THE NEW TESTAMENT

* For the Greek Text of the New Testament, see Ap. 94.
For the New Testament and the order of its books, see Ap. 95.
THE INTER-RELATION OF THE FOUR GOSPELS.

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

MATTHEW. The Lord presented as Jehovah’s KING. "Behold THY KING" (Zech. 9. 9). "Behold... I will raise unto David a Righteous BRANCH," and a KING shall reign and prosper (Jer. 23. 5, 6; 33. 15). Hence the royal genealogy is required from Abraham and David downward (1. 1-12); and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.

MARK. The Lord presented as Jehovah’s SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant: THE BRANCH"‡ (Zech. 3. 9). Hence no genealogy is required; and He is presented as what He is—before God (relatively)—the lowest earthly position, the ideal Servant.

LUKE. The Lord presented as Jehovah’s MAN. "Behold THE MAN Whose name is THE BRANCH"‡ (Zech. 6. 12). Hence the human genealogy is required upward to Adam (Luke 3. 21-38); and He is presented as what He is—before Man (intrinsically)—the ideal man.

JOHN. The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 10). "In that day shall Jehovah’s BRANCH (i.e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence no genealogy is required; and He is presented as what He is—before God (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 65. II.
† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.
‡ There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (zimch) occurs twelve times (see Ap. 10); but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch," with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 33. 5, 6, and 33. 15, Christ is presented as "the Branch," the KING raised up to rule in righteousness. This forms the subject-matter of Matthew’s Gospel.

In Zech. 3. 8, Christ is presented as "the Branch," the SERVANT brought forth for Jehovah’s service. This forms the subject-matter of Mark’s Gospel. He is seen as Jehovah’s servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6. 12, Christ is presented as "the Branch" growing up out of His place. This is the characteristic of Luke’s Gospel, in which this growing up forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of John’s Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement. The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of CHRIST’S DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make one is to ignore the Divine purpose in giving four.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord’s life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendices 96 and 97.

Though failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and the same point of view, and thus to differ from the fourth Gospel; whereas the difference is caused by the special object of John’s Gospel, which is to present the Lord from the Divine standpoint. John’s Gospel is thus seen from the Structure above to be essentially one of the four, and not one standing apart from the three.
THE GOSPEL
ACCORDING TO
MATTHEW.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THY KING" (Zech. 9. 9).

(Introversion.)

B 1 1—2. 23. PRE-MINISTERIAL.
B | 3. 1—4. THE FORERUNNER.
C | 3. 5—17. THE BAPTISM: WITH WATER.
D | 4. 1—11. THE TEMPTATION: IN THE WILDERNESS.

E F | 4. 12—7. 29. THE KINGDOM
G | 8. 1—16. 20. THE KING
G | 16. 21—20. 34. THE KING
F | 21. 1—26. 35. THE KINGDOM

THE FOURFOLD
MINISTRY OF
THE LORD.

D | 26. 36—45. THE AGONY: IN THE GARDEN.
C | 26. 46—28. 15. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURREC-
TION, 20. 22).
B | 28. 16—18. THE SUCCESSORS.
A | 28. 19—20. POST-MINISTERIAL.

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 words peculiar to Matthew's Gospel, see some 110 recorded in the notes.
NOTES ON MATTHEW'S GOSPEL.

The Divine purpose in the Gospel by Matthew is to set forth the Lord as Jehovah's King. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfill all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel.

I. Four events connected with His infancy:

II. Ten Parables:

III. Two Miracles:
The Two Blind Men (20, 29-34). The Coin in the Fish's Mouth (17, 24-27).

IV. Nine Special Discourses:

V. Six events in connection with His Passion:

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose as those in which occur thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke. "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else. Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb ἐπεστάλεσα occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5, 21, 27, 31, 33, 38, 43).

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1, 3), it was revealed to them "from above" (Gr. αναθημα; see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1, 32-35 and in John); but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.
† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.
THE GOSPEL
ACCORDING TO
MATTHEW.

TITLE. The titles of the N.T. books in the A.V. and R.V. form no part of the books themselves in the original text. Gospel, Anglo-Saxon Godspell = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek evangelion, which denotes good news, and was in use as joyful tidings, &c., e.g. 9, in an inscription in the market-place of Priene (now Samos Kult, an ancient city of Ionia, near Mycale), and in a letter (papyrus) 260 years later, both now in the Royal Library in Berlin. According to = i.e. recorded by. Gr. kata. Ap. 104, x. The title "Saint", as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW". The R.V. reads "The Gospel according to Matthew"; L.T. and V.J. read "according to Matthew"; D omits the word hagion = holy. Matthew. See Ap. 141.

1. 1—2. 23 (A, p. 1308). PRE-MINISTERIAL. (Alternation.)

1. 1—17 (A, above). CONCERNING OTHERS. ANCESTORS. (Introversion.)

1. No Art. in the Greek, but required in English. THE book = scroll, as in Gen. 5, 1 (Sept.). See notes on Gen. 2, 4, and 5, 1; and on the Structure of Genesis, p. 1. Occurs only in connection with the first man and the second man (Gen. 5, 1 and Matt. 1, 1). generation = genealogy or pedigree. See Ap. 99. The same meaning as the Heb. expression (Gen. 5, 1). Jesus Christ: i.e. the humbled One now exalted. See Ap. 98, XI. the Son of David. Because promised directly to David (2 Sam. 7, 12, 16). The expression occurs nine times of Christ in Matt. (1, 1; 9, 27; 12, 23; 16, 22; 20, 30, 31; 21, 9, 18; 22, 42). Cp. Ps. 110, 11. Isa. 11, 1. Jer. 23, 5. Acts 13, 33; Rom. 1, 3. David, heir to the throne. Ap. 98, XVII. The name of David is in the commencement of the N.T. and in the end also (Rev. 22, 16). the Son of Abraham. Because promised to him (Luke 1, 73), and received with joy by him as by David (John 8, 56. Matt. 22, 45. Cp. Gen. 12, 2; 22, 18. Gal 3, 16. Heir to the land (Gen. 15, 18). Ap. 98, XVII. 2. Abra-
am. Gen. 21, 2, 3. Rom. 9, 7, 9. begat. Gr. genneao. When used of the father = to beget or engender; and when used of the mother it means to bring forth into the world; but it has not the intermediate sense, to conceive. In vs. 3-5: it is translated begat, and should be so in vs. 16 and 29 also. In 1, 1 the noun genesis means birth. Jacob. Gen. 25, 26. Judah = Judah. Gen. 29, 35; 49, 10. and his brethren. Because the promise was restricted to the house of Judah; not extended to the whole house of Abraham or of Isaac.

the king. Omitted by all the critical Greek texts enumerated and named in Ap. 94. VII.

Solomon. 2 Sam. 12, 24. The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5, 14), exhausted in Mary. If Christ be not raised, therefore, all prophecies must fail.

her, &c. See note on Thamar, v. 3.

Urias = Uriah (2 Sam. 12, 24).

7 Roboam = Rehoboam (1 Kings 11, 43). Note that in this case and in the three following — Jehoboam (a bad father) begat a bad son (Abijah); Abijah (a bad father) begat a good son (Asa); Asa (a good father) begat a good son (Jehoshaphat); Jehoshaphat (a good father) begat a bad son (Jehoram).

Asa = Abijam (1 Kings 14, 31); Abijah (2 Chron. 12, 14). See note on v. 7.

8 Josaphat = Jehoshaphat (2 Chron. 17, 18).

Josiah = Jehoahaz (2 kings 8, 16, 2. Chron. 21, 1).

There names are omitted here. All are not necessary in a royal genealogy. In v. 1 three names are sufficient. The four names are: 1. Ahaziah (2 Kings 8, 27, 2 Chron. 22, 1, 1-9). 2. Josiah or Jehoash (2 Kings 11, 2-12, 20. 2 Chr. 23, 1, 21-22, 3. Azariah (2 Kings 14, 4-23. 2 Chron. 25, 1, 8). 4. Jehoiakim (2 Kings 23, 36-24, 6. 2 Chron. 36, 5-8). Azzariah = Uzziah (2 Chron. 26, 1). Osias = Hazael (2 Kings 15, 15).

9 Amaziah = Manasseh (2 Kings 15, 2, 2 Chron. 25, 27). Manasseh = Manasseh (2 Kings 20, 21, 2 Chron. 33, 22).

10 Amon = Amon (2 Kings 21, 18, 2 Chron. 33, 20). Josias = Josiah (2 Kings 21, 24, 2 Chron. 33, 21). They were carried away = were removed. O. k. metadokeia = the Babylonian transference. A standing term now occurs in Matt. It began with Jehoiachin, and was continued in Jehoiachin, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

1. 18-25 (b, p. 1397). CONCERNING JESUS CHRIST. HIS BIRTH. (introduction).

B F [p. 1398] 5 8 c.

18 Now the birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
1. 19 Then Joseph his husband, *being a just man,* and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things behold, *the angel of the Lord* appeared unto him in a dream, saying, *Joseph, thou son of David,* fear not to take unto thee Mary thy wife: for That Which is conceived in her is of God.

21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His People from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, *God with us.*

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And *knew her not* till she had brought forth her firstborn Son: and he called His name JESUS.

2. 1—12 (A, p. 1307). CONCERNING OTHERS. THE WISE MEN.


4. His Question to Rulers. "Where?"

5. His Question to the Wise Men. "What Time?"


11. Herod the king. To distinguish him from other Herods. See Ap. 106. beheld.

12. wise men. Gr. magoi. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The "adoration of the Magi" must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8 + 33 days). Lev. 12. 4. Cp. Luke 2. 21-24), and thence returned to Nazareth (Luke 2. 39), Ap. 169. There, in the "house" (Matt. 2. 11), not "in a stable" at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 21), but, being well on their way home, easily escaped from Herod. Herod, having enquired accurately as to the time, fixed on "two years" (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He returned once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40. east. North and south are always in Greek only in sing. East and west are relative to the north and therefore occur in the plural also.

20. being a just man—though he was a just man (i.e. desirous of obeying the Law), and yet—not. Gr. mē. Ap. 105. II. not willing—not wishing. Gr. thelō. See Ap. 102. 1. to make her a publick example—to expose her to shame. L.T.T. A W.V. read degnizol was instead of para- dramatis. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8. 5. (was minded—made up his mind, or determined. Gr. boulē. See Ap. 102. 2. put her away—divorce her according to the Law (Deut. 24. i.), privity—secretly. By putting a "bill of divorcement into her hand." (Deut. 24. 1.)

20. he thought—i.e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12. 11-13). See Ap. 23. these things. The two courses open to him in v. 19. behold. Fig. Asterisms. Ap. 6.

23. angel of the Lord. The first of three appearances to Joseph in these chapters, G and G, p. 1308 (1. 20, 24; 2. 13, 19).

24. angel—messenger. The context must always show whether human or divine.


26. a dream. Gr. onar. Occurs only in Matt. (here, 2. 12, 13, 19, 22, and 27. 19). Only six dreams mentioned in N.T. to Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate's wife (Matt. 27. 19). This fear not—Be not afraid. This shows his condition of mind.

27. conceived—begotten. Gr. gennēō, as in 2. 16, 18.


31. knew her. Heb. idiom, and Fig. Metonymy (of Adjunct) for cohabitation. Note the imperfect tense was not knowing. See Ap. 132. I. ii. not. Gr. on. Ap. 105. I. till. Matt. 12. 45-46; 13. 55, 56. clearly show that she had sons afterwards. See the force of this word hōs in Matt. 28. 20, "unto", her firstborn Son. These words are quoted by Tatian (a. d. 172) and twelve of the Fathers before cent. 4. and are contained in nearly all MSS, except the Vatican and Sinaitic (cent. 4). All the Texts omit "her firstborn" on this weak and suspicious evidence. But there is no question about it in Luke 2. 7, he: i.e. Joseph.

1809
2. Where . . . ? This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3:9). in born = has been brought forth: see note on 1:2, we have seen = we saw: i.e., we being in the east saw.

His star. All questions aresettled if we regard this as miraculous. Cp. Num. 24. 15-18.

are come = we came.
worship = do homage. Gr. proskuneo. See Ap. 137. i.

3 When = But.

had heard = on hearing.

was troubled. The enemy used this for another attempt to prevent the fulfilment of Gen. 3. 15. See Ap. 23.

all Jerusalem. Fig. Synedrōche (of the Whole), Ap. 6. = most of the people at Jerusalem at that time.

4 chief priests, &c. = i.e., the high priest and other priests who were members of the Sanhedrin, or National Council.

scribes of the People = the Sopherim, denoting the learned men of the People; learned in the Scriptures, but elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ’s death (cp. Luke 22-66).

The scribes had no desire toward the person of the “Governor”, whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet. Head-knowledge without heart-love may be used against Christ.

demanded = kept enquiring.

where, &c. This was the first of the two important questions: the other being “when time”, &c., v. 7.

Christ = the Messiah. See Ap. 98. IX.

written = standeth written. Not spoken, as in v. 23.

Quoted from Mic. 5. 2. See Ap. 107. II. 8 b.


6 Juda = Judah.

art not the least. Fig. Tuppeinosis (Ap. 6), in order to magnify the place.


princes. Put by the Fig. Metonymy (of Subject), Ap. 6, for the “thousands” (or divisions) which they used.


come = come forth, not “come unto”, as in Zech. 9.

9 Do. = shepherd. Rulers were so called because this was their office.

7 privily = secretly.

enquired . . . diligently = enquired. . . accurately Cp. Deut. 19. 18. Gr. akribos. Occ. only here and in v. 16.

what time, &c. This was the second of the two important questions: the time of the appearing.

8 for = concerning. young Child.


10 that 3 may come = that I also may come. Not “Him also” as well as others, but “I also” as well as you.

11 had heard = having heard.


13 And being = warned of God in a dream that they should not return to 1 Herod, they departed into their own country another way.

B N f (p. 1311)

2 The first question in the N.T. See note on the first question in the O.T. (Gen. 3:9).

In born = has been brought forth: see note on 1:2.

we have seen = we saw: i.e., we being in the east saw.

His star. All questions aresettled if we regard this as miraculous. Cp. Num. 24. 15-18.

are come = we came.
worship = do homage. Gr. proskuneo. See Ap. 137. i.

3 When = But.

had heard = on hearing.

was troubled. The enemy used this for another attempt to prevent the fulfilment of Gen. 3. 15. See Ap. 23.

all Jerusalem. Fig. Synedrōche (of the Whole), Ap. 6. = most of the people at Jerusalem at that time.

4 chief priests, &c. = i.e., the high priest and other priests who were members of the Sanhedrin, or National Council.

scribes of the People = the Sopherim, denoting the learned men of the People; learned in the Scriptures, but elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ’s death (cp. Luke 22-66).

The scribes had no desire toward the person of the “Governor”, whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet. Head-knowledge without heart-love may be used against Christ.

demanded = kept enquiring.

where, &c. This was the first of the two important questions: the other being “when time”, &c., v. 7.

Christ = the Messiah. See Ap. 98. IX.

written = standeth written. Not spoken, as in v. 23.

Quoted from Mic. 5. 2. See Ap. 107. II. 8 b.


6 Juda = Judah.

art not the least. Fig. Tuppeinosis (Ap. 6), in order to magnify the place.


princes. Put by the Fig. Metonymy (of Subject), Ap. 6, for the “thousands” (or divisions) which they used.


come = come forth, not “come unto”, as in Zech. 9.

9 Do. = shepherd. Rulers were so called because this was their office.

7 privily = secretly.

enquired . . . diligently = enquired. . . accurately Cp. Deut. 19. 18. Gr. akribos. Occ. only here and in v. 16.

what time, &c. This was the second of the two important questions: the time of the appearing.

8 for = concerning. young Child.


10 that 3 may come = that I also may come. Not “Him also” as well as others, but “I also” as well as you.

11 had heard = having heard.


13 And being = warned of God in a dream that they should not return to 1 Herod, they departed into their own country another way.

2. 13-23 [For Structure see next page].

13 were departed = had withdrawn or retired.
2. 13.  MATTHEW.  3. 1.

4 B.C.

"the angel of the LORD appeared to Joseph 12 in a dream,
saying, "Arise, and 6 take the 7 young Child and His mother, and flee 11 into Egypt, and be thou there until I bring thee word: for 1 Herod will seek the 9 young Child to destroy Him."

14 When he arose, he 5 took the 6 young Child and His mother by night, and 13 departed 11 into Egypt:

15 And was there until the 9 death of 1 Herod:

9 that it might be fulfilled which was spoken by 13 the LORD 5 by the prophet, saying, 14 Out of Egypt have I called My Son."

16 Then 1 Herod, when he 5 saw that he was 9 mocked 10 of the wise men, was exceeding wroth, and sent forth, and slew 6 all the 6 children that were 3 in 1 Bethlehem, and 1 in all the 6 coasts thereof, from 8 two years old and under, according to the time which he had diligently enquired of 7 the wise men.

17 Then was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her 5 children, and would be comforted, because they are not." 19 But when 1 Herod was dead, behold, an 13 angel of 13 the LORD 7 appeared 12 in a dream to Joseph 1 in Egypt,
saying, "Arise, and 7 take the 1 young Child and His mother, and go 11 into the land of Israel: for 3 they are dead which sought the 1 young Child's 9 life."

21 And he arose, and 14 took the 6 young Child and His mother, and came 11 into the land of Israel.

22 But when he heard that 9 Archelaus did reign 6 in Judaea 6 in the room of his father 1 Herod, he was afraid to go thither: notwithstanding, being 7 warned of God 12 in a dream, he 23 arose 11 and 13 dwelt in 7 the parts of 1 Galilee: 23 And he came and 9 dwelt in 7 a city called 1 Nazareth:

9 that it might be fulfilled which was spoken by 13 the prophets, 6 He shall be called a Nazorean." 3 In those days 6 came 7 John the Baptist, 6 preaching in the 6 wilderness of Judaea, 6 saying, ... 13 And in 6. en de. See Ap. 104. viii. 2.

(Ex. 2. 11, 23. Isa. 40. 1, &c.) while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23. came. Gr. en. comes: i.e. presenteth himself. John the Baptist: John the baptizer. preaching: proclaiming as a herald. wilderness: country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah. (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.
MATTHEW.

3. 2.

And saying, "O Repent ye: for the kingdom of heaven is at hand."  
For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilderness, 'Prepare ye the way of the LORD, make His paths straight.'"

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and they were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to him for his baptism, he said unto them, "An generation of vipers, who hath warned you to flee from the wrath to come?"

Bring forth therefore fruits meet for repentance:

And think 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.


3. 10-12 (T, above). JOHN'S THREATENING. (Introvension.)

The "Ax" and the "Fire".


3. 3-14 (B, p. 1906). THE FORERUNNER. (Introvension and Alternation.)

Q | 2. Subject. Repentance.
R | 3. Isaiah.
Q | 2. His Proclamation.
| 4. Spoken. As well as written.
| the LORD = Jehovah in Isa. 40. 3. See Ap. 98. VI. i. a. 1. b. b.
| 8 had his raiment. &c. Cp. 2 Kings 1. 8. leathern girdle. Worn to-day by peasants in Palestine. meat = food. locusts. Locusts form the food of the people to-day; and being provided for in the Law, are "clean." See Lev. 11. 22.
### 4. 3. MATTHEW.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>...shall baptize you with the Holy Ghost, and with fire;</td>
</tr>
<tr>
<td>12</td>
<td>Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.</td>
</tr>
<tr>
<td>13</td>
<td>Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.</td>
</tr>
<tr>
<td>14</td>
<td>But John forbade Him, saying, I have need to be baptized of Thee, and comest thou to me?</td>
</tr>
<tr>
<td>15</td>
<td>And answered saying, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.</td>
</tr>
<tr>
<td>16</td>
<td>And when Jesus was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him;</td>
</tr>
<tr>
<td>17</td>
<td>And was there a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.</td>
</tr>
<tr>
<td>18</td>
<td>Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.</td>
</tr>
<tr>
<td>20</td>
<td>And when He had fasted forty days and forty nights, He was afterward hungry.</td>
</tr>
<tr>
<td>21</td>
<td>And when the tempter came to Him, ...He saw it: that is, the Spirit of God.</td>
</tr>
</tbody>
</table>

---

**Note:**

- **3. 11** (p. 1314)
- **4. 3.**

---

**4. 1-11 (D, p. 1305). THE TEMPTATION. (Introversion.)**

| 1 | Then immediately after His anointing as Messiah, "the second man" (1 Cor. 15:45), "the last Adam" (1 Cor. 15:45), must be tried like "the first man Adam" (1 Cor. 15:47), and in the same three ways (John 2:16, 26). Jesus. See Ap. 98. X. of by Gr. hupno. Ap. 104. xviii. 1. the Spirit. Ap. 101. II. 3. into Gr. etc. 104. vii. the wilderness. The first man was in the garden; Messiah's trial was in the wilderness, and His agony in a garden. Contrast Israel: fed with manna and disobedient, Christ hungered and obedient. tempted = tried, or put to the test. Gr. peirazo; from pera, to pierce through, so as to test. 2 forty. The number of probation (Ap. 10). nights. Joined thus with "days", are complete periods of twenty-four hours. See Ap. 14. 3 when ... came. &c. having approached Him and said. 4 came to Him: as to our first parents, Adam and Eve. See Ap. 10. 5 he said. See Ap. 116 for the two sets of three temptations, under different circumstances, with different words and expressions. and, in a different order in Matt. 4 from that in Luke 4. It is nowhere said that there were "three" or only three; as it is nowhere said that there were "three" wise men in chap. 2.**
4. 3.

