharez.

Juda = O.T. Judah.

34 Thara = O.T. Terah.

Nachor = O.T. Nahor.

35 Saruch = O.T. Serug.

Ragau = O.T. Reu.

Phalec = O.T. Peleg.

Heber = O.T. Eber.

Sala = O.T. Salah.

36 Cainan. See Ap. 99, note.

Sem = O.T. Shem.

Noe = O.T. Noah.

37 Mathusala = O.T. Methuselah.

Maleleel = O.T. Mahalaleel.

38 the son of God. Because created by God; the angels are so called, for the same reason. See Ap. 28.

#### 4. 1-14- (D, p. 1427). THE TEMPTATION.

(Introversion and Alternations.)

D C n | 1. Return from Jordan, filled with *pneuma hagon*.

o | 2-. Time. Duration.

D<sup>1</sup> p<sup>1</sup> | -2. The Occasion. Hunger.

q<sup>1</sup> | 3. The First Temptation.

r<sup>1</sup> | 4. The Answer.

D<sup>2</sup> p<sup>2</sup> | 5. The Occasion. Vision.

q<sup>2</sup> | 6, 7. The Second Temptation.

r<sup>2</sup> | 8. The Answer.

D<sup>3</sup> p<sup>3</sup> | 9-. The Occasion. Station.

q<sup>3</sup> | -9-11. The Third Temptation.

r<sup>3</sup> | 12. The Answer.

C | o | 13. Time. Intermission.

n | 14-. Return in the power of the Spirit.

1 Jesus. Ap. 98. X.

full. Used of *pneuma hagon* only when without the full. See Ap. 101. II. 14, and Acts 6. 3; 7. 55; 11. 24.

the Holy Ghost. No Art. Gr. *pneuma hagon*, or “power from on high”. See above.

from = away from. Gr. *apo*. Ap. 104. iv.

by. Gr. *en*. Ap. 104. viii. Not the same word as in v. 4.

the Spirit. With Art. = the Holy Spirit Himself.

into. Gr. *eis*. Ap. 104. vi. All the texts read *en*.

The Spirit not only led Him “into” the wilderness but guided Him when there.

the wilderness. Supply the *Ellipsis* (Ap. 6) thus: “the wilderness, [and was there in the wilderness,] being tempted”, &c.

2 forty. See Ap. 10. Cp. Ex. 34. 28. Num. 14. 34.

1 Kings 19. 8. Read, as in R. V., “forty days, being”, &c. tempted = troubled and tried.

of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in vv. 14, 25.

the devil. Here named because these three temptations came before the three recorded in Matthew 4.

There it is *ho peirazōn* = “he who was tempting Him”. See Ap. 116. in. Gr. *en*. Ap. 104. viii.

nothing = not (Gr. *ou*. Ap. 105. I) anything.

3 unto = to.

If Thou be, &c. Gr. *ei*, with Ind. Ap. 118. 2. a.

Assuming the fact. Same word as in v. 9; not the same word as in v. 7.

the Son of God. Referring to 3. 22. Ap. 98. XV.

this stone; “these stones” in Matt. 4. 3. Repeated under different circumstances. Ap. 116.

4 him = to (Gr. *pros*. Ap. 104. xv. 3) him.

It is written = It standeth written. In Deut. 8. 3.

See Ap. 107. See note on Matt. 4. 4.

man. Gr. *anthrōpos*. Ap. 123. 1.

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10 For ° it is written, 'He shall give His angels charge ° over thee, ° to keep thee:

11 And ° in their hands they shall bear thee up, lest at any time thou dash thy foot ° against a stone.'"

r<sup>3</sup>

12 And <sup>1</sup>Jesus answering said unto him, "It is said, 'Thou shalt ° not tempt ° the LORD thy ° God.'"

C o

13 And when the devil had ended ° all the temptation, he ° departed <sup>1</sup>from Him ° for a season.

n

14 And <sup>1</sup>Jesus returned <sup>2</sup>in the ° power of <sup>1</sup>the Spirit <sup>1</sup>into Galilee:

A. D. 27

E F E<sup>1</sup> F

and ° there went out a ° fame ° of Him ° through all the region round about.

15 And ° <sup>2</sup>He taught <sup>2</sup>in their ° synagogues, being glorified ° of all.

G H<sup>1</sup> K

16 And He came <sup>3</sup>to ° Nazareth, where He had been brought up: and, ° as His custom was, He went <sup>1</sup>into the <sup>15</sup>synagogue ° on the sabbath day, and ° stood up for ° to read.

L

17 And ° there was delivered unto Him the book of the prophet ° Esaias. And when He had ° opened the book, He ° found the place where ° it was written,

K

18 ° "The Spirit of ° the LORD is ° upon Me, ° because He hath ° anointed Me to ° preach the gospel to the ° poor; He hath ° sent Me ° to heal

10 it is written. In Ps. 91. 11, 12. See Ap. 107. over=concerning. Gr. *peri*. Ap. 104. xiii. 1. to keep. Gr. *diaphulassō*=thoroughly protect. Occ. only here in N.T.

11 in=on. Gr. *epi*. Ap. 104. ix. 1.

against. Gr. *pros*. Ap. 104. xv. 3.

12 is said=hath been said, &c. Deut. 6. 16.

13 all=every.

departed. Of his own accord. See note on Matt. 4. 10, and Ap. 116.

for a season=until a convenient time. See Matt. 4. 11. Returning again and repeating the three temptations in a different order and under different circumstances. See Ap. 116.

14 power. Gr. *dunamis*. Ap. 172. 1.

4. -14-22. 38 (E, p. 1427). THE LORD'S FOUR-FOLD MINISTRY. (*Introversion*.)

E | F | 4. -14-5. 11. THE FIRST PERIOD. Subject: THE KINGDOM. Its Proclamation.

G | 5. 12-9. 21. THE SECOND PERIOD. Subject: THE KING. Proclaimed. His Person. Teaching and Miracles.

G | 9. 22-18. 43. THE THIRD PERIOD. Subject: the Rejection of THE KING.

F | 19. 1-22. 38. THE FOURTH PERIOD. Subject: the Rejection of THE KINGDOM. Parables, revealing the coming change of dispensation in which the Kingdom would be in ABEYANCE.

4. -14-5. 11 (F, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM. (*Division*.)

F | E<sup>1</sup> | 4. -14-30. Nazareth. Proclamation.

E<sup>2</sup> | 4. 31-44. Capernaum. Miracles.

E<sup>3</sup> | 5. 1-11. Gennesaret. Call of Peter.

4. -14-30 (E<sup>1</sup>, above). NAZARETH. PROCLAMATION. (*Introversion*.)

E<sup>1</sup> | F | -14, 15. Return to Galilee.

G | 16-27. Proclamation.

G | 28, 29. Rejection.

F | 30. Departure from Nazareth.

14 there went out a fame, &c. In Luke (as in the other Gospels) only those events are selected which tend to illustrate the special presentation of the Lord and His ministry. Cp. the commencing events of each: Matt. 4. 13. Mark 1. 14. Luke 4. -14-30, and John 1. 19-43. For this fourfold ministry, see Ap. 119. Thus this first period commences and its subject, as stated more precisely in *vv.* 43, 44. fame=report. Gr. *phēmē*. Not the same word as in *v.* 37. of=concerning. Gr. *peri*. Ap. 104. xiii. 1. through. Gr. *kata*. Ap. 104. x. 1. 15 <sup>2</sup>He Himself. synagogues. Ap. 120 of=by. Gr. *hupo*. Ap. 104. xviii. 1.

4. 16-27 (G, above). PROCLAMATION. (*Repeated Alternation*.)

G | H<sup>1</sup> | 16-20-. Prophecy. Given.

J<sup>1</sup> | -20. Effect. Attention.

H<sup>2</sup> | 21. Prophecy. Fulfilment.

J<sup>2</sup> | 22. Effect. Wonder.

H<sup>3</sup> | 23-27. Prophecy. Application.

4. 16-20- (H<sup>1</sup>, above). PROPHECY. GIVEN. (*Alternation*.)

H<sup>1</sup> | K | 16. Reading. Intention.

L | 17. Book given.

K | 18, 19. Reading. Act.

L | 20-. Book returned.

16 Nazareth=the (or, that) Nazareth thus defined. Aram. See Ap. 94. III. 3. 36. See Ap. 169. as His custom was=according to (Gr. *kata*. Ap. 104. x. 2) custom. on. Gr. *en*. Ap. 104. viii. stood up. Being summoned by the superintendent (*v.* 17). This incident (*vv.* 16-31) is peculiar to Luke. to read. Gr. *anaginōskō*. Later usage=to read aloud (as here, 2 Cor. 3. 15. Col. 4. 16. 1 Thess. 5. 27). But in the Papyri generally=to read. (See Milligan, *Selections*, pp. 39, 112.) The Lord preached in other synagogues, but read only here in Nazareth, which shows that He owned, and was owned, to be a member of this. 17 there was delivered, &c.=there was further delivered: i. e. the prophets (the *Haphtorah*), the second lesson after another had read the Law (the *Parashah* or first lesson). This delivery was made by the *chazan*=overseer, or *Sheliach tziibbor*, angel of the congregation. See Rev. 2. 1, 8, 12, 18; 3. 1, 7, 14. Esaias=Isaiah. For the occ. of his name in the N.T. see Ap. 79. I. opened=unrolled. This word and "closed" (*v.* 20) occ. only here in the N.T. Cp. Neh. 8. 5. found the place. Isa. 61. 1, 2. Doubtless the *Haphtorah* or second lesson for the day. it was written=it stood written. See Ap. 107. I. 1 and II. 1.

18 The Spirit. The Article is understood, in English. See *v.* 1. upon. Gr. *epi*. Ap. 104. ix. 3. because=on account of which. anointed Me. Hence His name "Christ". Cp. Acts 10. 38. preach the gospel=announce the glad tidings (see *vv.* 43, 44). See Ap. 121. 4. Note the sevenfold Prophecy (Ap. 10). poor. Ap. 127. 1. sent. Ap. 174. 1. to heal the broken-hearted. All the texts omit this clause.



A. D. 27 the brokenhearted, ° to preach ° deliverance to the captives, and recovering of sight to the blind, ° to set at liberty them that are bruised, 19 -18 To preach ° the acceptable year of ° the LORD.”

L 20 And He ° closed the book, and He gave it again to ° the minister, and ° sat down.

J<sup>1</sup> And the eyes of all them that were in the 15 synagogue ° were fastened on Him.

H<sup>2</sup> 21 And He began ° to say ° unto them, “ This day is ° this scripture fulfilled 2 in your ears.”

J<sup>2</sup> 22 And all bare Him witness, and wondered ° at ° the gracious words which proceeded ° out of His mouth. And they said, “ Is ° not This ° Joseph’s Son ? ”

H<sup>3</sup> M<sup>1</sup> 23 And He said 21 unto them, “ Ye will ° surely say 3 unto Me this ° proverb, ° ‘ Physician, heal Thyself: ’ whatsoever we have heard ° done 2 in ° Capernaum, do ° also here 2 in Thy country.”

M<sup>2</sup> s 24 And He said, ° “ Verily I say unto you, ° No prophet is ° accepted 2 in his own ° country.

M<sup>2</sup> s 25 But I tell you ° of a truth, many widows were 2 in Israel 2 in the days of ° Elias, when ° the heaven was shut up ° three years ° and six months, ° when great famine was ° throughout all the land ;

t 26 ° But 21 unto none of them was 25 Elias sent, ° save ° unto ° Sarepta, a city of Sidon, 21 unto a woman that was a widow.

s 27 And many lepers were 2 in Israel ° in the time of ° Eliseus the prophet ;

t and none of them was cleansed, saving ° Naaman the Syrian.”

G 28 And all they 2 in the 15 synagogue, when they heard these things, were filled with wrath,

29 And rose up, and ° thrust Him ° out of the city, and led Him unto ° the brow of the hill whereon their city was built, ° that they might ° cast Him down headlong.

F 30 But He ° passing ° through the midst of them ° went His way,

E<sup>2</sup> N 31 ° And came down 9 to ° Capernaum, a city of ° Galilee, and ° taught them 16 on the sabbath days.

to preach = to proclaim. See Ap. 121. I. deliverance. Gr. *aphesis*. Cp. 3. 3. to set at liberty . . . bruised = to send away in discharge (*en aphesei*) the oppressed, or broken. Occurs only here. This is added from Isa. 58. 6, making the quotation “ compound”. See Ap. 107. II. 4. This form of reading was allowed and provided for.

19 the acceptable year = the welcome year. Either the Jubilee year (Lev. 25. 8-17), or on account of the Lord’s ministry commencing then.

20 closed = rolled up. Cp. v. 17. Because it was not yet manifest whether the King and the Kingdom would be received or rejected. See Ap. 72.

the minister = the servant (or “ verger”), who put it away. Not the President, who first received it from the servant (Heb. *chazan*) and “ delivered” it to the reader.

sat down : i. e. to teach.

were fastened = continued fixed. Almost peculiar to Luke. See 22. 56, and ten times in Acts. Elsewhere only in 2 Cor. 3. 7, 13.

21 to say unto them, &c. = to say to them that (Gr. *hoti*) This day, &c. Note the force of “ that”, and see note on 19. 9. Mark 14. 30 (where *hoti* is used), and contrast 22. 34, and Matt. 21. 28 (where *hoti* is absent).

unto. Gr. *pros*. Ap. 104. xv. 3.

this scripture. Not the next clause of Isa. 61. 2, which He did not read. That was then doubtful, and is now postponed.

22 at. Gr. *epi*. Ap. 104. ix. 2.

the gracious words = the words of grace. See note on 1. 30. Gen. of character, Ap. 17. 1.

out of. Gr. *ek*. Ap. 104. vii.

Joseph’s Son. See note on 3. 23.

4. 23-27 (H<sup>3</sup>, p. 1442). PROPHECY. APPLI-  
CATION. (Division.)

H<sup>3</sup> | M<sup>1</sup> | 23, 24. Declaration.  
| M<sup>2</sup> | 25-27. Illustration.

23 surely = doubtless.  
proverb = parable. Fig. *Paromia*. Ap. 6.  
Physician, &c. Peculiar to Luke. See Col. 4. 14.  
done = being done.  
Capernaum. See Ap. 169. First occ. in Luke.  
Silence there is no proof of ignorance.  
also here = here also.  
24 Verily. See note on Matt. 5. 18.  
No = That no. Gr. *hoti oudeis*. See note on “ say”, v. 21.  
accepted ; or, welcome. As in v. 19.  
country. Cp. Matt. 13. 57 (later).

4. 25-27 (M<sup>2</sup>, above). ILLUSTRATION.  
(Alternation.)

M<sup>2</sup> | s | 25. Israel. } Widows.  
| t | 26. Sidon. }  
| s | 27-. Israel. } Lepers.  
| t | -27. Syria. }

25 of a truth = in (as in v. 11) truth. Elias = Elijah. See 1 Kings 17. 1, 8, 9 ; 18. 1. James 5. 17. the heaven. Sing. with Art. See note on Matt. 6. 9, 10. Rev. 11. 12, 13 ; 13. 6. three years and six months. An ominous period. Cp. Dan. 12. 7. Rev. 11. 2, 3 ; 13. 5 ; and Ap. 89, 90. and six months. Not “ a Jewish tradition”, but a well-known fact. See notes on 1 Kings 17. 1 and 18. 1. when, &c. = and there arose. throughout = over. Gr. *epi*. Ap. 104. ix. 3. 26 But = And. save = bpt. Used, not in the sense of limitation, but of exclusion, as in Gal. 2. 16. Supply the *Ellipsis* (Ap. 6) = “ [but he was sent] to Sarepta”. unto. Gr. *eis*. Ap. 104. vi. Sarepta. Heb. *Zarephath* (1 Kings 17. 9), now *Surafend*, in ruins. 27 in the time of. Gr. *epi*. Ap. 104. ix. 1. Eliseus = Elisha. Naaman. See 2 Kings 5. 29 thrust = cast. out = without, outside. the brow = an overhanging brow. Gr. *ophrus*. Occ. only here in N.T. A medical word (cp. Col. 4. 14), used of the eyebrows because of their hanging over. At Nazareth it is not beneath, but hangs over the town about forty feet. All the texts omit “ the”. that they might, &c. See Ap. 28. cast Him down headlong. Gr. *katakremnizō*. Occ. only here in N.T., and in the Sept. only in 2 Chron. 25. 12. 30 passing through. Doubtless the eyes of the people were holden. See 24. 16. Cp. John 8. 59 ; 10. 39, 40 (cp. Pss. 18. 29 ; 37. 33). through. Gr. *dia*. Ap. 104. v. 1. went His way = went away. Probably never to return.

4. 31-44 [For Structure see next page].

31 And, &c. Fig. *Polysyndeton* (Ap. 6) in vv. 31-37. Cp. Mark 1. 21-28. place of His ministry. See the Structure (E<sup>2</sup>, p. 1442). See Ap. 169. taught = was teaching (i. e. continuously).

Capernaum. The second Galilee. See Ap. 169.

O u 32 And they were ° astonished 22 at His ° doctrine :  
A.D. 27

v for His word was ° with ° power.

P 33 And 2 in the synagogue there was a ° man, which had a ° spirit ° of an ° unclean ° devil, and cried out with a loud voice,

34 Saying, ° "Let us alone; ° what have we to do with Thee, Thou ° Jesus of Nazareth? art Thou come ° to destroy us? ° I know Thee Who Thou art; ° the Holy One of ° God."

35 And 1 Jesus rebuked him, saying, ° "Hold thy peace, and come ° out of him." And when the 33 devil ° had thrown him ° in the midst, he came ° out of him, and ° hurt him ° not.

O u 36 ° And they were all ° amazed, and spake ° among themselves, saying, ° "What a word is this!

v for ° with ° authority and 14 power He commandeth the 33 unclean 33 spirits, and they come out."

N 37 And the ° fame 14 of Him went out 1 into every place of the country round about.

P w 38 ° And He ° arose 22 out of the 16 synagogue, and entered 1 into Simon's house. And Simon's wife's mother was ° taken with a ° great fever; and they ° besought Him ° for her.

x 39 And He ° stood over her, and ° rebuked the fever; and it left her; and ° immediately she arose and ministered unto them.

40 Now ° when the sun was setting, all they that had any sick with divers diseases brought them 21 unto him; and He ° laid His hands on every one of them, and healed them.

41 And devils also came 33 out of many, ° crying out, and ° saying, "Thou art ° Christ 3 the Son of God." And He rebuking them suffered them 4 not to speak: for they 34 knew that He was ° Christ.

w 42 ° And when it was day, He departed and went 1 into a desert place: and the people ° sought Him, and came ° unto Him, and ° stayed Him, that He should ° not depart 1 from them.

x 43 And He ° said 21 unto them, "I must 18- preach ° the kingdom of God to ° other cities also: ° for ° therefore am I sent."

44 And He ° preached 2 in the synagogues of ° Galilee.

E 3 y 5 ° And ° it came to pass, that, as the people pressed upon Him ° to hear the word of ° God, He ° stood ° by ° the lake of Gennesaret,

three times elsewhere, Matt. 24. 4. 2 Cor. 5. 14. Phil. 1. 23 (being in a strait). great. Peculiar to Luke, in this connection. besought. Aorist Tense; implying a single act. Not the Imperfect, as generally used. for=concerning. Gr. *peri*. Ap. 104. xiii. 1. 39 stood over her. A medical reference. Peculiar to Luke. rebuked. Peculiar to Luke. immediately. Gr. *parachrēma*. See 1. 64. 40 when the sun, &c. They waited for the end of the Sabbath. laid His hands, &c. Peculiar to Luke. 41 crying out=screaming (inarticulately). saying, *ἔφη*=saying that Thou. See note on v. 34. Christ. All the texts omit this. Christ=the Messiah. Ap. 98. IX. 42 And when, &c. Fig. *Polysyndeton* in vv. 42-44. Cp. Mark 1. 35-39. sought Him. All the texts read "were seeking after Him". unto=up to. Gr. *heōs*. stayed Him=held Him fast. Gr. *katechō*. See note on 2 Thess. 2. 6. not. Gr. *mē*. Ap. 105. II. 43 said... I, &c. said... that I must. See note on vv. 21, 24. the kingdom of God. See Ap. 114. other=different. See Ap. 124. 2. for= because. This is the subject of the First Period of His ministry. See 4. -14, and Ap. 119. therefore=for (Gr. *eis*. Ap. 104. vi) this. 44 preached = was proclaiming, as in vv. -18, 19. Not the same word as in v. 43. Galilee. See Ap. 169. A Trm WH Rm. read Judæa.

5. 1-11 [For Structure see next page].

1 And, &c. Vv. 1-11. it came to pass. See 1. 8. to hear=and heard. So all the texts. God. Ap. 98. I. 1. He. Emphatic, to distinguish Him from the crowds. stood=was standing. by= beside. Gr. *para*. Ap. 104. xii. 3. the lake, &c. See Ap. 169. Matthew, Mark, and John call it "sea".

4. 31-44 (E<sup>2</sup>, p. 1442). CAPERNAUM. MIRACLES. (Introversion and Alternation.)

E<sup>2</sup> N | 31. The Lord's fame.

O | u | 32-. Its Effect. Astonishment.

v | -32. Reason. Power.

P | 33-35. Miracle. Demoniac.

O | u | 36-. Its Effect. Amazement.

v | -36. Reason. Authority.

N | 37. The Lord's teaching.

P | 38-44. Miracles. Various.

32 astonished. Cp. Matt. 7. 28. doctrine=teaching. with. Gr. *en*. Ap. 104. viii. power=authority, as in v. 6. 33 man. Gr. *anthrōpos*. Ap. 123. 1. spirit=Gr. *pneuma*. Ap. 101. II. 12. of. Gen. of Apposition. Ap. 17. 4. unclean. Occurs thirty times, of which twenty-four apply to demons. devil=demon.

34 Let us alone=Ah! what have, &c. See note on 2 Sam. 16. 10. Jesus. Demons and Gadarenes, and His enemies could thus irreverently use this name, but His disciples with true reverence called Him "Master", or "Lord" (John 13. 13). to destroy vs. Cp. James 2. 19. I know, &c. Gr. *oida*. Ap. 132. I. 1. Note the Sing. the Holy One of God. Cp. 1. 35. Ps. 16. 10.

35 Hold thy peace=Be muzzled, as in 1 Cor. 9. 9. Cp. Matt. 22. 12, 34. Mark 1. 25. had thrown, &c. Gr. *rhiptō*, the medical word for convulsions. Occ. only here, 17. 2. Matt. 9. 36; 15. 30; 27. 5; and Acts 22. 23; 27. 19, 29. in=into. Gr. *eis*. Ap. 104. vi. out of=away from. Gr. *apo*. Ap. 104. iv. 1. hurt. Gr. *blaptō*. A medical word, opposed to *ōphelēō*=to benefit. Occ. only here and Mark 16. 18. not=in no possible manner. Gr. *mēden*. Compound of *mē*. Ap. 105. II.

36 And they were all amazed=Astonishment came upon (Gr. *epi*. Ap. 104. ix. 3) all. amazed. Gr. *thambos*=astonishment. Peculiar to Luke. among=to (Gr. *pros*. Ap. 104. xv. 3) one another. What a word is this! What is this word, that? with. Gr. *en*. Ap. 104. viii. authority. Same word as power in v. 6.

37 fame=noise, or ringing in the ears. Gr. *ēchos*. Not the same word as in v. 14. Occurs only here, Acts 2. 2 and Heb. 12. 19. The verb *ēcheō* occurs in 21. 25 and 1 Cor. 13. 1. A medical word (see Col. 4. 14).

4. 38-44 (P, above). MIRACLES. VARIOUS. (Alternation.)

P | w | 38. Place. Simon's house.

x | 39-41. Miracle.

w | 42. Place. Desert.

x | 43, 44. Proclamation.

38 And He arose, &c. Cp. Matt. 8. 14-17. Mark 1. 29-34. arose out of = arose [and went] out of. taken = pressed, or oppressed. Cp. Acts 28. 8. Almost peculiar to Luke, who uses the word nine times; only

z 2 And °saw °two °ships °standing by the lake: but °the fishermen were gone °out of them, and were °washing their °nets.

3 And He entered °into one of the 2 ships, which was Simon's, and °prayed him that he would °thrust out a little °from the °land. And He °sat down, and °taught the people °out of the 2 ship.

a 4 Now °when He had left speaking, He said °unto Simon, °“Launch out 3 into the deep, and °let down your 2 nets °for a °draught.”

5 And Simon answering said °unto Him, °“Master, we have toiled °all the night, and have taken nothing: nevertheless °at Thy word I will 4 let down the 2 net.”

6 And when they had this done, they inclosed a great °multitude of fishes: and their 2 net °broke.

7 And they beckoned 5 unto their partners, which were °in the °other 2 ship, that they should come and help them. And they came, and filled both the 2 ships, so that they °began to sink.

a 8 When Simon Peter 2 saw it, he fell down at °Jesus' knees, saying, “Depart 3 from me; for °I am °a sinful man, O °Lord.”

9 For °he was astonished, and all that were °with him, 5 at the 4 draught of the fishes which they had taken:

10 And so was °also James, and John, the sons of °Zebedee, which were partners with Simon. And 8 Jesus said 4 unto Simon, “Fear °not; 3 from henceforth thou shalt °catch °men.”

z 11 And when they had brought their ships °to 3 land,

y they °forsook all, and followed Him.

G Q<sup>1</sup> S 12 And 1 it came to pass, °when He was 7 in °a certain °city,

T U °behold a 8 man °full of leprosy: who 2 seeing 8 Jesus fell °on his face, and °besought Him, saying, °“Lord, °if Thou °wilt, Thou canst make me °clean.”

13 And He put forth His hand, and °touched him, saying, “I 12 will: °be thou clean.” And immediately the leprosy departed 3 from him.

5. 1-11 (E<sup>3</sup>, p. 1442). GENNESARET. (Introversion.)

E<sup>3</sup> y | 1. People. “Pressed upon Him.”  
z | 2, 3. Ships. Standing.  
a | 4-7. Miracle.  
α | 8-10. Effects.  
z | 11-. Ships. Landing.  
y | -11. Disciples. “Followed Him.”

2 saw. Ap. 133. I. 1. Not the same word as in v. 27. two ships. At that time there were about 4,000 on the lake. ships=boats.

standing: i. e. at anchor. Eng. idiom is “lying” the fishermen. This call was not that of Mark 1. 16-20. When the Lord said “Let us go”, &c. (Mark 1. 38), they perhaps did not go with Him, but returned to their ships. But from this second call they never left Him. See v. 11, below.

out of=away from. Gr. apo. Ap. 104. iv, as in v. 36. Not the same word as in vv. 3, 17.

washing. Gr. apoplunō. Ap. 136. vi. At the first call they were casting their net (amphiblēstron). Here they were washing their nets.

nets. Gr. pl. of diktuon. Cp. John 21. 6-11.

3 into. Gr. eis. Ap. 104. vi. Not the same word as in v. 16.

prayed=asked. See Ap. 134. 3. Not the same word as in v. 16. thrust out=push off. A nautical word. from=away from. land. Gr. gē. Ap. 129. 4.

sat down. The attitude for teaching. See note on 4. 20. taught=was teaching. Imperf. Tense.

out of. Gr. ek. Ap. 104. vii. Not the same as in vv. 2, 36.

4 when He had left speaking. The Aorist Tense implies the immediate succession of the events.

unto. Gr. pros. Ap. 104. xv. 3. The same word as in v. 10.

Launch out. Same as “thrust out” in v. 3. Addressed to one (Peter).

let down=let ye down: addressed to all. Occ. seven times; five of these by Luke, here, v. 5; Acts 9. 25; 27. 17, 30. The other two are Mark 2. 4. 2 Cor. 11. 33.

for=with a view to. Gr. eis. Ap. 104. vi. Not the same word as in v. 14-. Same as in v. -14.

draught=haul. Used of what is drawn, from Anglo-Saxon drag-an. 5 unto=to.

Master. Gr. Epistatēs. A word peculiar to Luke, implying knowledge and greater authority than Rabbi, or Teacher. Occ. seven times (5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13, and nowhere else). See Ap. 98. XIV. iv.

all=all through. Gr. dia. Ap. 104. v. 1.

at=upon, or [relying] upon. Gr. epi. Ap. 104. ix. 2. As in v. 9. Not with the same case as in v. 27.

6 multitude=shoal.

broke=were beginning to break. Imperf. Tense. Occ. 8. 29 and Acts 14. 14. Elsewhere only in Matt. 26. 65. Mark 14. 63 (“rent”).

other=different=another of two. See Ap. 124. 2. began to sink=are now sinking. 8 Jesus. Ap. 98. X. I am a sinful man. True conviction has regard to what one is, not to what one has done. Cp. Manoah (Judg. 13. 22), Israel (Ex. 20. 19), men of Beth-shemesh (1 Sam. 6. 20), David (2 Sam. 12. 13), Job (Job 40. 4; 42. 2-6), Isaiah (Isa. 6. 5). a sinful man=a man (Ap. 123. 2) a sinner. Emphasizing the individual. Lord. Not “Jesus”, as in 4. 34. Ap. 98. VI. i. α. 3 A. 9 he was astonished=astonishment laid hold of him. with=

united with. Gr. sun. Ap. 104. xvi. 10 also James=James also. Zebedee. Aram. Ap. 94. III. 3. not. Gr. mē. Ap. 105. II. catch=be capturing (alive), used of taking captives. Gr. zōgreō. Occ. only here, and 2 Tim. 2. 26. men. Ap. 123. 1. 11 to. Gr. epi. Ap. 104. ix. 3. forsook

all=let go all. Not the same word as in v. 28. Cp. 18. 28-30. Mark 10. 29, 30. See note on v. 2.

### 5. 12-9. 20 [For Structure see next page].

12 when He was=in (Gr. en, as in v. 7) His being. a certain city=one of the cities. Prob. one in which “most of His mighty works were done”, viz. Chorazin or Bethsaida. When named together these are always in this order. By comparing 5. 18 and Mark 1. 45 with 5. 29, Matt. 9. 10 and Mark 2. 15, it seems clear that that certain city was not Capernaum. The attempts to “touch” the Lord were all in that city or neighbourhood (6. 19. Matt. 9. 20; 14. 36. Mark 3. 10; 6. 56. Cp. 5. 15). Hence this city was probably Chorazin. behold. Fig. Asterismos. Ap. 6, and 133. I. 2. full of leprosy. “Full”, in this connection, is a medical word. Cp. Col. 4. 14. See note on Ex. 4. 6. on. Gr. epi. Ap. 104. ix. 3. Not the same case as in v. 24. besought. Gr. deomai. Ap. 134. I. 5. Lord. Now being proclaimed as to His person: the King, Lord of all and yet (v. 24) the Son of man. Cp. Matt. 8. 2, 6, 8, 20. if. Denoting a contingent probability. See Ap. 118. I. b. wilt. Gr. thelō. Ap. 102. 1. clean. The sick are healed: lepers are cleansed. 13 touched. See note on “city”, v. 12. be thou clean=be thou made clean (Passive).

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14 And  $\xi\tau$  ° charged him to tell ° no man : ° but ° “go, and shew thyself to the priest, and offer ° for thy °<sup>12</sup>cleansing, according as °Moses commanded, ° for a testimony unto them.”

15 But so much the more went there a ° fame abroad ° of Him : and great multitudes ° came together to hear, and to be healed ° by Him ° of their infirmities.

V 16 And  $\xi\tau$  ° withdrew himself ° into the wilderness, and ° prayed.

S 17 And ° it came to pass ° on ° a certain day,

T V as  $\xi\tau$  was teaching, ° that there were Pharisees and ° doctors of the law sitting by, which were come ° out of every town of ° Galilee, and ° Judæa, and ° Jerusalem : and the power of ° the LORD was ° present ° to heal ° them.

U W b 18 And, °<sup>12</sup>behold, ° men ° brought ° in a ° bed a ° man which was ° taken with a palsy : and they sought ° means to bring him in, and to ° lay ° him before Him.

19 And when they could ° not find ° by what way they might bring him in ° because of the multitude, they went ° upon the housetop, and let him down ° through the tiling ° with his couch ° into the midst before ° Jesus.

c 20 And when He ° saw ° their faith, He said unto him, ° “Man, thy sins ° are forgiven thee.”

X 21 And the scribes and the Pharisees began to reason, saying, “Who is This Which speaketh blasphemies? Who ° can forgive sins, but ° God alone ?”

W c 22 But when Jesus ° perceived their ° thoughts, He ° answering said ° unto them, “What reason ye ° in your hearts ?

23 Whether is easier, to say, ‘Thy sins ° be forgiven ° thee’ ; or to say, ‘Rise up and walk ?’

24 But ° that ye may ° know that ° the Son of man hath ° power ° upon ° earth to forgive sins,” (He said ° unto the sick of the palsy,) “I say ° unto thee, ‘Arise, and take up thy couch, and go ° into thine house.’ ”

b 25 And ° immediately he rose up before them, and took up that ° whereon he lay, and departed ° to his own house, glorifying ° God.

X 26 And ° they were all ° amazed, and they

5. 12—9. 21 (G, p. 1427). THE SECOND PERIOD OF THE LORD'S MINISTRY. PROCLAMATION OF THE KING. (Repeated Alternation.)

G Q<sup>1</sup> | 5. 12-26. Tour. Miracles.  
R<sup>1</sup> | 5. 27-39. Disciples. Call of Levi.  
Q<sup>2</sup> | 6. 1-11. Tour. Sabbaths.  
R<sup>2</sup> | 6. 12-16. Disciples. Call of the Twelve.  
Q<sup>3</sup> | 6. 17-8. 56. Tour. Healing and Teaching.  
R<sup>3</sup> | 9. 1-10-. Disciples. Mission of the Twelve, and return.  
Q<sup>4</sup> | 9. -10-17. Tour. Miracle.  
R<sup>4</sup> | 9. 18-21. Disciples. Confession of Messiah.

5. 12-26 (Q<sup>1</sup>, above). TOUR. MIRACLES. (Extended Alternation and Introversion).

Q<sup>1</sup> | S | 12-. A certain city.  
T | U | -12-15. Miracle. Leper. “Lord”.  
V | 16. Prayer.  
S | 17-. A certain day.  
T | V | -17. Teaching.  
U | 18-26. Miracle. Paralytic. “Son of man”.

14 charged. A military word. Also used of a physician, “prescribe”.

no man=no one. Compound of *mē*. Ap. 105. II ; i. e. no one whom he might happen to meet.

but=but [said].

go... shew, &c. See Lev. 14. 1-32.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1.

Moses. See note on Matt. 8. 4. The first of ten occ. in Luke; 2. 22; 5. 14; 9. 30, 33; 16. 29, 31; 20. 28, 37; 24. 27, 44.

15 fame=report. Gr. *logos*.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1.

came together=kept coming together.

by. Gr. *hupo*. Ap. 104. xviii. 1. All the texts omit “by Him”.

of=from. Gr. *apo*. Ap. 104. iv.

16 withdrew=continued withdrawn. Peculiar to Luke here, and 9. 10.

into=in. Gr. *en*. Ap. 104. viii.

prayed. Gr. *proseuchomai*. Ap. 134. I. 2. The second recorded occasion in Luke; see 3. 21.

17 on=in. Gr. *en*. Ap. 104. viii. See the Structures “S” and “S”.

a certain day=in one of the days.

that=and.

doctors, &c.=teachers of the law. Gr. *nomodidaskalos*. Occ. only here, Acts 5. 34, and 1 Tim. 1. 7.

Galilee, ... Judæa, ... Jerusalem. Palestine was divided into the three districts (mountain, sea-shore, and valley). Cp. Acts 1. 8; 10. 39.

the LORD=Jehovah. Ap. 98. VI. i. a. 1. B. b.

to=for, or with a view to. Gr. *eis*. Ap. 104. vi.

them. TTrm. A V H R. read “him” instead of “them”.

If so, then the clause reads, “the power of Jehovah was [present] for Him to heal”, but miracles were few “because of their unbelief”, Matt. 13. 58.

5. 18-26 (U, above). MIRACLE. THE PARALYTIC. (Alternation and Introversion.)

U	W	b		18, 19. The Paralytic. Brought.
		c		20. Forgiveness. Declared.
		X		21. Effect. Enemies Reasoning.
W	c		22-24. Forgiveness. Bestowed.	
		b		25. The Paralytic. Healed.
		X		26. Effect. People Glorifying.

18 brought=carrying. in=upon. Gr. *epi*. Ap. 104. viii. bed=couch. Gr. *klinē*; not the poor man's bed, *krabbaton*. John 5. 10. taken with a palsy=paralysed. Gr. *paraluomai*. Not the same word as in 4. 38. Luke always uses the Verb, not the Adj. (contrast Matt. 4. 24; 8. 6. Mark 2. 3-10). Cp. Acts 8. 7. Strictly medical usage. Cp. Col. 4. 14. lay=place. 19 by. Gr. *dia*. All the texts omit. because=on account of. Gr. *dia*. Ap. 104. v. 2. upon. Gr. *epi*. Ap. 104. ix. 3. through. Gr. *dia*. Ap. 104. v. 1. 20 their faith. Why exclude the man himself, as is generally done? are=have been. 21 can forgive=is able to forgive. God. Ap. 98. I. 1. 22 perceived=well knowing. Gr. *epiginōskō*. Ap. 132. I. iii. thoughts=reasonings. answering said. See note on Deut. 1. 41, and Ap. 122. 3. 23 be=have been. thee=to thee. 24 that=in order that. know. Gr. *oida*. Ap. 132. I. 1. the Son of man. Ap. 98. XVI and 99. First occ. in Luke; cp. twenty-sixth, 24. 7. power=authority. Ap. 172. 5. upon. Gr. *epi*. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. 25 immediately. Gr. *parachrēma*. See 1. 64; 4. 39. Outside Luke and Acts it occurs only in Matt. 21. 19, 20. to=into, as in v. 24, above. 26 they... amazed=amazement seized them all.

- A. D. 27 glorified <sup>21</sup> God, and were <sup>o</sup> filled with fear, <sup>o</sup> saying, "We have <sup>o</sup> seen <sup>o</sup> strange things to day."
- R<sup>1</sup> Y <sup>27</sup> And <sup>o</sup> after these things He went forth, and <sup>o</sup> saw a <sup>o</sup> publican, named <sup>o</sup> Levi, sitting <sup>o</sup> at <sup>o</sup> the receipt of custom: and He said <sup>5</sup> unto him, "Follow Me."
- Z <sup>28</sup> And he <sup>o</sup> left all, rose up, and followed Him.
- Y <sup>29</sup> And <sup>27</sup> Levi made Him a great <sup>o</sup> feast <sup>7</sup> in his own house: and there was a great company of <sup>27</sup> publicans and of <sup>o</sup> others that sat down <sup>o</sup> with them.
- Z A <sup>30</sup> But <sup>o</sup> their scribes and Pharisees murmured <sup>o</sup> against His disciples, saying, "Why do ye eat and drink <sup>29</sup> with <sup>o</sup> publicans and sinners?"
- B <sup>31</sup> And <sup>8</sup> Jesus answering said <sup>4</sup> unto them, "They that are <sup>o</sup> whole need <sup>o</sup> not a physician; but they that <sup>o</sup> are <sup>o</sup> sick.  
<sup>32</sup> <sup>o</sup> I came <sup>31</sup> not to call <sup>o</sup> the righteous, but sinners <sup>o</sup> to <sup>o</sup> repentance."
- A <sup>33</sup> And they said <sup>4</sup> unto Him, "Why do the disciples of John fast <sup>o</sup> often, and <sup>o</sup> make <sup>o</sup> prayers, and likewise *the disciples* of the Pharisees; but Thine <sup>o</sup> eat and drink?"
- B C<sup>1</sup> <sup>34</sup> And He said <sup>4</sup> unto them, <sup>o</sup> "Can ye make the <sup>o</sup> children of the bridechamber fast, <sup>o</sup> while the bridegroom is <sup>29</sup> with them?  
<sup>35</sup> But <sup>o</sup> the days will come, <sup>o</sup> when the bridegroom <sup>o</sup> shall be taken away <sup>3</sup> from them, and <sup>o</sup> then shall they fast <sup>7</sup> in those days."
- C<sup>2</sup> <sup>36</sup> And He spake <sup>o</sup> also a parable <sup>4</sup> unto them; <sup>o</sup> "No man putteth a piece of a <sup>o</sup> new garment <sup>19</sup> upon an old; <sup>o</sup> if otherwise, then <sup>o</sup> both the <sup>o</sup> new maketh a rent, and the piece that was *taken* <sup>2</sup> out of the <sup>o</sup> new <sup>o</sup> agreeth <sup>31</sup> not with the old.
- C<sup>3</sup> <sup>37</sup> And <sup>36</sup> no man putteth <sup>o</sup> new wine <sup>3</sup> into old <sup>o</sup> bottles; else the <sup>o</sup> new wine will burst the <sup>o</sup> bottles, and <sup>o</sup> be spilled, and the <sup>o</sup> bottles shall perish.  
<sup>38</sup> But <sup>37</sup> new wine must be put <sup>3</sup> into <sup>37</sup> new <sup>37</sup> bottles; and both are preserved.
- C<sup>4</sup> <sup>39</sup> No man also having drunk old *wine* straightway desireth <sup>37</sup> new: for he saith, 'The old is <sup>o</sup> better.'

filled with = filled of. Cp. 1. 15; 4. 28; 6. 11. Matt. 22. 10 (furnished). Acts 5. 17, &c.  
saying = saying that. See 4. 21, 24, 41; 23. 43, &c.  
seen. Ap. 133. I. 1.  
strange things = paradoxes, i. e. contrary to what is generally seen.

**5. 27-39** (R<sup>1</sup>, p. 1446). DISCIPLES. CALL OF LEVI. (*Alternation.*)

R<sup>1</sup> Y | 27. Levi. His call.  
Z | 28. His obedience.  
Y | 29. Levi. His feast.  
Z | 30-39. His instruction.

**27** after. Gr. *meta*. Ap. 104. xi. 2.  
saw = viewed with attention. Gr. *theomai*. Ap. 133. I. 12.  
publican = toll-collector, or tax-gatherer. See on 3. 12.  
Levi. There can be no doubt about Levi and Matthew being different names for the same person (Matt. 9. 9. Mark 2. 14). For similar changes, at epochs in life, cp. Simon and Peter, Saul and Paul. Matthew is an abbreviation of *Mattathias* = Gift of God, and he is so called after this. "Sitting" shows he was a custom-house officer.  
at. Gr. *epi*. Ap. 104. ix. 3.  
the receipt of custom = the toll office.  
**28** left = left behind. Not the same word as "forsook" in v. 11.  
**29** feast = reception (banquet). Gr. *dochē*. Occ. only here and 14. 13. others. See Ap. 124. 1.  
with = in company with. Gr. *meta*. Ap. 104. xi. 1.

**5. 30-39** (Z, above). HIS INSTRUCTION. (*Alternation.*)

Z | A | 30. Scribes and Pharisees. Question.  
B | 31, 32. The Lord's Answer.  
A | 33. Scribes and Pharisees. Question.  
B | 34-39. The Lord's Answer.

**30** their scribes and Pharisees = the scribes and Pharisees among them: "their" referring to Galilean scribes, as distinguished from those of Jerusalem (Matt. 15. 1). Note the same distinction as to synagogues in Matt. 4. 23; 9. 35, &c.  
against. Gr. *pros*. Ap. 104. xv. 3.  
publicans = the publicans. See v. 27.  
**31** whole = in health (Matt. and Mark have "strong"). This (*hugiainō*) is the medical word (Col. 4. 14), as in 7. 10; 15. 27. 3 John 2. Paul uses it in a moral sense (1 Tim. 1. 10; 6. 3. 2 Tim. 1. 13; 4. 3. Tit. 1. 9, 13; 2. 1, 2).  
not. Gr. *ou*. Ap. 105. 1.  
are = have themselves.  
sick = sickly, in an evil condition. Gr. *kakōs*. Adv. of *kakos*. Ap. 128. III. 2.  
**32** I came = I have come.  
the righteous = righteous ones.  
repentance. Ap. 111. II. 1. **33** often. Gr. *make prayers*. Note this as distinguished from *praying*. prayers = petitions, or supplications. Not used in the other Gospels. See Ap. 134. II. 3.  
eat and drink. Like ordinary people, without making it a part of their religion.

**5. 34-39** (B, above). THE LORD'S ANSWER. (*Division.*)

B | C<sup>1</sup> | 34, 35. The Sons of the Bridechamber.  
C<sup>2</sup> | 36. Old and New Garments.  
C<sup>3</sup> | 37, 38. Old and New Wine-skins.  
C<sup>4</sup> | 39. Old and New Wine.

**34** Can ye make = Ye surely cannot (Gr. *mē*. Ap. 105. II), can ye? children, &c. = sons (Ap. 108. iii). Heb. idiom for the bridal party. while = in (Gr. *en*. Ap. 104. viii) the time when. **35** the days will come = there will come days [for those]. when. All the texts read "and when", following up the Fig. *Aposiopēsis* (Ap. 6), as though the time for revealing the fact of His crucifixion had not yet come. shall be taken away. Gr. *apairō*. Occ. only here, and the parallels (Matt. 9. 15. Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14. then shall they fast. As they did (Acts 13. 2, 3). **36** also a parable = a parable also. No man, &c. = that no one (Gr. *oudeis*. Ap. 105. I), [having rent a piece] from a new garment, putteth it upon an old. new. Gr. *kainos*. See note on Matt. 9. 17. if. Ap. 118. 2. a. both, &c. = he will both rent the new, and the new will not agree with the old. agreeth = harmonizeth. Gr. *sumphōnēō*. **37** new = fresh made. Gr. *neos*. See note on Matt. 9. 17. bottles = wine-skins. be spilled = it will be poured out. **39** better = good. So all the texts.

Q<sup>2</sup> D<sup>1</sup>  
A. D. 27

**6** And °it came to pass °on °the second sabbath after the first, that He °went °through the °corn fields; and His disciples plucked the ears of corn, and °did eat, rubbing them in their hands.

**2** And certain of the Pharisees said unto them, "Why do ye that which is °not lawful to do <sup>1</sup> on the sabbath days?"

**3** And °Jesus °answering °them said, °"Have ye °not read so much as this, °what David did, when himself was an hungred, and they which were °with him;

**4** How he went °into the house of God, and °did take and eat the shewbread, and gave °also to them that were <sup>3</sup> with him; which it is <sup>2</sup> not lawful to eat but for the priests alone?"

**5** And he said unto them, That °the Son of man is Lord °also of the sabbath.

D<sup>2</sup> E d

**6** And <sup>1</sup> it came to pass °also <sup>1</sup> on another sabbath, that He entered <sup>4</sup> into the synagogue and taught: and there was a °man °whose right hand was °withered.

**7** And the scribes and Pharisees °watched Him, °whether He would °heal <sup>1</sup> on the sabbath day;

°that they might °find an accusation against Him.

E d

**8** But he °knew their °thoughts, and said to the °man which had the withered hand, "Rise up, and stand forth °in the midst." And he arose and stood forth.

**9** Then said <sup>3</sup> Jesus °unto them, °"I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save °life, or to destroy it?"

**10** And °looking round about upon them all, He said unto the °man, "Stretch forth thy hand." And he did so: and his hand was restored °whole as the °other.

**11** And they were °filled with °madness; and °communed one °with another what they might do to <sup>3</sup> Jesus.

R<sup>2</sup> F

**12** And <sup>1</sup> it came to pass °in those days, that He went out <sup>4</sup> into °a mountain °to pray, and °continued all night

in °prayer to God.

**13** And when it °was day, He called unto Him His disciples: and °of them He chose twelve, whom °also He named apostles;

**14** Simon, (whom He °also named Peter,) and Andrew his brother, James and John, Philip and °Bartholomew,

**6. 1-11** (Q<sup>2</sup>, p. 1446). TOUR. SABBATHS. (Division.)

Q<sup>2</sup> | D<sup>1</sup> | 1-5. One Sabbath. The Corn-fields.  
D<sup>2</sup> | 6-11. Another Sabbath. The Synagogue.

**1** it came to pass. A Hebraism. on. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 39, 49.

the second sabbath after the first. All this represents only one word in the Greek (*deutero-prōtos*), i. e. the second-first. Occ. only here in the N.T. The first and second sabbaths can occur only in the week of the three great Feasts. The first day of these feasts is a Sabbath "high day" (Heb. *yōm tōv*), and is the "first" or great sabbath, whatever day of the week it falls on (see Lev. 23. 7, 24, 35), the weekly sabbath then becomes the "second".

This "second sabbath" was therefore the ordinary weekly sabbath, as is clear from Matt. 12. 1. Not seeing this the current Greek texts solve the difficulty by omitting the word altogether! L Trm. WH R.

went=was going. through. Gr. *dia*. Ap. 104. v. 1. corn fields. See Matt. 12. 1. did eat=were eating.

**2** not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 28, 30, 37, 39, 49.

**3** Jesus. Ap. 98. X. answering . . . said. See note on Deut. 1. 41. them=to (Gr. *pros*. Ap. 104. xv. 3) them.

Have ye not read. See Ap. 143. not=not so much as. Gr. *ouden*, compound of *ou*. Ap. 105. I.

what David did. See notes on Matt. 12. 4. with=in company with. Gr. *meta*. Ap. 104. xi. 1.

**4** into. Gr. *eis*. Ap. 104. vi. did take. Peculiar to Luke. also to them=to them also.

**5** the Son of man. See Ap. 98. XVI. also of the sabbath=of the sabbath also.

**6. 6-11** (D<sup>2</sup>, above). ANOTHER SABBATH. THE SYNAGOGUE. (Repeated and Extended Alternation.)

D<sup>2</sup> | E | d | 6. Withered hand.  
e | 7-. Enemies. Watching.  
f | -7. Purposed Accusation.  
E | d | 8-10. Withered hand. Healed.  
e | 11-. Enemies. Madness.  
f | -11. Purposed Machination.

**6** also on another sabbath=on another sabbath also. Cp. Matt. 12. 9-14. Mark 3. 1-6.

man. Gr. *anthrōpos*. Ap. 123. 1. whose right hand=his hand, the right [one]. withered. See on Mark 3. 1.

**7** watched = kept watching. Imperf. Tense. Cp. Mark 3. 2.

whether=if, &c. Assuming the possibility of the condition. Ap. 118. 2. a. heal. See v. 18. that=in order that. find. Peculiar to Luke.

**8** knew=all along knew. Imperf. Tense. Gr. *oida*. Ap. 132. I. 1. Not the same word as in v. 44.

thoughts=reasonings (cp. Matt. 15. 19. James 2. 4). in. Gr. *eis*. Ap. 104. viii. Not the same word as in vv. 12, 17, 23, 41, 42.

**9** unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 35. I will ask. All the texts read, "I ask", i. e. "I further ask". life=a soul. See Ap. 110. III. 1. **10** looking round, &c. Mark's Divine supplement is "with anger", &c. whole=healed. other. See Ap. 124. 1. **11** filled with=filled of. See note on 5. 26. madness=senseless rage. communed=began to discuss.

with=[saying] one to. Gr. *pros*. Ap. 104. xv. 3.

**6. 12-16** (R<sup>2</sup>, p. 1446). DISCIPLES. CALL OF THE TWELVE. (Alternation.)

R<sup>2</sup> | F | 12-. Time. Night.  
G | -12. Act. Prayer.  
F | 13. Time. Days.  
G | 14-16. Act. Calling of the Twelve.

**12** in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 8, 17, -23. a=the. to pray. The third of seven such occasions in Luke. See note on 3. 21. continued all night. Peculiar to Luke. A medical word. Cp. Matt. 14. 23. prayer to God. Gr. prayer of God. Gen. of Relation. Ap. 17. 5.

**13** was=became. of=from. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 34, 44, 45. also He named apostles=He named apostles also. Peculiar to Luke. **14** also named=named also. See Ap. 141. Bartholomew. Ap. 94. III. 3.

A. D. 27

15 °Matthew and °Thomas, James the son of °Alphæus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which °also was the traitor.

Q<sup>3</sup> H K<sup>1</sup>

17 And He came down <sup>3</sup> with them, and °stood °in °the plain, and °the company of His disciples, and a great multitude of people °out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be °healed <sup>13</sup> of their diseases; 18 And they that were °vexed °with unclean °spirits: and they were °healed. 19 And the whole multitude °sought to touch Him: for there °went °virtue °out of Him, and <sup>17</sup> healed them all.

L M g

20 °And  $\xi\epsilon$  °lifted up His eyes °on His disciples, and said, °“Blessed be ye poor: for yours is °the kingdom of God.

h

21 <sup>20</sup> Blessed are ye that hunger °now: for ye shall be filled.

i

Blessed are ye that weep °now: for ye shall <sup>6</sup> laugh.

j

22 <sup>20</sup> Blessed are ye, when <sup>6</sup> men shall hate you, and when they shall °separate you from their company, and shall reproach you, and °cast out your name as °evil, °for °the Son of man’s sake. 23 Rejoice ye <sup>12</sup> in that day, and leap for joy: for, °behold, your reward is great <sup>12</sup> in °heaven: for °in the like manner did their fathers °unto the prophets.

g

24 °But °woe unto you that are rich! for ye °have received your °consolation.

h

25 <sup>24</sup> Woe unto you that °are full! for ye shall hunger.

i

<sup>24</sup> Woe unto you that laugh now! for ye shall mourn and weep.

j

26 <sup>24</sup> Woe unto you, when all <sup>6</sup> men shall speak well of you! for so did <sup>23</sup> their fathers to °the false prophets.

N O R T k

27 But I say unto you which hear, °Love your enemies,

l

do °good to them which hate you,

15 Matthew and Thomas . . . Alphæus. All Aramaic. Ap. 94. III. 8.

16 also was the traitor = became even a traitor.

6. 17-8. 56 (Q<sup>3</sup>, p. 1446). TOUR. HEALING AND TEACHING. (Introversion.)

Q<sup>3</sup> H | K<sup>1</sup> | 6. 17-19. Works. Healing.  
L | 6. 20-49. Teaching.  
K<sup>2</sup> | 7. 1-17. Works. Miracles.  
J | 7. 18-35. Concerning John.  
J | 7. 36-47. Concerning the Pharisees.  
H | K<sup>3</sup> | 7. 48-50. Work. Forgiveness.  
L | 8. 1-21. Teaching.  
K<sup>4</sup> | 8. 22-56. Works. Miracles.

17 stood = stopped. in = on. Gr. *epi*. Ap. 104. ix. 1. the plain = a level [spot]. the company = a crowd. out of = away from. Gr. *apo*. Ap. 104. iv. healed. Gr. *iaomai*. Cp. 5. 17. 18 vexed = beset. with. Gr. *hupo*. Ap. 104. xviii. 1, but the Texts read *apo*. spirits. Gr. *pneuma*. See Ap. 101. xi. healed. Gr. *therapeuo*. Cp. 5. 16. 19 sought . . . went, &c. Both are the Imperf. Tense = all the while were seeking to touch Him, for virtue was going out, &c. virtue = power. Ap. 172. 1. out of = from (beside). Gr. *para*. Ap. 104. xii. 1.

6. 20-49 (L, above). TEACHING. (Introversion and Alternation.)

L | M | 20-26. Blessing and Woe.  
N | O | 27-38. Discipleship.  
P | 39. Parable.  
N | O | 40. Discipleship.  
P | 41-45. Parable.  
M | 46-49. Blessing and Woe. (Stability and Instability.)

6. 20-26 (M, above). BLESSING AND WOE. (Extended Alternation.)

M | g | 20. Poor.  
h | 21-. Hungry.  
i | -21. Weepers. } Blessings.  
j | 22, 23. Hated, &c.  
g | 24. Rich.  
h | 25-. Full. } Woes.  
i | -25. Laughers.  
j | 26. Praised.

20 And, &c. Not “Luke’s version” of “the Sermon on the Mount”, but a repetition in a different form of certain parts of it on a subsequent occasion. Why create a “discrepancy” by supposing that our Lord never repeated any part of His discourses? Cp. Isa. 28. 9-13. lifted up His eyes. Peculiar to Luke.

on = unto. Gr. *eis*. Ap. 104. vi. Blessed, &c. = Happy. See note on Matt. 5. 3. the kingdom of God. See Ap. 114. 21 now. In contrast with the future. In Divine reckoning the best always comes last. Peculiar to Luke. 22 separate you, &c. = cut you off. cast out, &c. Cp. Deut. 22. 19. evil. Gr. *poneros*. Ap. 128. III. 1. for = on account of. Gr. *heneka*. the Son of man. See Ap. 98. XVI. 23 behold. Fig. *Asterismos*. Ap. 6. heaven = the heavens. See notes on Matt. 6. 9, 10. in the like manner = according to (Gr. *kata*. Ap. 104. x. 2) the same things. unto = to. 24 But. Gr. *plên*. Emphatic. woe. This is not a different and discrepant version of the Sermon on the Mount, but a varied repetition of parts of it. have received = are receiving. Gr. *apechô*. The common word in the Papyri for a receipt. See note on Matt. 6. 2. consolation. Gr. *paraklêsis* = comfort. Akin to “Comforter”. John 14. 16, 26, &c. Cp. Luke 2. 25. 25 are full = have been filled. 26 the false prophets. Cp. Jer. 5. 31. 1 Kings 18. 19, 22; 22. 11. Isa. 30. 10.

6. 27-38 (O, above). DISCIPLESHIP. (Introversion.)

O | R | 27-36. Positive.  
S | 37. Negative.  
R | 38. Positive.

6. 27-36 (R, above). POSITIVE. (Extended Alternation and Introversion.)

R | T | k | 27-. Love to enemies. }  
l | -27-29. Do good. } Command.  
m | 30. Give.  
U | n | 31. Rule. Human.  
o | 32-34. Reasons.  
T | k | 35-. Love to enemies. }  
l | -35-. Do good. } Command.  
m | -35-. Lend.  
U | o | -35. Reason.  
n | 36. Rule. Divine.

27 Love. Gr. *agapaô*. See Ap. 135. 1. good = well.

A. D. 27

28 ° Bless them that curse you, and ° pray  
° for them which despitefully use you.  
29 And unto him that smiteth thee ° on the  
one ° cheek offer ° also the ° other; and him  
that taketh away thy ° cloke forbid ° not to  
take thy ° coat also.

m

30 Give to every man that asketh of thee;  
and <sup>13</sup> of him that taketh away thy goods ask  
them <sup>29</sup> not again.

U n

31 And ° as ye ° would that ° men should do  
to you, do <sup>g</sup> also to them likewise.

o

32 ° For ° if ye love them which love you,  
° what ° thank have ye? for sinners also love  
those that love them.

33 And ° if ye do good to them which do  
good to you, <sup>32</sup> what thank have ye? for sinners  
also do even the same.

34 And <sup>33</sup> if ye lend to them ° of whom ye  
hope to receive, <sup>32</sup> what thank have ye? for  
sinners also lend to sinners, to receive ° as  
much again.

