THE GOSPEL
ACCORDING TO
LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THE MAN" (Zech. 6. 12).

(Introversion.)

A | 1. 1—2. 52. PRE-MINISTERIAL. THE DESCENSION.

B | 3. 1—20. THE FORERUNNER.

C | 3. 21—38. THE BAPTISM: WITH WATER.

D | 4. 1—14. THE TEMPTATION: IN THE WILDERNESS.

E | F | 4. 14—5. 11. THE KINGDOM PROCLAIMED.


G | 9. 22—18. 43. THE KING REJECTED.

F | 19. 1—22. 38. THE KINGDOM

D | 22. 39—46. THE AGONY: IN THE GARDEN.


B | 24. 13—49. THE SUCCESSORS.

A | 24. 50—53. POST-MINISTERIAL. THE ASCENSION.

For the Inter-relation of the Four Gospels, see the Structure on p. 1904.
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 280 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. 1904.

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; 16.8, &c.; 19.7, &c.; 23.32, &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" (23.31, &c.); Martha (10.38-41) and Mary, of Bethany (10.38, 42); Mary Magdalene (24.10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3.15-16; 5.12-16; 9.29; 11.1; 18.8; 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 (2.29; 5.26; 7.14; 13.43; 17.15; 18.14; 24.47).

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 (7.11-15).
3. The Woman with a Spirit of Infirmity (13.11-17).
4. The Man with the Dropsey (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 (7.41-48).
2. The Good Samaritan (10.30-37).
3. The Importunate Friend (11.5-8).
5. The Barren Fig-tree (15.6-7).
6. The Lost Pieces of Silver (15.8-10).
7. The Lost Son (15.11-32).
8. The Unjust Steward (16.1-12).
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 (3.19-14; 10.1-20; 19.1-10; 41-42; 22.44; 23.7-12; 23.20-21; 24.31; 24.40-43; 24.50-53).

As to Luke himself: his name (Gr. Lucas) 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; Phil. 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—2.6, A, p. 1480) as well as the Pre-Ministerial, which is common to all the four Gospels.

* It was held till recently that Lucas 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 Lucas and Loukios are used of the same person. See The Expositor, Dec. 1912.
THE GOSPEL
ACCORDING TO

LUKE.

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

A
   A1 1. 1-4. Introduction.
   A1 1. 5-2. 5. Pre-Natal.
   A1 2. 5-52. Pre-Ministerial.

1. 1-4 (A1, above). INTRODUCTION.
   (Alternations and Introductions.)
   A1 1. 1-3. Other writers. Many.
   B 1. Their undertaking.
   D 1. Their object. Declaration.
   E 1. Their matter. Things believed.
   D 2. Recipients.

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

1. Forasmuch as = Since, as is well known indeed. Gr. epideixis. Occ. only here in N.T. have taken in hand. Implied previous non-success (Acts 19, 15). Elsewhere only in Acts 9, 7. A medical word. Cp. Col. 4. 14. to set forth in order = to draw up. a declaration = a narrative. Gr. diāghesis. Occ. only here in N.T., used by Galen of a medical treatment. of concerning. Gr. peri. Ap. 104, xiii. 1. Not the same word as in v. 5, 7, 27, 35, 61. things = matters, or facts, which are most surely believed = which have been fully accomplished; i.e. in fulfillment of prophetic announcement. among. Gr. en. Ap. 104, vii. 3. As in v. 25, 28, 42, 43. from the beginning, Gr. ap' archē; i.e. from the birth or ministry of the Lord. Cp. John 15. 27. Acts 1. 1, 21, 22. were = became. eyewitnesses. Gr. autóptai. 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. 21. (the top, Mark 15. 30). John 3. 3, 7 (again), 31 (from above); 10. 11, 33. James 1. 17; 3. 1, 17. It may mean from the beginning, as in Acts 20. 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. 3. That = in order that. mightiest knowledge = to have full knowledge. Gr. epignōsis. Ap. 182. 7. iii. Not the same word as in v. 15, 34. things = words. wherein = concerning (Gr. peri. Ap. 104, xiii. 1) which. thou hast been instructed = thou wast taught. Gr. kaitēchos. See Acts 18. 22. 1 Cor. 14. 19. Gal. 6. 6.

5 There was = There came to be. A Hebraism, cp. v. 6, and see on 2. 1. in. Gr. en. Ap. 104, viii. Not the same word as in v. 15, 20, 44, 47. in the days. A Hebraism. See Matt. 2. 1. Cp. Est. 1. 1. Herod. See Ap. 108. the king. This title had been conferred by the Roman Senate on the recommendation of Antony and Octavia. of = out of. Gr. ex, 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.
And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

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

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

6 According to the custom of the priest’s office, his lot was to burn incense when he went into the Temple of the Lord.

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

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

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

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.

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

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.

And many of the children of Israel shall he turn to the Lord their God.

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.

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

And the angel answering said unto him,
5 n. o. "I am Gabriel, that stand in the presence of God; and I am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and 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."

21 And the people that was waited for Zacharias, and was marvelled that he tarried so long in the presence of the Temple.

22 And when he came out, he could not speak unto man: and they perceived that he had seen a vision in the Temple: for he beckoned unto them, and remained speechless.

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

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.

26 And in the sixth month the angel 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 angel came in unto her, and said,

11 "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive and bring forth a Son, and shalt call his name Jesus."

This (cp. v. 34) is the passage which gives John's age as six months older than the Lord's. See Ap. 178. from. Gr. ἁπάνος. Ap. 104. xviii. 1. unto. Gr. εἰς. Ap. 104. vi. ἐξελῃ. Galilee. One of the four Roman divisions of Palestine, comprising Zebulan, Naphtali, and Asher. Cp. Matt. 4. 15. Nazareth. Now en- Mizraḥ. Aram. See Ap. 91. III. 3. See on Matt. 2. 23. 27 To. Gr. pros. Ap. 104. xv. 3. virgin. This settles the meaning of the Heb. אדס in Isa. 7. 14. There is no question about the Gr. ἀρετήν. espoused = betrothed. A year before marriage. See Matt. 1. 15. man = husband. Gr. ἄνετος. Ap. 123. 2. Mary = the Heb. מרים. Ex. 15. 20. See Ap. 100. 1. 28 Hail. See note on Matt. 25. 46. thou that art highly favoured = thou hast been graciously favoured by God. Omitted 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, 61, 56. blessed = women. Omitted by T [Tr]. A WH. Prob. brought here from v. 47, 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 Gr. ἅπανος (of Species). Ap. 6. 4. [Gr. received. favours = grace = which is favour to the unworthy; as men are in favour to the stoning, 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. with foresight. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue. Note the Gr. Polysemeton 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 1874:

(1) Thou shalt call his name Jesus: "Behold the Man!"

(2) Thou shalt ... bring forth a Son: "Behold My Servant"

(3) He shall be great ... the Son of the Highest (v. 33): "Behold your God."

(4) He shall reign, &c. (v. 33): "Behold thy King."

JESUS. See note on Matt. 1. 31 and Ap. 48 and 98. X.
5 n.c. 32 | 32 5c. shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; 33 And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

m² 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

N² P 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

³ 36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

³ 37 For nothing shall be impossible with God.

M 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

L² O 39 And Mary arose in those days, and went into the hill country with haste; and entered into the house of Zacharias;

P Q¹ n² 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

n² 42 And she spake out with a loud voice, and said,

Q n² 43 | 43 Blessed art thou among women, and blessed is the fruit of thy womb.

³ 44 And whence is this to me, that the mother of my Lord should come to me?

³ 45 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

n¹ 46 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

PR p 48 And Mary said, My soul doth magnify the Lord,


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

| P | 46-49. Favours to herself. Condescension. |
| S | 50. Mercy to all that fear Him. |
| S | 54, 55. Mercy remembered to Israel.

1. 48-49 (R, above). FAVOURS TO HERSELF. (Alternation.)

| R p | 48, 49. Mary rejoicing. |
| q | 48. Reason. |
| p | 49. 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.
47 And my spirit hath rejoiced in God my Saviour.

48 For He hath regarded the low estate of His handmaiden:

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

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

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

52 He hath put down the mighty 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.

54 He hath holpen His servant Israel, in remembrance of His mercy:

55 As He spake unto our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the LORD had shewed great mercy upon her; and they rejoiced with her.

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.

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

61 And they said unto her, There is none of thine kindred that is called by this name.

62 And they made signs to his father, how he would be named.

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

64 And they marvelled all.

65 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

66 And fear came upon all that dwelt round.
LUKE.

1. 65.

4 n.c. about them; and all these *sayings *were
noised abroad throughout all the hill
of Judea.
6 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,
"Blessed be the LORD God of Israel; for
He hath visited and redeemed His people,
and hath raised up an horn of salvation for us
in the house of His servant David;"
70 As He spake by the mouth of His servant
Abraham,
71 That we should be saved from our
enemies, and from the hand of all that hate us;
72 To perform the mercy promised to
our fathers, and to remember His holy
covenant;
73 The oath which He swore to our father
Abraham,
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.
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;
77 To give knowledge of salvation unto His
people by the remission of their sins,
78 Through the tender mercy of our God;
whereby the dayspring hath visited us,
79 To guide our feet into the way of peace.”

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

A 3 G

(p. 1439)

2 And it came to pass in those days, that
there went out a decree from Cesar 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.

1 66-79 (W, p. 1453). PROPHECY. GIVEN BY
ZACHARIAS. (Introduction.)

W 7 t | 46. Visitation.
   u | 69. Salvation.
   v | 70. Prophets.
   w | 71. Enemies.
   x | 72. The Covenant.
   y | 73. The Covenant.
   z | 74. Enemies.
   A | 75. Prophets.
   u | 77. Salvation.
   t | 78, 79. Visitation.
66 Blessed. Hence the name "Benedictus" given
to Zacharias's prophecy. God = the God
visited = looked on. Not the same word as in v. 18.
69 horn of salvation. A Hebriasm. See Ps.
132. 17. 1 Sam. 2. 1, 10. Ezek. 36. 21.
His servant David. See Ps. 182. 10.
since the world began = from the age i.e. of old.
See Ap. 151. II. A. ii. 1.
73 The oath. &c. See Gen. 12. 3; 17. 4; 22. 14, 17.
hand. The 1611 edition of the A.V. reads "hands",
serve, or worship. 75 holiness. Toward God.
tender mercy = bowels of compassion. Fig. Anthro-
popatheia (Ap. 6).
dayspring. Gr. anatolē. Heb. gemach = branch (see
page 1304), is rendered anatolē in Jer. 23. 6 and Zech.
2. 15. because of its springing up. Both meanings
(branch and light) are here combined. Cp. Ezek. 16. 7; 17.
10.
on high. Gr. hypostasia. Occ. five more times: 24. 49.
Eph. 3. 15; 4. 8. James 1. 5. Rev. 21. 16.
79 = shine upon. Gr. phulē. The shadow of death.
4. 16. &c.
guide = direct. Wyciffe has "dress," through the
French. Dresser = to arrange, still preserved as an
English military term.
80 waxed strong = grew and was strengthened.
the deserts. The Art. indicating a well-known part.
shewing = public or official inauguration. Gr. anade-
desia. Only occ. here. The verb anadeiknumi occ.
10. 1. See note there.
4 n.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 taxed with Mary his espoused wife, being great with child.

A 2 A 1 6 And so it was, that, while they were there, the days were accomplished that she
should be delivered.
7 And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and
laid Him in a manger; because there was no room for them in the inn.

Y 1 A C 8 And there were 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.
2 in the city of David
3 a Saviour,
4 which is Christ
5 the Lord.
6 And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling
5 clothes, lying in a manger.

D E 13 And suddenly there was in the inn the Khan. Not "guestchamber" as in 22. 11 and Mark 14. 14, its only other occurrences.

2. 8-15 (Y, above). ATTESTATIONS. (HEAVENLY.) (Alternation.)


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

A C 1. The Shepherds. Watch.
D E B 2. One Angel.
D E B 13. The Heavenly Host.
C 15. The Shepherds. Resolve.

2. 10-12 [For Structure see next page.]
evangelizōmaiai = I evangelize (announce) to you good 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. 13. 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. 14. 7. 1 Cor. 3. 5. 13. 3. 1 Cor. 4. 3. Phil. 2. 11. These three words define and contain the "Gospel" as being good news to a Passover; 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 εν and το correspond in the Structure, p. 1436. 12 the Babe = a babe.
LUKE. 2. 13.

4 B.C. a multitude of the "heavenly" host praising God, and saying,

14 "Glory to God in the highest,
and on earth peace,
good will toward men.

15 And it came to pass, as the angels went away from them into heaven, the shepherds said one to another, "Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.

17 And when they had 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 things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcision of the Child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought Him up to Jerusalem, to present Him to the Lord;

23 And every male that openeth the womb shall be called holy unto the Lord;

24 And to offer a sacrifice according to that which is said, in the law of the Lord, "A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for

and pondered = pondering; i.e. weighing them.

Y1 25 eight days, &c. = i.e. on the last and great day of the Feast of Tabernacles (John 7. 37).

Y2 21 eight days, &c. = i.e. on the last and great day of the Feast of Tabernacles (John 7. 37).


Possibly the father of Gamaliel (Acts 5. 34).

devout. Gr. eulabeō. Used only by Luke, taking hold of well; i.e. careful and circumspect in observing the Law. Cp. Acts 2. 5; 8. 1. The kindred word eulabeia, rendered "godly fear," occurs twice (Heb. 5. 7; 12. 28).

waiting for. Cp. Gen. 49. 13; Isa. 49. 23; and see Ap. 35. Joseph of Arimathæa was another who thus waited. Mark 15. 42.
the consolations of Israel: and the Holy Ghost was " upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, but before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him after the custom of the law,

28 Then took Him up in his arms, and blessed God, and said,

29 "Lord, now lettest Thou Thy servant depart in peace, according to Thy word:

30 For mine eyes have 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 Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for "fall and rising again of many 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.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years; and she died;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day.

38 And when they had performed all things according to the law of the Lord, they returned into Galilee.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee.

40 And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

41 Now His parents went to Jerusalem every year at the feast of the passover.
LUKE.

2. 42.

A.D. 8

42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

44 But they, supposing Him to have been in the company,
got a day's journey; and they sought Him among their kinsfolk and acquaintance.

45 And when they found Him not,
they turned back again to Jerusalem,

46 And it came to pass, that after three days
they found Him in the temple,

47 And all that heard Him were astonished at His understanding and answers.

48 And when they saw Him, they were amazed: and His mother said unto Him,

49 "Son, why hast Thou thus dealt with us?

50 And they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

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

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

Mark 8, 31. Luke 4, 41; 9, 22; 13, 33; 24, 27, 28, 46.

2. 41-50 (L. p. 1437). THE FEAST OF THE PASSOVER. (Extended Alternation.)

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

42 twelve years old, when every Jewish boy becomes "a son of the law". If they performed "all things" according to the Law, Joseph had paid the five shekels redemption money (Num. 5, 47; 18, 16), which gave Joseph the legal right to be reckoned the "father", claiming the Levitical promise shown in v. 61. See notes on v. 44 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 patis = the youth as becoming Jehovah's servant. See Ap. 108. iv.