MATTHEW.

4. 3-10 (V. p. 1318). THE SEPARATE TEMPATATIONS. (Repealed and Extended Alternations.)

4. 3-10 (V. p. 1318). THE SEPARATE TEMPATATIONS. (Repealed and Extended Alternations.)

4. 3. If Thou be the Son of God, command that these stones be made bread.

But He answered and said, "If Thou be the Son of God, cast Thyself down;" for it is written, "He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

7. Then saith unto Him, If Thou be the Son of God, cast Thyself down;" for it is written, "He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

8. Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them. And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

11. Then saith Jesus unto Him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

12. Now when Jesus had heard that John was cast into prison, He departed into Galilee;

13. Isa. 45:2; 52:1. Dan. 9:24. The Arab still call it EL Kuds= the holy place. It was so called on account of the temple, its world then called in on. Gr. ap. Ap. 104. ix. 3. a pinnacle — the wing. Gr. ap. Ap. 104. v. 1. Note the connection of the "hunger" and the "fifty" days here, and the same in Deut. 5. 2.

6. cast Thyself down. An attempt upon His life.

5. cast Thyself down. An attempt upon His life. Satan can quote Scripture and garble it by unpacking the scriptural word to keep Thee in all Thy ways", and by adding "at any time." Quoted at any time. Gr. apos. Ap. 104. xii. 1. in upon. Gr. ap. as "in on the against. Gr. pros. Ap. 104. xv. 3. 7. Thou, &c. Quoted from Deut. 6. 16 (Ap. 107. II. 3. c.). not. not. Gr. ou. See Ap. 105. I. tempt. Note the words which follow: "as ye tempted Him in Moses." A reference to Ex. 17. 7 shows it was to doubt Jehovah's presence and care. It was the same here. Satan is the Adversary. Sept. for Heb. 11. 1. B. a. This should be! The devil taketh Him again", implying that He had taken Him there before, as it is written again in v. 7. See Ap. 117. I. This is the second temptation in Luke (Luke 4. 5).

3. cast Thyself down. An attempt upon His life.

12. cast into prison — delivered up. There is no Greek for "into" or "prison." No disciples had yet been called (21. 22-23); therefore John could not have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, etis ten phulaktein). There is no "inaccuracy" or "confusion." Paradidomi is rendered "cast (or put) in prison" only here and Mark 1. 14, 1st of 122 occurrences. It means "to deliver up," and is rendered ten times, and "deliver" fifty-three times. Cp. 5. 26, 27; 10. 17, 21, 24, &c. The "not yet" of John 3. 24 (Gr. ap. Ap. 105. I.) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up may have led to this departure of Jesus (Ap. 98; X, p. 1315) from Judaea. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 37, before the call of any disciples.

13. cast into prison — delivered up. There is no Greek for "into" or "prison." No disciples had yet been called (21. 22-23); therefore John could not have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, etis ten phulaktein). There is no "inaccuracy" or "confusion." Paradidomi is rendered "cast (or put) in prison" only here and Mark 1. 14, 1st of 122 occurrences. It means "to deliver up," and is rendered ten times, and "deliver" fifty-three times. Cp. 5. 26, 27; 10. 17, 21, 24, &c. The "not yet" of John 3. 24 (Gr. ap. Ap. 105. I.) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up may have led to this departure of Jesus (Ap. 98; X, p. 1315) from Judaea. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 37, before the call of any disciples.
4. 13.

MATTHEW.

27 And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the bounds of Zebalon and Naphthali: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zebalon, and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The People which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And He saith unto them, Follow Me, and I will make you fishers of men.

20 And they straightway left their nets, and followed Him.

21 And going on from thence, He saw another two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

22 And they immediately left their ship and their father, and followed Him.

23 And He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed


8. 1—16. 20. THE SECOND PERIOD. Subject: The Proclamation of The Kingdom. His Person as Lord (8. 3, 4, 8) and Man (8. 29). Miracles of Creation, manifesting His Deity; and of Compassion, declaring His Humanity.


21. 21—26. 25. THE FOURTH PERIOD. Subject: The Rejection of The Kingdom. Parables and Teaching as to the coming change of Dispensation, while the Kingdom should be in abeyance. The Sermon on the Mount (Oliveas), 24. 1—25. 46. Miracles: Parabolic and Prophetic: Lazarus (John 11), and the withered Fig-tree (Mark 11. 12—14, 20, 21).


(Extended Alternation and Introverson.)


Z 4. 17. The Kingdom proclaimed. Words.

Z 4. 18—22. Disciples called.


Y 4. 24. 25. The Lord. Under the "Great Light". The People following it.

Z 5. 1—7. 29. Disciples taught.


Capernaum. Jewish authorities identify Kaphir Nahkhum with Kaphir Tamkhum, since corrupted into the modern Tell Hum. Ap. 169. A Synagogue has been discovered in the present ruins. For events at Capernaum see cl. 8, 9, 12. 13. upon the sea coast. Gr. παραβαθασίως. Occ. only here.

14 That = In order that.

By a spoken. As well as written.

22 Disciples called. (Extended Alternation.)

Z A v. 18. Two Brethren (Peter and Andrew).

w19. Their Call.

x 20. Their Obedience.

A v. 21. Two Brethren (James and John).

w 21. Their Call.

z 22. Their Obedience.


w18. Not unlike. See Ap. 125. 8. 23 all — the whole. Put by Fig. Symeodochè (of the Whole) for all parts. Gr. ἅπλον. synagogues. See Ap. 120. 24 all manner of — every. Put by Fig. Symeodochè (of the Whole), Ap. 6, for some of all kinds. disease. Gr. malakia. Occ. only in Matthew : here; 9. 35; 10. 1. among. Gr. en. Ap. 104. vii. 2. 24 fame — hearing. Put by Fig. Meleotum (of the Adjunct), Ap. 6, for what was heard. throughout unto. Gr. εἰς. Ap. 104. vii.
4. 24. MATTHEW.

27 with devils, and those which were lunatick, and those that had the palsy; and He healed them.

28 And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

29 Behold, the multitude which had come to hear, and to be healed of their infirmities, pressed even to Him.

30 And He spake unto them in parables, saying,

31 "The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the marriage feast; and they would not come.

32 But when the king heard thereof, he was angry, and sent forth his servants to the Jews and to the Samaritans, saying, Go ye into the highways, and as many as ye shall find, bid them come to the marriage feast.

33 And when those things were fulfilled, He began to say, in the hearing of His disciples, and to them that sat with Him, that the kingdom of heaven should be compared unto...

5. 1—7. 29 (Z. p. 1315). DISCIPLES TAUGHT. "THE SERMON ON THE MOUNT." (Introversion.)

1 And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him:

2 And He opened His mouth, and taught them, saying,

3 "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

relation of the Sermon on the Mount to Ps. 15, see Ap. 70; and to the seven woes of Ch. 23, see Ap. 85.

5. 3-12 (C. above). CHARACTERS. (Introversion.)

13 ff. are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted again? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

14 Ye are the light of the world.

15 Neither do men light a candle, and put it under a bushel, but upon a candlestick; and it giveth light unto all that are in the house.

16 Ye are the light of the world. A city that is set on an hill cannot be hid.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:

23 See also Mark 9:47-48.
5. 22. MATTHEW.

27 
18 whatsoever shall say to his brother, "Raca," shall be in danger of the council; but 
19 whatsoever shall say, "Thou fool," shall be 
in danger of hell fire.

28 Therefore if thou bring thy "gift" to the altar, and there rememberest that thy 
brother hath ought against thee;

29 Leave there thy "gift" before the altar, and 
go thy way; first be reconciled to thy 
brother, and then come and offer thy gift.

30 Agree with thine adversary quickly, 
whiles thou art in the way with him; lest at 
any time the adversary deliver thee to the 
judge, and the judge deliver thee to the 
officer, and thou be cast into prison.

31 Verily I say unto thee, Thou shalt by 
no means come out thence, till thou hast paid 
the "uttermost" farthing.

32 Ye have heard that it was said 
by them of old time, "Thou shalt not commit 
adultery;''

33 But I say unto you, That whoever 
looketh on a woman to lust after her hath 
committed adultery with her already in 
his heart.

34 And if thy right eye offend thee, pluck 
it out, and cast it from thee; for it is profit- 
able for thee that one of thy members should 
perish, and not that thy whole body should 
be cast into hell.

35 And if thy right hand offend thee, cut 
it off, and cast it from thee; for it is profit- 
able for thee that one of thy members should 
perish, and not that thy whole body should 
be cast into hell.

36 Again ye have heard that it was said 
by them of old time, "Whosoever shall put 
away his wife, let him give her a writing 
of divorcement:" 

37 But I say unto you, That whoever 
shall put away his wife, saving for the cause 
of fornication, causeth her to commit adultery: 
and whosoever shall marry her that is divorced 
commeth adultery.

38 Ye have heard that it hath been said, 
"An eye for an eye, and a tooth for a tooth:" 

39 But I say unto you, Ye shall resist 
not evil: but whatsoever shall smite thee on 
the right cheek, turn to him the other also.

40 And if any man shall sue thee at the law, and take away thy coat, let him have thy 
"cloak also.

H'. THE LAW OF ADULTERY.

27 Thou, &c. Quoted from Ex. 20. 14. Deut. 5. 14, 

Ap. 117.

28 whatsoever—every one that. 
looketh—causeth her. See Ap. 188. I. 5. 
a woman—a married woman.

30 If thy right hand—cut it off. 
offend—causeth thee to stumble (morally). 

39 It hath been said. It was said. See Deut. 24. 1.

H'. THE LAW OF PERJURY.

33 it hath been said—It was said. See Lev. 19. 12; 

also Ap. 107. II. 2 and 117. 1.


35 by Gr. ap. 104. vi.


and 117.

39 smite. Gr. ἱππαρχ. Occ. only in Matthew (here 
will= wishing. Gr. ἑθός. See Ap. 102. 1. coat =now called the salita—an outer jacket or tunic, Gr. chiton. cloak, the ἰββὴ, ἰτεχ, or ἔμπει, a long robe or mantle, full, with short sleeves, Gr. ἔμπολιον.)

1818
41. And 42 whichever shall 43 compel thee 44 to go a mile, go 45 with him twain. 46 Give to him that asketh thee, and 47 from him that 48 would borrow 49 of thee turn not thou away. 49 Ye have heard that 50 it hath been said, 'Thou shalt love thy neighbour,' and 51 'hate 52 thine enemy,' 53 But I say unto you, 54 bless your enemies, 55 bless them that curse you, do good to them that hate you, and pray 56 for them which despitefully use you, and persecute you; 57 That ye may 58 be 59 the children of your Father Which 60 is 61 in 62 heaven: for He maketh His sun to rise 63 upon the 64 evil and 65 on the good, and sendeth rain upon the just and the unjust. 66 For 67 if ye love them which love you, 68 what reward have ye? do 69 not even 70 the publicans the same? 70 And 71 if ye salute your brethren only, what do ye more than others? do 72 not even 73 the publicans so? 74 Be ye therefore 75 perfect, even as 76 your Father Which 77 is 78 in 79 heaven is 80 perfect. 81 Take heed that ye do 82 not sin against your alms, for 83 that they may have glory 84 of men. Verily I say unto you, They have 85 their reward. 86 But when thou doest alms, let 87 not thy left hand know what thy right hand doeth: 88 That thine alms may be 89 seen of men; and thy Father Which 90 seeth 91 in secret Himself shall reward thee 92 openly. 93 And 94 what 95 thou 96 prayest, 97 thou shalt 98 not be as 99 the hypocrites: 100 for they love to 101 pray standing 102 in the synagogues and 103 in the corners of the streets, that they may 104 be seen of men. 105 Verily I say unto you, They have 106 their reward. 107 But thou, when thou 108 prayest, enter 109 into thy 110 closet, and when thou hast shut thy door, pray to thy Father Which 111 is in 112 secret: and thy Father Which 113 seeth 114 in secret shall reward thee 115 openly. 116 But when ye 117 pray, use 118 not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 119 Be not 120 like unto them: for 121 men, were seen, and therefore looked them all they took come. So in vs. 5, 14. Luke 6. 21. Cp. Phil. 4. 18. Ap. 136. 1. ii. hand. Omitted in the 1611 edition of the A. V. Gr. Bepo. Ap. 136. 1. 5. openly. Omitted by all the Gr. texts. Ap. 94. VII.

J2. AS TO PRAYER (vs. 5-10).

6. 8. MATTHEW.

27 your Father 皑knoweth what things ye have need of: before ye ask Him.
28 After this manner therefore pray: O Our Father 皑Which art 皑in heaven, 皑Hallowed be 皑Thy name.
29 Thy 皑kingdom 皑come. Thy 皑will 皑be done 皑in earth, as it is 皑in heaven.
30 Give us this day our 皑daily bread.
31 And forgive us 皑our debts, as 皑we forgive our brothers.
32 And lead us 皑not into 皑temptation, but deliver us 皑from 皑evil: For Thine is the 皑kingdom, and the power, and the glory, 皑for ever. Amen.

13 And 皑lead us 皑not 皑into 皑temptation, but deliver us 皑from 皑evil: For Thine is the 皑kingdom, and the power, and the glory, 皑for ever. Amen.

14 For 皑if ye forgive 皑men their 皑trespasses, your 皑heavenly Father will also 皑forgive you: But 皑if ye forgive 皑not men their 皑trespasses, neither will your Father forgive your 皑trespasses.

19 皑Lay 皑not 皑up 皑for yourselves treasures 皑upon 皑earth, where moth and rust doth 皑corrupt, and where thieves break through and steal;
20 皑But 皑lay 皑up 皑for yourselves treasures 皑in 皑heaven, where neither moth nor rust doth 皑corrupt, and where thieves do 皑not break through and steal:
21 皑For 皑where your treasure is, there will your 皑heart be also.
22 皑The 皑light 皑of the body is the eye: 皑If therefore thine eye be 皑blind, thy whole body shall be full of light.
23 But 皑if thine eye be 皑bright, thy whole body shall be full of darkness. 皑If therefore the light that is 皑in thee 皑be darkness, how great is that darkness!

24 皑No man 皑can 皑serve 皑two 皑masters: for 皑either he will 皑hate 皑the one, and love the other; 皑or else he will 皑hold 皑to the one, and despise the other.
Ye 皑cannot 皑serve 皑God and mammon, 皑we forgive because we have been forgiven on account of Christ's merits.

6. 24. MATTHEW.

11 皑Our Father. See Ex. 4. 22. Deut. 32. 6. &c. The idolater could say to his idol 皑"Thou art my father," soIsrael was bound to do so (Isa. 63. 16; 64. 4). The Talmud so teaches. Which 皑Who.
12 皑Hallowed. See note on 皑v. 10.
13 皑Sanctified.
14 皑Note that the first petitions are with 皑respect to God, while the next four concern those who pray. God is to be put first in all prayer.
15 皑Thy kingdom 皑come. This is the great subject of the first period of the Lord's ministry. See Ap. 119, 122, 112, 113, 114, and the Structure on pp. 1594, 1805, and 1315.
16 皑kingdom. See Ap. 112. come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See Ap. 112-114, and cp. Ap. 63. ix. Hence this same petition is now correct, not the usual prayers for "increase" or "extension" of it.
18 皑be 皑done 皑be brought to pass. come 皑to pass, be accomplished. Gr. eiponai. Cp. 皑64. 42.
21 皑heaven. Here it is sings. because it is in contrast with earth. Had it been sang. in 皑v. 5, it would have implied that our Father was in heaven, but not on earth. In the Gr. the two clauses are reversed: 皑"as in heaven so upon earth also".
22 皑daily. Gr. epipousios. A word coined by our Lord, and used only here and Luke 11. 3, by Him. Compounded from epi 皑upon (Ap. 104. ix.), and pous, a footstep. This is derived from etumi 皑to come or go, which has the participle epousia (not from etumi 皑to be, which would make the participle epousia). Therefore it means coming or descending upon, as did the manna, with which it is contrasted in John 6. 52, 53. It is the true bread from heaven, by which alone man can live—the Word of God, which is prayed for here. Epousia has the article and is separated from 皑this day" by the words 皑give to us"; 皑daily" here is from the Vulgate. Epousia has been found in the Papyri (Color forpus), but none of these are, after all, not Greek (as shown by Prof. Nestle in 1890) but Armenian; the evidence for the word being Greek is still standing.
23 皑ours. Sin is so called because failure in the obligation involves expiration and satisfaction.
24 皑we 皑also 皑that is only what we mortals do. 皑We 皑is thus emphatic ("also" is ignored by the A.V.).
25 皑forgive. All editions read 皑have forgiven''. That the prayer and plea was suited for that dispensation of the kingdom, but is reversed in this present dispensation. See Eph. 4. 32. Then, forgiveness was conditioned; now, also forgive you 皑forgive you also (emph. on 皑you").

J3. AS TO FASTING (vv. 16-18).

16 皑be 皑become. disfigure 皑appear. Note the Fig. Paronomasia (Ap. 6), sphenasion 皑phanain. appear. Ap. 106. I.

J4. AS TO RICHES (vv. 21-24).

20 皑corrupt 皑cause to vanish. 皑heart be also 皑heart also. Gr. kardia. Ap. 190. 4.
25 皑can 皑is able to serve. As a bondservant. masters. Gr. kurios. See Ap. 98. VI. i. a. 4. B. hate: or care not for. other. Gr. heteros. See Ap. 124. 2. cannot 皑are not (Ap. 105. I) able to
25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add to his stature one cubit? Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; 28 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

29 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

30 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Whence shall we be clothed?

31 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

32 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

33 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be not judged: 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again. 3 And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give upon,” under = with. Gr. en. Ap. 104. viii.


14 fish also. 11 If. Ap. 118. 2. a. evile—grudging, or harmful. See Ap. 128. IV. I. Scripture thus challenges man, that is why man challenges it.

15 J. 5. AS TO CARES, ETC. (6. 25—7. 11).

25 Therefore = On account of this (Gr. dia. Ap. 104. v. 2).

Take no thought = Be not careful: i.e. full of care, or over-anxious. Cp. 27, 28, 31, 34. no. Gr. mel. Ap. 105. II.


more = [worth] more.


the heaven. Sing. in contrast with earth. See note on 6. 9, 10.

your. Speaking to disciples. Contrast “them” with their creator.


add = prolong. cubit = span. Cp. Luke 12. 24. Put by Fig. Metonynym (of Subject). Ap. 6. For a very small thing, as in Ps. 88. s, where the Gr. pechus is used as the rendering of Heb. pacl:2. a.

span. Also was used as the rendering of Heb. pacl:2. a.


be. Consider = Consider carefully, so as to learn from, Gr. katemathao. Occ. only here. toll not. As men.

spin. As women. Consolation for both sexes.

30 If. Assuming the fact. See Ap. 118. 2. a. O ye of little faith. Note the four occurrences of this word (oligogistia). Here, rebuking care; S. 24, rebuking fear; 14. 31, rebuking doubt; 16. 3, rebuking reasoning.


32 Gentiles = nations.


His: i.e. God. L T [A] WE R omit, and read “His righteousness and kingdom” shall be added. Hebraism = come on afterward, as in Acts 12. 10. Luke 20. 11. Sept. For Heb. yeaph. 34 shall. Hebraism = is sure to, will certainly, the things of. All the critical texts omit these words, Sufficient, &c. Prob. the Fig. Parabina, Ap. 6. This verse is not omitted by Luke”; but it was not included by the Lord when He replied, on a later occasion which Luke records. See Ap. 97.

is = be.


again. All the critical texts omit. Ap. 94. VII.

3 beholdest. See Ap. 133. I. 6. This is in contrast with “considerest”. Jewish proverb, mote. Anglo-Saxon, mot = a particle of dust, something dry: i.e. any dry particle, as wood (splinter), chaff, or dust.


brother’s. See note on 5. 22.


behold. Fig. Asterismos (Ap. 6), for emphasis.


6 dogs. Note the Introversion here.

K g = dogs.

h = swine.

h = swine (“they”).

g = dogs (and the dogs).

they = i.e. the swine.

trample. All the critical texts read “shall trample and” and [the dogs]. turn again and = having turned.

L Tr. Wm. read “it is opened” 9 man. Gr.

10 if he ask. All read “if he shall ask”, a fish = a challenges man, that is why man challenges it.

1921
7. 11.

MATTHEW.

27 Good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him?

F

(p. 1317)

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

F

(p. 1316)

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

D

15 Beware of false prophets, which come unto you in sheep’s clothing; but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven.

22 Many will say to Me in that day, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

C

24 Therefore whatsoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of Mine, and doeth them, not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

B

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine:

29 For He taught them as one having authority, and not as the scribes.

G L VI A1

(p. 1324)

8 When He was come down from the mountain great multitudes followed Him. And, behold, there came a leper and children: pl. of teknōn. Ap. 108. I.

heaven = the heavens. See notes on 6. v. 10.

12 Therefore Summing up all that has been said in vs. 1-11. would = be willing. See Ap. 102. i.

the law. See note on 5. 17.

13 Enter ye in, &c. Repeated on a later occasion.


strait = narrow, wide. Gr. phatos. Occ. only here.

broad = extensive. Gr. oura/phrōs. Occ. only here.

the way. For "the two ways", see Deut. 30. 15.

Kings 18. 21. 2 Pet. 2. 2, 15. leadeth = leads away.


narrow = straitened.