T k

35 But <sup>27</sup> love ye your enemies,

l

and do good,

m

and lend, hoping for nothing again; and your  
reward shall be ° great, and ye shall be the  
° children of the Highest:

U o

for <sup>g</sup> he is kind ° unto the unthankful and to the  
<sup>22</sup> evil.

n

36 ° Be ye therefore ° merciful, <sup>31</sup> as your Fa-  
ther also is ° merciful.

S

37 Judge <sup>29</sup> not, and ye shall ° not be judged:  
condemn <sup>29</sup> not, and ye shall ° not be con-  
demned: forgive, and ye shall be forgiven:

R

38 Give, and it shall be given unto you; good  
measure, pressed down, and shaken together,  
and running over, shall ° men give <sup>4</sup> into your  
bosom. For with the same measure that ye  
° mete withal it shall be measured to you  
again."

P

39 And He spake a parable unto them, ° "Can  
the blind lead the blind? ° shall they <sup>2</sup> not both  
fall <sup>4</sup> into the ditch?"

N O

40 The disciple is <sup>2</sup> not ° above his ° master:  
but every one that is ° perfect shall be as his  
master.

P

41 And why ° beholdest thou the ° mote that  
is <sup>12</sup> in thy brother's eye, but perceivest <sup>2</sup> not the  
° beam that is <sup>12</sup> in thine own eye?

42 Either how ° canst thou say to thy brother,  
'Brother, let me pull out the <sup>41</sup> mote that is  
<sup>12</sup> in thine eye,' when thou thyself <sup>41</sup> beholdest  
<sup>2</sup> not the <sup>41</sup> beam that is <sup>12</sup> in thine own eye?  
Thou hypocrite, cast out first the beam ° out of  
thine own eye, and then shalt thou see clearly  
to pull out the mote that is <sup>12</sup> in thy brother's  
eye.

43 For a good tree bringeth <sup>2</sup> not forth cor-  
rupt fruit; neither doth a corrupt tree bring  
forth good fruit.

44 For every tree ° is known ° by ° his own  
fruit. For ° of thorns men do <sup>2</sup> not gather figs,  
nor ° of a ° bramble bush gather they grapes.

45 A good <sup>6</sup> man <sup>42</sup> out of the good treasure of  
his heart bringeth forth that which is good;

28 Bless. Not the same word as in *vv.* 20, 21, 22.  
pray. See Ap. 134. I. 2.

for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

29 on. Gr. *epi*. Ap. 104. ix. 3. Not the same word  
as in *vv.* 1, 2, 6, 7, 20. cheek = jaw.

also the other = the other also.

other. See Ap. 124. 1.

cloke = mantle. See Matt. 5. 40.

not. Gr. *mē*. Ap. 105. II.

coat = tunic. See Matt. 5. 40.

31 as = according as.  
would = desire. Gr. *thelō*. See Ap. 102. 1.

32 For = And.

if. Assuming the hypothesis. Ap. 118. 2. a.  
what = what kind of.

thank. Gr. *charis*. Occ. more than 150 times; eight in  
Luke, here, *vv.* 33, 34; 1. 30; 2. 40, 52; 4. 22; 17. 9; not once  
in Matt. or Mark; generally transl. "grace", Ap. 134. I. 1.

33 if ye do good. The condition being quite un-  
certain, where experience will decide. Ap. 118. 1. b.

34 of = from. Gr. *para*. Ap. 104. xii. 1.

as much again = the like.

35 great. Emph. by Fig. *Hyperbaton*. Ap. 6.

children = sons. Ap. 108. iii.

the Highest. Put by Fig. *Metonymy* (of Adjunct) for  
Him Who is on high. See note on 1. 32.

unto. Gr. *epi*. Ap. 104. ix. 3.

36 Be ye = Become ye.

merciful = compassionate. Gr. *oiktirmōn*. Occ. only  
here and James 5. 11.

37 not. Gr. *ou mē*. Ap. 105. III.

38 men = [they] the professional measurers.

mete. Anglo-Saxon = to measure.

39 Can the blind . . . ? = Is a blind [man] able to lead  
a blind [man]? shall = will.

40 above. Gr. *huper*. Ap. 104. xvii. 2.

master = teacher. Gr. *didaskalos*. Ap. 98. XIV. v.

perfect = set to rights (by his instruction being com-  
plete). See Ap. 125. 8.

41 beholdest. See Ap. 133. I. 5.

mote . . . beam. See notes on Matt. 7. 3.

42 canst thou . . . ? = art thou able?

out of. Gr. *ek*. Ap. 104. vii. Not the same word as  
in *vv.* 17, 19.

44 is known = gets to be known. Gr. *ginōskō*. Ap.  
132. I. ii. by. Gr. *ek*. Ap. 104. vii.

his = its. of = from. Gr. *ek*. Ap. 104. vii.

bramble bush. Gr. *batos*. Occ. outside Luke and  
Acts only in Mark 12. 26. It is the same word in  
Ex. 3. 2-4 (Sept.).

45 of = out of. Gr. *ek*. Ap. 104. vii. Cp. Isa. 32. 6.

46 Lord, Lord. Fig. *Epizeuxis* (Ap. 6), for emphasis.  
Ap. 98. VI. i. a. 2. B. a.

47 Whosoever = Every one. Fig. *Synecdochē* (of  
Genus), Ap. 6. Put for those only who come.

to. Gr. *pros*. Ap. 104. xv. 3.

sayings = words. Pl. of *logos*. Not the same word as  
in 7. 1. See note on Mark 9. 32.

I will shew . . . is like. Peculiar to Luke.

48 digged deep. Gr. digged and deepened. Fig.  
*Hendiadys* (Ap. 6), for emphasis: i. e. he dug—yea, he  
dug deep.

a = the. rock. Gr. *petra*. As in Matt. 16. 18.

flood, or inundation. Gr. *plēmmyra*. Only herein N.T.

and an <sup>22</sup> evil <sup>6</sup> man <sup>42</sup> out of the <sup>22</sup> evil treasure  
of his heart bringeth forth that which is <sup>22</sup> evil:  
for ° of the abundance of the heart his mouth  
speaketh.

46 And why call ye Me, ° Lord, Lord, and do  
not the things which I say?

47 ° Whosoever cometh ° to Me, and heareth  
My ° sayings, and doeth them, ° I will shew you  
to whom he ° is like:

48 He is like a ° man which built an house,  
and ° digged deep, and laid the foundation <sup>29</sup> on  
° a ° rock: and when the ° flood arose, the

M



A. D. 27

°stream °beat vehemently upon that house, and could °not shake it: °for it was founded °upon a rock.

49 But he that heareth, and °doeth 29 not, is like a °man that without a foundation built an house 43 upon the earth; against which the 48 stream did 48 beat vehemently, and immediately °it fell; and the °ruin of that house was great."

K<sup>2</sup> V<sup>1</sup> W

7 Now when He had °ended all His °sayings °in the °audience of the people, He entered °into °Capernaum.

2 And °a certain centurion's °servant, who was °dear unto him, was sick, and ready to die.

X<sup>1</sup> p<sup>1</sup>

3 And when he heard °of °Jesus, he °sent °unto Him °the elders of the Jews, °beseeching Him that He would come and heal his 2 servant.

q<sup>1</sup>

4 And when they came °to °Jesus, they °besought Him °instantly, saying, That he °was worthy for whom He should do this:

5 "For he °loveth our nation, and °he hath built °us °a synagogue."

X<sup>2</sup> p<sup>2</sup>

6 Then °Jesus °went °with them. And when He was now °not far °from the house, the centurion °sent friends °to Him, °saying unto Him,

q<sup>2</sup>

°"Lord, °trouble °not Thyself: for I am °not worthy that Thou shouldst enter °under °my roof:

7 Wherefore neither thought I myself worthy to come °unto Thee: but °say in a word, and my °servant shall be healed.

8 For °I also am a °man °set °under authority, having °under °me soldiers, and I say unto one, 'Come,' and he cometh; and to another, 'Do this,' and he doeth it."

X<sup>3</sup> p<sup>3</sup>

9 When °Jesus heard these things, °He marvelled at him, and turned Him about, and said unto the people that followed Him, "I say unto you,

q<sup>3</sup>

I have °not found so great faith, °no, not °in Israel."

W

10 And they that were °sent, returning °to the house, found the 2 servant °whole °that had been sick.

stream = river. Gr. *potamos*.

beat vehemently = burst or brake. A medical term for a rupture.

for, &c. All the texts read "on account of (Gr. *dia*) its being well built", upon. Gr. *epi*. Ap. 104. ix. 3.

49 doeth not. The Negative expresses the feeling = doth not wish to do them.

it fell. All the texts read *sunepesen* for *epesen*, i.e. it collapsed.

ruin = breaking up. Another medical word.

### 7. 1-17 (K<sup>2</sup>, p. 1449). WORKS. MIRACLES.

#### Division.

K<sup>2</sup> | V<sup>1</sup> | 1-10. The Centurion's Servant healed.

| V<sup>2</sup> | 11-17. The Widow's Son raised.

### 7. 1-10 (V<sup>1</sup>, above). THE CENTURION'S SERVANT HEALED.

#### Introversion and Repeated Alternations.

V<sup>1</sup> | W | 1, 2. The Servant dying.

X<sup>1</sup> | p<sup>1</sup> | 3. Centurion hears and sends.

| q<sup>1</sup> | 4, 5. The Elders praise.

X<sup>2</sup> | p<sup>2</sup> | 6-. Centurion comes.

| q<sup>2</sup> | 7-8. His own dispraise.

X<sup>3</sup> | p<sup>3</sup> | 9-. The Lord hears the Centurion.

| q<sup>3</sup> | 9. The Lord's praise.

| W | 10. The Servant healed.

1 ended = completed, or finished.

sayings. Gr. pl. of *rhēma*. Not the same word as in 6. 47. See note on Mark 9. 32.

in = into. Gr. *eis*. Ap. 104. vi.

audience = hearing. Gr. "ears". Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for hearing.

into. Gr. *eis*. Ap. 104. vi.

Capernaum. See Ap. 169.

2 a certain centurion: viz. the same that the Lord had blessed before (Matt. 8. 5-13); i.e. before the calling of the twelve, Matt. 10. 1, &c. This second healing of the centurion's *bondman* took place *after* the calling of the twelve (6. 13-16). Note the different words and incidents.

servant = bondman. Gr. *doulos*, not "pais" as in Matt. 8. 6 (Ap. 108. iv) and in v. 7 here, for the "pais" might be a "doulos", while the "doulos" need not be a "pais". "Pais" relates to origin, "doulos" to condition, when used of the same person.

dear = esteemed, or honoured. Not said of the "pais", and more suitable to "doulos".

3 of = about. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 21-, -30, 35. Jesus. Ap. 98. X.

sent = sent away (the sender remaining behind). Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*. Ap. 104. xv. 3.

the elders - some of [the] elders.

beseeching = asking. Not the same word as in v. 4.

Ap. 134. I. 3. 4 to. Gr. *pros*. Ap. 104. xv. 3.

besought. Stronger word than in v. 3. Ap. 134. I. 6.

instantly = pressing, or urgently.

was = is: giving the exact words.

5 loveth. Gr. *agapaō*. Ap. 135. I. 1. he = he himself.

The Lord knew all the synagogues in Capernaum; so that this must have been some special synagogue, probably a new one, built since the event of Matt. 8. 5-13.

6 went = was going. with = in conjunction or fellowship with. Gr. *sun*. Ap. 1(4. xvi.

not far. In the former case, the Lord did not go; being prevented by the centurion. not. Gr. *ou*.

Ap. 105. 1. from. Gr. *apo*. Ap. 104. iv. sent. Gr. *pempō* (Ap. 174. 4) = to send with; the

envoy being accompanied by an escort. saying. He himself was present, and was the speaker.

Lord. Ap. 98. VI. i. a. 3. B. a. The Person of the Lord is the subject of this second period of His ministry.

See Ap. 119. trouble not Thyself. This second and similar address shows a greater depth of

humility, prob. grown since the former healing, of which the synagogue may have been a votive token.

not. Gr. *mē*. Ap. 105. II. Not the same word as in preceding and following clause. not worthy.

Gr. *ou*. As in first clause. under. Gr. *hupo*. Ap. 104. xviii. 2. mp. Emphatic by position

in the sentence. Fig. *Hyperbaton*. Ap. 6. 7 say in a word = say by, or with a word. Dative case.

servant. Here, it is Gr. *pais*. Ap. 108. iv. See note on v. 2. 8 I also am, &c. = I also, a man, am

appointed under (or, obedient to) authority. man. Gr. *anthrōpos*. Ap. 123. I. set appointed.

me = myself. 9 He marvelled, &c. The only other instance of the Lord's marvelling is at their

unbelief (Mark 6. 6). not. . . no, not = not even. Gr. *oude*. in. Gr. *en*. Ap. 104. viii.

10 to = unto. Gr. *eis*. Ap. 104. vi. whole = in good health. A medical word. See note on 5. 31.

that had been sick. Omitted by L T Tr. [A] WH R. Thus the antecedents and consequents, and subjects

of the two miracles differ in important details.

us = for us. a synagogue = the synagogue.

that this must have been some special synagogue, probably a new one, built since the event of Matt.

8. 5-13. 6 went = was going. with = in conjunction or fellowship with. Gr. *sun*. Ap. 1(4. xvi.

not far. In the former case, the Lord did not go; being prevented by the centurion. not. Gr. *ou*.

Ap. 105. 1. from. Gr. *apo*. Ap. 104. iv. sent. Gr. *pempō* (Ap. 174. 4) = to send with; the

envoy being accompanied by an escort. saying. He himself was present, and was the speaker.

Lord. Ap. 98. VI. i. a. 3. B. a. The Person of the Lord is the subject of this second period of His ministry.

See Ap. 119. trouble not Thyself. This second and similar address shows a greater depth of

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appointed under (or, obedient to) authority. man. Gr. *anthrōpos*. Ap. 123. I. set appointed.

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that had been sick. Omitted by L T Tr. [A] WH R. Thus the antecedents and consequents, and subjects

of the two miracles differ in important details.

V<sup>2</sup> Y R 11 ° And ° it came to pass the day after, that  
 A. D. 27 He went <sup>1</sup> into a city called ° Nain;  
 s ° and many of His disciples went with Him,  
 ° and much people.  
 Z t 12 Now when He came nigh to ° the gate of  
 the city, ° behold, there was ° a dead man carried  
 out, the only son of his mother,  
 u <sup>11</sup> and she was a widow: <sup>11</sup> and much people of  
 the city was ° with her.  
 A v 13 <sup>11</sup> And when ° the Lord ° saw her, He had  
 ° compassion ° on her,  
 w <sup>11</sup> and said unto her, "Weep ° not."  
 A v 14 <sup>11</sup> And He ° came <sup>11</sup> and ° touched the ° bier:  
<sup>11</sup> and they that bare *him* ° stood still.  
 w <sup>11</sup> And He said, ° "Young man, I say unto thee,  
 ° Arise."  
 Z t 15 <sup>11</sup> And ° he that was dead ° sat up, <sup>11</sup> and  
 began to speak.  
 u <sup>11</sup> And He delivered *him* to his mother.  
 Y s 16 <sup>11</sup> And there came a fear on all: <sup>11</sup> and they  
 glorified God, saying, That ° a great prophet  
 ° is risen up ° among us; <sup>11</sup> and, That God ° hath  
 visited His People.  
 r 17 <sup>11</sup> And this ° rumour ° of Him went forth  
 ° throughout all Judæa, <sup>11</sup> and ° throughout all  
 the region round about.  
 J B<sup>1</sup> x 18 And the disciples of John ° shewed him  
 ° of all these things.  
 y 19 And John calling *unto him* ° two of his  
 disciples sent *them* to ° Jesus, saying, "Art  
 Thou ° He That should come? or ° look we for  
 ° another?"  
 x 20 When the ° men were come ° unto Him,  
 they said, "John Baptist hath sent us ° unto  
 Thee, saying, 'Art Thou <sup>19</sup> He That should  
 come? or <sup>19</sup> look we for <sup>19</sup> another?'"  
 y 21 And ° in that ° same hour He ° cured many  
 ° of *their* ° infirmities and ° plagues, and of  
 ° evil ° spirits; and unto many *that were* blind  
 He gave sight.  
 22 Then ° Jesus answering said unto them,  
 "Go your way, and tell John what things ye  
 have ° seen and heard; how that ° the blind  
 ° see, ° the lame walk, ° the lepers are cleansed,  
 ° the deaf hear, ° the ° dead are <sup>16</sup> raised, ° to the  
 poor the gospel is preached.  
 23 And ° blessed is *he*, whosoever shall ° not  
 be offended ° in Me."

7. 11-17 (V<sup>2</sup>, p. 1451). THE WIDOW'S SON  
 RAISED. (*Introversions and Alternations.*)  
 V<sup>2</sup> Y | r | 11-. The Lord. Entering into Nain.  
 s | -11. The people with the Lord.  
 Z | t | 12-. The dead man.  
 u | -12. His mother.  
 A | v | 13-. Compassion. } To the }  
 . w | -13. Words. } Mother. } The  
 A | v | 14-. Acts. } To her } Lord.  
 w | -14. Words. } Son. }  
 Z | t | 15-. The dead man.  
 u | -15. The mother.  
 Y | s | 16. The people with the Lord.  
 r | 17. The Lord. His praise going out from Nain.

11 Verses 11-17 peculiar to Luke. Selected because it is connected with the Lord's Person as God—raiser of the dead; and as Man—full of compassion.

And. Note the Fig. *Polysyndeton* (Ap. 6), the "many ands" in these verses (11-17) emphasizing every detail. The "ands" in the English do not always agree with those in the Greek.

it came to pass. A Hebraism. See note on 1. 8. Nain. Now, *Nein*. Occ. only here in N.T. The ruins are on the slope of Little Hermon, west of Endor.

12 the gate. All funerals were outside. behold. Fig. *Asterismos*. Ap. 6. To call attention to the two great crowds meeting.

a dead man. Gr. *ho nekros*. Ap. 139. 1. 13 the Lord. This Divine title more frequent in Luke than in any of the other Gospels. See *vv.* 19, 31; 10. 1; 11. 1; 12. 42; 17. 5, 6; 19. 8; 22. 61. Ap. 98. VI. i. a. 3. A.

saw. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *v.* 24. compassion. See on *v.* 11 the reason for the selection of this miracle, here. on. Gr. *epi*. Ap. 104. ix. 2. not. Gr. *mē*. Ap. 105. II. 14 came = came up.

touched. Without defilement. Another remarkable fact, emphasized by the "and".

bier. Probably of wicker-work. stood still. Another remarkable particular.

Young man. Ap. 108. x. Arise. Ap. 178. I. 4. 15 he that was dead = the corpse. See Ap. 139. 1. sat up. A medical word (Col. 4. 14). Gr. *anakathizō*.

Occurs only here and Acts 9. 40. Common in medical writings; and found also in the Papyri, in a letter from a Christian servant to his absent master about the illness of his mistress (Milligan's *Selections*, p. 130).

16 a great prophet. See 9. 8, 19. is risen up. Ap. 178. I. 4. among. Gr. *en*. Ap. 104. viii. 2.

hath visited. Cp. 1. 68. John 3. 2. 17 rumour = report. Gr. *logos*. throughout = in. Gr. *en*. Ap. 104. viii.

7. 18-35 (J, p. 1449). CONCERNING JOHN. (*Division.*)

J B<sup>1</sup> | 18-23. John's SECOND MISSION concerning the Lord.

B<sup>2</sup> | 24-35. The Lord's testimony concerning John.

7. 18-23 (B<sup>1</sup>, above). JOHN'S SECOND MISSION CONCERNING THE LORD. (*Alternation.*)  
 B<sup>1</sup> | x | 18. Disciples of John. Report to him.  
 y | 19. John. Question sent to the Lord.  
 x | 20. Disciples of John. Report to the Lord.  
 y | 21-23. John. Answer sent to John.

18 shewed him = brought word. This became the occasion of John's second mission. If the Lord could raise the dead, why was he languishing in prison?

19 two = a certain two. The mission in Matt. 11. 1, &c., was earlier than this. See notes on Matt. 11. 2. No number named there. See note on "two" there. Jesus. All the texts read "the Lord". See note on *v.* 13.

look we = do we look. another. Gr. *allos*. Ap. 124. 1. But Tr. and V<sup>H</sup> read "heteros". Ap. 124. 2. 20 men. Gr. pl. of *anēr*. Ap. 123. 2. 21 same. Omit. No equivalent in the Greek.

cured = healed. of = from. Ap. 104. iv. infirmities = diseases (chronic). plagues = scourges (acute). Medical terms (Col. 4. 14). evil. Gr. *ponēros*. Ap. 128. III. 1. spirits. See Ap. 101. II. 12. 22 Jesus. Omit [L] T Tr. A V<sup>H</sup> R.

seen and heard. The evidence was not that they were miracles (*qua* miracles), but that the miracles were those that had been prophesied. See Isa. 29. 18; 85. 4-6; 60. 1-3. Had the Lord worked miracles far more extraordinary they would have been no evidence at all as to His claims. the ... the, &c. No articles in the Greek. see are seeing again. Ap. 133. I. 6. dead = dead people. No Art. See Ap. 139. 2. to the poor the gospel is preached: lit. the poor (Ap. 127. 1) are being evangelized (Ap. 121. 4). 23 blessed = happy. not be offended = find not (Gr. *mē*. Ap. 105. II) anything to stumble at.

B<sup>2</sup> C a  
A. D. 27

24 And when the messengers of John were departed, He began to speak <sup>3</sup> unto the people <sup>o</sup> concerning John, "What <sup>o</sup> went ye out <sup>1</sup> into the wilderness <sup>o</sup> for to see? A reed shaken <sup>o</sup> with the <sup>o</sup> wind?

25 But what <sup>24</sup> went ye out <sup>o</sup> for to see? A <sup>8</sup> man clothed <sup>9</sup> in <sup>o</sup> soft raiment? <sup>12</sup> Behold, they which <sup>o</sup> are gorgeously apparelled, and live <sup>o</sup> delicately, are <sup>9</sup> in <sup>o</sup> kings' courts.

26 But what <sup>24</sup> went ye out <sup>25</sup> for to see? <sup>o</sup> A prophet? Yea, I say unto you, and much more than a prophet.

27 This is <sup>he</sup>, <sup>3</sup> of whom <sup>o</sup> it is written, <sup>12</sup> 'Behold, I send My messenger <sup>o</sup> before Thy face, which shall <sup>o</sup> prepare Thy way <sup>o</sup> before Thee.'

28 For I say unto you, <sup>16</sup> Among those that are <sup>o</sup> born of women there is <sup>o</sup> not a greater prophet than John the Baptist: but he that is <sup>o</sup> least <sup>9</sup> in <sup>o</sup> the kingdom of God is greater than he."

b 29 And all the people that heard <sup>Him</sup>, and the <sup>o</sup> publicans, <sup>o</sup> justified God, being baptized with the baptism of John.

cb 30 But the Pharisees and lawyers <sup>o</sup> rejected the <sup>o</sup> counsel of God <sup>o</sup> against themselves, being <sup>6-</sup> not baptized <sup>o</sup> of him.

a 31 <sup>o</sup> And the Lord said, "Whereunto then shall I liken the <sup>8</sup> men of <sup>o</sup> this generation? and to what are they like?

32 They are like unto <sup>o</sup> children sitting <sup>9</sup> in <sup>o</sup> the marketplace, and calling one to another, and saying, <sup>o</sup> 'We have piped unto you, and ye <sup>o</sup> have <sup>-6</sup> not danced; <sup>o</sup> we have mourned to you, and ye <sup>o</sup> have <sup>-6</sup> not wept.'

33 For John the Baptist came neither <sup>o</sup> eating <sup>o</sup> bread nor <sup>o</sup> drinking <sup>o</sup> wine; and ye say, 'He hath a <sup>o</sup> devil.'

34 <sup>o</sup> The Son of man <sup>o</sup> is come <sup>33</sup> eating and <sup>33</sup> drinking; and ye say, <sup>25</sup> 'Behold a gluttonous <sup>8</sup> man, and a winebibber, a friend of <sup>29</sup> publicans and sinners!'

35 <sup>o</sup> But <sup>o</sup> wisdom is justified <sup>21-</sup> of all her <sup>o</sup> children."

J D F<sup>1</sup>

36 <sup>o</sup> And one of the Pharisees <sup>o</sup> desired Him that He would eat <sup>o</sup> with him. And He went <sup>1</sup> into the Pharisee's house, and <sup>o</sup> sat down to meat.

33 eating . . . drinking. Heb. idiom for ordinary living. Cp. 1. 15. Matt. 3. 4. bread . . . wine. Peculiar to Luke. devil = demon. Later, they said the same of the Lord. John 7. 20; 10. 20.  
34 The Son of man. See Ap. 98. XVI. is = has. 35 But = And yet. wisdom. See note on Matt. 11. 19. children: i. e. those produced by her. See Ap. 108. i.

7. 36-50 (J, p. 1449). CONCERNING THE PHARISEES. (Introversion and Repeated Alternation.)

J	D	F <sup>1</sup>   36. The Pharisee.	}	The Lord.
		G <sup>1</sup>   37, 38. The Woman.		
E	H	F <sup>2</sup>   39. The Pharisee.	}	The Lord.
		c   40-. Proposal.		
		d   -40. Assent.		
		J   41-42. Parable.		
H	c	43-. Supposition.	}	The Lord.
		d   -43. Confirmation.		
D	F <sup>3</sup>	44-46. The Pharisee.	}	The Lord.
		G <sup>2</sup>   47, 48. The Woman.		
		F <sup>4</sup>   49. The Pharisees.		

36 And one, &c. Verses 36-50 peculiar to Luke. Not to be identified with Simon (Mark 14. 3). All the circumstances are different. Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the Twelve. desired = asked, or invited. Ap. 134. I. 3. with = in company with. Gr. meta. Ap. 104. xi. 1. sat down to meat = reclined [at table].

7. 24-35 (B<sup>2</sup>, p. 1452). THE LORD'S TESTIMONY CONCERNING JOHN. (Introversion.)

B <sup>2</sup>	C	a   24-28. Commendation of John.	}	People.
		b   29. Effect on the People.		
		b   30. Effect on the Pharisees.		
C	a	31-35. Crimination of Pharisees.	}	Pharisees.

24 concerning. Gr. peri. Ap. 104. xiii. 1. went ye out = have ye gone out (perf.). All the texts, however, read "went ye out" (aor.). for to see = to look at. Gr. theaomai. Ap. 133. I. 12. with = by. Gr. hupo. Ap. 104. xviii. 1. wind. Gr. anemos.

25 for to see = to see. Gr. eidon. Ap. 133. I. soft. See Matt. 11. 8. A contrast to "camel's hair". are = are existing. Same word as "was" in Rom. 4. 19; "being" in Phil. 2. 6; and "is" in Phil. 3. 20. delicately = luxuriously. The Herods were noted for this (Acts 12. 21. Mark 6. 21. Josephus, Bel. Jud., 1. 20, § 3; Ant. xix. 8. 2).

kings' courts = royal palaces. Gr. pl. of basileion. Occ. only here in N.T.

26 A prophet. See Ap. 49. One who spoke for God. Not necessarily beforehand. Cp. Ex. 4. 16; 7. 1.

27 it is written = it standeth written. Quoted from Mal. 3. 1. See Ap. 107.

before. Gr. pro. Ap. 104. xiv.

prepare. See note on 1. 17.

before. Gr. emprosthen = in the presence of.

28 born = brought into the world. Gr. gennaō, used of the mother. See note on Matt. 1. 2.

not. Gr. oudeis = no one. Cp. 5. 36.

least. See note on Matt. 11. 11. John only proclaimed it. But had the nation then accepted the Lord, it would have been realized.

the kingdom of God. See Ap. 114.

29 publicans = toll collectors. See on Matt. 5. 46.

justified God. A Hebraism = declared God to be just, by submitting to John's baptism.

30 rejected = set aside, or annulled, by the interpretation they put upon it. Cp. Gal. 2. 21. Prov. 1. 24.

counsel. Gr. boulē. See Ap. 102. 4, and cp. Eph. 1. 9, 11. See also Acts 2. 23; 4. 28, &c.

against = as to. Gr. eis. Ap. 104. vi.

of = by. Gr. hupo. Ap. 104. xviii.

31 And the Lord said. All the texts omit these words. this generation. See note on Matt. 11. 16.

32 children = little children. Ap. 108. v.

the = a.

We have piped = We piped: i. e. played at being at a wedding.

have not danced = danced not.

we have mourned = we mourned: i. e. we played at being at a funeral.

have not wept = wept not. Cp. 6. 21.

G <sup>1</sup> A. D. 27	<p>37 And, <sup>12</sup> behold, ° a woman <sup>9</sup> in ° the city, ° which ° was a sinner, ° when she knew that ° Jesus <sup>36</sup> sat at meat <sup>9</sup> in the Pharisee's house, brought an ° alabaster box of ointment,</p> <p>38 ° And stood ° at His feet behind Him weeping, ° and began to ° wash His feet with tears, ° and ° did wipe them with the hairs of her head, ° and ° kissed His feet, ° and anointed them with the ointment.</p>	<p>37 a woman. Not to be identified with Mary Magdalene: it is a libel on her to do so, and quite arbitrary. Cp. Matt. 21. 32. the city. That it was Magdala is a pure assumption. which = who: i. e. ref. to a class. was, &amp;c. All the texts read "which was in the city, a sinner".</p> <p>when she knew = having got to know. Gr. <i>ginōskō</i>. Ap. 132. I. ii. Jesus = He.</p> <p>alabaster. See Matt. 26. 7. Mark 14. 3.</p>
F <sup>2</sup>	<p>39 Now when the Pharisee which had ° bidden Him <sup>13</sup> saw it, he spake ° within himself, saying, "This Man, ° if He were a prophet, would have ° known who and what manner of woman <i>this is</i> ° that toucheth Him: for she is a sinner."</p>	<p>38 And. Note the Fig. <i>Polysyndeton</i>. Ap. 6. at = beside. Gr. <i>para</i>. Ap. 104. xii. 3. wash = bedew. did wipe = was wiping. kissed = was ardently kissing. Cp. Acts 20. 37. 39 bidden = invited.</p>
E H c	<p>40 And Jesus ° answering said <sup>3</sup> unto him, ° "Simon, I have somewhat to ° say <sup>3</sup> unto thee."</p>	<p>within. Gr. <i>en</i> = in. Ap. 104. viii. if, &amp;c. Assuming and believing the fact. Ap. 118. 2 a. known = got to know, as in v. 36. that. Same as "which" in v. 36.</p>
d	<p>And he saith, ° "Master, ° say on."</p>	<p>40 answering: i. e. his secret doubt. Simon. See note on v. 36.</p>
J	<p>41 ° "There was a certain creditor which had two debtors: the one owed five hundred ° pence, and the ° other fifty.</p>	<p>say unto thee. You have been condemning Me! Master = Teacher. Ap. 98. XIV. v. say on = say it.</p>
	<p>42 And ° when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will ° love him ° most?"</p>	<p>41 There was, &amp;c. Gr. "There were two debtors to a certain money-lender". pence = denarii. See Ap. 51. I. 4. other = a different one. Gr. <i>heteros</i>. See Ap. 124. 2.</p>
H c	<p>43 Simon answered and said, ° "I suppose that he, to whom he forgave <sup>42</sup> most."</p>	<p>42 when they had nothing = not (Gr. <i>mē</i> as in v. 13) having anything. most = more.</p>
d	<p>And He said unto him, "Thou hast rightly ° judged."</p>	<p>43 I suppose = I take it. Gr. <i>hypolambanō</i>, used only by Luke; here, 10. 30. Acts 1. 9; 2. 15. Medical use, to check (a disease). judged. Ap. 122. 1.</p>
D F <sup>3</sup>	<p>44 And He turned <sup>4</sup> to the woman, and said unto Simon, ° "Seest thou this woman? I entered <sup>1</sup> into <i>thine</i> house, ° thou gavest me ° no water ° for My feet: but ° she hath <sup>38</sup> washed My feet with tears, and wiped them with the hairs of her head.</p>	<p>44 Seest thou = Dost thou mark. Gr. <i>blepō</i>. Ap. 133. I. 5. The Lord calls Simon's attention to <i>her works</i>, but He calls the woman's attention (v. 47) to <i>His own grace</i> towards her.</p>
	<p>45 Thou gavest Me <sup>44</sup> no kiss: but ° this woman ° since the time I came in hath <sup>-6</sup> not ° ceased to kiss My feet.</p>	<p>thou gavest, &amp;c. Cp. Gen. 18. 4; 19. 2. Judg. 19. 21. 1 Tim. 5. 10. no. Gr. <i>ou</i>. Ap. 105. 1. for = upon. Gr. <i>epi</i>. Ap. 104. ix. 3. she. Emphatic. 45 this woman = she (emph.). since the time = from (Gr. <i>apo</i>) the time when.</p>
	<p>46 My head with oil thou didst <sup>32</sup> not anoint: but <sup>45</sup> this woman hath anointed My feet with ointment.</p>	<p>ceased = been intermittent. A medical word. Occ. only here in N.T.</p>
G <sup>2</sup>	<p>47 ° Wherefore I say unto thee, her ° sins, which are many, are forgiven; ° for she ° loved much: but to whom little is forgiven, <i>the same</i> ° loveth little."</p>	<p>46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.</p> <p>47 Wherefore = for which cause, or because her sins are forgiven. sins. Ap. 128. I. ii. for = that. This could be seen; and was the sign, not the cause or consequence.</p>
	<p>48 And He said ° unto her, "Thy <sup>47</sup> sins are forgiven."</p>	<p>48 unto her. Note the change. 49 began. Noting the uprising of the thought. Who is This...? This incident chosen because it sets forth the Lord's Person as God. The subject of this Second Period of His ministry. See Ap. 119.</p>
F <sup>4</sup>	<p>49 And they that <sup>36</sup> sat at meat with Him ° began to say <sup>39</sup> within themselves, ° "Who is This That forgiveth <sup>47</sup> sins also?"</p>	<p>5. 1-21 (L, p. 1449). TEACHING. (Alternation.)</p>
H K <sup>3</sup> (p. 1449)	<p>50 And He said <sup>4</sup> to the woman, "Thy faith hath saved thee; go <sup>1</sup> in peace."</p>	<p>L   K   1-. Proclaiming. L   -1-3. Comparing. K   4-18. Teaching. L   19-21. Kindred.</p>
L K	<p>8 And ° it came to pass ° afterward, that <i>he</i> ° went throughout ° every city and village, ° preaching and ° shewing the glad tidings of ° the kingdom of God:</p>	<p>1 it came to pass. Note the Hebraism, here and in chs. 5. 1; 6. 1, &amp;c. Verses 1-3 are peculiar to Luke. afterward. No longer confining Himself to Capernaum. went throughout = journeyed through. every city and village = by city and village. preaching = proclaiming. See Ap. 121. 1. shewing the glad tidings. Gr. <i>euangelizō</i> = announcing, &amp;c. Ap. 121. 4.</p>
L	<p>and the twelve ° were ° with Him, 2 And ° certain women, which had been ° healed ° of ° evil ° spirits and infirmities, Mary called Magdalene, ° out of whom ° went seven ° devils,</p>	<p>the kingdom of God. Ap. 114. were. Substitute <i>went</i>. with = together with. Gr. <i>sun</i>. Ap. 104. xvi. Not the same word as in v. 13, 14, 15, 45. 2 certain women. Allusions to "women" in Matt. only in 27. 55, 56, and in Mark 15. 40, but mentioned prominently in Luke. See note on p. 1428. healed. See 6. 18. of = from. Gr. <i>apo</i>. Ap. 104. iv.</p>
	<p>evil. Gr. <i>ponēros</i>. Ap. 128. III. 1. spirits. Gr. pl. of <i>pneuma</i>. Ap. 101. II. 12. Gr. <i>apo</i>. Ap. 104. iv. Not the same word as in v. 37.</p>	<p>out of = away from. devils = demons. went = had gone out.</p>

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3 And Joanna °the wife of Chuza Herod's steward, and Susanna, and many °others, °which ministered unto Him °of their °substance.

K M e

4 And when much people were gathered together, and °were come °to Him out of every city, He spake °by a parable :

5 °“A sower went out to sow °his seed : and °as he sowed, some °fell °by the way side ; and it was trodden down, and the °fowls of the °air devoured it.

6 And °some °fell °upon °a rock ; and as soon as it was °sprung up, it withered away, °because it lacked °moisture.

7 And °some °fell °among °thorns ; and the thorns °sprang up with it, and °choked it.

8 °And °other °fell °on good ground, °and °sprang up, °and bare fruit an hundredfold.”

f

°And when He °had said these things, He cried, °“He that hath ears to hear, let him hear.”

N g

9 And His disciples asked Him, saying, °“What might this parable be ?”

h

10 And He said, “Unto you it °is given to °know the °mysteries of °the kingdom of God : but to °others °in parables ; °that °seeing they might °not °see, and hearing they might °not understand.

M e

11 Now the parable °is this : The seed °is the °word of °God.

12 Those °by the way side are they that hear ; then cometh the devil, and °taketh away the °word °out of their hearts, °lest they should believe and be saved.

13 They °on the rock are they, which, when they hear, receive the °word °with joy ; and these have °no root, which °for a °while believe, and °in time of °temptation fall away.

14 And that which °fell °among thorns are they, which, when they have heard, °go forth, and are °choked °with cares and riches and pleasures of °this life, and bring °no fruit to perfection.

15 But that °on the good ground are they, °which °in an honest and good heart, having °heard the °word, °keep it, and bring forth fruit °with °patience.

f

16 °No man, when he hath lighted a °candle, covereth it with a vessel, or putteth it under a °bed ; but setteth it °on a °candlestick, that they which enter in may °see the light.

17 For °nothing is °secret, that shall °not

3 the wife. She may have been the cause of Herod's interest. Mark 6. 14-16. Luke 23. 8.

others. Gr. pl. of *heteros*. Ap. 124. 2. See Matt. 27. 55. which. Marking a class.

of=from. *apo* as in v. 2, but all the texts read *ek*. substance=property.

### 8. 4-18 (K, p. 1454). TEACHING. (Introversion and Alternations.)

K	M	e		f		g		h		11-15. Parable. Interpretation.	}	The Lord.
M	e		f		g		h		16-18. Caution to hearers.	}	The Lord.	
												9. Question.
M	e		f		g		h		10. Answer.	}	The Disciples.	
												10. Answer.

4 were come=kept coming.

to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 27, 39.

by. Gr. *dia*. Ap. 104. v. 1. Not the same word as in vv. 5, 12.

5 A sower. Gr. “the sower”. The first utterance of the parable, which was repeated (and varied) and combined with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthened tour ending in Capernaum. The consequent here is the inquiry of the Twelve (“What”, Luke 8. 9); the consequent in Matthew and Mark (which are identical) is another inquiry (“Why”, Matt. 13. 10). In the later repetition, the interpretation after the inquiry (Matt. 13. 18. Mark 4. 10); in Luke, it follows the parable immediately.

his seed. Peculiar to this first giving of the parable. as he sowed=in (Gr. *en*. Ap. 104. viii) his sowing. fell. It was not sown on the way side.

by=beside. Gr. *para*. Ap. 104. xii. 3. fowls=birds. air=sky. Gr. the heaven (Sing.). See notes on Matt. 6. 9, 10. 6 some=other. Gr. *heteros*, as in v. 3.

upon. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in v. 43.

a rock=the rock. Gr. *petra*. As in Matt. 16. 18. sprung up. Gr. *phuō*. Occ. only here, v. 8, and Heb. 12. 15. because it lacked=on account of (Gr. *dia*. Ap. 104. v. 2) its not (Gr. *mē*. Ap. 105. II) having.

moisture. Gr. *ikmas*. Occ. only here in N.T.

7 among=in (Gr. *en*. Ap. 104. viii) the midst of.

thorns=the thorns.

sprang up with it=sprang up together. Gr. *sumphuō*. Occ. only here in N.T. A medical word, used of bones uniting and wounds closing.

choked=stifled, as in v. 33. Elsewhere only in Matt. 13. 7.

8 And. Note the Fig. *Polysyndeton* (Ap. 6) in v. 8.

on. Gr. *epi*. Same as “upon” (v. 6).

had. The 1611 edition of the A.V. omits “had”.

He that hath ears, &c. See note on Matt. 11. 15 and Ap. 142.

9 What . . . ? See note on v. 5. Not the same word as on the later occasion (Matt. 13. 10), which was “Why”.

They knew “what”, but desired further information.

10 is=has been.

know=get to know. See Ap. 132. I. ii.

mysteries=secrets. others=the rest. Gr. *hoi loipoi*. Cp. Acts 5. 13. Rom. 11. 7. Eph. 2. 3. 1 Thess. 4. 13. Rev. 20. 5. in. Gr. *en*. Ap. 104. viii. that=in order that. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1. seeing. Ap. 133. I. 5. not. Gr. *mē*. Ap. 105. II. 11 is=means. Fig. *Metaphor* (Ap. 6): i.e. represents. word. Gr. *logos*. God. Ap. 98. I. 1. 12 taketh=snatches. lest=in order that . . . not, as in v. 10. 13 with=in association with. Gr. *meta*. Ap. 104. xi. 2. Not the same word as in vv. 1, 14, 15, -28, 38. no. Gr. *ou*. Ap. 105. I. for. Gr. *pros*. Ap. 104. xv. 3. while=season. temptation=trial. In the second utterance of this parable (see note on v. 5), the Lord used the words “tribulation or persecution”. 14 among. Gr. *eis*. Ap. 104. vi. go forth=as they go on their way. choked=stifled. Gr. *sumphuō*, as in v. 42. Not the same word as in vv. 8, 33. with=by. Gr. *hupo*. Ap. 104. xviii. 1. this life. Gr. *bios*=the life that is lived. Not *zōē*, or *psuchē*. See Ap. 170. 2. 15 on=in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 8, 13, 16, 23. which. Denoting a class. keep it=hold it fast. See note on 2 Thess. 2. 8. Fig. *Tapeinōsis* (Ap. 6), for much more is done beside this. with=in. Gr. *en*. Ap. 104. viii. patience=patient endurance. 16 No man. Gr. *oudeis*, compound of *ou*. Ap. 105. I. candle=a lamp. See Ap. 130. 4. bed=couch. on=upon. Gr. *epi*. Ap. 104. ix. 1. candlestick=lampstand. 17 nothing=not (Gr. *ou*. Ap. 105. I) anything. secret=hidden. not. Gr. *ou*. Ap. 105. I.

A. D. 27

° be made manifest; ° neither any thing hid, that shall ° not ° be <sup>10</sup> known and ° come abroad. 18 ° Take heed therefore ° how ye hear: for whosoever hath, to him shall be given; and whosoever hath <sup>10</sup> not, ° from him shall be taken even that which he ° seemeth to have."

L

19 ° Then came <sup>4</sup> to Him His mother and His brethren, and ° could <sup>17</sup> not ° come at Him ° for the ° press.

20 And it was told Him by certain which said, "Thy mother and Thy brethren ° stand without, ° desiring to ° see Thee."

21 And He ° answered and said ° unto them, "My mother and My brethren are these which hear the <sup>11</sup> word of <sup>11</sup> God, and ° do it."

HK'Q<sup>1</sup>R<sup>1</sup>

22 ° Now <sup>1</sup> it came to pass <sup>15</sup> on a certain day, that <sup>6</sup> went ° into ° a ship ° with His disciples:

m

and He said ° unto them, "Let us go over ° unto the other side of the ° lake."

n

And they ° launched forth.

S o

23 But as they sailed He ° fell asleep:

p

and there ° came down ° a storm of wind ° on the lake; and they ° were filled with water, and ° were in jeopardy.

S o

24 And they came to Him, and ° awoke Him, saying, ° "Master, ° master, ° we perish." Then He ° arose, and rebuked the wind and the ° raging of the water:

p

and they ceased, and there ° was a calm.

q

25 And He said unto them, "Where is your faith?"

R n

And they being afraid wondered,

m

saying one <sup>4</sup> to another, ° "What manner of ° Man is This! for ° He commandeth even the winds and water, and they obey Him."

l

26 And ° they arrived ° at the country of the ° Gadarenes, which is ° over against Galilee.

Q<sup>3</sup>TVAR

27 And when He went forth ° to land, there met Him ° out of the city a certain ° man, which had ° devils ° long time, and ° ware <sup>13</sup> no clothes, neither abode <sup>10</sup> in any house, but <sup>10</sup> in the tombs.

be made = become. neither. Gr. oude. not. Gr. ou, as above, but all the texts read ou mā. Ap. 105. III. be = become. come abroad = come to (Gr. eis. Ap. 104. vi) light (Gr. phaneros = manifestation).

18 Take heed. Gr. blepō. See Ap. 133. I. 5. how. Contrast "what" on the second occasion (Mark 4. 24). from = away from. Gr. apo. Ap. 104. iv. seemeth = thinketh. Peculiar to Luke.

19 Then came, &c. For the motive, see Mark 3. 21- with 31-35. Cp. Matt. 12. 47. could not = were not able to.

come at Him = fall in with Him. Gr. suntunchanō. Occ. only here in N.T. for = on account of. Gr. dia. Ap. 104. v. 2. press = crowd.

20 stand = are standing. desiring = wishing. Gr. thelō. Ap. 102. 1. see. Gr. eidon. Ap. 133. I. 1.

21 answered and said. See note on Deut. 1. 41. unto. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. -22. do = are doing.

8. 22-26 (K<sup>4</sup>, p. 1449). WORKS. (Alternation and Introversion.)

K<sup>4</sup> O | 22-39. Two Miracles. P | i | 40-. The Lord. Returned. k | -40. Effect. Waiting. O | 41-55. Two Miracles. P | k | 56-. Effect. Astonishment. i | -56. The Lord. Charge.

8. 22-39 (O, above). TWO MIRACLES. (Division.)

O | Q<sup>1</sup> | 22-26. The Tempest stilled. Q<sup>2</sup> | 27-39. The Demoniac healed.

8. 22-26 (Q<sup>1</sup>, above). THE TEMPEST STILLED. (Introversions and Alternations.)

Q<sup>1</sup> R | l | 22-. Departure. m | -22-. Words of the Lord. n | -22. Effect. Obedience. S | o | 23-. The Lord asleep. p | -23-. Storm. Dangerous. q | -23. Disciples. Jeopardy. S | o | 24-. The Lord awakened. p | -24. Storm rebuked. q | 25-. Disciples. Rebuked. R | n | -25. Effect. Wonder. m | -25. Words of the Disciples. l | 26. Arrival.

22 Now, &c. This is not the same storm as in Matt. 8. 24 (see notes there), but the same as in Mark 4. 37. Matthew's was before the calling of the Twelve; this occurred after that event. The antecedents and consequents differ in both cases.

into. Gr. eis. Ap. 104. vi. unto them = to them. Gr. pros. Ap. 104. xv. 3. launched forth = put to sea, or set sail. 23 fell asleep = fell off (Gr. aphupnōō) into sleep. Only here in N.T. came down. Not rose up, as on the former occasion (Matt. 8. 24). a storm of wind = a squall. On the former occasion it was an earthquake (Gr. seismos). Here it was lailaps. on = on to. Gr. eis. Ap. 104. vi. were filled = were being swamped. Imperf. tense. Hence this was an open boat; in Matthew a decked boat. were in jeopardy = were beginning to be in danger. 24 awoke = roused. Ap. 173. I. 5. Master. See note on 5. 6. Note the Fig. Epizeuxis (Ap. 6), for emphasis. Not the same word as in v. 49. we perish = we are perishing; i. e. drowning. arose = was aroused. Ap. 178. I. 4. TTr. WH R have the same word as "awoke" above. raging. Gr. kludōn. Occ. only here and Jas. 1. 6 ("wave"). was = became. 25 What manner... This! = Who then is this [man]! He commandeth. Peculiar to Luke. 26 they arrived = they sailed down, or, dropped down. Occ. only here in the N.T. at = unto. Gr. eis. Ap. 104. vi. Gadarenes. See note on Matt. 8. 28. The people were Gadarenes, but the city was not Gadara. See Ap. 169. over against = opposite. Gr. antiperan. Occ. only here in N.T.; opposite Lower Galilee (not whence they had sailed). See Ap. 169.

8. 27-39 [For Structure see next page].

27 to = on to. Gr. epi. Ap. 104. ix. 3. out of the city. Connect with the "man", not with "met". out of. Gr. ek. Ap. 104. vii. Not the same word as in vv. 2, 12, 29, 33, 35, 38, 46. man. Gr. anēr. Ap. 123. 2. devils = demons. long time . . . clothes = and for a long time was not putting on any mantle, cloak, or outer garment (Sing.) ware. And 16. 19. Not a word peculiar to the Bible. It is met with in Josephus, and in an inscription from Delphi (c. 154 B. C.). See Deissmann, Light, &c., p. 78.

**28** When he <sup>20</sup> saw <sup>o</sup> Jesus, he cried out, and fell down before Him, and with a loud voice said, "What have I to do with Thee, <sup>o</sup> Jesus, Thou Son of God <sup>o</sup> most high? I <sup>o</sup> beseech Thee, torment me <sup>19</sup> not."

**29** (For <sup>o</sup> He had commanded the unclean <sup>o</sup> spirit to come <sup>2</sup> out of the <sup>o</sup> man.

For oftentimes <sup>o</sup> it had caught him: and he was <sup>o</sup> kept bound with <sup>o</sup> chains and in fetters; and <sup>o</sup> he brake the bands, and <sup>o</sup> was driven <sup>o</sup> of the <sup>o</sup> devil <sup>22</sup> into the wilderness.)

**30** And <sup>28</sup> Jesus asked him, saying, "What is thy name?" And he said, "Legion:" because <sup>o</sup> many <sup>27</sup> devils were entered <sup>22</sup> into him.

**31** And they <sup>o</sup> besought Him that He would <sup>10</sup> not command them to go out <sup>22</sup> into <sup>o</sup> the deep. **32** And there was there an herd of many swine feeding <sup>16</sup> on the mountain: and they <sup>31</sup> besought Him that He would suffer them to enter <sup>22</sup> into <sup>o</sup> them.

And He suffered them.

**33** Then went the <sup>27</sup> devils <sup>2</sup> out of the <sup>29</sup> man, and entered <sup>22</sup> into the swine: and the herd <sup>o</sup> ran violently <sup>o</sup> down <sup>o</sup> a steep place <sup>22</sup> into the lake, and were <sup>7</sup> choked.

**34** When they that fed them <sup>20</sup> saw what <sup>o</sup> was done, they fled,

and went and told it <sup>o</sup> in the city and <sup>o</sup> in the country.

**35** Then they went out to <sup>20</sup> see what <sup>34</sup> was done; and came <sup>4</sup> to <sup>28</sup> Jesus, and found the <sup>29</sup> man, <sup>2</sup> out of whom the <sup>27</sup> devils were departed, sitting <sup>o</sup> at the feet of <sup>28</sup> Jesus, clothed, and <sup>o</sup> in his right mind: and they were afraid.

**36** They also which <sup>20</sup> saw it

told them by what means <sup>o</sup> he that was possessed of the devils was <sup>o</sup> healed.

**37** Then the whole multitude of the country of the Gadarenes round about <sup>o</sup> besought Him to depart <sup>18</sup> from them; for they <sup>o</sup> were taken with great fear:

and <sup>51</sup> he went up <sup>22</sup> into the ship, and returned back again.

**38** Now the <sup>27</sup> man <sup>2</sup> out of whom the devils were departed <sup>28</sup> besought Him that he might be <sup>1</sup> with Him:

but <sup>o</sup> Jesus <sup>o</sup> sent him away, saying,

**39** "Return <sup>22</sup> to thine own house, and <sup>o</sup> shew <sup>o</sup> how great things God hath done unto thee." And he went his way, <sup>o</sup> and published <sup>1</sup> throughout the whole city <sup>o</sup> how great things <sup>28</sup> Jesus had done <sup>o</sup> unto him.

**40** And <sup>1</sup> it came to pass, that, <sup>o</sup> when <sup>28</sup> Jesus was returned,

the people <sup>gladly</sup> received Him: for they were all <sup>o</sup> waiting for Him.

**41** <sup>o</sup> And, behold, there came a <sup>27</sup> man named

**39** to=unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 19, 25, 27, -35. shew = tell: tell the whole story. how great things = whatsoever. and published = proclaiming. See Ap. 121. 1. unto = for. **40** when . . . returned = in (Gr. *en*. Ap. 104. viii) . . . returning. waiting for = looking for, as in 1. 21; 3. 16; 7. 19, 20; 12. 46. Acts 3. 5; 10. 24; 28. 6, &c.

**8. 41-55** [For Structure see next page].

**41** And, behold. Fig. *Asterismos* (Ap. 6). These two miracles are not the same as those recorded in Matt. 9. 18-26, but the same as in Mark 5. 22, &c. See the notes there, and Ap. 138.

**8. 27-39** (Q<sup>2</sup>, p. 1456). THE DEMONIAK HEALED. (*Introversion and Alternation.*)

Q<sup>2</sup> T | V | 27-32-. Demons. Petition.  
W | -32, 33. Answer. Consent.  
U | X | 34-37-. People. Petition.  
Y | -37. Answer. Consent.  
T | V | 38-. Demoniac. Petition.  
W | -38, 39. Answer. Refusal.

**8. 27-32** - (V, above). DEMONS. PETITION. (*Introversion and Alternation.*)

V | A | r | 27. Demons. Description.  
s | 28. Their petition.  
B | 29-. Reason. The Lord's command.  
B | -29. Reason. The Man's condition.  
A | r | 30. Demons. Name.  
s | 31, 32-. Their petition.

**28** Jesus. Ap. 98. X. Demons irreverently use this sacred name, as is done by so many to-day: but His own disciples called Him "Master" (v. 24) and "Lord". See John 13. 13.

What have I, &c. See note on 2 Sam. 16. 10. most high. The Lord called thus elsewhere only in Mark 5. 7. Cp. 1. 32, 35; 6. 36.

beseech. See Ap. 134. I. 5. Not the same word as in vv. 31, 32, 37, 41.

**29** He had commanded = He was commanding. Imperfect tense.

spirit. Gr. *pneuma*. See Ap. 101. II. 12.

man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in vv. 27, 38, 41, but the same as in vv. 33, 35.

it had caught = it had seized. Only here and in Acts 6. 12; 19. 29; 27. 15.

kept bound = bound, being guarded.

chains, &c. See notes on Mark 5. 4.

he brake the bands, and = breaking the bands, he was driven. Gr. *elaunō*. Occurs five times: here; Mark 6. 48. John 6. 19. James 3. 4, and 2 Pet. 2. 17.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

devil = demon.

**30** many, &c. See note on Mark 5. 9.

**31** besought. Gr. *parakalēō*. See Ap. 134. I. 6. Not the same word as in vv. 28, 37, 38.

the deep. Gr. *abussos*; not the sea as in 5. 4. Occurs nine times: here, Rom. 10. 7. Rev. 9. 1, 2, 11; 11. 7; 17. 8; 20. 1, 3. **32** them = these.

suffered them = gave them leave. Cp. Mark 5. 13. Acts 21. 39, 40; 27. 3. **33** ran = rushed.

down. Gr. *kata*. Ap. 104. x. 1.

a steep place = the precipice.

**8. 34-37** - (X, above). PEOPLE. PETITION. (*Introversion and Alternation.*)

X | C | t | 34-. The Swineherds.

u | -34. Their report.

D | 35. The Citizens. Fear.

C | t | 36-. The Swineherds.

u | -36. Their report.

D | 37-. The Citizens. Request.

**34** was done = had happened.

in = into. Gr. *eis*. Ap. 104. vi.

**35** at = beside. Gr. *para*. Ap. 104. xii.

in his right mind = of sound mind.

**36** he that was possessed of the devils = the demonized [man].

healed = saved. Same word as in v. 12.

**37** besought = was asking. Gr. *erōtaō*. Ap. 134. I. 3.

were taken. A medical word, as in 4. 38.

**38** Jesus. All the texts omit.

sent him away. Note the answers to the three prayers in this chapter, in vv. 32, 33, 37, 38, 39.

A. D. 27 ° Jairus, and he ° was a ruler of the ° synagogue; and he fell down <sup>35</sup> at <sup>28</sup> Jesus' feet, and <sup>31</sup> be-sought Him that He would come <sup>22</sup> into his house:

w 42 For he had one only daughter, about twelve years of age, and she lay a dying.

G<sup>1</sup> x<sup>1</sup> But ° as He went the people ° thronged Him.

y<sup>1</sup> 43 And a woman ° having an issue of blood ° twelve years, which had spent all her ° living ° upon physicians, ° neither could be <sup>2</sup> healed ° of any,  
44 Came behind Him, and touched the ° border of His garment:  
z<sup>1</sup> and immediately her issue of blood ° stanchd.

G<sup>2</sup> x<sup>2</sup> 45 And <sup>28</sup> Jesus said, ° "Who touched Me?" When all denied, Peter and they that were <sup>13</sup> with Him said, <sup>24</sup> "Master, the multitude ° throng Thee and ° press Thee, and sayest Thou, ° "Who touched Me?" "  
46 And <sup>28</sup> Jesus said, "Somebody ° hath touched Me: for ° I perceive that ° virtue is gone <sup>2</sup> out of Me."

y<sup>2</sup> 47 And when the woman <sup>20</sup> saw that she was <sup>17</sup> not hid, she came trembling, and ° falling down before Him, she declared unto Him before all the people ° for what cause ° she had touched Him, and how she was ° healed immediately.

z<sup>2</sup> 48 And He said unto her, "Daughter, ° be of good comfort: thy faith hath ° made thee whole; go <sup>34</sup> in peace."

F v 49 While He yet spake, there cometh one ° from the ruler of the <sup>41</sup> synagogue's house, saying to him,  
w "Thy daughter is ° dead; trouble <sup>10</sup> not the ° Master."

G<sup>3</sup> x<sup>3</sup> 50 But when <sup>28</sup> Jesus heard it, He answered him, saying, "Fear <sup>10</sup> not: ° believe only, and she shall be <sup>48</sup> made whole."

y<sup>3</sup> 51 And when He came <sup>22</sup> into the house, He ° suffered no man to go in, ° save ° Peter, and James, and John, and the father and the mother of the maiden.

z<sup>3</sup> 52 And all ° wept, and bewailed her: but He said, "Weep <sup>10</sup> not; she is <sup>17</sup> not dead, but ° sleepeth."

G<sup>4</sup> x<sup>4</sup> 53 And they ° laughed Him to scorn, ° knowing that she was dead.

y<sup>4</sup> 54 And she put them all out, and took her by the hand, and called, saying, ° "Maid, arise."

z<sup>4</sup> 55 And her ° spirit ° came again, and she arose ° straightway: and He ° commanded to give her ° meat.

P k 56 And her parents were astonished:  
i but He charged them that they should tell ° no man what ° was done.

R<sup>3</sup> J M c 9 Then He called ° His twelve disciples together,  
d and gave them ° power and ° authority ° over all ° devils, and to ° cure diseases.