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

knew not did not get to know of it. Gr. γινεστακει.

Ap. 192. i. ii.

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

(Alternation.)

R S | 44. Journey from Jerusalem.
T | 44. Search.
S | 45. Successful.
T | 45. Successful.

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

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

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

knew not did not get to know of it. Gr. γινεστακει.

Ap. 192. i. ii.

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

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

U 1 | 1-9. Tarrying at the Tetrarch.
X 1 | 3. John proclaiming.
Y 1 | 4-4. The Word of God proclaimed.
Z 1 | 7-18. John proclaiming.


fifteenth... Tiberius. See Ap. 170. 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 = governor. Gr. διοικητης (not, basileus = king).

Appointed sixth Procurator of Judea, A. D. 26. 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.
Annas and Caiaphas being the high priests.

2. Annas and Caiaphas being the high priests.

V W "the word of God came unto John the son of Zacharias in the wilderness.

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

Y W 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

X V 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;

Y W 6 And all flesh shall see the salvation of God.

X Y lii 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?

Z 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 into the fire.

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

11 He answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath one coat, let him do likewise."

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

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

14 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;
16 But Herod the tetrarch, being reproved by John 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 in prison.

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

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; in Thee I am well pleased.

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

24 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 Jannai, which was the son of Eleazar, which was the son of Simeon,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, 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 Meleæ, which was the son of Mattathæus, which was the son of Mattathæus, which was the son of Dacias, which was the son of Elmodam, which was the son of Eleazar,

29 Which was the son of Joseph, which was the son of Elyzer, which was the son of Joram, which was the son of Mattheus, 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 Mattheus,

31 Which was the son of Menæ, which was the son of Mattathæus, 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,
33. 33 Which was the son of Amminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Jada,
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 Ragua, which was the son of Phere, 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.

4. 1-14 (D, p. 427). THE TEMPTATION.

(Discussion and Alternation.)

D C n 4 And Jesus was full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
0 2 Being forty days tempted of the devil.
And in those days He did eat nothing:

D n 5 And when they were ended, He afterward hungered.
1 3 And the devil said unto Him, "If Thou be the Son of God, command this stone that it be made bread."

D n 4 And Jesus answered him, saying, "It is written, That man shall not live by bread alone, but by every word of God."

D n 5 And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time.

D n 6 And the devil said 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 therefore thou wilt worship me, all shall be Thine."

8 And Jesus answered and said unto him, "Get thee behind Me, Satan: for It is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."


1441
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."

13 And Jesus answered saying unto him, "It is said, 'Thou shalt not tempt the Lord thy God.'"

16 And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

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,

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.
the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord."  

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

And the eyes of all them that were in the synagogue were fastened on Him.  

21 And He began to say unto them, "This day is this scripture fulfilled in your ears."  

22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, "Is this not This Joseph's Son?"  

23 And He said unto them, "Ye will surely say unto Me this proverb, "Physician, heal Thyself": whatsoever we have heard done in Capernaum, do also here in Thy country."  

24 And He said, "Verily I say unto you, No prophet is accepted in his own country.  

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;  

but unto none of them was Elias sent, save unto a woman that was a widow.  

And many lepers were in Israel in the time of Eliseus the prophet;  

and none of them was cleansed, saving "Naaman the Syrian."  

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

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.  

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

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.  

25 of a truth is (as in v. 11) true.  

Elies=Elijah. See 1 Kings 17. 1, 8, 9; 18. 1 James 5. 17.  

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.  

cast Him down headlong. Gr. katokrämboi. Occ. only here in N.T. A medical word (cp. Col. 4. 14), used of the eyebrows because of their haging over. At Nazareth it is not, but hangs over the town about forty feet. All the texts omit "the", that they might, &c. See Ap. 28.  


32 And they were astonished at His doctrine:

for His word was with power.

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

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

And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the unclean spirit had thrown him into the midst, he came out of him, and hurt him not.

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

for with authority and power He commandeth the unclean spirits, and they obey Him."

And the fame of Him went out into every place of the country round about.

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

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

And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He healed them.

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

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

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

And He preached in the synagogues of Galilee.

At the lake of Gennesaret, three times elsewhere, Matt. 24. 4. 2 Cor. 5. 14. Phil. 1. 25 (being in a strait).


And two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

And He entered one into one of the 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 ship.

Now when He had left speaking, He said unto Simon, "Launch out into the deep, and let down your nets for a draught."

And Simon answering said, "Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the nets."

And when they had done this, they inclosed a great multitude of fishes: and their nets brake.

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

When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord.""

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

And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said, "Simon, Simon,Fear not; from henceforth thou shalt catch men."  

And when they had brought their ships to land, they forsook all, and followed Him.

And it came to pass, when He was in a certain city,  

Behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, "Lord, if Thou wilt, Thou canst make me clean."

And He put forth His hand, and touched him, saying, "I will: be thou clean." And immediately the leprosy departed from him,

R1 | 9. 1-19. Disciples. Mission of the Twelve,
and return.

5. 12-28 (Q, above). TOUR. MIRACLES.  
(Extended Alternation and Introduction.)

Q1 | S | 12-18. A certain city.
S | 17-18. A certain day.

14 charged. A military word. Also used of a physician, “prescribe.”
no one whom he might happen to meet.
but said [b].
go...shew,...c. See Lev. 14. 1-32.
Moses. See note on Matt. 9. 1. The first of ten occ.
in Luke; 2. 15; 5. 16; 9. 10, 25; 10. 25, 31; 20. 24, 27;
21. 27, 44.
15 fame=report. Gr. logos.
came together=kept coming together.
by. Gr. Apo. Ap. 104. xviii. 1. All the texts omit
“by Him.”
16 withdrew=continued withdrawn. Peculiar to
18 withdrew=continued withdrawn. Peculiar to
second recorded occasion in Luke; see 8. 21.
See the Structures
“S” and “S”,
a certain day=in one of the days.
and...doctors, &c. teachers of the law. Gr. nomidia-
skolos. Occ. only here, Acts 5. 34, and 1 Tim. 1. 7.
Galilee,...Judaea,...Jerusalem. Palestine was
divided into the three districts (mountain, sea-shore,
and valley).
Gr. Acts 1. 8; 10. 29
the LORD=Jehovah. Ap. 98. VI. i. a. 1. B. B.
them. TTrmA. R. R. read “him” instead of “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. 56.

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


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. epισημοτρέπ. Ap. 192. I. III. thoughts=reasonings. answering. See note on Deut. 1. 41, and Ap. 122. 3.
26 they...amazed=amazement seized them all.
LUKE.

5. 26.

A. D. 27

27 glorified God, and were filled with fear, saying, "We have seen strange things to day." Y 27 And after these things He went forth, and "saw a publican, named Levi, sitting at "the receipt of custom: and He said unto him, "Follow Me." Z 28 And he left all, rose up, and followed Him.

Y 29 And Levi made Him a great feast in his own house; and there was a great company of publicans and of other sinners with them.

Z A 30 But their scribes and Pharisees murmured against His disciples, saying, "Why do ye eat and drink with publicans and sinners?"

B 31 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance."

A 33 And they said unto Him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but Thine eat and drink?"

B C 34 And He said unto them, "Can ye make the children of the bridegroom fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

C 36 And He spake also a parable unto them; "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the old new agreeth not with the old.

C 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles, and both are preserved.

C 39 No man also having drunk old wine straightway desireth new: for he saith, "The old is better."


Y 28. His obedience.


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 times in life, op. 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.


the receipt of custom = the toll office.

left = left behind. Not the same word as "forsook" in 11. 29.


others. See Ap. 124. 1.


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


B 31, 32. The Lord's Answer.


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, etc.


publicans = the publicans.

31 whole = health (Matt. and Mark have "strong"). This (hugaino) is the medical word (Col. 4. 11), as in 7. 10; 15. 27; 3 John 2. Paul used it in a moral sense (1 Tim. 1. 10; 6. 3; 2 Tim. 1. 13; 4. 5; Tit. 1. 6; 1 Tim. 1. 12; 2. 1)

righteous = righteous ones.

Rev. 20. 3. 4.


32 I came = I have come.


35 the days will come = there will come days (for those).

when. All the texts read "and when", following up the Fig. Apotheōsis (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. 12; Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14,

the days will come = there will come days (for those).

then shall they fast. As they did (Acts 18. 2. 1).

36 no man can = that no one can. (Gr. oudeis. Ap. 105. I) this being a parable of the old and new garments.


bottles = wine-skins. be spilled = it will be poured out.

39 better = good. So all the texts. 1447
6. 1-11 (Q2, p. 1446). TOUR SABBATHS.

(Division.)

Q2 1-5. One Sabbath. The Corn-fields.


Q2 2. The second sabbath after the first. All this represents only one word in the Greek (deuteropothos), 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 called a Sabbath "high day" (Hob, yom to), and is the "first" or great sabbath, whatever day of the week it falls on (see Lev. 23. 7, 24, 31), 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. Wul R went = was going. through. Gr. daia. Ap. 104. vii. corn fields. See Matt. 12. 1. did eat = were eating. 2 not. Gr. ou. Ap. 105. I. Not the same word as in en 29, 39, 42, 45.


6. 8-11 (D2, above). ANOTHER SABBATH. THE SYNAGOGUE. (Repeated and Extended Alternation.)

D2 6. 8-11. Another sabbath. with = in company with. Gr. meta. Ap. 104. xi. 1. Also to = to them also. Gr. eis.


15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas Iscariot, which also was the traitor.

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the company of his disciples, and of a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be "healed" 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 they were healed.

20 And "he lifted up his eyes on his disciples, and said," Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled.

22 Blessed are ye that weep now: for ye shall laugh.

23 Rejoice ye in that day, and leap for joy: for your reward is great in heaven: for in the like manner their fathers did unto the prophets.

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

25 "Woe unto you that are full! for ye shall hunger.

26 "Woe unto you that laugh now! for ye shall mourn and weep.

27 But I say unto you which hear, "Love your enemies,


16. Also was the traitor becaused even a traitor.

6. 17-2. 56 (Q, p. 1448). TOUR. HEALING

AND TEACHING. (Introversion.)

6. 20-49 (L, above). TEACHING.

(Interrogation and Alternation.)

6. 20-28 (M, above). BLESSING AND WOE.

(Extended Alternation.)

6. 27-33 (O, above). DISCIPLESHIP. (Introversion.)

6. 27-38 (R, above). POSITIVE. (Extended Alternation and Introduction.)

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 cloak forbid not to take thy coat also.

30 Give to every man that asketh thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

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, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal shall be measured to you again.

39 And He spake a parable unto them, "Can the blind lead the blind? shall they not both fall into the ditch?"

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, 'Brother, let me pull out the mote that is in thine eye,' when thou thyself beholdest not the beam that is in thine own eye?

43 For a good tree bringeth not corrupt 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 not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is 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 whom he is like:

48 He is like a man which built an house, and dug deep, and laid the foundation upon a rock: and when the flood arose, the
Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.

And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching Him that He would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, ‘Behold, he hath built us a synagogue."

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends unto him, saying unto him,

‘Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof.

Wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed.

For I also am a man made under authority, having soldiers over me; and I may say to this one, ‘Go’, and he goeth; and to another, ‘Come’, and he cometh; and to my servant, ‘Do this’, and he doeth it.’

When Jesus heard these things, He maravilled at him, and turned about, and saith unto the people that followed him, ‘I say unto you,

‘I have not found so great faith, no, not in Israel.’

And they that were sent, returning, said that the servant was whole that had been sick.

...
7. 11-17 (V2, p. 1461). THE WIDOW'S SON RAISED. (Introversions and Alternations.)

S | s 11. The people with the Lord.  
Z | t 12. The dead man.  
A | v 1. Compassion.  
w | w 1. Words.  
| m | Mother.  
| a | Acts.  
| h | bpr.  
| l | Lord.  
| w 14. Words.  
| s 15. The dead man.  
| w 15. The mother.  
| 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—raise of the dead; and as Man—full of compassion.

And. Note the Fig. Polyphemus (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 Hebrewism. See note on 1. 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. beheld. Fig. Asterismos. Ap. 6. To call attention to the two great crowds meeting.


13 the Lord. This Divine title more frequent in Luke than in any of the other Gospels. See v. 19, 51; 10. 1; 11, 41; 12, 11; 14, 4; 19, 3; 22. 61. Ap. 58, VI. 1. 1. 8. 2. saw. Gr. eido. Ap. 138. 11. Not the same word as v. 4. compassion. See on v. 11 the reason for the selection of this miracle, here.


15 he that was dead. the corpse. See Ap. 139. 1. 16 set up. A medical word (Col. 14). Gr. anaptuxi. 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. 160).

Gr. eido. Ap. 138. 11. Not the same word as v. 4. compassion. See on v. 11 the reason for the selection of this miracle, here.


15 he that was dead. the corpse. See Ap. 139. 1. 16 set up. A medical word (Col. 14). Gr. anaptuxi. 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. 160).

Gr. eido. Ap. 138. 11. Not the same word as v. 4. compassion. See on v. 11 the reason for the selection of this miracle, here.


15 he that was dead. the corpse. See Ap. 139. 1. 16 set up. A medical word (Col. 14). Gr. anaptuxi. 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. 160).

Gr. eido. Ap. 138. 11. Not the same word as v. 4. compassion. See on v. 11 the reason for the selection of this miracle, here.

7. 24.

LUKE.

B² C a A.D. 27

24 And when the messengers of John were departed, He began to speak unto the people concerning John, “What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings’ courts.

26 But what went ye out for to see? A prophet? Yes, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, ‘Behold, I send you my messenger before Thy face, which shall prepare Thy way before Thee.’

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

b 29 And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John.

σ b 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

a 31 And the Lord said, “Whereunto then shall I liken the generation of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, ‘We have pipped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.’

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, ‘He hath a devil.’

34 ‘The Son of man is come eating and drinking, and ye say, ‘Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!’

35 ‘But wisdom is justified of all her children.’

J D F¹

36 And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee’s house, and sat down to meat.

7. 24-35 (B, p. 1455). THE LORD’S TESTIMONY CONCERNING JOHN. (Introversion.)


b 29. Effect on the People.

σ C b | 30. Effect on the Pharisees.

a 31-35. Crucifixion of Pharisees.

24 concerning. Gr. peri. Ap. 104. xxiii. 1. went ye out=have ye gone out (perf). All the texts, however, read went ye out (nor).


wind. Gr. anemos.

25 for to see=to see. Gr. eido. 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. 8. 20.

delicate=luxuriously. The Hebræos were noted for this (Acts 12. 21. Mark 6. 21. Josephus, Bel. Jud., I, 20. 5, 8; Ant. xix. 8, 2). kings’ courts=royal palaces. Gr. pl. of basilikon. Occ. only here in N.T.


27 it is written=it standeth written. Quoted from Mal. 3. 1. See Ap. 107.


before. Gr. emprosthen=in the presence of.

28 born=brought into the world. Gr. genēthai, used of the mother. See note on Matt. 1. 2.

not. Gr. oudein=not one. Cp. 5. 53.