15 Beware = Take heed, as in 6. 1.

of = from, or away from. Gr. apo. Ap. 104. iv. i.e.

Beware [and keep] away from.


16 Ye shall know. Note the Fig. Epanadiplosis (Ap. 6). See v. 26.

know = fully know and recognize. See Ap. 132. i. iii.


Do men, &c. Fig. Erotēsis (Ap. 6), for emphasis.


21 Lord, Lord. Note the Fig. Epizeuxis (Ap. 6), for emphasis.

ap. 98. vi. i. a. 26. a.

the kingdom of heaven. See Ap. 114.

heaven = heavens. All the texts read "the heavens".

will. Gr. thelma. See Ap. 102.

22 have = did. Note the Fig. Erotēsis. Ap. 6.

prophesied = acted as spokesmen. See Ap. 49.

in Thy name = by or through Thy name. Note the Fig. Anadiplosis. Ap. 6. devils = demons.

wonderful works. Gr. dunamis (see Ap. 172. 1); in Sept. in this sense only in Job 27. 14, for Heb. nephēlāthā.

23 knew = got to know. Gr. ginōskō. See Ap. 132.


iniquity = lawlessness. See Ap. 126. x. 1.

24 whosoever = every one (as in v. 26). Fig. Synmecdochē (of Genus), Ap. 6.

sayings = words. Gr. pl. of logos. See note on Mark 13. 27.


a = the.

rock = rocky ground.

25 And. Note the Fig. Polýyndetôn (Ap. 6), emphasizing each particular.

the rain descended = down came the rain. Gr.

brochē. Occ. only here. On the roof.

floods. At the foundation. Winds. At the sides.

beat = broke upon, dashed against (with great violence), as in Luke 6. 48. In contrast with Gr. bébetai in v. 27, which is a much weaker word. was = had been.

27 beat upon = on the roof; stumbled against, merely impinged, or lightly struck, in contrast with v. 25.

fell = did fall.

28 ended. This marks the end of the first period and subject of the Lord’s ministry. See the Structure, F. p. 1315, and Ap. 119.

people = multitudes.


doctric = teaching.

taught = was continually teaching.


not. Note the Fig. Plnounam (Ap. 6). Jewish teachers always referred to tradition, or to what some other teacher had said; and do so to this day.

8. 1-16. 13 [For Structure see next page].

1 When = And when.


behold. See note on Ex. 4. 6.

Matthew.

8. 27. Worshipped Him, saying, O Lord, if Thou wilt, Thou canst make me clean."

3 And Jesus put forth His hand, and touched him, saying, O I will; be thou clean."

4 And immediately his leprosy was cleansed.

5 And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him.

6 And saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented."

7 And Jesus saith unto him, "I will come and heal him."

8 The centurion answered and said, "Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

10 When Jesus heard it, He marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel."

11 And I say unto you, That many of the children of Israel shall perish. For many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into darkness everlasting."

8. 1—9. 39. [See above.] [For Scripture see next page.] worshipped—did homage. See Ap. 137. i. The variations in Mark 1, and Luke 5, are due to the fact that they do not record the same miracle. See Ap. 97.
13 And Jesus said unto the centurion, “Go thy way; and as thou hast believed, so be it done unto thee.”

And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter’s house, He saw his wife’s mother laid, and sick of a fever.

And He touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him devils; and he cast out the spirits with His word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, “Himself took our infirmities, and bare our sicknesses.”

18 Now when Jesus saw great multitudes about Him, he gave commandment unto His disciples to depart into the other side.

And there came a certain scribe, and said unto Him, “Master, I will follow thee whithersoever Thou goest.”

And Jesus saith unto him, “The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.”

21 And another of His disciples said unto Him, “Lord, suffer me first to go and bury my father.”

22 But Jesus said unto him, “Follow Me; and let the dead bury their dead.”

23 And when He was entered into a ship, His disciples followed Him.

24 And behold, there arose a great tempest


23 a ship—The ship. Referring to v. 18. 24 behold. Fig. Asterism (Ap. 6). to call attention to another stage of “the great conflict.” See Ap. 23. p. 27. This is not the same tempest as that recorded in Mark 4. 37-41, and Luke 8. 24-25. This was before the calling of the Twelve: the other was after that event. There is no “discrepancy,” if we note the differences on p. 129, and Ap. 97. tempest—earthquake. Always so rendered on the other thirteen occurrences. In the later event it was a squall (Gr. failure).
27 In the sea, insomuch that the ship was covered with the waves:

28 But his disciples came to him and awoke him, saying, "Lord, save us; we perish!"

29 And he saith unto them, "Why are ye fearful? O men of little faith?"

30 Then he arose, and rebuked the winds and the sea;

31 and there was a great calm.

32 And they were filled with great joy, and said, "What manner of man is this, that even the winds and the sea obey him!"

33 And when he was come into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way.

34 And, behold, they cried out, saying, "What have we to do with thee, Jesus, Son of God? art thou come hither to torment us before the time?"

35 And there was a great way off from them an herd of many swine feeding.

36 And he rebuked the devils; and they came out of the swine, and went into the herd of swine: and the herd of swine ran violently down a steep place into the sea, and perished in the waters.

37 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the herd of the devils.

38 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

9 And he entered into a ship, and passed over,

2 And, behold, they brought to him a man sick of palsy, lying on a bed: and Jesus, seeing their faith, said unto the palsy:

3 "Son, be of good cheer; thy sins be forgiven thee."

parished = died. Those who defiled the temple (21: 12, 13) lost their animals. 34 the whole part. city. Prob. Gargass. See note on v. 28.

9. 1-8 (D2, p. 1324). THE PALSY. (Intervation.)

D2 r 1, 2. Palsied Man brought.

\| 3. Forgiveness declared.

\| 4. Evil thoughts entertained.

\| 5. Forgiveness. Power claimed.


a ship = the boat. The one already mentioned in ch. 8. His own.


\| 3. A ship of the palsy = a paralytic. seen = seen. See Ap. 133. 1: 1.


\| 5. be forgiven = stand remitted. L T Tr. and VV read the Indicative = "have been and are forgiven," marking the Lord's authority. Not the ambiguous "be forgiven."
9. 3.

MATTHEW.

3 And, behold, certain of the scribes said within themselves, "This man blasphemeth." (p. 1325)

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? (1327)

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? (1329)

6 But that ye may know that the Son of man hath power on earth to forgive sins," (then saith He to the sick of the palsy,) "Arise, take up thy bed, and go unto thine house."

7 And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, Which had given such power unto men.

9 And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me." And he arose, and followed Him.

10 And it came to pass, as Jesus sat at meat in the house of a publican, (which is called Levi,) and a great number of publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, "Why eateth your Master with publicans and sinners?"

11 But when Jesus heard that, He said unto them, "They that be whole need not a physician, but they that are sick.

12 But when Jesus heard that, He said unto them, "They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, "I will have mercy, and not sacrifice;" for I am not come to call the righteous, but sinners to repentance."

14 Then came to Him the disciples of John, saying, "Why do we and the Pharisees fast oft, but Thy disciples fast not?"

15 And Jesus said unto them, "Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles; else the new bursts the old, and the wine runneth out, and the bottle perisheth: but they put new wine into new bottles, and both are preserved."

18 While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, "My daughter shall be alive."

9. 18-26, A\², p. 1324 [For Structure see next page].

27 “Is even now dead: but come and lay Thy hand upon her, and she shall live.”
19 And 2 Jesus arose, and followed Him; and 3 so did His disciples.

20 (And, 4 behold, 5 a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment:
21 For she 6 said unto herself, “If I may only touch His garment, I shall be whole.”
22 But 7 Jesus turned Him about, and when He saw her, He said, “Daughter, be of good comfort; thy faith hath made thee whole.” And the woman was made whole 8 at that hour.

w
23 And when 9 Jesus came into the ruler’s house, and 2 saw the ministers and the 3 people, making a noise, 24 He said unto them, “Why make ye this commotion, and why weep ye? the 5 child is not dead, but 6 sleepeth.” And they laughed Him to scorn.

25 But when the people were put forth, He went in, and took her by the hand; and the 24 maid arose.
26 And 9 the fame of her went abroad 1 into all that land.

B² y
27 And when 9 Jesus departed thence, two blind men followed Him, crying, and saying, “Thou Son of David, have 12 mercy on us.”

28 And when He was come into the house, the blind men came to Him: and 9 Jesus saith unto them, “Believe ye that I am able to do this?” They 3 said unto Him, “Yea, Lord.”
29 Then touched He their eyes, saying, “According to your faith be it unto you.”
30 And their eyes were opened;

z
28 But they, 2 when they were departed, spread abroad His 9 fame in all that country.
32 As they went out, 2 behold, they brought to Him a dumb 4 man possessed with a devil.
33 And when the 9 devil was cast out, the dumb spake; and the 5 multitudes marvelled, saying, “It was never so seen in Israel.”
34 But the 11 Pharisees said, “He casteth out 9 devils through the prince of the 32 devils.”

C³
35 And 9 Jesus went about all the cities and villages, teaching in their synagogues, and 9 preaching the 9 gospel of the kingdom, and healing every 9 sickness and every disease 2 among the People.

W³ X³
36 But when He saw the 5 multitudes, He was moved with compassion 8 on them, because they 2 fainted, and were scattered abroad, 2 as sheep having no shepherd.
37 Then saith He unto His disciples, “The harvest is 9 truly 9 plenteous, but the labourers are few;

Y³
38 “Pray ye therefore 9 the Lord of the harvest, that He will send forth labourers 1 into His harvest.”

9. 18-21 (A², p. 1834). TWO WOMEN.

(Intercession.)

A² w 18, 19. The Ruler’s daughter. Dead.

21 an issue of blood = a hemorrhage. Gr. haimorrhoeo.

22 whole = made whole.
23 blind = dumb.
24 made thee whole = saved.
25 blind men = flute-players, or pipers.
26 fame herof = this report.

9. 27-31 (B², p. 1914). TWO BLIND MEN.

(Intercession.)

B² | y 27. Blind men. Their prayer.
33. Son of David. The second of nine occurrences in Matthew. See notes on 1. 1; 21. 9; 22. 42. See Ap. 98. XVIII.
28 the house, or his house. See note on c. 10, said, &c. Lord. Ap. 98. VI. i. a. 3. B.
30 when they were departed. (32) As they went out, when they had gone out, &c. as they were leaving, spread, &c. made Him known.
32 As they went = As they were going, possessed with a devil = a demoniac.
33 devil = demon.
35 synagogues. See Ap. 120. preaching = heralding. Gr. kerusao. See Ap. 121. i. the gospel of the kingdom = the glad tidings of the kingdom. See Ap. 140.
36 on = concerning. Gr. peri. Ap. 104. xiii. 1. fainted = were weary. All the texts (Ap. 94. Vi) read “were harassed”, &c.
37 truly = indeed.
And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Barnabas; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whatsoever city or town ye shall not receive, when ye depart out of that city or town, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men:

for they will deliver you up to councils, and they will scourge you in their synagogues;

seventy bags (pēra) of money which he had collected.

The Lord means they were not to beg. shoes = sandals (i.e. not a spare pair).

Put by Fig. Metonymy of Adjunct, Ap. 6, for all kinds of food.

11 town = village, as in 9. 55.


12 an house = a man's house.

salute it: i.e. make your salutē = pronounce "peace".

13 if, &c. See Ap. 118. 1 b.


14 shake off, &c. Fig. Parabfirmia. Ap. 6. See note on 5. 18. the day of judgment. Which had not passed away. The Lord spoke of as imminent, at the end of that dispensation, had the nation repented.

15 Verily, &c. The Lord spoke of as imminent, at the end of that dispensation, had the nation repented.

16 Behold. Fig. Asterismos (Ap. 6), for emphasis.


20. - 17-39 [For Structure see next page].

you. This was true of the Twelve ("them that heard Him": Heb. 2. 3) in the dispensation of the Acts. to = unto. Gr. eis. Ap. 104. vi. the councils = councils. Courts of justice.
10. 18. MATTHEW.

27 And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

b1 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father Which speaketh in you.

a2 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for My name’s sake:

b3 but he that endureth until to the end shall be saved.

a3 But when they persecute you in this city, flee ye into another:

b3 for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

L c1 The disciple is not above his master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebul, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell ye in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear Him Which is able to destroy both soul and body in hell.

gone over = completed, or finished [going over].
till. See the four: 10. 25; 16. 28; 23. 39; 24. 34.

the Son of man. See Ap. 98. XVI.

be come = may have come. This is rendered hypothetical by the Particle on (which cannot be translated), because His coming depended on the repentance of Israel (Acts 3. 19-20).

It would then have been (and will now yet be) the judicial coming of “the Son of Man”. Cp. Acts 17. 31.

10. 24-33 (L, above). ENCOURAGEMENT. (Repeated Alternation.)

L c1 | 24, 25. Encouragement.

26, 27. “Fear not”.

28, 29. Encouragement.

28, 30. “Fear not”.

31. “Fear not”.

24 The disciple = pupil.

v. 4. servant = bond servant.

lord = master.

master = teacher.

25 enough = sufficient.

be = become.

If, &c. See Ap. 118. 8.


Beelzebul = the lord of flies (2 Kings 1. 2), was the god of the Ekonites. It was changed in contempt by the Israelites to Baalzebel = lord of the dunghill, and thence used of the prince of the demons.

shall they call. These italics are unnecessary.

them of his household. Gr. oikíados. Occ. only here, and v. 36.

27 darkness = the darkness.

that. For this word italics are not needed.

28 fear . . . not = Ye should not fear.

28 fear not. Heb. gâve’min. Deut. 1. 28; 5. 6. Ps. 2. 6; 27. 1.


the soul. Gr. psuché. See Ap. 110. III.

10. 29. MATTHEW.

29. Are not two sparrows sold five for a farthing? and one of them shall not fall on the ground without your Father.
30. But the very hairs of your head are all numbered.
31. Fear ye not therefore; ye are of more value than many sparrows.
32. Whosoever therefore shall confess Me before men, him will I also confess before My Father Which is in heaven.
33. But whosoever shall deny Me before men, him will I also deny before My FatherWhich is in heaven.
34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.
35. For I am come to set a man at variance against his father, and the daughter against her mother, and the son against his father in law, and the daughter in law against her mother in law.
36. And a man's foes shall be they of his own household.

L

37. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.
38. And he that taketh not his cross, and followeth after Me, is not worthy of Me.
39. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

II

40. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him That sent Me.
41. He that receiveth a prophet receiveth a prophet's reward; and he that receiveth a righteous man receiveth a righteous man's reward.
42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11. And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.
2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,
3. And said unto Him, Art Thou He That should come, or do we look for another?
4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

had just been appointed, which may have raised questions in John's mind; and in the latter, the antecedent was the raising of the widow's son, before the calling of the Twelve. (8) In the former case, the Lord called them to see and note what He was then doing, "which ye are hearing and seeing" (v. 4). (NB. the tenses are all Present. See v. 5.) In the latter case, they are to tell John "what ye have seen and heard" (v. 22). The antecedents and consequents are different. (2) In the former, the Twelve were the raising of the widow's son, before the calling of the Twelve. (8) In the former case, the Lord called them to see and note what He was then doing, "which ye are hearing and seeing" (v. 4). (NB. the tenses are all Present. See v. 5.) In the latter case, they are to tell John "what ye have seen and heard" (v. 22). The antecedents and consequents are different. See Ap. 97.

3. He That should come—in the name of: i.e. because he is. A Hebraism (בשון). Ex. 5, 25; Jer. 11, 21.

2. He Who cometh, or the coming One: i.e. He Who was expected to come. Cp. 3, 11; 21, 9; 23, 30. John 3, 31. Ps. 118, 26; Gen. 49, 10; Isa. 45, 4. Ezek. 21, 27. Zech. 9, 9.


3. He That should come—in the name of: i.e. because he is. A Hebraism (בשון). Ex. 5, 25; Jer. 11, 21.

2. He Who cometh, or the coming One: i.e. He Who was expected to come. Cp. 3, 11; 21, 9; 23, 30. John 3, 31. Ps. 118, 26; Gen. 49, 10; Isa. 45, 4. Ezek. 21, 27. Zech. 9, 9.


5. The blind receive their sight, and the
lame walk; the lepers are cleansed, and the
defectaries, the dead are raised up, and the
poor have the gospel preached to them.

6. And, as he goeth on, men say unto him,
Who was this man that even the deaf hear
in Galilee, 6 which he spake by the
word of God; 7 8 for he commanded them,
that they should not make him known.

10. For this is he, whom it is written, Behold,
Send me my messenger, 8 before thy face,
which shall prepare thy way before thee.

11. Verily I say unto you, Among them that
are born of women there hath not risen
a greater than John the Baptist: notwithstanding
he that is least in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until
now is the kingdom of heaven suffered
with violence, and they that are forceful take it by
violence. 9 For all the prophets and the law
prophesied until John.

14. And if ye will receive it, this is Elias, who
was for to come.

15. He that hath ears to hear, let him hear.

16. But unto whom shall I liken this generation?
It is like unto children sitting in the
market place, and calling unto them their 10
fellows, and saying, We have piped unto you,
and ye have not danced; we have mourned
unto you, and ye have not lamented.

The blind.—Blind (no Art. in this verse, because
only some of each kind are meant. Not all the blind,
&c.). These were the miracles foretold of Him (Isa. 35. 5,
6; 61. 1). No others (quod miracles) would have
succeeded as His credentials.

The dead.—dead (persons). No Art. See Ap. 189. 2.
raised up.—raised to life. Those are the gospel
preached to them. This is one word in the Greek (euangelizet)—are told the good
ews or glad tidings (Isa. 61. 1).

6 blessed.—happy. See note on 5. 5.

7 departed.—see note on 5. 5.

8 not, &c.—see note on 5. 5.

9 was for to come.—see note on 5. 5.

10 For this is he, of whom it is written, Behold,
Send me my messenger, before Thy face, which shall prepare Thy way before Thee.
18 For John came, not eating nor drinking, and they say, "He hath a devil." 19 And the Son of man came eating and drinking, and they say, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." But Wisdom is justified of her children." 20 Then began He to upbraid the cities wherein most of His mighty works were done, saying, "Every sin whereof these things are, shall be forgiven the sons of the city. 21 But He against thee, O Chorazin! for if thou hadst known, even thou, thou art Bethsaida! for if thou hadst known, the mighty works which were done in thee, thou hadst been converted; but now they shall be told thee in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for the city of Sodom in the day of judgment, than for thee. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if thou hadst known, even thou, thou hadst been converted; but now they shall be told thee in Babylon. 24 But I say unto thee, That shall be more tolerable for the city of Sodom, in the day of judgment, than for thee. 25 At that time Jesus answered and said, "I thank Thee, O Father! Lord of heaven and of earth: for Thou hast hid these things from the wise and prudent, and revealed them unto babes. 26 Even so, Father: for so it seemed good in Thy sight. 27 All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; and neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." 28 Come unto Me, all ye that labour and are heavy laden, and I will give you rest. 29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For My yoke is easy, and My burden is light." 12 12 At that time Jesus went into the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn, and to eat. 18 came, in the Greek this is the Fig. Hyperbaton (put out of its place by commencing the verse), causing the Fig. Anaphora (Ap. 6). eating nor drinking. Supply the Ellipsis (Ap. 6). eating nor drinking [with others]. devil = demon. The Son of man. See Ap. 98. XVI. winebibber = drinking to excess. publicans and sinners. See notes on 5. 46; 9. 10 But = And: i.e. And [for all that] Wisdom was in each case vindicated by her children; so with Messiah (the Wisdom of God). 1 Cor. 1. 21, 30. Cp. Matt. 23. 34 of (by Gr. gno) Ap. 104. iv. children. Ap. 108. I. Tr. reads "work." Then. Marking another stage of His rejection. Fig. Chronographia. Ap. 6. Cities. Put by Fig. Metonymy (of Subject) for their inhabitants. Ap. 6. wherein = in which. Gr. en, as in v. 1. mighty works. Gr. pl. of dunameis (Ap. 172. 1). See note on John 2. 18. were done = had taken place. repentant. Ap. 111. 1. Woe, &c. Fig. Maledictio. Ap. 6. A testimony as to His rejection. Chorazin. Not named elsewhere, and no miracles recorded as performed there, or at Bethsaida. See Ap. 169. Bethsaida. Aramaic. Ap. 94. III. 8. Now et Tell; then a fishing suburb of Capernaum; Roman name, Julias. had been = taken place.Tyre and Sidon. No mention of the Lord's having been there. Tyre. Now es Sur. Sidon. The Zidon of the O.T.; now Saida, twenty-five miles south of Beirut. 22 at = as, in v. 1. the day, &c. Now drawing near. See note on 16, 22. Capernaum. See note on 4. 18, and Ap. 169. art = was. heaven = the heaven. Sing. because in contrast with the earth. See note on 6. 9, 10. hell. Gr. Hades. See Ap. 131. 2. 21-30 (N°, p. 1283). THE WILL OF GOD. REST IN. (Division) N° | O1 | 22-27. Rest. Christ's rest: found. O2 | 28-30. Rest. Our rest: given and found. 25 that time. Of His rejection. Fig. Chronographia (Ap. 6), emphasising the less. answered and said — prayed and said. A Hebrewism. See note on Deut. 1. 41. I thank Thee. I openly confess to Thee. Father. See Ap. 98. IV. Lord. See Ap. 96. VI. i. a. 4. B. b. earth = the earth. Ap. 129. 4. hast hid = didst hide. the wise = wise ones (no Art.). prudent = prudent ones: i.e. in their own eyes. seemed good = became well-pleasing. Occ. with ginoskat, only here and Luke 10. 21. are delivered were [at some definite time] delivered. of = by. Gr. luo. Ap. 104. xvii. 1. no man = no one. Gr. oudeis, or compound of. Ap. 105. I. knoweth = fully knoweth. See Ap. 132. I. 3. will reveal = intendeth (Gr. boulomai). Ap. 102. 2. to reveal. reveal = unveil. Ap. 28. apokalupto. 28 Come, &c. Here Christ refers, not to sins, but to service; not to guilt, but to labour; not to the conscience, but to the repentance; but to learning; not to finding forgiveness, but to finding rest. unto. Gr. pros. Ap. 104. xv. 3. all. Here limited to those seeking rest. labour = soil. heavy laden = burdened. give. His rest is given. Ours must be found in His gift. We have none to give. 29 meek = rest. Note the Fig. Paréchésis (Ap. 6). In the Aramaic or Syriac (Peshito we have nich ... myitcha), but in the Lewis Codex it is better still: nich ... myitchon. your souls = your own selves (emph.). Ap. 110. IV. souls. Gr. pl. of psuchê. Ap. 110. IV. 12. 1 At. Gr. en. Ap. 104. viii. time = season. Jesus. Ap. 98. X. sabbath. See Luke 6. 1. Gr. sabbath. Arama. See Ap. 94. III. 3. through. Gr. dia. Ap. 104. v. 1. corn = cornfield.
12. 2 But when the Pharisees saw it, they said unto Him, "Behold, Thy disciples do that which is not lawful to do upon the sabbath day."