8. 41-55 (O, p. 1456). TWO MIRACLES. (Alternations, Simple and Extended.)

O F | v | 41. Ruler of Synagogue. Appeal.  
w | 42-. Daughter dying.  
G<sup>1</sup> | x<sup>1</sup> | -42. The Throng.  
y<sup>1</sup> | 43, 44-. The Woman. Action.  
z<sup>1</sup> | -44. Healing effected.  
G<sup>2</sup> | x<sup>2</sup> | 45, 46. The Throng.  
y<sup>2</sup> | 47. The Woman. Confession.  
z<sup>2</sup> | 48. Healing confirmed.

F | v | 49-. Ruler of Synagogue. Messenger.  
w | -49. Daughter dead.  
G<sup>3</sup> | x<sup>3</sup> | 50. Belief.  
y<sup>3</sup> | 51. Admission.  
z<sup>3</sup> | 52. Miracle assured.  
G<sup>4</sup> | x<sup>4</sup> | 53. Unbelief.  
y<sup>4</sup> | 54. Exclusion.  
z<sup>4</sup> | 55. Miracle effected.

The Woman.  
The Maid.

Jairus. An Israelite name, Jair (Num. 32. 41. Josh. 13. 30. Judg. 10. 3). was a = held the office of. Gr. *huparchō*. synagogue. Ap. 120.  
42 as He went = in (Gr. *en*. Ap. 104. viii) His going. thronged = were stifling. Gr. *sumpnigō*. Not the same word as in *vv.* 7, 33, but same as "choked" (*v.* 14).  
43 having = being in. Gr. *en*, above.  
twelve = from (Gr. *apo*. Ap. 104. iv) twelve.  
living. Gr. *bios*. See Ap. 170. 2.  
upon. Gr. *eis*. Ap. 104. vi.  
neither, &c. = could not . . . by any. Gr. *ou . . . oudeis*. of. Gr. *hupo*, but all the texts read *apo*.  
44 border = hem (Num. 15. 38, 39. Deut. 22. 12). stanchd = stopped. A medical term.  
45 Who touched = Who [is it] that was touching. throng. Gr. *sunechō*. Cp. *v.* 37; 4. 38; 12. 50. press. Gr. *apothlibō*. Occ. only here.  
46 hath touched . . . I perceive = did touch . . . I came to know (Gr. *ginōskō*. Ap. 132. I. ii). virtue = power (inherent). Gr. *dunamis*. See Ap. 172. 1.  
47 falling down = having fallen down. In terror. she had touched = she touched.  
healed. See 6. 17.  
48 be of good comfort. All the texts omit. made thee whole = saved thee, as in *vv.* 12, 36, 50.  
49 from. Gr. *para*. Ap. 104. xiii. 1.  
dead. Emph. by Fig. *Hyperbaton*. Ap. 6.  
Master = Teacher. Ap. 98. XIV. v.  
50 believe. Ap. 150. I. 1. i.  
51 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one. save = except.  
Peter, and James, and John. Cp. Mark 9. 12; 14. 33.  
52 wept, and bewailed = were weeping and wailing. Both Imperf. Tense. *sleepeth*. Gr. *katheudō*. Ap. 171. 1.  
53 laughed Him to scorn = were deriding Him. knowing. Gr. *oida*. Ap. 132. I. i.  
54 Maid = Child. Gr. *pais*. Ap. 108. iv.  
55 spirit. Gr. *pneuma*. Ap. 101. II. 6.  
came again. A Hebraism. Cp. 1 Sam. 30. 12.  
straightway = immediately. Gr. *parachrēma*, as in *vv.* 44, 47. commanded = directed.  
meat = [something] to eat  
56 no man = no one. Gr. *mēdeis*.  
was done = had happened.

9. 1-10- (R<sup>3</sup>, p. 1446). DISCIPLES. MISSION OF THE TWELVE, AND RETURN. (Introversion and Alternation.)

R<sup>3</sup> | J | 1-6. The Twelve. Sent out.  
K | a | 7-. Herod. What he heard.  
b | 7-. Perplexity.  
L | 7, 8. Reason.  
K | a | 9-. Herod. What he said.  
b | 9. Curiosity.  
J | 10-. The Twelve. Return.

9. 1-6 [For Structure see next page].  
1 His twelve disciples. Most of the texts omit "His disciples". Hence we must render, "the Twelve". Cp. *v.* 10. power. Gr. *dunamis*. Ap. 172. 1. authority. Gr. *exousia*. See Ap. 172. 5. over. Gr. *epi*. Ap. 104. ix. 3. devils = the demons. cure. Gr. *therapeūō*. Same as "heal" (*v.* 6).



A. D. 27 2 And He sent them to °preach ° the kingdom of God, and to ° heal the sick.

N e 3 And He said °unto them, "Take nothing °for *your* journey, neither °staves, nor °scrip, neither bread, neither money; neither have two coats apiece.

f 4 And whatsoever house °ye enter °into, there abide, and thence depart.

e 5 And whosoever °will °not receive you, when ye go out °of that city, °shake off the very dust °from your feet <sup>3</sup> for a testimony °against them."

M c 6 And they departed,

d and went °through the towns, °preaching the gospel, and <sup>1</sup> healing every where.

K a 7 Now °Herod the tetrarch heard of all that °was done °by Him:

b and he was °perplexed,

L °because that it was said °of some, that John was risen °from °the dead;

8 And <sup>7</sup>of some, that °Elias °had appeared; and of others, that one of the old prophets was risen again.

K a 9 And Herod said, "John have <sup>3</sup> beheaded: but Who is This, °of Whom <sup>3</sup> hear such things?"

b And he °desired to °see Him.

J 10 And the °apostles, when they were returned, told Him all that they had done.

Q<sup>4</sup> O A. D. 28 And He took them, and went aside privately <sup>4</sup> into a desert place belonging to the city called °Bethsaida.

P 11 And the people, °when they knew *it*, followed Him: and He received them, and spake unto them °of <sup>2</sup> the kingdom of God, and <sup>2</sup> healed them that had need of °healing.

O 12 And when the day began to °wear away, then came the twelve, and said unto Him, "Send the multitude away, that they may go <sup>4</sup> into the towns and country round about, and °lodge, and get °victuals: for we are here °in a desert place."

13 But He said <sup>3</sup> unto them, "Give *ye* them to eat." And they said, "We have °no more but five loaves and two °fishes; °except *we* should go and buy °meat <sup>3</sup> for all this people."

P 14 For they were about five thousand °men. And He said °to His disciples, "Make them °sit down by fifties in a company."

15 And they did so, and made them all <sup>14</sup> sit down.

16 Then He took the five loaves and the two fishes, and looking up °to °heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that °remained to them twelve °baskets.

in *vv.* 14, 40, 52, 62.

heaven = the heaven (Sing).  
was over and above. Put a comma after "them".

9. 1-6 (J, p. 1458). THE TWELVE. SENT OUT.  
(Introversions and Alternation.)

J	M	c		1-	The Call.	} Directions.
			d	-1, 2.	Power given.	
			N	e	3. Preparation.	
				f	4. Reception.	
				e	5. Rejection.	
	M	c		6-	The Departure.	
			d	-6.	Power exercised.	

2 preach = proclaim. Ap. 121. 1.

the kingdom of God. See Ap. 114.

heal. Gr. *iaomai*. Not the same word as in *v.* 1.

3 unto = to. Gr. *pros*. Ap. 104. xv. 3.

for = with a view to. Gr. *eis*. Ap. 104. vi.

staves. See note on Matt. 10. 10.

scrip = a collecting bag (for money). See note on Matt. 10. 10.

4 ye enter = ye may enter. (The force of *an*.)

into. Gr. *eis*. Ap. 104. vi.

5 will not = may not. (The force of *an*.)

not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 27, 40, 49, -50, 53, 55, 56, 58.

of = from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 7, 8, 9, 11-

shake off, &c. Fig. *Paræmia*. Ap. 8.

from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 7.

against. Gr. *epi*. Ap. 104. ix. 3.

6 through the towns = village by (Gr. *kata*. Ap. 104. x. 2) village.

preaching the gospel = announcing the glad tidings.

Ap. 121. 4. 7 Herod, &c. See Ap. 109.

was done = was being done "by Him".

by. Gr. *hupo*. Ap. 104. xviii. 1. [L] T Tr. A VH R omit "by Him".

perplexed = bewildered: i. e. seeing no way out.

Gr. *diaporeō*. Used only by Luke, here; 24. 4. Acts 2. 12; 5. 24; 10. 17.

because. Gr. *dia*. Ap. 104. v. 2.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

from = out from. Gr. *ek*. Ap. 104. vii.

the dead = dead people. No Art. See Ap. 139. 2.

8 Elias = Elijah.

had appeared: i. e. in fulfilment of Mal 4. 5. Ap. 106. I. i. Not the same word as in *v.* 31.

9 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

desired = was seeking. More than desiring.

see. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *v.* 36.

10 apostles. See the Twelve, *v.* 1.

9. -10-17 (Q<sup>4</sup>, p. 1446). TOUR. MIRACLE.  
(Alternation.)

Q<sup>4</sup> O | -10. The Twelve. Retirement.

P | 11. The People. Taught.

O | 12, 13. The Twelve. Colloquy.

P | 14-17. The People. Fed.

10 Bethsaida. Peculiar to Luke. See Ap. 169. Aram. Ap. 94. III. 3.

11 when they knew = having got to know it. Ap. 132. I. ii. Not the same word as in *vv.* 33, 55.

healing. Gr. *therapeia*. Cp. *v.* 1.

12 wear away = decline.

lodge. Peculiar to Luke, here. Gr. *kataluō*, to unloose, disband, halt, also destroy, its most frequent meaning. Cp. 19. 7; 21. 6. Matt. 5. 17. Mark 14. 58.

victuals = provisions.

in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 48, 49.

13 no. Gr. *ou*. Ap. 105. 1.

fishes; except. Supply the logical *Ellipsis* (Ap. 6):

"fishes, [therefore we are not able to give them to eat] except we should go", &c. except = unless indeed.

meat = food.

14 men. Gr. pl. of *anēr*. Ap. 123. 2.

to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 16, -51, 53, 56, 62.

16 to. Gr. *eis*. Ap. 104. vi. Not the same word as

in *vv.* 16, -51, 53, 56, 62. sit down = recline.

17 remained = baskets. See notes on Matt. 6. 9, 10. 17 remained =

baskets. See note on Matt. 14. 20.

R<sup>4</sup> g<sup>1</sup> 18 And °it came to pass, °as He was alone  
A. D. 28 °praying, His disciples were with Him: and  
He asked them, saying, °“Whom say the peo-  
ple that I am?”

h<sup>1</sup> 19 They °answering said, “John the Baptist;  
but °some say, °Elias; and °others say, that  
one of the old prophets is risen again.”

g<sup>2</sup> 20 He said unto them, “But <sup>18</sup>whom say ye  
that I am?”

h<sup>2</sup> Peter <sup>19</sup>answering said, °“The Christ of God.”

g<sup>3</sup> 21 And He °straitly °charged them, and com-  
manded *them* to tell no man °that thing;

G A L P<sup>1</sup> 22 Saying, °“The Son of man °must °suffer  
many things, and °be rejected °of the elders  
and chief priests and scribes, and be slain, and  
be °raised °the third day.”

23 And He said <sup>14</sup>to *them* all, °“If any *man*  
°will come after Me, let him deny himself, and  
°take up his cross °daily, and follow Me.

24 For whosoever °will °save his °life shall  
lose it: but whosoever °will lose his °life for  
My sake, the same shall °save it.

25 For what is a °man °advantaged, °if he  
gain the whole °world, °and lose himself, or  
°be cast away?

26 For whosoever °shall be ashamed of Me  
and of My words, of °him shall <sup>22</sup>the Son of  
man be ashamed, when He shall come <sup>12</sup>in His  
own °glory, and *in His Father's*, and of the holy  
angels.

27 But I tell you °of a truth, there be °some  
standing here, which shall °not °taste of  
death, till °they °see <sup>2</sup>the kingdom of God.”

P<sup>2</sup> 28 And <sup>18</sup>it came to pass °about an eight days  
°after these sayings, He took Peter and John  
and James, and went up <sup>4</sup>into °a mountain  
°to pray.

29 °And °as He <sup>28</sup>prayed, the °fashion of His  
°countenance °was altered, and His raiment  
was white and °glistening.

30 And, °behold, there °talked with Him two  
<sup>14</sup>men, °which were °Moses and °Elias:

31 Who °appeared <sup>12</sup>in <sup>26</sup>glory, and °spake  
of His °decease which He °should °accomplish  
°at Jerusalem.

32 But Peter and they that were °with him  
were °heavy with sleep: and °when they were  
awake, they °saw His glory, and the two <sup>14</sup>men  
that stood with Him.

33 And <sup>18</sup>it came to pass, °as they °departed  
°from Him, Peter said <sup>3</sup>unto Jesus, °“Master,  
it is good for us to be here: and let us make  
three °tabernacles; one for Thee, and one for  
Moses, and one for °Elias:” °not °knowing  
what he said.

occasions. Peculiar to Luke, here. **29** And = And it came to pass. as He prayed = in (Gr. en. Ap. 104. viii) His praying. fashion = appearance. countenance = face. was altered = [became] different. Gr. heteros. Ap. 124. 2. glistening = effulgent, or lightening forth (as though from internal light). The Eng. “glisten” is from the Anglo-Saxon *glisian* = to shine, or glitter. **30** behold. Fig. *Asterismos* (Ap. 6). talked = were talking. which = who. Moses. See Ap. 149. **31** appeared . . . and = being seen. See Ap. 106. vi. spake = were speaking. Peculiar to Luke, here. decease. Gr. *exodos*. See Ap. 149. should = was about to. accomplish. His death did not merely happen. It was He Who Himself accomplished it and fulfilled all the Scriptures concerning it. Cp. v. 53 and Isa. 50. 7. at = in. Gr. en. Not the same word as in v. 43, 61. **32** with. Gr. *sun*. Ap. 104. xvi. Not the same word as in v. 41. heavy = oppressed. when they were awake = on fully waking up. Gr. *diagregoreō*. Occ. only here. **33** as they departed = in (Gr. en. Ap. 104. viii. 1) their departing. Peculiar to Luke, here. The verb *diachōrizomai* occ. only here in N.T. Master. Gr. *epistatēs*. Ap. 98. XIV. iv. Used only of Christ, as having authority. tabernacles. Cp. Matt. 17. 4. knowing. Gr. *oida*. Ap. 132. I. i. Not the same word as in v. 11.

9. 18-21 (R<sup>4</sup>, p. 1446). DISCIPLES. CONFESSION OF MESSIAH. (Repeated Alternation.)

R<sup>4</sup> | g<sup>1</sup> | 18. The Lord. Question.  
| h<sup>1</sup> | 19. Disciples. Answer.  
| g<sup>2</sup> | 20-. The Lord. Question.  
| h<sup>2</sup> | -20. Peter. Answer.  
| g<sup>3</sup> | 21. The Lord. Charge.

18 it came to pass. See note on 2. 1. as He was = in (Gr. en. Ap. 104. viii) His praying. The fourth of seven such recorded occasions. praying. Peculiar to Luke, here. Ap. 134. I. 2. Whom = Who.

19 answering said. See note on Deut. 1. 41. some = others. Ap. 124. 1. others. Same as “some” above.

20 The Christ = The Messiah. Ap. 98. IX.

21 straitly = strictly.

charged = charged (under penalty).

that thing = this. Thus closes the second of the four great periods of the Lord's ministry. Enough had been said and done by Him. See Ap. 119.

9. 22-18. 43 [For Structure see next page].

9. 22-36 (L, p. 1461). SUFFERINGS. FIRST ANNOUNCEMENT. (Division.)

L | P<sup>1</sup> | 22-27. The Sufferings and Glory. Foretold.

| P<sup>2</sup> | 28-36. The Sufferings and Glory. Foreshown.

22 The Son of man. See Ap. 98. XVI.

must = it is necessary. See 24. 26. Acts 8. 18.

suffer = to suffer. This is the first mention of His sufferings. See the Structure, and cp. “L”, “N”, and “L”, “N”. Note that these are never mentioned apart from the “glory” (vv. 26, 32) in either O.T. or N.T.

be rejected. After trial, therefore trial premeditated, and deliberate, “after three days” (Matt. 27. 63).

raised. Pass. of *egeirō*. Ap. 178. 4.

the third day. But see Ap. 148.

23 If any man, &c. See Ap. 118. 2. a.

will come = desireth (Ap. 102. 1) to come.

take up = let him take up.

daily. Peculiar to Luke, here.

24 will = desireth, or willeth (Ap. 102. 1) to.

save. Gr. *sōzō*. life = soul. Gr. *psuchē*. Ap. 110. III. 1.

25 man. Gr. *anthrōpos*. Ap. 123. 1.

advantaged = profited.

if he gain = having gained. A mercantile word.

world. Gr. *kosmos*. Ap. 129. 1.

and lose himself = having destroyed himself.

be cast away = suffer loss. Another mercantile word.

26 shall be ashamed of = may (with Gr. *an*) have been ashamed of; implying [before men].

him = this [one].

glory. Often mentioned by itself, but the sufferings never mentioned apart from it.

27 of a truth. Thus emphasizing the coming statement. some = some of those.

not = in no wise, or by no means. Gr. *ou mē* (Ap. 105. III). taste of = experience [the approach of].

they see = they may possibly (Gr. *an*) have seen.

28 about an eight days. This is *inclusive* reckoning (including parts of two other days), and is exactly the same as the exclusive *six* days of Matt. 17. 1 and Mark 9. 2.

after. Gr. *meta*. Ap. 104. xi. 2.

a = the (well known).

to pray. Ap. 134. I. 2. This is the fifth of seven such

as He prayed = in (Gr. en. Ap. 104. viii) His praying. fashion = appearance. countenance = face. was altered = [became]

different. Gr. *heteros*. Ap. 124. 2. glistening = effulgent, or lightening forth (as though from internal light). The Eng. “glisten” is from the Anglo-Saxon *glisian* = to shine, or glitter. **30** behold. Fig. *Asterismos*

(Ap. 6). talked = were talking. which = who. Moses. See Ap. 149. **31** appeared . . . and = being seen. See Ap. 106. vi. spake = were speaking. Peculiar to Luke, here. decease. Gr. *exodos*. See Ap. 149. should = was about to. accomplish. His death did not merely happen. It was He

Who Himself accomplished it and fulfilled all the Scriptures concerning it. Cp. v. 53 and Isa. 50. 7. at = in. Gr. en. Not the same word as in v. 43, 61. **32** with. Gr. *sun*. Ap. 104. xvi. Not the same word as in v. 41.

heavy = oppressed. when they were awake = on fully waking up. Gr. *diagregoreō*. Occ. only here. **33** as they departed = in (Gr. en. Ap. 104. viii. 1) their departing. Peculiar to Luke, here. The verb *diachōrizomai* occ. only here in N.T. Master. Gr. *epistatēs*. Ap. 98. XIV. iv. Used only of Christ, as having authority.

tabernacles. Cp. Matt. 17. 4. knowing. Gr. *oida*. Ap. 132. I. i. Not the same word as in v. 11.

A. D. 28

34 While he thus spake, ° there came a cloud, and ° overshadowed ° them: and they feared ° as they entered ° into the cloud.

35 And ° 34 there came a voice ° out of the cloud, saying, "This is My beloved Son: ° hear Him."

36 And ° when the voice was past, Jesus was found alone. And they ° kept it close, and told ° no man ° in those days any of those things which they had ° seen.

M Q i

37 And ° 18 it came to pass, that ° on the next day, when they were ° come down ° from ° the hill, much people met Him.

k

38 And, ° 30 behold, a ° 14 man ° 22 of the company cried out, saying, ° "Master, I ° beseech Thee, ° look ° upon my son: for he is mine only child.

R T l

39 And, ° lo, a ° spirit taketh him, and he ° suddenly crieth out; and it ° teareth him ° that he foameth again, and ° bruising him hardly departeth ° from him.

m

40 And I ° 38 besought Thy disciples to cast ° him out;

U

and they could ° not."

S

41 And Jesus ° 19 answering said, "O ° faithless and ° perverse generation, how long shall I be ° with you, and ° suffer you ?

R T m

Bring thy son hither."

l

42 And as he was yet ° a coming, the ° devil ° threw him down, and ° tare him.

U

And Jesus rebuked the unclean ° 39 spirit, and ° healed the ° child,

Q k

and delivered him again to his father.

i

43 And they were all ° amazed ° at the ° mighty power of God.

B N

But while they ° wondered every one ° at all

9. 22—18. 43 (G, p. 1427). THE THIRD PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KING. (Introversion and Alternations.)

G | A | L | 9. 22-36. SUFFERINGS. First Announcement.  
 M | 9. 37-43-. Miracle. Lunatic son.  
 B | N | 9. -43-45. SUFFERINGS. Second Announcement.  
 O | 9. 46-62. Disciples instructed as to the then present.  
 C | 10. 1-24. The Kingdom nigh.  
 D | 10. 25-37. Demand of Lawyer.  
 E | 10. 38-42. Journey.  
 F | 11. 1-13. Disciples. Request. Prayer.  
 G | 11. 14--13. 9. Miracles, &c.  
 H | 13. 10-17. Place. Synagogue. Sabbath. Miracle.  
 J | 13. 18-21. The Kingdom. Likeness.  
 J | 13. 22-35. The Kingdom. Entrance.  
 H | 14. 1-24. Place. Pharisee's house. Sabbath. Miracle.  
 G | 14. 25--17. 4. Parables.  
 F | 17. 5-10. Disciples. Request. Faith.  
 E | 17. 11-19. Journey.  
 D | 17. 20-. Demand of Pharisees.  
 C | 17. -20-24. The Kingdom nigh.  
 B | N | 17. 25. SUFFERINGS. Third Announcement.  
 O | 17. 26--18. 30. Disciples instructed as to the future.  
 A | L | 18. 31-34. SUFFERINGS: Fourth Announcement.  
 M | 18. 35-43. Miracle. The Blind Man.

34 there came = there came to be. overshadowed = enveloped. The word occ. only here, 1. 35. Matt. 17. 5. Mark 9. 7. Acts 5. 15. them: i. e. the three, not the six, as the Apostles heard the voice "out of" the cloud. as they entered = in (Gr. en. Ap. 104. viii) their entering. 35 out of. Gr. ek. Ap. 104. vii. Not the same word as in v. 5. hear = hear ye. 36 when . . . was past, lit. in (Gr. en. Ap. 104. viii) the passing of. kept it close = were silent. no man = no one. Compound of ou. Ap. 105. I. seen. Gr. horaō. Ap. 133. 8.

9. 37-43- (M, above). MIRACLE. THE LUNATIC SON. (Introversion.)

M | Q | i | 37. Much People met the Lord.  
 k | 38. The Father. Plea for his Son.  
 R | T | l | 39. Lunatic's seizure.  
 m | 40-. Father besought Disciples.  
 U | -40. Inability of Disciples.  
 S | 41-. Reproof of Unbelief.  
 R | T | m | -41. Father commanded to bring.  
 l | 42-. Lunatic's seizure.  
 U | -42-. Ability of the Lord.  
 Q | k | -42. The Father. Son delivered.  
 i | 43-. All the People amazed.

37 on. Gr. en. Ap. 104. viii. come down. Gr. katerchomai, only once outside Luke and Acts (in Jas. 3. 15). the hill = the mountain, as in v. 28. 38 Master = Teacher. Ap. 98. XIV. v. beseech. Ap. 134. I. 5. look. Gr. epiblepō. Ap. 133. III. 4. upon. Gr. epi. Ap. 104. ix. 3. 39 lo. Fig. Asterismos. Ap. 6. spirit. Gr. pneuma. Ap. 101. II. 12: a demon; cp. v. 42. suddenly. Gr. ecaiphnēs. Only here, 2. 13. Mark 13. 36. Acts 9. 3; 22. 6, always in connection with supernatural events. teareth him = throws him into convulsions. that he foameth again = with (Gr. meta. Ap. 104. xi. 1) foaming. bruising him = making a complete wreck of him. Cp. Mark 5. 4. Rev. 2. 27. 40 him = it. not. Gr. ou. Ap. 105. I. 41 faithless = unbelieving. perverse = perverted. with. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 32-, 49. suffer = bear with. Cp. Acts 18. 14. 2 Cor. 11. 1. 42 a coming = coming near. devil = demon. A spirit, v. 39. threw = dashed. tare = completely convulsed. Gr. susparassō. Occ. only here in N.T. child. Gr. pais. Ap. 108. iv. Not the same word as in v. 47. 43 amazed = astonished. at. Gr. epi. Ap. 104. ix. 2. Not the same word as in vv. 31, 61. mighty power = majesty. Occ. only here, Acts 19. 27, and 2 Pet. 1. 16. wondered = were wondering.

A. D. 28 things which ° Jesus did, He said <sup>3</sup> unto His disciples,

44 "Let these ° sayings sink down <sup>10</sup> into your ears: for <sup>22</sup> the Son of man ° shall be ° delivered <sup>10</sup> into the hands of <sup>25</sup> men."

45 But they ° understood not this ° saying, and it was ° hid <sup>5</sup> from them, that they ° perceived it <sup>5</sup> not: and they feared to ask Him <sup>9</sup> of that ° saying.

O V<sup>1</sup> n 46 Then there arose a reasoning ° among them, ° which of them should be ° greatest.

o 47 And Jesus, ° perceiving the ° thought of their heart, took a ° child, and set him ° by <sup>5</sup> him,

o 48 And said unto them, "Whosoever shall receive this <sup>47</sup> child ° in My name receiveth Me: and whosoever shall receive Me receiveth Him That sent Me:

n for he that ° is ° least <sup>46</sup> among you all, the same ° shall be great."

V<sup>2</sup> p 49 And John <sup>19</sup> answered and said, <sup>33</sup> "Master, we <sup>9</sup> saw one casting out <sup>42</sup> devils <sup>48</sup> in Thy name; and we forbad him,

q because he followeth <sup>40</sup> not ° with us."

p 50 And Jesus said <sup>3</sup> unto him, "Forbid *him* <sup>5</sup> not:

q for he that is <sup>40</sup> not ° against ° us is ° for ° us."

V<sup>3</sup> r 51 And <sup>1</sup> it came to pass, ° when the time was come ° that He should be received up, ° <sup>5</sup> he steadfastly ° set His face to go <sup>16</sup> to Jerusalem,

s 52 And sent messengers ° before His face: and they went, and entered <sup>10</sup> into a village of the ° Samaritans, to ° make ready for Him.

r 53 And they did <sup>40</sup> not receive Him, because His face was as though He ° would go <sup>16</sup> to Jerusalem.

s 54 And when His disciples James and John <sup>9</sup> saw *this*, they said, ° "Lord, ° wilt Thou that we ° command fire to come down from ° heaven, and consume them, ° even as <sup>8</sup> Elias did?"

55 But He turned, and rebuked them, ° and said, "Ye <sup>33</sup> know <sup>40</sup> not what manner of ° spirit <sup>ye</sup> are of.

56 For <sup>22</sup> the Son of man ° is <sup>40</sup> not come to destroy <sup>25</sup> men's ° lives, but to <sup>24</sup> save *them*." And they went <sup>16</sup> to ° another village.

V<sup>4</sup> t<sup>1</sup> 57 And <sup>18</sup> it came to pass, that, ° as they went <sup>12</sup> in the way, ° a certain *man* said <sup>3</sup> unto Him, ° "Lord, I will follow Thee whithersoever Thou goest."

u<sup>1</sup> 58 And Jesus said unto him, "Foxes have

Jesus. Most of the texts omit "Jesus" here.

44 sayings=words. Pl. of *logos*. See note on Mark 9. 32. Not the same word as in v. 46.

shall be= is about to be.

delivered=delivered up. The second announcement of His sufferings. See the Structure on p. 1461.

45 understood not= were ignorant of.

saying. Gr. *rhēma*. Not the same word as in v. 44. See note on Mark 9. 32. hid= veiled.

perceived it not=should not understand it. Not the same word as in v. 47.

9. 46-62 (O, p. 1461). DISCIPLES. INSTRUCTED AS TO THE PRESENT. (*Division*.)

O V<sup>1</sup> | 46-48. *Re Humility*. All the Disciples.

V<sup>2</sup> | 49, 50. *Re Fellowship*. One (John).

V<sup>3</sup> | 51-56. *Re Forbearance*. Two (James and John).

V<sup>4</sup> | 57-62. *Re Discipleship*. Three (unnamed).

9. 46-48 (V<sup>1</sup>, above). *Re HUMILITY*. ALL THE DISCIPLES. (*Introversion*.)

V<sup>1</sup> | n | 46. Reasoning.

o | 47. Child taken.

o | 48-. Child received.

n | -48. Reasoning.

46 among. Gr. *en*. Ap. 104. viii. 2.

which= who. greatest= greater.

47 perceiving= having seen. Ap. 133. I. 1. Not the same word as in v. 45.

thought= reasoning, as in v. 46.

child. Ap. 108. v. Not the same word as in v. 42.

by= beside. Gr. *para*. Ap. 104. xii. 2. Not the same word as in v. 7.

48 in. Gr. *epi*. Ap. 104. ix. 2.

is= subsists or exists. Gr. *huparchō*, not the verb "to be". See Phil. 2. 6 (being); 3. 20 (is).

least= lowliest.

shall be. All the texts read "is".

9. 49, 50 (V<sup>2</sup>, above). *Re FELLOWSHIP*. ONE (JOHN). (*Alternation*.)

V<sup>2</sup> | p | 49-. Prohibition. Positive.

q | -49. Reason. "Because."

p | 50-. Prohibition. Negative.

q | -50. Reason. "For."

49 among= in association with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 32-, 41.

50 against. Gr. *kata*. Ap. 104. x. 1.

us. All the texts read "you".

for us= on our behalf. Gr. *huper*. Ap. 104. xvii. 1.

9. 51-56 (V<sup>3</sup>, above). *Re FORBEARANCE*. (*Alternation*.)

V<sup>3</sup> | r | 51. The Lord. Purpose. "His face set."

s | 52. Disciples. Mission.

r | 53. The Lord. Purpose. "His face set."

s | 54-56. Disciples. Resentment rebuked.

51 These verses are peculiar to Luke.

when the time was come= in (Gr. *en*. Ap. 104. viii) the fulfilling of the days. Marking a certain stage of the Lord's ministry.

that He should be received up= for the receiving Him up. Gr. *analēpsis*. Occ. only here in the N.T. The kindred verb *analambanō* is used of the ascension

52 before. Gr. *pro*. Ap. 104. xiv.

53 would go= was going.

command fire= should call down fire.

even as Elias did= as Elijah also did. See

2 Kings 1. 10. Omitted by T Trm. [A] WH.

55 and said . . . save them (v. 56). This clause is omitted by all the texts.

spirit. Heb. *pneuma*. See Ap. 101. II. 7.

56 is not come= came not.

of Elijah in Sept. (2 Kings 2. 11), and of the Lord in Mark 16. 19. Acts 1. 2, 11, 22, and 1 Tim. 3. 16. <sup>5</sup> = He Himself.

set His face. See note on v. 31. Isa. 50. 7.

52 before. Gr. *pro*. Ap. 104. xiv.

53 would go= was going.

command fire= should call down fire.

even as Elias did= as Elijah also did. See

2 Kings 1. 10. Omitted by T Trm. [A] WH.

55 and said . . . save them (v. 56). This clause is omitted by all the texts.

spirit. Heb. *pneuma*. See Ap. 101. II. 7.

56 is not come= came not.

lives=souls. Ap. 110. III. 1.

another= different. Ap. 124. 2.

9. 57-62 [For Structure see next page].

57 as they went= in (Gr. *en*. Ap. 104. viii) their going.

a certain man. A scribe (Matt. 8. 19)

Lord. Om. L T Tr. [A] WH R.

A. D. 28 holes, and birds of °the air *have* nests; but  
22 the Son of man °hath 40 not where to lay His  
head."

t<sup>2</sup> 59 And He said 3 unto 56 another, "Follow  
Me." But he said, 54 "Lord, °suffer me first to  
go and °bury my father."

u<sup>2</sup> 60 43 Jesus said unto him, "Let the dead  
59 bury °their dead: but go thou and °preach  
2 the kingdom of God."

t<sup>3</sup> 61 And 56 another also said, "Lord, I will fol-  
low Thee; but °let me first go bid them fare-  
well, which are °at home at my house."

u<sup>3</sup> 62 And Jesus said 3 unto him, °"No man,  
having put his °hand to the plough, and °look-  
ing back, is fit for 2 the kingdom of God."

C W 10 °After these things the °Lord °appointed  
°other °seventy also, and sent them two  
and two °before His face °into every city and  
place, whither He Himself °would come.

2 Therefore said He °unto them, "The har-  
vest truly *is* great, but the labourers *are* few:  
°pray ye therefore the 1 Lord of the harvest,  
that He °would send forth labourers 1 into His  
harvest.

X 3 Go your ways: °behold, 3 send you forth as  
lambs °among wolves.

4 Carry °neither °purse, °nor °scrip, °nor  
°shoes: and °salute °no man °by the way.

Y v<sup>1</sup> 5 And 1 into whatsoever house °ye enter, first  
say, °Peace be to this house.

6 And °if the son of peace be there, your  
peace shall rest upon it: °if °not, it shall turn  
°to you again.

7 And °in the same house remain, eating and  
drinking such things as °they give: for the  
labourer is worthy of his hire. Go °not °from  
house °to house.

8 And 1 into whatsoever city °ye enter, and  
they receive you, eat such things as are set  
before you:

9 And °heal the sick that are °therein,

w<sup>1</sup> and say °unto them, °The kingdom of God is  
°come nigh °unto you.

v<sup>2</sup> 10 But 1 into whatsoever city 8 ye enter, and  
they receive you 7 not, go your ways out 1 into  
the streets of the same, and say,

11 'Even the very dust °of your city, which  
°cleaveth on us, we do °wipe off against you:

w<sup>2</sup> °notwithstanding °be ye sure of this, that 9 the  
kingdom of God is 9 come nigh 9 unto you.'

v<sup>3</sup> 12 But I say unto you, that it shall be more  
tolerable 7 in that day for Sodom, than for that  
city.

13 Woe unto thee, °Chorazin! woe unto  
thee, °Bethsaida! for °if the °mighty works  
had °been done 7 in Tyre and Sidon, which  
have °been done 7 in you, they had a great

9 heal. See on 6. 18. therein = in (Gr. *en*. Ap. 104. viii) it.  
See Ap. 114. come nigh = drawn nigh.  
Gr. *ek*. Ap. 104. vii. Not the same word as in v. 22.  
uniting of wounds. wipe off. Gr. *apomassō*. Occ. only here in N.T. All the texts add "the feet"  
(A, "our feet"). notwithstanding. See note on v. 20.  
Ap. 132. I. ii. 13 Chorazin . . . Bethsaida. See Ap. 169.  
mighty works = powers. Gr. pl. of *dunamis*. See Ap. 172. 1.

9. 57-62 (V<sup>4</sup>, p. 1462). *Re* DISCIPLESHIP. THREE  
(UNNAMED). (*Repeated Alternation*.)

V<sup>4</sup> | t<sup>1</sup> | 57. Forwardness.  
u<sup>1</sup> | 58. Discouragement.  
t<sup>2</sup> | 59. Backwardness.  
u<sup>2</sup> | 60. Encouragement.  
t<sup>3</sup> | 61. Undecidedness.  
u<sup>3</sup> | 62. Reproof.

58 the air = the heaven, as in v. 54.  
hath not where, &c. See note on Matt. 8. 20, and cp.  
Rev. 14. 14. 59 suffer me = allow me.

bury my father. A euphemism for declining an  
invitation, as the Jews buried within twenty-four hours  
and did not leave the house for ten days.

60 their = their own.  
preach = declare. Gr. *diangellō*. Ap. 121. 6. Occurs  
elsewhere only in Acts 21. 26 (signify). Rom. 9. 17.

61 let = allow. Verses 61, 62 are peculiar to Luke.  
at home at my house = in (Gr. *eis*. Ap. 104. vi) my  
house, or at home.

62 No man = no one. Compound of *ou*. Ap. 105. I.  
hand. Plough always held with one hand.  
looking. Ap. 133. I. 5.

10. 1-24 (C, p. 1461). THE KINGDOM NIGH.  
(*Introversion and Repeated Alternation*.)

C W | 1, 2. The Seventy. Sent.  
X | 3, 4. The Disciples' danger.  
Y | v<sup>1</sup> | 5-9-. Houses and Cities. Entrance.  
w<sup>1</sup> | -9. Message: Kingdom nigh.  
v<sup>2</sup> | 10, 11-. Cities. Rejection.  
w<sup>2</sup> | -11. Message: Kingdom nigh.  
v<sup>3</sup> | 12-15. Cities. Retribution.  
X | 16. The Disciples' danger.  
W | 17-24. The Seventy. Return.

Verses 1-16 are peculiar to Luke.

1 After. Gr. *meta*. Ap. 104. xi. 2.

Lord. Ap. 98. VI.

appointed. Gr. *anadeiknumi*. Occ. only here, and  
Acts 1. 24 (shew).

other = others, as in 9. 56, 59, 61.

seventy also: i. e. as well as the Twelve.

before. Gr. *pro*. Ap. 104. xiv.

into. Gr. *eis*. Ap. 104. vi.

would come = was about to come.

2 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word  
as in vv. -9, 11.

pray. Gr. *deomai*. Ap. 134. I. 5. Implying the sense  
of need. would = may.

3 behold = lo. Fig. *Asterismos*. Ap. 6.

among = in (Gr. *en*. Ap. 104. viii) the midst.

4 neither = not. Gr. *mē*. Ap. 105. II.

purse. Gr. *balantion*. Peculiar to Luke; only here;  
12. 33; 22. 35, 36. nor. Gr. *mē*.

scrip = a beggar's collecting bag. See on Matt. 10. 10.

nor. Gr. *mēde*.

shoes = sandals: i. e. a second pair or change.

salute = greet. In Luke only here and 1. 40.

no man. Gr. *mēdeis*. by. Gr. *kata*. Ap. 104. x. 2.

5 ye enter = ye may enter.

Peace, &c. The usual salutation. Cp. Judg. 19. 20.

6 if = if indeed. A condition of uncertainty. Ap.  
118. 1 b.

if not. Gr. *ei* (Ap. 118. 2. a) *mēge* (Ap. 105. II).

to. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in

vv. 7, 15, 30, -34. 7 in. Gr. *en*. Ap. 104. viii.

they give = are with (Gr. *para*. Ap. 104. xii. 1) them.

not. Gr. *mē*. Ap. 105. II.

from = out of. Gr. *ek*. Ap. 104. vii. Not the same

word as in vv. 21, 30, 42. to. Gr. *eis*. Ap. 104. vi.

8 ye enter = ye may enter (with Gr. *an*).

unto = to. The kingdom of God.

unto. Gr. *epi*. Ap. 104. ix. 3. 11 of = out of.

cleaveth. A medical term, used of the

uniting of wounds. wipe off. Gr. *apomassō*. Occ. only here in N.T. All the texts add "the feet"

(A, "our feet"). notwithstanding. See note on v. 20.

be ye sure = get to know. Gr. *ginōskō*.

Bethsaida. Aram. Ap. 94. III. 3.

been done = taken place.

A. D. 28 while ago °repented, sitting 7 in °sackcloth and °ashes.  
 14 °But it shall be more tolerable for Tyre and Sidon °at the judgment, than for you.  
 15 And thou, °Capernaum, °which art exalted °to °heaven, °shalt be thrust down °to °hell.  
 X 16 He that heareth you heareth Me; and he that °despiseth you °despiseth Me; and he that °despiseth Me °despiseth Him That °sent Me."  
 W Z<sup>1</sup> x 17 And °the seventy returned again °with joy, y saying, "Lord, even the °devils are °subject unto us °through Thy name."  
 18 And He said unto them, °"I beheld °Satan as lightning °fall 7 from 15 heaven.  
 19 °Behold, °I give unto you °power to tread °on serpents and scorpions, and °over all the °power of the enemy: and °nothing shall by any means hurt you.  
 x 20 °Notwithstanding 7 in this rejoice 7 not, that the °spirits are 17 subject unto you;  
 y but rather rejoice, because your names °are written 7 in °heaven."  
 Z<sup>2</sup> A<sup>1</sup> 21 7 In that hour °Jesus °rejoiced °in spirit, and said, °"I thank Thee, O Father, °Lord of 15 heaven and earth,  
 A<sup>2</sup> B a that Thou °hast hid these things °from the wise and prudent, and °hast revealed them unto babes:  
 b even so, Father; for °so it °seemed good °in Thy sight.  
 C 22 All things °are delivered to Me °of My Father: and °no man °knoweth Who the Son is, °but the Father; and Who the Father is, °but the Son,  
 C and he to whom the Son °will reveal Him."  
 B b 23 And He turned Him 2 unto His disciples, and said privately, °"Blessed are °the eyes which °see the things that ye °see:  
 a 24 For I °tell you, that many °prophets and °kings have °desired to °see those things which ye 23 see, and have °not °seen them; and to hear those things which ye hear, and have °not heard them."

repented. See Ap. 111. I. 1. sackcloth. Gr. *sakkos*, from Heb. *sak*=sacking. A coarsely woven material used for sieves and strainers (worn next the skin in mourning), Isa. 8. 24. Job 16. 15. 1 Kings 21. 27. 2 Kings 6. 30; not laid aside at night, 1 Kings 21. 27. Joel 1. 13. Cp. Isa. 20. 2, &c. ashes. Also a sign of mourning. See 1 Sam. 4. 12. 2 Sam. 1. 2; 13. 19. Job 2. 12. Ezek. 27. 30, &c.  
 14 But=Howbeit. See note on v. 20. at=in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 32, 39. 15 Capernaum. See Ap. 169. which art exalted. All the texts read, "shalt thou be exalted?" (with *mē*, Ap. 105. II. Interrog.). to. Gr. *heōs*. As far as to. heaven = the heaven (sing). See note on Matt. 6. 9, 10. shalt, &c. = thou shalt be brought down. hell. Gr. *Hadēs*. See Ap. 131. 2. 16 despiseth = rejecteth. See 7. 30, and cp. Gal. 2. 21; 3. 15. sent. Ap. 174. I.

10. 17-24 (W, p. 1463). THE SEVENTY. RETURN. (Division.)

W | Z<sup>1</sup> | 17-20. The Joy of the Seventy.  
 | Z<sup>2</sup> | 21-24. The Joy of the Lord.

10. 17-20 (Z<sup>1</sup>, above). THE JOY OF THE SEVENTY. (Alternation.)

Z<sup>1</sup> | x | 17-. Joy. Manifestation.  
 | y | -17-19. Cause. Subjection of Spirits.  
 | x | 20-. Joy. Dehortation.  
 | y | -20. Cause. Names written in heaven.

17 the seventy. See note on v. 1. with. Gr. *meta*. Ap. 104. xi. 3. Not the same word as in v. 27. devils = demons. subject = subdued, put under. Cp. 2. 51. 1 Cor. 15. 27, 28. Eph. 11. 22. Phil. 3. 21. through. Gr. *en*. Ap. 104. viii.  
 18 I beheld. Gr. *theōreō*. Ap. 133. I. 11. Satan. Heb. transliterated = the Adversary. 1 Sam. 29. 4. *Diabolos* is the more frequent term in the N.T. Both are in Rev. 12. 9. fall = having fallen.  
 19 I give = I have given. So L m T Tr. A WH R. power = authority. Gr. *exousia*. Ap. 172. 5. on. Gr. *epanō*, upon (from above). Not the same word as in vv. 34, 35, 37. over = upon. Gr. *epi*. Ap. 104. ix. 3. power = might. Gr. *dunamis*. Ap. 172. 1. nothing... by any means. Gr. *ouden... ou mē*. Ap. 105. I, III.  
 20 Notwithstanding. Gr. *plēn*, as in v. 11; rendered "But" in v. 14, an emphatic conjunction. spirits. Ap. 101. II. 12. are written = have been written (T Tr. WH R), or inscribed (TWH). See Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Phil. 4. 3. Heb. 12. 23. Rev. 3. 5; 13. 8; 17. 8; 20. 12; 21. 27; 22. 19. heaven = the heavens (pl.). See notes on Matt. 6. 9, 10.

10. 21-24 (Z<sup>2</sup>, above). THE JOY OF THE LORD. (Division.)

Z<sup>2</sup> | A<sup>1</sup> | 21-. Thanksgiving. Expressed.  
 | A<sup>2</sup> | -21-24. Thanksgiving. Cause: Revelation.

21 Jesus. Om. by all the texts. rejoiced = exulted. in spirit. Gr. *en* (Ap. 104. viii) *pneuma*. See Ap. 101. II. 8. But all the texts read "by the Spirit, the Holy [Spirit]". Ap. 101. II. 8. I thank. See notes on Matt. 11. 25-27. Lord, &c. Having therefore absolute power. Ap. 98. VI. i. a. 1. B. b.

10. -21-24 (A<sup>2</sup>, above). THANKSGIVING. CAUSE: REVELATION. (Introversions.)

A<sup>2</sup> | B | a | -21-. Things hidden. (Neg.) } Recipients.  
 | b | -21. Things revealed. (Pos.) }  
 C | 22-. Revelation. By the Father.  
 C | -22. Revelation. By the Son.  
 B | b | 23. Things revealed. (Pos.) } Recipients.  
 | a | 24. Things hidden. (Neg.) }

hast hid = didst hide. from. Gr. *apo*. Ap. 104. iv. hast revealed = didst reveal. so = thus. seemed good = was it well-pleasing. in Thy sight = before thee. 22 are = were. of = by. Gr. *hupo*. Ap. 104. xviii. 1. no. Gr. *ou*. Ap. 105. I. knoweth = getteth to know. Gr. *ginōskō*. Ap. 132. I. ii. but = except. will reveal Him = willeth (Ap. 102. 3) to reveal [Him]. 23 Blessed = Happy. Fig. *Beatitudo*, not *Benedictio*. the eyes. Put by Fig. *Synecdochē*, of the Part (Ap. 6), for the whole person. see. Gr. *blepō*. Ap. 133. I. 5. 24 tell you = say to you. prophets. Abraham (Gen. 20. 7; 23. 6), Jacob (Gen. 49. 18; Ap. 36), &c. kings. David (2 Sam. 23. 1-5). desired. Gr. *thelō*. Ap. 102. 1. see. Gr. *eidon*. Ap. 133. I. 1. not. Gr. *ou*. Ap. 105. I.

D E<sup>1</sup> c 25 And, <sup>3</sup> behold, a certain <sup>o</sup> lawyer stood up,  
 A. D. 28 and tempted Him, saying, <sup>o</sup> "Master, what  
 shall I do to inherit eternal life?"

d 26 He said <sup>2</sup> unto him, <sup>o</sup> "What is written <sup>7</sup> in  
<sup>o</sup> the law? how readest thou?"

c 27 And he answering said, "Thou shalt <sup>o</sup> love  
 the <sup>o</sup> LORD thy God <sup>o</sup> with all thy heart,  
<sup>o</sup> and <sup>o</sup> with all thy <sup>o</sup> soul, <sup>o</sup> and <sup>o</sup> with all thy  
<sup>o</sup> strength, <sup>o</sup> and <sup>o</sup> with all thy mind; <sup>o</sup> and thy  
 neighbour as thyself."

d 28 And He said unto him, "Thou hast answered  
<sup>o</sup> right: <sup>o</sup> this do, and <sup>o</sup> thou <sup>o</sup> shalt live."

E<sup>2</sup> F 29 <sup>o</sup> But he, <sup>o</sup> willing to justify himself,  
 G said <sup>2</sup> unto Jesus, "And who is my <sup>o</sup> neighbour?"

H 30 And Jesus <sup>o</sup> answering said, "A certain  
<sup>o</sup> man went <sup>o</sup> down <sup>21</sup> from Jerusalem <sup>7</sup> to Jericho,  
 and fell among <sup>o</sup> thieves, which <sup>o</sup> stripped  
 him of his raiment, and <sup>o</sup> wounded him,  
 and <sup>o</sup> departed, <sup>o</sup> leaving him <sup>o</sup> half dead.

J<sup>1</sup> c<sup>1</sup> 31 And <sup>o</sup> by <sup>o</sup> chance <sup>o</sup> there came down a certain  
<sup>o</sup> priest that way:

d<sup>1</sup> and when he <sup>24</sup> saw him, he <sup>o</sup> passed by on the  
 other side.

J<sup>2</sup> c<sup>2</sup> 32 And likewise a Levite, <sup>o</sup> when he was <sup>o</sup> at  
 the <sup>o</sup> place,

d<sup>2</sup> came and <sup>o</sup> looked on him, and <sup>31</sup> passed by on  
 the other side.

J<sup>3</sup> c<sup>3</sup> 33 But a certain Samaritan, as he <sup>o</sup> journeyed,  
<sup>o</sup> came <sup>o</sup> where he was:

d<sup>3</sup> e and when he <sup>24</sup> saw him,  
 he <sup>o</sup> had compassion on him,

f 34 And went to him, and <sup>o</sup> bound up his  
<sup>o</sup> wounds, <sup>o</sup> pouring in oil and wine, and set him  
<sup>o</sup> on his own beast, and brought him <sup>7</sup> to an <sup>o</sup> inn,  
 e and took care of him.

H 35 And <sup>34</sup> on the morrow when he departed,  
 he took out two <sup>o</sup> pence, and gave them to <sup>o</sup> the  
 host, and said unto him, 'Take care of him;  
 and <sup>o</sup> whatsoever thou <sup>o</sup> spendest more, <sup>o</sup> when  
 I come again, <sup>o</sup> I will repay thee.'

Used only by Luke, here, 7. 43. Acts 1. 9; 2. 15, and in this sense only here = taking [the ground] from under him. man. Gr. *anthrōpos*. Ap. 123. 1. down. In more senses than one. The road was a steep descent. Cp. 19. 28. thieves = robbers, or brigands, as in Matt. 26. 55. John 18. 40. See notes there. stripped, &c. Not of his raiment only, but of all he had. wounded = inflicted wounds. departed = went off. leaving him. Supply, with the force of the verb *tunchanō* = leaving him [for all they cared] half dead. half dead. Gr. *hēmithanēs*. Occ. only here in N.T. 31 by = according to. Gr. *kata*. Ap. 104. x. 2. chance = coincidence. Occ. only here in N.T. there came down = was going down; his duties being over. Jericho was a priestly city. priest. Who might become defiled. passed by on the other side. One word in Gr. *antiparerchomai*. Occ. only here and v. 32 in N.T. 32 when he was = being. at. Gr. *kata*. Ap. 104. x. 2. place = spot. looked on him, and = seeing (as in v. 31) him. 33 journeyed. Gr. *hōdeuō*. Occ. only here. came where he was. A beautiful type of the Lord. And the end is seen in John 14. 3. where he was = to (*kata*, as above) him.

10. -33, 34 (d<sup>3</sup>, above). THE SAMARITAN'S CONDUCT. (*Introversion*.)

d<sup>3</sup> | e | -33. His feeling. Compassion.  
 | f | 34-. His conduct. Help.  
 | e | -34. His feeling. Thoughtful care.

had compassion = was moved with compassion. 34 bound up. Gr. *katadeō*, a medical word. Occ. only here in N.T. wounds. Gr. *trauma*. Occ. only here. pouring in. Gr. *epicheō*. Occ. only here. on = upon. Gr. *epi*. Ap. 104. ix. 8. inn. Gr. *pandocheion* = a *khan*. Occ. only here in N.T. 35 pence = *denarii*. See Ap. 51. I. 4. Two *denarii* = half a shekel, the ransom money for a life (Ex. 30. 12, 13). the host. Gr. *pandocheus*. Cp. "inn", above. spendest more. Gr. *prosdapanāō*. Occ. only here. when I come again = in (Gr. *en*. Ap. 104. viii) my coming back. 3. Emph.

10. 25-37 (D, p. 1461). DEMAND OF LAWYER. (*Division*.)

D | E<sup>1</sup> | 25-28. His first demand. "What?", &c.  
 | E<sup>2</sup> | 29-37. His second demand. "Who?", &c.

10. 25-28 (E<sup>1</sup>, above). HIS FIRST DEMAND. WHAT? (*Alternation*.)

E<sup>1</sup> | c | 25. The Lawyer. Question: "What shall I do?"  
 | d | 26. The Lord. Answered by two other Questions: "What? . . . How?"  
 | c | 27. The Lawyer. Answer.  
 | d | 28. The Lord. Answer.

25 lawyer = doctor or teacher of the Law. and tempted Him = putting Him to the test. Master = Teacher. Ap. 98. XIV. v. 26 What is written . . . ? = What standeth written? See Ap. 143.

the law. See note on Matt. 5. 17, and Ap. 117. 27 love. Ap. 135. I. 1. LORD = Jehovah (Deut. 6. 5; 10. 12. Lev. 19. 18). Ap. 98. VI. i. a. 1. B. a. with = out of. Gr. *ek*. Ap. 104. vii. and. Note the Fig. *Polysyndeton*. Ap. 6. soul. Gr. *psuchē*. Ap. 110. V. 1. strength. Gr. *ischus*. Ap. 172. 3. with all thy mind. All the texts read *en* (Ap. 104. viii) instead of *ek* (Ap. 104. vii). and thy neighbour, &c. Lev. 19. 18. 28 right = rightly, or correctly. this do. No one ever did it, because the Law was given that, being convicted of our impotence, we might thankfully cast ourselves on His omnipotence. Cp. Rom. 7. 7-13. thou shalt live. See notes on Lev. 18. 5, and cp. Ezek. 20. 11, 13, 21. But see Rom. 3. 21, 22. This is why Deut. 6. 5 is one of the passages inscribed in the Phylacteries. See Structure of Ex. 13. 3-16, and note on Deut. 6. 4. shalt = wilt. Cp. Gal. 3. 22.

10. 29-37 (E<sup>2</sup>, above). HIS SECOND DEMAND. WHO? (*Introversion and Repeated Alternation*.)

E<sup>2</sup> | F | 29-. Self-justification.  
 | G | -29. Question of the Lawyer. "Who?"  
 | H | 30-. The Traveller. Left for Death.  
 | J<sup>1</sup> | c<sup>1</sup> | 31-. The Priest.  
 | | d<sup>1</sup> | -31. His conduct.  
 | J<sup>2</sup> | c<sup>2</sup> | 32-. The Levite.  
 | | d<sup>2</sup> | -32. His conduct.  
 | J<sup>3</sup> | c<sup>3</sup> | 33-. The Samaritan.  
 | | d<sup>3</sup> | -33, 34. His conduct.  
 | H | 35. The Traveller. Left for Life.  
 | G | 36. Question of the Lord. "Which?"  
 | F | 37. Self-condemnation.

29 But he, &c. Verses 29-37 peculiar to Luke. willing = desiring, as in v. 24. neighbour. Cp. Matt. 5. 43. Lev. 19. 18.

30 answering = taking him up. Gr. *hupolambanō*.

G 36 Which °now of these three, °thinkst  
 A.D. 28 thou, °was<sup>29</sup> neighbour unto him that fell °among  
 the <sup>30</sup>thieves ?”

F 37 And he said, “He that shewed mercy °on  
 him.” Then said Jesus unto him, “Go, and  
 do thou likewise.”

E K<sup>1</sup> 38 °Now it came to pass, as they went, that  
 he entered <sup>1</sup>into a certain village: and a cer-  
 tain woman named °Martha  
 L<sup>1</sup> received Him <sup>1</sup>into her house.

K<sup>2</sup> 39 And she had a sister called °Mary,  
 L<sup>2</sup> which °also °sat °at °Jesus’ feet, and °heard His  
 word.

K<sup>3</sup> 40 But <sup>38</sup>Martha was °cumbered °about much  
 serving, and °came to Him,

L<sup>3</sup> M g and said,  
 h °“Lord, °dost Thou <sup>24</sup>not care that my sister  
 hath left me to serve alone ?

i bid her therefore that °she help me.”

M g 41 And <sup>39</sup>Jesus answered and said unto her,  
 °“Martha, <sup>38</sup>Martha, thou art °careful and  
 °troubled <sup>40</sup>about many things:

h 42 But °one thing is needful:

i and <sup>39</sup>Mary hath chosen that good part, which  
 shall <sup>24</sup>not be taken away <sup>21</sup>from her.”

F N 11 And °it came to pass, that, °as He was  
 °praying °in a certain place, °when He  
 ceased, one of His disciples said °unto Him,

O °“Lord, teach us to °pray,

N °as John also taught his disciples.”

O P<sup>1</sup> 2 And He said unto them, “When ye <sup>1</sup>pray,  
 say, ‘Our Father Which art <sup>1</sup>in °heaven,  
 °Hallowed be °Thy name. °Thy kingdom  
 °come. Thy will °be done, as <sup>1</sup>in °heaven, so  
 °in °earth.

3 Give us °day by day our °daily °bread.

4 And °forgive us our °sins; for we also for-  
 give every one that is indebted to us. And  
 °lead us °not °into °temptation; but deliver us  
 °from °evil.’”

36 now = therefore. Om. by [L] T [Tr.] A V H R.  
 thinkst thou = seems to thee.

was = to have become.  
 among. Gr. eis. Ap. 104. vi.  
 37 on = with. Gr. meta. Ap. 104. xi. 1.

10. 38-42 (E, p. 1461). JOURNEY.  
 (Alternation.)

E K<sup>1</sup> | 38-. Martha.  
 L<sup>1</sup> | -38. Her reception of the Lord.  
 K<sup>2</sup> | 39-. Mary.  
 L<sup>2</sup> | -39. Her listening to the Lord.  
 K<sup>3</sup> | 40-. Martha.  
 L<sup>3</sup> | -40-42. Her colloquy with the Lord.

38 Now. Verses 38-42 peculiar to Luke.  
 Martha. Aram. Ap. 94. III. 3.

39 Mary. Ap. 100. 3. also sat = sat also.  
 sat = seated herself. Gr. parakathizō. Occ. only here  
 in N.T. Mary always misunderstood, but always  
 found “at the Lord’s feet”; (1) her want of care, cp.  
 v. 42; (2) her following Martha, John 11. 31; cp. vv. 32,  
 33; (3) her anointing of the Lord’s feet, John 12. 3; cp.  
 vv. 5, 7.

at = beside. Gr. para. Ap. 104. xii. 3. All the texts  
 read pros = against. Ap. 104. xv. 3.

Jesus’. All the texts read “the Lord’s”.  
 heard = was listening to.

40 cumbered = distracted. Gr. perispaomai. Occ.  
 only here.

about = concerning. Gr. peri. Ap. 104. xiii. 3.  
 came = came up.

10. -40-42 (L<sup>3</sup>, above). MARTHA. HER  
 COLLOQUY WITH THE LORD.

(Extended Alternation.)

L<sup>3</sup> M | g | -40. Carefulness.  
 h | -40-. Complaint of Mary.  
 i | -40. Request.  
 M | g | 41. Carefulness.  
 h | 42-. Approbation of Mary. } The Lord.  
 i | -42. Refusal.