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.

the publicans=tell collectors. See on Matt. 5. 46.

justified God. A Hebraism=declared God to be just, by submitting to John’s baptism.


31 And the Lord said. All the texts omit these words.

generation. See note on Matt. 11. 16.


devil=demon. Later, they said the name of the Lord. John 7. 20; 10. 20.

34 The Son of man. See Ap. 96. XVI. is=has. 35 But=And yet. wisdom. See note on Matt. 11. 15.

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 F¹ | 36. The Pharisees.

G¹ | 37, 38. The Woman.

F² | 39. The Pharisees.

E | H | 40-42. Proposal.

|-- d 1-40. Assent.

J | 41-42. Parable. The Lord.

H | c 43-44. Supposition.

|-- d 43. Confirmation.

F¹ | 44-46. The Pharisees.

G² | 47. 48. The Woman.

F¹ | 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. 104. I, 3. with=in company with. Gr. meta. Ap. 104. xi. 1. sat down to meat=recline (at table).
And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, 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.

Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee.

And He saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom He forgave most.

And He said unto him, Thou hast rightly judged.

Seest thou this woman? I entered into thy house, thou gavest me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head.

Thou gavest Me no kiss: but this woman hath anointed My feet with ointment.

Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And He said unto her, Thy sins are forgiven.

And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

And He said to the woman, Thy faith hath saved thee; go in peace.

And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God:

And the twelve were with Him, two certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

And when much people were gathered together, and were come to Him out of every city, He spake by a parable:

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.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns spring up with it, and choked it.

And some fell upon good ground; and it grew, and produced fruit, a hundredfold.

And when He had said these things, He cried, "He that hath ears to hear, let him hear!"

And His disciples asked Him, saying, "What might this parable be?"

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.

Now the parable is this: The seed is the word of God.

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.

Those 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.

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.

But that on the good ground are they, which, when they hear, they understand, and they receive the word, keeping it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, but setteth it upon a candlestick, that they which enter in may see the light.

For nothing is secret, that shall not be revealed; neither hid, that shall not be known.

And that which was sown among thorns, these are they, which hear the word: but the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choked it, and bring no fruit forth.

And that which was sown upon good ground are they, which, when they have heard the word, receive it with joy, and they have deep roots in an honest and good heart, having patience, bring forth fruit in every season."
be made = become. neither. Gr. oude. not. Gr. ou, as above, but all the texts read ou ma.
Ap. 105, III.
be = become. come abroad = come to (Gr. eis. Ap. 104, vi) light
(Gr. phaner = manifestation).
how. Contrast "what" on the second occasion (Mark 4, 24).
18 Then came, &c. For the motive, see Mark 8, 21 with 31-35.
Cp. Matt. 12, 41.
could not = were not able to.
come at Him = fall in with Him. Gr. suntunxan. Occ.
only here in N.T. for = on account of. Gr. dia.
pros = crowd.
20 stand = are standing.
desiring = wishing. Gr. philo.
Ap. 102, 1.
see. Gr. eidos.
21 answered and said. See note on Deut. 1, 41.
unto. Gr. pros.
Ap. 104, xv. 3. Not the same word as in v. 32.
do = are doing.

8. 22-26 (R, p. 1449). WORKS.
(Alternation and Introduction.)
R 1 O 22-29. Two Miracles.
P | 1 | 40.-The Lord Returned.
| k | 46. Effect. Waiting.
O | 41-55. Two Miracles.
| k | 55.-Effect. Astonishment.
| i | 56. The Lord. Charge.

8. 22-39 (O, above). TWO MIRACLES.
(Division.)
O | Q | 22-26. The Tempest stillled.
| Q | 27-39. The Demoniac healed.

8. 22-26 (Q, above). THE TEMPEST STILLLED.
(Reversions and Alternations.)
Q | 1 R | 22.-Departure.
| m | 22.-Words of the Lord.
| n | 22.-Effect. Obedience.
S | o | 22.-The Lord asleep.
| p | 23.-Storm. Dangerous.
| \ | 23.-Disciples. Jeopardy.
S | o | 24.-The Lord awakened.
| p | 24.-Storm rebuked.
| q | 25.-Disciples. Rebuked.
R | n | 25.-Effect. Wonder.
| \ | 25.-Words of the Disciples.
| i | 26. Arrival.

22 Now, &c. This is not the same storm as in Matt.
8. 24 (see note 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 conse-
quents differ in both cases.

a ship. In Matthew, the "boat", with = and.
unto. Gr. eis.
launched forth = put to sea, or set sail.
23 fall asleep = fall off (Gr. ephymno) 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.
sentes). Here it was sallve. 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.
Master. See note on 5, 5. Note the
Fig. Epiceneus (Ap. 8), for emphasis. Not the same word as in v. 44.
we perish = we are perishing; i.e. drowning.
arothe = was awakened. Ap. 178, I. 4.
TTr. W. H. Have the same word as "awoke" above.
raging. Gr. kladon. Occ. only here and Jas. 1, 6 ("wave"). was = became.
25 What manner... This = Whotben is this man! Ha commandeth. Peculiar to Luke.
26 they arrived = they sailed down, or dropped
down. Occ. only here in the N.T. at = unto.
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 where (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.
Not the same word as in vv. 2, 15, 29, 33, 35, 46.
man. Gr. aner.
devils = demons.
long time ... clothes = and for a long time was not putting on
any mantle, cloak, or outer garment (Sing).
wore. And 16, 19. Not a word peculiar to the Bible. It
is met with in Josephus, and in an inscription from Delphi (c. 154 a. c.).
See Deissmann, Light, &c., p. 78.
28. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, "What have I to do with Thee, Thou Son of God, most high? I beseech Thee, torment me not."

B 29 (For) He had commanded the unclean spirit to come out of the man.

E For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bonds, and was driven of the devil into the wilderness.

A r 30 And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils were entered into him.

B 31 And they besought Him that He would not command them to go out into the deep. And there was there an herd of many swine feeding 16 on the mountain: and they besought Him that He would suffer them to enter into them.

W And He suffered them. Then went the devils out of the man, and entered into the herd of swine; and the herd ran violently down a steep place into the lake, and were choked.

UXCt 34 When they that fed them saw what was done, they fled; and went and told it in the city and in the country.

D 35 Then they went out to see what was done; and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Ct 36 They also which saw it told them by what means he was healed.

D 37 Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear:

Y and he went up into the ship, and returned back again.

TV 38 Now the man out of whom the devils were departed besought Him that he might be with Him:

W but Jesus sent him away, saying, "Return to thine own house, and shew how great things God hath done unto thee." And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Pi 40 And it came to pass, that, when Jesus was returned, k the people gladly received Him: for they were all waiting for Him.

OF v 41 And, behold, there came a man named...
8. 41-56 (O. p. 1468). TWO MIRACLES.
(Alterations, Simple and Extended.)

Jairus, An Israelite name, Jairus (Num. 69, 44. Josh. 13, 39. Judg. 10, 5). was a held the office of Gr. ἱερεύς, synagogue. Ap. 120.

42 As he went in (Gr. ἐγένετο) His going, throned = were shifting. Gr. στροφίζειν. Not the same word as in v. 7, 33, but the word "choke" (v. 14).
43 Having = as being in. Gr. ἐπέλθη, above.
44 τὸν θανάστα (Num. 15, 38, 39. Deut. 22, 12).
45 στέφανον = stopped. A medical term.
46 θανάσται = Who (is it) that was touching.
49 ὁ υἱός = Our, Gr. ἀπόθεμα, from.
50 ὁ λόγος = He had touched... 3 perceive = did touch... I came to know (Gr. γινώσκω. Ap. 132, I. 4i).
51 νομίζω = virtue = power (inherent). Gr. δυναμίς. See Ap. 172, 1.
52 θανάσται = falling down = having fallen down. In terror.
53 θανάσται = she had touched; she touched, healed. See 6, 17.
54 be of good comfort. All the texts omit.
55 made = she was whole = saved thee, as in vv. 12, 35, 10.
57. Emph. by Fig. ἱερατεία. Ap. 6.
60 saved not = not (Gr. of Ap. 105, I any one.
61 οἰκίσκος = save except.
62 Peter, and James, and John. Cp. Mark 9, 12; 14, 35.
63 οἰκίσκος = Peter, and James, and John, and Peter, and James, and John.
64 ἀφενθήκατ = weeping = were weeping and wailing.
66 ἀφενθήκατ = laughed Him to scorn = were deriding Him, knowing. Gr. ὀντός. Ap. 122, I. 1.
69 θανάσται = came again. A. Habr. Am. 1 Sam. 30, 12.
70 θανάσται = straightway = immediately. Gr. ἀρχάριον, as in vv, 44, 47.
71 θανάσται = commanded = directed.
72 θανάσται = meat = something to eat.
73 θανάσται = no man = no one. Gr. μῖκς.
74 θανάσται = was done = had happened.

(Introduction and Alternation.

7. 8-16. What He heard.
8. 17. Perplexity.

1. His twelve disciples. Most of the texts omit "His disciples." Hence we must render, "the Twelve".
4. Ouro. Gr. ἑαυτός. Same as "heal" (v. 6).
2 And He sent them to preach the kingdom of God, and to heal the sick.

3 And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed,

d and went through the towns, preaching the gospel, and healing every where.

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 of some, that "Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, "John have I beheaded:

b but Who is This, of Whom hear such things?"

And he desired to see Him.

10 And the apostles, when they were returned, told Him all that they had done.

And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day was ready, "He led away, and sent unto Him, saying, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place."

13 But He said 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 for all this people.

14 For they were about five thousand men. And He said to His disciples, "Make them sit down by fifties in a company."

And they did so, and made them all sit down.

15 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed, 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.

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.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

M c 6 And they departed,

a d and went through the towns, preaching the gospel, and 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 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 I beheaded: but Who is This, of Whom 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 O And He took them, and went aside privately 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 the kingdom of God, and healed them that had need of healing.

O 12 And when the day was ready, "He led away, and sent unto Him, saying, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place."

13 But He said 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 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 sit down.

16 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed, 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, 23, 67. Heaven = the heaven (Sing.). was over and above. Put a comma after "them."

1459
18 And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, "Whom say the people that I am?"

19 They answered, "John the Baptist; but some say, 'Elias'; and others say, that one of the old prophets is risen again."

20 He said unto them, "But whom say ye that I am?"

21 Peter answered saying, "The Christ of God."

22 And He straitly charged them, and commanded them to tell no man that thing;

23 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."

24 And He said to them all, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.

25 For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it."

26 For what shall it profit a man if he gain the whole world, and lose his own soul? or what shall he give in exchange for his soul?

27 But I tell you of a truth, there be some standing here, whereby shall not be "taste of death, till they see the kingdom of God."

28 And it came to pass about an eight days after these sayings, He took Peter and James, and John, and went up into a mountain to pray.

29 And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.

30 And, behold, there talked with Him two men, who were Moses and Elias:

31 Who appeared in 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 men that stood with Him.

33 And it came to pass, as they departed from Him, Peter said 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;" but he knew not what he said.
While he thus spake, there came a cloud, and it overshadowed them: and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, "This is My beloved Son: hear Him."

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.

It came to pass, that on the next day, when they were come down from the hill, much people met Him.

And behold, a man cried out, saying, "Master, I beseech Thee, look upon my son: for he is mine only child."

And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him, and it bruiseth him hard of his teeth from him.

And I besought Thy disciples to cast him out;

and they could not." And Jesus answered and said, "O faithless generation, how long shall I be with you, and suffer you?"

Bring thy son hither."

And as he was yet a coming, the devil threw him down, and he tare him.

And Jesus rebuked the unclean spirit, and healed the child,

and delivered him again to his father.

And they were all amazed at all the mighty power of God.

But while they wondered every one, both at the things which were done by Him, Matt. 21. 26.}
39. 43.  

LUKE.

A.D. 28

things which Jesus did, He said unto His disciples,
44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.
45 But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask Him of that saying.

O V\ 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 Him,
48 And said unto them, Whosoever shall receive this child in My name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me:

n for he that is least among you all, the same shall be great.

V r 49 And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him,
q because he followeth not with us.

p 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

V r 51 And it came to pass, when the time was come that He should be received up, 
52 And sent messengers before His face, and they went, and entered into a village of the Samaritans, to make ready for Him.

r 53 And they did not receive Him, because His face was as though He would go to Jerusalem.

s 54 And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven and consume them? even as Elias did?
55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went again to another village.

V 57 And it came to pass, that, as they went in the way, a certain man said unto Him, "Lord, I will follow Thee whithersoever Thou goest."

u 58 And Jesus said unto him, "Foxes have holes and birds have nests; but the Son of man hath nowhere to lay head.

\[\text{Jesus. Most of the texts omit "Jesus" here.}\\n\text{44 sayings=words. Pl. of logos. See note on Mark 9. 32. Not the same word as in v. 45.}\\n\text{shall be=is about to be.}\\n\text{delivered=delivered up. The second announcement of His sufferings. See the Structure on p. 1161.}\\n\text{understood not=were ignorant of.}\\n\text{sayings. Gr. rhema. Not the same word as in v. 44. See note on Mark 9. 32. hid=veiled.}\\n\text{perceived it not=should not understand it.}\\n\text{not the same word as in v. 47.}\\n\text{46 46-62 (O, p. 1461). DISCIPLES, INSTRUCTED AS TO THE PRESENT. (Division.)}\\n\text{O V\ n 46-48. Re Humility. All the Disciples.}\\n\text{V r 49, 50. Re Fellowship. One (John).}\\n\text{V 51-56. Re Forbearance. Two (James and John).}\\n\text{V 57-62. Re Discipleship. Three (unnamed).}\\n\text{46 among. Gr. en. Ap. 104. viii. 2, which=who. greatest=greater.}\\n\text{47 perceiving=having seen. Ap. 133. L. 1. Not the same word as in v. 45.}\\n\text{thought=reasoning, as in v. 44.}\\n\text{child. Ap. 105. w. Not the same word as in v. 42.}\\n\text{by=beside. Gr. para. Ap. 104. xii. 2. Not the same word as in v. 7.}\\n\text{48 in. Gr. epi. Ap. 104. ix. 2.}\\n\text{is=subsists or exists. Gr. huparche, not the verb "to be". See Phil. 2. 6 (being); 3. 20 (is).}\\n\text{least=lowest.}\\n\text{shall be. All the texts read "is".}\\n\text{49, 50 (V, above). Re FORBEARANCE. ONE (JOHN). (Alteration.)}\\n\text{V r 49-50. Prohibition. Positive.}\\n\text{q = 49. Reason. "Because."}\\n\text{p = 50. Prohibition. Negative.}\\n\text{q = 50. Reason. "For."}\\n\text{49 with=in association with. Gr. meta. Ap. 104 xi. 1. Not the same word as in vv. 32- 41.}\\n\text{50 against. Gr. kata. Ap. 104. x. 1.}\\n\text{us. All the texts read "you".}\\n\text{for us=on our behalf. Gr. huper. Ap. 104. xvii. 1.}\\n\text{51-56 (V, above). Re FORBEARANCE. (Alteration.)}\\n\text{V r 51. The Lord. Purpose. "His face set."}\\n\text{r = 52. Disciples. Mission.}\\n\text{r = 52. The Lord. Purpose. "His face set."}\\n\text{r = 53. Disciples. Resentment rebuked.}\\n\text{53 These verses are peculiar to Luke.}\\n\text{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.}\\n\text{that He should be received up=for the receiving Him up. Gr. analeipsei. Occ. only here in the N.T. The kindled verb analeipsei is used of the ascension 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.}\\n\text{52 before. Gr. pro. Ap. 104. xiv.}\\n\text{Samaritans. Cp. 2 Kings 17. 36-33. make ready=to prepare [reception].}\\n\text{54 Lord. Ap. 98. VI. I. a 3. A. witt. Ap. 102. 1. command fire=should call down fire.}\\n\text{heaven=the heavens. (Sing.) See note on Matt. 6. 9, 10. even as=like as. See 2 Kings 1. 16. Omitted by T Tr. [A] WH.}\\n\text{55 and said... save them (v. 46). This clause is omitted by all the texts.}\\n\text{spirit. Heb. pneuma. See Ap. 101. II. 7.}\\n\text{56 is not come=came not.}\\n\text{9. 57-62 [For Structure see next page].}\\n\text{57 as they went=in (Gr. en. Ap. 104. viii) their going.}\\n\text{a certain man. A scribe (Matt. 8. 19).}\\n\text{1482}
holes, and birds of the air have nests; but the Son of man hath not where to lay His head.”