3 But He said unto them, "Have ye not read what David did, when he was an hungered, and they were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?"

4 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are blameless?

5 But I say unto you, That in this place is One greater than the temple.

6 And when He was departed thence, He went into their synagogues:

7 And, behold, there was a man which had his hand withered.

8 And they asked Him, saying, "Is it lawful to heal on the sabbath days?"

9 That they might accuse Him.

10 And He said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?"

11 How much then is a man better than a sheep? Wherefore is it lawful to do well on the sabbath days.

12 Then saith He to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored whole, like as the other.

13 S Then the Pharisees went out, and held a council against Him, how they might destroy Him.

14 But when Jesus knew it, He witheld Himself from them; and great multitudes followed Him, and He healed them all;

15 And charged them that they should not make Him known:

16 That it might be fulfilled which was spoken by Esaias the prophet, saying,


6 in this place—here greater than the temple. Cp. v. 4. a greater prophet; and v. 42, a greater king; who can be only God Himself. 7 if, &c. implying that it was not the fact. See Ap. 118. I a. Not the same condition as in re. 11, 22, 27, 31. had known were aware of. Gr. ginosis. Ap. 122. II. the sabbath. See Ap. 98. XVI. Lord. See Ap. 98. VI. i. o. B. a. even. All the texts omit this word.

9 their. Probably inhabitants of Tiberias. For, in Mark 3. 6, the Pharisees conferred with the Herodians, so that the Lord was in Herod’s jurisdiction.

synagogue. See Ap. 120.

12. 9-13 (R2, p. 1923). MIRACLES. (Introversion.)


12. 14-50 (S2, p. 1923). EFFECTS. (Introversion.)


12. 18. MATTHEW.


20 A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. 

21 And in v. His name shall the Gentiles 

trust." 

22 Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw. 

U (p. 1333)

23 And all the people were amazed, and said, "Is it not This the son of David?"

V1 (p. 1334)

24 But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of devils." 

25 And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

27 And if 34 by 35 Beelzebub cast out devils, 34 by whom do ye, 35 children cast them out? therefore they shall be your judges. 

28 But if 34 by 35 devils by the Spirit of God, 34 then the kingdom of God is come upon you. 

29 Or else how can one enter 4 into a strong man's house, and spoil his goods, except he first bind the strong man? and then will he 4 spoil his house.

30 He that is 16 not with Me is 16 against Me; and he that gathereth 16 not with Me scatters abroad. 

W2 X Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh 14 against the Holy Ghost, it shall 2 not be forgiven him, neither in this world, neither in the world to come.


thou shalt declare. Gentiles = nations. 

19 strife = contend. Gr. ἔρωτος. Occ. only here. 

cry = make outcry or clamour. 

20 smoking. Gr. ὑποκουόμαι. Occ. only here. 1 Tim. 3. 6; 6. 4. 2 Tim. 3. 4. 

send forth = bring forth (what was before hidden), as in v. 25 and 13, 22. Cp. Dent. 92. 24. 


21 in. All omit this, and read on. 

His name. A Hebraism. See note on Ps. 20. 1. 

crowns = hope. Cp. Isa. 41. 8; 42. 1. One of eighteen passages where "trust" should be thus rendered. 

22 one possessed with a devil = a demoniac. Gr. ὄνομα ἀνασακμαίον. 

insomuch that = so that.

12. 23-37 (U, p. 1333). MIRACLE, CONSEQUENCES. (Division.)


23 people = multitude. 

Is not This . . . ? The 1611 edition of the A.V. reads "Is This?" = "May not This be? Since 1638 it reads "Is not This". 

the son of David. The third of nine occurrences of this Messianic title in Matthew. See Ap. 99. XVIII.

12. 24-37 (V2, above). PHARISEES. BLASPHEMY. (Division.)

V2 | W1 | 24-30. Confrontation. 


12. 24-30 (W2, above). CONFRONTATION. (Alternation.) 

W1 | h | 24-25. Illustration. Divided kingdom. 

| i | 27, 28. Application. 

h | 29. Illustration. Strong man's house. 

i | 30. Application. 

24 Pharisees. See Ap. 120. 

This fellow = this [man]. Not emphatic. 

devils = demons. but = except. 


Beelzebub. See note on 10. 25. 

25 Jesus = He. All texts omit "Jesus" here. 

shall = will. 


27 children = sons. i.e. disciples. The Pharisees believed in and practised exorcism. See Josephus (Ant. viii. 2-5), and cp. Acts 19. 13. 

therefore = on account of this. Gr. dia touto. Ap. 104. ix. 2. 


In Luke 11. 20 God's "finger" put for the power exercised by it. Fig. Melody of (Cause). So in Ex. 8. 18. then = it follows that. the kingdom of God. The second of five occurrences in Matthew. See note on 6. 33 and Ap. 114. 

unto = upon. 


29 strong man = the strong one's. 

spoil = plunder.

12. 31-37 (W2, above). CONDEMNATION. (Introversion.)

W2 | X | 31, 32. Words. Forgiven and unforgiven. 

Y | 32. Illustration. Trees. 

Z | 34. Expostulation. 

A | 31. Reason. 

Y | 35. Illustration. Characters. 


world = age, age-time, or dispensation. 

Gr. αἰών. Ap. 129. 2. It must refer to one age-time in contradistinction to another, called "the coming age". Cp. Heb. 1. 2 and see note on Heb. 11. 3.

1884
12. 33. MATTHEW. 12. 43.

33 Either make the tree good, and 9 his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation, how evil speak good things?

35 A good man out of the abundance of the heart the mouth speaketh.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we "would see one sign from Thee."

39 But He answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:"

40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it:

42 The queen of the south shall rise up in judgment with this generation, and shall condemn it:

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

but only the words of the Father " (see John 7:16; 8:24, 46, 47; 12:49; 14:10, 24; 17:8); so that the assertions of modern critics are perilously near blasphemy against God Himself.


12. 41, 42 (B, above). APPLICATION. (Extended Alternation.)


42 judgment = the judgment, as in u. 42. Cp. Ps. 1. 5.

rise = stand up. Not the same word as in u. 42.


greater. See note on v. 4.

43 When = But when. Introducing the allegory.

the = an. The Art. being inclusive and hypothetical as a man, which also has the Art. and is rendered as a spirit. Gr. pneuma. See Ap. 101. XII. is gone out. If of its own accord, it has gone out; if returns (v. 44). But not when it is "bound" and cast out, as in v. 29.

out of away from (Gr. apo. Ap. 104. iv) temporarily, as at the proclamation of John. a = the.


dry = waterless: i.e., where no human beings are.

findeth none = findeth [it] not; has no respite. Gr. ou, as in v. 2.
MATTHEW.

12. 43-45- (A, p. 1886). SIGN GIVEN. UNASKED.

(Extended Alteration.)

A m | 45-. The going out of an unclean spirit.
    n | 45-. Action. Seeking rest.
    o | 44-. Return. Purposed.
    p | 44-. Condition of house.
    m | 45-. The going out of an unclean spirit.
    n | 45-. Action. Seeking other spirit.
    o | 45-. Return. Effected.
    p | 45-. Condition of house.

44. S g from whence = whence.
garnished = decorated.
himself = himself.
more wicked = more wicked.
seven other = seven other.
spirits = spirits.
and = and.
the last state = the last state.
man = man.
is = is.
worser = worse.

B

Even so shall it be also unto this wicked generation.

(p. 1335)

S C q

46. S C q While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Thee.

D

48. D But He answered and said unto him that told Him, Who is My mother and who are My brethren?

C q

49. C q And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!

r

50. r For whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother.

T E 1

13. 5 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.

F G

3 And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;

contrast with the earth. See note on 6. 1, 10.

13. 1-53 (T). TEACHING. (Alternation and Introversions.)

T | F E | 1, 2. Place. Departure. Out of the house.

F G | 1-9. One Parable. (The Sower.)

H | 10-33. Question of Disciples. Answer not understood.

J | 24-33. THREE Parables. Another, Another, Another.

K | 34, 35. Multitudes.


F | 36-45. Disciples.

J | 44-50. THREE Parables. Again, Again, Again.

H | 51. Question to Disciples. Answer understood.

G | 52. ONE Parable. (The Scribe.)


1 The same day. Gr. en (Ap. 104. viii). The day referred to in 12. 46-50. Jesus, Ap. 59. 10. out of the house. The teaching from v. 3-35 was public; from v. 36-38 was private. Gr. apo, as in 12. 43. But Tr. reads ak and apo in marg. WH omit apo and read ek in marg. L and T read ek (104. vii) in text, the house; or His house, at Capernaum (9. 28). Ap. 166. sat = was sitting. by . . side = besides. Gr. para. Ap. 104. xii. 3. gathered together. Not the same as in vv. 28, 19, 30, 45, 41, 42, but same as in vv. 30, 47. unto. Gr. pros. A. 104. xv. 3. unto. Gr. eis. Ap. 104. viii. 3. See notes on 21. 21. 22. 23. Some of these parables were repeated (and varied) on other occasions. There are no in discrepancies.

2 gathered together. Not the same as in vv. 28, 19, 30, 45, 41, 42, but same as in vv. 30, 47. unto. Gr. pros. A. 104. xv. 3. unto. Gr. eis. Ap. 104. ix. 3. 3 many things = the heavens. Plural, because there is no the same = he.

1836
And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had no moisture: and forthwith they sprung up, because they had no depth of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But other fell into good ground, and brought forth fruit, one an hundredfold, another sixtyfold, another thirtyfold.

Who hath ears to hear, let him hear.

And the disciples came, and said unto Him, "Who is the One who speaks, Thou art greater than the scribes in parables?"

He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and his kingdom shall be increased: but whosoever hath not, from him shall be taken even that he hath.

Therefore speak I to them in parables:

For ye seeing see not; and hearing they hear not, neither do they understand:

But blessed are your eyes, for they see, and your ears, for they hear:

Verily I say unto you, That many prophets and righteous men 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.

When any one heareth the word of the kingdom, and understandeth it not, then when he sowed - in (as in v. 3) - in his sowing, some - some indeed, way side. The part of the field beside the way. fowls - birds.


forthwith - immediately.


good ground - the ground, the good [ground]. Good, because prepared.
brought forth. All the verbs are in past tenses.

Who - i.e. Him who hears.

13. 10-23 (H, p. 1386). QUESTION OF DISCIPLES. (Division.)

10. Colloquy.

11. Interpretation of Parable.

12. (L, above). COLOQUY. (Alternation.)


He - And He.

is given - hath been given: i.e. is permanently given.

know to get to know. Gr. ginōskō. Ap. 102. I. ii. the mysteries - the secrets; or the things hidden kept secret.
the kingdom of heaven. See Ap. 114.

heaven - the heavens (pl.). See notes on 6, 8, 10.
it is not given - it hath not been given.

whosoever hath, &c. Fig. Synecdochē (of Genus). whosoever hath, &c. Fig. Para mia. Ap. 8. Cp. 25, 26. have more abundance - be made to abound.


t 17. Prophets. Desired to see and hear.

Therefore - On this account. Gr. dia touto. See Ap. 104. v. 2.

seeing - hear.Fig. Polyptōtōn. Ap. 6.


fulfilled - is fulfilling. See Ap. 107. I. 1; II. 3; and 117.


hearing - hear, - hearing. Fig. Polyptōton. Ap. 6.

waxed gross - grown fat. see. Gr. blēptō.

be converted - be turned to [the Lord]. 16 blessed - happy, as in 6, 5, &c.
your - your eyes - ye. "Eyes" and "ears" being put by Fig. Synecdochē (of the Part), Ap. 6, for the persons themselves.


27 cometh the wicked one, and catcheth away that which was sown in his heart.

v This is he which received seed by the way side. * (p. 1337)

v 20 But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

0 w 22 He also that received seed among the thorns

x is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and, hecometh unfruitful.

w 23 But he that received seed into the good ground

x 24 Another parable put He forth unto them, saying, 25 But while men slept his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake He unto them; The kingdom of heaven is like unto a lea-

the wicked one=the evil one. See Ap. 128. IV. 1, received. Cp. Acts 2. 41. 1 Thess. 2. 13. Not the same word in Greek, but the same truth. anon=immediately. The same word as "by and by" in v. 21. with. Gr. meta. Ap. 104. xi. 1. but endureth for a while—but is temporary, or endureth but for a season. by and by=immediately. Same word as "anon;" v. 20. The offence is as immediate as the joy. is offended=stumbles.

22 among. Gr. cta. Ap. 104. vi. Not the same word as in v. 5. is he=it is he. world=age. Gr. aión. See Ap. 129. 2. he=it.

23 which also=who indeed. and bringeth forth=produces also.

some=some indeed.

some=but other.


25 slept. Ap. 171. 1. sowed=sowed upon [and therefore among]. Gr. episperños=sowed. Occ. only here. All the texts read "sowed over".

tares. Gr. sázanta (occ. only in this chapter, with 26, 36). Not "darnel" (the Lolium temulentum of naturalists), but sesam as known today in Palestine. While growing it looks like wheat, but when full grown the ears are long and the grains almost black. Each grain of sesam must be removed before grinding wheat, or the bread is bitter and poisonous. Wheat is golden; but tares show their true colour as they ripen.

among= in (Gr. ana, Ap. 104. i) the midst. went his way. He had no doubt as to the result. Nor should those have doubt who sow the good seed of the Word of God. They should have as much confidence in their sowing as the "enemy" had in his; and go their way, and sow more.


28 He=And he.

An enemy=Man an enemy. Fig. Pleonasm (Ap. 6), for emphasis. hath done=did.

Wilt. Gr. theló. See Ap. 102. 1. gather them up?=collect them together?


30 grow together. Gr. suanázontai. Occ. only here.


32 the least=little indeed.

of all seeds. Supply the Ellipsis from v. 31= "than all the seeds [that a man sows in his field]."

it is grown=it shall or may have grown. This growth is contrary to nature: to show that it symbolizes an unnatural result, with its consequences.

the greatest among herbs=greater than [garden] herbs.

the air=the heaven (sing.). lodge=perch.

33 leaven= sour dough. Always used in a bad sense. Supply the Ellipsis from v. 31= "than all the seeds [that a man sows in his field]."

as meal is in a good sense: therefore the common interpretation as to the Gospel's improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions three kinds of leaven, all of which were evil in their working: the leaven (1) of the Pharisees—hypocrisy or formalism (Luke 12. 1); (2) of the Pharisees and Sadducees—evil doctrine or teaching (Matt. 16. 11, 12); (3) of Herod—political religion, or worldliness (Mark 8. 15). Cp. also Gen. 19. 1. 1 Cor. 5. 6-8. Matt. 13. 14, 15, 23-25.

1388
ven, which a woman took, and hid in three measures of meal, till the whole was leavened.

K

(p. 1336)

34 All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

E2

(p. 1339)

36 Then Jesus sent the multitude away, and went into the house:

FKy

and His disciples came unto Him, saying,

z " Declare unto us the parable of the ten tares of the field."

y " He that soweth the good seed is the Son of man;"

z " The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;"

40 As therefore the tares are gathered and burned up in the fire, so shall it be in the end of this world:

41 The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which iniquity;

42 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father."

Who hath ears to hear, let him hear.

J

(p. 1336)

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant, that, when he had found a good pearl, he sold all that he had, and bought it.

47 Jesus saith unto them, Have ye understood all these things?" They say unto him, "Yea, " Lord."
13. 52. MATTHEW. 14. 5.

52 Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, He departed hence.

54 And when He was come into His own country,

b He taught them in their synagogue,

Q inasmuch that they were astonished, and said,

R "Whence hath this man this wisdom, and these mighty works?"

55 Is not this the carpenter's son?

d is not His mother called Mary?

S c and His brethren, James, and Joses, and Simon, and Judas?

d And His sisters, are they not all with us?

R Whence then hath this man all these things?"

Q They were offended in Him.

P a But Jesus said unto them, "A prophet is not without honour, save in his own country, and in his own house."

b And He did not many mighty works there because of their unbelief.

M N T 14 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."

U V c For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

f 4 For John said unto him, "It is not lawful for thee to have her."

5 And when he would have put him to death, he feared the multitude,

f because they counted him as a prophet.

52 instructed — discipled, or initiated as a disciple unto. All the texts omit κατά (Ap. 104. vi). I reads "in the kingdom", for "unto the kingdom, an householder — a man a householder. Fig. Pleonasm (Ap. 6), for emphasis. See v. 27.

53 finished. Thus marking the end of this special collocation of parables, showing them to be one whole. departed. Gr. metaîrò. Occ. only here and 19, 1; referring probably to His going by water.

13. 54-58 (v. p. 1223). RESULTS. OPPOSITION OF HIS OWN KINDRED. (Introversion and Alternation.)

U 2 P a | 54-55. "His own country."

b | 54-55. Effect of His teaching. "Astonished".


S c | 55. Father. (Male.)

d | 55. Mother. (Female.)

c | 55. Brethren. (Males.)

f | 55. Sisters. (Females.)


Q | 55. Effect of His teaching. "Offended".

P a | 55-56. "His works."

b | 55-56. "His works."


55 and. Note the Fig. Polysemus (Ap. 6), emphasizing each one individually.


57 offended — was stablished. in — at. Gr. en. Ap. 104. viii. his own house. His own family: "house" being put by Fig. Molosmy (of Adjunct), Ap. 6, for the family dwelling within it.

14. 1-12 (N, p. 1223). MISSION OF JOHN BAPTIST. ENDED. (Introversion.)

Y T | 1, 2. Herod hearing of John.


V | 12. John's burial.


tetrarch. The Greek word transliterated = a governor over the fourth part of any region; but the word subsequently lost its strict etymological meaning, and came to denote any petty prince not ruling over an entire heard of the fame. Fig. Polypetos. Ap. 6. Gr. of — concerning. Gen. (of Relation). Ap. 17. 5.

14. 3-11 (U, above). JOHN'S DEATH. (Introversion and Alternations.)


e | 6-. Herod's imprisonment of John (from fear).

f | 5. Reason. People's opinion.


V g | 7. Herod's promise to Herodias. Made.

h | 8. John's head asked.


h | 11. John's head given.

3 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10, 28.

put: i.e. had him put.


wife: i.e. widow.

4 said — is used to say.


5 when he would have put him to death — wishing (Ap. 102. 1) to kill him.
14. 6. MATTHEW.

6 But when Herod's birthday was kept, the daughter of Herodias danced before him, and pleased 1 Herod.

7 Whereupon he promised her whatever she would ask.

8 And she, being 9 instructed of her mother, said, "Give me here John Baptist's head in a charger."

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John 2 in the prison.

11 And his head was brought in a charger, and given to the damsel, and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it.

and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart:

25 and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

15 And when it was evening, His disciples came to Him, saying, "This is a desert place, and the "time" is "now" past; send the multitude away, that they may go into the villages, and buy themselves victuals."

16 But Jesus said unto them, "They need not depart; give them to eat."

17 And they said unto Him, "We have here but five loaves, and two fishes."

18 He said, "Bring them hither to Me."

19 And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up "to heaven, He blessed, and brake,

and gave the loaves to His disciples, and the disciples 3 to the multitude.

20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitude away.

23 And when He had sent the multitude away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.

24 But the ship was now in the midst of the sea, tossed with waves;

for the wind was contrary.

25 And in the fourth watch of the night I Jesus went unto them, walking upon the sea.
26 And when the disciples saw Him walking upon the sea, they were troubled, saying, "It is a spirit;" and they cried out for fear.

27 But Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid."

28 And Peter answered him and said, "Lord, if it be thou, bid me come unto Thee on the water."

29 And He said, "Come." And when Peter was come down into the ship, he walked upon the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me."

31 And immediately Jesus stretched forth His hand, and caught him, saying, "O thou of little faith, wherefore didst thou doubt?"

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped Him, saying, "Of a truth Thou art the Son of God."}

15 Then came to Jesus the scribes and Pharisees, which were of Jerusalem and Samaria, saying, "Why do Thou transgress the tradition of the elders? for they wash not their hands when they eat bread."