-40 Lord. Note the avoidance of the name “Jesus”  
 by His disciples and others. See Ap. 98. VI. i. a. 3. A.  
 dost Thou not care . . . ? = is it no concern to  
 Thee . . . ?

she help me. Gr. sunantilambanomai. Occ. only here  
 and Rom. 8. 26 in N.T. Supposed to be only a Biblical  
 word, but it is found in the Papyri, and in inscriptions  
 in the sense of taking a mutual interest or share in things.

41 Martha, Martha. Fig. Epizeuxis. Ap. 6. See note  
 on Gen. 22. 11. careful. See note on Matt. 6. 25.

troubled = agitated. Gr. turbazomai. Occ. only here.

42 one thing, &c. = of one of [them] is there need. Not  
 the unspiritual idea of “one dish”, as there were not

two or more as in our days. The Lord referred not to Martha’s serving, but to her over-care.

11. 1-13 (F, p. 1461). DISCIPLES. REQUEST. PRAYER. (Alternation.)

F N | 1-. Occasion. The Lord praying.  
 O | -1-. Request made.  
 N | -1. Precedent. John’s teaching.  
 O | 2-13. Request complied with.

1 it came to pass. A Hebraism. See 2. 1.  
 His praying. The sixth of seven such occasions.  
 Gr. en. Ap. 104. viii. Not the same word as in vv. -2, 6, 7, 33-.  
 Ap. 104. xv. Not the same word as in vv. 24, 51.  
 as = even as.

as He was praying = in (Gr. en. Ap. 104. viii)  
 praying. Gr. proseuchomai. Ap. 134. I. 2. in.  
 when = as. unto = to. Gr. pros.  
 Lord. Note the disciple’s form of address.

11. 2-13 (O, above). REQUEST. COMPLIED WITH. (Division.)

O | P<sup>1</sup> | 2-4. Example.  
 P<sup>2</sup> | 5-13. Illustration. Parable.

2 heaven = the heavens. See note on Matt. 6. 9, 10. Hallowed = Sanctified. Thy name. See note on  
 Ps. 20. 1. Thy kingdom. See Ap. 111, 112, 113, 114. come = Let . . . come. be done = come to pass.  
 heaven (sing.). See note on Matt. 6. 9, 10. in = upon. Gr. epi. Ap. 104. ix. 1. earth. Gr. gē.  
 Ap. 129. 4. 3 day by day = according to (Gr. kata. Ap. 104. x. 2) the day. daily. Gr. epiousios.  
 See note on Matt. 6. 11. bread. Put by Fig. Synecdoche (of the Part), Ap. 6, for food in general.  
 4 forgive. See note on 3. 3. Jas. 5. 15. sins. Trespasses comes from Tyndale’s Version. lead =  
 bring. not. Gr. mē. Ap. 105. II. Not the same word as in vv. -7, 8, 33, 40, 44, 46, 52. into. Gr. eis.  
 Ap. 104. vi. temptation = trial or testing. from = away from. Gr. apo. Ap. 104. iv. Not the same  
 word as in vv. 16, 31. evil = the evil, or, the evil one, denoting active harmfulness.



P<sup>2</sup> j  
A. D. 28

5 °And He said <sup>1</sup>unto them, "Which °of you shall have a friend, and shall go <sup>1</sup>unto him at midnight, and say unto him, 'Friend, °lend me three loaves;

6 °For a friend of mine °in his journey is come °to me, and I have °nothing to set before him?'

7 And he from within shall answer and say, 'Trouble me <sup>4</sup>not: the door is °now shut, and my °children are °with me °in bed; I °cannot rise and give thee.'

8 I say unto you, Though he will °not rise and give him, °because he is his friend, yet °because of his °importunity he will rise and give him as many as he needeth.

k 9 And he say unto you, °Ask, and it shall be given you; °seek, and ye shall find; °knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

j 11 °If a son shall ask bread of °any of you that is a father, will he give him a stone? or °if he ask °a fish, will he °for a fish give him a serpent?

12 Or °if he shall ask an egg, will he °offer him a scorpion?

k 13 <sup>-11</sup>If he then, being <sup>4</sup>evil, °know how to give good gifts unto your °children: how much more shall your °heavenly Father give °the Holy Spirit to them that ask Him?"

G Q 14 And He was casting out a °devil, and it was dumb. And it came to pass, when the devil was gone out, °the dumb spake;

R V and the people wondered.

W 15 But some <sup>5</sup>of them said, "He casteth out <sup>14</sup>devils °through °Beelzebub the chief of the <sup>14</sup>devils."

16 And °others, <sup>4</sup>tempting Him, sought °of Him a sign °from °heaven.

X Y<sup>1</sup> 17 But he, <sup>13</sup>knowing their °thoughts, said unto them, "Every kingdom divided °against itself is °brought to desolation; and a house divided °against a house falleth.

18 <sup>-11</sup>If Satan also be divided <sup>17</sup>against himself,

11. 5-13 (P<sup>2</sup>, p. 1466). ILLUSTRATION. PARABLE. (Alternation.)

P<sup>2</sup> j | 5-8. The Friend.  
k | 9, 10. Application.  
j | 11, 12. The Father.  
k | 13. Application.

5 And He said, &c. Verses 5-10 are peculiar to Luke. of=among. Gr. ek. Ap. 104. vii.

lend. Gr. chraō. Occ. only here.

6 For=Since. in=off. Gr. ek. Ap. 104. vii. to. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 37. nothing to=not (Gr. ou. Ap. 105. I) what I may.

7 now=already. The door would on no account be opened to a stranger at night.

children. Gr. paidion. Ap. 108. v.

with. Gr. meta. Ap. 104. xi. 1. Not the same word as in v. 20, 37. A whole family will sleep in one room, in the garments worn by day, in one large bed.

in. Gr. eis. Ap. 104. vi.

cannot=am not (Gr. ou. Ap. 105. I) able to.

8 not. Gr. ou. Ap. 105. I.

because=on account of. Gr. dia. Ap. 104. v. 2.

importunity=shamelessness, impudence. Gr. anaideia. Occ. only here in N.T.

9 Ask...seek...knock. Note the Fig. Anabasis (Ap. 6). Ask. Gr. aiteō. Always used of an inferior to a superior. Never used of the Lord to the Father.

11 If, &c.=Shall a son ask, &c.

any=which. if, &c. Ap. 118. 2. a.

a fish=a fish also for=instead. Gr. anti. Ap. 104. ii.

12 if. Gr. ean. Ap. 118. 1. b. offer=give to.

13 know. Gr. oida. Ap. 132. I. 1.

children. Ap. 108. i.

heavenly=out of (Gr. ek. Ap. 104. viii) heaven.

the Holy Spirit=spiritual gifts. No articles. Gr. pneuma hagion. See Ap. 101. II. 4. Note the five contrasts. A loaf, a stone; a fish, a serpent; an egg, a scorpion; temporal gifts, spiritual gifts; earthly fathers, the heavenly Father.

11. 14-13. 9 (G, p. 1461). MIRACLES, &c. (Introversion and Alternations.)

G Q | 11. 14-. Miracle. The Dumb Man.

R | 11. -14-36. The evil generation.

S | T | 11. 37. Occasion. In the Pharisee's house.

U | 11. 38-54. Colloquies.

S | T | 12. 1-. Occasion. The Multitudes without.

U | 12. -1-59. Addresses.

R | 13. 1-5. The evil generation.

Q | 13. 6-9. Parable. The Fig-tree.

14 dévil=demon.

the dumb spake = the dumb [man] spake.

11. -14-36 (R, above). THE EVIL GENERATION. (Extended Alternation.)

R | V | -14. Wonder of the People.

W | 15, 16. The evil Generation. Manifested.

X | 17-26. The Lord's answer to their thoughts.

V | 27, 28. Exclamation of the Woman.

W | 29-. The evil Generation. Exposed.

X | -29-36. The Lord's answer to their words (v. 16).

15 through=by. Gr. en. Ap. 104. viii. Beelzebub. Aram. See on Matt. 10. 25. Ap. 94. III. 3.

16 others. Gr. pl. of heteros. Ap. 124. 2. of=from. Gr. para. Ap. 104. xii. 1. from=out of.

Gr. ek. Ap. 104. vii. heaven. Sing., as in v. -2.

11. 17-26 (X, above). THE LORD'S ANSWER TO THEIR THOUGHTS. (Division.)

X | Y<sup>1</sup> | 17-23. Confutation. Illustrations.

| Y<sup>2</sup> | 24-26. Recrimination. Parable.

11. 17-23 (Y<sup>1</sup>, above). CONFUTATION. ILLUSTRATIONS. (Alternation.)

Y<sup>1</sup> | 1 | 17, 18. The divided Kingdom.

| m | 19, 20. Application.

| l | 21, 22. The strong man's house.

| m | 23. Application.

17 thoughts=intents, purposes, or machinations. Gr. dianoēma. Occ. only here in N.T. against.

Gr. epi. Ap. 104. ix. 3. brought to desolation. Gr. erēmoō. Occ. only here, Matt. 12. 25; and Rev.

17. 16; 18. 17, 19.

A. D. 28 how shall his kingdom stand? because ye say that I cast out devils <sup>15</sup> through ° Beelzebub.

m 19 And <sup>-11</sup> if <sup>3</sup> by <sup>15</sup> Beelzebub cast out <sup>14</sup> devils, ° by whom do your sons cast them out? ° therefore shall they be your judges.

20 But <sup>-11</sup> if I ° with ° the finger of God cast out <sup>14</sup> devils, no doubt ° the kingdom of God is ° come upon you.

l 21 When ° a strong man ° armed ° keepeth ° his palace, his ° goods are <sup>1</sup> in peace:  
22 But ° when <sup>21</sup> a stronger than he shall come upon him, and overcome him, he ° taketh from him ° all his armour ° wherein he ° trusted, and divideth his ° spoils.

m 23 He that is <sup>4</sup> not <sup>7</sup> with Me is against Me: and he that gathereth <sup>4</sup> not <sup>7</sup> with Me scattereth.

Y<sup>2</sup> n 24 When the ° unclean ° spirit is gone out ° of <sup>21</sup> a ° man,  
o he walketh ° through ° dry places, seeking rest; and finding ° none,  
p he saith, 'I will return ° unto my house whence I came out.'

q 25 And when he cometh, he findeth it swept and ° garnished.

n 26 Then goeth he,  
o and ° taketh to him seven ° other <sup>24</sup> spirits more ° wicked than himself;  
p and they enter in, and ° dwell there:  
q and the last state of that <sup>24</sup> man ° is worse than the first."

v 27 And <sup>1</sup> it came to pass, ° as He spake these things, a certain woman ° of the ° company lifted up her voice, and said unto Him, ° "Blessed is the womb that bare Thee, and the paps which Thou ° hast sucked."  
28 But <sup>5</sup> he said, "Yea rather, <sup>27</sup> blessed are they that hear the word of God, and <sup>21</sup> keep it."

w 29 ° And when the people ° were gathered thick together, He began to say, ° "This is an ° evil generation: they seek a ° sign;

X Z<sup>1</sup> and there shall ° no ° sign be given it, but the sign of ° Jonas the prophet.

Z<sup>2</sup> r<sup>1</sup> 30 For ° as <sup>-20</sup> Jonas ° was a <sup>20</sup> sign unto ° the Ninevites,  
s<sup>1</sup> so shall ° also ° the Son of man be to ° this generation.

r<sup>2</sup> 31 ° The queen of the south shall ° rise up <sup>1</sup> in the judgment <sup>7</sup> with the ° men of <sup>30</sup> this gene-

Beelzebub. Aram., as in v. 15. See note on Matt. 10. 25. This is the "unpardonable sin". See Mark 8. 28-30. 19 by. Gr. en. Ap. 104. viii. therefore = on this account. Gr. dia. Ap. 104. v. 2. 20 with = by. Gr. en, as in v. 19. Cp. Matt. 3. 11. the finger of God. Fig. Anthropopatheia. Ap. 6. See Ex. 8. 19. Finger, here, put by Fig. Metonymy (of Subject), Ap. 6, for the Holy Spirit Himself. the kingdom of God. See Ap. 114. come upon you. With suddenness and surprise. Gr. phthanō. Occ. elsewhere: Matt. 12. 28. Rom. 9. 31. 2 Cor. 10. 14. Phil. 3. 16. 1 Thess. 2. 16; 4. 15. 21 a = the. armed = fully armed: from head to foot. Cp. Matt. 12. 28. Gr. kathoplizomai. Occ. only here in N.T. keepeth = guardeth. his palace = his own court. Gr. aulē. Matt. 26. 3, 58, 69. goods = possessions. 22 when = as soon as. taketh = taketh away. Same word as in 8. 12. all his armour = his panoply. Occ. only here, and Eph. 6. 11, 13. wherein = on (Gr. epi. Ap. 104. ix. 2) which. trusted = had trusted. spoils. Cp. Mark 5. 35. Occ. only here.

11. 24-26 (Y<sup>2</sup>, p. 1467). RECRIMINATION. PARABLE. (Extended Alternation.)

Y<sup>2</sup> n | 24-. Departure.  
o | -24-. Search. For rest.  
p | -24. Return.  
q | 25. Condition.  
n | 26-. Departure.  
o | -26-. Search. For other spirits.  
p | -26-. Return.  
q | -26. Condition.

24 unclean. See 4. 33.  
spirit: i. e. demon. See Ap. 101. II. 12.  
of = away from. Gr. apo. Ap. 104. iv.  
man. Gr. anthrōpos. Ap. 123. 1. Not the same word as in vv. 31, 32.  
through. Gr. dia. Ap. 104. v. 1.  
dry = waterless. Cp. Isa. 13. 21, 22; 34. 14, &c.  
none = not (Gr. mē. Ap. 105. II) [any].  
unto. Gr. eis. Ap. 104. vi.  
25 garnished = adorned.  
26 taketh = taketh to. Cp. Matt. 7. 21.  
other = different. Gr. heteros. Ap. 124. 2.  
wicked. Ap. 128. III. 1.  
dwell = settle down. is = becomes.  
27 as He spake = in (Gr. en. Ap. 104. viii) His speaking. company = crowd.  
Blessed = Happy. hast sucked = didst suck.  
29 And when, &c. Verses 29-36 peculiar to Luke.  
were gathered = were gathering. Occ. only here.  
This, &c. See note on Matt. 11. 13.  
evil. Gr. ponēros. Ap. 128. III. 1. Cp. Matt. 12. 34.  
sign. Gr. sēmeion. Ap. 176. 3.

11. -29-36 (X, p. 1467). THE LORD'S ANSWER TO THEIR THOUGHTS. (Division.)

X | Z<sup>1</sup> | -29. The Sign. Jonah.  
Z<sup>2</sup> | 30-32. The Signification. The Lord.  
Z<sup>3</sup> | 33-36. Illustration and Application.

-29 no. Ap. 105. II.  
Jonas = Jonah. See notes on p. 1247.

11. 30-32 (Z<sup>2</sup>, above). THE SIGNIFICATION. THE SON OF MAN. (Repeated Alternation.)

Z<sup>2</sup> | r<sup>1</sup> | 30-. Jonah the prophet.  
s<sup>1</sup> | -30. The Son of man.  
r<sup>2</sup> | 31-. The Queen of the South.  
s<sup>2</sup> | -31. The Son of man.  
r<sup>3</sup> | 32-. The Men of Nineveh.  
s<sup>3</sup> | -32. The Son of man.

30 as = even as. was = became. the Ninevites. They must therefore have known of the miracle connected with him. also the Son of man = the Son of man also. the Son of man. See Ap. 98. XVI. this generation. See note on v. 29. 31 The queen of the south. See 1 Kings 10. 1-13. 2 Chron. 9. 1-12. rise up. From the dead. men. Gr. pl. of anēr. Ap. 123. 2.

A. D. 28 ration, and °condemn them: for she came<sup>16</sup> from the °utmost parts of the °earth to hear the wisdom of Solomon;

s<sup>2</sup> and, °behold, °a greater than Solomon is here.

r<sup>3</sup> 32 The °men of Nineve shall °rise up<sup>1</sup> in the judgment °with °this generation, and shall °condemn it: for they °repented °at the °preaching of °Jonas;

s<sup>3</sup> and, °behold, °a greater than Jonas is here.

Z<sup>3</sup> A<sup>1</sup> 33 °No man, when he hath lighted a °candle, putteth it °in a °secret place, neither °under °a bushel, but °on °a candlestick, that they which come in may °see the °light.

A<sup>2</sup> B 34 The °light of the body is the °eye:

C t therefore when thine eye is °single,

u thy whole body also is °full of light;

t but when °thine eye is °evil,

u thy body also is °full of darkness.

C v 35 °Take heed therefore that the °light which is °in thee be °not darkness.

w 36 °If thy whole body therefore be °full of light,

v having °no part dark,

w the whole shall be °full of light,

B as when °the bright shining of a °candle °doth give thee light."

S T 37 And °as He spake, a certain Pharisee °besought Him °to °dine °with him: and He went in, and °sat down to meat.

U D<sup>1</sup> E F 38 And when the Pharisee saw it, he marvelled that He had °not first °washed °before °dinner.

G x 39 And the Lord said °unto him, "Now do ye Pharisees make °clean the outside of the cup and the °platter; but your inward part is full of °ravens and °wickedness.

40 °Ye fools, did °not He That made that which is without make that which is within also?

41 °But rather give alms of °such things as

condemn. Gr. *katakrinō*. Ap. 122. 7.  
 utmost parts = the ends.  
 behold. Fig. *Asterismos*. Ap. 6.  
 a greater = something more. Cp. Matt. 12. 6.  
 32 rise up = stand up as witnesses. Not the same word as "rise up" in v. 31. Ap. 178. I. 1.  
 repented. See Ap. 111. I. 1.  
 at. Gr. *eis*. Ap. 104. vi.  
 preaching = proclamation. See Ap. 121. 3.  
 11. 33-36 (Z<sup>3</sup>, p. 1468). ILLUSTRATION AND APPLICATION. (*Division*)  
 Z<sup>3</sup> | A<sup>1</sup> | 33. Illustration. Lamp in the house.  
 | A<sup>2</sup> | 34-36. Application. Eye in the body.  
 33 No man, &c. Repeated here from Matt. 5. 15. Gr. *oudeis* = no one, compound of *ou*. Ap. 105. I. candle = lamp. See Ap. 130. 4.  
 secret place = cellar, or vault. All the texts read *kruptē* (crypt). under. Gr. *hupo*. Ap. 104. xviii. 2. a bushel = the corn measure. Cp. Matt. 5. 15. on. Gr. *epi*. Ap. 104. ix. 3. a candlestick = the lampstand. Ap. 130. 5. see. Ap. 133. I. 5. light. Ap. 130. 7. All the texts read 130. 1.  
 11. 34-36 (A<sup>2</sup>, above). APPLICATION. THE EYE IN THE BODY. (*Introversion and Alternations*)  
 A<sup>2</sup> | B | 34-. The Lamp.  
 | C | t | -34-. The eye (eyesight).  
 | | u | -34-. The body.  
 | | t | -34-. The eye (eyesight).  
 | | u | -34-. The body.  
 | C | v | 35. Darkness.  
 | | w | -36-. Light.  
 | | v | -36-. Darkness.  
 | | w | -36-. Light.  
 | B | -36. The Lamp.  
 34 light = lamp. Same word as "candle" in v. 33. See Ap. 130. 4.  
 eye. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the eyesight.  
 single = sound: referring to the eyesight as "good". Occ. only here and Matt. 6. 22.  
 full of light = illuminated.  
 evil. Gr. *ponēros*. See Ap. 128. III. 1.  
 full of darkness = dark.  
 35 Take heed = Seq. Gr. *skopeō*. Occ. only here; Rom. 16. 17. 2 Cor. 4. 18. Gal. 6. 1. Phil. 2. 4; 3. 17. light. Gr. *phōs*. See Ap. 130. 1.  
 36 no. Gr. *mē*. Ap. 105. II.  
 the bright shining of a candle = the lamp with its brilliance.  
 doth give thee light = may light thee. Gr. *phōtizō*. Ap. 104. viii) His speaking. besought = asked. dine = take breakfast. Gr. *aristao*, not *deipneo*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14. 12. Matt. 22. 4. John 21. 12, 15. with = beside. Gr. *para*. Ap. 104. xii. 2. sat down to meat = reclined Himself.

Cp. Ap. 130. 1. 37 as He spake = lit. in (Gr. *en*. Ap. 104. viii) His speaking. besought = asked. Ap. 134. I. 3. to dine = that he would dine. dine = take breakfast. Gr. *aristao*, not *deipneo*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14. 12. Matt. 22. 4. John 21. 12, 15. with = beside. Gr. *para*. Ap. 104. xii. 2. sat down to meat = reclined Himself.

11. 38-54 (U, p. 1467). COLLOQUIES. (*Division*.)

U | D<sup>1</sup> | 38-52. Particular.  
 | D<sup>2</sup> | 53, 54. General.

11. 38-52 (D<sup>1</sup>, above). PARTICULAR. (*Alternation*.)

D<sup>1</sup> | E | F | 38. The Pharisee offended.  
 | | G | 39-44. The Lord's answer.  
 | E | F | 45. The Lawyer offended.  
 | | G | 46-52. The Lord's answer.

38 washed = performed His ablutions. Ap. 115. I. viii and Ap. 136. vii. before. Gr. *pro*. Ap. 104. xiv. dinner. Gr. *ariston*. See note on "dine", v. 37.

11. 39-44 (G, above). THE LORD'S ANSWER TO THE PHARISEE. (*Introversion*)

G | x | 39-41. Self-deception. Concealed wickedness.  
 | | y | 42. Woe. Inconsistency. Tithing.  
 | | y | 43. Woe. Pride. Uppermost seats.  
 | | x | 44. Self-deception. Concealed defilement.

39 clean: i. e. ceremonially clean. platter = dish. See note on Matt. 14. 8. ravens and wickedness = wicked greed. Fig. *Hendiadys*. Ap. 6. wickedness. Ap. 128. II. 1. 40 Ye fools. Fools = senseless ones. Gr. *aphron*. The first of eleven occ. 41 But rather, &c. = Nevertheless [ye say] "give alms", &c. This was the great meritorious work, supposed to cleanse or make amends for everything, such things as ye have = the things that are within. Gr. *ta enonta*. Occ. only here in N.T.

A. D. 28 ye have; and, <sup>31</sup> behold, all things are clean unto you.

y 42 But woe unto you, Pharisees! for ° ye tithe mint and rue and ° all manner of herbs, and ° pass over ° judgment and ° the love of God: these ° ought ye to have done, and ° not to ° leave the other undone.

y 43 Woe unto you, Pharisees! for ye ° love the ° uppermost seats <sup>1</sup> in the synagogues, and greetings <sup>1</sup> in the markets.

x 44 Woe unto you, scribes and Pharisees, ° hypocrites! for ye are as graves which ° appear not, and the <sup>24</sup> men ° that walk over them are ° not ° aware of them."

E F 45 Then answered one of the ° lawyers, and said unto him, ° "Master, ° thus saying Thou ° reproachest us also."

G H a 46 And he said, "Woe unto you also, ye <sup>45</sup> lawyers! for ye ° lade <sup>24</sup> men with burdens ° grievous to be borne, b and ye yourselves ° touch ° not the burdens with one of your fingers.

J 47 Woe unto you! for ° ye build the ° sepulchres of the prophets, and your fathers killed them. 48 ° Truly ye bear witness ° that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

J 49 <sup>19</sup> Therefore also said ° the Wisdom of God, ° "I will send ° them ° prophets and apostles, and some <sup>5</sup> of them they shall slay and persecute: 50 That the blood of ° all the prophets, which was ° shed ° from the ° foundation of the ° world, may be ° required ° of ° this generation;" 51 <sup>4</sup> From the blood of ° Abel unto the blood of ° Zacharias, which perished between ° the altar and ° the temple: ° verily I say unto you, It shall be <sup>50</sup> required <sup>50</sup> of <sup>50</sup> this generation.

H b 52 Woe unto you, <sup>46</sup> lawyers! for ye have taken away the ° key of knowledge: a ye entered ° not in yourselves, and them that were entering in ye ° hindered."

D<sup>2</sup> 53 And as He ° said these things <sup>1</sup> unto them, the scribes and the Pharisees began ° to urge Him vehemently, and to ° provoke Him to speak ° of ° many things: 54 ° Laying wait for Him, and seeking to ° catch something ° out of His mouth, ° that they might accuse Him.

S T 12 ° In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they ° trode one upon another,

U K c He began to say ° unto His disciples ° first of

42 ye tithe = ye tithe, or pay or take tithes. Gr. *apodekatoō*. Occ. only here; 18. 12. Matt. 23. 23; and Heb. 7. 6. all manner of herbs = every herb. Fig. *Synechdochē* (of the Genus), Ap. 6, for all tithable herbs. pass over = pass by, as in Mark 6. 48. judgment. A Hebraism = justice. Ap. 177. 7. the love of God. Gen. of relation (Ap. 17. 5), meaning the love required by God, as admitted by the lawyer (10. 27). ought ye to have done = it behoved you to do. leave . . . undone = leave aside. But most of the texts read "pass by", as in the preceding clause. 43 love. Ap. 135. I. 1. uppermost. Same as "chief" in Matt. 23. 6. 44 hypocrites. Theodotion's rendering of Job 34. 30, and 36. 13, and Aquila and Theod. in Job 15. 34, and by Aquila, Sym., and Theod. in Prov. 11. 9, Isa. 33. 14, and Sept. in Isa. 32. 6, show that the word had come to mean not merely "false pretence", but positive impiety or wickedness. appear not = are unseen. that walk over them = who walk about above them. aware = know. Gr. *oida*. Ap. 132. I. 1. 45 lawyers = teachers of the law. Gr. *nomikos*. Not the same as in 5. 17. Master = Teacher. Ap. 98. XIV. v. thus = these things. reproachest = insultest.

11. 46-52 (G, p. 1469). THE LORD'S ANSWER TO THE LAWYER. (*Introversions*.)

G | H | a | 46-. Others laden. (Positive.)  
 b | -46. Themselves not helping. (Negative.)  
 J | 47, 48. Superstition.  
 J | 49-51. Persecution.  
 H | b | 52-. Themselves not entering. (Negative.)  
 a | -52. Others hindered. (Positive.)

46 lade. Cp. "heavy laden", Matt. 11. 28. grievous. This refers to the innumerable precepts of the Oral Law, now embodied in the Talmud. Gr. *dusbastaktos*. Occ. only here and Matt. 23. 4 in N.T. touch. Gr. *prospasauō* = to touch gently. A medical word, used of feeling the pulse or a sore place on the body. Occ. only here. 47 ye build - ye are building. sepulchres = tombs. See Matt. 23. 29. 48 Truly = So then. that ye allow = and give your full approval to. 49 the Wisdom of God. This is Christ Himself; for in Matt. 23. 34 this is exactly what He did say. It is not a quotation from the O.T., or any apocryphal book. I will send, &c. This He did, in and during the dispensation of the Acts. Cp. Matt. 22. 1-7. them = unto (Gr. *eis*. Ap. 104. vi) them. prophets and apostles. See note on Eph. 2. 20. 50 all the prophets. Cp. 6. 23. shed = poured out. Same word as in 22. 20. foundation, &c. See note on Prov. 8. 22. Matt. 13. 35. world. Gr. *kosmos*. See Ap. 129. 1. required. Gr. *ekzēteō*. Occ. also Acts 15. 17. Rom. 3. 11. Heb. 11. 6; 12. 17. 1 Pet. 1. 10. of. Gr. *apo*. Ap. 104. iv. this generation. See note on Matt. 11. 16. 51 Abel. Gen. 4. 8. Ap. 117. I. Zacharias. See note on Matt. 23. 35.

the altar. Of burnt offering. the temple. Gr. the house: i. e. the *naos*, or Sanctuary. See note on Matt. 23. 16. verily. See note on Matt. 5. 18. 52 key. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for entrance to and acquirement of knowledge. Cp. Mal. 2. 8. hindered = forbade, as in 9. 49. 53 said = was saying. to urge Him vehemently = to urgently press upon Him. provoke Him to speak. Gr. *apostomatizō*. Occ. only here. The *Papyri* show that from its original meaning (to dictate what was to be written) it had come to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not questioning for information, but for grounds of accusation. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. many = very many. 54 Laying wait for = watching. Only here and Acts 23. 21. catch. Both are hunting expressions. out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 24. that, &c. T [Tr.] WH R omit.

12. 1 In. Gr. *en*. Ap. 104. viii. trode one upon another = trampled one another down.

12. -1-59 [For Structure see next page].

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 11. first. The Structure ("K") on p. 1471 shows that this must be connected with "disciples" and not with what follows.

A. D. 28

all, ° “Beware ye ° of the ° leaven of the Phari-  
sees, ° which is ° hypocrisy.

2 For there is ° nothing ° covered, that shall  
° not ° be revealed; neither hid, that shall  
° not be ° known.

3 ° Therefore whatsoever ye ° have spoken <sup>1</sup> in  
° darkness shall be heard <sup>1</sup> in the light; and  
that which ye ° have spoken ° in the ear <sup>1</sup> in  
° closets shall be ° proclaimed ° upon the ° house-  
tops.

d 4 And ° I say ° unto you My friends, ° Be ° not  
afraid ° of them that kill the body, and ° after  
that have ° no more that they can do.

5 But I will ° forewarn you whom ° ye shall  
fear: ° Fear ° Him, which <sup>4</sup> after He hath  
killed hath ° power to cast ° into ° hell; yea, <sup>4</sup> I  
say unto you, ° Fear <sup>5</sup> him.

6 Are ° not five sparrows sold for ° two  
farthings, and <sup>2</sup> not one ° of them is forgotten  
° before God ?

7 But even the very hairs of your head ° are  
all numbered. Fear <sup>4</sup> not therefore: ye are of  
° more value than many sparrows.

c 8 Also <sup>4</sup> I say unto you, Whosoever ° shall  
confess ° Me ° before ° men, ° him ° shall ° the  
Son of man also confess before the angels of  
God:

9 But he that ° denieth Me <sup>6</sup> before <sup>8</sup> men <sup>8</sup> shall  
be ° denied <sup>6</sup> before the angels of God.

10 And whosoever shall speak a ° word a-  
gainst <sup>8</sup> the Son of man, it shall be forgiven  
him: but <sup>4</sup> unto him that blasphemeth ° against  
° the Holy Ghost it shall <sup>2</sup> not be forgiven.

d 11 And when they bring you ° unto the ° syna-  
gogues, and unto magistrates, and ° powers,  
° take ye <sup>4</sup> no thought how or what thing ye  
shall ° answer, or what ye shall say:

12 For <sup>10</sup> the Holy Ghost <sup>8</sup> shall teach you <sup>1</sup> in  
the same hour what ye ° ought to say.”

L e 13 And one <sup>6</sup> of the company said unto Him,  
° “Master, speak to my brother, that he ° divide  
the inheritance ° with me.”

14 And He said unto him, <sup>8</sup> “Man, who ° made  
Me a judge or a divider ° over you ?”

f 15 And He said <sup>1</sup> unto them, ° “Take heed,  
and ° beware <sup>1</sup> of ° covetousness: for a ° man’s  
° life consisteth <sup>2</sup> not <sup>1</sup> in the abundance of the  
things which he ° possesseth.”

12. -1-59 (U, p. 1467). ADDRESSES.  
(Alternation.)

U | K | -1-12. To the Disciples.  
L | 13-21. To the People.  
K | 22-53. To the Disciples.  
L | 54-59. To the People.

12. -1-12 (K, above). TO THE DISCIPLES.  
(Alternation.)

K | c | -1-3. Hypocrisy.  
d | 4-7. Persecution.  
c | 8-10. Open Confession.  
d | 11, 12. Persecution.

Beware ye = Take heed to yourselves. Cp. Matt. 16. 6,  
spoken on another occasion. of. Gr. apo. Ap. 104. iv.  
leaven. See note on Matt. 13. 33.  
which. Denoting a class of things in the category of  
impiety.

hypocrisy. See note on “hypocrite” (11. 44).  
2 nothing. Gr. *ouden*. Compound of *ou*. Ap. 105. I.  
covered = concealed. Gr. *sunkaluptomai*. Only here  
in N.T.

not. Gr. *ou*. Ap. 105. I. Not the same word as in  
*vv.* 4, 6-, 7, 21, 26, 27-, 29, 32, 33, 47, 48, 59.

be = become.  
revealed = uncovered. Gr. *apokaluptō*. See Ap. 106.  
I. ix. known. Gr. *ginōskō*. Ap. 132. I. ii.

3 Therefore = Instead of (Gr. *anti*. Ap. 104. ii) which.  
have spoken = spake.  
darkness = the darkness.

in = to. Gr. *pros*. Ap. 104. xv. 3.  
closets = the chambers. Occ. only here, *v.* 24, and  
Matt. 6. 6; 24. 26. proclaimed. Ap. 121. 1.

upon. Gr. *epi*. Ap. 104. ix. 1.  
housetops. Cp. Matt. 24. 17.

4 I say unto you. Always introduces an important  
matter. unto = to.

Be not afraid (*phobēthēte*) . . . ye shall fear  
(*phobēthēte*) (*v.* 5). Note the Fig. *Anadiplōsis* (Ap. 6),  
by which all the words between are emphasized, by  
being thus enclosed.

not. Gr. *mē*. Ap. 105. II. Not the same word as in  
*vv.* 2, 6, 10, 15, 21, 26, 27, 39, 45, 46, 56, 57, 59.

of = from [the hands of]. Gr. *apo*. Ap. 104. iv. Cp.  
Matt. 10. 28. Not the same word as in *vv.* 6, 13, 25, 48, 57.  
after. Gr. *meta*. Ap. 104. xi. 2. no. Gr. *ou*.

5 forewarn = shew, or warn; cp. 3. 7.  
ye shall fear. See note on *v.* 4.

Fear. Note the second *Anadiplōsis*. Ap. 6.  
Him, which: i. e. God Who.

power = authority. See Ap. 172. 5.  
into. Gr. *eis*. Ap. 104. vi.

hell = the Gehenna. See note on 2 Kings 23. 10. Matt.  
5. 3, and Ap. 131.

6 not. See Ap. 105. I. a.  
two farthings = two *assaria*. See note on Matt. 10. 29.  
of = out of. Gr. *ek*. Ap. 104. vii.

7 are = have been. See note on Matt. 10. 30. Acts 27. 34;  
and cp. 1 Sam. 14. 45. 1 Kings 1. 52. more value = differ from: i. e. excel. 8 shall = may (with  
Gr. *an*). Me = in (Gr. *en*. Ap. 104. viii.) Me: i. e. in My Name. before = in the presence of

Gr. *emprosthen*. men. Pl. of *anthrōpos*. Ap. 123. 1. him = in him. shall = will. the Son of  
man. See Ap. 98. XVI. 9 denieth = has disowned. denied = utterly disowned. 10 word. Not  
“blaspheme”, as in next clause. against. Gr. *eis*. Ap. 104. vi. the Holy Ghost. With Art. See Ap.

101. II. 3. As in *v.* 12. 11 unto = before. Gr. *epi*. Ap. 104. ix. 3. synagogues. See Ap. 120.  
powers = authorities. Ap. 172. 5. take ye no thought = be not full of care, or anxious. answer = reply  
in defence. See Acts 6. 8, 10. 2 Tim. 4. 17. 1 Pet. 3. 15. Cp. Dan. 3. 16. 12 ought to = should.

12. 13-21 (L, above). TO THE PEOPLE. (Introversion.)

L | e | 13, 14. A Man’s request. Made.  
f | 15. Covetousness. Warning.  
f | 16-20. Covetousness. Parable.  
e | 21. The Man’s request. Application.

13 Master = Teacher. Ap. 98. XIV. v. divide. Cp. Deut. 21. 15-17. with. Gr. *meta*.  
Ap. 104. xi. 1. 14 made = appointed, or constituted. Cp. Ex. 2. 14. over. Gr. *epi*. Ap. 104.

ix. 3. Not with the same case as in *vv.* 42, 44. 15 Take heed = See. Gr. *horaō*. Ap. 133. I. 8.  
beware = keep yourselves from. covetousness. All the texts read “all covetousness”. man’s =  
to any one. life. Gr. *zōē*. See Ap. 170. 1. Not so with *bios* (Ap. 171. 2). possesseth. Gr. *huparchō*.

See Phil. 2. 6 (being); 3. 20 (“is”).

f  
A. D. 28 16 And He spake a parable <sup>1</sup>unto them, saying, "The <sup>o</sup>ground of a certain rich <sup>3</sup>man <sup>o</sup>brought forth plentifully:  
17 And he <sup>o</sup>thought <sup>o</sup>within himself, saying, 'What shall I do, because I have <sup>o</sup>no room where to <sup>o</sup>bestow my fruits?'  
18 And he said, 'This will I do: I will pull down my <sup>o</sup>barns, and build greater; and there will I <sup>17</sup>bestow all my <sup>o</sup>fruits and my <sup>o</sup>goods.  
19 And I will say to <sup>o</sup>my <sup>o</sup>soul, 'Soul, thou hast much goods <sup>o</sup>laid up <sup>o</sup>for many years; take thine ease, eat, drink, and be merry.'  
20 But God said unto him, 'Thou <sup>o</sup>fool, <sup>o</sup>this night <sup>o</sup>thy soul <sup>o</sup>shall be required <sup>1</sup>of thee: then whose shall those things be, <sup>o</sup>which thou hast <sup>o</sup>provided?'  
e  
21 So is he that layeth up treasure for himself, and is <sup>1</sup>not rich <sup>o</sup>toward God."  
K O Q 22 And He said <sup>1</sup>unto His disciples, <sup>o</sup>"Therefore <sup>4</sup>I say unto you, <sup>o</sup>Take <sup>4</sup>no thought for your <sup>o</sup>life, what ye shall eat; neither for the body, what ye shall put on.  
23 <sup>o</sup>The <sup>22</sup>life is more than <sup>o</sup>meat, and the body is more than raiment.  
R g 24 <sup>o</sup>Consider the <sup>o</sup>ravens: for they <sup>o</sup>neither sow <sup>o</sup>nor reap; which <sup>o</sup>neither have <sup>o</sup>storehouse <sup>o</sup>nor <sup>o</sup>barn; and God feedeth them:  
h how much more are ye better than the <sup>o</sup>fowls?  
25 And which <sup>6</sup>of you with <sup>22</sup>taking thought can add <sup>o</sup>to his <sup>o</sup>stature one cubit?  
26 <sup>o</sup>If ye then be <sup>o</sup>not able to do that thing which is <sup>o</sup>least, why take ye thought <sup>o</sup>for the rest?  
R g 27 Consider the lilies how <sup>o</sup>they grow: they <sup>o</sup>toil <sup>2</sup>not, they spin <sup>2</sup>not; and yet I say unto you, that <sup>o</sup>Solomon <sup>1</sup>in all his glory was <sup>2</sup>not arrayed like one of these.  
h 28 <sup>26</sup>If then God so clothe the <sup>o</sup>grass, which is to day <sup>1</sup>in the field, and to morrow is <sup>o</sup>cast <sup>3</sup>into the oven; how much more will he clothe you, <sup>o</sup>O ye of little faith?  
Q 29 And seek <sup>4</sup>not ye what ye shall eat, or what ye shall drink, <sup>o</sup>neither be ye <sup>o</sup>of doubtful mind.  
30 For all these things do the nations of the <sup>o</sup>world seek after: and your Father <sup>o</sup>knoweth that ye have need of these things.  
31 But rather seek ye <sup>o</sup>the kingdom of God; and all these things shall be added unto you.  
P 32 Fear <sup>4</sup>not, <sup>o</sup>little flock; for <sup>o</sup>it is your Father's good pleasure to give you <sup>31</sup>the kingdom.  
O 33 <sup>o</sup>Sell <sup>o</sup>that ye have, and give alms; provide yourselves <sup>o</sup>bags which <sup>o</sup>wax <sup>4</sup>not old,

16 ground=estate. Gr. *chōra*.  
brought forth plentifully. Gr. *euphoreō*. Occ. only here. 17 thought = was reasoning. within. Gr. *en*. Ap. 104. viii.  
no=not. Gr. *ou*. Ap. 105. I.  
bestow=gather together, or lay up.  
18 barns=granaries.  
fruits=produce. Not the same word as in v. 17. Tr. WH R read "the corn". goods=good things.  
19 my soul. Idiom for "myself". Gr. *mou psuchē*. See Ap. 13. VI. 18, Ap. 110, and note on Jer. 17. 21. soul=*psuchē*. See Ap. 110. IV. 1.  
laid up=laid by.  
for (Gr. *eis*. Ap. 104. vi) many years. Cp. Prov. 27. 1.  
20 fool. See note on 11. 40.  
this night=this very night.  
thy soul=thy life. Ap. 110. III. 2.  
shall be required=they demand. Only here and 6. 30. Tr. A WH read "is required". But both are impersonal, referring to some unknown invisible agencies which carry out God's judgments or Satan's will. Cp. Ps. 49. 15. Job 4. 19; 18. 18; 19. 26; 34. 20. In a good sense cp. Isa. 60. 11.  
which, &c. In the Gr. this clause is emph., standing before the question "then whose", &c.  
provided=prepared.  
21 toward. Gr. *eis*. Ap. 104. vi.

12. 22-53 (K, p. 1471). TO THE DISCIPLES. (Alternation.)

K | O | 22-31. Solicitude. Discouraged. } Negative.  
P | 32. Fear of Man. Discouraged. }  
O | 33, 34. Liberality. Encouraged. } Positive.  
P | 35-53. Watchfulness for the Lord. }

12. 22-31 (O, above). SOLICITUDE. DISCOURAGED. (Introversion and Alternation.)

O | Q | 22, 23. Solicitude. Dehortation.  
R | g | 24-. Ravens.  
h | -24-26. Application.  
R | g | 27. Lilies.  
h | 28. Application.  
Q | 29-31. Solicitude. Dehortation.

22 Therefore=On (Gr. *dia*. Ap. 104. v. 3) this [account].  
Take no thought, &c. This saying is repeated from Matt. 6. 25. See note there.  
life. Gr. *psuchē*. See Ap. 110. III. 1. It is what can "eat".  
23 The. [L]T Tr. A WH R read "For the", &c. meat=food. Cp. Matt. 6. 25-34.  
24 Consider, &c. See note on Matt. 7. 3. ravens. See Job 38. 41. Ps. 147. 9. Occ. only here in N.T. neither sow=sow not (Gr. *ou*. Ap. 105. I). nor. Gr. *oude*. neither have=have not, as above. storehouse. Same as "closet" in v. 3. barn=granary. fowls=birds.  
25 to. Gr. *epi*. Ap. 104. ix. 3. stature=age, as in John 9. 21, 23. Heb. 11. 11, referring to fullness of growth, hence rendered "stature" (Luke 19. 3. Eph. 4. 13). A "cubit" could not be "the least" of v. 26. It must therefore be put by Fig. Metonymy (of Subject), Ap. 6, for length generally: either the least measure (an inch) to his height, or a moment to his age (or life). Gr. *hēlikia*. Occ.  
26 If ye, &c. Assuming the hypothesis as a fact. See least. This determines the meaning of for. Gr. *peri*. Ap. 104. xiii. 1. 27 they toil not, they spin not=neither toil nor Solomon . . . was not=not even Solomon was. 28 grass, &c. Cp. Isa. 40. 6. 1 Pet. 1. 24. Jas. 1. 10, 11. cast: i. e. for fuel, "oven" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the furnace; as we say "the kettle boils" or "light the fire". O ye of little faith. Gr. *oligopistos*. See all the five occ. in note on Matt. 6. 30. 29 neither=and not. Gr. *mē*. Ap. 104. II. of doubtful mind=excited. Occ. only here in N.T. 30 world. Gr. *kosmos*. Ap. 129. 1. knoweth. Gr. *oida*. Ap. 132. I. i. 31 the kingdom of God. See Ap. 114. 32 little flock. Cp. Ps. 23. 1. Isa. 40. 11. Matt. 26. 31. John 10. 12-16. it is your Father's good pleasure=your Father took delight. The King was present: what could He not supply? 33 Sell. Cp. Acts 2. 44, 45; 4. 37. that ye have. Gr. *huparchō*: your possessions. See note on "is", Phil. 3. 20. bags=purses. wax not old=never wear out.

elsewhere in Luke 2. 52 and Matt. 6. 27.  
Ap. 118. 2a. not. Compound of *ou*. Ap. 105. I.  
"cubit" in v. 25, or it would nullify the Lord's argument.  
grow. T Tr. A WH m. omit, and read "how they toil not", &c. T Tr. A WH m. read "neither spin nor weave".  
1 Kings 3. 13; 10. 1-29. Song 3. 6-11. 28 grass, &c. Cp. Isa. 40. 6. 1 Pet. 1. 24. Jas. 1. 10, 11. cast: i. e. for fuel, "oven" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the furnace; as we say "the kettle boils" or "light the fire". O ye of little faith. Gr. *oligopistos*. See all the five occ. in note on Matt. 6. 30. 29 neither=and not. Gr. *mē*. Ap. 104. II. of doubtful mind=excited. Occ. only here in N.T. 30 world. Gr. *kosmos*. Ap. 129. 1. knoweth. Gr. *oida*. Ap. 132. I. i. 31 the kingdom of God. See Ap. 114. 32 little flock. Cp. Ps. 23. 1. Isa. 40. 11. Matt. 26. 31. John 10. 12-16. it is your Father's good pleasure=your Father took delight. The King was present: what could He not supply? 33 Sell. Cp. Acts 2. 44, 45; 4. 37. that ye have. Gr. *huparchō*: your possessions. See note on "is", Phil. 3. 20. bags=purses. wax not old=never wear out.

A. D. 28

a treasure <sup>1</sup>in <sup>o</sup>the heavens <sup>o</sup>that faileth not, where <sup>17</sup>no thief approacheth, neither <sup>o</sup>moth <sup>o</sup>corrupteth.

34 For where your treasure is, there will your <sup>o</sup>heart be also.

P S U

35 Let your loins be girded about, and *your* <sup>o</sup>lights burning;

36 And ye yourselves like <sup>4</sup>unto <sup>8</sup>men <sup>o</sup>that wait for their <sup>o</sup>lord, <sup>o</sup>when he <sup>o</sup>will <sup>o</sup>return <sup>o</sup>from <sup>o</sup>the wedding; that when he cometh and knocketh, they may open <sup>4</sup>unto him immediately.

37 <sup>o</sup>Blessed are those <sup>o</sup>servants, whom the <sup>36</sup>lord when he cometh shall find <sup>o</sup>watching: <sup>o</sup>verily I say <sup>4</sup>unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And <sup>o</sup>if he shall come <sup>1</sup>in the <sup>o</sup>second watch, or come <sup>1</sup>in the <sup>o</sup>third watch, and find *them* <sup>o</sup>so, <sup>37</sup>blessed are those <sup>37</sup>servants.

V

39 And this <sup>2</sup>know, that <sup>26</sup>if the <sup>o</sup>goodman of the house had <sup>30</sup>known what hour the thief would come, he would have <sup>37</sup>watched, and <sup>2</sup>not have suffered his house to be <sup>o</sup>broken through.

40 <sup>o</sup>Be ye therefore ready also: for <sup>8</sup>the Son of man cometh at an hour when ye think <sup>2</sup>not."

W

41 Then Peter said unto him, <sup>o</sup>"Lord, speak-est Thou this parable <sup>1</sup>unto us, or even <sup>o</sup>to all?"

V i

42 And the Lord said, "Who then is <sup>o</sup>that faithful and wise steward, whom *his* <sup>36</sup>lord shall <sup>o</sup>make ruler <sup>o</sup>over his household,

k

to give *them their* <sup>o</sup>portion of meat <sup>1</sup>in due season?"

l

43 <sup>37</sup>Blessed is that <sup>37</sup>servant, whom his <sup>36</sup>lord when he cometh shall find so doing.

m

44 Of a truth I say <sup>4</sup>unto you, that he will make him ruler <sup>o</sup>over all <sup>33</sup>that he hath.

i

45 But and <sup>38</sup>if that <sup>37</sup>servant say <sup>1</sup>in his heart, "My <sup>36</sup>lord <sup>o</sup>delayeth his coming;

k

<sup>o</sup>and shall begin to beat the <sup>o</sup>menservants <sup>o</sup>and <sup>o</sup>maidens, <sup>o</sup>and to eat and drink, <sup>o</sup>and to be drunken;

l

46 The <sup>36</sup>lord of that <sup>37</sup>servant will come <sup>1</sup>in a day when he looketh <sup>2</sup>not for *him*, <sup>45</sup>and <sup>o</sup>at an hour when he <sup>o</sup>is <sup>2</sup>not aware,

m

<sup>45</sup>and will <sup>o</sup>cut him in sunder, <sup>45</sup>and will appoint him his portion <sup>13</sup>with the <sup>o</sup>unbelievers.

U

47 <sup>o</sup>And that <sup>37</sup>servant, which <sup>2</sup>knew his <sup>36</sup>lord's <sup>o</sup>will, and prepared <sup>4</sup>not *himself*, neither did <sup>o</sup>according to his <sup>o</sup>will, shall be beaten with many *stripes*.

48 But he that <sup>2</sup>knew <sup>4</sup>not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For <sup>4</sup>unto whomsoever much is <sup>o</sup>given, <sup>o</sup>of him shall be much required: and to whom men have committed much, of him they will ask the more.

the heavens. Pl. See notes on Matt. 6. 2, 10. that faileth not=unfailing.

moth. Cp. Jas. 5. 2.

corrupteth=destroyeth, as in Rev. 8. 9; 11. 18.

34 heart be also=heart also be.

12. 35-53 (P, p. 1472). WATCHFULNESS FOR THE LORD. (Alternation.)

P S | 35-48. His Servants.

T | 49. Effect of His coming. Fire.

S | 50. His own sufferings.

T | 51-53. Effect of His coming. Sword.

12. 35-48 (S, above). HIS SERVANTS. (Introversion.)

S U | 35-38. Watchfulness.

V | 39, 40. Parable. Thief.

W | 41. Peter's question.

V | 42-46. Parable. Servants.

U | 47, 48. Preparedness.

35 lights=lamps. See Ap. 130. 4.

36 that wait for=waiting, or looking, for. Gr. *proedehomai*, as in 2. 25, 38; 23. 51. Mark 15. 43. Tit. 2. 13. lord. Ap. 98. VI. i. a. 4. A.

when=whenever.

will. All the texts read "may".

return. Gr. *analuō*. Occ. only here, and Phil. 1. 23, in N.T. In Sept. only in the Apocryphal books, and always in the sense of *returning back*, as in *ana-kamptō* (Heb. 11. 16). See Tobit 2. 9. Judith 13. 1. 1 Esd. 3. 3. Wisd. 2. 1; 5. 12; 16. 14. Ecclus. 3. 15. 2 Macc. 8. 25; 9. 1; 12. 7; 15. 28. The noun *analuōsis*=a returning back of the body to dust, as in Gen. 3. 19, occurs only once, in 2 Tim. 4. 6.

from=out of. Gr. *ek*. Ap. 104. vii.

the wedding=the marriage feast.

37 Blessed=Happy. servants=bondmen.

watching. Gr. *grēgoreō*, as in 1 Thess. 5. 6, 10 (wake).

verily. See note on Matt. 5. 18.

38 if. Gr. *ean*. Ap. 118. 1. b.

second . . . third watch. See Ap. 51. IV (12, 17).

so=thus.

39 goodman=master. Ap. 98. XIV. iii.

broken=dug. Occ. only here; Matt. 6. 19, 20; 24. 43.

40 Be=Become.

41 Lord. Note, not "Jesus". Ap. 98. VI. i. a. 3. A. to. Gr. *pros*. Same as "unto" in preceding clause.

12. 42-46 (V, above). PARABLE. SERVANTS.

(Extended Alternation.)

V | i | 42-. The Steward. Faithful and wise.

k | -42. Servants. Well-treated.

l | 43. The Lord's coming.

m | 44. His reward.

i | 45-. The Steward. Evil.

k | -45. Servants. Ill-treated.

l | 46-. The Lord's enemy.

m | -46. His punishment.

42 that faithful and wise steward=the faithful steward and prudent [man].

make ruler=set.

over. Gr. *epi*. Ap. 104. ix. 1. Not the same case as in vv. 14, 44.

portion of meat=measure of food. Gr. *sitometrion*. Occ. only here. Supposed to be a peculiar N.T. word, but it is found in the Papyri, and the kindred verb in Gen. 47. 12, 14 (Sept.).

44 over. Gr. *epi*. Ap. 104. ix. 2. Not the same case as in vv. 14, 42.

45 delayeth. The emphasis is placed on this verb by the Fig. *Hyperbaton* (Ap. 6), because it is this postponement of the reckoning which leads to his evil doing.

and. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 45 and 46. menservants. See Ap. 108. iv.

maidens. Gr. *paidiskē*. See 22. 56.

Ap. 132. I. ii.

47 And=But.

48 given=committed.

46 at=in, as in preceding clause.

cut him in sunder. Cp. Dan. 2. 5. Heb. 11. 37.

will. Gr. *thelēma*. See Ap. 102. 2.

of=from. Gr. *para*. Ap. 104. xii. 1.

is not aware=knows not.

unbelievers=unfaithful.

according to. Gr. *pros*. Ap. 104. xv. 3.

T 49 I am come to send fire on the earth; and what will I, if it be already kindled?

S 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

T 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."

L 54 And He said also to the people, "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower;' and so it is.

55 And when ye see the south wind blow, ye say, 'There will be heat;' and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

R Y n 13 There were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

o 2 And Jesus answering said unto them, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

p 3 I tell you, Nay:

q but, except ye repent, ye shall all likewise perish.

49 I am come=I came, &c.

send. Gr. *ballō*. In fourteen out of the eighteen occ. in Luke, rendered "cast". See *vv.* 23, 58.

fire. See Joel 2. 30, &c. Had the nation received Him, all that the prophets had spoken would have been fulfilled. So would it have been had Peter's proclamation been received (Acts 3. 18-26). See note on *v.* 51.

on=into. Gr. *eis*. Ap. 104. vi. But all the texts read *epi* (Ap. 104. ix. 3). earth. Gr. *gē*. Ap. 129. 4. what will I...? = what do I wish? Fig. *Aposiopesis*, Ap. 6 (no answer being required or given).

if it be, &c. Another *Aposiopesis* (Ap. 6) repeated. The Lord was "straitened" (*v.* 50). The nation had not yet finally rejected Him. Ap. 118. 2. a.

50 I have a baptism, &c. Referring to the sufferings which had to be first accomplished. See 24. 26. Acts 3. 18. Ap. 115. II. i. 1 and I. i.

how am I straitened=how am I being pressed. Gr. *sunechomai*, as in Acts 18. 5 and Phil. 1. 23. The prayer in Gethsemane shows how this was. See 22. 41, 42. Heb. 5. 7. accomplished. See 9. 31. John 19. 28.

51 I am come=I became present, as in Acts 21. 18. to give peace. This was the *object* of His coming (Isa. 9. 6, 7): but the *effect* of His presence would bring war. He came not to judge (John 12. 47) as to this *object*, but the *effect* of His coming was judgment (John 9. 39). on=in. Gr. *en*. Ap. 104. viii.

earth=the earth. Ap. 129. iv.

Nay. Gr. *ouchi*. See Ap. 105. I. a.

division=disunion. Occ. only here.

52 from henceforth=from (Gr. *apo*. Ap. 104. iv) now: explaining the effect.

against. Gr. *epi*. Ap. 104. ix. 2. Referring to Mic. 7. 6.

53 against. In the last four instances *epi* governs the acc.

54 also to the people=to the crowds also; not "inconsequent". See the Structure ("L", p. 1471).

out of=from. Gr. *apo*. Ap. 104. iv.

shower. Occ. only here. it is=it happens.

56 hypocrites. See note on 11. 44.

can=know [how to]. Gr. *oida*. Ap. 132. I. 1.

face=appearance.

sky=the heaven. Sing. See notes on Matt. 6. 9, 10.

57 judge ye, &c. Found in an inscription at Amorgos, as pronouncing a just judgment, anticipating *v.* 58.

58 When thou goest=For, when thou art brought. Introducing the reason for this conclusion of the whole argument.

adversary. Shown in the last clause to be the *tax-gatherer*.

to=before. Gr. *epi*. Ap. 104. ix. 3. the=a.

in the way. Emph. by Fig. *Hyperbaton* (Ap. 6).

give diligence=work hard, or take pains, or do your best. Not a Latinism, but found in the Oxyrhyncus Papyri, second century B.C.

delivered=set free. Occ. only here, Acts 19. 12, and Heb. 2. 15.

hale=haul. Anglo-Saxon *holian*. Occ. only here in N.T. officer=tax-gatherer: i. e. the adversary of the first

clause. Gr. *praktōr*=doer, or executive officer. Thus used in the Papyri. Occ. only here in N.T.; once in LXX, Isa. 3. 12. He was the one who could cast a defaulter into prison. 59 not=by no means.

Gr. *ou mē*. Ap. 105. III. hast paid=shalt have paid. This verse is repeated from Matt. 5. 25, with a different purpose, and therefore with different words. mite. See Ap. 51. I. 3.

13. 1-5 (R, p. 1467). THE EVIL GENERATION. (Extended Alternation.)

R	Y	n   1. Human inflictions.
		o   2. "Suppose ye?"
		p   3-. Nay.
		q   -3. Warning to that generation.
Y	n   4-. Natural infliction.	
	o   -4. "Suppose ye?"	
	p   5-. Nay.	
	q   -5. Warning to that generation.	

1 were present=arrived. at=in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 24. that told Him=telling Him. of=about. Gr. *peri*. Ap. 104. xiii. 1. Galilæans... Pilate. Probably the cause of the enmity of 28. 12. with. Gr. *meta*. Ap. 104. xi. 1. 2 Jesus (Ap. 98. X). Read "He" with [L] T Tr. A WH R. were=happened to be. sinners=defaulters. Connecting it with 12. 58. above. Gr. *para*. Ap. 104. xii. 3. suffered=have suffered. 3 tell=say to. Nay. Gr. *ouchi*. Ap. 105. I (a). except ye repent=if (Ap. 118. 1. b) ye repent (Ap. 111. 1) not (Ap. 105. II).