59 And He said unto another, “Follow Me.” But he said, “Lord, suffer me first to go and bury my father.”

60 Jesus said unto him, “Let the dead bury their dead: but go thou and preach the kingdom of God.”

61 And another also said, “Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.”

62 And Jesus said unto him, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

After these things the Lord appointed other seventy also, and sent them two by two, and gave power to the word of God.

2 Therefore said He unto them, “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.”

3 Go your ways: behold, send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And 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 return 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 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, and say unto them, “The kingdom of God is come nigh unto you.”

10 But into whatsoever city ye enter, and they receive you not, go out into the streets and say,

11 Even the very dust of your city, which claveth on us, we do wipe off against you.

notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, O Chorazin! woe unto thee, O Bethsaida! for if the mighty works which ye have done in Tyre and Sidon, had they been done in thee, they had a great reward.

10. 21-24 (Z', above), THE JOY OF THE L ORD. (Division.)

Z'


10. -21-24 (A², above), THANKSGIVING. CAUSE: REVELATION. (Introversions)

A² 21-24. Things hidden. (Neg.)
B a 21-23. Things revealed. (Pos.)

22 And he to whom the Son will reveal Himself. (Neg.)

23 And he to whom the Son will reveal Himself. (Pos.)

24 For I tell you, that many prophets and kings have desired to see those things which ye see: and have not seen them; and to hear those things which ye hear, and have not heard them."
25 And, behold, a certain lawyer stood up, and tempted Him, saying, "Master, what shall I do to inherit eternal life?"

26 He said unto him, "What is written in the law? how readest thou?"

27 And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

28 And He said unto him, "Thou hast answered right: this do, and thou shalt live."

29 But he, willing to justify himself, said unto Jesus, "And who is my neighbour?"

30 And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was:

34 And when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And the morrow when he departed, he took two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.'

36 And he went from thence up to Jerusalem. And as He passed through the cities and the villages, he entered into a certain village, and a certain woman took upon her a certain inn, and put it into her sleeve. And when he came again, he said to her, 'What is this?'

37 He said, "She showed mercy on me.""
10. 36. LUKE.

G 38 Which now of these three, thinkst thou, was neighbour unto him that fell among the thieves?

F 37 And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

E K1 38 Now it came to pass, as they went, that entered into a certain village: and there was a certain woman named Martha.

L1 received him into her house.

K1 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

K1 40 But was cumbered about much serving, and came to Him, and said,

I1 "Lord, dost Thou not care that my sister hath left me to serve alone?"

h bid her therefore that she help me."

M g 41 And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things:

h 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

11. 1-13 (F, p. 1461). DISCIPLES. REQUEST. PRAYER. (Alternation.)

F G 1-1. Occasion. The Lord praying.

N as John also taught his disciples.

O P 1 And He said unto them, "When ye pray, say, Our Father Which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.

3 Give us day by day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

11. 2-13 (O, above). REQUEST. COMPLIED WITH. (Division.)

O 1-4. Example.


4 forgive. See note on 3. v. 5. 15. sins. Trespasses comes from Tyndale's Version.; lend = bring.


1468
11. 5-13 (P2, p. 1465). ILLUSTRATION. PARABLE. (Alternation.)

5 And He said unto them, “Which of you shall have a friend, and shall go down to him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine is in his journey, and I have nothing to set before him?”

7 And he from within shall answer and say, Trouble me not: the door is 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 much as he needeth.

9 And I 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 shall it be opened.

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?

13 If then, being 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?"

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; and the people wondered.

W 15 But some of them said, “He casteth out devils through Beelzebub, the chief of the devils.”

16 And others, tempting Him, sought of Him a sign from heaven.

X Y 17 But knowing their thoughts, said unto them, “Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided among himself, how shall his kingdom stand?”

11. 14-13. 9 (G, p. 1461). MIRACLES, &c. (Introversion and Alternations.)


S T 11. 27. Occasion. In the Pharisees’ house.

U 11. 28-29. Colloquies.


R 12. 1-3. The evil generation.

Q 13. 6-9. Parable. The Fig-tree.

14 devil = demon.

the dumb spake = the dumb [man] spake.

11. 17-26 (X, above). THE EVIL GENERATION. (Extended Alternation.)

R | V | 17-25. Wonder of the People.


X | 17-25. The Lord’s answer to their thoughts.


X | 29-35. The Lord’s answer to their words (v. 16).


11. 17-26 (X, above). THE LORD’S ANSWER TO THEIR THOUGHTS. (Division.)


11. 17-23 (Y, above). CONJUNCT. ILLUSTRATIONS. (Alternation.)

Y | 17-18. The divided Kingdom.

how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

m 19 And if by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I cast out devils by the finger of God, does not the kingdom of God come upon you.

21 When a strong man armed keepeth his goods in peace; but when 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.

22 He that is not with Me is against Me; and he that gathereth not with Me scattereth.

Y² n 24 When the unclean spirit is gone out of a man, the man whom he found he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there;

and the last state of that man is worse than the first.

27 And it came to pass, as He spake these things, a 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 He said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

Z² r 30 For as Jonas was a sign unto the Ninevites,

so shall also the Son of man be to this generation.

31 The queen of the south shall arise up in the judgment with the men of this generation.
11. 31.

LUKE.


utmost parts = the ends. 

behind. Fig. Asterismos. Ap. 6.


rise up = stand up as witnesses. Not the same word as "rise up" in v. 31. Ap. 178. 1. 1. 

repented. See Ap. 111. 1. 1.


preaching = proclamation. See Ap. 121. 3.

11. 33-36 (Z7, p. 1468). ILLUSTRATION AND APPLICATION. (Division.)


33. To man, &c. Repeated here from Matt. 5. 16. 


candle = lamp. See Ap. 130. 4. 

secret place = cell, or vault. All the texts read krypté (crypt). 


a bushel = the corn measure. Op. Matt. 5. 16. 


see. Ap. 193. 1. 5.

light. Ap. 130. 7. All the texts read 130. 1.

11. 34-36 (A2, above). APPLICATION. THE EYE IN THE BODY. (Introversion and Alternation.)

A2 | B 34-35. The Lamp.

C t | 34-. The eye (eyesight).

w | 34-. The body.

v | 34-. The eye (eyesight).

u | 34-. The body.

O v | 35. Darkness.

W | 35-. Light.

v | 35-. Darkness.

u | 35-. Light.

B | 35. The Lamp.

36 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.


full of darkness = dark.

35 Take heed = See Gr. skopeó. Occ. only here; Rom. 16. 17. 2 Cor. 4. 13. Gal. 6. 1. Phil. 2. 4. 6. 17.


36 no. Gr. μάτ. Ap. 105. II.

the bright shining of a candle = the lamp with its brilliance.

doth give thee light = may light thee. Gr. φῶς.


11. 38-34 (U, p. 1467). COLLOQUIES. (Division.)

U D1 | 33-35. Particular.


11. 38-52 (D1, above). PARTICULAR. (Alternation.)

D1 | E | F | 38. The Pharisee offended.

G | 39-44. The Lord's answer.

E | F | 45. The Lawyer offended.

G | 45-52. The Lord's answer.


dinner. Gr. ἀριστον. See note on "dine", v. 37.

11. 39-44 (G, above). THE LORD'S ANSWER TO THE PHARISEE. (Introversion.)


y | 42. Woe. Inconsistency. Tithing.


x | 44. Self-deception. Concealed delimit.

39 clean = i.e. ceremonially clean. platter = dish. See note on Matt. 14. s.


40 Ye fools. Fools = senseless ones. Gr. ἄφρων. The first of eleven occ. 41 But rather, &c. Neither less (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 enoma. Occ. only here in N.T.
LUKE.

11. 41.

ye have; and, 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 in the synagogues, and greetings in the markets,

x 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

EF 45 Then answered one of the lawyers, and said unto him, Master, thus saying Thou reproachest us also.

GH a 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdenses grievous to be borne, and ye yourselves touch not the burdenses 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 Therefore also said the Wisdom of God, I will send them prophets and apostles, and some 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 From the blood of Abiel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

E b 52 Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering ye hindered.

D 53 And as he said these things 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 to catch something out of his mouth, that they might accuse him.

ST 12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all.

UK e He began to say unto his disciples first of all the altar. Of burnt offering. temple. on Matt. 23. 16, see note on Matt. 5. 18, for entrance to and acquirement of knowledge. Op. Mal. 2. 8, hindered forbade, as in 9. 40. 53 said was saying, to urge him vehemently to urgently press upon him, provoke him to speak. Gr. eipomath. Occ. only here. The Papryi 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. Op. 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 u. 24. that, &c. T [Tr.] WH R omit.


12. 1-59 [For Structure see next page].
A.D. 28.

12.

LUKE.

12. - 59 (U, p. 1467). ADDRESSES.

(Alternation.)

U [ — 1-12. To the Disciples.
L [ 13-21. To the People.
K [ 22-35. To the Disciples.
L [ 36-49. To the People.

12. - 1-12 (K, above). TO THE DISCIPLES.

(Alternation.)

K [ 0 — 1-3. Hypocrisy.
[ 4-1. Persecution.
[ 4-5. Open Confession.
[ 6-7. Persecution.


hypocrita. See note on "hypocrite" (11, 44).


Therefore Instead of (Gr. anti. Ap. 104. ii.) which have spoken be spoken.

darkness = the darkness.

closets = the chambers. Occ. only here, v. 24, and Matt. 6, 6-24, 26, proclaimed. Ap. 121. I.


4 I say unto you. Always introduces an important matter.

unto = to.

Be not afraid (phobetheto) ye shall fear (phobetheto) (v. 5). Note the Fig. Anadiplosis (Ap. 6), by which all the words between are emphasized, by being thus enclosed.

not. Gr. me. Ap. 105. II. Not the same word as in vv. 2, 6, 10, 15, 21, 26, 27, 39, 45, 46, 56, 57, 59.

no. Gr. ou.

forwary = the awh, or warn; cp. 3, 7.

ye shall fear. See note on v. 4.


Him, which = the God Who. power = authority. See Ap. 172, 5.


two goings = two asarrya. See note on Matt. 10, 29.

7 are = have been. See note on Matt. 10, 30. Acts 27, 31; and cp. 1 Sam. 14, 45, 1 Kings 1, 52.
more value = differ from = i.e. excel. 8 shall = may (with Gr. an).


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. 5, 15. Cp. Dan. 8, 16. 12 ought = should.

12. 13-21 (L, above). TO THE PEOPLE. (Intversion.)


with. Gr. meta.


Not with the same case as in vv. 44, 44.


beware = keep yourselves from. covetousness. All the texts read "all covetousness", man's = to any one. life. Gr. zōa. See Ap. 170, 1. Not so with bábo (Ap. 171, 2). possesseth. Gr. hyparchei. See Phil. 2, 6 (being); 3, 20 ("is").
18 And He spake a parable unto them, saying, “The ground of a certain rich man brought forth plentifully:
17 And he thought within himself saying, ‘What shall I do, because I have no room where to bestow my fruits?’
18 And he said, ‘This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
19 And I will say to my soul, ‘Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.’
20 But God said unto him, ‘Thou fool, this night thy soul shall be required of thee: then shall those things be which thou hast prepared.’
21 So is he that layeth up treasure for himself, and is not rich toward God.”

22 And He said unto His disciples, “Therefore I say unto you, ‘Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.’
23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them.
25 And which of you with all taking thought can add to his stature one cubit?
26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, neither spin; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these.
28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father’s good pleasure to give you “the kingdom.”
33 Sell that ye have, and give alms; provide yourselves bags which wax not old,
12. 33. LUKE.

A.D. 28 a treasure in the heavens that faileth not,
where no thief approacheth, neither moth corrupteth.
For where your treasure is, there will your heart be also.

PSU Let your loins be girded about, and your lights burning;
And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

V 39 And this know, that if the son of man came at an hour when ye think not.

W 41 Then Peter said unto him, Lord, speakest Thou this parable unto us, or even to all?

42 And the Lord said, Who then is a faithful and wise steward, whom his lord shall make ruler over his household,
to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord shall make ruler over his household,
and shall begin to beat his menservants and maidservants, and to eat and drink; and be drunken;

46 The 46th of that servant will come in a day when he looketh not for him, and at an hour when he is not aware,
and will cut him in sunder, and will appoint him portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
13. 1-5 (R. p. 1467). THE EVIL GENERATION. (Extended Alternation.)

1 There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?"

3 I tell you, Nay:

but, except ye repent, ye shall all likewise perish.

class. Gr. praktor = 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. 89 not = by no means. Gr. ou stin. Ap. 105. III. III. hast void shall be paid. This verse is repeated from Matt. 6. 21, with a different purpose, and therefore with different words.


1474
13. 4.

LUKE.

4 Or those eighteen, upon whom the tower
fell, and slew them,
think ye that they
were sinners above all
men that dwelt in Jerusalem?
5 I tell you, Nay:
but, except ye repent, ye shall all likewise perish.
6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none:
cut it down; why cumbereth it the ground?
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;
and if not, then after that thou shalt cut it down.

Ht
10 And He was teaching in one of the synagogues.
11 And, behold, there was a woman which had an spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
12 And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.
13 And He laid His hands on her: and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, dost not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

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.
13. 18-21 (J. p. 1461). THE KINGDOM.
LIKENESS. (Alternation.)
J y | 18. Question. "What is it like?"
| y | 20. Question. "What is it like?"
waxed = became into (Gr. eis).
leaven. See note on Matt. 13. 33.