3 But He answered and said unto them, "Why do ye also transgress the commandment of God by your tradition?"

4 For God commanded, saying, 'Honor thy father and mother:' and, 'Thou shalt curse not thy father or mother.'" Thus have ye made the commandment of God of none effect by your tradition."

5 But ye say, 'Whosoever shall say to his father or mother, "It is a gift, by whatsoever thou mightest be profited by" thee;'

6 And honour 'not his father or his mother,' 'he shall be free.' Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did 'Essaias prophesy of you, saying,

8 'This people draweth nigh unto Me with their lips, and hath honour me: i.e. the son. See Ap. 104. xiii. 1. 8 This people. Quoted

15. 23-31 (D, p. 1341). THE MIRACLE WROUGHT. (Extended Alternation.)

q 27. Be not afraid.
q 28, 29. Peter essaying to walk, &c.
p 30. Peter afraid.
q 31. Wherefore didst thou doubt?

26 a spirit= a phantom. Gr. phantasma. Occ. only here and Mark 6. 49.
27 it is = ἔσομαι [He].
if, &c. See Ap. 118. 2 a. Assuming it as a fact.
30 he saw the wind boisterous. He looked at the circumstances instead of the Lord. This was the secret of his (and of our) failure.
sink= be overwhelmed in the sea. Gr. katapontizomai.

occ. only here and 18. 4.
31 O thou of little faith. See note on 6, 30.
wherefore = why, or for what. Gr. διὰ (Ap. 104. viii.).
doubt = waver, or hesitate. Gr. δίσκολος. Occ. only here and 29. 17.
32 the Son of God = God's Son (no Art.). Ap. 98. xv.
34 Gennesaret. It was at the north end of the lake and to the west of the Jordan (Ap. 169).
The Talmud identifies it with Chinnereth of the O.T.
Josephus says it was about four miles long by two and a half broad.
35 had knowledge of= having recognized.
37 made perfectly whole= completely saved or healed.
Gr. ἀπαθῶς= to save throughout. Occ. eight times (here; Luke 7. 5. Acts 23. 24; 27. 42, 43; 28. 1, 4. 1 Pet. 3. 20). All are interesting and used of bodily saving.

scribes, &c.= the scribes. Note the four parties addressed in this chapter: (1) scribes, &c. from Jerusalem, vv. 1-9; (2) the multitudes, vv. 10, 11; (3) the disciples, vv. 12-14; (4) Peter, vv. 15-20.
Pharisees. See Ap. 120. II.
Jerusalem. The seat of authority in these matters.
the elders. Gr. presbuteroi. Always used in the Papyri officially, not of age (old men), but of civil officers and heathen priests.
wash not. To wash before eating is still a rigorous custom in Palestine. See Ap. 136.
bread. Put by Fig. SYNCCODCH (of Species), Ap. 6, for all kinds of food.

15. 3-11 (T, p. 1923). TEACHING. (Extended Alternation.)

3 Pharisees. Transgression.
4 God's Commandment.
5 Ye say.
7 Pharisees. Hypocrisy.
8 God's Word.
9 11, "I say."
3 gr. Emphatic. Note the Fig. Anieiaqoige. Ap. 6.
also. Connect "also" with "ye", not with "transgress."
God. Ap. 96. i. i. 1.
let him die the death= he shall surely
Ap. 117. i.
I let him die the death= he shall surely
Ap. 117. i.
not certain you do also. Gr. ou me= by no means, in no wise.

Ap. 105. iii.
5 It is, ded, to God. thou: i.e. the parent.
is by me: i.e. the son. Gr. peri. Ap. 104. xiii. 1.
8 This people. Quoted...
15. 8. MATTHEW.

28 their mouth, and honoureth Me with their lips; but their heart is far from Me.

29 But in vain do they worship Me, teaching for commands of men."

10 And He called the multitude, and said unto them, "Hear, and understand:"

11 Not that which goeth into the mouth defileth a man; but that which cometh "out of the mouth, this defileth a man."

12 Then came His disciples, and said unto Him, "Knowest Thou that the Pharisees were offended, after they heard this saying?"

13 But He answered and said, "Every plant, which My heavenly Father hath not planted, shall be rooted out."

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto Him, "Declare unto us this parable."

16 And Jesus said, "Are ye also yet without understanding?"

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?"

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:"

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man."

F R E 21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

F 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto Him saying, "Have mercy on me, O Lord."

x1 23 But He answered her not a word.

x2 And His disciples came and besought Him, saying, "Send her away; for she crieth after us."

x3 24 But He answered and said, "I am not sent but unto the lost sheep of the house of Israel."

x4 25 Then came she and worshipped Him, saying, "Lord, help me."

x5 26 But He answered and said, "It is not just..."
meet to take the children's bread, and to cast it to the dogs.

And she said, "Truth." Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

And Jesus departed from thence, and came into the sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called His disciples unto Him, and said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

And His disciples say unto Him, "Whence should we have so much bread to fill so great a multitude?"

And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes." And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude.

And they took up of the broken meat that was left, seven baskets full.

And they that did eat were four thousand men, beside women and children.

And He sent away the multitude, and took ship, and came to the coasts of Magdala.

The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven.

He answered and said unto them, "When it is evening, ye say, 'It will be fair weather: for the sky is red.' And in the morning, 'It will be foul weather to day: for the sky is red and lowering.'

O ye hypocrites, yet can ye discern the face of the sky; but can ye not discern the signs of the times?"

A wicked and adulterous generation seeketh a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." And He left them, and departed.

And when His disciples were come to the other side, they had forgotten to take bread.

meet = fair. the children's bread = the bread of the children, with emphasis on children. Fig. Enalag. Ap. 6. children's. See Ap. 108. i.
dogs = puppies, or little household dogs; this is true only of such. Dogs are not cared for (in the East) when grown. The Lord used the Fig. Hypocostasis (Ap. 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (Isa. 5, 4; Sam. 17, 47; 2 Sam. 5, 8; Is. 5; 2 Kings 5, 13; Phil. 3, 7).

Truth = Yea. yet = for even: assenting to the Lord's words, while using them as an additional ground of her plea. crumbs = scraps.

answered and said = exclaimed and said. A Hebrewism. See note on Deut. 1, 41.

great is thy faith. Contrasts the disciples (16, 18), where the same Fig. Hypocostasis (Ap. 6), is used, and ought to have been understood.


set down = was sitting down. Gr. meta. Ap. 104. xi.


sit down = recline. Gr. brake. See note on 14, 19.

brake. Supplying the Ellipsis from the preceding clause.


took ship = entered into (Gr. eis. Ap. 104. vii.) the ship (mentioned above, in 14, 22, &c.).


The Pharisees... Sadducees. See Ap. 190. II.

heaven = the heaven, or sky (sing.), same as in vi. 2, 3.

He = And He. It will be. Omit.

fair weather. Gr. eudia. Occ. only here, and in v. 3.

This is the point of the question.

red. Gr. pararos. Occ. only here, and in v. 3.

foul weather = a storm.


Fig. Gr. ou. Ap. 105. I.


take = bring.

bread = loaves.
16. 5-12 (T, p. 1838). TEACHING.

(Alteration.)

a Take heed = Look well. Gr. horosi. Ap. 133. I. 8. beware of the leaven. Fig. Hippocrasism (Ap. 8), leaven put by implication for "doctrine" (v. 12), because of its evil effects. Op. notes on 16. 26, and 18. 33. beware = pay attention to, so as to be careful of. of from. Here, away from; i.e. beware [and keep] away from, or keep clear of, as in 7. 15. Gr. apo. Ap. 104. iv. leaven. See note on 18. 33.


9 baskets. Gr. kophinos. Used in connection with the five thousand and the twelve full baskets left in 14. 20. 10 baskets. Gr. spatata. A larger plated basket or hamper. Used in connection with the seven baskets left in 16. 37.


12 doctrine = teaching. This was the word which the Lord had been implying in 11. using the Fig. Hippocrasism. Ap. 6. The woman of Canaan saw what was implied in the word "dog"; and her faith was called "great" (16. 28); the disciples did not understand what the Lord implied by the word "leaven", and their faith was "little".

16. 12-18 (T, p. 1839). RESULT. OPPOSITION COMPLETED. (Alteration.)


coasts = parts. Whom = Who. The pronoun being governed by the verb "am", not by the verb "say", it must be "who" as in Acts 13. 26 also.


the Son of man. See Ap. 86. XVI.

14 John. Risen from the dead.


15 the Christ = the Messiah. The 1011 edition of the A.V. reads "the Christ, the Messiah", the Son, &c. See Ap. 98. XV.


6 17 Divine revelation.


17 Blessed = Happy. See note on 5. 8.


18 say also = also say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. thou art Peter. See Ap. 147. Peter. Gr. petros. A stone (loose and movable), as in John 1. 42. upon. Gr. epi. Ap. 104. ix. 2. this. Very emphatic, as though pointing to himself. See note on John 2. 18. 6. 57. One of three important passages where "this" stands for the speaker. See notes on John 2. 16. and 9. 6. this rock = Gr. petra. Petros = Fem., and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with homologia (which is Fem.), and is rendered confession in 1 Tim. 6. 12, and profession in 1 Tim. 6. 12. Heb. 3. 1; 4. 14; 10. 25. Op. 2 Cor. 9. 13. Whether we are to understand it (with Augustine and Jerome) as implying "thou hast said [it]" (see Ap. 147), or "thou art Peter", most Protestants as well as these ancient "Fathers" agree that Peter's confession is the foundation on which Christ referred, and not Peter himself. He was neither the foundation nor the builder—a poor builder, v. 23—but Christ alone, Whom he had confessed (1 Cor. 3. 11). Thus ends the great subject of this second portion of the Lord's ministry. See Ap. 119. rock. Gr. petra. A rock (in situ) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "Foundation-stone" (Isa. 28. 16); and the rejected stone (Ps. 118. 22), will shall. Therefore then future, as in Hos. 1. 10; 2. 23.

1245
28 church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

21 From that time forth began Jesus to shew unto His disciples how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,

22 Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.

23 But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savouriest not the things that are of God, but those that be of men.

24 Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.


21 From that time, &c. This commences the third period of the Lord's ministry, the subject of which is the rejection of Messiah. See Ap. 119.

22 took Him. &c. This is stated four times (here, 17. 22; 20. 17; 20. 28). See the Structure above (K, M, K); each time with an additional feature. Note the necessity (Luke 24. 96; unto, Gr. eis). Ap. 104. vi.

23 be raised again. Omit "again". Not the same word as in 17. 9, but the same as in 17. 23, the third day. The first occurrence of this expression (canonical). See Ap. 148.

24 took Him. &c. Assuming such a case. See Ap. 118. 2. a. will = willing (Indic.). or desire. See Gr. thel. Ap. 102. 1. All hinges on the will. Cp. John 5. 40. come = to come. take up. The "cross" was always borne by the condemned, cross of stauron. See Ap. 162. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the suffering associated with the burden.

25 will save. &c. See above. His life. Gr. his soul. Should be "soul" here, if "soul" in v. 26; or, "life" in v. 26, if "life" here.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came, and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

17. 1-9 (Q. p. 1346). THE GLORY FORESHOWN.

THE TRANSFIGURATION.

(Transition and Alternations.)

Q2 T | I | 1. The Ascend.
    k | 1. Disciples taken up.
    U | 1. The Vision.
        m | s. The Lord. Accompanied.
        V | s. Voice. Peter's.
    V | s. Voice. Father's.
    U | 1. The Vision. Ended.
        m | s. The Lord. Alone.
    T | 1. The Descent.

1 after six days. The Transfiguration (see Ap. 149) is dated in all three Gospels (Mark 9, 2; Luke 9, 28). It was thus connected with the first mention of His sufferings and death (16, 21; 17, 22), and would counteract any doubts that the disclosure might give rise to. By it the glory is connected with the sufferings, as it always is (cp. 18, 12 with v. 27; and Luke 24, 26, and see Ap. 71. 1 Pet. 1, 11; 4, 12; 5, 1; and it gives us a glimpse of His coming (2 Pet. 1, 16-18), after. Gr. meta. Ap. 104. xi. 2.

Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 5, 23), and at Gethsemane. An high mountain. Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. 2 transfigured. Gr. metamorphosomaio = to change the form. Occ. only here, Mark 9, 2, and in Rom. 12, 2; 2 Cor. 3, 18. Marking the change to a new condition, while metatemphiato = change from a former condition. See note on Phil. 3, 21. was = become.


if, &c. See the condition in Ap. 118, II. 1. Not the same as in v. 29. will. Ap. 102, i. tabernacles = booths. Is this the Shekinah, the symbol of Jehovah's glory? See this the Shekinah, the symbol of Jehovah's glory? Gr. ek. Ap. 104, vii. This is my beloved Son. The Divine formula of consecration of Messiah as priest; in 3, 17 as prophet. In Ps. 2, 7. am well pleased = have found delight. hear ye Him. Cp. Deut. 18, 18, 19. on.

not. Gr. met. Ap. 105, ii. saw. Ap. 133, i. 1. for all = for all. See note on "all" 20, not = only = alone. be risen. The Son of man. See Ap. 98, XVI. from = from among. From the one occ. of ek in this connection. Always associated with Christ and His People (not with the wicked dead). See all the other occurrences: Mark 6, 44; 9, 9, 10; 12, 22; Luke 9, 7; 16, 21; 20, 35; 24, 46. John 2, 22; 12, 16, 17; 20, 9; 21, 14. Acts 8, 30; 4, 2, 10; 10, 42; 15, 30; 17, 3, 31. Col. 1, 18; 2, 12; 1 Thess. 1, 10; 2 Tim. 2, 8. Heb. 13, 20. 1 Pet. 1, 3, 21. On the other hand, with apo (Ap. 104. iv) see 14, 2; 27, 44; 28, 7. Cp. Luke 16, 30, 31. In all other cases it is used simply of a resurrection of dead bodies, or of dead people. be risen. The dead = dead people (no Art.). See Ap. 158, 2.
17. 10. MATTHEW. 17. 24.

10 And His disciples asked Him, saying, “Why then say the scribes that 1 Elias must first come, and * shall restore all things?"

11 But I say unto you, That 3 Elias is come already, and he * knew him not, but 4 have done * unto him whatsoever they 5 listed. Likewise shall 6 also the Son of man suffer * of them."

13 Then the disciples understood that He spake unto them * of John the Baptist.

14 And when they were come * to the multitude, there * came to Him 7 a certain man, kneeling down to Him, and saying,

15 8 Lord, have * mercy on my son: for 9 he is lunatick, and sore vexed: for ofttimes he felleth into the fire, and oft 10 into the water.

16 And I brought him to Thy disciples, and they * could not cure him."

17 Then Jesus answered and said, 0 * faithless and perverse generation, how long shall I be * with you? 11 how long shall I suffer you?

18 Bring him hither to Me."

19 And Jesus rebuked 12 the devil; and 13 he departed 14 out of him: and the child was cured 15 from that hour.

20 Then came the disciples to 1 Jesus apart, and said, 16 “Why could 17 not we cast him out?"

20 And 1 Jesus said unto them, “Because of your 0 unbelief: for 18 verily I say unto you, If ye have faith as a grain of mustard seed, ye shall 1 say unto this mountain, Remove hence 2 to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit 19 this kind goeth 20 not out 21 but by 22 prayer and fasting."

22 And while they abode 23 in 24 Galilee, 1 Jesus said unto them, "The Son of man shall be * betrayed 24 into the hands of men: 25 at and they shall kill Him, and 26 the third day He shall 27 be raised again.” And they were exceeding sorry.

24 And when they were come 2 to Caper- naïum, that received tribute money 28 to Peter, and said, “Doth 29 not your Master pay tribute?"

17. 10-13 (Q, p. 1846). THE SUFFERERS AND GORY, EXPLAINED. (Introversion.)


11 shall first come = cometh first. restore = will restore. Not the same, but better.


shall ... suffer = is about ... to suffer. So in v. 22 and 20, 22.

also the Son of man = the Son of man also.


17. 14-21 (L, p. 1848). MIRACLE. THE LUNATIC. S. (Extended Alteration.)

L p | 14, 15. Request made.
| 18, 19. Request granted.


15 mercy = pity.

he is lunatick = moonstruck; i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. seléinnizōmati. Occ. only in Matthew, here, and 4. 24.

sore vexed = suffers miserably.

16 could not cure him = were not able to cure him.

17 faithless = unbelieving.

perverse = perverted.

18 generation. See note on 11. 16.


19 the devil = it, or him. he = it, i.e. the demon.


not the same as v. 5.


19 Why could not we cast him out? = Why were we not able to cast it out? See notes on 21, 21, and Luke 17. 5.


unbelief. All the texts read “little faith,” or “littleness of faith.” See note on 6. 30.

verily. See note on 5. 18.


say. The Rabbins were warned rooters up of mountains, because they were dexterous in removing difficulties. See note on Luke 17. 6.


be = is about to be. This is the second of the four announcements. See the Structure K, M, M, K, and note on 16. 21.

23 shall = will. be raised again = be raised up. Not the same word as in v. 8, but the same as in 16. 21.

17. 24-27 (N, p. 1846). GENTILES. AUTHORITY. SONS FREE. (Introversion.)

N s | 24. Tribute inquired about.
| 25. Their own exempted.
| 27. Their own free.


tribute money = the didrachma = the half-shekels (Ex. 30. 11-16). Occ. only here. See Ap. 61. I, 8. Not the same word as in v. 15; 22. 13.

1384
25 He saith, "Yes." And when he was come into the house, 1 Jesus 2 prevented him, saying, "What thinkkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

26 Peter saith unto him, "Of strangers." Jesus saith unto him, "Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find two pieces of money: that is the sign and take unto them for Me and thee."

18 "At the same time came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?"

2 And Jesus called a little child unto Him, and set him in the midst of them,

3 And said verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in My name receiveth Me.

6 But whoso shall offend one of these little ones, which believe in Me, it shall be better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: for it is better for thee that one of these little parts of thy body be cut off and be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee that one of these little parts of thy body be plucked out and be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, he doth not leave the ninety-nine, and


12 How = What. This parable was repeated later, in another connection. See Luke 15, 4, &c. if a man, &c. The condition is not the same as in v. 8, but is purely hypothetical = if there should be to any man. See Ap. 118. I. b. of. Gr. ek. Ap. 104. vii. doth he not, &c. or, will he not leave the ninety-nine on the mountain and seek, &c. not. Gr. oux. Ap. 105. i. (a).
18. 12. MATTHEW.

28 goeth *into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, *verily I say unto you, he rejoiceth more of *that sheep, than *of the ninety and nine which went not astray. 14 Even so it is *not the will of your *Father Which is *in heaven, that one of these little ones should perish.

X\(^2\)

(P. 1349)

15 Moreover *if thy brother shall *trespass *against thee, go and *tell him his fault between the two of you alone: *if he shall hear thee, thou hast gained thy brother. 16 But *if he will not hear thee, then take *with thee one or two more, *that in the mouth of *two or three witnesses every *word may be established.

17 And *if he shall *neglect to hear them, tell it unto the *church: but if he *neglect to hear the *church, let him be unto thee as *an heathen man and *a publican.

18 *Verily I say unto you. *Whatsoever ye shall bind *on earth shall be bound *in heaven: and whatsoever ye shall loose *on earth shall be loosed *in heaven.

19 Again I say unto you, That *if two of you shall agree on earth as touching any *thing that they shall *ask, it shall be done for them *of My *Father Which is *in heaven.

20 For where *two or three are gathered together *in My name, there am I *in the midst of them.

W\(^3\)

21 Then came Peter to Him, and said, *Lord, how oft shall my brother *sin *against me, and I forgive him? till seven times? 22 Jesus saith unto him, *I say *unto thee, Till seven times seven.

X\(^2\) Y\(^1\) v\(^1\)

(P. 1350)

23 Therefore *is the kingdom of *heaven likened unto *a certain king, which *would *take account *of his servants.

24 And when he had begun *to reckon, *one was brought unto him, *which owed him ten thousand talents.

25 But forasmuch as he had *not to pay, his *lord commanded him *to be sold, *and his wife, and *children, and all that he had, *and payment to be made.

W\(^1\)

26 The servant therefore fell down, and *worshiped him, saying, *Lord, have patience *with me, and I will pay thee all.

X\(^1\)

27 Then the *lord of that servant was moved with compassion, and *loosed him, and forgave him *the debt.

Y\(^2\) v\(^2\)

28 But the same servant went out, and *found one of his fellow servants, which *owed him an hundred *pence: and he laid hands on him, and *took him by the throat, saying, *Pay me *that thou owest.

w\(^2\)

29 And his fellow servant fell down at his feet, and *besought him, saying, *Have patience *with me, and I will pay thee all.

x\(^2\)

30 And he would *not: but went and *cast him *into prison, till he should pay the debt.

X\(^3\)

(this page continues...)


18. 23-34 (X\(^3\), p. 1840). OFFENCE. FELLOW-SERVANTS.

(Extended and Repeated Alternation.)


31. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forswore thee that all thy thrift should be paid, because thou wast desirous of it;

33 Shouldest thou not have had compassion on thy fellowservant, even as I had pity on thee? 

34 And his lord was wroth, and delivered him to the tormentors; till he should pay all that was due unto him.

35 So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

19 And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judaea beyond Jordan;

And great multitudes followed Him; and He healed them there.

3 The Pharisees also came unto Him, tempting Him, and saying unto Him, "Is it lawful for a man to put away his wife for every cause?"