Y n 4 Or those eighteen, ° upon whom the tower  
A. D. 28 ° in ° Siloam fell, and ° slew them,  
o think ye that they 2 were 2 sinners 2 above all  
p ° men that dwelt ° in Jerusalem?  
q 5 I tell you, 3 Nay:  
q but, 3 except ye repent, ye shall all likewise  
perish.”  
Q r 6 He spake also ° this parable; “A certain  
man had ° a fig tree planted 4 in his ° vineyard;  
and he came and sought fruit ° thereon, and  
found ° none.  
7 Then said he ° unto the ° dresser of his vine-  
yard, ° ‘Behold, ° these three years I come  
seeking fruit ° on this 6 fig tree, and find 6 none:  
s ° cut it down; why ° cumbereth it the ground?’  
r 8 And he answering said unto him, ° ‘Lord,  
let it alone ° this year also, till I shall dig  
° about it, and ° dung it’:  
9 And ° if it bear fruit, well:  
s and ° if ° not, then ° after that ° thou shalt 7 cut  
it down.”  
H t 10 And He was teaching 4 in one of the syna-  
gogues  
u 7 on the ° sabbath.  
v 11 And, 7 behold, there was a woman which  
had a ° spirit ° of infirmity ° eighteen years,  
and was ° bowed together, and ° could ° in no  
wise ° lift up herself.  
w 12 And when 2 Jesus ° saw her, He called her  
to Him, and said unto her, “Woman, thou art  
° loosed from thine infirmity.”  
x 13 And He laid His hands on her: and im-  
mediately she was ° made straight, and glorified  
God.  
t 14 And the ruler of the synagogue answered  
with indignation,  
u because that 2 Jesus had healed on the sabbath  
day, and said unto the people, “There are six  
days 4 in which men ought to work: 4 in them  
therefore come and be healed, and ° not on the  
sabbath day.”  
v 15 The Lord then answered him, and said,  
“Thou ° hypocrite, doth ° not each one of you  
on the sabbath ° loose his ox or his ass ° from  
the stall, and lead him away to watering?  
w 16 And ° ought 15 not this woman, being a  
daughter of Abraham, whom Satan hath  
bound, ° lo, these 11 eighteen years, be 12 loosed  
15 from this ° bond on the sabbath day?”  
x 17 And ° when He had said these things, all  
His adversaries were ° ashamed: and all the  
people rejoiced ° for all the glorious things that  
were ° done ° by Him.

bowed together = bent double. Occ. only here in N.T. could in no wise lift = wholly unable to lift, &c. in no wise. Not. Gr. *ou mē*, as in v. 35; but *mē eis to panteles* = not unto the furthest extent = unable to the uttermost. Occ. only here (complete human inability), and Heb. 7. 25 (complete Divine ability). lift up. Occ. only here, 21. 28 and John 8. 7, 10 in the N.T. 12 saw. Ap. 133. I. i. loosed. Used of disease only here in N.T., because she had been bound with a demoniac band. See note on Mark 7. 35. 13 made straight = set upright again. Gr. *anorthōō*. Occ. only here, Acts 15. 16. Heb. 12. 12. Cp. *ana* = again, in *analuō* 12. 36 (“return”). 14 not. Gr. *mē*. Ap. 105. II. 15 hypocrite. See note on 11. 44. not. Gr. *ou*. Ap. 105. I. loose. Cp. note on v. 12, and see the Structure. from. Gr. *apo*. Ap. 104. iv. 16 ought. The same word as the ruler’s, but as an Interrogative. The former was based on ceremonial law; the Lord’s, on the necessity of Divine love. daughter. Put by Fig. *Synecdoche* (of Species), Ap. 6. for descendant. lo. Gr. *idou*. Ap. 133. I. 2. Same as Behold, v. 7. bond. See note on Mark 7. 35. 17 when He had said = while He was saying. ashamed = put to shame. for = at. Gr. *epi*. Ap. 104. ix. 2. done = coming to pass. by. Gr. *hupo*. Ap. 104. xviii. 1.

4 upon. Gr. *epi*. Ap. 104. ix. 3.  
in. Gr. *en*. Ap. 104. viii. Not the same word as in  
v. 21.  
Siloam. See Ap. 68, p. 100. Cp. Neh. 3. 15. Isa. 8. 6.  
John 19. 7.  
slew = killed.  
men. Gr. *anthrōpos*. Ap. 123. 1.

### 13. 6-9 (Q, p. 1467). PARABLE. THE FIG-TREE. (Alternation.)

Q | r | 6, 7-. Owner to vine-dresser.  
s | -7. Order. “Cut it down.”  
r | 8, 9-. Vine-dresser to owner.  
s | -9. Order. Postponed.

6 this parable. Combining the fig tree and the  
vineyard. See John 15. 1.  
a fig tree. The symbol of Israel’s national privilege.  
See notes on Judges 9. 8-12. Here it denotes that  
special privilege of that generation. Cp. Jer. 24. 3.  
Hos. 9. 10. Matt. 21. 19.  
vineyard. Ps. 80. 8-11. Cp. Isa. 5. 2, &c.  
thereon = on (Gr. *en*. Ap. 104. viii) it.  
none = not (Ap. 105. I. a) any.  
7 unto. Gr. *pros*. Ap. 104. xv. 3.  
dresser of vineyard. One word in Gr. Occ. only here.  
Behold. Fig. *Asterismos*. Ap. 6.  
these three years. Can refer only to the period of  
the Lord’s ministry. The texts add *aph’ hou* = from  
which, or since (three years). on. Gr. *en*. Ap. 104. viii.  
cut it down = cut it out: i. e. from among the vines.  
cumbereth it the ground = injureth it the soil also.  
The A.V. omits this “also”, though it stands in the  
Greek text.  
cumbereth. Gr. *katargeō*. Only here in the Gospels.  
Twenty-five times in the Epistles in the sense of vitiate.  
See Rom. 3. 3.  
8 Lord. Ap. 98. VI. i. a. 4. B.  
this: i. e. this third year.  
about. Gr. *peri*. Ap. 104. xiii. 2.  
dung it = put manure. Gr. *kopria*. Only here, and  
14. 35.  
9 if, &c. Ap. 118. 1. b.  
not. Gr. *mēge*, compound of *mē*. Ap. 105. II.  
after that = in (Gr. *eis*. Ap. 104. vi) the future.  
thou shalt. Note, not I will.

### 13. 10-17 (H, p. 1461). PLACE. SYNAGOGUE. MIRACLE.

H | t | 10-. Place. Synagogue. Woman.  
u | -10. The Sabbath.  
v | 11. Condition of Woman. Bound.  
w | 12. Loosing.  
x | 13. Effect. God glorified.  
t | 14-. Place. Synagogue. Ruler.  
u | -14. The Sabbath.  
v | 15. Condition of Cattle. Bound.  
w | 16. Loosing.  
x | 17. Effect. Adversaries ashamed.

10 sabbath. Pl. See on 24. 1.  
11 spirit. Gr. *pneuma*. An evil demon. Ap. 101. 12.  
of = causing. Gen. of Origin. Ap. 17. 2.  
eighteen years. A type of the condition of the  
nation. A long-standing case, as “Signs” “C” and  
“C”. Ap. 176.

- J y  
A. D. 28 18 ° Then said He, ° "Unto what is ° the kingdom of God like? and whereunto shall I resemble it?"
- z 19 It is like a grain of mustard seed, which a ° man took, and cast ° into his garden; and it grew, and ° waxed a ° great tree; and the ° fowls of ° the air ° lodged ° in the branches of it."
- y 20 And again He said, "Whereunto shall I liken ° the kingdom of God?"
- z 21 It is like ° leaven, which a woman took and hid ° in three measures of meal, till the whole was leavened."
- J Z 22 And He went ° through the cities and villages, teaching, and ° journeying ° toward Jerusalem.
- A a 23 Then said one unto Him, ° "Lord, ° are there few that ° be saved?" And He said ° unto them,
- b 24 ° "Strive to enter in ° at the ° strait ° gate: for many, I say unto you, will seek to enter in, and shall ° not be able.
- c 25 ° When once the ° master of the house ° is risen up, and hath ° shut to the door, and ye begin to stand without, and to knock at the door, saying, ° 'Lord, Lord, open unto us; and He shall answer and say unto you, ° 'I know you ° not ° whence ye are: °  
26 Then shall ye begin to say, ° 'We have eaten and drunk ° in Thy presence, and ° Thou hast taught ° in our streets.'  
27 But He shall say, ° 'I tell you, ° 25 I know you ° not ° whence ye are; depart ° from Me, all ye workers of ° iniquity.'  
28 There shall be ° weeping and gnashing of teeth, ° when ye shall ° see Abraham, and Isaac, and Jacob, and all the prophets, ° in ° the kingdom of God, and you ° yourselves ° thrust out.
- b 29 And ° they shall come ° from the east, ° and ° from the west, ° and ° from the north, ° and ° from the south, ° and shall ° sit down ° in ° the kingdom of God.
- a 30 And, ° behold, there are last which shall be first, and there are first which shall be last."
- A d 31 ° The same ° day there came certain ° of the Pharisees, saying unto Him, "Get Thee out, and depart hence:
- e for Herod ° will kill Thee."
- d 32 And He said unto them, "Go ye, and tell that ° fox, ° 7 Behold, I cast out ° devils, and I ° do ° cures to day and to morrow, and the third ° day ° I shall be perfected.  
33 Nevertheless I must ° walk to day, and to morrow, and the ° day following :
- e for ° it cannot be that ° a prophet perish ° out of Jerusalem.'
- Z 34 O ° Jerusalem, Jerusalem, which ° killest

will = wishes: i. e. means to. See Ap. 102. 1.  
do cures = perform, or effect cures. cures. Occ. only here and Acts 4. 22, 30. I shall be perfected = I come to an end [of My work]: viz. by the miracle of John 11. 40-44. Cp. John 19. 30. 33 walk = journey: i. e. through Herod's country. it cannot be = it is not (Ap. 105. I.) fitting. Gr. *endechomai*. Occ. only here in N.T. a prophet. See next verse. out of: i. e. except in. 34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap. 6). See note on Gen. 22. 11. Repeated on the second day before the Passover (Matt. 23. 37). See Ap. 156. killest the prophets. See 11. 47; 20. 14; 23. 34. Cp. Isa. 1. 21.

### 13. 18-21 (J, p. 1461). THE KINGDOM. LIKENESS. (*Alternation.*)

- J | y | 18. Question. "What is it like?"  
z | 19. Answer. Mustard-seed.  
y | 20. Question. "What is it like?"  
z | 21. Answer. Leaven.
- 18 Then said He, &c. Repeated with variations from Matt. 13. 31, &c. Unto what . . . ? Cp. Isa. 40. 18. the kingdom of God. Ap. 114.  
19 into. Gr. *eis*. Ap. 104. vi.  
waxed = became into (Gr. *eis*).  
great. Omit [L] T [Tr. A] WH R. fowls = birds. the air = the heaven. Sing. See notes on Matt. 6. 9, 10. lodged = nested. Gr. *kataskēnoō*. Occ. four times: here; Matt. 13. 32. Mark 4. 32. Acts 2. 26.  
21 leaven. See note on Matt. 13. 33.  
in. Gr. *eis*. Ap. 104. vi.

### 13. 22-35 (J, p. 1461). THE KINGDOM. ENTRANCE INTO IT. (*Introversion.*)

- J | Z | 22. Jerusalem. Journeying toward it.  
A | 23-30. The Kingdom. Individual entrance.  
A | 31-33. The King. Personal. Departure.  
Z | 34, 35. Jerusalem. Apostrophe to it.
- 22 through. Gr. *kata*. Ap. 104. x. 2.  
journeying = progressing.  
toward. Gr. *eis*. Ap. 104. vi.
13. 23-30 (A, above). THE KINGDOM. INDIVIDUAL ENTRANCE. (*Introversion.*)
- A | a | 23. Question.  
b | 24. Explanation. Many will seek.  
c | 25-28. Reasons.  
b | 29. Explanation. Many will enter.  
a | 30. Answer.
- 23 Lord. Ap. 98. VI. i. a. 3. A. are there - if (Ap. 118. 2. a) there are. be = are being.  
24 Strive = Struggle, lit. agonize. Occ. elsewhere only in John 18. 36. 1 Cor. 9. 25. Col. 1. 29; 4. 12. 1 Tim. 6. 12. 2 Tim. 4. 7. at = through. Gr. *dia*. Ap. 104. v. 1. strait = narrow. gate. All the texts read "door", as in v. 25. In Matt. 7. 13 it is "gate".  
25 When once = From (Gr. *apo*. Ap. 104. iv) whatsoever time. master of the house. Ap. 98. XIV. iii. is risen up = may have risen up (Gr. *an*). shut to. Occ. only here. Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on Gen. 22. 11. I know. Gr. *oida*. Ap. 132. I. 1. whence: i. e. of what family or household. 26 in Thy presence = before Thee. Thou hast taught, &c. This shows to whom these words are addressed, and thus limits the interpretation to "this generation". 27 iniquity = unrighteousness. Gr. *adikia*. Ap. 128. VII. 28 weeping = the weeping. See note on Matt. 8. 12. when. Defining the special occasion. see. Ap. 133. I. 8 (a). thrust out = being cast outside. This is the occasion referred to. 29 they shall come. A ref. to Isa. 49. 12. and. Note the Fig. *Polysyndeton*. Ap. 6. sit down = recline (at table). Cp. 7. 36; 12. 37.

### 13. 31-33 [For Structure see next page].

- 31 The same day = In, or on, &c. (Gr. *en*. Ap. 104. viii) = just then. day. LTTr. m. WH R read "hour". certain of the Pharisees = certain Pharisees.

32 fox. Fig. *Hypocatastasis*. Ap. 6. devils = demons. I shall be perfected = I come to an end [of My work]: viz. by the miracle of John 11. 40-44. Cp. John 19. 30. 33 walk = journey: i. e. through Herod's country. it cannot be = it is not (Ap. 105. I.) fitting. Gr. *endechomai*. Occ. only here in N.T. a prophet. See next verse. out of: i. e. except in. 34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap. 6). See note on Gen. 22. 11. Repeated on the second day before the Passover (Matt. 23. 37). See Ap. 156. killest the prophets. See 11. 47; 20. 14; 23. 34. Cp. Isa. 1. 21.

A. D. 28.

the prophets, and stonest them that are sent<sup>7</sup> unto thee; how often<sup>o</sup> would I have gathered thy<sup>o</sup> children together, as a<sup>o</sup> hen doth gather her brood<sup>o</sup> under her wings, and<sup>o</sup> ye would<sup>15</sup> not!

35<sup>7</sup> Behold, your house is left unto you<sup>o</sup> desolate: and<sup>o</sup> verily I say unto you, Ye shall<sup>o</sup> not<sup>12</sup> see Me, until the time come when ye shall say, 'Blessed is<sup>o</sup> He That cometh' in the name of the<sup>o</sup> LORD.'

H B f

14 And<sup>o</sup> it came to pass, as He went<sup>o</sup> into the house of one of the<sup>o</sup> chief<sup>o</sup> Pharisees to eat<sup>o</sup> bread on<sup>o</sup> the sabbath day, that they<sup>o</sup> watched Him.

2 And, behold, there was a certain<sup>o</sup> man<sup>o</sup> before Him<sup>o</sup> which had the dropsy.

g

3 And<sup>o</sup> Jesus answering spake<sup>o</sup> unto the<sup>o</sup> lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?"

h

4 And they held their peace.

f

And He<sup>o</sup> took<sup>o</sup> him, and healed him, and let him go;

g

5 And<sup>o</sup> answered them, saying, "Which of you shall have<sup>o</sup> an ass or an ox fallen<sup>1</sup> into a pit, and will<sup>o</sup> not<sup>o</sup> straightway<sup>o</sup> pull him<sup>o</sup> out on the sabbath day?"

h

6 And they could<sup>5</sup> not<sup>o</sup> answer Him again<sup>o</sup> to these things.

C E

7 And He put forth a parable<sup>o</sup> to those which were<sup>o</sup> bidden, when He marked how they<sup>o</sup> chose out the<sup>o</sup> chief<sup>o</sup> rooms; saying<sup>3</sup> unto them,

F i

8 "When thou art<sup>7</sup> bidden<sup>o</sup> of any man<sup>o</sup> to<sup>o</sup> a wedding, sit<sup>o</sup> not down<sup>o</sup> in the highest<sup>7</sup> room; lest a more honourable man than thou be<sup>7</sup> bidden<sup>o</sup> of him;

k

9 And he that<sup>7</sup> bade thee and him come and say to thee, 'Give this man<sup>o</sup> place';

l

and thou<sup>o</sup> begin<sup>o</sup> with shame<sup>o</sup> to take the<sup>o</sup> lowest<sup>o</sup> room.

F i

10 But when thou art<sup>7</sup> bidden, go and sit<sup>8</sup> down<sup>8</sup> in the<sup>9</sup> lowest<sup>9</sup> room; that when he that<sup>7</sup> bade thee cometh, he may say unto thee, 'Friend, go up higher':

l

then shalt thou have<sup>o</sup> worship in the presence of them that<sup>8</sup> sit<sup>o</sup> at meat with thee.

E

11 For whosoever exalteth himself shall be<sup>o</sup> abased; and he that humbleth himself shall be exalted."

not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 8, 12, 28, 29. straightway = immediately.  
pull . . . out = draw . . . up. The Gr. word occ. only here and Acts 11. 10. 6 answer again = reply.  
to = as to. Gr. *pros*. Ap. 104. xv. 3.

14. 7-11 [For Structure see next page].

7 to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 8. bidden = invited or called. Gr. *kaleō*.  
chose out = were picking out. Going on before His eyes. chief rooms = first couches. Gr. *prōtoklīsia*.  
Same as "highest room", v. 8. Cp. 20. 46. Matt. 23. 6. 8 of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the  
same word as in vv. 28, 33. to. Gr. *eis*. Ap. 104. vi. a wedding = wedding feast. sit = recline.  
not. Gr. *mē*. Ap. 105. II. Not the same word as in vv. 5, 6, 14, 20, 26, 27, 28, 30. in. Gr. *eis*. Ap. 104. vi.  
9 place. Gr. *topos*. begin. Cp. Prov. 25. 6, 7. with. Gr. *meta*. Ap. 104. xi. to take =  
to take (and keep in it). lowest = last. Gr. *eschatos*. room = place, as above. Cp. v. 22 and 2. 7.  
10 Friend. Gr. *philos*. Noun of *phileō*. Ap. 135. I. 2. go up = go up, forward. Occ. only here.  
worship = honour. Gr. *doxa* = glory. at meat = at table. 11 For, &c. This is repeated on two  
other occasions. Cp. 18. 14 and Matt. 23. 12. abased = humbled.

13. 31-33 (A, p. 1476). THE KING. PERSONAL DEPARTURE. (Alternation.)

A | d | 31-. Pharisees. Advice given.

e | -31. Their reason.

d | 32, 33-. Pharisees. Advice rejected.

e | -33. The Lord's reason.

would I have gathered = I desired to gather. Cp. v. 31. children. Ap. 108. i.

hen. Specially contrasted with "fox", v. 32. Cp. Matt. 23. 37. under. Gr. *hupo*. Ap. 104. xviii. 2. ye would not = ye did not desire it.

35 your house = the Temple. It had been Jehovah's house. Cp. John 2. 16. Now it was no longer owned as His. Cp. Luke 19. 46.

desolate. Every place is "desolate" where Christ is not. verily. See note on Matt. 5. 18.

not = by no means. Gr. *ou mē*. Ap. 105. III.

until. Gr. *hōs an* (all the texts omit "an", but it does not alter the conditional sense, which is in the verb).

Blessed. Fig. *Benedictio*, as in 1. 42; 19. 38; not *Beatitudo*, as in 12. 37, 38, 43, or 14. 14, 15. Quoted from Ps. 118. 26. Referring to the final and national repentance of Israel, which might have been then (Acts 3. 18-20) near, but Acts 28. 26-28 is yet future, while all blessedness has been postponed.

He That cometh = the coming One.

LORD = Jehovah. Ap. 4. II and Ap. 98. VI. i. a. 1. B. a.

14. 1-24 (H, p. 1461). PLACE. PHARISEE'S HOUSE. (Alternation.)

H | B | 1-6. Healing.

C | 7-11. Parable. Marriage Feast.

B | 12-14. Teaching.

C | 15-24. Parable. The Great Supper.

14. 1-6 (B, above). HEALING. (Extended Alternation.)

B | f | 1, 2. Man with dropsy.

g | 3. Question of the Lord.

h | 4-. Inability to answer.

f | -4. Man healed.

g | 5. Question of the Lord.

h | 6. Inability to answer.

1 it came to pass. A Hebraism. See on 2. 1. as He went = in (Gr. *en*. Ap. 104. viii) His going.

into. Gr. *eis*. Ap. 104. vi.

chief Pharisees = rulers of the Pharisees (Ap. 120. II). bread. Put by Fig. *Synecdochē* (of the Part) for any kind of food.

the sabbath day = a certain Sabbath.

watched = were engaged in watching.

2 behold. Fig. *Asterismos*. Ap. 6.

man (Ap. 123. 1) . . . which had the dropsy = dropsical (a medical term). Occ. only here.

before Him. Not one of the guests.

3 Jesus. Ap. 98. X. unto. Gr. *pros*. Ap. 104. xv. 3. lawyers = doctors of the law.

4 took = took hold of. Cp. 20. 20. 1 Tim. 6. 12.

5 answered them = answering unto (Gr. *pros*; as in v. 3) them.

an ass. All the texts read *huios* = a son, instead of *onos* = an ass, which latter has no MS. authority. In O.T. always ox and ass. Cp. Ex. 23. 12.

**B G m** 12 Then said He °also to him that 7 bade  
**A. D. 28** Him, "When thou makest a °dinner or a  
 °supper,  
**n** °call 8 not thy 10 friends, °nor thy brethren,  
 °neither thy kinsmen, °nor thy rich neigh-  
 bours;  
**o** lest they also °bid thee again, and a recom-  
 pence °be made thee.  
**G m** 13 But when thou makest a °feast,  
**n** °call °the poor, the °maimed, the lame, the  
 blind:  
**o** 14 °And thou shalt be °blessed; for they  
 °cannot recompense thee: for thou shalt be  
 recompensed °at the °resurrection of the just."  
**C H r** 15 And when one of them that 8 sat 10 at meat  
 with Him heard these things, he said unto  
 Him, 14 "Blessed is he that shall eat bread °in  
 °the kingdom of God."  
 16 Then said He unto him, "A certain 2 man  
 °made a great supper,  
**s** and 7 bade many:  
**r** 17 And °sent his °servant at supper time to  
 say to them that were 7 bidden, 'Come; for all  
 things are now ready.'  
**s** 18 And they all °with one °consent began to  
 °make excuse. The first said unto him, 'I  
 have bought °a piece of ground, and I °must  
 needs °go °and see it: °I pray thee °have me  
 excused.'  
 19 And °another said, 'I have bought five  
 yoke of oxen, and I °go to °prove them: 18 I pray  
 thee °have me excused.'  
 20 And 19 another said, 'I have married a  
 wife, and °therefore I °cannot come.'  
**J p** 21 So that 17 servant came, and °shewed his  
 °lord these things.  
**q** Then °the master of the house being angry  
 said to his 17 servant, 18 'Go out quickly 1 into  
 the streets and lanes of °the city, and bring  
 in hither °the poor, °and the 13 maimed, °and  
 the °halt, °and the blind.'  
**J p** 22 And the 17 servant said, °'Lord, it is done  
 as thou °hast commanded, and °yet there is  
 °room.'  
**q** 23 And the lord said 3 unto the servant, 18 'Go  
 out 1 into the highways and hedges, and °compel  
 them to come in, that my house °may be  
 filled.  
**H** 24 For I say unto you, That °none of those  
 °men which were 7 bidden shall taste of my  
 supper.'"

go = go forth. prove = try. have = hold. 20 therefore = on account of (Gr. *dia*) this. cannot =  
 am not (Gr. *ou*. Ap. 105. I) able to. 21 shewed = reported to. lord. Ap. 98. VI. i. a. 4. A. the  
 master of the house. Ap. 98. Note these different titles, appropriate to each case, and see Ap. 140. II. 3. the  
 city. Jerusalem. See Ap. 140. II. 3. the poor. Note the Fig. *Polysyndeton* (Ap. 6) in this verse,  
 emphasizing each class (with no climax at the end). The opposite of the Fig. in vv. 13, 14. and. This is  
 the Figure. halt = lame. The same word as "lame" in v. 13. 22 Lord. Ap. 98. VI. i. a. 4. B. Note  
 the various titles throughout. hast commanded = didst command. yet = still. 23 compel =  
 constrain. See all the nine occ.: here; Matt. 14. 22. Mark 6. 45. Acts 26. 11; 28. 19. 2 Cor. 12. 11. Gal. 2. 3, 14;  
 6. 12. Compulsion necessary, because the "will" is a fallen "will", and therefore no stronger than that  
 of our first parents when unfallen. See Ps. 14. 2, 3; 53. 2, 3. John 5. 40. Rom. 3. 10-18. Man's fallen will has  
 never been used for God, without the compulsion of Phil. 2. 13. may be filled. Used of loading a  
 ship. 24 none = not (Gr. *ou*. Ap. 105. I) one. men. Ap. 123. 2. Not the same word as in vv. 2, 16, 30.

14. 7-11 (C, p. 1477). PARABLE. MARRIAGE  
 FEAST. (*Introversion and Extended Alternation.*)

**C** | **E** | 7. Occasion.  
 | **F** | **i** | 8. Dehortation. Highest place.  
 | | **k** | 9-. Humiliation.  
 | | | 1 | -9. Shame.  
 | **F** | **i** | 10-. Exhortation. Lowest place.  
 | | **k** | -10-. Exaltation.  
 | | | **l** | -10. Honour.  
 | **E** | 11. Application.

14. 12-14 (B, p. 1477). TEACHING.  
 (*Extended Alternation.*)

**B** | **G** | **m** | 12-. Occasion. Dinner or Supper.  
 | | **n** | -12-. Guests. Dehortation.  
 | | | **o** | -12. Recompense. Human.  
 | **G** | **m** | 13-. Occasion. Feast.  
 | | **n** | -13. Guests. Exhortation.  
 | | | **o** | 14. Recompense. Divine.

12 also to him = to him also. The host.  
 dinner . . . supper. See note on Matt. 22. 4.  
 call. Gr. *phōneō*. Cp. 19. 15.  
 nor. Fig. *Paradiastolē* (Ap. 6), for emphasis.  
 neither . . . nor. Gr. *mēde*, compound of *mē*. Ap. 105. II.  
 bid . . . again. Gr. *antikalēō*. Occ. only here.  
 be made thee = take place, when such an one asks for  
 gifts, not friends.

13 feast, or reception. Occurs only here and in 5. 29.  
 call. Same word as bid, v. 7.  
 the poor. Note the Fig. *Asyndeton* (Ap. 6), not empha-  
 sizing the particular classes, but hastening us on to  
 the climax in v. 14. Note the opposite Figure in v. 21.  
 maimed = crippled. Only here, and v. 21.  
 14 And thou shalt be blessed. This is the climax.  
 blessed = happy. Fig. *Beatitudo*, not *Benedictio*.  
 cannot = have not [wherewith to]. Ap. 105. I.  
 at = in. Gr. *en*. Ap. 104. viii.  
 resurrection. Ap. 178. II. 1.

14. 15-24 (C, p. 1477). PARABLE. THE GREAT  
 SUPPER. (*Introversion and Alternation.*)

**C** | **H** | 15-20. First guests invited.  
 | | **J** | **p** | 21-. Servant. First report.  
 | | | **q** | -21. Other guests to be "brought in".  
 | | **J** | **p** | 22. Servant. Second report.  
 | | | **q** | 23. Other guests to be constrained.  
 | **H** | 24. First guests rejected.

14. 15-20 (H, above). THE FIRST GUESTS.  
 (*Alternation.*)

**H** | **r** | 15, 16-. Supper prepared.  
 | | **s** | -16. Guests invited.  
 | | **r** | 17. Supper ready.  
 | | | **s** | 18. Guests beg off.

15 in. Gr. *en*. Ap. 104. viii.  
 the kingdom of God. See Ap. 114.

16 made. T Tr. A WH and R read "was making".  
 This parable is in Luke only. For the interpretation,  
 see Ap. 140. II. 3. 17 sent. According to custom,  
 servant = bondman.

18 with one consent = from (Gr. *apo*. Ap. 104. iv)  
 one [mind]. make excuse = beg off.

a piece of ground = a field,  
 must needs = have need to.

go = go out (i. e. from the city). Gr. *exerchomai*, as in  
 vv. 21, 23. and see = to see. Ap. 133. I. 1.

I pray. Ap. 134. I. 3. have = consider me.

19 another. Ap. 124. 2.

G K M  
A. D. 28  
N O t

**25** And there ° went great multitudes with Him: and He turned, and said ° unto them,

**26** °° "If any man come ° to Me, and ° hate ° not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own ° life also,

u he ° cannot be My disciple.

t **27** And whosoever doth ° not bear ° his cross, and come after Me,

u ° cannot be My disciple.

P **28** For which ° of you, ° intending to build a tower, sitteth ° not down first, and ° counteth the ° cost, ° whether he have ° sufficient to finish it?

**29** Lest haply, after he hath laid ° the foundation, and is ° not ° able to ° finish it, all that ° behold it ° begin to mock him,

**30** ° Saying, ° "This ° man began to build, and was ° not able to ° finish."

**31** Or what king, going ° to make war against ° another king, sitteth ° not down first, and consulteth ° whether he be able ° with ten thousand ° to meet him that cometh ° against him ° with twenty thousand?

**32** Or else, while the other is ° yet a great way off, he sendeth an ° ambassador, and ° desireth ° conditions ° of peace.

O **33** So likewise, whosoever he be ° of you that ° forsaketh ° not all that ° he hath, he ° cannot be my disciple.

P **34** ° Salt is good: but ° if the salt have ° lost his savour, ° wherewith shall it be ° seasoned?

**35** It is neither fit ° for the ° land, nor yet ° for ° the dunghill; but men cast it ° out.

L ° He that hath ears to hear, let him hear."

K M **15** ° Then drew near unto Him ° all the ° publicans and sinners ° for to hear Him.

N Q **2** And the ° Pharisees and scribes ° murmured, saying, "This man receiveth ° sinners, and eateth with them."

RSUV<sup>1</sup>v<sup>1</sup> **3** And He spake ° this parable ° unto ° them, saying,

**34** Salt, &c. See note on Matt. 5. 13. if, &c. savour=become tasteless. Cp. Matt. 5. 13. seasoned. Only here, Mark 9. 50. Col. 4. 6. the dunghill=manure. out=without.

**15. 1** Then drew near=Then were drawing near. publicans=tax-gatherers. for a large number.

**15. 2-17. 4** (N, above). TEACHING. (Alternations.)

N | Q | 15. 2. Pharisees. Murmuring.  
R | S | 15. 3-32. Address to Pharisees.  
T | 16. 1-13. Address to Disciples.  
Q | 16. 14. Pharisees. Derision.  
R | S | 16. 15-31. Address to Pharisees.  
T | 17. 1-4. Address to Disciples.

**2** Pharisees. See Ap. 120. II. This settles the scope of all that follows. murmured=were muttering. The word implies subdued threatening. Occ. only here and 19. 7. sinners. See on Matt. 9. 10.

**3** this parable. It had already been uttered in Matt. 18. 12-14 with another object (v. 11), and with a different application (v. 14). It is now repeated, later, under different circumstances (Luke 15. 1, 2), in combination with two other similar parables, with quite another application (v. 6, 7; 9, 10; 23, 24). Hence the change of certain words. unto. Gr. *pros*. Ap. 104. xv. 3. them. This determines the scope of the three parables.

**14. 25-17. 4** (G, p. 1461). PARABLES. (Introversion and Alternation.)

G | K | M | 14. 25. Occasion. Concourse of people.  
N | 14. 26-35. Teaching.  
L | 14. -35. Dispensational call.

K | M | 15. 1. Occasion. Concourse of people.  
N | 15. 2-17. 4. Teaching.

**25** went-were going.

**14. 26-35**-(N, above). TEACHING. (Alternation.)

N | O | 26, 27. Discipleship.

P | 28-32. Parable.

O | 33. Discipleship.

P | 34, 35-. Parable.

**14. 26, 27** (O, above). DISCIPLESHIP. (Alternation.)

O | t | 26-. Alternatives.

u | -26. Condition.

t | 27-. Alternatives.

u | -27. Condition.

**26** If any. The case being assumed. Ap. 118. 2. a. hate not. See Matt. 10. 37. life=soul. See Ap. 110. III. 1. **27** his=his own.

**28** of-out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 8.

intending=desiring. See Ap. 102. 1.

not. Ap. 105. I. a.

counteth=reckoneth, or calculateth. Gr. *psēphizō*. Occurs only here and in Rev. 13. 18 in N.T. It is from *psēphos*=a pebble, with which calculations were made, or votes given. Occurs only in Acts 26. 10. Rev. 2. 17. cost. Gr. *dapanē*. Occ. only here.

whether. Same as "if" in v. 26.

sufficient to finish it=the [means] for (Gr. *pros*. Ap. 104. xv. 3, but the texts read *eis*) [its] completion. Gr. *apartismos*. Occ. only here.

**29** the foundation=its foundation.

able=strong enough.

finish it=finish it off. Gr. *ekteleō*. Only here and v. 30.

behold. Gr. *theōreō*. Ap. 138. I. 11.

begin. As they see him nearing the end of his resources.

**30** Saying, &c.=Saying that this man, &c. See note on 4. 21; 19. 9. Mark 14. 30, &c.

**31** to make war = to encounter for (Gr. *eis*. Ap. 104. vi) war.

with = in [the midst of]. Gr. *en*. Ap. 104. viii.

to meet. Gr. *apantaō*, as in Matt. 28. 9.

against. Gr. *epi*. Ap. 104. ix. 3.

**32** Or else = If not.

ambassage=embassy. Only here and 19. 14.

desireth = asketh, or seeketh. Ap. 134. I. 3.

conditions = the [terms].

of = for. Gr. *pros*. Ap. 104. xv. 3.

**33** forsaketh = taketh leave of.

he hath = himself possesses.

A contingent assumption. Ap. 118. 1. b. lost his

wherewith = with (Gr. *en*. Ap. 104. viii) what.

**35** for. Gr. *eis*. Ap. 104. vi. land. Ap. 129. iv.

He that hath, &c. See Ap. 142.

all. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for to hear = to hear.

A. D. 28

4 "What °man °of you, having an hundred sheep,

w<sup>1</sup> °if he lose one °of them,

x<sup>1</sup> doth °not leave the ninety and nine °in the °wilderness, and go °after that which is lost, °until he find it?

y<sup>1</sup> 5 And °when he hath found it, he layeth it °on °his shoulders, rejoicing.

z<sup>1</sup> 6 And °when he cometh °home, he calleth together his friends and neighbours, saying unto them, 'Rejoice °with me; for I have found my sheep which was lost.'

W<sup>1</sup> 7 °I say unto °you, that likewise joy shall be °in °heaven °over one sinner °that repenteth, more than °over ninety and nine °just persons, which need °no °repentance.

U<sup>2</sup> V<sup>2</sup> v<sup>2</sup> 8 °Either what °woman having °ten °pieces of silver,

w<sup>2</sup> °if she lose one piece,

x<sup>2</sup> doth °not light a °candle, and sweep the house, and seek °diligently °till she find it?

y<sup>2</sup> 9 And °when she hath found it, she calleth her °friends and her neighbours together,

z<sup>2</sup> saying, 'Rejoice °with me; for I have found °the °piece which °I had lost.'

W<sup>2</sup> 10 Likewise, °I say unto °you, there °is joy °in the presence of the angels of °God °over one sinner °that repenteth."

U<sup>3</sup> V<sup>3</sup> v<sup>3</sup> 11 °And He said, "A certain °man had °two sons:

w<sup>3</sup> a 12 And the younger of them said to his father, 'Father, °give me °the portion of °goods that °falleth to me.' And he divided unto °them his °living.

15. 3-32 (S, p. 1479). ADDRESS TO PHARISEES. (Repeated Alternation.)

S	U <sup>1</sup>	V <sup>1</sup>	3-6. The Hundred Sheep.
		W <sup>1</sup>	7. Application.
	U <sup>2</sup>	V <sup>2</sup>	8, 9. The Ten Drachmas.
		W <sup>2</sup>	10. Application.
	U <sup>3</sup>	V <sup>3</sup>	11-24. The Two Sons.
		W <sup>3</sup>	25-32. Application.

15. 3-6; 8, 9; 11-24 [For Structure see below].

4 man. Gr. *anthrōpos*. Ap. 123. 1. Here representing Christ. of=from among. Gr. *ek*. Ap. 104. vii. if he lose=having lost. not. Gr. *ou*. Ap. 105. I. in. Gr. *en*. Ap. 104. viii. wilderness. A place of wild fertility. Cp. 2. s. after. Gr. *epi*. Ap. 104. ix. 3. until he find it? Note the importance of this expression.

5 when he hath found it=having found it. In Matt. "If so be that he find it." For the reason, see note on v. 3. on. Gr. *epi*. Ap. 104. ix. 3. his shoulders=his own shoulders; not those of another.

6 when he cometh=having come. home=into (Gr. *eis*. Ap. 104. vi) the house. with me; not with the sheep (because of the scope of the parable). See note on v. 3. The joy is in heaven (v. 7).

7 I: i.e. I who know. John 1. 51. you. Murmuring Pharisees. This is the point of the parable.

heaven. Sing. See notes on Matt. 6. 9, 10. over. Gr. *epi*. Ap. 104. ix. 2. that repenteth=repenting. Ap. 111. I. 1. just persons: i.e. the Pharisees. Cp. v. 2; 16. 15; 18. 9. no. Gr. *ou*. Ap. 105. I. repentance. Ap. 111. II. 1. Cp. Matt. 3. 2.

8 Either. This parable is recorded only in Luke. woman. Here representing the Holy Spirit. ten. See the Structures of V<sup>2</sup>, above. pieces of silver. Gr. *drachmas*. Occ. only here, and in v. 9. See Ap. 51. I. 6. if she lose. An uncertain contingency. Ap. 118. 1. b. not. Gr. *ouchi*. Ap. 105. I. a. candle=lamp. Ap. 130. 4.

9 friends. Female friends (Fem.). the piece. Not "my", as in v. 6. I had lost=I lost. Cp. "was lost" in v. 6. 10 is=becomes, or takes place, or results. Same as "arose" in v. 14. in the presence of=before. It does not say that the angels rejoice; but it is the divine joy in their presence. God. Ap. 98. I. i. 1.

15. 3-6 (V<sup>1</sup>); 8, 9 (V<sup>2</sup>); 11-24 (V<sup>3</sup>). The 100. The 10. The 2. (Extended Alternation.)

		The Hundred.		The Ten.		The Two.		
V	v <sup>1</sup>	3, 4-. The Sheep.	V <sup>2</sup>	v <sup>2</sup>	8-. The Drachmas.	V <sup>3</sup>	v <sup>3</sup>	11. The Sons.
	w <sup>1</sup>	-4-. One lost.		w <sup>2</sup>	-8-. One lost.		w <sup>3</sup>	12-16. One lost.
	x <sup>1</sup>	-4. Sought.		x <sup>2</sup>	-8. Sought.		x <sup>3</sup>	17-20-. Sought.
	y <sup>1</sup>	5. Found.		y <sup>2</sup>	9-. Found.		y <sup>3</sup>	-20-22. Found.
	z <sup>1</sup>	6. Joy.		z <sup>2</sup>	-9. Joy.		z <sup>3</sup>	23, 24. Joy.

15. 11-32 (U<sup>3</sup>, above). THE TWO SONS. (Extended Alternation.)

U <sup>3</sup>	V <sup>3</sup>	a	12-16. The younger son (cp. V <sup>3</sup> , above).
		b	17-20-. His penitence.
		c	-20. His father's compassion.
		d	21. The younger son's confession.
		e	22, 23. The father's gifts.
		f	24. The reason. "For", &c.
	W <sup>3</sup>	a	25, 27. The elder brother.
		b	28-. His anger.
		c	-28. The father's entreaty.
		d	29, 30. The elder son's complaint.
		e	31-32-. The father's gifts.
		f	-32. The reason. "For", &c.

11 And He said. This parable is peculiar to this gospel. See note on v. 3. man (as in v. 4). Here representing the Father (God). two sons. See the Structure (V<sup>3</sup>, above). 12 give me. Contrast "make me" (v. 19). the portion. According to Jewish law, in the case of two sons the elder took two-thirds, and the younger one-third of movable property, at the father's death. goods=movable property. Gr. *ousia*. Only here and v. 13. falleth to me. This is the technical term in the *Papyri*, in such cases. See Deissmann's *Light, &c.*, p. 152, and *Bib. Stud.*, p. 230. them. Including the elder, who did not ask it. living. Gr. *bios*, life. Ap. 170. 2. Put by Fig. *Metonymy* (of Effect), Ap. 6, for his means or property which supported his life.

A. D. 23

13 And 'not many days °after the younger son gathered all together, and °took his journey °into a °far country, and there wasted his °substance °with riotous living.

14 And °when he had spent all, there arose a mighty famine °in that land; and he °began to be in want.

15 And he went and °joined himself to °a citizen of that country; and he sent him <sup>13</sup>into his fields to feed swine.

16 And he °would fain have filled his belly °with the °husks that the swine °did eat: °and °no man gave unto him.

x<sup>3</sup> b

17 And when he °came °to himself, he said, 'How many hired servants of my father's °have bread enough and to spare, and °I perish °with hunger!

18 I will arise and go °to my father, and will say unto him, 'Father, I have °sinned °against °heaven, and °before thee,

19 And °am no more worthy to be called thy son: °make me as one of thy hired servants.'

y<sup>3</sup>

20 And he arose, and °came <sup>18</sup>to °his father.

c

But when he was yet a great way off, his father saw him, °and had compassion, °and °ran, °and fell °on his neck, °and °kissed him.

d

21 And the son said unto him, 'Father, °I have <sup>18</sup>sinned <sup>18</sup>against <sup>18</sup>heaven, and °in thy sight, and <sup>19</sup>am no more worthy to be called thy °son.'

e

22 But the father said <sup>18</sup>to his °servants, °'Bring forth the °best robe, °and °put it on him; °and put a °ring °on his hand, °and °shoes °on his feet:

z<sup>3</sup>

23 <sup>22</sup>And bring hither the fatted calf, <sup>22</sup>and °kill it; <sup>22</sup>and let us eat, <sup>22</sup>and be merry:

f

24 For this my son °was dead, and is alive again; he °was lost, and °is found.' And they °began to be merry.

W<sup>3</sup> X a

25 Now °his elder son was 'in the field: and as he came and drew nigh to the house, he heard °musick and dancing.

26 And he °called one of the °servants, and °asked what these things °meant.

27 And he said unto him, 'Thy brother °is come; and thy father hath killed the fatted calf, because he hath received him °safe and sound.'

b

28 And °he was angry, and °would °not go in: therefore came his father out, and °intreated him.

c

29 And he answering said to his father, °'Lo,

d

shoes=sandals. The ring and the sandals mark a free man. Servants went barefoot. **23** kill it = sacrifice it. It was a sacrificial feast. **24** was. Not the past tense of the verb "die", but of the verb "to be". He had been as a dead man (Gr. *nekros*. Ap. 139. 2) to his father. **is found** = was found; i. e. "when he came to himself" (v. 17), which shows that that was the result of the father's seeking. **began**, &c. Contrast "began to be in want" (v. 14). **25** his elder son. This is the point of the parable (cp. v. 2). It was addressed "unto them" specially (v. 3), as the correction of their murmuring, musick and dancing. Gr. symphonies and chorus, i. e. a "choral dance". Both words occ. only here. **26** called = called to him. **servants** = young men. Gr. *pais*. See Ap. 108. iv. Not the same word as in v. 17, 19, 22. **asked** = began to inquire. Imperf. tense. **meant** = might be. **27** is come . . . safe and sound. Corresponding with the father's dead and lost . . . alive and found (v. 24). **28** he was angry. Referring to the deep-seated feeling of the Pharisees against Messiah and those who followed Him. This increased steadily (and is seen to-day). Cp. Acts 11. 2, 3, 17, 18; 13. 45, 50; 14. 5, 19; 17. 5, 6, 13; 18. 12, 13; 19. 9; 21. 27-31; 22. 18-22. Gal. 5. 11. 1 Thess. 2. 14-16. **would not go in** = was not willing (Ap. 102. 1) to go in. **intreated**. Gr. *parakaleō*. Ap. 134. I. 6 **29** Lo. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.

13 after. Gr. *meta*. Ap. 104. xi. 2. Referring to the rapidity of the fall of Israel.

took his journey = went abroad.

into. Gr. *eis*. Ap. 104. vi.

far country. Cp. Acts 2. 39. Eph. 2. 17.

substance = property. Same word as "goods" in v. 12. with riotous living = living ruinously. Gr. *asōtōs*. Occurs only here. The kindred noun (*asōtia*) occurs only in Eph. 5. 18. Tit. 1. 6. 1 Pet. 4. 4.

14 when he had spent = having spent. Gr. *dapanāō*. Elsewhere only Mark 5. 26. Acts 21. 24. 2 Cor. 12. 15. James 4. 3.

in = throughout. Gr. *kata*. Ap. 104. x. 2. Not the same word as in v. 4, 7, 25.

began to be in want. Contrast "began to be merry" (v. 24).

15 joined himself to = cleaved to (Gr. Pass. of *kollaō* = glue together); i. e. he forced himself.

a citizen = one of the citizens. Contrast Phil. 3. 20.

16 would fain have filled = was longing to fill.

with = from. Gr. *apo*. Ap. 104. iv.

husks = pods of the carob tree. Only here in N.T.

did eat = were eating.

and. Note the emphasis of the Fig. *Polysyndeton* (Ap. 6), here. no man. Gr. *oudeis*, compound of *ou*. Ap. 105. I.

17 came to himself. Cp. "came to his father" (v. 20). to. Gr. *eis*. Ap. 104. vi.

have bread enough and to spare, or abound in food. I perish = I (emph.) am perishing.

with hunger = from the famine. The texts add *hōde* = here. 18 to. Gr. *pros*. Ap. 104. xv. 3.

sinned. Ap. 128. I. i. against. Gr. *eis*. Ap. 104. vi.

heaven. Sing. with Art. See notes on Matt. 6. 9, 10.

"Heaven" put by Fig. *Metonymy* (of Subject), Ap. 6, for God Himself.

before. Gr. *enōpion*. Same word as in v. 10, "in the presence of".

19 am no more worthy = I no longer deserve.

make me. Contrast "give me" (v. 12).

20 came to his father. Cp. "came to himself" (v. 17). his = his own.

and. Note the Fig. *Polysyndeton* (Ap. 6).

ran. Cp. Isa. 6. 6, "Then flew". See note on v. 21, and cp. Isa. 65. 24.

kissed = fervently kissed. Same word as in Matt. 26. 49.

21 I have sinned = I sinned. Confession of sin is the necessary condition for receiving the blessing. Cp. 2 Sam. 12. 13. Ps. 32. 5. Isa. 6. 5, 6. Luke 5. 8, &c. And so with Israel (Lev. 26. 40-42. Isa. 64. 6, 7. Hos. 5. 15; 14. 1, 2).

in thy sight. Same Greek words as "before thee" in v. 18.

son. Note the Fig. *Apostopēsis* (Ap. 6), for he did not finish what he meant to have said.

22 servants = bond-servants.

Bring forth. I [Tr.] A WH R add "quickly".

best = first. Either the first that comes to hand, or the former robe the son used to wear. See on Gen. 27. 15.

and. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing each particular. put it on him = clothe him with it.

ring = a signet-ring. Occ. only here. See Jas. 2. 2, and cp. Gen. 41. 42.

on = for (Gr. *eis*. Ap. 104. vi).

A. D. 28 these many years do I serve thee, ° neither transgressed I at any time thy commandment: and yet thou never gavest me ° a kid, that I might make merry ° with my ° friends:  
 30 But as soon as this ° thy son ° was come, which hath ° devoured ° thy ° living ° with ° harlots, thou hast ° killed for him the fatted calf.  
 e 31 And he said unto him, ° ‘ Son, thou art ° ever ° with me, and ° all that I have is thine.  
 32 ° It was meet that we should make merry, and be glad:  
 f for this ° thy brother ° was dead, and is alive again; and was lost, and is found.’”

T Y g 16 And He said ° also ° unto His disciples, “There was ° a certain rich ° man, which had a ° steward; and the same ° was accused unto him ° that he had wasted his goods.  
 2 And he called him, and said unto him, ° ‘ How is it that I hear this ° of thee? ° give ° an account of thy ° stewardship; for thou ° mayest be ° no longer ° steward.  
 h 3 Then the ° steward said ° within himself, ‘ What shall I do? for my ° lord ° taketh away ° from me the ° stewardship: ° I cannot dig; to ° beg I am ° ashamed.  
 i 4 ° I am resolved what ° to do, that, ° when I am put out of the ° stewardship, ° they may receive me ° into ° their houses.’  
 h 5 So he ° called ° every one of his ° lord’s debtors unto him, and said unto the first, ‘ How much owest thou unto my ° lord? ’  
 6 And he said, ‘ An hundred ° measures of oil.’ And he said unto him, ° ‘ Take ° thy bill, and ° sit down ° quickly, and write fifty.’  
 7 Then said he to ° another, ° ‘ And how much owest ° thou? ’ And he said, ‘ An hundred ° measures of wheat.’ And he said unto him, ° ‘ Take ° thy bill, and write fourscore.’  
 g 8 And ° the ° lord commended the unjust ° steward, because he had done ° wisely:  
 Z j for the ° children of this ° world are ° in ° their generation ° wiser ° than the ° children of light.  
 k 9 ° And ∫ say unto you,

neither transgressed I, &c. This was the Pharisees’ claim and boast. Cp. 18. 11, 12 and 18-21.  
 a kid. In contrast with “the fatted calf” (v. 28). with: Gr. *meta*. Ap. 104. xi. 1.  
 friends. Contrast with harlots (v. 30).  
 30 thy son. Not “my brother”. Contrast with “thy brother” (v. 32).  
 was come = came as though a stranger. Not “returned”. devoured = eaten up. Contrast with v. 23.  
 thy. Malignant thought.  
 harlots. Contrast with “my friends” (v. 29).  
 31 Son = Child. Gr. *teknon*. Affectionately reminding him of his birth. Ap. 108. i.  
 ever = always. Ap. 151. II. b. ii.  
 all that I have. See Rom. 9. 4, 5, and cp. Matt. 20. 14.  
 32 It was meet. Cp. Acts 11. 18.  
 thy brother. Contrast with “thy son” (v. 30).

16. 1-13 (T, p. 1479). ADDRESS TO DISCIPLES. (*Alternation*)  
 T | Y | 1-8. Parable. The Unjust Steward.  
 Z | -8-12. Application: re “Mammon”.  
 Y | 13-. Illustration. Two Masters.  
 Z | -13. Application: re “Mammon”.

16. 1-8 (Y, above). PARABLE. THE UNJUST STEWARD. (*Introversion*)  
 Y | g | 1, 2. His master’s requirement.  
 h | 3, 4-. The steward’s unjust resolution.  
 i | -4. Its object. Subsequent reception.  
 h | 5-7. The steward’s unjust action.  
 g | 8. His master’s approbation.

1 also unto His disciples = unto His disciples also. Note the Structure R and R, p. 1479, which gives the scope of the two chapters: both peculiar to this gospel.  
 unto. Gr. *pros*. Ap. 104. xv. 3.  
 a certain rich man. Cp. v. 19.  
 man. Gr. *anthrōpos*. Ap. 123. 1.  
 steward. A house manager, or agent, managing the house and servants, assigning the tasks, &c., of the latter. Cp. Eliezer (Gen. 15. 2; 24. 2), Joseph (Gen. 39. 4).  
 was accused. Gr. *diaballomai*. Occ. only here = to be struck through, implying malice, but not necessarily falsehood. that he had wasted = as wasting.  
 2 How is it . . . ? = What is this . . . ?  
 of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in v. 9. give = render.  
 an = the. stewardship = the office of the steward (v. 1). mayest = canst. no. Gr. *ou*. Ap. 105. I.  
 3 within = in. Gr. *en*. Ap. 104. viii.  
 lord = master, as in v. 13. Ap. 98. VI. i. a. 4. A.  
 taketh away = is taking away.  
 from. Gr. *apo*. Ap. 104. iv.  
 I cannot dig, &c. = to dig, I am not (Gr. *ou*. Ap. 105. I) strong enough.  
 beg. Gr. *epaiteō*. Cp. Ap. 134. I. 4. Occ. only here in A. V., but see 18. 35.

ashamed. Ashamed to beg, but not ashamed to embezzle. 4 I am resolved, &c.; or, I have it! I know, &c. Ap. 132. I. 2. to do = I will do. when I am put out of = when I shall have been removed from. they: i. e. the debtors. into. Gr. *eis*. Ap. 104. vi. their = their own. 5 called. Separately. every = each. 6 measures. Gr. pl. of *batos*. The Heb. *bāth*. Ap. 51. III. 3 (11) (7). Not the same word as in v. 7. Take = Take back. thy bill = writings, i. e. agreement. sit . . . write = sitting down, quickly write. quickly. It was a secret and hurried transaction. 7 another. Gr. *heteros*. Ap. 124. 2. thou. Note the emphasis: “And thou, How much owest thou?” measures. Gr. pl. of *koros*. Ap. 51. III. 3 (11) (8). Not the same word as in v. 6. 8 the lord = his master. wisely = shrewdly. Occ. only here.

16. -8-12 (Z, above). APPLICATION: re MAMMON. (*Introversion*)

Z | j | -8. Christ’s judgment.  
 k | 9-. Do I say? What the steward’s master said?  
 l | -9. Object. Subsequent reception.  
 k | 10. [Nay, I say], “He that is faithful”, &c.  
 j | 11, 12. Christ’s judgment.

children = sons. Ap. 108. iii. world = age. Ap. 129. 2. in their generation wiser, &c. These two clauses should be transposed. in = to; i. e. with reference to. Gr. *eis*. Ap. 104. vi. their = their own. wiser = more shrewd. than = above. Gr. *hyper*. Ap. 104. xvii. 2. children of light. Supply the *Ellipsis*: [are with reference to theirs]. In the former case they are all unscrupulous alike. 9 And = And, Do ∫ say unto you? &c. Is this what I say to you? In vv. 10-12 the Lord gives the reason why He does not say that; otherwise these verses are wholly inconsequent, instead of being the true application of vv. 1-8 (Z, above). For this punctuation see Ap. 94. V. 3.



1  
A. D. 28 'Make to yourselves friends ° of the ° mammon of unrighteousness; that, when ° ye fail, they may receive you 'into ° everlasting ° habitations.'

k 10 °He that is ° faithful ° in that which is least is ° faithful ° also ° in much: and he that is unjust ° in the least is unjust ° also ° in much.

j 11 °If therefore ye have ° not been 10 faithful 10 in the unrighteous ° mammon, who will ° commit to your trust the ° true riches?

12 And 11 if ye have 11 not been 10 faithful 10 in that which is ° another man's, who shall give you that which is ° your own?

Y 13 No ° servant ° can ° serve two ° masters:

Z for either he will hate the one, and love ° the other; or else he will hold to the one, and despise ° the other. Ye ° cannot serve ° God and ° mammon."

Q 14 And ° the Pharisees also, who ° were ° covetous, heard all these things: and they ° derided Him.

R S A 15 And He said ° unto them, "¶ are they which ° justify yourselves before 1 men; but 13 God knoweth your hearts: for that which is highly esteemed ° among 1 men is ° abomination ° in the sight of 13 God.

B 16 °The law and the prophets were until John: ° since that time ° the kingdom of 13 God is ° preached, and ° every man ° presseth 4 into it.

17 And it is easier for ° heaven and ° earth to pass, than one ° tittle of 16 the law to fail.

A C1 18 °Whosoever ° putteth away his wife, and marrieth 7 another, committeth adultery: and whosoever marrieth her that is put away 3 from her husband committeth adultery.

C2 19 °There was 1 a certain rich 1 man, which ° was clothed in purple and fine linen, and fared ° sumptuously every day:

20 And there was a certain ° beggar named

of= out of, or by. Gr. *ek*. Ap. 104. vii. mammon. Aramaic for "riches". See Ap. 94. III. 3. 32. ye fail. All the texts read "it shall fail".

everlasting= eternal. Gr. *aionios*. Ap. 151. II. B. ii. habitations=tents. Answering to the "houses" of v. 4. 10 He that is faithful, &c. This is the Lord's own teaching, which gives the reason why "No!" is the true answer to His question in v. 9.

faithful. Ap. 150. III. . in. Gr. *en*. Ap. 104. viii. also in much=in much also.

11 If. Assuming it as a fact. Ap. 118. 2. a.

not. Gr. *ou*. Ap. 105. I.

commit to your trust=entrust to you. Ap. 150. I. 1. iv. true. Ap. 175. 2.

12 another man's=a foreigner's. Cp. Acts 7. 6 and Heb. 11. 9 ("strange"), and Matt. 17. 25, 26 ("stranger"). Gr. *allogrios* (Ap. 124. 6).

your own. Gr. *humeteros*. But, though all the modern critical texts (except VH and Rm) read it thus, yet the primitive text must have read *hemeteros*=ours, or our own; for it is the reading of "B" (the Vatican MS.) and, before this or any other Greek MS. extant, Origen (186-253), Tertullian (second cent.), read *hemon*=ours; while Theophylact (1077), and Euthymius (twelfth cent.), with B (the Vatican MS.) read *hemeteros*=our own, in contrast with "foreigners" in preceding clause. See note on 1 John 2. 2. This makes true sense; otherwise it is unintelligible.

13 servant=domestic household servant. Gr. *oiketēs*. Occ. here; Acts 10. 7. Rom. 14. 4. 1 Pet. 2. 18. can= is able to.

serve=do bondservice. Gr. *douleuō*. As in 15. 29.

masters=lords, as in vv. 3, 5, 8.

the other. Same as "another" in v. 7.

cannot=are not (Gr. *ou*. Ap. 105. I) able to.

God. See Ap. 98. I. i. 1.

14 the Pharisees. See Ap. 120. II.

were=being then. Gr. *huparchō*, as in v. 23, and see on 7. 25. covetous= money-lovers (referring to mammon, vv. 11, 13); occ. only here, and 2 Tim. 3. 2.

derided=were turning up their noses at. Occ. only here and 23. 35. Found in the LXX. Pss. 2. 4; 22. 7; 35. 16. This was the immediate cause of the second Parable (vv. 19-30), and the solemn application (v. 31).

#### 16. 15-31 (S, p. 1479). ADDRESS TO THE PHARISEES. (Alternation.)

S | A | 15. What the Pharisees esteemed (God's abomination).

B | 16, 17. The Law and the Prophets. Proclaimed.

A | 18-30. What the Pharisees taught (God's abomination).

B | 31. Moses and the Prophets. Not believed.

15 unto them. Addressed to the Pharisees. See the Structure "R" and "R", p. 1479. justify yourselves. See notes on 15. 7, 29; and cp. 7. 39. Matt. 23. 25. among. Gr. *en*. Ap. 104. viii. abomination. In contrast with their derision.

in the sight of. Same word as "before" in preceding clause. 16 The law. See note on Matt. 5. 17. since that time=since (Gr. *apo*. Ap. 104. iv) then. the kingdom of God. See Ap. 114. preached. Gr. *euangelizō*. See Ap. 121. 4.

every man. Gr. *pas*, all. Put by Fig. *Synecdochē* (of the Genus), Ap. 6, for many. "But not ye!" presseth. See note on Matt. 11. 12. 17 heaven. Sing. with Art. See note on Matt. 6. 9, 10. earth. Gr. *gē*. Ap. 129. 4. tittle. See note on Matt. 5. 18 and Ap. 93. III.