13. 22-25 (J. p. 1461). THE KINGDOM.
ENTRANCE INTO IT. (Introversion.)
A | 31-33. The King. Personal Departure.
journeying = progressing.
23-30 (A, above). THE KINGDOM. INDIVIDUAL ENTRANCE. (Introversion.)
| b | 23. Explanation. Many will seek.
| b | 29. Explanation. Many will enter.
| a | 30. Answer.
23 Lord. Ap. 98. VI. i. 3. A.
are there if (Ap. 118. a) there are.
be = 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, 1 Tim. 4. 7.
strait = narrow.
gate. All the texts read "door", as in v. 25. In Matt. 7. 13 it is "gate".
rise up = may have risen up (Gr. an).
26 In Thy presence = before Thee.
Lord. See note on Gen. 22. 11.
whence = i.e. of what family or household.
28 weeping = the weeping. See note on Matt. 8. 11,
when. When. Defining the special occasion.
30 And, behold, there are last which shall be first, and first which shall be last.

31. The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence;
for Herod will kill Thee."
d And He said unto them, "Go ye, and tell that the fox... Behold, I cast out devils, and I am going to day and to morrow, and the third day..."
e I shall be perfected.
33 Nevertheless I must walk to day and to morrow, and the day following:
for it cannot be that... a prophet perish out of Jerusalem."
13. 34.  

A.D. 23.  

the prophets, and stonest them that are sent unto thee; how often 1 would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.

14. 11.  

LUKE.

13. 31-33 (A. p. 1476). THE KING PERSONAL DEPARTURE. (Alternation.)

   e | 31. Their reason.
   e | 33. The Lord's reason.


desolate. Every place is "desolate" where Christ is not verily. See note on Matt. 5. 18, not=by no means. Gr. ou mia. Ap. 105. III. until. Gr. hotes an (all the texts omit "cn", but it does not alter the conditional sense, which is in the verb). Blessed. Fig. Benedicto, as in 1. 42; 19. 39; not "Beceludito", as in 12. 57, 58, 63, or 14. 14, 15. Quoted from Ps. 118. 25. Referring to the final and national repentance of Israel, which might have been then (Acts 3. 11-20) near, but Acts 28. 25-28 is yet future, while all blessedness has been postponed.


14. 1-6 (B. above). HEALING. (Extended Alternation.)

B f | 1. Man with dropsy.
   g | 3. Question of the Lord.
   h | 4. Inability to answer.
   j | 5. Question of the Lord.
   h | 6. Inability to answer.

1 It came to pass. A Hebraism. See on 2. 1.


chief Pharisees=rulers of the Pharisees (Ap. 120. II). broad. Put by Fig. Syncedoch (of the Part) for any kind of food. the sabbath day=a certain Sabbath. watched=were engaged in watching.


man (Ap. 123. 1) which had the dropsy=drospial (a medical term). Occ. only here. before Him. Not one of the guests.


lawyers=doctors of the law.

9 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 hulos=a son, instead of onas=an ass, which latter has no MS. authority. In O.T. always ox and ass. Cp. Ex. 23. 13.

E 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.


not. Gr. me. Ap. 105. II. Not the same word as in v. 6, 8, 14, 20, 26, 27, 28, 30. in. Gr. eis. Ap. 104. vi. 9 place. Gr. topos. begin. Gr. Prosw. 28. 3. 1. to take=to take (and keep in it). lowest=last. Gr. eskalos.


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.

1477
12. Then said He also to him that had bade Him, "When thou makest a dinner or a supper," 
no call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours; 
on lest also bid thee again, and a recompense be made thee. 

13. But when thou makest a feast, 
no call the poor, the maimed, the lame, the blind: 
o And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. 

16. And when one of them that sat at meat with Him heard these things, he said unto Him, "Blessed art thou, O King of glory." 

17. Then said He unto him, "A certain man made a great supper; 
and bade many: 

18. And sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' 

19. 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. 

20. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 

21. And another said, I have married a wife, and therefore I cannot come. 

22. So that servant came, and shewed his lord these things. 

Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." 

23. And the lord said unto the servant,"Go out into the highways and hedges, and compell them to come in, that my house may be filled. 

24. For I say unto you, That none of those men which were bidden shall taste of my supper."
14. 25. 25 And there went great multitudes with Him: and He turned, and said unto them, u he cannot be My disciple. 

14. 26—17. 4 (G, p. 1461). PARABLES. (Introversion and Alteration.) 

26 "If any man come to Me, and hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, 

27 And whosoever doth not bear his cross, and come after Me, 

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 

30 Saying, This man began to build, and was not able to finish. 

31 Or when 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 ambassage, and desireth conditions of peace. 

33 So likewise, whosoever he be of you that forbiddeth not all that he hath, he cannot be my disciple. 

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. 

36 He that hath ears to hear, let him hear." 

15. 1 Then drew near unto Him all the publicans and sinners for to hear Him. 

2 And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." 

3 And He spake this parable unto them, saying, 


15. 2—17. 4 (N, above). TEACHING. (Alternations.) 

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.
15. 3-32 (S, p. 1479). ADDRESS TO PHARISEES.

(Repeated Alternation.)

| V1 | 1-4. The Hundred Sheep. |
| W1 | 7. Application. |
| U1 | V2 | 1-9. The Ten Drachmas. |
| W2 | 10. Application. |
| V3 | 11-24. The Two Sons. |

15. 3-6; 8, 9; 11-24 [For Structure see below].


5 when he hath found it = having found it. In Matt., “If so be so that he find it.” For the reason, see note on v. 3. on. Gr. ekt. Ap. 104. ix. 3. his shoulders = his own shoulders; not those of another.

6 when he cometh = having come. home = into (Gr. ekt. Ap. 104. vii. the house. with me; not with the sheep (because of the scope of the parable). See note on v. 5. The joy is in heaven (v. 7).

7 i.e. I who know. John 1. 51. you. Musing Pharisees. This is the point of the parable.

W1 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.

U2 V2 8 either what woman having ten pieces of silver,

W1 if she lose one piece,

U2 V2 x3 doth not light a candle, and sweep the house,

W1 and seek diligently till she find it.

Y1 9 And when she hath found it, she calleth her friends and her neighbours together,

U3 V3 10 Likewise, 7 I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

U3 V3 11 and He said, “A certain man had two sons:

W3 a 12 And the younger of them said to his father, Father, give me the portion of goods that falloeth to me. And he divided unto his sons his living.

diligently. A medical word. Used only here.

friends (Fem.). the piece. Not “my”, as in v. e.

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.

W2 10 Likewise, 7 I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

15. 3-6 (V’); 8, 9 (V’); 11-24 (V’).

The 100.
The 10.
The 2. (Extended Alternation.)

The Hundred.

V | V1 | 1-4. The Sheep.
| W1 | 1-4. One lost.
| x1 | 1-4. Sought.
| y1 | 5. Found.

The Ton.

V | V2 | 5-8. The Drachmas.
| W2 | 5-8. One lost.
| x2 | 5-8. Sought.

The Two.

| W3 | 9-11. One lost.
| x3 | 9-11. Sought.
| y3 | 12-15. Found.

15. 11-32 (U3, above).

THE TWO SONS. (Extended Alternation.)

| b | 17-20. His petition.
| c | 20. His father’s compassion.
| d | 21. The younger son’s confession.
| e | 22-23. The father’s gifts.

W3 a | 25-27. The elder brother.
| b | 28. His anger.
| c | 29-30. The father’s entreaty.
| d | 31-32. The elder son’s complaint.
| e | 31-32. The father’s gifts.

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’, above). 12 give me. Contract “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. fallow to me. This is the technical term in the Papyri, in such cases. See Deissmann’s Light, &c. p. 162, and Bibl. Stud., p. 290. amy. Including the elder, who did not ask it. living. Gr. zoei. life. Ap. 170. 2. Put by Fig. Metonomy (of Effect), Ap. 6, for his means or property which supported his life.

diligently. A medical word. Used only here.
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 "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.

17 And when he "came to himself, he said, "How many hired servants of my father's "have bread enough and to spare, and "3 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.

20 But the father said "unto his servants, "Bring forth "the best robe, and "put it on him; and "put a "ring "on his hand, and "shoes "on his feet:

21 And "bring hither the fatted calf, and "kill it; and let us eat, and be merry:

22 For "this my son was "dead, and "is alive again; "he was lost, and "is found. And "they were merry.

23 Now his elder son was in the field: and as he came and drew nigh to the house, he "heard music and dancing.

24 And he called one of the servants, and "asked what these things meant.

25 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.

26 And "he was angry, and "would not go in; therefore came his father out, and "intreated him:

27 And he answered and said to his father, "Lo, 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 "do", but of the verb "to be". He had been as a dead man (Gr. nekros. Ap. 189. 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. 25 his elder son. This is the point of the parable (cp. v. 2). It was addressed "unto them" especially (v. 3), as the correction of their murmuring, music and dancing. Gr. symphonies and chorus, i.e. a "choral dance". Both words occur only here. 26 called = called to him. servants = young men. Gr. pais. See Ap. 108. iva. Not the same word as in v. 11, 12, 22. asked = began to inquire. Imperf. tense. meant = might be. 27 is come = 28 is come safe and sound. Corresponding with the father's dead and lost ... alive and found (v. 24). 29 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. 23, 29, 17; 14. 15; 15. 4; 16. 19; 17. 16, 18; 18. 21, 27-31; 22. 21-23. Gal. 5. 11. 1 Thess. 2. 11-16. would not go in = was not willing (Ap. 102. 1) to go in. intreated. Gr. paraokeo. Ap. 184. 1. 6 29 Lo. Gr. idou. Ap. 183. 1. 2. Fig. Asterismos. Ap. 6.
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. 23), with Gr. mets. Ap. 104. xi. 1.
friends. Contrast with harlots (v. 30).
30 thy son. Not "my brother": Contrast with "thy brother" (v. 23).
was come = came as though a stranger. Not "re-
turned", devoured = eaten up. Contrast with v. 22.
harlots. Malignant thought. Contrast with "my friends" (v. 29).
31 Son = Child. Gr. teknon. Affectionately reminding
all that I have. See Rom. 9. 4, 5, and cp. Matt. 20. 14.
22 It was meet. Cp. Acts 11. 18,
thy brother. Contrast with "thy son" (v. 30).

16. 1-13 (T, p. 1479), ADDRESS TO DISCIPLES.

(Alteration.)

16. 1-8 (Y, above). PARABLE. THE UNJUST STEWARD. (Introversion.)

x: 1-8. His master's requirement.
1 h: 1-4. The steward's unjust resolution.
1 j: 4-7. The steward's unjust action.
1 g: 7. 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.
steward. A house manager, or agent, managing the
house and servants, assigning the tasks, &c., of the latter.
Gr. Eilexor (Gen. 15. 2; 24. 2), Joseph (Gen. 39. 4).
was accused. Gr. diaboloumen. Occ. only here to be
struck through, implying malice, but not necessarily
falsehood. that he had wasted = was wasting.
2 How is it = what is this = a. of = concerning. Gr. peript. Ap. 104. xiii. 1. Not the
same word as in v. 4. give = render.
as = the steward - the = the office of the steward (v. 1).
leader = as in v. 13. Gr. 98. vi. i. a. A. take = taking away = taking away.
I am not = I am not (Gr. ou. Ap. 105. 1)
strong enough, beg. Gr. epaitos. Ap. 134. i. 4. Occ. only here in
A. V., but see 18. 35.

16. 9-12 (Z, above). APPLICATION: re MAMMON. (Introversion.)

1 k: 1-4. Do I say? What the steward's master said?
1 m: 10. [Nay, I say], "He that is faithful", &c.

11, 12. Christ's judgment.

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.
children of light.
Supply the Ellipsis: are with reference to their own.
9 And = And. Do 3 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. b.
16. 9.

LUKE.

A.D. 28

1. Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, 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 faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful 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.

B 18. The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

AC 18. Whosoever putteth away his wife, and marryeth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

C 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named

out of, or by. Gr. ek. Ap. 104. vii. mammon. Aro. for “riches”. See Ap. 94. III. 8. 32. ye fail. All the texts read “it shall fail”.

eternal. Gr. aionios. Ap. 161. II. B. ii. habitations = tents. Answering to the “houses” of v. 1. foul. This is the Jew’s own teaching, which gives the reason why “No!” is the true answer to His question in v. 12.


12. another man’s = a foreigner’s. Cp. Acts 7. 6 and Heb. 11. 5 (“stranger”), and Matt. 17. 25, 26 (“stranger”).

13. your own. Gr. humeros. But, though all the modern critical texts (except Wm and Rm) read it thus, yet the primitive text must have read himeros = yours, or our own; for it is the reading of “B” (the Vatican MS) and, before this or any other Greek MS extant, of Tertullian (second cent.), read himeros; while Theophylact (1077), and Euthymius (twelfth cent.), with B (the Vatican MS) read himeros = 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. oikete.

Occ. only here; Acts 10. 7. Rom. 14. 4. 1 Pet. 2. 18, can = is able to.

serve = do bond-service. Gr. douleuthein. As in 15. 29, masters = lords, as in vv. 5, 6, 7, the other. Same as “another” in v. 7.

14. cannot = are not (Gr. ou. Ap. 105. I) able to.


15. the Pharisees. See Ap. 120. II.

16. being = being then. Gr. hiparchon, in v. 22, and see on 7. 25, covetous = money-lovers (referring to mammon, vv. 11, 19), occ. only here, and 2 Tim. 5. 2.

dowered = were turning up their noses at. Occ. only here and 23. 35. Found in the LXX. Pss. 2. 4; 22. 1; 35. 16. This was the immediate cause of the second Parable (v. 19-30), and the solemn application (v. 31).

16. 18-31 (p. 1479). ADDRESS TO THE PHARISEES. (Alteration.)

S A 15. What the Pharisees esteemed (God’s abomination).


A 18-30. What the Pharisees taught (God’s abomination).


16. 18-30 (A, above). WHAT THE PHARISEES TAUGHT. (Division.)

A 18. Concerning divorce (“the Law”).

C 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 C, how the Pharisees made void the law (as to divorce); and C, how they made void the prophets (vv. 16, 17) and the rest of Scripture as to the dead (vv. 19-23).

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; 80. 9; 31. 17; 88. 11; 115. 17; 148. 6. Eccles. 9. 10; 12. 7. Isa. 88. 17-19, &c. It is not called a “parable”, because it cites a notion of the Pharisees, which had been brought from Babylon. See many other examples in Lightfoot, vol. xii, pp. 159-62. Their teaching has no Structure. See C, above.

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. proso. Ap. 104. xv. B. full of sores. Gr. helkos. Occ. only here. 21 desiring = eagerly desiring; but in vain, as in 15. 16 ("would fail"). with = from. Gr. apo. Ap. 104. iv. the crumbs. Some texts read "the things". moreover, etc. = but [instead of finding food] even the dogs, etc. 20 licked = licked off; i.e. licked clean. Gr. aleipóchó. Occ. only here. The texts read aleipóchó, licked over. sores. Gr. helkos = uncleans. 22 by. Gr. hupó. Ap. 104. xvi. 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. Paradise. Speaking of death, they said "this day he sits in Abraham's bosom." Lightfoot, Works, vol. xii, pp. 159-63.