4 And He answered and said unto them, "Have ye not read, that He Which made them at the beginning made them male and female, 

5 And said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh'? 

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto Him, "Why did Moses then command to give a writing of divorce, and to put her away?"

8 He saith unto them, "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto Him, "If the case of the man be so with his wife, it is not good to marry."

11 But He said unto them, "All men cannot receive this saying, save they to whom it is given. 

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

the kingdom of heaven's. See Ap. 114.

19. 1-12 (Pl. p. 1846). PHARISEE'S QUESTION.

(1ntroduction and Alternation.)

1 And it came to pass. A Hebrewism.

departed=withdrew (by sea).
coasts=borders; beyond Jordan. Persa, east side of Jordan, from the Sea of Galilee to the Dead Sea.
3 Pharisees. See Ap. 120.
4 Have ye not read...? See Ap. 143.
7 the beginning. See note on John 8. 44.
8 male and female=a male and a female. Ref. to Pont. (Gen. 1. 27). This settles the theory of evolution.
10 and they twain. This is added by the Lord to Gen. 2. 24. See Ap. 107. II. 2, and 117. 1.
11 They twain=the two.
12 flesh. Fig. Synecdoché (of the Part), put for the whole person. Ap. 6.
13 What=The unity, not "those" (the persons).
15 hath joined together, &c.=joined together, &c. The converse is true also. See note on Phil. 1. 10.
16 not. Gr. me. Ap. 105. II.
18 This is a mark of Moses. See note on 8. 4, command, &c. Not till the close of the forty years.
21 suffered =allowed. was not so: i.e. from the first constitution down to Moses.
23 If the case, &c. The condition is hypothetical. See Ap. 118. I. 1.
25 good=profitable.
26 All men cannot=not (as in v. 4) all men can.
27 is has been.
28 born. See note on "begat", I. 2.
31 for... sake. Gr. dia. Ap. 104. v. 2.
13. Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, "Suffer the little children, and forbid them not to come unto Me: for of such is the kingdom of heaven." And He laid His hands on them, and departed thence.

16. And behold, one came and said unto Him, "Good Master, what good thing shall I do, that I may have eternal life?"

17. And He said unto him, "Why callest thou Me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments." He saith unto Him, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself."

20. The young man saith unto Him, "All these things have I kept from My youth up: what lack I yet?"

21. Jesus said unto him, "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said 1 Jesus unto His disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?"

26. But Jesus beheld them, and said unto them, "With men this is impossible; but with God all things are possible."

27. Then answered Peter and said unto Him, "Master, we have forsaken all, and followed Thee; what shall we have therefore?"

19. 13. 15 (O2 p. 1846). DISCIPLESHIP. LITTLE CHILDREN. (Intercussion.)

19. 13-15. Request for His hands to be laid.


15. Request granted.


19. 26 (P3 p. 1846). A CERTAIN MAN. QUESTION. (Repeated Alternation.)


18. beheld. Fig. Asteriomas. Ap. 6.

20. All these. Yes, but not the tenth. Hence the Lord's answer "go and sell", which brought conviction.

21. will be = art willing to be. Ap. 102. 1. This that thou hast = thy property or possession. Same word (not the same form) as "is" in Phil. 3. 20 = exists as a possession.

22. sorrowful = grieving.

23. Verily. See note on 5. 18. deadly = with difficulty.

24. camel. With its burden. Not a cable, as some suggest.


19. 27-20. 16 [For Structure see next page].
19. 28.  MATTHEW.  20. 11.

28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

g29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundredfold, and shall inherit everlasting life.

D1 But many that are first shall be last; and the last shall be first.

C1 20 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

f2 And when he had agreed with them of the hire of a penny a day, he sent them into his vineyard.

g3 And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

D2 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

C3 9 And when they came that were hired about the eleventh hour, they received every man a penny.

f10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

ey11 And when they had received it, they murmured against the goodman of the house,
20. 12.

MATTHEW.

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 
13 But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? 
14 Take that thou gavest unto me, and give thee that which is thine own. 
16 So the last shall be first, and the first last: for many be called, but few chosen. 

20. 25.

12 These = That these. Gr. ἀνέθη, putting their words between quotation marks. See note on Luke 23. 44. have wrought but one hour = made one hour. A Hebrew. Cp. Ruth 2. 21. Where wroughteth thou to-day? (Heb. מֵעָמְשָׁה = to work). In the sense of making or spending time (Acts 15. 35; 18. 23. 2 Cor. 11. 25); used for continuing, as suggested in A.V. marg. But it is the same word rendered "made" in the next clause. 
13 one. Representing the whole body, as Peter was the "one" in 10. 27. 
14 Take = Take up, that thine is thine own. I will give = for I will (Ap. 102. 1) to give, will = wish, or desire. See Ap. 109. 1. even as unto thee = as to thee also. 
16 Emphatic. good = generous. So, &c. See note on 19. 30, which precedes the parable, as this concludes it. 
17 Jesus. Ap. 98. X. 
18 Behold. Fig. ἀστερίᾳς. Ap. 6. the Son of man. See Ap. 106. XV. betrayed, &c. = delivered up, as in v. 19. These are the additional features of this third announcement (see note on 16. 21); the second and fourth being 17. 22 and 20. 28. condemn. Gr. κατακρίνει. Ap. 122. 7. 
19 deliver Him = deliver Him up, as in v. 18. the third day. See Ap. 148.

20. 20-27 (N. p. 1846). GENTILES. AUTHORITY. BRETHREN FREE. (Introversion.)

12 Ye know that the princes of the Gentiles exercise dominion over them, and are called their Lord. 
13 For a pitiable exercise of authority upon them. The Prep. κατα = down. Ap. 104. x. 1 in the verb implies a bad sense and = oppress them. Cp. Luke 22. 25; where the verb is not the same. See note there.
20. 26. MATTHEW.

28 But it shall not be so among you: let him be your minister;
27 And whosoever will be great among you, let him be your servant;
28 Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

29 And as they departed from Jericho, a great multitude followed Him.
30 And they beheld two blind men sitting by the way side,

n when they heard that passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.
31 And the multitude rebuked them, because they should hold their peace:
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto Him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

F 21 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

p 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

27 chief = first, servant = bond-servant (in relation to servitude).
28 The fourth announcement of His sufferings. See note on 16. 21.
29 departed = not approaching, as in Luke 18. 3. or arriving and leaving, as in Mark 10. 44.
30 two blind men. There are no "discrepancies" between this account and those of Mark 10. 46 and Luke 18. 35. They describe three miracles on four blind men: one on approaching Jericho; one on leaving; two after He had left. See Ap. 102.
31 rebuked = pasch, they charged them to be silent.
32 called = oso. Two of the six in nine occurrences of this title in Matthew. See note on 1. 1. and Ap. 98. XVIII.
33 rebuked = pasch, they charged them to be silent.
34 received = regained. They followed. As in Mark 10. 65 and Luke 18. 41.


(Repeated and Extended Alternation.)


G 21 1—15. Jerusalem. The first entry into.


E 21 1—35. Bethphage. HOUSE OF FIGS. (Now Kafre.

21 1—7 (E, above). BETHPHAGE. ARRIVAL AND DEPARTURE. (Introversion.)


2 2. Commission given.

q 4. Fulfilment of Prophecy.

p 6. Commission carried out.


Bethphage = House of Figs. Now Kafre.

to. According to the Talmud Bethphage consisted of some buildings and the space of ground extending from the wall of Jerusalem about a mile (or half-way) toward the town of Bethany (now Dizorit). See Ap. 153 and 156. unto = toward. Gr. pros. Ap. 104. xv. 3. All the texts read eis as in the preceding clause.


2 Go = go forward. into. Gr. eis. as above.

over against = or just off the high road. Gr. apantant = facing you. In Mark and Luke katananti = opposite and below, preferred here, as by all the texts. But the text may have been altered to make Matt. agree with Mark and Luke. straightway = immediately.

ass . . . 2016. Here the two are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only one (only one being necessary to fulfill the part of Zechariah quoted by John 12. 14, 15). with. Gr. meta. Ap. 104. xi. 1.
21. 3 And if any man say ought unto you, ye shall say, "The Lord hath need of them;" and straightway he will send them.

2 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
3 Tell ye therefore the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon a colt of an ass.

6 And the disciples went, and did as Jesus commanded them,
7 And brought the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes went before, and that followed, cried, saying, "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

10 And when He was come into Jerusalem, all the city was moved, saying, "Who is this?"

11 And the multitude said, "This is Jesus the Prophet of Nazareth of Galilee."

12 And Jesus went into the temple of God, and cast out all that sold and bought in it, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

14 And the blind and the lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, "Hosanna to the Son of David;" they were sore displeased,

16 And said unto Him, "Hearest thou what these say?"

17 And He left them, and went out of the city into Bethany; and He lodged there.

18 Now in the morning as He returned into the city, He hungered.

Passover they began to sit in the temple; and then they restrained if not paid. Change was given at a profit for the moneychangers. (So Malmonides, quoted by Lightfoot, vol. iii, p. 46, Pitman’s ed.)

21. 8-11 (F. p. 1355). JERUSALEM. FIRST ENTRY. (Introversion.)
8 a very great multitude = the greater part of the crowd: referring to the proportionate part, not to the actual size. In Gr. en. Ap. 104. viii.

9 Hosanna = Save now. Aramaic Ḥosḥānā-nā = Help now. See Ap. 94. III. 5. Quoted from Ps. 118. 25, 26. At the later entry (Luke 19. 37) the cry was different in words, but similar in intent. For the order of events of these last six days, see Ap. 156.

10 moved = agitated. Same word as "quake" (27. 31) and "shake" (28. 4. Heb. 12. 26. Rev. 6. 13).


12 the temple. Gr. ἡ οἰκήματος, the temple courts. Not the nazos. See note on 23. 16. God. Ap. 98. I. 1. 1. the moneychangers. The half-shkel had to be paid on the 16th of the month Adar, by every Israelite (even the poorest). In every city collectors sat to receive it. On the 25th day (18 or 19 days before the
21. 19. MATTHEW.

19 And when He saw a fig tree in the way, He came to it and found nothing thereon, but leaves only, and said unto it, "Let no fruit grow on thee henceforward for ever." And presently the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away!"
21 Jesus answered and said unto them, "Verily I say unto you, If ye have faith, and doubt, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

21. 20. (P. 1557)

23 And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, "By what authority doest Thou these things? And who gave Thee this authority?"

24 And Jesus answered and said unto them, "If also will ye know of what authority I do these things, and who gave Me authority to do these things?"

25 The baptism of John, whence was it? from heaven, or of men?"

26 And they reasoned with themselves, saying, "If we shall say, From heaven; He will say unto us, Why did ye not then believe Him?"
27 But if we shall say, Of men; we fear the people; for all hold John as a prophet."

28 But what think ye? A certain man had two sons; and he came to the first, and said, "Son, go to work day in my vineyard."
29 He answered and said, "I will not;" but afterward he repented, and went.
30 And he came to the second, and said likewise. And he answered and said, "I will not; but he went and was baptized.


21. 23—25. 46 (G, p. 1535). IN THE TEMPLE. TEACHING. (Alternation.)

23. 23—22. 46 (H, above). PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE. (Invocation.)

21. 23—22. 46 (H, above). PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE. (Invocation.)

21. 22. 44 (L, above). PARABLES. (Division.)

21. 28—32 (N, above). THE TWO SONS. DISOBEDIENCE. (Repeated Alternation.)

31 Whether of them twain did the will of his father?" 

They say unto him, "The first." 

1 Jesus saith unto them, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God, before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, were reproved of him, and ye believed him not afterward, that ye might believe him."

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 

And when of the fruit of the ground was ready to come in, he sent his servants unto the husbandmen to take his fruit of the vineyard. 

But last of all he sent unto them his son, saying, 'They will reverence my son.' 

But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' 

And they caught him, and cast him out of the vineyard, and slew him. 

When the lord therefore of the vineyard came, he will make-him come forth, and will destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

43 Therefore say I unto you, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

46 And when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet."

31 Whether of them twain - Which of the two. 

33 The second parable spoken in the Temple. 

34 time - season. 

35 beat one - = one they beat, and one they killed, and one they stoned. And note the Fig. Polygeniotechnon, Ap. 6.

36 other. 

37 last of all - = last.

38 among. 

40 the Lord. 

41 miserably. 

42 did ye never read. 

43 out - without, outside (as in Heb. 13. 19). 

46 on. 

47 multitude - crowds. took Him - = were holding Him as a prophet. for. = as; but all the texts read "eis" = for. 


The New Israel, as prophesied in Isa. 66. 7-14.

44 on - upon. 

45 perceived - = got to know. Gr. ginôko. Ap. 132. i. ii. 

46 multitude - crowds. took Him - = were holding Him as a prophet. for. = as; but all the texts read "eis" = for. 

22. 1-14 (L, p. 1857). PARABLES. MARRIAGE OF KING'S SON.


L Q7 1-7. The hidden Guests.

22. 1-7 (Q7, above). THE BIDDEN GUESTS.

(L, p. 1857).

Q7 | 1-3. Call to those bidden. First call.
| 7-8. Servants sent. Ill treated.

1 Jesus. See Ap. 98. X.
3 parables. This was the third of the three spoken in the Temple, Cp. 21. 22, 23.
4 The kingdom of heaven. See Ap. 114.

5 heaven—the heavens. See notes on 6, 9, 10.
6 marriage—marriage or wedding feast. See Ap. 140.

II. 2, 3 sent forth, &c. John, the Lord, and the Twelve.
4 other servants. Peter and "them that heard Him" (Heb. 2, 3), as recorded in the Acts.

5 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
6 So as ye shall find, bid to the marriage.
7 and gathered together as many as they found, both bad and good: and the marriage was furnished with guests.
8 And when the king came in to see the guests, he saw there a man which had not on a wedding garment.
9 And he sent unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
10 Then said the king to the servants, Bring him hand and foot, and take him away, and cast him out into outer darkness; there shall be weeping and gnashing of teeth.
11 For many are called, but few are chosen.

K R T

(1560)

22. 8-14 (Q7, above). THE SUBSTITUTED GUESTS.

(Involution.)

8 Then, &c. This, as to time, leaps over the present Dispensation, and takes up the yet future preaching of 24. 14, for it has to do with the same people.
9 Go ye therefore, &c. After the present Dispensation. the highways—the public roads, or crossroads. Gr. ἀξιωδός. Occ. only here. 10 went out—having gone out. into. Gr. εἰσήκουσα. Occ. only here. bad. Gr. ἄρρητος. Occ. only here. 11 to see—to gaze upon, as a spectacle, or inspect. Ap. 138. 1. 12 saw—be beheld. Gr. ἠθέλω. Occ. only here. the outer. Gr. ἐξώτερος. Occ. only here.
13 outer—the outer. Gr. ἠθέλω. Occ. only here. The Saduccees' Question. Civil. 14 For, &c. This section is inserted in the middle of the block of 22. 15-46.

22. 15-46 (K, p. 1537). QUESTIONS. PHARISEES AND SADDUCEES.

(L, p. 1857).

| 41-46. The Lord's Question and Answer.

22. 15-22 [For Structure see next page].

15 went—came as in v. 22. A threefold temptation. See R, S, and K, above. the Pharisees. See Ap. 120. II.

22. 16. MATTHEW.

16 And they sent out unto Him their disciples with the Herodians, saying, "Master, we know that Thou art true, and teachest the way of God in truth; neither carest Thou for any man: for Thou regardest not the person of men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?"

18 But Jesus perceived their wickedness, and said, "Why tempt ye Me, ye hypocrites?"

19 Shew Me the tribute money, and they brought unto Him a penny.

20 And He saith unto them, "Whose is this image and superscription?"

21 They say unto Him, "Caesar’s."

22 Then saith He unto them, "Render therefore to Caesar the things that are Caesar’s; and unto God the things that are God’s."

23 The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

24 Saying, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."

25 Now there were seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh."

27 And fast of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

29 Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God."

30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,"

32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at His doctrine."

34 But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

22. 18-22 (R. p. 1850). THE PHARISEE’S QUESTION. (Interruption and Altercation.)

22. 16-22 Their Question as to Tribute. Their compliance. Argument. Their Reply. Their question answered.

22. 23-33 (S. p. 1356). THE SADDUCEES’ QUESTION. (Alternation.)

22. 34-40 [For Structure see next page].
22. 35. MATTHEW. 23. 4.

29 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,
30 "Master, " what is the great commandment in the law?"

31 Jesus said unto him, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

32 This is the first and great commandment. O 33 And the second is like unto it, " Thou shalt love thy neighbour as thyself."

34 "On these two commandments hang all the law and the prophets."

S W p 41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, " What think ye of Christ? whose Son is He?"

43 They say unto Him, " The Son of David."

X 44 He saith unto them, " How then doth David in Spirit call Him Lord, saying, "The Lord said unto My Lord, Sit Thou on My right hand," till I make Thine enemies Thy footstool?"

W p 45 If David then call Him Lord, how is He his Son?"

46 And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

J p 23 Then spake Jesus to the multitude, and to His disciples,
2 Saying, " The scribes and the Pharisees sit in Moses' seat;
3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they love the multitude, and do not."

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders;

on. Gr. ek. set Thine enemies as a footstool for Thy feet. The first of seven references to Ps. 110. 1 in the N.T. (here; Mark 12. 35. Luke 20. 42. Acts 2. 35. 1 Cor. 15. 25. Heb. 1. 13; 10. 12). All refer to Messiah's session on the Father's throne until His enemies shall be placed (as a footstool for His feet) under His feet, as in Ps. 110. 1, where they are at length put in subjection to the Son (Adonai) "under His feet." In all the six, the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. 25 they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 22; 16. 28; 23. 39; 24. 24. Acts 5. 29-33. 25. 25-28.

46 no man = no one. Gr. ou deix. See Ap. 105. 1. a word.

23. 1-12 (J, p. 1357). TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL.) (Repeated Altercation.)

J p 1, 2. Self-exaltation. Scribes. (Session.)
1 3, 4. "Do not ye, what they bid."
5-7. Self-exaltation. Scribes. (Works.)
8-11. "Be not ye like them."

1 Jesus. Ap. 98. X.
multitude = crowds. Note the Structure (J, p. 1357).

2 Pharisees. See Ap. 120. II.
The Sadducees had their own "heaven" (16. 2) but not this.
Moses'. See note on 8. 4.

3 All. All things. This shows that the words following are not a command, for the whole chapter is taken up with a denunciation of the very things that they thus bade. Later (27. 20-23) they "bade" the people to ask Barabbas and destroy Jesus. Omit this word as not being in the Greek, or required by the Fig. Ellipta.

observe and do = ye observe and do. The second person plural is exactly the same in the Indicative and Imperative, and nothing can determine which is the Mood but the context; and the Structure determines its meaning.

observe. Inwardly. do. Outwardly.


4 For they bind, and by what they bid you observe." A further proof that "observe and do" is not the Lord's command to carry these many burdens "grievous to be borne." 1861.
23. 4. MATTHEW. 23. 21.

but they themselves will not move them with one of their fingers.

3. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

3. But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go yourselves, nor suffer ye them that are entering to go in.

14 Woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers:

therefore shall ye receive the greater damnation.

15 Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and dry land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the altar, it is guilty.

19 Ye fools and blind: for whether is greater, the altar, or the temple that sanctifieth the altar?

20 Whoso therefore shall swear by the altar, swareth by it, and by all things thereon.

21 And whoso shall swear by the temple, swareth by it, and by Him That dwelleth therein.

will not move = do not choose to touch.


move. Much less bear.

their = their own.

for to be seen = to be gazed upon as a spectacle.

some word as "see" in 22. 11.

for = for the purpose.


uppermost rooms = the first place, as in next clause.


chief seats = first seats, as in preceding clause.


the formal salutations.


Rabbi = my Master. Cp. v. 8. Note the Fig. Epizeuxis for Emph. (Ap. 6).


Master = Leader, Guide, or Director. Gr. kathégēta. Occ. only here and in v. 16. All the texts read didak'atos, Teacher.

ever. Christ. All the texts omit, with Syr.; but, Scrivener thinks, on insufficient authority.

Christ. See Ap. 98. IX.

no. Gr. mé. Ap. 105. II.

father. This is against those who loved to be so called.


father. See Ap. 98. III.

heaven = the heavens. See note on 6. 9, 10.

11 he that is greatest among you = the greater of you.

abased = humbled, as in next clause.

23. 13-39 (H. p. 1387). SCRIBES AND PHARISEES. (Division.)

13-39 (Y, above). DENUNCIATION. THE EIGHT WOES. (Interversion.)


13 woe. The first of eight woes in Y (v. 13-39). Cp. 5. 2; and see Ap. 126. All the texts (with Syr.) transpose v. 13 and 14.

shut up. Cp. 5. 3.

the kingdom of heaven. See Ap. 114.

heaven = the heavens. See note on 6. 9, 10.

against = before; i.e. in men's faces.

neither = not, as in v. 4.

14 Woe, &c. Cp. 5. 4; and see Ap. 126.

therefore = on this account. Gr. dia (Ap. 104. v. 2).

made = becomes [one].

the child of hell = a son of Gehenna. A Hebrazism = Gehenna's people.