#### 16. 18-30 (A, above). WHAT THE PHARISEES TAUGHT. (Division.)

A | C1 | 18. Concerning divorce ("the Law").

C2 | 19-30. Concerning the dead (v. 31) ("the Prophets").

18 Whosoever, &c. This verse is not "loosely connected", or "out of any connexion" with what precedes, as alleged. The Structure above shows its true place, in C1, how the Pharisees made void the law (as to divorce); and C2, how they made void the prophets (vv. 16, 17) and the rest of Scripture as to the dead (vv. 19-23).

putteth away, &c. The Rabbis made void the law and the prophets by their traditions, evading Deut. 22. 22, and their "scandalous licence" regarding Deut. 24. 1. See John Lightfoot, *Works* (1658), J. R. Pitman's edn. (1823), vol. xi, pp. 116-21 for the many frivolous grounds for divorce. 19 There was, &c.=But there was. This commences the second part of the Lord's address to the Pharisees, against their tradition making void God's word as to the dead, which may be seen in Pss. 6. 5; 30. 9; 31. 17; 88. 11; 115. 17; 146. 4. Eccles. 9. 6, 10; 12. 7. Isa. 38. 17-19, &c.

It is not called a "parable", because it cites a notable example of the Pharisees' tradition, which had been brought from Babylon. See many other examples in Lightfoot, vol. xii, pp. 159-68. Their teaching has no Structure. See C2, above. was clothed=was habitually clothed. Imperf. tense. See on 8. 27. sumptuously=in splendour. Gr. adv. of *lampros*, is transl. "gorgeous" in 23. 11. Only here. 20 beggar=poor man. Ap. 127. 1.

A. D. 28

° Lazarus, which was ° laid ° at his gate, ° full of sores,

21 And ° desiring to be fed ° with ° the crumbs which fell ° from the rich man's table: ° more-over the dogs came and ° licked his ° sores.

22 And it came to pass, that the ° beggar died, and was carried ° by ° the angels ° into ° Abraham's bosom: the rich man also died, ° and was buried;

23 And ° in ° hell he ° lift up his eyes, ° being ° in ° torments, and ° seeth ° Abraham ° afar off, and Lazarus ° in his bosom.

24 And ° he cried and ° said, ° 'Father ° Abraham, have mercy on me, and send ° Lazarus, that he may dip the tip of his finger in water, and ° cool my tongue; for I am ° tormented ° in this flame.'

25 But ° Abraham said, ° 'Son, remember that thou in thy ° lifetime ° receivedst thy good things, and likewise Lazarus ° evil things: but now he is comforted, and thou art ° tormented.

26 And ° beside all this, between us and you there ° is a great ° gulf ° fixed: so that they which ° would pass from hence ° to you ° cannot; ° neither can they pass ° to us, that ° would come from thence.'

27 Then he said, ° 'I pray thee therefore, ° father, that thou wouldest send him ° to my father's house:

28 For I have five brethren; that he may ° testify unto them, ° lest they also come ° into this place of ° torment.'

29 ° Abraham saith unto him, ° 'They have ° Moses and the prophets; let them hear them.'

30 And he said, ° 'Nay, ° father ° Abraham: but ° if one went ° unto them ° from ° the dead, they will ° repent.'

B

31 ° And he said unto him, ° 'If they hear ° not ° Moses and the prophets, neither will they ° be persuaded, ° though one rose ° from ° the dead.'

T D<sup>1</sup>

17 ° Then said He ° unto ° the disciples, "It is ° impossible but that ° offences will come: but woe unto him, ° through whom they come!

from *chaskō*, to gape. A medical word for an open wound. fixed = set fast, established. Cp. 9. 51 (set His face). Rom. 1. 11. 2 Pet. 1. 12. would = desire to. Gr. *thelō*. Ap. 102. 1. to. Gr. *pros*. Ap. 104. xv. cannot = are not (Gr. *mē*. Ap. 105. II) able. neither. Gr. *mēde*. 27 I pray = I entreat. Gr. *erōtaō*. Ap. 134. I. 3. to = unto. Gr. *eis*. Ap. 104. vi. 28 testify = earnestly testify. The latter including the historical books. See Ap. 1. Referring to v. 16. Cp. John 1. 45; 5. 39, 46. Moses. See note on 5. 14. 30 Nay. Gr. *ouchi*. Ap. 105. I a. if. Implying a contingency. See Ap. 118. 1 a. from = away from. Ap. 104. iv. Contrast the Lord's *ek* (Ap. 104. vii. in next clause). the dead. No Art. See Ap. 139. 2. repent. See Ap. 111. I. 1. 31 And, &c. The lesson of the parable. From these final words of the Lord (v. 31, B) Lightfoot says "it is easy to judge what was the design and intention of this parable" (vol. xii, p. 168). The Lord's words were proved to be true, by the results of the resurrection of another Lazarus (John 12. 9), and of Himself (Matt. 28. 11-13). be persuaded. Much less "repent", as in v. 30. though = not even if. from = from among. Note the Lord's true word, in contrast with the rich man's in v. 30.

### 17. 1-4 (T, p. 1479). ADDRESS TO DISCIPLES. (Division.)

T | D<sup>1</sup> | 1, 2. Stumbling-blocks introduced.  
| D<sup>2</sup> | 3, 4. Introducers to be rebuked.

1 Then said He, &c. Vv. 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 18. 6, 7. Mark 9. 42) and repeated here with a variation of certain words; vv. 3, 4 also had been spoken before, and recorded in Matt. 18. 21, 22 (but not in Mark). The passage here is therefore not "out of its context", but is repeated with special reference to 16. 14-30. See Ap. 97. unto. Gr. *pros*. Ap. 104. xv. 3. the disciples. All the texts read "His disciples". This is to be noted in contrast with 16. 15. impossible = inevitable. Gr. *anendektos*. Occ. only here. offences = stumbling-blocks. through. Gr. *dia*. Ap. 104. v. 1.

Lazarus. A common Talmudic contraction of the Heb. Eleazar; but introduced by the Lord to point to His own closing comment in v. 31.

laid = cast down. at. Gr. *pros*. Ap. 104. xv. 3. full of sores. Gr. *helkoō*. Occ. only here.

21 desiring = eagerly desiring; but in vain, as in 15. 16 ("would fain").

with = from. Gr. *apo*. Ap. 104. iv.

the crumbs. Some texts read "the things".

moreover, &c. = but [instead of finding food] even the dogs, &c.

licked = licked off; i. e. licked clean. Gr. *apoleichō*. Occ. only here. The texts read *epileichō*, licked over.

sores. Gr. *helkos* (= ulcer).

22 by. Gr. *hupo*. Ap. 104. xviii. 1.

the angels. The Pharisees taught that there were three sets of angels for wicked men; and others for good men. See v. 18; and Lightfoot, *Works*, vol. xii, pp. 159-61.

Abraham's bosom. The Pharisees taught that there were three places: (1) Abraham's bosom; (2) "under the throne of glory"; (3) in the garden of Eden (Gr. Paradise). Speaking of death, they would say "this day he sits in Abraham's bosom". Lightfoot, *Works*, vol. xii, pp. 159-63.

and was buried 23 . . . in hell. Tatian (A. D. 170), the Vulg. and Syr., omit the second "and", and read, "and was buried in Hades".

23 hell. Gr. Hades = the grave. See Ap. 131. II.

lift up = having lifted up. Cp. similar imagery in Judg. 9. 7-15. Isa. 14. 9-11.

being = being there. See note on "were", v. 14.

torments. Gr. *basanos*. Occ. only here, v. 28, and Matt. 4. 24.

afar off = from (Gr. *apo*. Ap. 104. iv) afar.

seeth . . . Lazarus. The Pharisees taught that in life two men may be "coupled together", and one sees the other after death, and conversations take place. See Lightfoot, quoted above.

24 he cried and said = crying out, he said. The Pharisees gave long stories of similar imaginary conversations and discourses. See Lightfoot, vol. xi, pp. 165-7.

Father Abraham. Cp. Matt. 3. 9. John 8. 39.

cool. Gr. *katapsuchō*. Occ. only here. A medical word.

tormented = distressed. Gr. *odunaomai*. Occ. only in Luke (here, 2. 48, and Acts 20. 38, "sorrowing").

25 Son = Child. Gr. *teknon*. Ap. 108. I.

lifetime = life. Gr. *zōē*, as being the opposite of death. See Ap. 170. 1.

receivedst = didst receive back, or had all.

evil things. See Ap. 128. III. 2.

26 beside. Gr. *epi*. Ap. 104. ix. 2. is = has been. gulf = chasm. A transliteration of the Gr. *chasma*.

fixed = set fast, established. Cp. 9. 51

would = desire to. Gr. *thelō*. Ap. 102. 1. to. Gr. *pros*.

neither. Gr. *mēde*. 27 I pray = I entreat. Gr. *erōtaō*. Ap. 134. I. 3.

28 testify = earnestly testify. The latter including the historical books. See Ap. 1. Referring to v. 16. Cp. John 1. 45; 5. 39, 46.

Moses. See note on 5. 14. 30 Nay. Gr. *ouchi*. Ap. 105. I a. if. Implying a contingency.

See Ap. 118. 1 a. from = away from. Ap. 104. iv. Contrast the Lord's *ek* (Ap. 104. vii. in next clause).

the dead. No Art. See Ap. 139. 2. repent. See Ap. 111. I. 1. 31 And, &c. The lesson of the parable. From these final words of the Lord (v. 31, B) Lightfoot says "it is easy to judge what was the design and intention of this parable" (vol. xii, p. 168). The Lord's words were proved to be true, by the results of the resurrection of another Lazarus (John 12. 9), and of Himself (Matt. 28. 11-13).

be persuaded. Much less "repent", as in v. 30. though = not even if. from = from among. Note the Lord's true word, in contrast with the rich man's in v. 30.

A.D. 28 2 It were °better for him °that a °millstone were hanged °about his neck, and he °cast °into the sea, than that he should °offend one of these little ones.

D<sup>2</sup> 3 Take heed to yourselves: °If thy brother °trespass °against thee, °rebuke him; and °if he °repent, forgive him.  
4 And °if he °trespass °against thee °seven times in a day, and seven times in a day turn again °to thee, saying, 'I °repent;' thou shalt forgive him."

F E<sup>1</sup> 5 And the apostles said unto °the Lord, °"Increase our faith."

E<sup>2</sup> m 6 And °the Lord said, °"If ye had faith as a grain of mustard seed,  
n °ye might say unto °this °sycamine tree, 'Be thou plucked up by the root, and be thou planted °in the sea;' and it °should obey you.  
m 7 But which °of you, having a °servant plowing or °feeding cattle, will say unto him °by and by, when he is come °from the field, 'Go and °sit down to meat?'  
8 °And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, °till °I have eaten and drunken; and °afterward thou shalt eat and drink?'  
9 Doth he thank that °servant because he did the things that were commanded him? °I trow °not.

n 10 °So likewise ye, when ye °shall have done all those things which are commanded you, °say, 'We are °unprofitable °servants: we have done that which was our duty to do.'"

E F<sup>1</sup> 11 And °it came to pass, °as He went °to A.D. 29 Jerusalem, that He passed °through °the midst of Samaria and °Galilee.  
12 And as He °entered °into a certain village, there met Him °ten °men that were lepers, which stood °afar off:  
13 And they lifted up their voices, and said, °"Jesus, °Master, have °mercy on us."

F<sup>2</sup> G 14 And when He saw them, He said unto them, "Go shew yourselves unto the priests."

H o 15 And °it came to pass, that, °as they went, they were cleansed.

2 better=well. Gr. *lusiteleo*. Occ. only here. that=if. Ap. 118. 2. a. millstone. See note on Matt. 18. 6. about=round. Gr. *peri*. Ap. 104. xiii. 2. cast =hurled (with violence). into. Gr. *eis*. Ap. 104. vi. offend=be a cause of stumbling to. This was spoken with reference to the traditions of the Pharisees in 16. 15-30.  
3 If. Marking a possible contingency (Ap. 118. 1. b). Not the same condition as in v. 6. trespass = sin. Gr. *hamartano*. Ap. 128. I. i. As the Pharisees did. against. Gr. *eis*. Ap. 104. vi. rebuke him. As the Lord had done (16. 15-31). repent. See Ap. 111. I. 1.  
4 seven. On the former occasion "seventy" (Matt. 18. 21, 22). No discrepancy. See Ap. 97. to =unto. Gr. *epi*. Ap. 104. ix. 3; but the texts read *pros*.

17. 5-10 (F, p. 1461). APOSTLES' REQUEST. (Division.)  
F | E<sup>1</sup> | 5. Request. Faith.  
E<sup>2</sup> | 6-10. Answer. Faith and Duty.  
5 the Lord. Ap. 98. VI. i. a. 3. A. Increase our faith = Give us more faith.

17. 6-10 (E<sup>2</sup>, above). ANSWER. FAITH AND DUTY. (Alternation.)  
E<sup>2</sup> | m | 6-. Hypothesis.  
n | -c. Result.  
m | 7-9. Fact.  
n | 10. Application.  
6 If. Assuming the condition. See Ap. 118. 2. a. ye might say = ye might, with Gr. *an*, marking it as being purely hypothetical. this sycamine tree. On a former occasion (Matt. 17. 20) the Lord said "this mountain" (of the Transfiguration); and also on a later occasion (Mark 11. 23), referring to Olivet. But here, "this tree," because the locality was different. No discrepancy therefore. sycamine = mulberry. Occ. only here. Not the same as in 19. 4. Both used medicinally. in. Gr. *en*. Ap. 104. viii. should. With Gr. *an*, still marking the hypothesis. 7 of = from among. Gr. *ek*. Ap. 104. vii. As in v. 15, but not the same as in vv. 20-, 25. servant = bondman. feeding cattle = shepherding. by and by . . . Go = Come at once. from = out of. Gr. *ek*. Ap. 104. vii. sit down to meat = recline at table. 8 And will not rather = But will he not (Ap. 105. I. a). till = while. I have, &c. = I eat and drink. afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. 9 I trow not = I think not. not. Gr. *ou*. Ap. 105. I. 10 So likewise ye = Thus ye also.

shall = may. say, We = say that (Gr. *hoti*) we. unprofitable = not needed, no use for. This may be for various reasons. Occurs only here and in Matt. 25. 30, where the reason may be for having done wickedly. Not the same word as in Rom. 3. 12. Tit. 3. 9. Philem. 11. Heb. 13. 17.

17. 11-19 (E, p. 1461). JOURNEY. (Division.)

E | F<sup>1</sup> | 11-13. The Ten Lepers.  
F<sup>2</sup> | 14-19. Their healing.

11 it came to pass. A Hebraism. as He went = as He was on (Gr. *en*. Ap. 104. viii) His way. to = unto. Gr. *eis*. Ap. 104. vi. the midst of: i. e. between them. Galilee. See Ap. 169. 12 entered = was about to enter. ten. Cp. 2 Kings 7. 3, and note on Ex. 4. 6. men. Gr. pl. of *anēr*. Ap. 123. 2. afar off. As required by Lev. 13. 45, 46. The Talmudical law prescribed 100 paces. 13 Jesus. See Ap. 98. X. Master. See Ap. 98. XIV. iv. mercy = compassion.

17. 14-19 (F<sup>2</sup>, above). THE HEALING OF THE TEN LEPERS. (Introversion and Alternation.)

F<sup>2</sup> | G | 14-. Command. "Go."  
H | o | -14. Cleansing.  
p | 15, 16. Return of one.  
H | o | 17. Cleansing.  
p | 18. Return of the one.  
G | 19. Command. "Arise, Go."

14 as they went = in (Ap. 104. viii) their going.

**15** And one <sup>7</sup> of them, when he saw that he was healed, turned back, and <sup>o</sup>with a loud voice glorified <sup>o</sup>God,  
**16** And fell down <sup>o</sup>on his face <sup>o</sup>at His feet, giving Him thanks: and he was a <sup>o</sup>Samaritan.  
**17** And <sup>13</sup>Jesus answering said, <sup>o</sup>“Were there not ten cleansed? <sup>o</sup>but where are the nine?”  
**18** <sup>o</sup>There are <sup>9</sup>not found that returned to give glory to <sup>15</sup>God, save this <sup>o</sup>stranger.”  
**19** And He said unto him, “Arise, go thy way: thy faith hath made thee whole.”  
**20** And <sup>o</sup>when He was demanded <sup>o</sup>of <sup>o</sup>the Pharisees, when <sup>o</sup>the kingdom of God <sup>o</sup>should come,  
He answered them and said, <sup>o</sup>“The kingdom of God cometh <sup>9</sup>not <sup>15</sup>with <sup>o</sup>observation:  
**21** Neither shall they say, <sup>o</sup>‘Lo, here!’ or, <sup>o</sup>‘lo there!’  
for, <sup>o</sup>behold, <sup>20</sup>the kingdom of God is <sup>o</sup>within <sup>o</sup>you.”  
**22** And He said <sup>1</sup>unto <sup>o</sup>the disciples, “The days will come, when ye shall desire to see <sup>o</sup>one of the days of <sup>o</sup>the Son of man, and ye shall <sup>9</sup>not see it.  
**23** And they shall say to you, <sup>o</sup>‘See here;’ or, <sup>o</sup>‘see there:’ <sup>o</sup>go <sup>o</sup>not after them, <sup>o</sup>nor follow them.  
**24** For as the lightning, that <sup>o</sup>lighteneth <sup>o</sup>out of the one *part* <sup>o</sup>under <sup>o</sup>heaven, shineth <sup>o</sup>unto the other *part* <sup>o</sup>under <sup>o</sup>heaven; so shall <sup>o</sup>also <sup>22</sup>the Son of man be <sup>6</sup>in <sup>o</sup>His day.  
**25** But <sup>o</sup>first must He suffer many things, and be <sup>o</sup>rejected <sup>o</sup>of <sup>o</sup>this generation.  
**26** And as it <sup>o</sup>was <sup>6</sup>in <sup>o</sup>the days of <sup>o</sup>Noe, so shall it be <sup>o</sup>also <sup>6</sup>in the days of <sup>22</sup>the Son of man.  
**27** They did eat, <sup>o</sup>they drank, they married wives, they were given in marriage, until the day that <sup>26</sup>Noe entered <sup>2</sup>into the ark, and the flood came, and destroyed them all.  
**28** Likewise <sup>o</sup>also as it <sup>26</sup>was <sup>6</sup>in <sup>o</sup>the days of Lot; <sup>27</sup>they did eat, they drank, they bought, they sold, they planted, they builded;

**15** with. Gr. *meta*. Ap. 104. xi. 1. God. Ap. 98. I. i. 1.  
**16** on. Gr. *epi*. Ap. 104. ix. 3. at=beside. Gr. *para*. Ap. 104. xii. 3. Samaritan. See 2 Kings 17. 29-35. Cp. 10. 33.  
**17** Were there not...? = Were not (Gr. *ouchi*. Ap. 105. I. a.) the ten cleansed? but the nine, where [are they]?  
**18** There are not = Were there not? stranger = alien. Gr. *allogenēs* = of another race. Occurs only here, but frequently in the Sept. Used by the Romans in the Inscription discovered by Clermont-Ganneau in 1871 (now in the Imperial New Museum in Constantinople). It was put up on the marble barriers of the inner courts of the Temple to warn off Gentiles. See Deissmann's *Light*, pp. 74, 75. Cp. Acts 21. 28.  
**17. -20-24** (C, p. 1461). THE KINGDOM NIGH. (*Extended Alternation*).  
C | J | q | -20. It comes not by hostile watching. (Neg.)  
r | 21-. Nor by saying, "Lo here!" &c. (Neg.)  
s | -21. Reason. It is here among you. (Pos.)  
J | q | 22. It shall not be seen by unhostile desiring. (Neg.)  
r | 23. Nor by saying, "See here", &c. (Neg.)  
s | 24. Reason. It will come suddenly. (Pos.)  
**20** when He was demanded = having been asked. of = by. Gr. *hupo*. Ap. 104. xviii. 1. the Pharisees. Who were watching Him with hostile intent (6. 7; 14. 1; 20. 20. Mark 3. 2). the kingdom of God. See Ap. 114. should come = is coming. observation = hostile watching. Gr. *paratērēsīs*. Occurs only here. The verb *paratēreō* is used always in a bad sense; and occurs only in Acts 9. 24, and Gal. 4. 10 (observe), beside the four passages quoted above.  
**21** Lo. Gr. *idou*. Ap. 133. I. 2. behold. Fig. *Asterismos* (Ap. 6), for emphasis. Ap. 133. I. 2. within = in the midst of, or, among: i. e. already there in the Person of the King (whose presence marks a kingdom). Gr. *entos*, the same meaning as Gr. *en* (Ap. 104. viii), with the plural rendered "among" 115 times in N.T. The same meaning as in Matt. 12. 28. John 1. 26. you = you yourselves. His bitter enemies. Therefore not in their hearts; but the very opposite.  
**22** the disciples. Note the change. one of the days, &c. Such as they were then seeing, i. e. have another opportunity. the Son of man. See Ap. 98. XVI.  
**23** See. Same as "Lo" in v. 21.  
**24** go not = go not forth. not. Gr. *mē*. Ap. 105. II.

nor. Gr. *mēde*. **24** lighteneth = flasheth. Gr. *astraptō*. Occurs only here and in 24. 4. out of. Gr. *ek*. Ap. 104. vii. under. Gr. *hupo*. Ap. 104. xviii. 2. heaven. Sing. without Art. Cp. Matt. 6. 9, 10. unto. Gr. *eis*. Ap. 104. vi. also the Son of man = the Son of man also. His day. Described in the Apocalypse. **25** first must He suffer. Cp. the four announcements: 9. 22, 44; 17. 25; 18. 31-33, and the Structure on p. 1461. rejected. This was the subject of the *third* period of the Lord's ministry. See Ap. 119. of = on the part of. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 7, 15, 20-. this generation = this (present) generation. See note on Matt. 11. 16.

**17. 26-18. 30** (O, p. 1461). DISCIPLES INSTRUCTED AS TO THE PAST. (*Introversion*.)

O | K | 17. 26-37. The coming of the King. Sudden.  
L | 18. 1-14. Discipleship. Character. Two Parables.  
L | 18. 15-27. Discipleship. Character. Two Examples.  
K | 18. 28-30. The rewards of the King. Manifest.

**17. 26-37** (K, above). THE COMING OF THE KING, ETC. (*Alternation*.)

K | M | 26-29. Suddenness. Illustration.  
N | 30. That day.  
M | 31-33. Suddenness. Direction.  
N | 34. That night.

**26** was = came to pass, as in v. 11, 14. the days of Noe. See Gen. 6. 4-7, 11-13. Ap. 117. I, II. Noe = Noah. also in the days = in the days also. **27** they drank = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. *Asyndeton* in this verse (Ap. 6), to emphasize the crisis of the flood. **28** also = even. the days of Lot. See Gen. 19. 15-25. Isa. 13. 19. Ezek. 16. 46-56. Amos 4. 11. Jude 7. Ap. 117. I, II.

A. D. 29

29 But the same day that Lot went out ° of Sodom it rained fire and brimstone ° from <sup>24</sup> heaven, and ° destroyed them all.

N

30 ° Even thus shall it be in the day when <sup>22</sup> the Son of man is ° revealed.

M

31 <sup>6</sup> In that day, he which shall be ° upon the ° housetop, and his ° stuff <sup>6</sup> in the house, ° let him <sup>23</sup> not ° come down to take it away: and he that is <sup>6</sup> in the field, let him likewise <sup>23</sup> not return ° back.

32 ° Remember Lot's wife.

33 Whosoever <sup>10</sup> shall seek to save his ° life shall lose it; and whosoever shall lose ° his life shall ° preserve it.

N

34 I tell you, in that night there shall be ° two men ° in one bed; the one shall be taken, ° and the ° other shall be left.

35 Two women shall be ° grinding ° together; the one shall be taken, and the <sup>34</sup> other left.

36 ° Two men shall be <sup>6</sup> in the field; the one shall be taken, and the <sup>34</sup> other left."

37 And they answered and said unto Him, ° "Where, ° Lord?" And He said unto them, ° "Wheresoever the ° body is, thither will the ° eagles be gathered together."

L O

18 And He spake ° a parable unto them ° to this end, that men ought ° always to ° pray, and ° not ° to faint;

P t

2 Saying, "There was ° in a city a judge, which feared <sup>1</sup> not ° God, ° neither ° regarded ° man:

u

3 And there was ° a widow <sup>2</sup> in that city; and she ° came ° unto him, saying, ° "Avenge me ° of mine adversary."

t

4 And he ° would ° not for a while: but ° afterward he said ° within himself, ' Though I fear ° not <sup>2</sup> God, nor <sup>2</sup> regard <sup>2</sup> man;

u

5 Yet ° because this widow troubleth me, I will ° avenge her, lest by her ° continual coming she ° weary me."

Q

6 And the Lord said, "Hear what ° the unjust judge saith.

7 ° And shall ° not <sup>2</sup> God ° avenge His own ° elect, which cry day and night <sup>3</sup> unto Him, though ° He bear long ° with them?

8 I tell you that ° He will ° avenge them speedily. Nevertheless when ° the Son of man cometh, shall He find ° faith ° on ° the earth?"

O

9 And He spake this parable <sup>3</sup> unto ° certain which trusted ° in themselves that they were righteous, and ° despised ° others:

give up. Gr. *egkakeō*. 2 in. Gr. *en*. Ap. 104. viii. regarded. Gr. *entrepomai*. Cp. Matt. 21. 37. Widows were specially cared for under the law. See Ex. 22. 22. Deut. 10. 18. Cp. Isa. 1. 17, 23. Mal. 3. 5. Acts 6. 1; 9. 41. 1 Tim. 5. 3, &c. came = kept coming, or repeatedly came. unto. Gr. *pros*. Ap. 104. xv. 3. Avenge me = Do me justice from. Gr. *ekdikēō*. Occ. here, v. 5. Rom. 12. 19. 2 Cor. 10. 6. Rev. 6. 10; 19. 2. of = from. Gr. *apo*. Ap. 104. iv. 4 would not = did not wish to. Ap. 102. 1. not. Gr. *ou*. Ap. 105. I. afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. within = to. Gr. *en*. Ap. 104. viii. 5 because. Gr. *dia*. Ap. 104. v. 2. continual. Gr. *eis telos* = to the end. weary me = pester, lit. give me a blow under the eye. Gr. *hupōpiazō*. Occurs only here and in 1 Cor. 9. 27 ("buffet"). 6 the unjust judge = the judge of injustice. Gr. *adikia*. Ap. 128. VII. 1. 7 And shall not God = And God, shall He not. not. Gr. *ou mē*. Ap. 105. III. elect: i. e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose. with = over. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in vv. 11, 27. 8 He will avenge = He will perform the avenging (Gr. *ekdikēsis*. Cp. v. 5) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the Son of man. Ap. 98. XVI. faith = the faith. on. Gr. *epi*. Ap. 104. ix. 1. the earth. Gr. *gē*. Ap. 129. 4. 9 certain = some also. in. Gr. *epi*. Ap. 104. ix. 2. despised = made nothing of. others = the rest. See 8. 10.

29 of = from. Gr. *apo*. Ap. 104. iv.

from. Gr. *apo*. Ap. 104. iv.

destroyed. Gr. *apollumi*. Cp. 4. 34, &c.

30 Even thus = according to (Gr. *kata*. Ap. 104. x. 2) these things; or, according to the Texts, the same things. revealed. Gr. *apokaluptō*.

31 upon. Gr. *epi*. Ap. 104. ix. 1.

housetop. Cp. 12. 3; 5. 19.

stuff = vessels, or goods. Cp. Matt. 12. 29. Eng. "stuff" is from Low Latin *stupa* and O. Fr. *estoffe*.

let him not, &c. This was repeated later on the Mount of Olives (Matt. 24. 17-20. Mark 13. 14-16).

come down. By the staircase outside.

back. Gr. *eis ta opisō*. To the things behind.

32 Remember, &c. Fig. *Exemplum*. See Gen. 19. 26, and Ap. 117. I.

33 life. Gr. *psychē*. See Ap. 110. III. 1.

his life = it.

preserve it = preserve it alive. Gr. *zōogoneō*. Occurs only here and in Acts 7. 19. Repeated from 9. 24, 25. Matt. 10. 39. Mark 8. 35.

34 two men: i. e. two persons.

in = upon. Gr. *epi*. Ap. 104. ix. 1.

and. The 1611 edition of the A.V. omitted this "and". other. Gr. *heteros*. Ap. 124. 2.

35 grinding, &c. Referring to the morning. together (Gr. *epi to auto*) = to the same (end). Cp. Matt. 22. 34. Acts 14. 1 (*kata to auto*).

36 Two, &c. The texts omit this verse.

37 Where, Lord? The question repeated in Matt. 24. 28, as well as the answer.

Lord. Ap. 98. vi. i. a. 3. A.

Wheresoever, &c. Fig. *Parœmia*. Ap. 6.

body = carcass.

eagles = vultures. See Job 39. 30. Cp. Hab. 1. 8. Hos. 8. 1. Rev. 19. 17-21.

18. 1-14 (L, p. 1486). DISCIPLESHIP. CHARACTER, ETC. TWO PARABLES. (Extended Alternation.)

L	O	1. First Parable. Perseverance in Prayer.	
	P	t   2. The unjust judge.	} Righteous } Vindication.
	u	3. The widow. Plaint.	
	t	4. The unjust judge.	
	u	5. The widow. Redress.	
	Q	6-8. Application <i>re</i> the Kingdom.	
	O	9. Second Parable. Self- and true righteousness.	
	P	v   10-. Pharisee.	} Righteous } Justification.
	w	-10. Publican.	
	v	11, 12. Pharisee.	
	w	13. Publican.	
	Q	14. Application <i>re</i> Kingdom.	

1 a parable. Both parables peculiar to Luke. Only here that the explanation is put first.

to this end, &c. Gr. *pros* (Ap. 104. xv. 3) *to dein* = to the purport that it is necessary, &c.

always. Fig. *Synecdochē* (of Genus), Ap. 6 = on all occasions, perseveringly.

pray. Gr. *proseuchomai*. Ap. 134. I. 2.

not. Gr. *mē*. Ap. 105. II.

to faint = to lose heart, be discouraged, give in, or

God. Ap. 98. I. i. 1. neither. Gr. *mē*. Ap. 105. II.

man. Gr. *anthrōpos*. Ap. 123. 1. 3 a widow.

unto. Gr. *pros*. Ap. 104. xv. 3.

of = from. Gr. *apo*. Ap. 104. iv. 4 would not = did not wish to. Ap. 102. 1. not. Gr. *ou*. Ap. 105. I.

afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. within = to. Gr. *en*. Ap. 104. viii. 5 because.

Gr. *dia*. Ap. 104. v. 2. continual. Gr. *eis telos* = to the end. weary me = pester, lit. give me a blow under the eye. Gr. *hupōpiazō*. Occurs only here and in 1 Cor. 9. 27 ("buffet").

6 the unjust judge = the judge of injustice. Gr. *adikia*. Ap. 128. VII. 1. 7 And shall not God = And God, shall He not. not. Gr. *ou mē*. Ap. 105. III. elect: i. e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose. with = over. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in vv. 11, 27. 8 He will avenge = He will perform the avenging (Gr. *ekdikēsis*. Cp. v. 5) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the Son of man. Ap. 98. XVI. faith = the faith. on. Gr. *epi*. Ap. 104. ix. 1. the earth. Gr. *gē*. Ap. 129. 4. 9 certain = some also. in. Gr. *epi*. Ap. 104. ix. 2. despised = made nothing of. others = the rest. See 8. 10.

P v 10 "Two men °went up °into the temple to  
A.D. 29 1 pray;  
w the one a °Pharisee, and the °other a °publican.  
v 11 The 10 Pharisee °stood °and 1 prayed °thus  
°with himself, 2 "God, I thank Thee, that I am  
4 not as 3 other 2 men are, °extortioners, °unjust,  
adulterers, or even as this 10 publican.  
12 I fast °twice in the week, I give tithes of  
°all that I °possess.  
w 13 And the 10 publican, °standing °afar off,  
4 would °not lift up so much as his eyes °unto  
°heaven, but °smote °upon his breast, saying,  
2 "God °be merciful to me °a sinner."  
Q 14 I tell you, this man 10 went down °to his  
house °justified °rather than °the other: °for  
every one that exalteth himself shall be abased;  
and he that humbleth himself shall be exalted."  
L R x 15 °And they brought unto Him °also °infants,  
that He would °touch them:  
y but when His disciples °saw it, they rebuked  
them.  
x 16 But °Jesus called them unto Him,  
y and said, "Suffer °little children to come 3 unto  
Me, and forbid them 1 not: for of such is °the  
kingdom of 2 God.  
S 17 °Verily I say unto you, Whosoever shall  
1 not receive 16 the kingdom of °God as a 16 little  
child shall °in no wise enter °therein."  
R 18 °And a certain °ruler asked Him, saying,  
"Good °Master, what shall I do to inherit  
°eternal °life?"  
19 And 16 Jesus said unto him, °"Why callest  
thou Me good? none is good, save one, that is,  
2 God.  
20 Thou °knowest the commandments, Do  
1 not commit adultery, Do 1 not kill, Do 1 not  
steal, Do 1 not bear false witness, Honour thy  
father and thy mother."  
21 And he said, °"All these have I kept from  
my youth up."  
22 Now when 16 Jesus heard these things, He  
said unto him, °"Yet lackest thou one thing:  
sell all °that thou hast, and distribute unto °the  
poor, and thou shalt have treasure 2 in  
°heaven: and °come, follow Me."  
23 And when he heard this, °he was very  
sorrowful: for he was °very rich.  
S 24 And when 16 Jesus °saw that 23 he was  
very sorrowful, He said, "How °hardly °shall  
they that have riches enter 10 into 16 the king-  
dom of 2 God!  
25 For it is easier for a °camel to go °through  
a needle's eye, than for a rich man to enter  
10 into 16 the kingdom of 2 God."

10 went up. It was always "up" to the Temple on  
Mount Moriah. Cp. "went down" (v. 14).  
into. Gr. eis. Ap. 104. vi.  
Pharisee. See Ap. 120. II.  
other. The different one. Gr. heteros. Ap. 124. 2.  
publican. See note on Matt. 5. 46.  
11 stood = took his stand, or took up his position (by  
himself).  
and prayed = and began to pray.  
thus = these things.  
with = to. Gr. pros. Ap. 104. xv. 3.  
extortioners. Like this tax-gatherer.  
unjust. Like the judge of vv. 2-5.  
12 twice in the week. The law prescribed only  
one in the year (Lev. 16. 29. Num. 29. 7). By the  
time of Zech. 8. 19 there were four yearly fasts. In  
our Lord's day they were bi-weekly (Monday and  
Thursday), between Passover and Pentecost; and be-  
tween the Feast of Tabernacles and the Dedication.  
all. The law only prescribed corn, wine, oil, and  
cattle (Deut. 14. 22, 23. Cp. Matt. 23. 23).  
possess = gain, acquire. Not a word about his sins.  
See Prov. 28. 13.  
13 standing: i.e. in a position of humility.  
afar off. Cp. Ps. 40. 12. Ezra 9. 6.  
not... so much as = not even. Gr. ou (Ap. 105. I) oude.  
unto. Gr. eis. Ap. 104. vi.  
heaven = the heaven. Sing. See note on Matt. 6. 9, 10.  
smote, &c. = was smiting, &c., or, began to smite.  
Expressive of mental grief. Cp. 23. 48. Jer. 31. 19.  
Nah. 2. 7.  
upon. Gr. eis; but all the texts omit.  
be merciful = be propitiated or reconciled (through  
the atoning blood sprinkled on the mercy-seat). Gr.  
hilaskomai. Cp. Ex. 25. 17, 18, 21. Rom. 3. 25. Heb. 2.  
17. Used in the Sept. in connexion with the mercy-  
seat (Gr. hilasterion). Heb. 9. 5.  
a sinner = the sinner (cp. 1 Tim. 1. 15). Gr. hamar-  
tolos. Cp. Ap. 128. II. 8.  
14 to = unto. Gr. eis. Ap. 104. vi.  
justified. Reckoned as righteous.  
rather than. The texts read "compared with". Gr.  
para. Ap. 104. xii. 2.  
the other = that one.  
for, &c. Repeated from 14. 11. Cp. Hab. 2. 4.

18. 15-27 (L, p. 1486). DISCIPLESHIP. CHA-  
RACTER. TWO EXAMPLES. (Alternation.)  
L | R | 15, 16. Infants brought.  
S | 17. Application.  
R | 18-23. Ruler comes.  
S | 24-27. Application.

18. 15, 16 (R, above). INFANTS BROUGHT.  
(Alternation.)  
R | x | 15-. Infants brought.  
y | -15. Rebuke.  
x | 16-. Infants called.  
y | -16. Approbation.

15 And they brought, &c. As in Matt. 19. 13-15,  
and Mark 10. 13-16. A common custom for mothers  
to bring their babes for a Rabbi's blessing.  
also infants = infants also.  
infants = their babes. See Ap. 108. viii.  
touch. Supplemental in Luke.  
saw. Gr. eidon. Ap. 133. I. 1.  
16 Jesus. See Ap. 98. X.

little children. Ap. 108. v. the kingdom of God. Ap. 112. II. and 114. 17 Verily. See  
note on Matt. 5. 18. in no wise. Gr. ou mē. Ap. 105. III. therein = into (Ap. 104. vi) it. 18 And  
a, &c. As in Matt. 19. 16-30. Mark 10. 17-31. ruler. Supplemental. Not so described in Matthew or  
Mark. Master = Teacher. Ap. 98. XIV. v. 1. eternal. See Ap. 151. II. B. i. life. Gr. zōē.  
Ap. 170. 1. 19 Why, &c. See note on Matt. 19. 17. 20 knowest. Gr. oida. Ap. 132. I. i.  
21 All these. See note on Matt. 19. 20. 22 Yet lackest, &c. = Still one thing is lacking to thee.  
that = whatsoever. the poor. Ap. 127. 1. See note on John 12. 8. heaven. No Art. Sing.  
See note on Matt. 6. 9, 10. come = come hither. 23 he was = he became. Cp. Mark 10. 22.  
very rich = rich exceedingly. 24 when Jesus saw that he was = Jesus seeing (Ap. 133. I. 1) him  
becoming. hardly = with difficulty. shall they = do they. 25 camel. See note on  
Matt. 19. 24. through. Gr. dia. Ap. 104. v. 1.

A.D. 29

26 And they that heard it said, "Who then can be saved?"

27 And He said, "The things which are impossible with men are possible with God."

K a

28 Then Peter said, "Lo, we have left all, and followed Thee."

29 And He said unto them, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children,

b

for the kingdom of God's sake,

a

30 Who shall not receive manifold more in this present time,

b

and in the world to come life everlasting."

A L

31 Then He took unto him the twelve, and said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge Him, and put Him to death: and the third day He shall rise again."

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

M T

35 And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging:

U

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

T W

38 And he cried, saying, "Jesus, Thou Son of David, have mercy on me."

X

39 And they which went before rebuked him, that he should hold his peace:

W

but he cried so much the more, "Thou Son of David, have mercy on me."

X Y

40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

26 can = is able to.

27 impossible, &c. See note on Matt. 19. 26. with Gr. para. Ap. 104. xii. 2. possible. Cp. Job 42. 2. Jer. 32. 17. Zech. 8. 6.

18. 28-30 (K, p. 1486). THE REWARDS OF THE KINGDOM. (Alternation.)

K | a | 28, 29-. All forsaken.  
b | -29. For the kingdom's sake.  
a | 30-. More received.  
b | -30. In the coming age.

28 Lo. Gr. idou. Ap. 133. I. 2. Fig. Asterismos. Ap. 6. have left = left. all. The critical texts read "our own", marking a particular case (5. 11). Cp. Deut. 28. 8-11.

29 or. Note the Fig. Paradiastolē (Ap. 6), for emphasis.

30 manifold more. Gr. pollaplasiōn. Occ. only here. this present time = this very season. the world to come = the age that is coming. world = age. See Ap. 129. 2. everlasting. Ap. 151. II. B. ii.

31 Then, &c. For vv. 31-34, cp. Matt. 20. 17-19, and Mark 10. 32-34. The fourth announcement of His rejection (see the Structure G 4, p. 1461), containing additional particulars.

Then = And. No note of time.

Behold. Fig. Asterismos (Ap. 6). Same word as "Lo", v. 28.

are written = have been and stand written. by = by means of, or through. Gr. dia. Ap. 104. v. 1. concerning = for: i. e. for Him to accomplish.

32 be delivered, &c. These particulars (in vv. 32, 33) are supplementary to the former three announcements. See the Structure (p. 1461).

33 rise again. Ap. 178. I. 1.

34 understood none, &c. As in 9. 43-45. Cp. Mark 9. 32. none = nothing. Gr. oudeis.

saying. Gr. rhēma. See note on Mark 9. 32.

from. Gr. apo. Ap. 104. iv.

neither knew they = and they did not (Ap. 105. I) know (Ap. 132. I. ii).

18. 35-43 (M, p. 1461). MIRACLE. THE BLIND MAN. (Alternation.)

M | T | 35. The blind man. Sitting.  
U | 36, 37. The multitudes. Reply.  
T | 38-43-. The blind man. Healed.  
U | -43. The multitude. Praising God.

35 And it came to pass, &c. Not the same miracle as in Matt. 20. 29-34, or Mark 10. 46-52. See Ap. 152. as He was come nigh = in (Gr. en. Ap. 104. viii) His drawing near. In Mark 10. 46, "as He went out".

a certain, &c. Not the same description as in Matt. 20. 30, or Mark 10. 46. sat = was sitting (as a custom). by = beside. Gr. para. Ap. 104. xii. 3. begging. So Bartimæus (Mark 10. 46); but not the two men (Matt. 20. 30). Gr. prosaitō. Occ. only here. Mark 10. 46. John 9. 8, but all the texts read epaitēō, as in 16. 3. 36 he asked = he kept asking (Imp.) He knew not; but the other two heard and knew.

37 of Nazareth = the Nazarean. passeth by = is passing by.

18. 38-43 (T, above). THE BLIND MAN. HEALED. (Alternation.)

T | W | 38. The blind man. His cry.  
X | 39-. Multitude. Rebuke him.  
W | -39. The blind man. Cry increased.  
X | 40-43. Multitude. Ignored.

38 cried = called out. Son of David. Ap. 98. XVIII. Cp. the call of the other men (Ap. 152). mercy = pity. 39 went before rebuked. Those who go before the Lord (instead of following) are apt to make mistakes. cried = continued calling (Imp.). Not the same word as in v. 38.

18. 40-43- (X, above). MULTITUDE IGNORED. BLIND MAN HEALED. (Alternation.)

X | Y | 40, 41-. The Lord's Command and Question.  
Z | -41. The blind man. Answer.  
Y | 42. The Lord's Word.  
Z | 43-. The blind man. Healed.

40 stood = stopped. commanded . . . brought. The other man the Lord commanded to be "called" (Mark 10. 49). The two were called by Himself (Matt. 20. 32). to be brought unto. Gr. agō pros. Used by Luke also in 4. 40; 19. 35. He uses prosagō in 9. 41. Acts 16. 20; 27. 27. come near. The one in Mark 10. 50. The two were already near (Matt. 20. 32). asked. Gr. eperōtaō. Cp. Ap. 134. I. 8.

A.D. 29 41 Saying, "What wilt thou that I shall do unto thee?"

Z And he said, "Lord, that I may receive my sight."

Y 42 And <sup>16</sup> Jesus said unto him, "Receive thy sight: thy faith hath saved thee."

Z 43 And immediately he received his sight, and followed Him, glorifying <sup>2</sup> God:

U and all the people, when they <sup>15</sup> saw it, gave praise unto <sup>2</sup> God.

F A<sup>1</sup> 19 And Jesus entered and passed through Jericho.

B<sup>1</sup> c 2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who He was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

d 5 And when Jesus came to the place, He looked up, and saw him, and said unto him, "Zacchæus, make haste, and come down; for to day I must abide at thy house."

e 6 And he made haste, and came down, and received Him joyfully.

c 7 And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

c 8 And Zacchæus stood, and said unto the Lord; "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

d 9 And Jesus said unto him, "This day is salvation come to this house,

e forso much as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost."

Gr. *architelōnēs*. Occ. only here. See notes on 3. 12 and Matt. 9. 9.

see. Ap. 133. I. 1. Jesus. Ap. 98. X. who He was. Not what kind of a person, but which one of the crowd he was. not. Gr. *ov*. Ap. 105. I. for. Gr. *apo*. Ap. 104. iv. press = crowd. because = seeing that. Not the same word as in vv. 11-, 44. little = small. stature. Gr. *hēlikia*. See note on 12. 25. 4 he ran before, and = having run forward before, he. into = on to. Gr. *epi* (Ap. 104. ix. 3). sycamore. Occ. only here. Not the same word as "sycamine" in 17. 6, or with our "sycamore", but the Egyptian fig, as in John 1. 49. was to pass, &c. = was about to pass through by (or through. Gr. *dia*. Ap. 104. v. 1) that [way]. 5 to = upto. Gr. *epi*. Ap. 104. ix. 3. He looked up = Jesus looked up. Gr. *anablepō*. Ap. 133. III. 1. unto. Gr. *pros*. Ap. 104. xv. 3. Zacchæus. Cp. John 10. 3. I must abide. Adopting the royal mandate. at = in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 29, 37. 7 murmured = began to murmur aloud. to be guest = to lodge, or put up. Cp. 2. 7. Mark 14. 14. with. Gr. *para*. Ap. 104. xii. 2. a man that is a sinner = a sinful man. sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii. 1. 2. 8 And = But. stood = took his stand. See note on 18. 11. Lord. Ap. 98. VI. i. a. 3. A. a. I give: i. e. I now propose to give (present tense). Referring to a present vow, not to a past habit. poor. Ap. 127. 1. if, &c. Assuming the actual fact, no doubt being thrown on it. Not a mere possible case. Ap. 118. 2. a. I have taken . . . by false accusation. Gr. *sukophantēs*. Occurs only here and in 3. 14. It was said to mean informing of a breach of the law which forbade the exportation of figs (prohibited, in time of dearth, by an old Athenian law); but for this there is no authority. Whatever its origin, it came to mean a malicious accuser. Our Eng. word "sycophant" means a toady. The word *sukophantēs* (*sūkon*, a fig; *phaino*, to show) had something to do with figs, but nobody knows what. fourfold. This was the restitution required of a sheep-stealer (Ex. 22. 1). 9 This day = That this day, the Gr. *hoti* placing what was said within quotation marks. Contrast 23. 43, where there is no "hoti". come = come to pass. house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the household. a son. The 1611 edition of the A. V. reads "the son". son. Ap. 108. iii. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a descendant. 10 the Son of man. See Ap. 98. XVI. is come = came.

41 wilt = desirest. See Ap. 102. 1. Lord. See Ap. 98. VI. i. a. 3. B. a.

42 saved = healed. See on 8. 36.

43 immediately. See 1. 64.

19. 1-22. 38 (F, p. 1427). THE FOURTH PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KINGDOM. (Repeated Alternation.)

F A<sup>1</sup> | 19. 1. Place. Jericho to Jerusalem.  
 B<sup>1</sup> | 19. 2-10. Event. Calling of Zacchæus.  
 A<sup>2</sup> | 19. 11. Place. Approaching Jerusalem.  
 B<sup>2</sup> | 19. 12-27. Event. Parable.  
 A<sup>3</sup> | 19. 28, 29-. Place. Ascending to Jerusalem.  
 B<sup>3</sup> | 19. -29-35. Event. Mission of the Two.  
 A<sup>4</sup> | 19. 36, 37-. Place. Descending to Jerusalem.  
 B<sup>4</sup> | 19. -37-44. Events. Progress, &c.  
 A<sup>5</sup> | 19. 45-. Place. Jerusalem. The Temple.  
 B<sup>5</sup> | 19. -45, 46. Event. Cleansing of the Temple.  
 A<sup>6</sup> | 19. 47-. Place. Temple. Teaching.  
 B<sup>6</sup> | 19. -47, 48. Event. Conspiracy.  
 A<sup>7</sup> | 20. 1-. Place. Temple.  
 B<sup>7</sup> | 20. -1-47. Event. Confutation of Enemies.  
 A<sup>8</sup> | 21. 1-. Place. Temple. Treasury.  
 B<sup>8</sup> | 21. -1-4. Event. The poor widow.  
 A<sup>9</sup> | 21. 5-. Place. Temple. Remaining in.  
 B<sup>9</sup> | 21. -5-36. Event. Prophetic Discourse.  
 A<sup>10</sup> | 21. 37, 38. Place. Temple and Abode.  
 B<sup>10</sup> | 22. 1-38. Event. The Last Passover.

1 And, &c. Verses 1-10 are peculiar to Luke. entered, &c. = having entered. . . was passing through. After the healing of the blind man. Cp. "come nigh" (18. 35).

Jericho. Now *Eriha*. In mediæval times *Riha*. The city of palm trees (Deut. 34. 3. Judg. 1. 16), about eighteen miles from Jerusalem, and six miles from the Jordan. Cp. Josh. 6. 26 with 1 Kings 16. 34. It afterward became a great and wealthy city with some 100,000 inhabitants (cp. Josephus, *Bell. Jud.* iv. 8. *Ecclus.* 24. 14).

19. 2-10 (B<sup>1</sup>, above). EVENT. CALLING OF ZACCHÆUS. (Extended Alternation.)

B<sup>1</sup> | c | 2-4. Zacchæus. Expectation.  
 d | 5, 6. The Lord. Detection.  
 e | 7. Enemies. Objection.  
 c | 8. Zacchæus. Protestation.  
 d | 9-. The Lord. Declaration.  
 e | -9, 10. Enemies. Vindication.

2 behold. Ap. 133. i. 2. Fig. *Asterismos*. Ap. 6. man. Gr. *anēr*. Ap. 123. 2. named = called by name. Zacchæus. Aramaic, *Zakkai* = pure. Ezra 2. 9. Neh. 7. 14. Ap. 94. III. 3.

chief among the publicans = a chief tax-gatherer.

3 sought = was (busy) seeking.

Not what kind of a person, but which one of the crowd he was.

for. Gr. *apo*. Ap. 104. iv. press = crowd.

little = small. stature. Gr. *hēlikia*.

into = on to. Gr. *epi* (Ap. 104. ix. 3).

unto. Gr. *pros*. Ap. 104. xv. 3. Zacchæus.

at = in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 29, 37.

with. Gr. *para*. Ap. 104. xii. 2. a man that is a sinner = a sinful man.

sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii. 1. 2. 8 And = But.

Lord. Ap. 98. VI. i. a. 3. A. a. I give: i. e. I now propose to give (present tense).

Referring to a present vow, not to a past habit. poor. Ap. 127. 1. if, &c. Assuming the actual fact, no doubt being thrown on it.

Not a mere possible case. Ap. 118. 2. a. I have taken . . . by false accusation. Gr. *sukophantēs*. Occurs only here and in 3. 14. It was said to mean informing of a breach of the law which forbade the exportation of figs (prohibited, in time of dearth, by an old Athenian law); but for this there is no authority.

Whatever its origin, it came to mean a malicious accuser. Our Eng. word "sycophant" means a toady. The word *sukophantēs* (*sūkon*, a fig; *phaino*, to show) had something to do with figs, but nobody knows what. fourfold. This was the restitution required of a sheep-stealer (Ex. 22. 1).



A<sup>2</sup> 11 And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

B<sup>2</sup> C F 12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return.

D H 13 And he called his ten servants, and delivered them ten pounds, and said unto them, "Occupy till I come."

E K 14 But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us."

C F 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

J M<sup>1</sup> 16 Then came the first, saying, "Lord, thy pound hath gained ten pounds."

N<sup>1</sup> 17 And he said unto him, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

M<sup>2</sup> 18 And the second came, saying, "Lord, thy pound hath gained five pounds."

N<sup>2</sup> 19 And he said likewise to him, "Be thou also over five cities."

M<sup>3</sup> 20 And another came, saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin:

N<sup>3</sup> f 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and repeast that thou didst not sow."

11 added and spake = went on to speak. because = on account of (Gr. *dia*. Ap. 104. v. 2) [the fact] that. Not the same word as in v. 44. that. Gr. *hoti*, same as "because" in vv. 3, 17, 21, 31. the kingdom of God. See Ap. 114. should = was about to. immediately = at the very moment. See 1. 64. appear = be manifested. Ap. 106. I. ii.

19. 12-27 (B<sup>2</sup>, p. 1490). EVENT. PARABLE. (THE NOBLEMAN.) (*Extended Alternation*.)

B<sup>2</sup> C | F | 12-. Nobleman. Departure.  
 G | -12. His object purposed.  
 D | H | 13-. Servants. Commissioned.  
 J | -13. Their duty.  
 E | K | 14-. Citizens. Hatred.  
 L | -14. Their message.  
 C | F | 15-. Nobleman. Return.  
 G | -15-. His object attained.  
 D | H | -15. Servants. Summoned.  
 J | 16-26. Their reckoning.  
 E | K | 27-. Citizens. Hatred.  
 L | -27. Their execution.

12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 109) had actually gone from Jericho (where the parable was spoken; and where the latter had just rebuilt his palace. Josephus, *Ant.* xvii. 13. § 1) to Rome to receive the sovereignty (see Josephus, *Ant.* xiv. 14. § 3, 4; xvii. 9. § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, *Ant.* xviii. 7. § 2).

nobleman = a man (Ap. 123. 1) high born. Gr. *eugenēs*. Elsewhere only in Acts 17. 11. 1 Cor. 1. 26. into = unto. Gr. *eis*. Ap. 104. vi. As in vv. 30, 45; not in vv. 4, 23. far = distant.

a kingdom = his sovereignty, or sovereign power. 13 his ten servants = ten servants of his. servants = bond-servants. pounds. Gr. *mina*. See Ap. 51. II. 4 (2). Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his pecuniary affairs. Not the same parable as that of the Talents in Matt. 25. 14-30, which was uttered later, on the second day before the last Passover. See Ap. 156. V.

Occupy = Engage in business, or use (as a house where one's business is done). From the Latin *occupare*, and French *occuper*. Gr. *pragmateuomai*. Occ. only here. Cp. Judg. 16. 11. Ps. 107. 23 (P.B.V.).

till I come: i. e. while I go and return.

a message = an embassy (cp. 14. 32). This was actually done in the case of Archelaus (Josephus, *Ant.* xvii. 11. § 1, &c.). The Jews appealed to Augustus, on account of the cruelties of Archelaus and the Herods generally. It led ultimately to his deposition. will. Ap. 102. 1. over. Gr. *epi*. Ap. 104. ix. 3. 15 it came to pass. A Hebraism. when, &c. = on (Gr. *en*. Ap. 104. viii) his coming back. commanded = directed. know = get to know. Ap. 132. I. ii. had gained by trading. Gr. *diapragmateuomai*. Occurs only here.

14 citizens, or subjects. hated = used to hate. 15 it came to pass. Gr. *en*. Ap. 104. viii) his coming back. commanded = directed. know = get to know. Ap. 132. I. ii. had gained by trading. Gr. *diapragmateuomai*. Occurs only here.

19. 16-26 (J, above). THEIR RECKONING. (*Repeated Alternation*.)

J | M<sup>1</sup> | 16. First Servant. Gain. Ten pounds.  
 N<sup>1</sup> | 17. Commendation and Reward.  
 M<sup>2</sup> | 18. Second Servant. Gain. Five pounds.  
 N<sup>2</sup> | 19. Reward.  
 M<sup>3</sup> | 20. Another Servant. Nothing.  
 N<sup>3</sup> | 21-26. Censure and Punishment.

16 Lord. Ap. 98. VI. i. a. 4. B. hath gained = hath gained by labour: i. e. made in addition. Occurs only here. 17 in. Gr. *en*. Ap. 104. viii. have thou authority, &c. Exactly what Archelaus had then just done. authority. Gr. *exousia*. Ap. 172. 5. cities. Evidently in the kingdom to which the nobleman had returned. 18 gained = made. 19 likewise to him = to this one also. Be = Become. 20 another. Gr. *heteros*. Ap. 124. 2. have kept = was keeping. napkin = handkerchief. See on John 11. 44.

19. 21-26 (N<sup>3</sup>, above). CENSURE AND PUNISHMENT. (*Alternation*.)

N<sup>3</sup> | f | 21. The servant's excuse.  
 g | 22, 23. The nobleman's retort.  
 J | 24, 25. The servant's punishment.  
 g | 26. The nobleman's reply.

21 austere. Gr. *austēros* = dry, then hard and harsh. Only here, and v. 22. man. Gr. *anthrōpos*. Ap. 123. 1. thou takest up, &c. Typical injustice of those times.

**G** 22 And he saith unto him, ° Out of thine  
**A.D. 29** own mouth will I judge thee, *thou* ° wicked  
 13 servant. ° Thou ° knewest that  $\exists$  was an  
 21 austere 21 man, taking up that I laid 3 not  
 down, and reaping that I did 3 not sow:  
 23 Wherefore then gavest 3 not thou my  
 money 4 into the ° bank, that at my coming  $\exists$   
 might have required mine own ° with ° usury ?  
**f** 24 And he said unto them that stood by,  
 ° Take ° from him the 13 pound, and give it to  
 him that hath ten 13 pounds.  
 25 (And they said unto him, 16 Lord, he  
 hath ten 13 pounds.)  
**g** 26 ° For I say unto you, That unto every  
 one which hath shall be given; and 24 from  
 him that hath ° not, even that he hath shall  
 be taken away 24 from him.  
**E K** 27 ° But those mine enemies, which ° would  
 26 not that I should reign 14 over them,  
**L** bring hither, and ° slay them before me.'"  
**A<sup>3</sup>** 28 And when He had thus spoken, He ° went  
 before, ° ascending up ° to Jerusalem.  
 29 ° And 15 it came to pass, when He was  
 come nigh 28 to ° Bethphage and ° Bethany, ° at  
 the mount called the *mount of Olives*,  
**B<sup>3</sup> O P** ° He sent two of His disciples,  
**Q** 30 Saying, ° "Go ye 12 into the village ° over  
 against you; 17 in the which at your entering  
**R** ye shall find a ° colt tied, ° whereon yet never  
 21 man sat:  
**S T** loose him, and bring *him hither*.  
**U h** 31 And ° if ° any man ask you, 'Why do ye  
 loose *him*?' thus shall ye say unto him,  
**i** 3 'Because ° the Lord hath need of him.'"  
**O P** 32 And they that were sent went their way,  
**Q** and found even as He had said unto them.  
**R** 33 And as they were loosing the colt,  
**S U h** ° the owners thereof said 5 unto them, "Why  
 loose ye the 30 colt?"  
**i** 34 And they said, 31 "The Lord hath need  
 of him."  
**T** 35 And they ° brought him ° to 3 Jesus: and  
 they cast ° their garments ° upon the colt, and  
 they ° set 3 Jesus thereon.  
**A<sup>4</sup>** 36 And as He went, they ° spread their  
 clothes 17 in the way.  
 37 And when He was come nigh, even now  
 ° at ° the ° descent of the mount of Olives,  
**B<sup>4</sup> V<sup>1</sup>** the whole multitude of the disciples began to  
 rejoice and praise ° God with a loud voice ° for  
 all the ° mighty works that they had 3 seen;  
 38 ° Saying, "Blessed be the King That  
 cometh 17 in ° the name of ° the LORD: peace 17 in  
 ° heaven, and glory 17 in the highest."  
**V<sup>2</sup>** 39 And some of the ° Pharisees ° from among  
 the multitude said 5 unto Him, ° "Master, re-  
 buke Thy disciples."