23 and was buried...in hell. Matt. 27. 53. there. The Vulg. and Syr. omit the second "and", and read, and was buried in Hades. 23 hell. Gr. Hades = the grave. See Ap. 191. II. lift up = having lifted up. Cp. similar imagery in Judg. 9. 7-15. Is. 14. 9-11. being = being there. See note on "were", v. 14. torments. Gr. bázoun. Occ. only here, v. 24, and Matt. 4. 24. afar off = from (Gr. apo). Ap. 104. iv. afar. see...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. 24 cri, and said...crying on, he said. The Pharisees gave long stories of similar imaginary conversations and discourses. See Lightfoot, vol. xi, pp. 165-7.


17. 1-4 (7, p. 1479). ADDRESS TO DISCIPLES. (Division.)

Then said He unto the disciples. It is impossible but that omissions will come: but woe unto him, through whom they come!


17. 1-4 (7, p. 1479). ADDRESS TO DISCIPLES. (Division.)

Then said He, &c. Vv. 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 16. 5, 7. Mark 9. 42) and repeated here with a variation of certain words; v. 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. proso. 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. anανέδεκτος. Occ. only here. omissions = stumbling-blocks. through. Gr. dia. Ap. 104. v. 1.
2 It was 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.

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 year, on the seventh time, say unto him, ‘I repent; thou shalt forgive him.’

5 And the apostles said unto the Lord, “Increase our faith.”

6 And the Lord said, “If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But if you have faith, you shall say to the house of the sycamore, Be ye plucked and cast down into the sea; and it shall obey you.

8 And will not rather say unto him, Make ready wherewith I may sup, and garnish thyself, and serve me, until I have eaten and drunken; and afterward shalt eat and drink?”

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which ye are commanded, say, We have nothing to do.”

11 And it came to pass, as He went out of 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, who stood afar off.

13 And lifting up their voices, and said, “Jesus, Master, have mercy on us.”

14 And when He saw them, He said unto them, “Go shew yourselves unto the priests.”

15 And it came to pass, that, as they went, they were cleansed.

16 And they went away, and made haste, and entered into Jerusalem, and entered into the temple; and when they saw Him, they brought forth the lepers to Him. But He, when He saw them, said to them, “Go shew yourselves unto the priests.” And it came to pass, when they went away, they were cleansed.

17. 5-10 (E2, p. 1461). APOSTLES’ REQUEST. (Division.)

F2 5 Request. Faith.

F2 6-10. Answer. Faith and Duty.

17. 6-10 (E2, above). ANSWER. FAITH AND DUTY. (Alternation.)

F2 I. Hypothesis.

n I. Result.

m 7-9. Fact.

n 10. Application.

8 If. Assuming the condition. See Ap. 118. 2.

y e might say = ye might, with Gr. an, marking it as being purely hypothetical.

9 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.

sycamore - mulberry. Occ. only here. Not the same as in 10. 4. Both used medically.


s should. With Gr. en, still marking the hypothesis.

7 of = from among. Gr. ek. Ap. 104. vii. As in 1, 15,

but not the same as in vs. 20-28. servant = bondman.

feeding cattle - shepherding.

by and by... Go = Come at once.


sit down to meat = recline at table.

A word not otherwise. But will not be (Ap. 105. 34).

till = while. I have, etc. = I eat and drink.

afterward = after (Gr. meta. Ap. 104. xi. 2) these things.

9 I trow not = I think not.


y So likewise ye = Thus ye also.

This may be for various reasons. Occurs only here and in Matt. 23, 30, where the reason may be for having done wickedly. Not the same word as in Rom. 3. 12.

Tit. 3. 3. Philom. 11. Heb. 13. 17.

17. 11-19 (E2, p. 1461). JOURNEY. (Division.)


F2 I. 14-19. Their healing.

11 It came to pass. A Hebraism.

12 entered was about to enter.

13 Jesus. See Ap. 96. X.

14 as He went was on (Gr. en. Ap. 104. viii) His way.


16 the midst of. i.e. between them.


12 entered was about to enter.


17 a far off. As required by Lev. 15. 44, 45. The Talmudical law prescribed 100 paces.

13 Jesus. See Ap. 96. X.

14 as they went = in (Ap. 104. viii) their going.

1556
17. 15 And one of them, when he saw that he was healed, turned back, and 7 with a loud voice glorified God,
16 And fell down 9 on his face at His feet, giving Him thanks: and 5 it was a 6 Samaritan.
H o 17 And 11 Jesus answering said, 8 Were there not ten cleansed? 9 but where are the nine?
18 8 There are 5 not found that returned to give glory to God, save this 9 stranger.
G 19 And He said unto him, 6 Arise, go thy way: thy faith hath made thee whole.
D 20 And 2 when He was demanded of the Pharisees, when 8 the kingdom of God 9 should come,
O J q He answered them and said, 8 2 the kingdom of God cometh 7 not 13 with observation;
21 Neither shall they say, 9 Lo, here! 2 or, 3 lo there!
s 22 For, 5 behold, 2 the kingdom of God is 9 within you.
J q 23 And He said 1 unto the disciples, 9 The days will come, when ye shall desire to see 9 one of the days 8 of the Son of man, and ye shall 5 not see it.
24 For as the lightning 6 that lighteneth out of the one part 7 under heaven, shineth unto the other part 3 under heaven; so shall also 22 the Son of man be 6 in 9 His day.
B N 25 But 6 first must He suffer many things, and be 6 rejected 0 of this generation.
O K M 26 And as it was 5 in 9 the days of Noe, so shall it be 6 also 4 in the days of the Son of man. 27 They did eat, 7 they drank, they married women, were given in marriage, until the day that 4 Noe entered 2 into the ark, and the flood came, and destroyed them all. 28 Likewise 6 also as it was 5 in 9 the days of Lot; 27 they did eat, they drank, they bought, they sold, they planted, they builded; 15 with. Gr. mēs. Ap. 104. xi. 1.
18 Were there not...? Were not (Gr. oucē, Ap. 105. I. a.) the ten cleansed? but the nine, where are they?
18 There are not...? Were there not? stranger = alien. Gr. allogētēs = 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. 24.
(Extended Alternation.)
C J q 1-20. It cometh not by hostile watching. (Neg.)
r 21. Nor by saying, 9 Lo here! 2 or. (Neg.)
J q 22. It shall not be seen by hostile watching. (Neg.)
r 23. Nor by saying, 9 See here!, &c. (Neg.)
s 24. Reason. It will come suddenly. (Pos.)
Q 20 when He was demanded = having been asked, of by. Gr. ὠθ. Ap. 104. xviii. 1.
Q 17 the Pharisees. Who were watching Him with hostile intent (6. 7; 14. 1; 20. 20. Mark 3. 2.)
15 the kingdom of God. See Ap. 114.
17 should come = is coming.
24 behold. Fig. Αστερίσκως (Ap. 8), for emphasis. Ap. 133. I. 2.
25 within = in the midst of, or, among: i.e. already there in the Person of the King (whose presence marks a kingdom). Gr. ente, 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. 23. John 1. 27. you as 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.
25 the Son of man. See Ap. 13. XVI.
23 See. Same as 9 Lo! in v. 21.
26 watching = hostile watching. Gr. paraskēvēs. Occurs only here.
26 as in the days of Noe. See Gen. 6. 4-7. 11-13. Ap. 117. I. II.
26 Noe = Noah.
27 they drank = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. Ασυνδεῖα 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.
1856

O K M | 17. 28-37. The coming of the King. Sudden.
K | 18. 28-30. The rewards of the King. Manifest.

17. 26-37 (K, above). THE COMING OF THE KING, ETC. (Alteration.)
N | 30. That day.
M | 31-33. Suddenness. Direction.
N | 34. That night.
26 was = came to pass, as in v. 11, 14.
26 days = the days of Noe. See Gen. 6. 4-7. 11-13. Ap. 117. I. II.
27 they drank = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. Ασυνδεῖα 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.
LUKE.

18. 9.

18 And He spake a parable unto them to this end, that men ought always to pray, and not to faint:

2 Saying, There was a certain judge in a city, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her; lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith;

7 And shall not God avenge His own elect, which crieth day and night 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?"

9 And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:


10 "Two men went up into the temple to pray;

the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

14 I tell you, this man 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."

15 And they brought unto Him also infants, that He would touch them.

16 But Jesus called them unto Him, and said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein.

18 And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"

19 And Jesus said unto him, "Why callest thou Me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do 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 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 in heaven; and come, follow Me."

23 And when He heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, He said, "How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."
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."
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, for the kingdom of heaven's sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting."
31 Then He took unto Him the twelve, and said unto them, "Behold, we go up to Jerusalem, and all things that are written of the prophets concerning the Son of man shall be accomplished.
32 For He shall be delivered unto the Gentiles, and shall be mocked, and spit upon:
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.
35 And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging:
36 And hearing the multitude pass by, he asked what it meant.
37 And they told him, that Jesus of Nazareth passeth by.
38 And he cried saying, "Thou Son of David, have mercy on me."
39 And they which went before rebuked him, that he should hold his peace:
40 but he cried so much the more, "Thou Son of David, have mercy on me."
41 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,
19 And Jesus entered and passed through Jericho.

And behold, there was a man named Zacchaeus, which was the chief among the publicans, and was rich.

And he sought to see Jesus who was going to pass that way.

And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

And he made haste, and came down, and received Him joyfully.

And when they saw it, they all murmured, saying, That He was gone to be guest with a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have offended any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forasmuch as also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.
19. 11.

LUKE.

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.

12 He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, J and said unto them, a occupy till I come.

14 But his a citizens hated him, and sent a message after him, saying, a We will not have this kind of man to reign over us.

15 And it came to pass, that when he was returned, G having received the kingdom, D 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.

16 Then came the first, saying, a Lord, thy 10 pound hath gained ten 10 pounds.

17 And he said unto him, a Well, thou good 10 servant: because thou hast been faithful in a very little, thou shalt have power over ten 10 cities.

18 And the second came, saying, 16 Lord, thy 10 pound hath gained five 10 pounds.

19 And he said to him, a Likewise to thee, 10 Be thou also over five 10 cities.

20 And another came, saying, a Lord, 2 be hold, here is thy 10 pound, which I have kept laid up in a napkin.

21 For I feared thee, a because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

11 added and spake—wont 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 v. 3, 17, 21, 31, the kingdom of God. See Ap. 114. should=was about to, immediately=at the very moment. See 1. 44. appear=be manifested. Ap. 106. I. ii.

19. 18-27 (B3, p. 1490). EVENT. PARABLE. (The Nobleman) (Extended Alternation.)

B3 G F 13 Nobleman. Departure.


E K 14. Their duty.

L 14. Their message.


G 15. His object attained.


L 17. 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 former had just rebuilt his palace. Josephus, Ant. xvii. 15, § 1 to Rome to receive the sovereignty (see Josephus, Ant. xiv. 14, § 4, and xv. 9, § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, Ant. xviii. 7, § 2).


Occupy=Engage in business, or use (as a house was one's business is done). From the Latin occupare, and French occuper. Gr. ἐργαστῆται. Occ. only here. Cp. Judg. 16. 11. Ps. 107. 23 (P.B.V.).


19. 18-26 (J, above). THEIR RECKONING. (Repeated Alternation.)


N 11. Commendation and Reward.


N 12. Reward.


19. 21-26 (N, above). CENSURE AND PUNISHMENT. (Alternation.)

N 21. The servant's excuse.

M 22. The servant's report.

N 24. The servant's punishment.

M 25. The nobleman's reply.

21 austere. Gr. ὁστῆτας—dry, then hard and harsh. Only here, and v. 22. man. Gr. ἄνθρωπος.
LUKE.

19. 22. g 22 And he saith unto him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I would return and take my inheritance, and would provide mine own in whom I trust with usury."

f 24 And he said unto them that stood by, "Take of him the twelve pound, and give it to him that hath ten pounds."

g 26 "For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

19. 27 "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

A3 28 And when He had thus spoken, He went before, ascending up to Jerusalem.

B0 P O He sent two of His disciples, saying, "Go ye into the village over against me; in the which you enter ye shall find a colt tied, whereon yet never man sat:

Q 30 Saying, "Go ye to that village over against me; and in the which you enter ye shall find a colt tied, whereon yet never man sat:"

R ye shall find a colt tied, whereon yet never man sat:

S loose him, and bring him hither.

U 31 And if any man ask you, 'Why do ye loose him?' thus shall ye say unto him, 'Because the Lord hath need of him.'"

O P 32 And they were sent to the city, and found even as He had said unto them.

R And as they were loosing the colt,

S U H the owners thereof said unto them, "Why loose ye the colt?"

i 34 And they said, "The Lord hath need of him."

T 35 And they brought him to Jesus: and they cast his garments upon the colt, and they set his Passion thereon.

A4 36 And as He went, they spread their clothes on the way.

B VI the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!"

V3 39 And some of the Pharisees and Sadducees opposed him, saying, "Teacher, rebuke Thy disciples."
19. 41-44 (V, p. 1492). JERUSALEM. COM-
MISATION. (Introversion.)

V3  j 41, 42. "If thou hast known".
  k 40-42. Jerusalem’s day of grace.
  k 43-44. Jerusalem’s day of recompense.
  j 44. "Thou knowest not".

41. come near. Marking the progress
  beheld...and=looking on. Ap. 129. 1.1.
  when=wept aloud. Gr. klaio, to weep. Not daiknuio
  shed silent tears, as in John 11, 35.
  118. 2, 2. Not the same as in cxv, 8, 10.
  hadst known. Put by Fig. Metonymy (of Cause),
  Ap. 6, for being. See note on Isa. 1, 3.
  day. Put by Fig. Metonymy (of Adjunct), Ap. 6, for
  the events taking place in it.

43. the days. trench=rampart. Gr. charax. Occurs only here.
  one stone, &c. Ap. 104. ix, 2. stone
  because=the reason for (en. Ap. 104. ii) which things
  is that. time=season.
  visitation. As stated in 1, 68 and 78.

44. the temple=the temple courts. Gr. hieron. See
  to be removed. In Gr. en.
  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. 16.
  Luke uses it twenty-five times and
  Paul twenty-four.

20. 1 it came to pass. A Hebraism. See note on 2, 1.
  the days. See Ap. 106. these
  days. Those last six days. See Ap. 106. taught=was teaching.
  the temple=the temple courts. See note on Matt. 23, 16.
  the Lord=announced the
  Luke uses it twenty-five times and
  Paul twenty-four.

20. -1-47 (V, p. 1490). EVENTS. CONFUSION. (Introversion.)

W  X 1 1-4. Enemies. First attack. Authority.
Y  1 9-18. Parable against them.
X  4 41-47. Enemies. Disciples warned against them.

20. -1-9 (X, above). ENEMIES. FIRST ATTACK. AUTHORITY. (Repetition Alternation.)

X 1 1-2. Enemies. Question. The Lord’s authority.
  m 1 3-4. The Lord’s question in reply.
  n 5 7-17. The Lord’s question unanswered.
  m 7 8. Enemies. Answer declined.