See Ap. 131. I; and note on 5. 22.


the temple = the sanctuary; i.e. the Nosas, or actual Temple building, consisting of the Holy Place and the Holy of Holies. See in The Companion Bible with a capital "T", to distinguish it from hieron, the whole of the Temple courts, but translated temple also; this is spelt with a small "t" in The Companion Bible.

the debtor = is bound [to fulfill the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. Parechésis = guilty [and must pay the geld, i.e. the penalty]. See Ap. 6.
23. 22.  MATTHEW.  23. 36.

22 And he that shall swear in heaven, and swear in the earth, by the throne of God, and by Him that sitteth thereon.

C (p. 156a)

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

C

24 Ye blind guides, which strain at a gnat, and swallow a camel.

C

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto unwhited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

A

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 A That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar.

X

36 Verily I say unto you, All these things shall come upon this generation.

---

22 heaven. Sing. See notes on 6. 9, 10.

23 Woe, &c. Cap. 5. 7, and see Ap. 126.

24 which, &c. Fig. Parab. Cap. 6.

25 &c. Cap. 5. 8, and see Ap. 126.

26 that which is within the inside of.


29 Woe, &c. Cap. 5. 9, and see Ap. 126.

28 Wherefore so that.

32 Fill up = And fill ye up.

33 generation = offspring, or brood. Pl. as in 3. 7; 12. 34; and Luke 3. 7.

36 Verily I say unto you.

---

23. 34-39 (Y², p. 1869). PROPHECY.

(Extended Alternation.)

---

1963
24. 4—25. 26 (F, above). PROPHECY. PARTICULAR. (Division.)

24. 4—6 (H, above). ANSWER TO THE FIRST QUESTION. (Introversion.)


| H | 1. Warning. The beginning. |
| z | 5. Many Antichrist. |
| z | 6. Rumours of Wars. |


24. And Jesus went out, and departed from the temple:

F 2 And Jesus said unto them, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." 

D 3 And as He sat upon the mount of Olives, 

E the disciples came unto Him privately, saying, "Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?"

G 4 And Jesus answered and said unto them, "Take heed that no man deceive you. For many shall come in My name, saying, 'I am Christ,' and shall deceive many. And ye shall hear of wars and rumours of wars; 

y see that ye be not troubled: for all these things must come to pass, but the end is not yet.


Gr. epi. Ap. 104. Ix. 3. shall not. All the texts omit the "mē," and read simply "ou" as in the first clause. 


-3 (E, above). DISCIPLES COME TO ASK. (Division.)

E G 1—3. First Question: WHEN shall these things (v. 3) be? 

G 2—3. Second Question: WHAT is the sign of Thy Parousia? 

G 3—3. Third Question: WHAT the sign of the consummation of the Age? 

coming—presence. Gr. parousia. This is the first of twenty-four occurrences of this important word (Matt. 24. 3, 5, 37, 37, 58, 1 Cor. 15. 23; 16. 17; 2 Cor. 7. 6, 7; 10. 10. Phil. 1. 25; 2. 12, 1 Thess. 2. 19; S. 13; 4. 15; 5. 22. 2 Thess. 2. 8, 9. Jas. 5. 7. 8. 1 Pet. 1. 16; 3. 4, 12. 1 John 2. 25). The Papyri show that "from the Ptolemaic period down to the second century B.C. the word is traced in the East as a technical expression 

for the arrival or the visit of the king or the emperor," also of other persons in authority, or of troops. (See Deissmann’s Light, &c., pp. 373-8, 441-5). It is not therefore a N.T. word, as some have supposed, 

the end of the world. See Ap. 129. 2. the end = sunelektos. Sunelektos = meeting together of all that marks the consummation of the age; not telos = the actual end, ov. 6, 13, 14. world. See Ap. 129. 2. 

24. 6. MA T T H W. 

27 Jerusalem. Note the Fig. Epicurus (Ap. 6), for emphasis. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the inhabitants. 


chickens = brood. Gr. mesēs. Occ. only here. 


would not = were not willing. Ap. 102. I. 


38 ye = you. Very emphatic. At the beginning of the Lord's ministry it was "My Father's house" (John 2. 16); but at the end, after His rejection, it was "their house". 

house = the temple, where He was speaking. Is left = is being left. See 24. 1. 

desolate. Every "house" and every place is "desolate" where Christ is not. 


still. With an, implying uncertainty. The not seeing was certain: their seeing it at that time was uncertain. Cp. the four "until" with ou mē: 10. 23; 16. 24; 23. 38; 24. 34. 

Blessed, &c. Quoted from Ps. 118. 26; cp. Matt. 21. 9. See Ap. 117. II. 

24. 7.

MATTHEW.

24. 7-28 (H2, p. 1864). ANSWER TO THE SECOND QUESTION. (Alternation.)


7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name’s sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 And then let them which be in Judaea flee into the mountains:

17 And let him which is on the housetop not come down, nor enter into his house, neither take his garments out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days should be shortened.

23 Then if any man shall say unto you, Lo, here is Christ; or, there; believe it not.

24 For there shall arise false Christs, and false prophets, hitched upon the world, saying, I am Christ; and shall deceive the world; and so shall the end come.

24. 7-28 (K, above). THE SECOND SIGN. (Introversion.)


b 14. From the Gospel of the Kingdom.

9 to be afflicted unto tribulation.
10 to be offendedático, tribulation. See Ap. 117. I, II. Quoted from Isa. 8. 15.

shall betray will deliver up, as in v. 9.

12 because on account of Gr. dis, as in v. 9.

wax grow. Anglo-Saxon wæsten, to grow.

wax cold. Gr. peuchomai. Occ. only here.

13 shall endure shall have endured.

unto. Gr. eis. Ap. 104. vi. in the end. Gr. telos, the actual end. Not the sundelata (v. 3), but the same as in vv. 6 and 14.

saved delivered! (1 Thess. 1. 10).


world the (then) habitable world. Gr. oikoumenē. See Ap. 129. 3. The civilization as distinct from barbarian.

not the same word as in either vv. 3 and 21.


nations the nations.

24. 15-20 (J, above). THE SECOND SIGN. (Alternation.)


b 19. Commiseration.


15 see. Gr. eidom. Ap. 133. I. I. Not the same word as in either vv. 2, 6, 30.

the abomination, &c. Ref. to Dan. 12. 11. See Ap. 117. I and II, and notes on Dan. 9. 27; 11. 31; 12. 11.

Used as the equivalent for a special idol. Deut. 7. 26. 1 Kings 11. 7. 2 Kings 23. 13. Cp. 2 Thess. 2. 4.

of. Gen. of Cause, that which brings on God’s desolating judgments.


17 on. Gr. epi. Ap. 104. ix. 1. any thing. All the texts read “the things”. out of.


24. 21-28 (K, above). THE GREAT TRIBULATION. (Introversion.)

K 9. Warning. “If they shall say”.

h 24. False Messiahs and false prophets.

h 25. Their object.

g 26. Warning. “If they shall say”.

f 27, 28. The Great Tribulation. The End.

21 shall be. See Ap. 117. II. Quoted from Dan. 12. 1. was not has not arisen, or happened; same as “fulfilled”, v. 24.

since from, as in v. 1. the beginning. See note on John 8. 44.


1865
false prophets, and shall shew great signs and wonders; (p. 1365)

29 inasmuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before. (p. 1366)

26 Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

H L N i

29 Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken:

30 And then shall appear the sign of the Son of man in heaven:

k And then shall all the tribes of the earth mourn,


O | 24. 31. The gathering of the elect (Israel).

M F

24. 32–41. PARABLES AND TYPE.

24. 42–44. Warning. "Watch therefore".


25. 1–12. PARABLE. The Ten Virgins.

Q 25. 13. Warning. "Watch therefore".


25. 31. The Son of man. On His throne.

O 25. 32–46. The gathering of the nations (Gentiles).

24. 29–30 (N, above). THE SON OF MAN. SHINING FORTH. THE THIRD SIGN. (Alternation.)


k | 30. The Son of man. The Third Sun.

i | 30. Earth. Mourning.

k | 30. The Son of man. Himself.

29 Immediately after. No room therefore for a Millennium before His coming. It must follow it.


shall the sun, &c. Ap. 117. II. Quoted from Isa. 13. 10; 84. 4.

and. Note the Fig. Polygenidetos (Ap. 6), to emphasize each particular.

heaven = the heaven (Sing.). See note on 6. 9, 10.

24. 32–41 (P, above). PARABLES AND TYPE. (Extended Alternation.)

P | 32. PARABLE. The Fig-tree.

m | 33. The application.

n | 34. Time. Nearness.

o | 35, 36. Divine certainty. Creature ignorance

l | 37. Type. The days of Noah.

m | 38. The application.


32 athe. Referring probably to a well-known saying.

is yet = shall have become already.

know = get to know, Gr. insinōko. Ap. 132. I. ii. The same word as in vs. 33, 34, 43 ("know").

33 likewise ye = ye also. it is near = He is near.


34 This generation. See note on 11. 16.


35 till. Here with Gr. "," and the Subj. Mood, marking the uncertainty, which was conditional on the repentance of the nation. Note the four "tills" (10. 23; 16. 28; 23. 33; 24. 31), and esp. what is certain with what is uncertain.

36 be fulfilled = may have begun to arise, or take place: referring specially to the first sign" in v. 4, in response to the first question in v. 3; not the same word as in Luke 21. 24, but the same as in v. 33.
24. 35.  
MATTHEW.  
25. 1.  

35 Heavens and earth shall pass away, but My words shall not pass away.  
36 But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.  
37 But as the days of Noe were, so also the coming of the Son of man be.  
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,  
39 And knew not until the flood came, and took them all away;  
40 So also shall be the coming of the Son of man.  

Q S p  
for ye know not what hour your Lord doth come.  

R  
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?  
46 Blessed is that servant, whom his lord when he cometh shall find so doing.  
47 Verily I say unto you, That he shall make him ruler over all his goods.  
48 But if that evil servant shall say in his heart, My lord delayeth his coming;  
49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;  
50 The lord of that servant shall come in a day when he looketh not, and ahour that he is not aware of,  
51 And shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.  

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.  

26 Of = concerning. Gr. peri.  
28 Knoweth = has any intuitive knowledge. Gr. oida.  
29 Ap. 132. i. i. The same word as in ev. 42, 43 ("known"); not the same as in ev. 32, 33, 39, 43 ("known").  
31 Only = alone. Not the Lord as the Son of man, though surely as the Son of God.  
32 Shall = will.  
33 Also the coming = the parousia (or presence) also.  
34 The one shall be taken, &c. 1 Thess. 4. 15, 16 refers to this, for it is the same parousia.  
35 Shall = will.  
36 Taken = taken to one's side, in peace and for blessing, as in L. 26, 24; 17. i. Luke 9. 10; 18. 31; John 14. 3 ("receive").  
37 Left. For judgment; as in 13. 30 ("let"); 15. 14 ("left alone"); 19. 27, 29 ("forsaken"); 28. 38; 26. 68, 69.  
38 Women. Graving was and is woman's work in the East, and is done in the morning.  
40 Mill. Gr. mulon. Occ. only here.  
41 Watch.  
42 Watch, therefore.  
43 But know this.  
44 Therefore be ye also ready:  
45 For in such an hour as ye think not the Son of man cometh.  
46 Blessed is that servant.  
47 Verily I say unto you.  
48 But if that evil servant.  
49 And shall begin to smite his fellow servants,  
50 The lord of that servant.  
51 And shall cut him asunder, and appoint his portion  

Illustrate and enforce His teaching as to watchfulness, in view of the then immediate parousia, conditional on the repentance of that generation in response to the ministry of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19-26. See the Structure of H (p. 186). The Parable has nothing to do with the Church today as to interpretation, though there is the same solemn application as to watchfulness.  

25. 1-12 [For Structure see next page].  

1 Then = At that point in a then future time. The Structure of P (p. 186) shows that this parable formed the closing part of the Lord's teaching on the Mount of Olives (see 24. 3; 5) and was designed to illustrate and enforce His teaching as to watchfulness, in view of the then immediate parousia, conditional on the repentance of that generation in response to the ministry of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19-26. See the Structure of H (p. 186). The Parable has nothing to do with the Church today as to interpretation, though there is the same solemn application as to watchfulness.  

Shall = will, the kingdom of heaven. See Ap. 114. heaven = the heavens.  

Lamps = torches. See Ap. 130. 6.  
To. Gr. eis. Ap. 104. vi. To meet = for the meeting (of two parties from opposite directions): i.e. the meeting and returning with.  

29 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for you and us: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage; and the door was shut.

11 Afterward came also the other virgins, saying, Sir, lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know not the day nor the hour.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; every man according to his several ability; and straightway he took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two went and digged in the earth, and hid his lord's money.

18 After a long time the lord of those servants cometh, and saith unto them, I will make thee ruler over many things: enter thou into the joy of thy lord.

20 And so he that had received five talents came and brought other five talents, saying, Sir, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25. 1-12 (P. p. 1868). PARABLE. THE TEN VIRGINS. (Interruption and Alternations.)

P U W v 1, 2. The ten.

w w 3. The five foolish.

x y 4. The five wise.

X y s. The bridegroom tarrying.

z z s. The ten sleeping ones.

V V z. The Cry.

W V s. The Call.

U W v 7. The ten.

w w 8. The five foolish.

z z 9. The five wise.

X y x 10. The bridegroom coming.

z z 11. The five foolish ones.

3 wise prudent.

5 slumbered and slept (and continued asleep).

10 went on their way.

11 came also the other virgins came the other virgins also.

13 Watch. This is the great lesson of the parable.


14 the kingdom of heaven. Or supply the Ellipsis from v. 13: "[the coming of the Son of man]."


travelling, &c. See note on "went", &c., 21. 11.

15 talents. Gr. talanton. Occ. only here, and in 18. 24.

See Ap. 51. 11, 6 (2). Hence the word comes to be used now of any gift entrusted to one for use, every man = each one, according to. Gr. kata. Ap. 104. 2.

his several ability - his own peculiar capacity.

took his journey. Same as "travelling" in v. 14.

16 traded with corn (Gr. en. Ap. 104. viii.) the virgins went: the servants worked made them. Put by Fig. Metonymy (of Cause), Ap. 6, for "gained." &c. &c. &c. &c.

17 he = he also.


reckoneth = compareth accounts. Gr. anamirio. Occ. only here, and in 18. 23, 24.

25. 30-31 (For Structure see next page).


make set. enter... Joy. He enters into joy, and joy enters into him.

25. 22. MATTHEW.

25. 23. SERVANTS. CONDUCT. JUDGED. (Repeated and Extended Alternation.)

A. 22 He also that had received two 13 talents came and said, 11 Lord, thou deliveredst unto me two 15 talents; behold, I have gained two other 18 talents beside them.

B. 23 His 18 lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things.

C. 24 I will make thee ruler over many things: enter thou into the joy of thy 13 lord.

A. 25 Then he which 2 had received one 12 talent came and said, Lord, I knew thee that thou art an hard 14 man, reaping where thou 2 hast not sown, and gathering where thou 2 hast not straved.

B. 25 And I was afraid, and went and hid thy 12 talent in the earth: lo, there thou hast 2 that is thine.

C. 26 His 18 lord answered and said unto him, Thou wicked and slothful servant, 2 thou knewest that I reap where I sowed not, and gather where I have not straved.

27 Thou oughtest therefore to have put my money to the 4 exchangers, and then at my coming 3 should have received mine own with 2 usury.

A. 31 When 13 the Son of man 1 shall come in his glory, and all the 3 holy angels with him, then shall he sit 1 upon 2 the throne of his glory:

B. 32 And before him 1 shall be gathered all nations: and he shall separate 2 them one from another, as a shepherd divideth his 4 sheep 2 from the goats:

C. 33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them 2 on his right hand, Come, ye blessed of my 2 Father, inherit the kingdom prepared for you 2 from the foundation of the world:

35 For I was 2 an hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink:

36 I was a stranger, and ye took me in;

37 naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came 2 unto me.

38 Then shall the righteous answer him, saying, 1 Lord, when saw we thee 3 an hungry, and fed thee? or thirsty, and gave thee drink?

\[25. 20-30 (Z. p. 1886). \]
\[SERVANTS. CONDUCT. JUDGED. (Repeated and Extended Alternation.)\]

A. 21 Reckoning.
B. 21 Commendation.
C. 21 Reward.

A. 22 Reckoning.
B. 22 Commendation.
C. 22 Reward.

A. 24 Reckoning.
B. 24 Reckoning.
C. 24 Condemnation.

C. 28 Punishment.

24 Then he 1 he also had received. Note the change from the Aorist to the Perf. He had received it, and it remained with him.


hast not sown = didst not sow.

hast not straved = didst not scatter.

25 lo, there. Fig. ἄπειρος. Ap. 6.

that is thine = thine own.


28 exchangers = bankers. So called from the tables or counters at which they sat. Gr. τραπεζίτης. Occ.

29 only here.

usury = interest. Ref. to Pent. (Deut. 23. 19, 20.)

29 Ps. 16. 5. Hebrews were forbidden to take it from Hebrews, but allowed to take it from foreigners.


29 outer = the outer. Gr. ἐξωτερικός. Occ. only in Matthew (here, 8. 12, and 22. 13). Weeping and gnashing. See note on 8. 12.

31 When the Son of man. See the Structure (p. 1566).

shall come = shall have come. upon. Gr. εὐπροσέχω. Ap. 104. ix. 1.


(Introversion and Extended Alternation.)

O. 32. The Gathering.

C. 32. Stationing.

34. Right hand. Blessed.

35. 36. Reason.

37. 38. Inquiry.

39. 40. Answer.

41. Left hand. Cursed.

42. 43. Reason.

44. Inquiry.

45. Answer.

B. 45. The Separation.

32 shall be gathered all nations. There is no resurrection here. Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 84. 1, 2. Joel 3. 1, 2, 11, 12). There are three classes, not two. The test is not even "works", but the treatment of the "brethren" by the other two. No believer, i.e., those who "received the word" (Acts 2. 41. 1 Thess. 2. 13): for these were (and will yet be) "taken out of all nations", Acts 15. 14: Israel not gathered here, because "not reckoned among the nations" (Num. 23. 8). The Church of the Mystery (Eph. 3. 10, 11): not here, because the reward here is "from the foundation (Ap. 146 of the world") (v. 29); while the Church was chosen "before" that (Eph. 1. 4). The "thorns" is that of David (Luke 1. 32).

35 an hungry = hungry.

36 naked = scantily clothed. Fig. Synodekēth (of the Whole), Ap. 6.

37 Then shall the righteous answer him, saying, 1 Lord, when saw we thee 3 an hungered, and fed thee or thirsty, and gave thee drink?

all nations = all the nations. Refers to individuals, because it is Messianic, while "nations" are Neuter, and therefore are regarded collectively.

goats. Gr. ἐρίφοις. Occ. only here.

35 an hungry = hungry.

36 naked = scantily clothed. Fig. Synodekēth (of the Whole), Ap. 6.

37 Then shall the righteous answer, &c. Fig. Dialektismos. Ap. 6.

38 Lord. Ap. 58. VI.
25. 38. MATTHEW. 26. 9.

38 When saw we Thee a stranger, and took Thee in? or 39 naked, and clothed Thee? 39 Or when saw we Thee sick, or in prison, and came 34 unto Thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

41 Then shall He say also unto them, Depart 38 from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was 38 an hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink:

43 I was a stranger, and ye took Me not in; and ye clothed Me not: sick and in prison, and ye visited Me not.

44 Then shall they also answer Him, saying, Lord, when saw we Thee 38 an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

45 Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these least, ye did it not to Me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.


4 Now when. Gr. came to be, as in v. 30. Gr. ginomai.


6 was come to be, as in v. 30. Gr. ginomai. return to Bethany from Jerusalem after His first entry in Matt. 21. 1-11, &c., and before His triumphal entry in Mark 11. 1-10, Luke 19. 28-38, and John 12. 12-15. See Ap. 156.


8 His disciples. In the former case it was Judas Iscariot. Ap. 158.

9 For this ointment might have been sold for much, and given to the poor.
26.10. MATTHEW.

10 When 1 Jesus understood it, He said unto them, "Why trouble ye the woman?" for she hath wrought a 'good work' upon Me.

11 For ye have the poor always "with you; but Me ye have "not always.

12 Verily I say unto you, Wheresoever "this gospel shall be "preached in the whole world, there shall also this, that this woman hath done, be told "for a memorial of her.

13 Then one of the twelve, called Judas Iscariot, went "unto the chief priests.

14 And said unto them, "What will ye give me, and will deliver Him unto you?" And they "covenanted with him for "thirty pieces of silver.

15 And "from that time he sought opportunity to betray Him.

16 Now "the first day of the feast of unleavened bread came to "Jesus, saying unto Him,

17 Where "Thou that preparest Thee to eat the "passover?" and they made ready the "passover.

18 And He said, "Go "into the city to "such a man, and say unto him, 'The Master saith, My "time is at hand; I will keep the "passover "at thy house 'with My disciples.'"

19 And the disciples did as "Jesus had appointed them;

20 Now when the even was come, "He sat down "with the twelve.

21 And "as they did eat, He said, 13 "Verily I say unto you, that one "of you shall "betray Me."

22 And they were exceeding sorrowful, and began "every one of them to say unto Him, "Lord, is it I?"

23 And He answered and said, "He that "dippeth his hand "with Me in "the dish, the same shall "betray Me.

24 "The Son of man goeth as it "is written of Him: but woe unto that man "by whom the Son of man is "betrayed! "It had been "good for that man "if he had "not been born.

25 Then said Jesus, which "betrayed Him, answered and said, "Master, is it "I?"

26 He said unto him, "Thou hast said." "

27 And as they were eating, "Jesus took "bread, and blessed it, "and brake it, "and gave "it to the disciples, and said, "Take, eat; "this is My body."