22 Out of. *Gk. ek.* Ap. 104. vii.  
 wicked. *Gr. ponēros.* Ap. 128. III. 1.  
 Thou knewest. Or, Didst thou know, &c.?  
 knewest. *Gr. oida.* Ap. 132. I. i.  
 23 bank=table, of the exchangers.  
 with. *Gr. sun.* Ap. 104. xvi. usury=interest.  
 24 Take from him, &c. Cp. Matt. 21. 43.  
 from=away from. *Gr. apo.* Ap. 104. iv.  
 26 For I say, &c. This is the Lord's own applica-  
 tion.  
 not. *Gr. mē.* Ap. 105. II.  
 27 But=But as for.  
 would not=were unwilling. Ap. 102. 1.  
 slay them=cut them down. *Gr. katasphazō.* Occ.  
 only here.  
 28 went before=went on.  
 ascending. See note on 10. 30, 31.  
 to=unto. *Gr. eis.* Ap. 104. vi.  
 29 And, &c. This is the second entry, which was  
 not unexpected as the former was (Matt. 21. 1, &c.),  
 but pre-arranged (John 12. 12, 13). See Ap. 153 and  
 156.  
 Bethphage. See note on Matt. 21. 1.  
 Bethany. Now *el 'Azeriyek*=The place of Lazarus.  
 See Ap. 156. Bethany was the starting-point of this  
 second entry. See John 12. 1, 12; Mark 11. 1, whereas  
 in Matt. 21. 1 the Lord was at Bethphage. See note  
 there.

**19. -29-35** (B<sup>3</sup>, p. 1490). EVENT. MISSION OF  
 THE TWO DISCIPLES.

(*Extended Alternation and Introversion.*)  
 B<sup>3</sup> O P | -29. Two disciples sent.  
 Q | 30-. Ye shall find.  
 R | -30-. Loose him.  
 S | T | -30. And bring him.  
 U | h | 31-. If any object.  
 i | -31. "The Lord hath  
 need", &c.  
 O P | 32-. Two disciples go.  
 Q | -32. They find as was said.  
 R | 33-. They loose the colt.  
 S | U | h | -33. The owners' objection.  
 i | 34. "The Lord hath  
 need", &c.  
 T | 35. They bring him.

-29 He sent two. As before (Matt. 21. 1).  
 30 Go = Withdraw. Not go forward, as in Matt. 21. 2.  
 over against. *Gr. katenanti*, down and opposite.  
 colt. On the former entry, *two* animals were sent  
 for. Luke is not "less circumstantial", but more so.  
 whereon=on (*Gr. epi.* Ap. 104. ix. 3) which.  
 31 if, &c. The condition probable. Ap. 118. 1. b.  
 any man=any one.  
 the Lord. Ap. 98. VI. i. a. 2. A. a.  
 33 the owners. *Gr. kurioi.* See Ap. 98. VI. i. a. 4. A.  
 35 brought=led.  
 to. *Gr. pros.* Ap. 104. xv. 3.  
 their=their own.  
 upon. *Gr. epi.* Ap. 104. ix. 3.  
 set. *Gr. epibibazō.* Only here, 10. 34, and Acts 23. 24.  
 36 spread = were strewing under. *Gr. hupostrōn-*  
*numi.* Occ. only here.  
 37 at=to. *Gr. pros.* Ap. 104. xv. 2.  
 the descent. The second sight of the city after the  
 first, owing to a dip in the route.  
 descent. *Gr. katabasis.* Occ. only here.

**19. -37-44** (B<sup>4</sup>, p. 1490). EVENTS. PROGRESS.  
 (*Division.*)

B<sup>4</sup> V<sup>1</sup> | -37, 38. Crowds. Acclamation.  
 V<sup>2</sup> | 39, 40. Enemies. Objection.  
 V<sup>3</sup> | 41-44. Jerusalem. Commiseration.  
 -37 God. Ap. 98. I. i. 1.  
 for=concerning. *Gr. peri.* Ap. 104. xiii. 1.  
 the name. See note on Ps. 20. 1. the LORD=  
 heaven. Sing. without Art. See note on Matt. 6. 9, 10.  
 39 Pharisees. Ap. 120. II. 1. from among=from, as in v. 24. Master=Teacher. Ap. 98. XIV. v. 1.

38 Saying, &c. Quoted from Ps. 118. 26.  
 Jehovah. See Ap. 98. VI. i. a. 1. A. a.  
 39 Pharisees. Ap. 120. II. 1. from among=from, as in v. 24. Master=Teacher. Ap. 98. XIV. v. 1.

A. D. 29

40 And He answered and said unto them, "I tell you that, <sup>31</sup>if these should hold their peace, the stones would immediately cry out."

V<sup>3</sup> j

41 And when He was <sup>o</sup>come near, He <sup>o</sup>beheld the city, and <sup>o</sup>wept <sup>o</sup>over it, <sup>42</sup>Saying, "If thou <sup>o</sup>hadst <sup>15</sup>known, even thou, at least <sup>17</sup>in this thy <sup>o</sup>day,

k

the things <sup>o</sup>which belong unto thy peace!

l

but now they are hid <sup>24</sup>from thine eyes.

k

43 For <sup>o</sup>the days shall come <sup>35</sup>upon thee, that thine enemies shall cast a <sup>o</sup>trench about thee, and compass thee round, and keep thee in on every side,

44 And shall <sup>o</sup>lay thee even with the ground, and thy <sup>o</sup>children <sup>o</sup>within thee; and they shall not leave <sup>17</sup>in thee <sup>o</sup>one stone upon another;

j

<sup>o</sup>because thou <sup>15</sup>knewest <sup>3</sup>not the <sup>o</sup>time of thy <sup>o</sup>visitation."

A<sup>5</sup>

45 And He went <sup>12</sup>into <sup>o</sup>the temple,

B<sup>5</sup>

and began <sup>o</sup>to cast out them that sold <sup>o</sup>therein, and them that bought;

46 Saying unto them, "It is written, 'My house is the house of prayer: but ye have made it <sup>o</sup>a <sup>o</sup>den of <sup>o</sup>thieves.'"

A<sup>6</sup>

47 And He <sup>o</sup>taught <sup>o</sup>daily in <sup>45</sup>the temple.

B<sup>6</sup>

But the <sup>o</sup>chief priests and the scribes and the chief of the people sought to destroy Him,

48 And could <sup>3</sup>not find what they might do: for all the people were <sup>o</sup>very attentive to hear Him.

A<sup>7</sup>

20 And <sup>o</sup>it came to pass, *that* <sup>o</sup>on one of <sup>o</sup>those days, as He <sup>o</sup>taught the people <sup>o</sup>in <sup>o</sup>the temple, and <sup>o</sup>preached the gospel,

B<sup>7</sup> W X<sup>1</sup> m<sup>1</sup>

the chief priests and the scribes <sup>o</sup>came upon Him <sup>o</sup>with the elders,

2 And spake <sup>o</sup>unto Him, saying, "Tell us, <sup>o</sup>by <sup>o</sup>what <sup>o</sup>authority doest Thou these things?"

19. 41-44 (V<sup>3</sup> p. 1492). JERUSALEM. COM-MISERATION. (*Introversion*.)

V<sup>3</sup> | j | 41, 42-. "If thou hadst known".  
k | -42-. Jerusalem's day of grace.  
l | -42. Consequence. Now hidden.  
k | 43, 44-. Jerusalem's day of recompense.  
j | -44. "Thou knewest not".

41 come near. Marking the progress. beheld . . . and=looking on. Ap. 133. I. 1. wept=wept aloud. Gr. *klaio*=to wail. Not *dakruo*=to shed silent tears, as in John 11. 35. over. Gr. *epi*. Ap. 104. ix. 2.

42 Saying, &c. Peculiar to Luke. If thou, &c. Assuming it as an actual fact. Ap. 118. 2. a. Not the same as in vv. 8, 31, 40.

hadst known. Put by Fig. *Metonymy* (of Cause), Ap. 6, for heeding. See note on Isa. 1. 3. day. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the events taking place in it.

which belong unto=for (Gr. *pros*. Ap. 104. xv. 3) thy peace. For these see Isa. 48. 18 and Ps. 122. Note the Fig. *Aposiopesis* (Ap. 6), denoting that the blessedness involved in this knowledge was overwhelmed by the thought of the tribulation which was to come on account of their ignorance of it.

43 the days=days. trench=rampart. Gr. *charax*. Occurs only here. Cp. Isa. 29. 3, 4; 37. 33.

44 lay=level (and dash). Cp. Sept., Ps. 137. 9. Hos. 10. 14. children. Ap. 108. i.

within. Gr. *en*. Ap. 104. viii. onestone, &c. =stone upon (Gr. *epi*. Ap. 104. ix. 2) stone. because=the reason for (*anti*. Ap. 104. ii) which things [is that]. time=season.

visitation. As stated in 1. 68 and 78. 45 the temple=the temple courts. Gr. *hieron*. See Matt. 23. 16.

to cast out, &c. This is a repetition of the Lord's act in Matt. 21. 12, but the same as in Mark 11. 15, which has supplementary details. See Ap. 156. therein=in (Gr. *en*).

46 It is written=It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4. a den of thieves=a robbers' cave.

den=cave. Gr. *spelaiion*. Occ. six times: here; Matt. 21. 13. Mark 11. 17. John 11. 38 (cave), Heb. 11. 38, and Rev. 6. 15.

thieves=robbers, or brigands. As in John 10. 1, 8; 18. 40 and 2 Cor 11. 26, and should be so rendered in Matt. 21. 13; 26. 55; 27. 38, 44, &c. Not *kleptes*=a

daily=day by day: i. e. on each of these last 48 very attentive to hear

thief. 47 taught=was (or continued) teaching. six days. Cp. 20. 1. See Ap. 156. chief priests=high priests. Him=hanging on Him, listening.

20. 1 it came to pass. A Hebraism. See note on 2. 1. on. Gr. *en*. Ap. 104. viii. those days. Those last six days. See Ap. 156. taught=was teaching. in. Gr. *en*. Ap. 104. viii. the temple=the temple courts. See note on Matt. 23. 16. preached the gospel=announced the glad tidings. Gr. *euaggelizō*. Ap. 121. 4. Almost peculiar to Luke and Paul. Luke uses it twenty-five times and Paul twenty-four.

20. -1-47 (B<sup>7</sup>, p. 1490). EVENTS. CONFUTATION. (*Introversions*.)

B<sup>7</sup> | W | X<sup>1</sup> | -1-8. Enemies. First attack. Authority.  
Y | 9-18. Parable against them.  
X<sup>2</sup> | 19-26. Enemies. Second attack. Tribute money.  
W | X<sup>3</sup> | 27-40. Enemies. Third attack. Resurrection.  
Y | 41-44. Dilemma for them.  
X<sup>4</sup> | 45-47. Enemies. Disciples warned against them.

20. -1-8 (X<sup>1</sup>, above). ENEMIES. FIRST ATTACK. AUTHORITY. (*Repeated Alternation*.)

X<sup>1</sup> | m<sup>1</sup> | -1, 2. Enemies. Question. The Lord's authority.  
n<sup>1</sup> | 3, 4. The Lord's Question in reply.  
m<sup>2</sup> | 5, 6. Enemies. Reasoning.  
n<sup>2</sup> | 7. The Lord's Question unanswered.  
m<sup>3</sup> | 8. Enemies. Answer declined.

-1 came upon. Implying suddenness and hostility. See Acts 4. 1; 6. 12; 23. 27. Cp. Mark 11. 27. with. Gr. *sun*. Ap. 104. xvi. Not as in v. 5. 2 unto. Gr. *pros*. Ap. 104. xv. 3. by. Gr. *en*. Ap. 104. viii. what=what kind of; i. e. as Priest, Scribe, Prophet, Rabbi or what? authority. Gr. *exousia*. Ap. 172. 5. v. 2 in *religious* matters; v. 22 in *civil* matters; v. 33 in *domestic* matters.

A.D. 29 or Who is He that gave Thee this °author-  
ity?"

n<sup>1</sup> 3 And He answered and said <sup>2</sup> unto them, "3  
will also ask you one °thing; and answer Me:  
4 The °baptism of John, was it °from °heaven,  
or °of °men?"

m<sup>2</sup> 5 And they °reasoned °with themselves, say-  
ing, "If we shall say, "From °heaven;" He  
will say, "Why then °believed ye Him °not?"  
6 But and <sup>5</sup> if we say, "Of °men;" all the  
people °will stone us: for °they be persuaded  
that John was a prophet."

n<sup>2</sup> 7 And they answered, that they °could not  
tell whence it was.

m<sup>3</sup> 8 And °Jesus said unto them, "Neither tell 3  
you <sup>2</sup> by <sup>2</sup> what <sup>2</sup> authority I do these things."

Y o<sup>1</sup> 9 °Then began He to speak °to °the people  
this parable; "A certain °man planted a °vine-  
yard, and °let it forth to °husbandmen, and  
°went into a °far country for a long time.

p<sup>1</sup> 10 And °at the season he sent a °servant <sup>9</sup> to  
the husbandmen, that they should give him  
°of the fruit of the °vineyard: but the husband-  
men °beat him, and sent him away empty.

11 And °again he sent °another <sup>10</sup> servant:  
and they <sup>10</sup> beat him also, and entreated him  
shamefully, and sent him away empty.

12 And <sup>11</sup> again he sent °a third: and they  
°wounded him also, and °cast him out.

13 Then said °the lord of the vineyard,  
°What shall I do? I will send my °beloved  
son: °it may be they will °reverence him when  
they °see him.

14 But when the husbandmen <sup>13</sup> saw him,  
they °reasoned °among themselves, saying,  
"This is the heir: come, let us kill him, that  
the inheritance may °be ours."

15 So they cast him °out of the vineyard, and  
killed him.

o<sup>2</sup> What therefore shall <sup>13</sup> the lord of the vine-  
yard do unto them?

p<sup>2</sup> 16 °He shall come and destroy these hus-  
bandmen, and shall give the vineyard to  
°others." And when they heard it, °they said,  
"God forbid."

o<sup>3</sup> 17 And He °beheld them, and said, "What is  
this then that °is written, °The stone which  
the buidlers rejected, the same is °become  
the head of the corner?"

18 Whosoever shall fall upon that stone shall  
be °broken; but on whomsoever it shall fall,  
it will °grind him to powder."

X<sup>2</sup> q<sup>1</sup> 19 °And the chief priests and the scribes °the  
same hour sought to lay hands °on Him; and  
they feared the people: for they °perceived  
that He had spoken this parable °against  
them.

in Romans.  
See Ap. 143.  
Ap. 104. vi.

17 beheld=looked fixedly. Gr. *emblepō*.  
The stone, &c. Quoted from Ps. 118. 22. Cp. 19. 38.  
18 broken=broken to pieces.

### 20. 19-26 [For Structure see next page].

19 And, &c. Cp. Matt. 22. 15-22. Mark 12. 13-17.  
See Ap. 156. on. Gr. *epi*. Ap. 104. ix. 3.  
Not the same as in v. 23. against. Gr. *pros*. Ap. 134. xv. 3.

3 3 will also = I also will.  
thing; or question. Gr. *logos*=word. See note on  
Mark 9. 32. 4 baptism. Ap. 115. II. i. 2.

from. Gr. *ek*. Ap. 104. vii.  
heaven. Sing. See note on Matt. 6. 9, 10.

of=from, as above. men. Gr. *anthrōpos*. Ap. 123. 1.  
5 reasoned. Gr. *sullogizomai*. Occurs only here.

It implies close deliberation with one another.  
with=among. Gr. *pros*. Ap. 104. xv. 3.

If, &c. Expresses a contingency. Ap. 118. 1. b.  
believed. Ap. 150. I. 1. ii.

not. Gr. *ou*. Ap. 105. I. As in *vv.* 26, 38; not as in *v.* 7.  
6 will stone us = will stone us to death. Gr. *kata-*  
*lithazō*. Occurs only here.

they be persuaded = it [the people] has been firmly  
convinced. Implying long settled conviction. Gr.  
*peithō*. Ap. 150. I. 2.

7 could not tell = did not know. Ap. 132. I. i.  
not. Gr. *mē*. Ap. 105. II.

8 Jesus. Ap. 98. X. Neither. Gr. *oude*.

### 20. 9-18 (Y, p. 1493). PARABLE AGAINST ENEMIES. (Repeated Alternation.)

Y | o<sup>1</sup> | 9. Proprietor of Vineyard. Action.  
p<sup>1</sup> | 10-15-. Husbandmen. Conduct.  
o<sup>2</sup> | -15. Proprietor of Vineyard. Question.  
p<sup>2</sup> | 16. Husbandmen. Destruction.  
o<sup>3</sup> | 17, 18. Proprietor (the Lord). Application.

9 Then began, &c. See Matt. 21. 34, 46 and Mark  
12. 1-12. See notes there.

to. Gr. *pros*. Ap. 104. xv. 3.  
the people. But still in the hearing of the rulers.  
vineyard. See Isa. 5. 1-7. Jer. 2. 21. Ezek. 15. 1-6.

let it forth. See note on Matt. 21. 33.  
husbandmen: i. e. Israel.

went . . . far country = left the country. See note  
on Matt. 21. 33.

10 at. Gr. *en*; but all the texts omit.  
servant = bond-servant.

of = from. Gr. *apo*. Ap. 104. iv.  
beat. This is supplementary, not contradictory to  
Matthew and Mark.

11 again he sent = he sent yet. Gr. "added to send".  
A Hebraism (19. 11. Acts 12. 3. Cp. Gen. 4. 2).

another = a different. Gr. *heteros*. Ap. 124. 2.  
12 a. The 1611 edition of the A.V. reads "the".

wounded. Gr. *traumatizō*. Occurs only here and  
Acts 19. 16. Cp. 10. 34.

cast him out. See 13. 33, 34 and Neh. 9. 26. 1 Kings  
22. 24-27. 2 Chron. 24. 19-22. Acts 7. 52. 1 Thess. 2. 15.  
Heb. 11. 36, 37.

13 the lord. Gr. *ho Kurios*. Ap. 98. VI. i. a. 4. A.  
What shall I do? Cp. Gen. 1. 26; 6. 7.

beloved. Gr. *agapētos*. Ap. 155. III.  
it may be = surely. Gr. *isōs*. Occurs only here; and  
only once in O.T. where it is Sept. for Heb. 'ak (1 Sam.  
25. 21).

reverence. See note on Matt. 21. 37.  
see. Ap. 133. I. i.

14 reasoned. Not the same word as in *v.* 5.  
among. Same as "with" (*v.* 5). be = become.

15 out of = outside. Cp. Heb. 13. 12, 13. John 19. 27.  
16 He shall come = [Some answered] he, &c. Cp.  
Matt. 21. 41.

others = others (of the same kind); i. e. a new Israel,  
not a different Gentile nation, which would be  
*heteros*. Ap. 124. 2.

they said: i. e. others who heard it said.  
God forbid = May it never be! Gr. *mē genoito*. Heb.  
*chalilah* = the opposite of "Amen" (Gen. 44. 7, 17. Josh.  
22. 29). Occurs only here in the Gospels, but ten times

is written = has been written.  
become = become into. Gr. *eis*.

grind him to powder. See note on Matt. 21. 44.

A. D. 29

20 And they ° watched Him, and sent forth ° spies, which should ° feign themselves ° just men, that they might take hold of His ° words, ° that so they might deliver Him unto the ° power and 2 authority of ° the governor.

r<sup>1</sup>

21 And they ° asked Him, saying, ° “Master, ° we know that Thou sayest and teachest rightly, ° neither ° acceptest Thou the person of any, but teachest the way of ° God ° truly:

22 Is it lawful for us to give ° tribute unto Cæsar, or ° no?”

q<sup>2</sup>

23 But He ° perceived their ° craftiness, and said 2 unto them, “ Why tempt ye Me ?

r<sup>2</sup>

24 ° Shew me a ° penny. ° Whose image and superscription hath it ?” They answered and said, “ Cæsar’s.”

q<sup>3</sup>

25 And He said unto them, “ Render therefore unto Cæsar the things which be Cæsar’s, and unto 21 God the things which be 21 God’s.”

26 And they could 5 not take hold of His ° words before the people: and they marvelled ° at His answer, and held their peace.

W X<sup>3</sup> A

27 ° Then came to Him certain of the ° Sadducees, which ° deny that there is any ° resurrection; and 20 they 21 asked Him,

B s

28 Saying, 21 “ Master, ° Moses ° wrote unto us, ° If any man’s brother die, having a wife, and he die ° without children, that his brother should take his wife, and ° raise up seed unto his brother.

t

29 There were therefore seven brethren: and the first took a wife, and died without 28 children.

30 And the second took her to wife, and he died 28 childless.

31 And the third took her; and in like manner the seven also: and they left 22 no ° children, and died.

u

32 Last of all ° the woman died also.

33 Therefore 1 in the 27 resurrection whose wife of them ° is she ? for seven had her ° to wife.”

B s

34 And 8 Jesus answering said unto them,

t

“ The ° children of this ° world marry, and ° are given in marriage :

35 But they which shall be accounted worthy to ° obtain that 34 world, and the 27 resurrection 4 from ° the dead, neither marry, nor 34 are given in marriage :

36 ° Neither can they die any more: for they are ° equal unto the angels; and are the 34 children of 21 God, being the 34 children of the 27 resurrection.

u

37 ° Now that ° the dead are ° raised, even ° Moses ° shewed ° at the bush, when he calleth ° the LORD the 21 God of Abraham, ° and the 21 God of Isaac, ° and the 21 God of Jacob.

are given, &c. Gr. *ekgamiskomai*. Occ. only here and v. 35.

35 obtain = attain to. the dead = dead people: i. e. leaving them for a subsequent resurrection. No Art. See Ap. 139. 3. 36 Neither, &c. = For neither. Gr. *oute*. No more births, marriages, or deaths. 1 Cor. 15. 52. Rev. 21. 4. equal unto the angels. Gr. *isangelloi*. Occurs only here.

37 Now = But. the dead = corpses. See Ap. 139. 1. are raised Gr. *egeirō*. Ap. 178. I. 4. Moses shewed. Moses cited because his testimony was in question (v. 28). shewed = disclosed. Gr. *mēnuō*, originally to disclose something before unknown. Occurs only here, John 11. 57. Acts 23. 30. 1 Cor. 10. 28. at the bush = [in the Scripture] on (Gr. *epi*. Ap. 104. ix. 1). Referring to one of the Sections known by that name. See on 2 Sam. 1. 18, “the Bow”; Ezek. 1, “the Chariot”. Cp. Rom. 11. 2, “Elijah”. Quoted from Ex. 3. 6. the LORD = Jehovah. See Ap. 98. VI. i. a. 1. B. b. and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

20. 19-26 (X<sup>2</sup>, p. 1493). ENEMIES. SECOND ATTACK. TRIBUTE MONEY. (Repeated Alternation.)

X<sup>2</sup> | q<sup>1</sup> | 19, 20. Conspiracy made.

r<sup>1</sup> | 21, 22. Their question.

q<sup>2</sup> | 23. Conspiracy perceived.

r<sup>2</sup> | 24. The Lord’s question.

q<sup>3</sup> | 25, 26. Conspiracy silenced.

20 watched. See on 17. 20. Cp. 6. 7; 14. 1; Mark 8. 2. spies = secret agents. Gr. *enkathetos* = liers in wait, Josh. 8. 14. Job 31. 9. Occurs only here in N.T. feign. Gr. *hupokrinomai*. Ap. 122. 9. Occurs only here in N.T.

just = righteous: i. e., here, honest. words = discourse. Gr. pl. of *logos*. See note on Mark 9. 32.

that so = to (Gr. *eis*. Ap. 104. vi) the end that. power = rule. The Roman power. Gr. *archē*. Ap. 172. 6. the governor. Pilate. He alone had the rule as to life and death. So that it was the Lord’s life they had in view.

21 asked = questioned. Master = Teacher. Gr. *didaskalos*. Ap. 98. XIV. v. 1. we know. Gr. *oida*. Ap. 132. I. i. neither. Gr. *ou*. Ap. 105. I. acceptest. See Gal. 2. 6. Jas. 2. 1. It is a Hebraism. See Lev. 19. 15. Mal. 1. 8.

God. Gr. *theos*. Ap. 98. I. i. 1. truly = with (Gr. *epi*. Ap. 104. ix. 1) truth.

22 tribute. Gr. *phoros* = anything brought. Here the poll-tax, which was disputed by scrupulous legalists. Only here, 23. 2, and Rom. 13. 6, 7.

no. Gr. *ou*. Ap. 105. I. 23 perceived = discerned. Gr. *katanoō*. Not the same word as in v. 19.

craftiness = cunning. Gr. *panourgia*. Used only by Luke (here), and Paul (1 Cor. 3. 19. 2 Cor. 4. 2; 11. 3. Eph. 4. 14).

24 Shew = Exhibit. Not the same word as in v. 37. penny. Gr. *denarius*. Ap. 51. I. 4.

Whose image, &c.? See note on Matt. 22. 20. 26 words. Gr. *rhēma*. See note on Mark 9. 32. at. Gr. *epi*. Ap. 194. ix. 2.

20. 27-40 (X<sup>3</sup>, p. 1493). ENEMIES. THIRD ATTACK. RESURRECTION. (Introversion and Extended Alternation.)

X<sup>3</sup> | A | 27. Sadducees. Questioning.

B | s | 28. Statement of Moses.

t | 29-31. Hypothetical case.

u | 32, 33. Death and Resurrection.

B | s | 34-. Statement of the Lord.

t | -34-36. The true case.

u | 37, 38. Death and Resurrection.

A | 39, 40. Sadducees. Silenced.

27 Then came, &c. Cp. Matt. 22. 23-33. Mark 12. 18-27. Sadducees. See Ap. 120. III.

deny . . . resurrection = say that there is no (Ap. 105. II) resurrection (Ap. 178. II. 1). This is the key to what follows.

28 Moses. See note on 5. 14. wrote. See Deut. 23. 4.

without children (Gr. *ateknos*) = children. Occ. only here and vv. 29, 30. raise up. Ap. 178. 1. 2.

31 children. Ap. 108. i. 32 the woman died also = the woman also died.

33 is = becomes. to wife = as wife. 34 children = sons. A Hebraism. Ap. 108. iii. world = age. Ap. 129. 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.

A. D. 29 38 For He is <sup>5</sup> not a <sup>21</sup> God of <sup>o</sup> the dead, but of <sup>o</sup> the living: for all <sup>o</sup> live <sup>o</sup> unto Him."

4 39 Then certain of the scribes answering said, <sup>21</sup> "Master, Thou hast well said."

40 And after that they durst <sup>o</sup> not ask Him any question at all.

Y v 41 <sup>o</sup> And He said <sup>2</sup> unto them, "How say they that <sup>o</sup> Christ is <sup>o</sup> David's son?"

w 42 And <sup>o</sup> David himself saith <sup>1</sup> in <sup>o</sup> the book of Psalms, <sup>o</sup> "The LORD said unto my <sup>o</sup> Lord, 'Sit Thou <sup>o</sup> on My right hand,

43 Till I <sup>o</sup> make Thine enemies <sup>o</sup> Thy footstool."

w 44 <sup>o</sup> David therefore calleth Him <sup>o</sup> Lord, v how is He then his son?"

X<sup>4</sup> 45 Then <sup>o</sup> in the audience of all the people He said unto His disciples,

46 "Beware <sup>10</sup> of the scribes, which <sup>o</sup> desire to walk <sup>1</sup> in long robes, and love <sup>o</sup> greetings in the markets, and <sup>o</sup> the highest seats <sup>1</sup> in the <sup>o</sup> synagogues, and the <sup>o</sup> chief rooms <sup>o</sup> at feasts; 47 Which <sup>o</sup> devour widows' houses, and for a <sup>o</sup> shew make long prayers: the same shall receive greater <sup>o</sup> damnation."

A<sup>9</sup> 21 <sup>o</sup> And He <sup>o</sup> looked up,

B<sup>8</sup> C x and <sup>o</sup> saw the rich men casting their gifts <sup>o</sup> into <sup>o</sup> the treasury.

y 2 And He saw <sup>o</sup> also a certain <sup>o</sup> poor widow casting in thither two <sup>o</sup> mites.

D 3 And He said, "Of a truth I say unto you, that this poor widow hath cast in <sup>o</sup> more than they all:

C x 4 For all these have <sup>o</sup> of their abundance cast in <sup>o</sup> unto the <sup>o</sup> offerings of <sup>o</sup> God:

y but she <sup>o</sup> of her <sup>o</sup> penury hath cast in all the <sup>o</sup> living that she had."

A<sup>9</sup> 5 And as some spake <sup>o</sup> of <sup>o</sup> the temple,

B<sup>9</sup> E how it was adorned with goodly stones and <sup>o</sup> gifts, He said,

38 the dead = dead [people], as in v. 35. Ap. 139. 2. the living = living [people].

live. In resurrection. See note on Matt. 9. 18. unto = by. The Dative of the Agent, as in Matt. 5. 21, "by them"; 2 Cor. 12. 20, "by you"; Rom. 10. 20, "of (= by) them"; 2 Pet. 3. 14, "of (= by) Him"; 1 Tim. 3. 16, "of (= by) angels".

40 not = not any more. Gr. *ouketi*. Compound of *ou*, Ap. 105. I.

20. 41-44 (Y, p. 1493). DILEMMA FOR THEM. (Introversion.)

Y | v | 41. The Lord's question. "How?"  
w | 42, 43. The Scripture.  
w | 44-. The Inference.  
v | -44. The Lord's question. "How?"

41 And He said, &c. Cp. Matt. 22. 41-46, and Mark 12. 35-37.

Christ = the Messiah. Ap. 98. IX. David's son. See Ap. 98. XVIII.

42 David himself saith, &c. Considering that the Lord spoke only what the Father gave Him to speak (Deut. 18, 18, 19. John 7. 16; 8. 28; 12. 49; 14. 10, 24; 17. 8, 14), it is perilously near blasphemy for a modern critic to say: "nothing can be more mischievous... or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism." The Lord's name is not "dragged in". It is He Who is speaking. It is He Who declares in the name of Jehovah that "David himself wrote these words "in the book of Psalms". It is the denial of this that must "undermine faith in Christ".

the book, &c. Quoted from Ps. 110. 1.

The LORD = Jehovah. Ap. 98. VI. i. a. 1. A. a.

Lord = Heb. Adonai. Ap. 98. VI. i. a. 2. A. a.

on. Gr. *ek*. Ap. 104. vii.

43 make = set.

Thy footstool = as a footstool for Thy feet. See note on Matt. 22. 44.

44 David therefore calleth Him Lord. According to the modern critics it was not David but some one else! Lord. Ap. 98. VI. i. a. 2. B. 2.

45 in the audience of all the people = as all the people were listening.

46 Beware = Beware [and keep] from, &c.

desire. Gr. *thelō*. Ap. 102. 1.

greetings = salutations. Cp. 11. 43. See note on Matt. 23. 7.

the highest = first, front, or chief.

synagogues. Ap. 120. I.

chief rooms = best seats, or couches. See 14. 7.

at = in. Gr. *en*. Ap. 104. viii.

judgment, or condemnation. Ap. 177. 6. Cp. 10. 14.

47 devour = swallow up.

shew = pretext.

damnation =

21. -1-4 (B<sup>8</sup>, p. 1490). EVENT. THE POOR WIDOW.

B<sup>8</sup> | C | x | -1. Rich men. } Their acts.  
y | 2. Poor widow. }  
D | 3. Declaration of the Lord.  
C | x | 4-. Rich men. } His words.  
y | -4. Poor widow. }

1 And He looked up, &c. The Lord was still in the Temple, showing that this prophetic discourse is not the same as that spoken later on the Mount of Olives. They are similar to v. 11, when the Lord goes back and speaks of what shall happen "before all these things". See Ap. 155. looked up. Gr. *anablepō*. Ap. 133. I. 1. saw. Gr. *eidon*. Ap. 133. I. 1. into. Gr. *eis*. Ap. 104. vi. the treasury. See note on Matt. 24. 1 and Mark 12. 41. Cp. John 8. 20. 2 also a certain poor widow = a certain poor widow also. poor. Gr. *penichros* = one who works for daily bread. Occurs only here. mites. Gr. *lepta*. See Ap. 51. I. 3. 3 more. As a matter of proportion. 4 of = out of. Gr. *ek*. Ap. 104. vii. unto. Gr. *eis*, as in v. 1. offerings = gifts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the chest containing them. God. See Ap. 98. I. i. 1. penury = lack, or want. living = livelihood. Gr. *bios*. Ap. 170. 2.

21. -5-36 (B<sup>9</sup>, p. 1490). EVENT. PROPHETIC DISCOURSE. (Alternation.)

B<sup>9</sup> | E | -5. Remark of some, *re* Temple.  
F | 6. The Lord's answer. Its destruction.  
E | 7. Question of some. "When?", "What Sign?"  
F | 8-36. The Lord's answer.

5 of = about. Gr. *peri*. Ap. 104. xiii. 1. dedicated gifts. Gr. pl. of *anathēma*. Occurs only here. Cp. Josephus, *Bell. Jud.* V. 5. § 4.

the temple. Gr. *hieron*. See note on Matt. 23. 16.

gifts =

**F** 6 "As for these things which ye ° behold, the days will come, ° in the which there shall not be left ° one stone upon another, that shall ° not be thrown down."

**E** 7 And ° they asked Him, saying, ° "Master, but ° when shall these things be? and ° what ° sign will there be when these things ° shall come to pass?"

**F G** 8 ° And He said, ° "Take heed that ye be ° not ° deceived: ° for many shall come ° in My name, saying, ° 'I am Christ,' and the ° time ° draweth near: go ye ° not therefore after them.

**H J<sup>1</sup> K<sup>1</sup>** 9 But when ye shall hear of wars and ° commotions, ° be ° not terrified:

**L<sup>1</sup>** for these things must ° first come to pass; but ° the end is ° not ° by and by."

**J<sup>2</sup> K<sup>2</sup>** 10 ° Then said He unto them, ° "Nation shall rise ° against nation, and kingdom ° against kingdom:

11 And great earthquakes shall be ° in divers places, and ° famines, and pestilences; and ° fearful sights and great ° signs shall there be ° from ° heaven.

**L<sup>2</sup>** 12 But ° before all these, they shall lay their hands ° on you, and persecute you, delivering you up ° to the synagogues, and into prisons, being brought ° before kings and rulers for My name's sake.

13 And it shall ° turn to you ° for ° a testimony.

14 Settle it therefore ° in your hearts, ° not to ° meditate before what ye shall ° answer:

15 For I will give you ° a mouth and wisdom, which all your adversaries shall ° not be able ° to gainsay nor resist.

16 And ye shall be ° betrayed both ° by parents, ° and brethren, ° and kinsfolks, ° and friends; ° and some ° of you shall they cause to be put to death.

17 And ye shall be hated ° of all men ° for My name's sake.

18 But there shall ° not an ° hair ° of your head perish.

19 ° In your ° patience ° possess ye your ° souls.

20 And when ye shall ° see ° Jerusalem compassed ° with armies, then ° know that the desolation thereof ° is nigh.

21 Then let them which are ° in Judæa flee ° to the mountains; and let them which are ° in the midst of ° it depart out; and let ° not them that are ° in the ° countries enter ° thereinto.

6 behold = are gazing at. Gr. *theōreō*. Ap. 133. I. 11. in. Gr. *en*. Ap. 104. viii.  
 one stone upon another = stone upon (Gr. *epi*. Ap. 104. ix. 2) stone. not. Gr. *ou*. Ap. 105. I.  
 7 they: i.e. "the some" of v. 5. Not any of the Apostles. See Ap. 155.  
 Master = Teacher. See Ap. 98. XIV. v. 1.  
 when . . . what? Note the two questions here, and the three on the later occasion. See Ap. 155.  
 sign = the sign. Gr. *to sēmeion*. Ap. 176. 3.  
 shall come to pass? = may be about to take place?

**21. 8-36** (F, p. 1496). THE LORD'S ANSWER. (*Introversion.*)

**F** | **G** | 8. Warning.  
 | **H** | 9-28. Prophecy.  
 | **H** | 29-33. Illustration (Fig-tree).  
 | **G** | 34-36. Warning.

8 And He said, &c. See Ap. 155.  
 Take heed. Gr. *blepō*. Ap. 133. I. 5.  
 not. Gr. *mē*. Ap. 105. II.  
 deceived = misled.  
 for many, &c. This was speedily fulfilled. It was the first sign as to "when" (v. 7). Cp. 1 John 2. 18, "the last hour."  
 in. Gr. *epi*. Ap. 104. ix. 2.  
 time = season.  
 draweth = has drawn.

**21. 9-28** (H, above). PROPHECY. (*Repeated Alternation.*)

**H** | **J<sup>1</sup>** | **K<sup>1</sup>** | 9-. The first things.  
 | | **L<sup>1</sup>** | -9. Time. End not yet (then).  
 | **J<sup>2</sup>** | **K<sup>2</sup>** | 10, 11. The last things. Tribulation.  
 | | **L<sup>2</sup>** | 12-24. Time. Before these last (vv. 10, 11).  
 | **J<sup>3</sup>** | **K<sup>3</sup>** | 25-27. The last things. Great Tribulation.  
 | | | (Details of vv. 10, 11.)  
 | | **L<sup>3</sup>** | 28. Time. Israel's redemption nigh.

9 commotions = unrest. Occurs only here, and 1 Cor. 14. 33. 2 Cor. 6. 5; 12. 20. Jas. 3. 16.  
 be not terrified = be not scared. Gr. *ptoeō*. Occurs only here and 24. 37.  
 first. See the Structure K<sup>1</sup>, above.  
 the end. Gr. *to telos*. Not the *sunteleia*. Cp. Matt. 24. 3 and 14.  
 by and by = immediately. As in Matt. 24. 6, "not yet", Mark 13. 7. Cp. 17. 7. Matt. 14. 31. Mark 6. 25. See Ap. 155.  
 10 Then said He, &c. Matt. 24. 7, 8. Mark 13. 8. Nation, &c. Quoted from Isa. 19. 2. against. Gr. *epi*. Ap. 104. ix. 3.  
 11 in divers. Gr. *kata*. Ap. 104. x. 2. famines, and pestilences. Gr. *limoi kai loimoi*. Fig. *Paronomasia* (Ap. 6), for emphasis, like Eng. "dearths and deaths".  
 fearful sights = things that fill with fear. Gr. pl. of *phobētron*. Occurs only here, but in Sept. Isa. 19. 17. In medical language = objects imagined by the sick.  
 signs. Gr. *sēmeion*. Ap. 176. 3.  
 from. Gr. *apo*. Ap. 104. iv.  
 heaven. Sing. No Art. See note on Matt. 6. 9, 10.  
 13 turn = turn  
 14 in.  
 15 a mouth and wisdom. Note the Fig. *Hendiadys* (Ap. 6) = a mouth, yea, a wise mouth. Mouth, too, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is spoken by it. Cp. Ex. 4. 11, 12. Jer. 1. 9. Isa. 6. 7. to gainsay, &c. See Acts 4. 14; 6. 10. 16 betrayed = delivered up. by. Gr. *hupo*.  
 Ap. 104. xviii. 1. and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. of = from among.  
 Gr. *ek*. Ap. 104. vii. 17 of = by. Gr. *hupo*. Ap. 104. xviii. 1. for = on account of.  
 Gr. *dia*. Ap. 104. v. 2. 18 not = by no means. Gr. *ou mē*. Ap. 105. III. hair, &c. Cp. Matt. 10. 30. 19 patience = patient endurance. possess ye = ye shall possess. Occurs only here, and 18. 12. Matt. 10. 9. Acts 1. 18; 8. 20; 22. 28. 1 Thess. 4. 4. souls = lives. Ap. 110. III. 2. 20 Jerusalem. This is the point of the Lord's prophecy, in Luke. There is nothing of this in Matthew or Mark. See Ap. 155. with = by. Gr. *hupo*. Ap. 104. xviii. 1. know = get to know. Ap. 132. I. ii. is nigh = has drawn near. 21 it = her. countries = fields. thereinto = into (Gr. *eis*. Ap. 104. vi) her.

12 before all these. The Lord goes back, here, instead of continuing, as in Matt. 24. 8, 9, and Mark 13. 9. See Ap. 155. before. Gr. *pro*. Ap. 104. xiv. on = upon. Gr. *epi*. Ap. 104. ix. 3.  
 to = unto. Gr. *eis*. Ap. 104. vi. before = up to. Gr. *epi*. Ap. 104. ix. 3. 13 turn = turn  
 out. for. Gr. *eis*. Ap. 104. vi. a testimony. Cp. Phil. 1. 28. 2 Thess. 1. 5. 14 in.  
 Gr. *eis*. Ap. 104. vi. meditate. Cp. 12. 11. Matt. 10. 19, 20. answer. Cp. 1 Pet. 3. 15.  
 15 a mouth and wisdom. Note the Fig. *Hendiadys* (Ap. 6) = a mouth, yea, a wise mouth. Mouth, too, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is spoken by it. Cp. Ex. 4. 11, 12. Jer. 1. 9. Isa. 6. 7. to gainsay, &c. See Acts 4. 14; 6. 10. 16 betrayed = delivered up. by. Gr. *hupo*.  
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**22** For these be the days of vengeance, that all things which are written may be fulfilled.

**23** But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

**24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

J<sup>s</sup> K<sup>3</sup> a

**25** And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

b

**26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth:

b

for the powers of heaven shall be shaken.

a

**27** And then shall they see the Son of man coming in a cloud with power and great glory.

L<sup>s</sup>

**28** And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

H M

**29** And He spake to them a parable; "Behold the fig tree, and all the trees;

N c

**30** When they now shoot forth,

d

ye see and know of your own selves that summer is now nigh at hand.

N c

**31** So likewise ye, when ye see these things come to pass,

d

know ye that the kingdom of God is nigh at hand.

M

**32** Verily I say unto you, This generation shall not pass away, till all be fulfilled.

**33** Heaven and earth shall pass away: but My words shall not pass away.

G

**34** And take heed to yourselves, lest at any time your hearts be overcharged with

**22** vengeance. Quoted from Hos. 9. 7. See Dan. 9. 26, 27; and Josephus, *Bell. Jud.* v. 10.

all things which are written. These and no more nor less. As in Acts 3. 21.

are written = have been, and stand written. fulfilled. As in v. 24. Not the same word as in v. 32.

**23** in = upon. Gr. *epi*. Ap. 104. ix. 1. land. Gr. *gē*. Ap. 129. 4.

wrath. See 1 Thess. 2. 16. upon = among. Gr. *en*. Ap. 104. viii. But all the texts read "to".

**24** And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. edge = mouth (Gen. 34. 26 m.).

led away captive. Josephus speaks of 1,100,000 slain and 97,000 taken away to Egyptian mines and elsewhere (*Bell. Iud.* vi. 9).

trodden down. Not the future tense of the verb (*pateō*), but the future of the verb "to be", with the Pass. Part. of *pateō* = shall be and remain trodden down, in a way that it had never been before. The reference is to the Mohammedan possession since A. D. 636 in succession to the "fourth" or Roman possession. See note on Dan. 2. 40.

Gentiles = nations, as in preceding clause. until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner—Israel.

the times: i. e. the times of the Gentile possession of Jerusalem.

**21. 25-27** (K<sup>3</sup>, p. 1497). THE LAST THINGS. (*Introversion*.)

K<sup>3</sup> a | 25. Signs. In Heaven and Earth.

b | 26-. Earth.

b | -26. Heaven.

a | 27. Signification.

**25** And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

And there shall be, &c. The Lord here passes over the intervening present dispensation, and takes up the yet future time of the end, enlarged on later in Matt. 24. 29-31. Mark 13. 24-27.

upon. Gr. *epi*. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. Not the same as in v. 26; but the same as "land" in v. 23.

with. Gr. *en*. Ap. 104. viii. the sea, &c. Cp. Ps. 46. 3. Isa. 5. 30. Rev. 17. 15.

**26** Men's. Gr. *anthrōpos*. Ap. 123. 1. failing = fainting. Gr. *apopsuchō*. Occurs only here.

Luke used three compounds of the simple verb (*psuchō*, Matt. 24. 12), all peculiar to him: e. g. "cool", 16. 24; "gave up the ghost", Acts 5. 5, 10; 12. 23.

for = from. Gr. *apo*. Ap. 104. iv. looking after = expectation. Gr. *prosdokia*, from the verb *prosdokēō*. Ap. 133. III. 3. earth = the inhabited earth. Gr. *oikoumenē*. Ap. 129. 3. the powers, &c.

Ap. 172. 1. Probably refers to the angelic world rulers. See notes on Dan. 10. 13. heaven = the heavens. See note on Matt. 6. 9, 10. shall be shaken. Cp. Matt. 11. 7. Luke 6. 38. Acts 4. 31.

Heb. 12. 26, 27. **27** see. Gr. *opsonai*. Ap. 133. I. 8. a. the Son of man. Ap. 98. XVI.

with. Gr. *meta*. Ap. 104. xi. 1. **28** look up. Gr. *anakuptō* = watching with outstretched neck.

Occurs only here, 13. 11, and John 8. 7, 10. for = because. redemption = deliverance

from the tribulation. See Zech. 14. 1-4.

**21. 29-33** (H, p. 1497). ILLUSTRATION. FIG TREE. (*Introversion and Alternation*.)

H | M | 29. Sign. Fig tree and all the trees.

N | c | 30-. Shooting forth of leaves.

d | -30. Inference. Summer near.

N | c | 31-. Events. "These things" (vv. 25-28).

d | -31. Inference. Kingdom nigh.

M | 32, 33. Signification. "These things" (vv. 9 and 12-24).

**29** Behold = Look ye. Ap. 133. I. 1. Fig. *Asterismos*. Ap. 6. **30** now = already. shoot forth = sprout. ye see and know = seeing (Gr. *blepō*. Ap. 133. I. 5) ye get to know. Gr. *ginōskō*. Ap. 132. I. ii.

of = from [experience]. Gr. *apo*. Ap. 104. iv. **31** So likewise ye = so ye also.

come = coming. the kingdom of God. See Ap. 114. **32** Verily. See note on Matt. 5. 18.

This generation. See note on Matt. 11. 16. till all be fulfilled = till (Gr. *eōs an*) all may possibly

come to pass. (Not the same word as "fulfilled" in v. 24.) Had the nation repented at Peter's call, in Acts

2. 38; 3. 19-26, "all that the prophets had spoken" would have come to pass. **33** Heaven = the heaven.

shall pass away. Cp. Ps. 102. 26. Isa. 51. 6. 2 Pet. 3. 7, 10. words = utterances. Gr. pl. of *logos*. See

note on Mark 9. 32. Cp. Isa. 40. 8. **34** hearts. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the

whole person. overcharged = weighed down. Gr. *barunō*. Only here. Cp. 9. 32. 2 Cor. 5. 4.



A. D. 29

°surfeiting, and °drunkenness, and °cares °of this life, and so that day °come °upon you °unawares.

35 For °as a snare shall it come <sup>12</sup> on all them that dwell <sup>12</sup> on the face of the whole <sup>25</sup> earth.

36 Watch ye therefore, °and pray °always, that ye may be accounted worthy to escape all these things that °shall come to pass, and to °stand before <sup>27</sup> the Son of man."

A<sup>10</sup>

37 °And in the day time He was teaching <sup>6</sup> in the temple; and at night He went out, and °abode °in the mount that is called *the mount of Olives*.

38 And all the people °came early in the morning °to Him <sup>6</sup> in the <sup>6</sup> temple, for to hear Him.

B<sup>10</sup> O<sup>1</sup>e

**22** °Now the feast of unleavened bread °drew nigh, which is called the °passover.

f

2 And the chief priests and scribes °sought how they might °kill Him; °for they feared the people.

f

3 Then entered °Satan °into °Judas surnamed Iscariot, being of the number °of °the twelve.

4 And he °went his way, and communed with the chief priests and °captains, how he might °betray Him unto them.

5 And they were °glad, and °covenanted to give him money.

6 And °he promised, and <sup>2</sup>sought °opportunity to betray Him unto them °in the absence of °the multitude.

e

7 Then °came °the day of unleavened bread, when the °passover must be killed.

O<sup>2</sup> g

8 And He sent Peter and John, saying, "Go and prepare us the <sup>7</sup> passover, that we may °eat."

h

9 And they said unto Him, "Where °wilt Thou that we prepare?"

h

10 And He said unto them, °"Behold, when ye are entered <sup>3</sup> into the city, there shall a °man meet you, bearing a pitcher of water; follow him <sup>3</sup> into the house where he entereth in.

11 And ye shall say unto the °goodman of the house, °"The Master saith unto thee, 'Where is the guestchamber, where I shall eat the <sup>7</sup> passover °with My disciples?'"

their difficulty.

covenanted = agreed.

16. 1, 9, 33.

opportunity. Implying the difficulty.

the multitude = a crowd.

Occurs only here, and v. 35.

preparation had not yet been made. See Ap. 156.

the day. The 15th of Nisan. This was only the 10th passover. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Lamb. Aramaic. See note on v. 1.

**22. 8-13** (O<sup>2</sup>, above). THE FEAST. PREPARED. (*Introversion*.)

O<sup>2</sup> | g | s. Command. Make ready.

h | 9. Their question. "Where?"

h | 10-12. His answer.

g | 13. Obedience. Made ready.

8 eat = eat [it]: not the Lamb, but the Feast = the *Chagigah*.

10 Behold. Fig. *Asterismos*. Ap. 6.

man. Gr. *anthrōpos*. Ap. 123. 1. An unusual sight. They

might have met many men carrying wine-skins, and women carrying pitchers, but not a *man* carrying a "pitcher".

11 goodman = the master of the house. Ap. 98. XIV. iii.

with. Gr. *meta*. Ap. 104. xi. 1.

The Master =

surfeiting. Gr. *kraipalē*. A medical word used for the nausea after drunkenness, from which is the Lat. *crapula*. Occurs only here. The Eng. is from the Old French *surfait* or *sorfait* = excess.

drunkenness. Gr. *methē*. Occurs only here, Rom. 13. 13. Gal. 5. 21.

cares. See note on Matt. 6. 25, "drunkenness" of to-day; "cares" for to-morrow.

of this life. Gr. *biōtikos* = of or belonging to *bios*. Ap. 170. 2.

come = should come.

upon. Gr. *epi*. Ap. 104. ix. 3.

unawares = suddenly. Gr. *aiphnidios*. Occurs only here, and 1 Thess. 5. 3.

35 as a snare. Cp. Ecc. 9. 12. Isa. 24. 17.

36 Watch. See on Mark 13. 33.

and pray = praying.

always = in (Gr. *en*. Ap. 104. viii) every season.

shall come to pass = are about to come to pass.

stand. See Ps. 1. 5. Mal. 3. 2.

37 And in the day time = by day. A parenthetic statement referring to His custom during these last six days. See Ap. 156.

abode = used to lodge.

in = into: i. e. into its protecting shelter. Occurs only here, and Matt. 21. 17.

38 came early in the morning. Gr. *orthrizō*. Occurs only here. Supply the Relative *Ellipsis* thus: "[rising] early in the morning, came".

to. Gr. *pros*. Ap. 104. xv. 3.

**22. 1-38** (B<sup>10</sup>, p. 1490). EVENT. THE LAST PASSOVER. (*Division*.)

B<sup>10</sup> | O<sup>1</sup> | 1-7. The Feast. Nigh.

O<sup>2</sup> | 8-13. The Feast. Prepared.

O<sup>3</sup> | 14-20. The Feast. Partaken of.

O<sup>4</sup> | 21-38. The Feast. Events following.

**22. 1-7** (O<sup>1</sup>, above). THE FEAST. NIGH. (*Introversion*.)

O<sup>1</sup> | e | 1. The Feast nigh.

f | 2. Conspiracy of chief priests and scribes.

f | 3-6. Subornation of Judas.

e | 7. The Feast arrived.

1 Now, &c. Cp. Matt. 26. 17-19. Mark 14. 12-16.

drew = was drawing.

passover. Aramaic, *pascha*. Ap. 94. III. 3.

2 sought = were seeking. Contemporaneously with the Feast.

kill Him = get rid of, or make away with Him. Gr. *anaireō* = take up and carry off.

for, &c. Therefore their aim was to take Him secretly, and evade a public trial.

3 Satan. See note on Matt. 4. 10.

into. Gr. *eis*. Ap. 104. vi.

Judas . . . the twelve. See Ap. 141.

of. Gr. *ek*. Ap. 104. vii.

4 went his way . . . and = having gone away.

captains = officers of the Levitical Temple guards. Cp. Jer. 20. 1. Acts 4. 1.

betray Him = deliver Him up.

5 glad = rejoiced. Because that promised to solve 6 he promised. For his part. See notes on Prov.

in the absence of = without. Gr. *ater*.

7 came = came near; for the prepara-

A.D. 29 12 And he shall shew you a large upper room furnished: there make ready."

g 13 And they went, and found as He had said unto them: and they made ready the passover.

O<sup>3</sup> P<sup>1</sup> i<sup>1</sup> 14 And when the hour was come, He sat down, and the twelve apostles with Him.  
15 And He said unto them, "With desire I have desired to eat this passover with you before I suffer:

k<sup>1</sup> 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

P<sup>2</sup> i<sup>3</sup> 17 And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves:

k<sup>2</sup> 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

P<sup>3</sup> i<sup>3</sup> 19 And He took bread, and gave thanks, and brake it, and gave unto them, saying,

k<sup>3</sup> "This is My body which is given for you: this do in remembrance of Me."

P<sup>4</sup> i<sup>4</sup> 20 Likewise also the cup after supper, saying,

k<sup>4</sup> "This cup is the new testament in My blood, which is shed for you."

O<sup>4</sup> Q 21 But, behold, the hand of him that betrayeth Me is with Me on the table.  
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!"

23 And they began to enquire among themselves, which of them it was that should do this thing.

R 24 And there was also a strife among them, which of them should be accounted the greatest.  
25 And He said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.  
26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.  
27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.  
28 ¶ Are they which have continued with Me in My temptations.  
29 And I appoint unto you a kingdom, as My Father hath appointed unto Me;

12 he=that one.  
a large, &c. Probably the same room of Acts 1. 13 and 2. 1.  
furnished=strewed with divans and cushions.  
13 as=even as.

22. 14-20 (O<sup>3</sup>, p. 1499). THE FEAST. PARTAKEN OF. (Repeated Alternation.)

O<sup>3</sup> P<sup>1</sup> i<sup>1</sup> | 14, 15. Desire.  
k<sup>1</sup> | 16. The reason.  
P<sup>2</sup> i<sup>2</sup> | 17. The Cup.  
k<sup>2</sup> | 18. The reason.  
P<sup>3</sup> i<sup>3</sup> | 19-. The Bread.  
k<sup>3</sup> | -19. The reason.  
P<sup>4</sup> i<sup>4</sup> | 20-. The Cup.  
k<sup>4</sup> | -20. The Signification.

14 And when, &c. Cp. Matt. 26. 20. Mark 14. 17. was come=had come to pass: i. e. had arrived. sat down (Gr. *anapiptō*)=reclined. apostles. This is supplementary. Matthew and Mark have "the twelve" only.  
with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 11, -15, 21, 28, 33, 49, 52, 53, 59; but the same as in v. 56.  
15 unto. Gr. *pros*. Ap. 104. xv. 3.  
With desire I have desired=I have earnestly desired. Fig. *Polyptoton* (Ap. 6). See note on Gen. 26. 28. this passover. Not the eating of the Lamb, but the *Chagigah* or feast which preceded it=this [as] a Pass-over.  
16 not=by no means. Gr. *ou mē*. Ap. 105. III. thereof=of (Gr. *ek*. Ap. 104. vii) it. it be fulfilled=it may be fulfilled. Which it would have soon been, had the nation repented. in. Gr. *en*. Ap. 104. viii.  
the kingdom of God. See Ap. 114.  
17 cup. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the wine in it.  
18 of=from. Gr. *apo*. Ap. 104. iv.  
the fruit=the produce: i. e. the wine (*gennēma*, not *karpos*=fruit).  
shall come=may have come.  
19 And He, &c. Cp. Matt. 26. 26-29. Mark 14. 22-25. 1 Cor. 11. 23-25.  
bread. A thin flat hard biscuit, which was broken, and not cut.  
gave thanks. Gr. *eucharisteō*.  
This is My body. See Ap. 159.  
is given=is being given.  
for=on your behalf. Gr. *huper*. Ap. 104. xvii. 1.  
in=for. Gr. *eis*. Ap. 104. vi.  
in remembrance, &c.=for My memorial.  
20 also the cup=the cup also.  
after. Gr. *meta*. Ap. 104. xi. 2.  
new. Gr. *kainē*. See Matt. 9. 16, 17.  
testament=covenant. Gr. *diathēkē*. See notes on Heb. 9. 14-23. Blood has nothing to do with a "will" or "testament", but it has with a covenant.  
for. Gr. *eis*. Ap. 104. vi.

22. 21-38 (O<sup>4</sup>, p. 1499). THE FEAST. EVENTS FOLLOWING. (Alternation.)

O<sup>4</sup> Q | 21-23. Prediction. Betrayal. (JUDAS.)  
R | 24-30. Kingdom. Establishment anticipated.  
Q | 31-34. Prediction. Denial. (PETER.)  
R | 35-38. Kingdom. Rejection anticipated.

warning. on. Gr. *epi*. Ap. 104. ix. 1.  
according as. Gr. *kata*. Ap. 104. x. 2. was determined=has been determined. See Acts 2. 23; 3. 18; 4. 27, 28. by. Gr. *dia*. Ap. 104. v. 1. 23 among. Gr. *pros*. Ap. 104. xv. 3. should do= was about to do. 24 there was=there happened. also a strife=a strife also. a strife= a love of dispute. Gr. *philoneikia*. Occurs only here. among. Gr. *en*. Ap. 104. viii. 2. greatest= greater. 25 Gentiles=nations. exercise lordship=lord it. Gr. *kurieuō*. exercise authority. Gr. *exousiazō*. Cp. Ap. 172. 5. benefactors. See note on Matt. 20. 25. 26 not. Gr. ou. Ap. 105. I. is chief=the leader. serve. See note on "minister" (Matt. 20. 26). Cp. Phil. 2. 7. 27 sitteth=reclineth. among=in the midst of. 28 temptations=trials. 29 appoint= assign. as=even as. Father. Ap. 98. III.