-1 came upon. Implied suddenness and hostility. See Acts 4, 1; 6, 12; 23, 37. Gr. Mark 11, 27.
  with.
  what=what kind of; i.e. as priest, scribe, prophet, rabbi or what?
  authority. Gr. euseia. Ap. 172. 5. u. in religious matters; v. 22 in civil matters; v. 33 in domestic matters.
3 will also I also will.
thing: or question. Gr. logos = word. See note on
Mark 9. 32.
5 reasoned. Gr. sullogizomai. Occurs only here.
It implies close deliberation with one another.
8 will stone us = will stone us to death. Gr. kata-
łithozi. Occurs only here.
they be persuaded = if (the people) has been
firmly convinced. Implying long settled conviction. Gr.
7 could not tell = did not know. Ap. 132. I. i.
not. Gr. mē. Ap. 105. II.

20. 9-18 (Y, p. 1498). PARABLE AGAINST
ENEMIES. (Repeated Alternation.)
9 Then began, &c. See Matt. 21. 34, 46 and Mark
12. 1-12. See notes there.
the people. But still in the hearing of the rulers.
husbandmen: i.e. Israel.
went far country = left the country. See note
Matt. 21. 23.
10 at. Gr. en; but all the texts omit.
servant = bond-servant.
beats. This is supplementary, not contradictory to
Matthew and Mark.
11 again he sent = he sent yet. Gr. "added to send".
12 the. The 1611 edition of the A.V. reads "the"
2. wounded. Gr. traumatis. Occurs only here and
cast him out. See 13. 33. 34 and Neh. 9. 26. 1 Kings
Heb. 11. 34. 37.
the lord. Gr. ho kurios. Ap. 98. VI. i. a. 4. A.
it be = surely. Gr. tote. Occurs only here;
and only once in O.T. where it is Sept. for Heb. 'ak' (2 Sam.
14 reasoned. Not the same word as in v. 5.
among. Same as "with" (v. 8). be = become.
18 he shall come = (Some answered he, &c. Cp.
Matt. 21. 43.
others = others (of the same kind); i.e. a new
Israel, not a different Gentile nation, which would be
they said: i.e. others who heard it said.
God forbid = May it never be! Gr. me genao. Heb.
challah = the opposite of "Asa" (Gen. 44. 7, 17. Josh.
22. 29). Occurs only here in the Gospels, but ten times
in Romans.
is written = has been written. See Ap. 143.
The stone, &c. Quoted from Ps. 118. 22. Cp. 19. 38.
18 broken = broken to pieces.
grind him to powder. See note on Matt. 21. 44.

20. 19-26 (For Structure see next page).
See Ap. 156.
Not the same as in v. 25.
the same = in (Gr. en. Ap. 104. viii) the same.
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 authority of the governor.

But He perceived their craftiness, and said unto them, Why tempt ye Me? Shew me a penny, Whose image and superscription hath it? They answered and said, Caesar's.

And He said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

And they could not take hold of His words before the people, and they marvelled at His answer, and held their peace.

Then came to Him certain of the Sadducees, which deny that there is any resurrection; and they asked Him,

Saying, 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.

There were therefore seven brethren, and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she? for seven had her to wife.

And Jesus answering said unto them, The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to receive that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God; being the children of the resurrection.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord God of Abraham, and the God of Isaac, and the God of Jacob.


Just = righteous. i.e., here, honest.

Words = discourse. Gr. pl. of logos. See note on Mark 9. 32.

that se = to (Gr. eis. Ap. 104. vi) the end that power = rule. The Roman power. Gr. arch. 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.

asked = questioned.


accept. See Gal. 2. 6. Jas. 2. 1. It is a Hebraism. See 18. 12. Mal. 1. 15.


truly = with (Gr. epi. Ap. 104. ix) 1 truth.


perceived = discerned. Gr. kaleomai. Not the same word as in 19.

craftiness = cunning. Gr. panourgia. Used only by Luko (here), and Paul (I Cor. 3. 19. 2 Cor. 4. 2; 11. 5.

Show = Exhibit. Not the same word as in 37.


Whose image, &c.? See note on Matt. 22. 20.

words. Gr. rhema. See note on Mark 9. 32.


ENEMIES. THIRD ATTACK. RESURRECTION.


deny =, resurrection = say that there is no (Ap. 106. II) resurrection (Ap. 178. II. i). This is the key to what follows. Moses. See note on 6. 14.

twice. See Deut. 34. 4, 5. etc. children (Gr. atekeis = children. Occ. only here and vs. 29, 30. raise up. Ap. 178. 1. 2.


the woman died also = the woman also died.

is become = to wife = as wife.


world = age. Ap. 128. 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.

are given, &c. Gr. ekaipismomai. Occ. only here.


shewed = disclosed. Gr. meno. Originally to disclose something before unknown.


Now it is But = the dead = corpse. See Ap. 120. I.

all = people. i.e. leaving them for a subsequent resurrection. No Art. See Ap. 132. 9.

For no. Gr. ou. No more births, marriages, or deaths. 1 Cor. 15. 52. Rev. 21. 4, equal unto the angels. Gr. hipanagelot. Occurs only here.

Now it is But = the dead = corpse. See Ap. 120. I.

shewed = disclosed. Gr. meno. Originally to disclose something before unknown.

question (v. 25). John 11. 47. Acts 23. 30. 1 Cor. 15. 52. 18. 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 a Sam. 18. "the Bow" Ezek. 1. "the Chariot". Cp. Rom. 11. 2, "Elijah". Quoted from Ex. 3. 5. the LORD = Jehovah. See Ap. 98. V. I. a. 1. B. b. and Note the Fig. Polyphemydon (Ap. 6), for emphasis.
20. 29. 1 For He is 2 God of the living, but 3 the dead, for all live unto Him.

4 And certain of the scribes answering said, 5 Master, Thou hast well said.

6 And after that they durst not ask Him any question at all.

7 And He said 8 unto them, "How say they that Christ is David's son?

8 And 9 he himself saith 1 of the book of Psalms, 'The Lord said unto my Lord, Sit Thou on My right hand,'

9 Then I make Thee enemies "Thy footstool." 10 10 Therefore call The Lord, "My Lord,"

11 and how is He then his son?"

12 Then 12 in the audience of all the people He said unto His disciples,

13 Beware 13 of the scribes, which 14 desire to walk 15 in long robes, and love 16 greetings in the markets, and 17 the highest seats 18 in the synagogues, and the 19 chief rooms 20 of feasts;

21 which 22 devour widows' houses, and for shew make long prayers; the same shall receive greater "damnation."

22 And He 23 looked up,

24 and saw the rich men casting their gifts 25 into the treasury.

25 And He saw 26 also a certain 27 poor widow casting in therewith two mites.

26 And He said, "Of a truth I say unto you, that this poor widow hath cast in more than all they.

27 For all these have 28 of their abundance cast in 29 unto the offerings of God:

30 but she 31 of her penury hath cast in all the living that she had."

31 And as some spake 32 of the temple,

33 how it was adorned with goodly stones and 34 gifts, He said,

35 the dead = dead [people], as in v. 8. Ap. 159. 32 the living = living [people].

36 live. In resurrection. See note on Matt. 9. 11. unto = by. The Dative of the Agent, as in Matt. 12. 21, "do them"; 2 Cor. 12. 20, "by you"; Rom. 10. 19, "(by)" them; 2 Pet. 3. 14, "of (by) Him"; 1 Tim. 6. 13. "(by) angels".


20. 41-44 (Y, p. 1493). DILEMMA FOR THEM.

(44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.

44. 44. DILEMMA FOR THEM.
21. 8-36 (F, p. 1496). THE LORD’S ANSWER.

(Intercession.)

F 28 | G | s. Warning.
H 22-23. Illustration (Fig-tree).
G | 24-36. Warning.

8 And He said, &c. See Ap. 155.
9 When ye shall see these things (v. 7), Cp. 1 John 2. 18. "the last hour."
10. And great earthquakes shall be 2 in divers places, and 3 famines, and pestilences; and 4 fearful sights and great signs shall there be 5 from heaven.
11. And great earthquakes shall be 2 in divers places, and 3 famines, and pestilences; and 4 fearful sights and great signs shall there be 5 from heaven.
12. And great earthquakes shall be 2 in divers places, and 3 famines, and pestilences; and 4 fearful sights and great signs shall there be 5 from heaven.

9 commotions = unrest. Occurs only here, and 1 Cor. 14. 33. 2 Cor. 6. 7; 12. 20. Jas. 3. 17. 18. 19. 20. 21.

21. 9-28 (H, above). PROPHETY.

(Repeated Alternation.)

H | J | K | L | M | N
| 13. Then let them which are in Judaea flee 11 to the mountains; and let them which are 12 in the midst of 13 it depart out; and let those that are 14 in the countries enter thereinto.
20. And when ye shall see 1 Jerusalem compassed 16 with armies, then 17 know that the desolation thereof 18 is nigh.
23. Then let them which are 11 in Judaea flee 12 to the mountains; and let them which are 13 in the midst of 14 it depart out; and let those that are 15 in the countries enter thereinto.
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: for in those days shall there 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 captives into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

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;
26 the sea and the waves roaring;
27 men's hearts failing them for fear, and for looking after those things which are coming on the earth:
28 and upon the powers of heaven shall be shaken.
29 And then shall they see the Son of man coming in a cloud with power and great glory.

29 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

25 And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
26 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
27 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
28 Heaven and earth shall pass away: but My words shall pass not away.
29 And take heed to yourselves, lest at any time your hearts be overcharged with vain things.

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;
26 the sea and the waves roaring;
27 men's hearts failing them for fear, and for looking after those things which are coming on the earth:
28 and upon the powers of heaven shall be shaken.
29 And then shall they see the Son of man coming in a cloud with power and great glory.

25 And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
26 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
27 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
28 Heaven and earth shall pass away: but My words shall pass not away.
29 And take heed to yourselves, lest at any time your hearts be overcharged with vain things.

25 And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
26 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
27 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
28 Heaven and earth shall pass away: but My words shall pass not away.
29 And take heed to yourselves, lest at any time your hearts be overcharged with vain things.
surfeiting. Gr. krapiá. A medical term used for the nausea after drunkenness, from which is the Lat. *crupula*. Occurs only here. The Eng. is from the Old French *surfeit* or *sourfet* = excess.

cares. See note on Matt. 6. 25, “drunkenness” of today; “cares” for to-morrow.

care of this life. Gr. biotíkois or belonging to bios. Ap. 170. 2.


unawares = suddenly. Gr. oiphnidos. Occurs only here, and 1 Thess. 5. 3.


Watch. See on Mark 13. 33.

and pray=praying. always in (Gr. es. Ap. 104. viii) every season.

shall come to pass = are about to come to pass. stand. See Ps. 1. 5. Mal. 3. 2.

in 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.

came early in the morning. Gr. órthrísos. Occurs only here. Supply the Relative Ellipsis thus: “[rising] early in the morning, came.”


22. 1-38 (B10 p. 1490). EVENT. THE LAST PASSOVER. (Division.)


22. 1-7 (O1, above). THE FEAST. NIGH. (Introversion.)

O1 | O. The Feast nigh.

f | 2. Conspiracy of chief priests and scribes.

s. | 3-4. Subordination of Judas.

e | 7. The Feast arrived.


drew = was drawing.


2 sought = were seeking. Contemporaneously with the Feast.

kill Him = get rid of, or make away with Him. Gr. *exxerèthe* = take up and carry off.

12. Therefore the aim was to make Him secretly, and evade a public trial.

3 Satan. See note on Matt. 4. 10.


Judas . . . the twelve. See Ap. 141.


4 went his way . . . and = having gone away.

captains = officers of the Levitical Temple guards.


betray Him = deliver Him up.

6 glad = rejoiced. Because that promised to solve the difficulty. covenanted = agreed.

16. 1, 9, 33. opportunity. Implied the difficulty. in the absence of = without. Gr. ater.

the multitude = crowd. 7 came = came near; for the preparation of 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 (O2, above). THE FEAST. PREPARED. (Introversion.)


h | 10-12. His answer.


10 Behold. Fig. *Asterismos*. Ap. 6.

men. Gr. *anthrapos*. Ap. 123. 1. An unusual sight. They might have met men carrying wine-skins, and women carrying pitchers, but not a man carrying a “pitcher”.

22. 12. LUKE. 22. 29.

12 ὁ = 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 (O1, p. 1459). THE FEAST. PARTAKEN OF. (Repeated Alternation.)

O1 | P1 | 14, 15. Desire.  
| k1 | 14, 15. The reason.

14 And when the hour was come, He sat down, and the Twelve apostles with Him. And He said unto them, "With desire I have desired to eat this passover 11 with you before I suffer:

16 For I say unto you, I will not at any more of the fruit of the vine, until the kingdom of God shall come.

17 And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the vine, until the kingdom of God shall come.

19 And He took bread, and gave thanks, and brake it, and gave unto them, saying,

20 Likewise also the 17 cup after supper, saying,

21 But, behold, the hand of him that betrays Me is with Me on the table.

22 And truly the Son of man goeth, as it was determined: but wo unto that man by whom He is betrayed!

23 And if any began to enquire among themselves, which of them it was that should do this thing.

R 24 And it 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 it not he that sitteth at meat? but I am among you as he that serveth.

28 9] are they which have continued with Me in My temptations. 29 And 3 appoint unto you a kingdom, as My Father hath appointed unto Me;

warning. on. Gr. ἐπὶ. Ap. 104. ix. 1, according as. Gr. κατά. Ap. 104. x. 2, was determined =has been determined. See Acts 2. 23; 3. 18;
30 That ye may eat and drink *at My table *in My kingdom, and sit *on thrones judging the twelve tribes of Israel."

31 And *the Lord said, *"Simon, Simon, *behold *Satan *hath desired to have *you, that he may *sift you as wheat:

32 But *pray *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 *with Thee, *both *into prison, and *unto death.

34 And He said, *"I tell thee, *Peter, *the cock shall *not *crown *this day, before that thou shalt thrice deny that thou *knowest Me:"

35 And He said unto them, *"When I sent you without purse, *and *scrip, *and *shoes, *lacked ye any thing? *" And they said, *"Nothing."

36 Then said He unto them, *"But now, he that hath *a purse, let him take it, and likewise *his *scrip: and he that hath *no sword, let him sell his garment, and buy *one.

37 For I say unto you, that this that *is written must yet be accomplished, *in Me, *And *He was reckoned among *the transgressors: *for things *concerning Me have an end."

38 And they said, *"Lord, *behold, *here *are two swords. *" And He said unto them, *"It is enough."

39 And He came out, and went, *as He was wont, *to the mount of Olives; and His *disciples also followed Him.

40 And when He was *at the place, He said unto them, *"Pray that ye enter not *into temptation."

41 And *there was withdrawn from them about a stone's cast,

42 Saying, *"Father, *if *Thou be willing, *remove this cup *from Me: *nevertheless *Thy will be done."

43 And there *appeared an angel unto Him from *heaven, *strengthening Him.

44 And *being *in *an agony He *prayed more earnestly: *and His sweat *was as it were *great drops of blood, falling down *to *the ground.

45 And when He rose up *from prayer, and *was come *unto His disciples, He *found them sleeping *for sorrow,

46 And said unto them, *"Why sleep ye? *rise *and pray ye, lest ye enter *into temptation."

47 And while He *yet spake, *behold a

22. 35-38 (R. p. 1600). KINGDOM. REJECTION ANTICIPATED. (Alternation.)

35 Time past. Directions connected with the Proclamation.

36 Time present. New directions given. The former abrogated.

37 Time past. Reasons for old directions.

38 Time present. New directions obeyed.


40. Note the Fig. Polypogon (Ap. 6).

41. See note on Matt. 10. 10.

42 But now, *&c. *Showing that precepts given when the kingdom was being proclaimed, no longer held good when it had been rejected.


44 is written = standeth written. *See Isa. 53. 12.


39 as He was wont = according to (Gr. kata. *Ap. 104. x. 2) *[His] custom. *disciples. *The eleven.

40 the place. *Gethsemane = the oil-press.


43 Thou be willing = be Thine intention. *Gr. Ap. 102. 3.

47 yet spake = was yet speaking.
22. 47—24. 12 (C. p. 1497). THE BAPTISM OF SUFFERING. (Division.)

W1 22. 47—23. 49. Death, and Events leading up to. 
W2 23. 50—56. Burial. 

22. 47—23. 49 (W1, above). DEATH, AND EVENTS LEADING UP TO IT. (Introversions.)

Y 22. 56—23. 23. Led away to trial.
F 26—27. Led away to death.

22. 47—55 (X, above). CONSPIRACY. EFFECTED. (Alternations.)

B 55—58. In the high priest's house. 
B 63—65. In the high priest's house.

22. 47—54 (A, above). JUDAS. TREACHERY AND ARREST. (Introversions and Alternations.)

A C 47. Betrayal. 
D 48. The Lord. Remonstrances to the Betrayer.
E 49. Interposition by Disciples. 
50. Ear smitten. 
E 51. Interposition by the Lord. 
52. Ear healed. 
D 53—55. The Lord. Remonstrances to the Captors.
C 56—58. Arrested.

22. 54—62 (A, above). PETER. DENIALS. (Division.)

A F1 54—60. Peter's Fall. 

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 59—60. Peter's denial.

54—56 followed=was following. 
55 kindled=lit. 
56 a certain maid. 
57 Peter's denial.

22. 60—62 [For Structure see next page].

58 another=different one. 

60 immediately=on the spot. 
61 and looked. He was bound; and to speak aloud was out of the question.
22. And Peter went out, and wept bitterly.

And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, "Prophesy, who is it that smote Thee?"

Many and other things blasphemy spake they against Him.

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 unto their council, saying,

"Art Thou the Christ? tell us." And He said unto them, "If I tell you, ye will not believe:

If I also ask you, ye will not answer Me, nor let Me go."

Said He, "The Son of man is on the right hand of the power of God." And the Son of God? And He said unto them, "Ye say that I am 3."

And they said, "What need we any further witness? for we ourselves have heard of His own mouth."

23 And the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, 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 unto 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 through all Jewry, beginning from Galilee to this place."

6 When Pilate heard of Galilee, he asked whether the Man were a Galilean.

7 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him unto Herod, who himself also was at Jerusalem at that time.

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...
23. 8-11. (Hebrews 9:13). EXAMINATION BEFORE HEROD. (Introversion.)

If | t | s. Herod. Curiosity.
  u | 9- | Questioning by Herod.
  v | 9- | The Lord. Silence.
  u | 10. | Accusation of chief priests and scribes.
  f | 11- | Herod. Carelessness.

hoped = was hoping (all that long time).
miracle = sign. See Ap. 176. 5.
done = accomplished.
words. Fl. of logos. See note on Mark 9. 32.
10 stood = had stood
vehemently. Gr. auton. Occurs only here, and
set Him at nought = treated Him with contempt.
mocked. See 22. 62.
12 were made = became.
gethether = with (Gr. meta. Ap. 104. xi. 1) another.

23. 13-23 (Hebrews 9:13). COMPROMISE PROPOSED. (Repeated Alternation.)

x 1 | 18, 19. Demand for the Lord's death (first).
  w 2 | 20. Pilate's second appeal.
  x 2 | 21. Demand for the Lord's death (second).
  w 2 | 22. Pilate's third appeal. "No cause of death!"
  x 2 | 23. Demand for the Lord's death (third).

perverteth = turneth away. Gr. apostrophes. Not the
same word as in v. 2.
behold. Fig. Asterismos. Ap. 6.
No, nor yet = nor even.
lo. Fig. Asterismos. Ap. 6.
done = has been done. Cp. v. 41.
unto Him: i.e. by Him.
16 I will, &c. Probably with his own hands (cp.
    Matt. 27. 26. Mark 15. 15) instead of crucifying
    Him; with the view of releasing Him.

thea. Most texts omit this verse.
18 all at once = all together, or in a mass. Gr.
    pamplitheol. Occurs only here.
Barabbas. Amanziale (Ap. 94. III. 3) = son of a (dis-
    tinguished) father. Oxyrhynchus (a. p. 156-253) read "Jesus,
    Barabbas" in Matt. 27. 17, the choice lying between
    two of the same name.
sedition = insurrection.
made = which had taken place.
murder. Cp. Acts 8. 14. was had been.
spake...to = addressed. Gr. prosphoréò. Acts
    21. 40. 22. 2.
21 cried = kept shouting. Gr. epiphanèò.
23 were instant = were urgent. Gr. epitímaí, to
    28. 7. Rom. 12. 12. 2 Tim. 4. 2.

23. 26-32 (Acts 18. 10). LED AWAY TO DEATH. (Alternation.)

  z | 27. Others. Following.
  z | 32. Others. Led with Him.


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.

27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

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 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?

32 And there were also two malefactors, led with Him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified Him, and the two malefactors, one on the right hand, and the other on the left.

34 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 the King 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 Heb., THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged over Him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation.

41 And we 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.

44 And it was about the sixth hour, and...


27 And there, &c.; vs. 27-32, peculiar to Luke. company = multitude.

bewailed and lamented = were grieving their breasts and lamenting.

28 Daughters, &c. Not therefore the women from Galilee of vs. 44. 45, not. Gr. me. Ap. 105. II.


31 if they do. Assuming the case. Ap. 118. 2. a do = are doing.

32 a green tree = the living wood: i.e. the Lord. shall be done = must happen.

the dry = the dry wood: i.e. the nation.


35 with Him. The brigands were brought later.

28. 33-49 Conspicuous.

(Alternation and Introspection.)


34 Calvary = the Greek for the Hebrew Golgotha = a skull.

35 and also the other = and also.

36 east. Gr. aristairos. Only here, Matt. 6. 3. 2 Cor. 6. 7.

37 not the same word as in Matt. 27. 38.

38 Father. See Ap. 98. III.

39 forgive them. The last of eight recorded occasions over in Luke. See vs. 21, and vs. Matt. 27. 46 for the last of seven words on the cross. Ap. Isa. 53. 12.


41 do = are doing. Cp. Acts 3. 17. 1 Cor. 2. 8.

42 beholding = looking on, or gazing at. Gr. theodramen. Ap. 103. i. I. not the same word as in vs. 22.

44 derided were mocking. I.e. turning up their noses at Him. Same word as in 16. 14. Cp. Ps. 2. 1; 22. 7; 50. 16 (LXX).


45 Christ = the Messiah. Ap. 98. IX.


47 offering, &c. See note on Matt. 27. 33 and 44.

48 superscription. Not the same word as in Matthew and John. See Ap. 163.

49 THIS IS, &c. See Ap. 48 for this type; and Ap. 168 for the words themselves.

39 nailed = 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, save the day, and us also. 40 condemnation. Ap. 177. 5.

41 receive = are receiving. Our deeds = what we 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.

43 unto thee, To day = "say unto thee to day". To day. Connect this with "I say", to emphasize the solemnity of the occasion; not with "shall thou be". See the Hebraism in note on Deut. 4. 10. As to the punctuation, as to the Coisas, see Ap. 173. with. Gr. meta. Ap. 104. xi. I. Not the same word as in vs. 11, 22, 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.
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 e**

46 And when Jesus had cried with a loud voice, He said, **Father, 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 God, saying, **Certainly this was a righteous Man.**

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

**W² L N**

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had 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 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 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 sepulchre, and how His body was laid.

e 56 And they were returned, and prepared spices and ointments;

M and rested the sabbath day according to the commandment.

**W² 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.

---

**23. 50-56 (W², p. 1503)**

**B**

**23. 50-56**

**Burial.**

(Alteration and Introdution.)

**L² N**

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had 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 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 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 sepulchre, and how His body was laid.

e 56 And they were returned, and prepared spices and ointments;

M and rested the sabbath day according to the commandment.

---

**24. 1-12 (W², p. 1502)**

**Resurrection.**

(Extended Alteration and Introdution.)

**W² P**

1 The women. Return to the Sepulchre.

**Q**

1 Perplexity experienced.

R | g | 1-4. The Lord not there.

| h | 7, 8. The Lord's words not believed.


| q | 11. Perplexity reported.

A | h | 12. The Lord not there.

---


sepulchre=tomb. with.

Gr. sun. Ap. 104. xvi. 2 they found, &c. See the question they had asked (Mark 16. 5). from away from. Gr. apo. Ap. 104. iv. Not the same word as in v. 46, 45.
3 And they entered in, and found not the body of the Lord Jesus. See Ap. 98, VI. i. a. 8. 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.


5 Saying, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

6 And they remembered His words. See note in v. 7.

7 And returned 2 from the sepulchre, and told all these things unto the eleven, and to all the rest.

8 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were there with them,

9 which told these things unto the apostles.

10 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.

11 And they, being together of all these things which had happened.

12 And it came to pass, that while they communed together, and reasoned, Jesus Himself drew near, and went with them.

13 But their eyes were holden that they should not know Him.

14 And He said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

15 And the one that 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?"

16 Not. Gr. m. Ap. 105. II.

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. W. R. (not the Syr.) the question ends at "walk", and reads on: "and they stood still, and in countenance".

18 Cleopas. Aramaic. See Ap. 94. III. 3. An abbreviation of Cleopatros. Not the same as Cleopas of John 19. 25. only a... and hast = the only... who has. known = get to know. Ap. 132. I. ii. there = in (Gr. en) it.

LUKE.

19 What things? — What kind of things?
a prophet. See Acts 3. 22.
word. Gr. logos. See note on Mark 9. 32.
be condemned to = the judgment (Gr. krama.
Ap. 177. 6) of.
21 trusted = were hoping.
should have redeemed = was about to redeem. In
this = these things.
the third day. See Ap. 148 and 166.
since = from (Gr. apo. Ap. 104. iv) the time when.
23 also. Read “also” after “angels”,
seen. Gr. horao. Ap. 188. I. 8. was alive = is living.
24 to. Gr. epi. as above.
25 Then = And.
O fools = 0 dullards. Gr. anatolos = without reflection
(not aphron = without mind; or aresphon = without wisdom);
now. dull is your heart, and slow in believing.
believe. See Ap. 150. I. ii (iii).
28 on all. Not some. This was believed the pro-
phesies of the “glory”, but not these 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.
29 Ought not, &c. = ? Believed it not?
Christ = the Messiah. Ap. 89. IX.
and to enter, &c. This, in God’s counsels, was to
follow immediately on the sufferings, had the nation
repeated. See Acts 3. 18-26, and cp. 1 Pet. 1. 12; 4. 13;
6. 1. Doubtless this was the subject of Acts 1. 3.
27 beginning at Moses. Gr. Gen. 3. 15; 22. 15. Ex.
all = from all, &c. Op. Isa. 7. 14; 8. 4; 7; 40. 10; 11;
50. 6; 59. 4. 6. Jer. 25. 5; 33. 14, 15. Ezek. 34. 3. Mic.
5. 2. Zech. 6. 12; 9. 5; 12. 10; 13. 7. Mal. 3. 3; 4. 2.
See also Job. 1. 1. expounded interpreted.
30 unto. Gr. eis. Ap. 104. vi. went = were going.
made, &c. i.e. was going further (but for their con-
straint). There was no distinction. Lit. added to go.
Gr. prosopoioumai. Only here.
31 constrained. Gr. parabibazomai. Occurs only here
is far spent = has declined.
32 as He sat, &c. = in (Gr. en) His sitting down.
sat = reclined.
took bread. He took the part of the host.
bread = the bread.
31 vanished = became invisible. Gr. aphantos. Only here.
of our sight = from (Gr. apo. Ap. 104. iv) them.
33 Did not, &c. = was not our heart burning.
within = in. Gr. en. talked = was talking.
by = in. Gr. en. opened = was interpreting.
based = crowded. Only here.
24. 33-49 (S3, p. 1607). RETURN TO JERUSALEM.
(Alternation)
S1 A | B. The eleven and others.
B | A. The Lord. His doings. Reported.
A | B. The eleven. The Lord in the midst.
B | A. The Lord. His words.
34 Saying: i.e. the eleven and those with them,
being the speakers.
The Lord. Ap. 88. VI. i. a. 8. A.
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.
based = crowded. Only here.
31 vanished = became invisible. Gr. aphantos. Only here.
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.
31 vanished = became invisible. Gr. aphantos. Only here.
out of their sight = from (Gr. apo. Ap. 104. iv) them.
33 Did not, &c. = was not our heart burning.
within = in. Gr. en. talked = was talking.
based = crowded. Only here.
31 vanished = became invisible. Gr. aphantos. Only here.
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.
31 vanished = became invisible. Gr. aphantos. Only here.
out of their sight = from (Gr. apo. Ap. 104. iv) them.
LUKE.

24. 38. And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?"

39 Behold My hands and My feet, that it is Myself: handle Me, and see; for a Spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He shewed them His hands and His feet.

41 And while they yet believed not for joy, and wondered,

42 They gave Him a piece of broiled fish, and of an honeycomb.

43 And He took it, and did eat before them.

44 And He said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

45 Then opened He their understanding, that they might understand the Scriptures,

46 And said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, 3 send the promise of My Father upon you:

but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And He led them out as far as to Bethany,

K. And He lifted up His hands, and blessed them.

51 And it came to pass, while He blessed them,

52 And was parted from them, and carried up into heaven.

53 And returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.


24. 50-53. (A. p. 1427.) POST MINISTERIAL. (Introversion.)

A. J. 50. Led out to Bethany.

K. 51. His blessing them.

52. He is separated.

K. 53. He is carried up.

n. 52. Their worship of Him.

J. 52, 55. Return to Jerusalem.

50 He led, &c. At the end of the forty days (Acts 1. 3-12). Feelings, as far as to. Until they were at, or opposite to, Bethany. Now el 'Aqzyr. 51 while: i.e. in (Gr. en) the act, &c. was parted-stood apart. heaven. See note on Matt. 6. 9. 10. 52 worshipped—having worshipped. Ap. 137. 1. 53 temple=the Temple courts. See note on Matt. 28. 16. Not offering or eating of the sacrifices there, but at home. See Acts 1. 14; 2. 46; 3. 1; 5. 12. Luke ends his Gospel, and commences the Acts with the Ascension.

1609