A. D. 29

30 That ye may eat and drink ° at My table 16 in My kingdom, and sit 21 on thrones judging the twelve tribes of Israel."

Q

31 And ° the Lord said, ° "Simon, Simon, 10 behold, ° Satan ° hath desired to have ° you, that he may ° sift you as wheat :

32 But 3 have ° prayed ° for ° thee, that ° thy faith fail ° not : and ° when thou art converted, ° strengthen thy brethren."

33 And he said unto Him, ° "Lord, I am ready to go 11 with Thee, both 3 into prison, and ° to death."

34 And He said, "I tell thee, ° Peter, ° the cock shall 16 not ° crow ° this day, before that thou shalt thrice deny that thou ° knowest Me."

R l

35 And He said unto them, ° "When I sent you without purse, ° and ° scrip, ° and shoes, lacked ye any thing ?" And they said, "Nothing."

m

36 Then said He unto them, ° "But now, he that hath a purse, let him take it, and likewise his 35 scrip: and he that hath ° no sword, let him sell his garment, and buy ° one.

l

37 For I say unto you, that this that ° is written must yet be accomplished 16 in Me, 'And He was reckoned ° among the transgressors:' for the things ° concerning Me have an end."

m

38 And they said, 33 "Lord, 10 behold, here are two swords." And He said unto them, "It is enough."

D S

39 And He came out, and went, ° as He was wont, 33 to the mount of Olives; and His ° disciples also followed Him.

40 And when He was 30 at ° the place, He said unto them, ° "Pray that ye enter 32 not 3 into temptation."

T

41 And ° he ° was withdrawn ° from them about a stone's cast,

U

and kneeled down, and 40 prayed, 42 Saying, "Father, ° if ° Thou be willing, remove this cup 41 from Me: nevertheless 32 not My ° will, but Thine, be done."

V

43 And there ° appeared ° an angel unto Him 41 from ° heaven, ° strengthening Him.

U

44 And ° being 16 in ° an agony He 40 prayed ° more earnestly: and His sweat ° was as it were great drops of blood, falling down ° to the ° ground.

T

45 And when He rose up 41 from prayer, and was come ° to His disciples, He found them sleeping ° for sorrow,

S

46 And said unto them, "Why sleep ye? rise and 40 pray, lest ye enter 3 into temptation."

CW'XAC

47 And while He ° yet spake, 10 behold a

30 at. Gr. *epi*. Ap. 104. ix. 1.

31 the Lord. See Ap. 98. VI. 1. a. 3. B. c. Simon, Simon. The sixth example of this Fig. *Epizeuxis* (Ap. 6). See note on the first (Gen. 22. 11).

Satan. See note on Matt. 4. 10. hath desired = hath demanded. Gr. *exaitēō*. Occurs only here in N.T. It means to obtain by asking you. Plural.

sift. Gr. *siniazō* = to sift (as wheat), to get rid of the corn. Occurs only here. The Lord "winnows" to get rid of the chaff. Cp. Matt. 3. 12. 1 Pet. 5. 8, 9.

32 prayed. Gr. *deomai*. Ap. 134. I. 5. Not the same word as in *vv.* 40, 41, 44, 46.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1. thee. Simon. thy faith. Not Simon himself. not. Gr. *mē*. Ap. 105. II.

when thou, &c. - thou, when thou hast once turned again.

strengthen = establish. Cp. 1 Pet. 5. 10.

33 Lord. Ap. 98. VI. i. a. 3. A.

to = into. Gr. *eis*, as "into" prison. Ap. 104. vi.

34 Peter. The Lord addressed him as such, only here, and Matt. 16. 18, to remind him of his weakness. See Ap. 147. He mentions him in Mark 16. 7.

the cock = a cock. See Ap. 160.

crow. See Ap. 173, and note on Matt. 26. 34.

this day = to-day. Gr. *sēmeron*.

knowest. Gr. *oida*. Ap. 132. I. i.

22. 35-38 (R, p. 1500). KINGDOM. REJECTION ANTICIPATED. (*Alternation*.)

R | l | 35. Time past. Directions connected with the Proclamation.

m | 36. Time present. New directions given. The former abrogated.

l | 37. Time past. Reasons for old directions.

m | 38. Time present. New directions obeyed.

35 When I sent, &c. See on 9. 2, 3.

and. Note the Fig. *Polysyndeton* (Ap. 6).

scrip. See note on Matt. 10. 10.

36 But now, &c. Showing that precepts given when the kingdom was being proclaimed, no longer held good when it had been rejected.

no sword = not [money]. Gr. *mē*. Ap. 105. II.

one = a sword.

37 is written = standeth written. See Isa. 53. 12.

among = with. Gr. *meta*. Ap. 104. xi. 1.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

22. 39-46 (D, p. 1427). THE AGONY.

(*Introversion*.)

D | S | 39, 40. Prayer. Disciples exhorted to.

T | 41-. Disciples. Withdrawal from.

U | -41, 42. Prayer to His Father.

V | 43. Angelic ministrant.

U | 44. Prayer to His Father.

T | 45. Disciples. Return to.

S | 46. Prayer. Disciples exhorted to.

39 as He was wont = according to (Gr. *kata*. Ap. 104. x. 2) [His] custom. disciples. The eleven.

40 the place. *Gethsemanē* = the oil-press.

Pray. Gr. *proseuchomai*. Ap. 134. I. 2. Not the same word as in *v.* 32. 41 he = He Himself.

was withdrawn = was parted. Gr. *apospaō*. Only here; Matt. 26. 51. Acts 20. 30; 21. 1.

from. Gr. *apo*. Ap. 104. iv.

42 if, &c. See Ap. 118. 2. a.

Thou be willing = it be Thine intention. Cp. Ap. 102. 3.

will = desire. Gr. *thelēma*. Cp. Ap. 102. 2. Verses 43, 44 are omitted or marked as doubtful by most texts, but the Syr. includes them. See Ap. 94. V, note. 43 appeared. Ap. 106. I. vi. an

angel. As after the Temptation (Matt. 4. 11). heaven. Sing., without the Art. See Matt. 6. 9, 10. strengthening. Gr. *enischuō*. Occurs only here, and Acts 9. 19. 44 being = becoming. Implying increasing intensity. an agony. Gr. *agonia*. Occurs only here. more earnestly. Only here.

was = became. to = upon. Gr. *epi*. Ap. 104. ix. 3. ground = earth. Gr. *gē*. Ap. 129. 4. 45 to. Gr. *pros*. Ap. 104. xv. 3. for = from. Gr. *apo*. Ap. 104. iv.

22. 47-24. 2 [For Structure see next page].

Verses 47-53. Cp. Matt. 26. 47-56. Mark 14. 43-52.

47 yet spake = was yet speaking.

A. D. 29 °multitude, and he that was called Judas, one of the twelve, °went before them, and drew near unto °Jesus to kiss Him.

D 48 But 47 Jesus said unto him, “Judas, °betrayest thou 22 the Son of man with a kiss?”

E n 49 When they which were °about Him °saw what °would follow, they said unto Him, 33 “Lord, shall we smite ° with the sword?”

o 50 And one 3 of them smote ° the servant of the high priest, and cut off his right ear.

E n 51 And 47 Jesus answered and said, “Suffer ye thus far.” And He touched his ear, ° and °healed him.

D 52 Then 47 Jesus said 15 unto the °chief priests, and 4 captains of the °temple, and the elders, which were come °to Him, “Be ye come out, as °against °a thief, 11 with swords and staves?”

53 When I was daily 11 with you 16 in the 52 temple, ye stretched forth °no hands 52 against Me: but this is °your hour, and the power of darkness.”

C 54 Then °took they Him,

B and led Him, and brought Him 3 into the high priest’s house.

A F1 p1 And Peter ° followed afar off.

55 And when they had °kindled a fire 27 in the midst of the °hall, and were set down together, Peter sat down 27 among them.

q1 56 But °a certain maid ° beheld him as he sat ° by the °fire, and ° earnestly looked upon him, and said, ° “This man was also 14 with Him.”

p2 57 And he denied Him, saying, “Woman, I 34 know Him 26 not.”

q2 58 And 20 after a little while ° another 49 saw him, and said, ° “Thou art also 3 of them.”

p3 And Peter said, 10 “Man, I am 26 not.”

q3 59 And about the space of one hour after °another confidently affirmed, saying, ° “Of a truth this fellow also was 11 with Him: for he is a Galilæan.”

p4 60 And Peter said, 10 “Man, I 34 know 26 not what thou sayest.”

F2 r And ° immediately, while he ° yet spake, 34 the cock crew.

s 61 And 31 the Lord turned, ° and ° looked upon Peter.

r And Peter remembered the ° word of 31 the Lord, how He had said unto him,

s “Before 34 the cock crew, thou shalt deny Me thrice.”

22. 47-24. 12 (C, p. 1427). THE BAPTISM OF SUFFERING. (Division.)

C | W1 | 22. 47-23. 49. Death, and Events leading up to.  
 W2 | 23. 50-56. Burial.  
 W3 | 24. 1-12. Resurrection.

22. 47-23. 49 (W1, above). DEATH, AND EVENTS LEADING UP TO IT. (Introversion.)

W1 | X | 22. 47-65. Conspiracy. Effected.  
 Y | 22. 66-23. 23. Led away to trial.  
 Z | 23. 24, 25. Pilate’s sentence.  
 Y | 23. 26-32. Led away to death.  
 X | 23. 33-49. Conspiracy. Completed.

22. 47-65 (X, above). CONSPIRACY. EFFECTED. (Alternation.)

X | A | 47-54-. Judas. Treachery and arrest.  
 B | -54-. In the high priest’s house.  
 A | -54-62. Peter. Denials.  
 B | 63-65. In the high priest’s house.

22. 47-54- (A, above). JUDAS. TREACHERY AND ARREST. (Introversion and Alternation.)

A | C | 47. Betrayal.  
 D | 48. The Lord. Remonstrance to the Betrayer.  
 E | n | 49. Interposition by Disciples.  
 o | 50. Ear smitten.  
 E | n | 51-. Interposition by the Lord.  
 o | -51. Ear healed.  
 D | 52, 53. The Lord. Remonstrance to the Captors.  
 C | 54-. Arrested.

multitude = crowd. went = was going.  
 Jesus. See Ap. 98. X.  
 48 betrayest thou = deliverest thou up.  
 49 about = around. Gr. *peri*. Ap. 104. xiii. 2.  
 saw. Gr. *eidon*. Ap. 133. I. i.  
 would follow = was about to happen.  
 with. Gr. *en*. Ap. 104. viii.  
 50 the servant. The well-known servant Malchus (John 18. 10).  
 51 healed him. Added by Luke. See on 6. 17.  
 52 chief priests. The heads of the twenty-four courses.  
 temple. Gr. *hieron*. See note on Matt. 23. 16.  
 to = against. Gr. *epi*. Ap. 104. ix. 3.  
 against. Same as “to”, above.  
 a thief = a brigand, or robber. See note on Matt. 27. 38, and Ap. 164.  
 53 no = not. Ap. 105. I.  
 your hour, &c. = your hour [and the hour of] the authority (Ap. 172. 5) of darkness. See Eph. 6. 12. Col. 1. 13; and cp. Heb. 2. 14.  
 54- took = seized.

22. -54-62 (A, above). PETER. DENIALS. (Division.)

A | F1 | -54-60-. Peter’s Fall.  
 F2 | -60-62. Peter’s Repentance.

22. -54-60- (F1, above). PETER’S FALL. (Repeated Alternation.)

F1 | p1 | -54, 55. Peter following.  
 q1 | 56. Recognition by a maid.  
 p2 | 57. Peter’s denial.  
 q2 | 58-. Recognition by another.  
 p3 | -58. Peter’s denial.  
 q3 | 59. Recognition by another.  
 p4 | 60. Peter’s denial.

-54 followed = was following. 55 kindled = lighted. Gr. *haptō*. Only in Luke 8. 16; 11. 33; 15. 8. hall = court. 56 a certain maid. See Ap. 160. beheld = saw, as in v. 49. by = at. Gr. *pros*. Ap. 104. xv. 3. fire = light. Ap. 130. 1. earnestly looked. Ap. 133. III. 6. This man was also = This one also was. 59 another = a certain other (Gr. *allos*. Ap. 124. 1). See Ap. 160. Thou art also = Thou also art. 59 another = Of = Upon. Gr. *epi*. Ap. 104. ix. 1.

22. -60-62 [For Structure see next page].

60 immediately = on the spot. Gr. *parachrēma*. See I. 64. yet spake = was yet speaking. Ap. 160.  
 61 and looked. He was bound; and to speak aloud was out of the question. looked upon. Gr. *emblepō*. Ap. 133. I. 7. word. Gr. *logos*. See note on Mark 9. 32.

A. D. 29

62 And Peter went ° out, and wept bitterly.

B

63 And ° the men that held 47 Jesus ° mocked Him, ° and smote Him.

64 And when they had ° blindfolded Him, they struck Him on ° the face, and ° asked Him, saying, "Prophesy, who is it that smote Thee?"

65 And many ° other things blasphemously ° spake they ° against Him.

Y G<sup>1</sup>

66 And as soon as it ° was day, ° the elders of the people ° and the chief priests and the scribes came together, and led Him 3 into their ° council, saying,

H<sup>1</sup>

67 ° "Art Thou ° the Christ? tell us." And He said unto them, ° "If I tell you, ye will 16 not ° believe:

68 And 67 if ° I also ask you, ye will 16 not answer Me, nor let Me go.

69 ° Hereafter shall 22 the Son of man ° sit ° on the right hand of the ° power of ° God."

70 Then said they all, "Art Thou then ° the Son of ° God?" And He said 15 unto them, ° "Ye say that I am."

71 And they said, ° "What need we any further witness? for we ourselves ° have heard 18 of His own mouth."

G<sup>2</sup>

23 And the whole ° multitude of them arose, and led Him ° unto Pilate.

H<sup>2</sup>

2 And they began to accuse Him, saying, ° "We found this fellow ° perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is ° Christ a King."

3 And Pilate ° asked Him, saying, "Art Thou ° the King of the Jews?" And He answered him and said, ° "Thou sayest it."

4 Then said Pilate ° to the chief priests and to the ° people, ° "I find no fault ° in this ° Man."

5 And they ° were the more fierce, saying, "He ° stirreth up the people, teaching ° throughout all Jewry, beginning ° from ° Galilee to this place."

6 When Pilate heard ° of 5 Galilee, he asked ° whether the 4 Man were a Galilæan.

G<sup>3</sup>

7 And as soon as he ° knew that He ° belonged unto Herod's ° jurisdiction, he ° sent Him 4 to Herod, who himself also was ° at Jerusalem at ° that time.

H<sup>3</sup> t

8 And when Herod ° saw ° Jesus, he was exceeding glad: for he was ° desirous to see Him ° of a long season, ° because he had heard

22. -60-62 (F<sup>2</sup>, p. 1502). PETER'S REPENTANCE. (Alternation.)

F<sup>2</sup> | r | -60. Event. A cock crowing.  
s | 61-. The Lord's look.  
r | -61-. Event. A cock crowing.  
s | -61, 62. The Lord's word.

62 out = outside.

63 the men. Gr. pl. of *anēr*. Ap. 123. 2. Not the same word as in v. 10.

mocked = were mocking. Gr. *empaizō*. Cp. 18. 32. and smote = smiting.

64 blindfolded = covered. Gr. *perikaluptō*. Only here; Mark 14. 65. Heb. 9. 4.

the face. Still covered.

asked = kept asking. Ap. 134. I. 3.

65 other = different. Ap. 124. 2.

spake = said.

against = to. Gr. *eis*. Ap. 104. vi.

22. 66-23. 23 (Y, p. 1502). LED AWAY TO TRIALS. (Repeated Alternation.)

Y | G<sup>1</sup> | 22. 66. Led before the Sanhedrin.

H<sup>1</sup> | 22. 67-71. Examination.

G<sup>2</sup> | 23. 1. Led before Pilate.

H<sup>2</sup> | 23. 2-6. Examination.

G<sup>3</sup> | 23. 7. Sent to Herod.

H<sup>3</sup> | 23. 8-11-. Examination.

G<sup>4</sup> | 23. -11, 12. Sent back to Pilate.

H<sup>4</sup> | 23. 13-23. Compromise proposed.

66 was = became.

the elders = the assembly of the elders, as in Acts 22. 5.

and, &c. Read "both chief priests and scribes". There are no Articles.

council. Gr. *sunhedrion*.

67 Art Thou = If Thou art, &c. The condition assumed. See Ap. 118. 2. a.

the Christ = the Messiah. Ap. 98. IX.

If I tell you. Implying "which I do not". Ap. 118. 1. b.

believe. Ap. 150. I. 1. i.

68 I also ask you = I ask [you] also.

69 Hereafter = From (Gr. *apo*. Ap. 104. iv) henceforth, as in 1. 48; 5. 10. John 1. 51.

sit = be seated.

on = at. Gr. *ek*. Ap. 104. vii.

power. Gr. *dunamis*. Ap. 172. 1.

God. Ap. 98. I. i. 1.

70 the Son of God. Ap. 98. XV.

Ye say, &c. A Hebraism, denoting a strong affirmation.

71 What need, &c. = Why have we still need of testimony?

have heard = heard.

23. 1 multitude. Gr. *plēthos* = number (not *ochlos* = crowd). In the usage of the *Papyri* it denotes an assembly.

unto. Gr. *epi*. Ap. 104. ix. 3.

2 We found. As the result of our examination.

pervverting = agitating. Not the same word as in v. 14. Cp. 9. 41.

the King. Pilate using the Art., as though implying his belief. *Thou sayest*. A Hebraism for a strong affirmation. Cp. 22. 70, &c. 4 to. Gr. *pros*. Ap. 104. xv. 3. people = crowds. I find no fault, &c. Cp. Matt. 27. 4. in. Gr. *en*. Ap. 104. viii. Man. Gr. *anthrōpos*. Ap. 123. 1. 5 were

the more fierce = kept insisting. Gr. *epischuō*. Occurs only here in N.T. stirreth up = instigates. Gr. *anaseiō*. Stronger than "pervert" in v. 2. Occurs only here, and Mark 15. 11. throughout.

Galilee = Galilee [mentioned]. whether = if. Ap. 118. 2. a. 7 knew = got to know. Gr. *ginōskō*. Ap. 132. I. 2. belonged unto = was of. Gr. *ek*. Ap. 104. vii. jurisdiction = authority. Ap. 172. 5. sent. Gr. *anapempō*. Ap. 174. 5, only here; vv. 11, 15; Philem. 12; and (acc. to texts) Acts 25. 21. at = in Gr. *en*. Ap. 104. viii. that time = those days: i. e. of the Feast.

23. 8-11 [For Structure see next page].

8 saw. Gr. *eidon*. Ap. 133. I. i. of. Gr. *ek*. Ap. 104. vii.

Jesus. Ap. 98. X. desirous = wishing. Gr. *thelō*. Ap. 102. 1. because he had heard = on account of (Gr. *dia*. Ap. 104. v. 2) his hearing.

A. D. 29 many things ° of Him; and he ° hoped to have seen some ° miracle ° done ° by Him.

u 9 Then he ° questioned with Him ° in many ° words;

v but he answered him nothing.

u 10 And the chief priests and scribes ° stood and ° vehemently accused Him.

t 11 And Herod ° with his men of war ° set Him at nought, and ° mocked Him, and arrayed Him in a ° gorgeous robe,

G<sup>4</sup> and ° sent Him again to Pilate.

12 And the same day Pilate and Herod were made friends ° together: for before they were ° at enmity ° between themselves.

H<sup>4</sup> w<sup>1</sup> 13 ° And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said ° unto them, "Ye have brought this ° Man unto me, as One That ° perverteth the people: and, ° behold, I, having ° examined Him before you, have found no fault ° in this ° Man touching those things whereof ye accuse Him:

15 ° No, nor yet Herod: for I ° sent you ° to him; and, ° lo, nothing worthy of death ° is done ° unto Him.

16 ° I will therefore ° chastise Him, and release Him."

17 (For of necessity he must release one unto them ° at ° the feast.)

x<sup>1</sup> 18 And they cried out ° all at once, saying, "Away with this Man, and release unto us ° Barabbas:"

19 (Who ° for a certain ° sedition ° made ° in the city, and for ° murder, ° was cast ° into prison.)

w<sup>2</sup> 20 Pilate therefore, ° willing to release ° Jesus, ° spake again to them.

x<sup>2</sup> 21 But they ° cried, saying, "Crucify Him, crucify Him."

w<sup>3</sup> 22 And he ° said ° unto them the third time, "Why, what ° evil hath he done? I have found no cause of death ° in Him: I will therefore chastise Him, and let Him go."

x<sup>3</sup> 23 And they ° were instant with loud voices, ° requiring that He might be crucified. And the voices of them and of the chief priests ° prevailed.

Z 24 And Pilate ° gave sentence that ° it should be as they required.

25 And he released unto them him that ° for sedition and ° murder ° was cast ° into prison, whom they ° had desired; but he delivered ° Jesus to their ° will.

Y y 26 ° And as they led Him away, they ° laid

requiring. Ap. 134. 4. prevailed = had power to bear down (Pilate's remonstrance). 24 gave sentence = pronounced sentence. Gr. *epikrinō*. Ap. 122. 6. Occurs only here. it, &c. = their request should be carried out. 25 had desired. Same word as "require" in v. 23. will = desire. Gr. *thelēma*. Cp. Ap. 102. 2.

23. 26-32 (Y, p. 1502). LED AWAY TO DEATH. (Alternation.)

Y | y | 26. The Lord. Led away.  
z | 27. Others. Following.  
y | 28-31. The Lord. Final warning.  
z | 32. Others. Led with Him.

26 And as, &c. Cp. Matt. 27. 31-34. Mark 15. 20-23. laid hold upon. Cp. Acts 16. 19; 17. 19; 18. 17; 21. 30-33.

23. 8-11- (H<sup>3</sup>, p. 1503). EXAMINATION BEFORE HEROD. (Introversion.)

H<sup>3</sup> | t | 8. Herod. Curiosity.  
u | 9-. Questioning by Herod.  
v | -9. The Lord. Silence.  
u | 10. Accusation of chief priests and scribes.  
t | 11-. Herod. Carelessness.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.  
hoped = was hoping (all that long time).  
miracle = sign. See Ap. 176. 3.  
done = accomplished.  
by. Gr. *hupo*. Ap. 104. xviii. 1.  
9 questioned. Gr. *erōtaō*. Ap. 134. 3.  
words. Pl. of *logos*. See note on Mark 9. 32.  
10 stood = had stood.  
vehemently. Gr. *eutonōs*. Occurs only here, and Acts 18. 28. 11 with. Gr. *sun*. Ap. 104. xvi.  
set Him at nought = treated Him with contempt.  
mocked. See 22. 63.  
gorgeous = resplendent. Cp. Acts 10. 30. Rev. 15. 6.  
12 were made = became.  
together = with (Gr. *meta*. Ap. 104. xi. 1) one another.  
between = with reference to. Gr. *pros*. Ap. 104. xv. 3.

23. 13-23 (H<sup>4</sup>, p. 1503). COMPROMISE PROPOSED. (Repeated Alternation.)

H<sup>4</sup> | w<sup>1</sup> | 13-17. Pilate's first appeal. "No fault", v. 4, 14.  
x<sup>1</sup> | 18, 19. Demand for the Lord's death (first).  
w<sup>2</sup> | 20. Pilate's second appeal.  
x<sup>2</sup> | 21. Demand for the Lord's death (second).  
w<sup>3</sup> | 22. Pilate's third appeal. "No cause of death".  
x<sup>3</sup> | 23. Demand for the Lord's death (third).

Verses 13-25. Cp. Matt. 27. 15-26. Mark 15. 6-15.  
14 unto. Gr. *pros*. Ap. 104. xv. 3.  
perverteth = turneth away. Gr. *apostrephō*. Not the same word as in v. 2.  
behold. Fig. *Asterismos*. Ap. 6.  
examined. Gr. *anakrinō*. Ap. 122. 2.  
15 No, nor yet = nor even.  
lo. Fig. *Asterismos*. Ap. 6.  
is done = has been done. Cp. v. 41.  
unto Him: i. e. by Him.  
16 I will, &c. Probably with his own hands (cp. v. 22. Matt. 27. 26. Mark 15. 15) instead of crucifying Him; with the view of releasing Him.  
chastise. Cp. Isa. 53. 5.  
17 at. Gr. *kata*. Ap. 104. x. 2.  
the = a. Most texts omit this verse.  
18 all at once = all together, or in a mass. Gr. *pamphēthēi*. Occurs only here.  
Barabbas. Aramaic (Ap. 94. III. 3) = son of a (distinguished) father. ORIGEN (A. D. 186-253) read "Jesus, Barabbas" in Matt. 27. 17, the choice lying between two of the same name.  
19 for = on account of. Gr. *dia*. Ap. 104. v. 3.  
sedition = insurrection.  
made = which had taken place.  
murder. Cp. Acts 3. 14. was = had been.  
into. Gr. *eis*. Ap. 104. vi.  
20 willing = wishing. Gr. *thelō*. Ap. 102. 1.  
spake . . . to = addressed. Gr. *prospōneō*. Cp. Acts 21. 40; 22. 2.  
21 cried = kept shouting. Gr. *epiphōneō*.  
22 said = spake. evil. Gr. *kakos*. Ap. 128. III. 2.  
23 were instant = were urgent. Gr. *epikeimai*, to press upon. Cp. 7. 4. Judges 16. 16. Acts 26. 7. Rom. 12. 12. 2 Tim. 4. 2.

A. D. 29 hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

z 27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

y 28 But Jesus turning unto them said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.'

30 Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'

31 For if they do these things in a green tree, what shall be done in the dry?"

z 32 And there were also two other, malefactors, led with Him to be put to death.

X j a 33 And when they were come to the place, which is called Calvary, there they crucified Him,

b and the malefactors, one on the right hand, and the other on the left.

K c 34 Then said Jesus, "Father, forgive them; for they know not what they do."

d And they parted His raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided Him, saying, "He saved others; let Him save Himself, if He be Christ, the chosen of God."

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 And saying, "If Thou be the king of the Jews, save Thyself."

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

J b 39 And one of the malefactors which were hanged railed on Him, saying, "If Thou be Christ, save Thyself and us."

40 But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?"

41 And he indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss."

42 And he said unto Jesus, "Lord, remember me when Thou comest into Thy kingdom."

43 And Jesus said unto him, "Verily I say unto thee, To day shalt thou be with Me in paradise."

a 44 And it was about the sixth hour, and

out of. Gr. apo. Ap. 104. iv. the country = a field. the cross. See Ap. 162.

27 And there, &c. : vv. 27-32, peculiar to Luke. company = multitude. bewailed and lamented = were beating their breasts and lamenting.

28 Daughters, &c. Not therefore the women from Galilee of vv. 49, 55. not. Gr. me. Ap. 105. II. for = on, or over. Gr. epi. Ap. 104. ix. 3. children. Gr. pl. of teknon. Ap. 108. I.

29 Blessed = Happy. See note on Matt. 5. 3, and cp. 11. 27. Hos. 9. 12-16. never bare = did not (Gr. ou. Ap. 105. I) bear.

30 on. Gr. epi. Ap. 104. ix. 3. hills. Gr. pl. of bouros. Occurs only here and in 3. 5.

31 if they do. Assuming the case. Ap. 118. 2. a do = are doing. a green tree = the living wood : i. e. the Lord. shall be done = must happen. the dry = the dry [wood] : i. e. the nation.

32 also two other = others also, two. other = different ones. Gr. pl. of heteros. Ap. 124. 2. malefactors = evildoers. Gr. kakourgoi. Not lestai = brigands, as in Matt. 27. 38. See Ap. 164. led with Him. The brigands were brought later.

23. 33-49 (X, p. 1502). CONSPIRACY COMPLETED. (Alternation and Introversion.)

X	J	a		33-	Crucifixion. Accompanying facts.		
		b		-33.	The two malefactors. Led with the Lord.		
		K		c		34-	The Lord's prayer.
				d		-34-38.	Spectators.
	J	b		39-43.	The two malefactors. Crucified.		
		a		44, 45.	Crucifixion. Accompanying events.		
		K		c		46.	The Lord's cry.
				d		47-49.	Spectators.

33 to. Gr. epi. Ap. 104. ix. 3. Calvary is the Greek for the Heb. Golgotha = a skull. Now called "a hill". But see Conder's Jerusalem, p. 80. crucified. See Ap. 162. on = at. Gr. ek. Ap. 104. vii. and the other = and one. left. Gr. aristeros. Only here, Matt. 6. 3. 2 Cor. 6. 7. Not the same word as in Matt. 27. 38.

34 Father. See Ap. 98. III. forgive them. The last of eight recorded occasions of prayer in Luke. See note on 3. 21, and cp. Matt. 27. 46 for the last "seven words" on the cross. Cp. Isa. 53. 12. know. Gr. oida. Ap. 132. I. i. not. Gr. ou. Ap. 105. I. do = are doing. Cp. Acts 3. 17. 1 Cor. 2. 8.

35 beholding = looking on, or gazing at. Gr. theoreo. Ap. 133. I. 11. Not the same word as in v. 29. derided = were mocking : i. e. turning up their noses at Him. Same word as in 16. 14. Cp. Pss. 2. 4 ; 22. 7 ; 35. 16 (LXX).

others. Gr. allos. Ap. 124. 1. Not the same word as in vv. 32, 40. He = This fellow. Christ = the Messiah. Ap. 98. IX. God. Ap. 98. I. i. 1. 36 coming = coming up close. offering, &c. See note on Matt. 27. 33 and 48.

38 superscription. Not the same word as in Matthew and John. See Ap. 163. over. Gr. epi. Ap. 104. ix. 2. THIS IS, &c. See Ap. 48 for this type; and Ap. 163 for the words themselves.

39 railed = kept up a railing.

Christ. The Lewis Codex of the Syr. Gospels recently found at Mount Sinai reads "Saviour", not Messiah. save Thyself and us. This reads (in the same Codex), "save Thyself alive this day, and us also".

40 condemnation. Ap. 177. 6. 41 receive = are receiving. our deeds = what we did. hath done = did. 42 Lord. Most Texts omit this, but not the Syr. which reads "my Lord". Ap. 98. VI. i. a. 3. A. comest = shalt have come. into = in (Gr. en), but some texts with Syr. read "into" : i. e. into possession of. 43 I say unto thee, To day = "I say unto thee to day". To day. Connect this with "I say", to emphasize the solemnity of the occasion; not with "shalt thou be". See the Hebraism in note on Deut. 4. 26. As to the punctuation, see Ap. 94. V. i. 3; and as to the whole clause, see Ap. 173. with. Gr. meta. Ap. 104. xi. 1. Not the same word as in vv. 11, 32, 35. paradise = the paradise : i. e. the one well known to Scripture. See note on Ecc. 2. 5. 44 Verses 44-46. Cp. Matt. 27. 46-50; Mark 15. 33-37. sixth hour : i. e. noon. See Ap. 165.

A. D. 29 there ° was a darkness ° over all ° the earth until the ° ninth hour.

45 And the sun was darkened, and ° the veil of ° the Temple was rent ° in the midst.

K c 46 And when ° Jesus had cried with a loud voice, He said, ° 34 "Father, ° 19 into Thy hands I ° commend My ° spirit:" and having said thus, He ° gave up the ghost.

d 47 ° Now when the centurion saw what ° was done, he glorified ° 35 God, saying, "Certainly this was a righteous ° Man."

48 And all the ° people that came together ° 33 to that sight, ° 35 beholding the things which ° were done, ° smote their breasts, and ° returned.

49 ° And all ° His acquaintance, and the women that ° followed Him ° 5 from ° Galilee, ° stood afar off, ° beholding these things.

W<sup>2</sup> L N 50 And, ° 14 behold, there was a ° man named ° Joseph, a ° counsellor; and he was a good ° man, and a just:

51 (The same had ° 34 not ° consented to the ° counsel and deed of them;) he was ° of Arimathea, a city of the Jews: who ° also himself waited for ° the kingdom of ° 35 God.

52 This man went unto Pilate, and ° begged the body of ° Jesus.

O e 53 And he took it down, and wrapped it in ° linen,

f and laid it ° in a ° sepulchre that was ° hewn in stone, wherein ° never man ° before was laid.

M 54 And that day was ° the preparation, and ° the sabbath drew on.

L N 55 And the women also, which ° came with Him ° from ° Galilee, ° followed after,

O f and ° beheld the ° 53 sepulchre, and how His body was laid.

e 56 And they ° 48 returned, and ° prepared spices and ointments;

M and ° rested the sabbath day according to the commandment.

W<sup>3</sup> P 24 ° Now upon ° the first day of the week, ° very early in the morning, they came ° unto the ° sepulchre, bringing the spices which they had prepared, and certain ° others ° with them.

Q 2 And ° they found the stone rolled away ° from the sepulchre.

was = came to be. over. Gr. *epi*. Ap. 104. ix. 8. the earth = the land. Gr. *gē*. Ap. 129. 4.

ninth hour: i. e. 3 p. m. See Ap. 166. 45 the veil. See Lev. 4. 6. Matt. 27. 51. the Temple = the *Naos*. See note on Matt. 23. 16.

46 commend = commit, or entrust. Cp. Ps. 31. 5. Acts 7. 59. 1 Pet. 2. 23.

spirit. Gr. *pneuma*. Ap. 101. II. 6. Cp. 8. 55. gave up the ghost = expired, or breathed (His last).

47 Now, &c. Cp. Matt. 27. 51-56. Mark 15. 39-54. was done = took place.

48 people = crowds. were done = took place. smote, &c. = beating... returned. The women "stood", returned. Gr. *hupostrophō* = turned back. Occurs thirty-two times in Luke and Acts, and only three times elsewhere in N.T.

49 And = But. Marking the contrast between the people and the women.

His acquaintance = those who knew (Ap. 182. I. ii) Him. followed = followed with.

Galilee. See Ap. 169. stood = continued standing. The crowds turned back. beholding = looking on. Gr. *horaō*. Ap. 133. I. 8.

23. 50-56 (W<sup>2</sup>, p. 1502). BURIAL. (Alternation and Introversion.)

W<sup>2</sup> L N | 50-52. Joseph. O | e | 53-. The body honoured. f | -53. The body laid. M | 54. Time. The high Sabbath drew on. L | N | 55-. The women. O | f | -55. The body laid. Beheld. e | 56-. The body to be further honoured. M | -56. Time. The high Sabbath. Rest.

50 man. Gr. *anēr*. Ap. 123. 2. Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 3. 1, 4, 9; 7. 50; 19. 39). The Eleven had no part in it. counsellor. A member of the Sanhedrin.

51 consented = voted with. Gr. *sunkatatithēmi*. Occurs only here. counsel. Gr. *boulē*. Ap. 102. 4.

of - from. Gr. *apo*. Ap. 104. iv. also himself = himself also. the kingdom of God. See Ap. 114.

52 begged = asked. Gr. *aitēō*. Same word as "require", v. 23, and "desire", v. 25. Ap. 134. I. 4.

53 linen. Showing he was a rich man. Cp. Matt. 27. 57. Mark 14. 51; 15. 46. sepulchre = tomb.

hewn in stone = hewn in a rock. Gr. *laxeutos*. Occurs only here.

never... before. Gr. *ouk oudepō oudeis*. 54 the preparation. See Ap. 156.

the sabbath. The high sabbath. See Ap. 156. 55 came = were come with. Only here and Acts 16. 17.

from = out of. Gr. *ek*. Ap. 104. vii. followed after. Gr. *sunakolouthēō*. Only here and Mark 5. 37.

56 prepared, &c. These had to be bought (Mark 16. 1) beheld. Gr. *theaomai*. Ap. 133. I. 12.

rested. Gr. *hēsuchazō* = to rest from labour. Occurs only here. the commandment. Lev. 23. 4-7. See Ap. 156.

only here, and in 14. 4. Acts 11. 18; 21. 14; and 1 Thess. 4. 11.

24. 1-12 (W<sup>3</sup>, p. 1502). RESURRECTION. (Extended Alternation and Introversion.)

W<sup>3</sup> P | 1. The women. Return to the Sepulchre. Q | 2-4-. Perplexity experienced. R | g | -4-6. The Lord not there. h | 7, 8. The Lord's words not believed. P | 9, 10-. Women. Return to the Apostles. Q | 10. Perplexity reported. R | h | 11. The women's words not believed. g | 12. The Lord not there.

1 Now = But, &c. Cp. Matt. 28. 1. Mark 16. 2-4. See Ap. 166. the first day of the week. Our Saturday sunset to Sunday sunset. very early in the morning. Gr. *orthros bathus*, lit. at deep dawn. Cp. John 20. 1. unto = upon. Gr. *epi*. Ap. 104. ix. 3. sepulchre = tomb. with. Gr. *sun*. Ap. 104. xvi. 2 they found, &c. See the question they had asked (Mark 16. 3). from = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 46, 49.



A. D. 29 3 And they entered in, and found °not the body of °the Lord °Jesus.  
 4 °And it came to pass, °as they were much perplexed °thereabout,  
 R g °behold, two °men stood by them °in °shining °garments:  
 5 And °as they were afraid, and bowed down their faces °to the earth, they said °unto them, "Why seek ye °the living °among °the dead?  
 6 He is °not here, but is °risen: °remember how He spake unto you when He was yet °in °Galilee,  
 h 7 Saying, °'The Son of man must be delivered °into the hands of °sinful °men, and be crucified, and the third day rise again.'"  
 8 And they remembered His °words.  
 P 9 And returned °from the sepulchre, and told all these things unto the eleven, and to all the rest.  
 10 It was °Mary Magdalene, and Joanna, and Mary the mother of James, °and other women that were °with them,  
 Q which told these things °unto the apostles.  
 R h 11 And their °words seemed °to them °as °idle tales, and they °believed them not.  
 g 12 Then arose Peter, °and ran °unto the sepulchre; and stooping down, he °beheld the linen clothes °laid by themselves, and °departed, wondering °in himself at that which was come to pass.  
 B S<sup>1</sup> T U 13 And, °behold, two °of °them °went °that same day °to a village called °Emmaus, which was °from Jerusalem about threescore °furlongs.  
 V 14 And they °talked together °of all these things which had happened.  
 15 °And it came to pass, that, °while they communed together and reasoned, °Jesus Himself °drew near, and °went with them.  
 W 16 But their eyes were holden that they should °not °know Him.  
 X Y 17 And He said °unto them, "What manner of °communications are these that ye °have one °to another, as ye walk, °and are sad?"  
 Z 18 And the one °of them, whose name was °Cleopas, answering said °unto Him, "Art thou °only a stranger °in Jerusalem, °and hast °not °known the things which are come to pass °there °in these days?"

3 not. Gr. ou. Ap. 105. I.  
 the Lord Jesus. See Ap. 98. VI. i. a. 3. B. c. The first occurrence of this full expression. Rightly found in this connexion. It is the prelude to some forty occurrences in the Epistles.  
 Jesus. Ap. 98. X.  
 4 And it came to pass. A Hebraism.  
 as, &c. = in (Gr. en. Ap. 104. viii) their being, &c. thereabout = concerning this. Gr. peri. Ap. 104. xiii. 1.  
 behold. Gr. idou. Ap. 133. I. 2. Fig. Asterismos. Ap. 6. men. Gr. pl. of anēr. Ap. 123. 2. Not the same word as in v. -7.  
 in. Gr. en. Ap. 104. viii. Not the same word as in vv. 12, 47.  
 shining = flashing as lightning. Occurs only here, and in 17. 24. garments = splendid raiment. Only here.  
 5 as they were, &c. = becoming filled with fear.  
 to. Gr. eis. Ap. 104. vi.  
 unto. Gr. pros. Ap. 104. xv. 3.  
 the living = the living One.  
 among. Gr. meta. Ap. 104. xi. 1. Not the same word as in v. 47. the dead. See Ap. 139. 4.  
 6 risen. Ap. 178. 4.  
 remember. The true messenger of the Lord recalls His words. Cp. v. 8. Galilee. Ap. 169.  
 7 The Son of man. See Ap. 98. XVI.  
 into. Gr. eis. Ap. 104. vi.  
 sinful, sinners. Gr. hamartōlos. Cp. Ap. 128.  
 men. Gr. pl. of anthrōpos. Ap. 123. 1.  
 8 words. Gr. pl. of rhēma. See note on Mark 9. 32.  
 10 Mary. See Ap. 100.  
 and, &c. = and the rest (Ap. 124. 3).  
 11 to them = in their sight. as = like.  
 idle tales = silly nonsense. Gr. lēros. Occurs only here. A medical term for delirium.  
 believed not = disbelieved. Gr. apisteō.  
 12 and ran. Note the six things Peter did here, "arose", "ran", "stooped", "beheld", "departed", "wondered"; and the one thing he did not do, "believed". beheld. Gr. blepō. Ap. 133. I. 5.  
 laid by themselves. Important evidence in view of Matt. 28. 12-15.  
 departed, &c. = went away to (Gr. pros. Ap. 104. xv. 3) his own [house] wondering.

24. 13-49 (B, p. 1427). THE SUCCESSORS. (Division.)  
 B | S<sup>1</sup> | 13-32. Journey to Emmaus.  
 | S<sup>2</sup> | 33-49. Return to Jerusalem.  
 24. 13-32 (S<sup>1</sup>, above). JOURNEY TO EMMAUS. (Extended Alternation.)  
 S<sup>1</sup> | T | U | 13. The village. Journeyed to.  
 | | V | 14, 15. On the way thither.  
 | | W | 16. Their eyes holden.  
 | | X | 17-27. The Lord's instruction.  
 | | T | U | 28. The village. Reached.  
 | | V | 29, 30. Within the house.  
 | | W | 31. Their eyes opened.  
 | | X | 32. The Lord's disappearance.

13 of. Gr. ek. Ap. 104. vii. Not the same word as in vv. 14, -42.  
 went = were going. that = in (Gr. en) that.  
 14 talked together = were conversing with (Gr. pros. of = concerning. Gr. peri. Ap. 104. xiii. 1.  
 drew near, and = having drawn near. went = was walking. know = recognize. Gr. epiginōskō. Ap. 132. I. iii.

Emmaus. Now Khan el Khamaseh, eight miles south-west of Jerusalem (Conder), or Urtas, seven miles south (Finn). furlongs. See Ap. 51. III. 1. (2).  
 Ap. 104. xv. 3) one another. Same as "communed" in v. 15.  
 15 while, &c. = in (Gr. en) their communing, &c.  
 walking. 16 not. Gr. mē. Ap. 105. II.

24. 17-27 (X, above). THE LORD'S INSTRUCTION. (Alternation.)

X | Y | 17. Question of the Lord. "What manner?"  
 | Z | 18. Answer of Cleopas.  
 | Y | 19-. Question of the Lord. "What things?"  
 | Z | -19-27. Answer of Cleopas.

17 communications. Gr. pl. of logos. See note on Mark 9. 32. have = exchange. Only here in N.T.  
 to. Gr. pros. Ap. 104. xv. 3. and are sad. According to T Tr. WH R (not the Syr.) the question ends at "walk", and reads on: "and they stood still, sad in countenance". 18 Cleopas. Aramaic. See Ap. 94. III. 3. An abbreviation of Cleopatros. Not the same as Clopas of John 19. 25. only a . . . and hast = the only . . . who has. known = got to know. Ap. 132. I. ii. there = in (Gr. en) it.

Y  
A. D. 29  
Z

19 And He said unto them, "What things?"

And they said unto Him, "Concerning <sup>3</sup> Jesus of Nazareth, Which was <sup>o</sup> a prophet mighty <sup>4</sup> in deed and <sup>o</sup> word before God and all the people:

20 And how the chief priests and our rulers delivered Him <sup>o</sup> to <sup>o</sup> be condemned to death, and have crucified Him.

21 But <sup>we</sup> <sup>o</sup> trusted that it had been He Which <sup>o</sup> should have redeemed Israel: and <sup>o</sup> beside all <sup>o</sup> this, to day is <sup>o</sup> the third day <sup>o</sup> since <sup>o</sup> these things were done.

22 Yea, and certain women also <sup>13</sup> of our company made us astonished, which were early <sup>o</sup> at the sepulchre;

23 And when they found <sup>16</sup> not His body, they came, saying, that they had <sup>o</sup> also <sup>o</sup> seen a vision of angels, which said that He <sup>o</sup> was alive.

24 And certain of them which were <sup>1</sup> with us went <sup>o</sup> to the sepulchre, and found *it* even so as the women had said: but Him they <sup>o</sup> saw <sup>3</sup> not."

25 <sup>o</sup> Then <sup>he</sup> said <sup>5</sup> unto them, <sup>o</sup> "O fools, and slow of heart to <sup>o</sup> believe <sup>o</sup> all that the prophets have spoken:

26 <sup>o</sup> Ought <sup>o</sup> not <sup>o</sup> Christ to have suffered these things, <sup>o</sup> and to enter <sup>7</sup> into His glory?"

27 And <sup>o</sup> beginning <sup>o</sup> at <sup>o</sup> Moses and <sup>o</sup> all the prophets, He <sup>o</sup> expounded unto them <sup>4</sup> in all the scriptures the things <sup>19</sup> concerning Himself.

T U

28 And they drew nigh <sup>o</sup> unto the village, whither they <sup>o</sup> went: and <sup>he</sup> <sup>o</sup> made as though He would have gone further.

V

29 But they <sup>o</sup> constrained Him, saying, "Abide <sup>o</sup> with us: for it is <sup>o</sup> toward evening, and the day <sup>o</sup> is far spent." And He went in to tarry <sup>1</sup> with them.

30 <sup>4</sup> And it came to pass, <sup>o</sup> as He <sup>o</sup> sat at meat <sup>29-</sup> with them, He <sup>o</sup> took <sup>o</sup> bread, and blessed *it*, and <sup>o</sup> brake, and gave to them.

W

31 And their eyes were opened, and they <sup>16</sup> knew Him; and <sup>he</sup> <sup>o</sup> vanished <sup>o</sup> out of their sight.

X

32 And they said one <sup>-17</sup> to another, <sup>o</sup> "Did <sup>26</sup> not our heart burn <sup>o</sup> within us, while He <sup>o</sup> talked with us <sup>o</sup> by the way, and while He <sup>o</sup> opened to us the scriptures?"

S<sup>2</sup> A

33 And they rose up the same hour, and returned <sup>6</sup> to Jerusalem, and found the eleven <sup>o</sup> gathered together, and them that were <sup>1</sup> with them,

B

34 <sup>o</sup> Saying, <sup>o</sup> "The Lord <sup>o</sup> is risen indeed, and <sup>o</sup> hath appeared to Simon."

35 And they <sup>o</sup> told what things *were done* <sup>4</sup> in the way, and how He <sup>o</sup> was <sup>18</sup> known of them <sup>4</sup> in <sup>o</sup> breaking of bread.

A

36 And as they thus spake, <sup>3</sup> Jesus Himself stood <sup>4</sup> in the midst of them,

B C E

and saith unto them, "Peace *be* unto you."

37 But they were terrified and affrighted, and supposed that they had <sup>o</sup> seen a <sup>o</sup> spirit.

19 What things? = What kind of things?

Concerning. Gr. *peri*. Ap. 104. xiii. 1.

a prophet. See Acts 3. 22.

word. Gr. *logos*. See note on Mark 9. 32.

20 be condemned to = the judgment (Gr. *krima*. Ap. 177. 6) of.

21 trusted = were hoping. should have redeemed = was about to redeem. In accordance with 2. 38. Cp. Acts 1. 6.

beside = with. Gr. *sun*. Ap. 104. xvi.

this = these things.

the third day. See Ap. 148 and 166.

since = from (Gr. *apo*. Ap. 104. iv) the time when.

22 at. Gr. *epi*. Ap. 104. ix. 3.

23 also. Read "also" after "angels".

seen. Gr. *horaō*. Ap. 133. I. 8. was alive = is living.

24 to. Gr. *epi*, as above.

saw. Gr. *eidon*. Ap. 133. I. 1.

25 Then = And.

O fools = O dullards. Gr. *anoētos* = without reflection (not *aphrōn* = without mind; or *asophos* = without wisdom); i. e. dull is your heart, and slow in believing.

believe. See Ap. 150. I. v. (iii) 1.

all = on all. Not some. The Jews believed the prophecies of the "glory", but not those of the "sufferings", and cast the Lord out, because they thought He was not good enough for the world. Many to-day do the reverse, and think the world is not yet good enough for Him.

26 Ought not, &c. . . ? Behoved it not?

not. Gr. *ouchi*. Ap. 105. I. a.

Christ = the Messiah. Ap. 98. IX.

and to enter, &c. This, in God's counsels, was to follow immediately on the sufferings, had the nation repented. See Acts 3. 18-26, and cp. 1 Pet. 1. 11; 4. 13; 5. 1. Doubtless this was the subject of Aots 1. 3.

27 beginning at Moses. Cp. Gen. 3. 15; 22. 18. Ex. 12. Lev. 16. Num. 21. 9. Deut. 18. 15. Num. 24. 17; 20. 11. at = from. Gr. *apo*. Ap. 104. iv.

Moses. See note on 5. 14.

all = from all, &c. Cp. Isa. 7. 14; 9. 6, 7; 40. 10, 11; 50. 6; 53. 4, 5. Jer. 23. 5; 33. 14, 15. Ezek. 34. 23. Mic. 5. 2. Zech. 6. 12; 9. 9; 12. 10; 13. 7. Mal. 3. 1; 4. 2. See also Heb. 1. 1.

28 unto. Gr. *eis*. Ap. 104. vi. went = were going. made, &c. i. e. was going farther (but for their constraint). There was no deception. Lit., added to go. Gr. *prospoieomai*. Only here.

29 constrained. Gr. *parabiazomai*. Occurs only here and Acts 16. 15. with. Gr. *meta*. Ap. 104. xi. 1.

toward. Gr. *pros*. Ap. 104. xv. 3.

is far spent = has declined.

30 as He sat, &c. = in (Gr. *en*) His sitting down.

sat = reclined.

took bread. He took the part of the host.

bread = the bread.

brake, &c. See note on Matt. 14. 19.

31 vanished = became invisible. Gr. *aphantos*. Only here.

out of their sight = from (Gr. *apo*. Ap. 104. iv) them.

32 Did not, &c. = was not our heart burning.

within = in. Gr. *en*. talked = was talking.

by = in. Gr. *en*. opened = was interpreting.

33 gathered = crowded. Only here.

24. 33-49 (S<sup>2</sup>, p. 1507). RETURN TO JERUSALEM. (Alternation.)

S<sup>2</sup> | A | 33. The eleven and others.

B | 34, 35. The Lord. His doings. Reported.

A | 36-. The eleven. The Lord in the midst.

B | -36-49. The Lord. His words.

34 Saying: i. e. the eleven and those with them, being the speakers.

The Lord. Ap. 98. VI. i. a. 3. A.

is risen = has risen. Gr. *egeirō*. Ap. 178. I. 4.

hath appeared. Gr. *optomai*. Ap. 106. I. vi.

35 told = related. was known = became known. Ap. 132. I. ii. breaking, &c. = the breaking of the bread.

24. -36-49 [For Structure see next page].

37 seen. Gr. *theōreō*. Ap. 133. I. 11.

spirit. Gr. *pneuma*. Ap. 101. II. 11.

**F i** 38 And He said unto them, "Why are ye  
**A.D.** 29 troubled? and why do °thoughts arise <sup>4</sup>in  
 your hearts?  
**k** 39 °Behold My hands and My feet, that it is  
 I Myself: handle Me, and °see; for a <sup>37</sup>spirit  
 hath <sup>3</sup>not flesh and bones, as ye <sup>37</sup>see Me  
 have."  
**40** And when He had thus spoken, He shewed  
 them *His* hands and *His* feet.  
**E** 41 And while they yet believed not °for joy,  
 and °wondered,  
**F i** He said unto them, "Have ye here °any  
 °meat?"  
**k** 42 And they gave Him a piece of a °broiled  
 fish, and °of an °honeycomb.  
**43** And He took *it*, and did eat before them.  
**D G I** 44 And He said unto them, "These *are* the  
 °words which I spake <sup>5</sup>unto you, while I was  
 yet <sup>1</sup>with you,  
**m** that all things °must be fulfilled, which °were  
 written <sup>4</sup>in °the Law of <sup>27</sup>Moses, and *in*  
 the Prophets, and *in* the Psalms, concerning  
 °Me."  
**H** 45 Then °opened He their understanding,  
 that they might understand the Scriptures,  
**G m** 46 And said unto them, "Thus it is <sup>44</sup>written,  
 and thus it behoved <sup>26</sup>Christ to suffer, and to  
 °rise °from °the dead °the third day:  
**l** 47 And that °repentance and °remission of  
 °sins should be °preached °in His name  
 °among all °nations, °beginning °at Jerusalem.  
**H** 48 And ye are °witnesses of these things.  
**C** 49 And, <sup>4</sup>behold, I °send °the promise of  
 My Father °upon you:  
**D** but tarry ye <sup>4</sup>in the city of Jerusalem, until ye  
 be endued with °power <sup>46</sup>from on high."  
**J** 50 And °He led them out °as far as <sup>5</sup>to  
 °Bethany,  
**K n** and He lifted up His hands, and blessed them.  
**o** 51 <sup>4</sup>And it came to pass, °while He blessed  
 them,  
**K o** He °was parted <sup>2</sup>from them, and carried up  
<sup>7</sup>into °heaven.  
**n** 52 And they °worshipped Him,  
**J** and returned <sup>5</sup>to Jerusalem <sup>29</sup>with great joy:  
 53 And were continually <sup>4</sup>in the °temple,  
 praising and blessing <sup>19</sup>God. Amen.

**24. -36-49** (B, p. 1508). THE LORD. HIS WORDS.  
 (Alternation.)  
**B** | **C** | -36-43. Proof. As to the past.  
 | **D** | 44-48. Instruction.  
**C** | 49-. Promise. As to the future.  
 | **D** | -49. Command.  
**24. -36-43** (C, above). PROOF. AS TO THE  
 PAST. (Alternations.)  
**C** | **E** | -36, 37. Feelings. Terror and fright.  
 | **F** | **i** | 38. Question. "Why?"  
 | | **k** | 39, 40. The Lord's answer.  
**E** | 41-. Feelings. Joy and wonder.  
 | **F** | **i** | -41. Question. "Have ye?", &c.  
 | | **k** | 42, 43. Their answer.  
**38** thoughts = reasonings.  
**39** Behold. Gr. pl. of *ide*. Ap. 133. I. 3.  
 see. Same as "behold".  
**41** for = from. Gr. *apo*. Ap. 104. iv.  
 wondered = were wondering. any = anything.  
 meat = eatable. Gr. *br̄simos*. Occurs only here.  
**42** broiled. Gr. *optos*. Occurs only here.  
 of = from. Gr. *apo*. Ap. 104. iv.  
 honeycomb. Common fare. Most texts omit from  
 "and" to end of verse.  
**24. 44-48** (D, above). INSTRUCTION.  
 (Alternation and Introversion.)  
**D** | **G** | **l** | 44-. Words. Past.  
 | | **m** | -44. To be fulfilled.  
 | | **H** | 45. The Scripture understood.  
**G** | | **m** | 46. Fulfilled.  
 | | **l** | 47. Words. Present.  
 | | | **H** | 48. The Scriptures testified.  
**44** words. Pl. of *logos*. See note on Mark 9. 32.  
 must. Same as "ought" (v. 26). Cp. Acts 17. 3.  
 were written = have been (and stand) written. Cp.  
 vv. 26, 27.  
 the Law, &c. These are the three great divisions of  
 the Hebrew Bible. See Ap. 1 and note on Matt. 5. 17.  
 Me. Christ is the one great subject of the whole  
 Bible. Cp. Is. 40. 7. John 5. 39. Acts 17. 3. 1 John 5. 20.  
**45** opened, &c. For this important truth, see Matt.  
 11. 27; 13. 11; 16. 17. John 16. 13. Acts 16. 14. 1 Cor.  
 2. 14. Cp. Ps. 119. 18. **46** rise. Ap. 178. I. 1.  
 from = out from among. Gr. *ek*. Ap. 104. vii.  
 the dead. Ap. 139. 3. See note on Matt. 17. 9.  
 the third day. See Ap. 148 and 156.  
**47** repentance. Ap. 111. II. 1.  
 remission of sins. The new Covenant having been  
 made, this could now be proclaimed. Cp. 1. 17. Acts  
 2. 38; 3. 19; 10. 43; 13. 38, 39. Heb. 9. 22.  
 sins. Gr. *hamartia*. Ap. 128. I. ii. 1.  
 preached = proclaimed. Ap. 121. 1.  
 in = on (the strength, or foundation of). Gr. *epi*.  
 Ap. 104. ix. 2. among = to. Gr. *eis*. Ap. 104. vi.  
 nations = the nations.  
 beginning at Jerusalem. Cp. Isa. 2. 3. Mic. 4. 2.  
 at = from. Gr. *apo*. Ap. 104. iv. Cp. Acts 1. 8. This  
 was done by Peter (Acts 1-12).  
**48** witnesses = witness-bearers. Cp. Acts 1. 8; 2. 32;  
 3. 15; 4. 33; 5. 30-32, &c.

**49** send. Gr. *apostellō*, but T Tr. A WH R read *exapostellō*, send out or forth. Ap. 174. 1. 2. the  
 promise: i. e. the gift of *pneuma hagion*. According to Joel 2. 28 (Acts 2. 17, 18). See Isa. 44. 3. Ezek. 36. 26.  
 upon. Gr. *epi*. Ap. 104. ix. 3. power from on high. This defines the meaning of *pneuma hagion*,  
 which is synonymous with it. See Acts 1. 4, 5.

**24. 50-53** (A, p. 1427). POST MINISTERIAL. (Introversions.)

**A** | **J** | 50-. Led out to Bethany.  
 | **K** | **n** | -50. His blessing them.  
 | | **o** | 51-. He is separated.  
**K** | | **o** | -51. He is carried up.  
 | | **n** | 52-. Their worship of Him.  
**J** | 52, 53. Return to Jerusalem.

**50** He led, &c. At the end of the forty days (Acts 1. 3-12). as far as to. Until they were at,  
 or opposite to. Bethany. Now *el 'Azariyeh*. **51** while: i. e. in (Gr. *en*) the act, &c. was  
 parted = stood apart. heaven. Sing. See note on Matt. 6. 9, 10. **52** worshipped =  
 having worshipped. Ap. 137. 1. **53** temple = the Temple courts. See note on Matt. 23. 16. Not  
 offering or eating of the sacrifices there, but at home. See Acts 1. 14; 2. 46; 3. 1; 5. 42. Luke ends his  
 Gospel, and commences the Acts with the Ascension.