28 And He took the cup, and gave thanks,
28 My blood. No covenant could be made without shedding of blood (Ex. 24. 8; Heb. 9. 20); and no remission of sins without it (Lev. 17. 11).

29 For this is My blood of the new testament, which is shed for many for the remission of sins. 

30 And when they had sung an hymn, they went out into the mount of Olives. 

31 Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. 

34 Jesus saith unto him, Verily I say unto thee, That this night, before the cock crow thou shalt deny Me thrice. 

35 Peter saith unto Him, Though I shall die with Thee, yet will I not deny Thee. 

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, 

37 And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. 

I will smite, &c. Ref. to Zech. 13. 7. See Ap. 107. I. 1 and 117. I. 11 and II. 


33 Peter. Though. Gr. Even. 

34 That. Gr. hōt. Separating what was said from before. See note on 1. 18. 

35 Though I should die. Even if (as in v. 34) it be. Gr. sun. Ap. 104. viii. also said, &c. disciples.

26. 27. 28. 29. 30-35 (G3, p. 1355). THE FIRST PREDICTION OF PETER’S DENIALS. (Alternation.) 

G3 | q | 30-32. The Stumbling of all. 


32 this night = in or during (Gr. en. Ap. 104. viii) this very night. 

33 Though = if (as in v. 34) it be. Gr. sun. Ap. 104. xvi. 

34 Though I should die. Even if (as in v. 34) it be. Gr. sun. Ap. 104. viii. also said, &c. disciples.

26. 36-46 (D, p. 1305). THE AGONY. (Introversio.) 

D | J | 36-46. Arrival. 


J | 46. Departure.

36 Then cometh, &c. The Structure D and D (p. 1305) shows the correspondence between the Temptation in the Wilderness (4. 1-11) and the Agony in the Garden (26. 36-46). That both were an assault of Satan is shown in Luke 22. 31, John 14. 30, and by the fact that each angelic manifestation was given. Cp. 4. 11 with Luke 22. 43.

37 Peter, &c. i.e. Peter, James and John. heavy = full of anguish and distress. Gr. adēmoneō = very heavy: only here, Mark 14. 33, and Phil. 2. 26.


39 will = am willing. See Ap. 102. 1.
40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, “Wilt thou not watch with Me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” 42 He went away again the second time, and prayed, saying, “O My Father!” if this cup may not pass away from Me, except I drink it, “Thy will be done.” 43 And He came and found them asleep again: for their eyes were heavy. 44 And He left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh He to His disciples, and saith unto them, “Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.” 46 Rise, let us be going: behold, he is at hand that doth betray Me.”

48 Now he that betrayed Him gave them a sign, saying, “Whomsoever I shall kiss, that same is He: hold Him fast.”

49 And forthwith came he to Jesus, and said, “Hail, Master!” and kissed Him. 50 And Jesus said unto him, “Friend, wherefore art thou come?” Then came they, and laid hands on Jesus, and took Him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.

52 Then said Jesus unto him, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”

53 Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?”

54 But how then shall the scriptures be fulfilled, that thus it must be?”

55 In that same hour said Jesus to the multitude, “Are ye come out, as against a thief, with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me.”

56 But all this was done, that the scriptures of the prophets might be fulfilled.”

Then all the disciples forsook Him, and fled.

**26.40-56**

**Matthew.**

40 asleep. Intentionally. Ap. 171, 1. 41 that—unto the end that. spirit. Gr. pneuma. Ap. 101, II, 8. willing—ready. 42 Thy will be done. The very words of 6, 10. 45 now=afterward. Not “now”, for see v. 46. If taken as meaning “henceforth” it must be a question, as in Luke 22, 44. the hour is at hand. See note on John 7, 6. the Son of man. See Ap. 98, XVI. 46 going. To meet Judas; not to attempt flight.


L3 27. 35–44, The Crucifixion.


26. 47–27. 54 (L, above). THE BETRAYAL.

(Introductions and Alternations.)


Q 26, 57. The Lord. Led to Caiphas.

R 26, 58. Peter. Following.

O 26, 59–66. The Lord before Caiphas.

T 26, 67, 68. Personal abuse.


Q 27, 1, 2. The Lord. Delivered to Pilate.


26. 47–56 (P, above). JUDAS. TREACHERY.

(Alternation.)


U 55, 56–56. The Lord to the multitude.


47 lo. Fig. Asterisms. Ap. 6. one of the twelve. So in all three Gospels. Had probably become almost an appellative by the time the Gospels were written (as “he that betrayed Him had”)

multitude—crowd.


48 gave=gave. hold Him fast=seize Him.


50 Friend=Comrade. Gr. heterois. Occ. only in Matthew (here; 11, 16; 20, 15; 22, 12).

wherefore, &c. This is not a question, but an elliptical expression: “Do that for which thou art here”, or “Carry out thy purpose”, took—seized.


a servant=the bondservant; marking a special body-servant of the high priest, by name “Malchus” (John 18, 10).

his ear=the lobe of his ear.


26. 57. And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.

26. 58. But Peter followed Him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.

26. 59. Now the chief priests and elders, and all that counselled against Jesus, seeing that they were on to bring Him to death,

60. But none of the false witnesses had found none, so that many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'"

62. And the high priest arose, and said unto His answer: Thou art nothing; what is it which these witnesses against Thee?

63. But Jesus held His peace.

64. And the high priest answered and said unto Him, "Thou hast said. Nevertheless I say unto thee, 'Hereafter' shall ye see the Son of man sitting in the right hand of power, and coming in the clouds of heaven."

65. Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? ye have heard His blasphemy.

66. What think ye?"

They answered and said, "He is guilty of death."

67. Then did they spit in His face, and smote Him with their hands; and others smote Him with the palms of their hands,

68. Saying, "Prophesy unto us, Thou Christ, Who is he that smote Thee?"

69. Now Peter sat without in the palace, and a damsel came unto him, saying, "Thou also wast with Christ of Galilee."

57 laid hold on = seized.

58 afar off = had gathered together.

59 chief priests = high priest’s.

60 servants = officers.


60 council = Sanhedrin.

61 false witnesses = Gr. pseudomarturia.

62 brought = were seeking.

63 against = Gr. kata. Ap. 104. x. 1. Not the same word as in v. 55.

64 to put = so that they might put, &c.


66 to render = God.

67 on = to.

68 clothes = robe.

69 prophesy = Divina. Refer to the past, not to the future.

26. 60-64 (X, above). EXAMINATION (Alternation.)


63 held = continued holding.

64 thou hast said = Then he told (he said it) nevertheless = moreover, or however.

65 hearer, or Later on.

shall = ye see. See Ap. 133. I. 8 a.

26. 69-72 (R, p. 1379). PETER. DENIAL. (Repeated Alternation.)

69 Now Peter, &c. See Ap. 100 on Peter’s denial.

damsel = Because another is to be mentioned (v. 71).

69 laid hold on = seized.

68 afar off = had gathered together.

55 servants = officers.


60 council = Sanhedrin.

61 false witnesses = Gr. pseudomarturia.

62 brought = were seeking.

63 against = Gr. kata. Ap. 104. x. 1. Not the same word as in v. 55.

64 to put = so that they might put, &c.


66 to render = God.

67 on = to.

68 clothes = robe.

69 prophesy = Divina. Refer to the past, not to the future.

26. 60-64 (X, above). EXAMINATION (Alternation.)


63 held = continued holding.

64 thou hast said = Then he told (he said it) nevertheless = moreover, or however.

65 hearer, or Later on.

shall = ye see. See Ap. 133. I. 8 a.

26. 69-72 (R, p. 1379). PETER. DENIAL. (Repeated Alternation.)

69 Now Peter, &c. See Ap. 100 on Peter’s denial.

damsel = Because another is to be mentioned (v. 71).
26. 70. MATTHEW. 27. 11.

v1 70 But he "denied before them all, saying, "I know not what thou sayest." 2
(P. 1374)

w2 71 And when he was "gone out into the "porch, another "maid saw him, and said unto them that were there, "This "fellow was also 11 with "Jesus of "Nazareth." 29

v3 72 And again he "denied 11 with an oath, "I do not know the "man." 2

u3 73 And after a while came unto him they that stood by, and said to Peter, "Surely thou also art one 11 of them; for thy speech bewray-eth thee." 3

v3 74 Then began he to curse and to swear, saying, "I know not the man." 2

z1 And immediately 6 the cock crew.

y2 75 And Peter remembered the "word of 1 Jesus, "which said unto him, 3

z2 74 "Before he "denied the cock crew, thou shalt deny Me 34 thrice." 3

y3 76 And he went out, and wept bitterly.

Q 27 When the morning was come, all the chief priests and elders of the People took counsel 5 against 1 Jesus 3 to put Him to death:

P A w3 3 Then Judas, 5 which had betrayed Him, when he saw that He was condemned, repeated himself, and brought again 5 the thirty pieces of silver to the chief priests and elders, 3

x 4 Saying, "I have sinned in that I have betrayed the "innocent "blood." And they said, "What is that 1 to us? see thou to that," 3

y5 5 And he cast down the pieces of silver 5 in the 5 Temple, and departed, 3

x and went and 6 hanged himself.

A y6 6 And the chief priests took the silver pieces, and said, "It is 6 not lawful for us to put them 6 into the treasury, 6 because it is the price of blood." 3

z7 And they took counsel, and 8 bought 8 with them the potter's 8 field, 6 to bury strangers in, 6 Wherefore that field was called, "The 1 field of 1 blood," unto this day.

v9 Then was fulfilled that which was "spoken by 1 Jeremy the prophet, saying, "And they took the thirty pieces of silver, (the price of Him That was valued, Whom they 6 of the children of Israel did value);" 8

S B 10 And gave them "for the potter's field, 8 as 10 the "Lord appointed me." 8

11 And 1 Jesus stood before the governor:

27. 11-26 (P, p. 1373). JUDAS. REMORSE.

Alternations.


w 2. Restoration. z 4. Suicide.


z 10. Purchase. 3

3 which had betrayed Him — that delivered Him up. repeated himself. Gr. metademovmat. Ap. 111. 1. 2. 26. 15.


5 in. Gr. en. Ap. 104. viii. But all the texts read en = into (vi) to the Sanctuary, over the barrier into the Sanctuary.

Temple = the Sanctuary. Gr. naos. See note on 28. 16.

hanged himself. Gr. apachowmai. Occ. only here. Acts 1. 18 describes what took place, in consequence, forward. He must have been hanging before he could "fall forward." See note there. Gr. apachô. Occ. only here (Matt. 27. 3) in N.T. Sept. for hênak. 2 Sam. 15. 25, only of Ahithophel, the type of Judas (Ps. 60. 14, 15). See note on Acts 1. 18.


because = since.

7 bought = purchased with money in the market.

In Acts 1. 18, the word is not agorazo, as here, but koimai = acquired as a possession by purchase. Acts 1. 18 refers to quite another transaction. See Ap. 161. I. There is no "discrepancy" except that which is created by attention to the Greek words used.


field. Gr. agros, not charion = a small holding, as in Acts 1. 18.

to bury strangers in = for (Gr. eis. Ap. 104. vi) a burying ground (Gr. topâkh Occ. only here) for foreigners.

9 spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. to rhithken, not no graphtai. See Ap. 161.


Jeremiah = Jeremiah.


10 for. as = accordingly to what. Gr. kitha. Occ. only here.

the Lord = the Lord.

11 And Jesus stood before the governor:

27. 11-26 (For Structure see next page).
27. 11-26 (S, p. 1783). THE LORD BEFORE Pilate. (Introduction and Alternative.)

S
B
11. The Lord before the Governor.
C
D
E
D
E
D
E
D
B
26. The Lord delivered by the Governor.

11. They sayest = Thou sayest. [It] A Hebrewism.
13. nothing. Note the occasions of the Lord’s silence and speech.
14. never = not one.

27. 15-25 (D above). PILATE. REMONSTRANCE WITH THE PEOPLE. (Repeated Alternative.)

D
F
A
17. Question as to preference.
19. Advice of Pilate’s wife to
Pilate.

C
Custom existing.
Custom acted on.

unto. Gr. pros. Ap. 104. xv. 8. Not the same word as in vv. 27, 38; but same as in v. 62.

22. saith . . . say. The 1611 edition of the A.V. reads “said . . . said”.
cried = kept crying.
24. was made = arose, or was brewing.

27. 27-34 (T, p. 1783). PERSONAL ABUSE. (Alteration.)

T
G
57. Place. Praetorium.
H
G
33. Place. Golgotha.
H
34. Treatment. The bitter cup.

27. common hall = Praetorium. In Mark 15. 16 it is called the aulē, or open courtyard (cp. Matt. 26. 3).
In John 19. 28, 33; 19. 9, it is Pilate’s house, within the aulē.
band = cohort. Render “cohort” and omit “of soldiers”.

and Mark 15. 15. delivered Him = handed Him over.

28. scourged. Gr. phragelloo. Occ. only here.
27. 28. And they stripped Him, and put on Him a ¼ scarlet robe.

29 And when they had platted a ¼ crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, 'Hail, King of the Jews!'

30 And they spit upon Him, and took the reed, and smote Him upon the head.

31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away ¼ to crucify Him.

32 And as they came out, they found a man of Cyrene, Simon by name: and they compelled him to bear His cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 There they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying, 'They parted My garments among them, and upon My vesture did they cast lots.'

36 And sitting down they watched Him there;

37 And set up over His head His accusation written, 'THIS IS JESUS THE KING OF THE JEWS.'

38 Then were there two thieves crucified with Him, one on the right hand, and another on the left.

second case, it was "vinegar (Gr. oinos) mingled with gall!" (Gr. chloros) (Matt. 27. 34). In the third case, it was "sour wine (Gr. oinos), (Luke 23. 34). 2 In the fourth case it was also "sour wine (Gr. oinos), (Matt. 27. 34, as in v. 34). 3 In the fifth case it was the same (Gr. oinos), (John 19. 27). These were the three occasions and the three kinds of drink with. Gr. meta. Ap. 104. xi. 1. tasted. See notes above.

27. 35-54 (J, p. 1738). THE CRUCIFIXION. (Division.)


2. J 38-44. After the parting of the garments.

3. J 45-54. The three hours' darkness.

27. 35-37 (J, above). THE PARTING OF THE GARMENTS. (Alternation.)

J 1. f ] 35- The crucifixion.

g ] 35- God's writing fulfilled.

f ] 36. The watching.

27. 38-44 (J, above). AFTER THE PARTING OF THE GARMENTS. (Intversion.)


i ] 39, 40. The Reviling of the Passers-by.


k ] 44. The two lēstai (robbers). Reviling.

38 Then. After the parting of the garments. See Ap. 163. two thieves—two robbers. Gr. lēstai. Therefore not the two "malefactors" (Gr. kakourgoi) of Luke 23. 32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23. 33). These two "robbers" were brought later. Note the word "Then" (v. 38). See Ap. 164. with—being with i.e. in conjunction (not association). Gr. suµa. Ap. 104. xvi. one on, &c. See Ap. 164. on. Gr. οκ. Ap. 104. vii.
39 And they that passed by reviled Him, wagging their heads, 
40 And saying, "Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross." 
41 Likewise also the chief priests mocking Him, with the scribes and elders, said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. 
43 He trusted in God; let Him deliver Him now, if He will have Him:
44 For He said, "I am the Son of God.""

46 The 38thieves also, which were crucified with Him, cast the same in His teeth.
45 Now from the sixth hour there was darkness over all the land unto the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lamah sabachthani?" that is, "My God, My God, why hast thou forsaken me?"
47 Some of them that stood there, when they heard that, said, "This man calleth for Elias.
48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink.
49 The rest said, "Let be, let us see whether Elias will come to save him."
50 And, behold, the veil of the Temple was rent in twain from the top unto the bottom; and the earth did quake, and the rocks rent;
51 And the graves were opened; and many bodies of the saints which slept arose;
52 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.
53 Now when the centurion, and they that were with him, seeing that that which was done, they feared greatly, saying, "Truly this was the Son of God.""
54 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:

51 behold. Gr. theo'ren. Ap. 8. the veil. Gr. atere'sa = that which is spread outward, or that which hangs down. Sept. Gr. amma'sa. 
52 from. Gr. zemass, zemast. Ap. 104. vi. The same word as in 1 Cor. 11. 15, or as in 2 Cor. 3. 13-16 (Ex. 34. 29, &c). in = into. Gr. elth. Ap. 104. vi. Not the same word as in 2 Cor. 11. 19, 20, &c. as in Luke 3. 3. See note there. 
53 rent = were rent. Gr. pulaqad'eto in v. 53. rent = were rent. Gr. pulaqad'eto in v. 53. 
54 saw = having seen.
27. 55—28. 15 (L², p. 1873). BURIAL AND RESURRECTION. (Division.)

L⁴ | M⁴ | 28, 15—15. Resurrection.

27. 55—66 (M¹, above). BURIAL.

(Alternations.)

M¹ | N | 55, 56. The Women. Mary and the others.
q | 58—. His application to Pilate.
| r | 58. Pilate's compliance.
| s | 59, 60. Tomb. Body placed.
M² | N | 61. The Women. Mary and the others.
O | P | 57. Chief Priests and Pharisees.
q | 62—. Their application to Pilate.
| s | 63, 64. Tomb secured.

which. Denoting a class: referring to 27. 55.
Zebedee's. See note on 4. 31.
57 also himself = himself also.
washed = &c. = had been discipled to Jesus.
58 he = This [man]. The Lord was thus buried by two secret disciples. See John 19, 38, 39. Cp. Mark 15, 44, 45.
delivered = given up. Cp. 18, 25—34.
60 laid it. See note on Isa. 53. 9.
new = Gr. kainos. See note on 6. 17; 28. 28, 29. Here = not newly bait, but fresh; i.e. unused and as yet undeftiled by any dead body.
tomb = monument. Gr. menōnion.
sepulchre = tomb, as above. Not the same word as in v. 61.
departed. When Joseph rolled the stone against the door he departed; when the angel rolled it away, he "sat upon it" (Matt. 28, 2).
61 Mary ... Mary. See Ap. 100.
sepulchre. Gr. taphos = burying-place. Not the same word as in v. 60.
62 that followed. This was the "high Sabbath" of John 19, 42, not the weekly Sabbath of 28. 1. See Ap. 156.
the day of the preparation. See Ap. 156 and 166.
63 Sir. See Ap. 98. VI. i. a. 4. B.
remember=[have been] reminded.
deceiver = impostor.

After three days. They had heard the Lord say this in 12. 39, 40. This is how they understood the "three days and three nights". See Ap. 144, 148, and 166; cp. "after" in v. 55.
64 made sure = secured.
the third day. See Ap. 148.
the dead. See Ap. 139. 1.
error = deception.
the first. They do not say what the first was. It may be the crucifixion itself.
65 Ye have. Or. Ye may have.

28. 1-15 (L², above). RESURRECTION. (Alternation)

Q | 2-4. Events at the Sepulchre.
Q | 11-15. Events in the city.

1 In, &c. For the sequence of events connected with the resurrection see Ap. 166. In. Gr. en. Ap. 104. viii. the end of = late on, &c. the sabbath. The weekly sabbath. The seventh day; not the high sabbath of v. 62 or John 19. 42, because that was the first day of the feast (following the "preparation day"). See Ap. 156. toward. Gr. elis. Ap. 104. vii. Mary ... the other Mary. See Ap. 100. to see = to gaze upon. Gr. theōō. Ap. 133. 1. 11. Not the same as in vv. 6, 7, 10, 17.
sepulchre. Gr. taphos. As in 27. 61, 64, 66. Not the same as in "tomb" (27. 60).

28. 2-4 [For Structure see next page].

28. 3.

MATT. 28. 20.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not; for I know that ye seek Jesus, which was crucified.

6 He is not here: for He is risen, as He said. Come, see the place where the Lord laid.

7 And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy;

9 and did run to bring His disciples word.

10 And as they went to tell His disciples, behold, two of His disciples met them, saying, All hail.

11 And they said unto them, Be not afraid:

12 Then said Jesus unto them, Go tell My brethren that they go into Galilee, and there shall they see Me.

13 Now when they were going, behold, some of the watch came unto the city, and shewed unto the chief priests all the things that were done.

14 And they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

15 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

16 And when they saw Him, they worshipped Him: but some doubted.

17 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

18 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

19 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

28. 2-4 (Q. p. 1379). EVENTS AT THE SEPULCHRE.

(P. 1380).

Q: t. 2. Effect. Earthquake.


w. 3. Cause. Appearance. 1. The Angel.

f. 4. Effect. Terror of the Watch.


28. 3-10 (P. p. 1379). THE WOMEN. SEEKING.

(Incarnation and Atonement).

RI v.: s. 5. Words of the angel.

w. 7. Their Commission.

S x: s. Their departure. y. – 8. Their mission. 1. The Women.

R: u. 9. 10. Words of the Lord.

v. 10. His Commission.


lay = was (lastly) lying.

7 the dead. See Ap. 130. 4. (PL)


9 went = were going.

met = confronted.

8. As from an opposite direction,


held Him by the feet. Seized Him by the feet.

worshipped = prostrated themselves before. See Ap. 137. 1.


(Alternation).

Q: z. 11. The Watch. Their report.


11 the watch. See note on 27. 55, 66.

shewed = told. See vv. 8, 9, 10.

were done = had come to pass.

12 large = sufficient; i.e. to bribe them with.

13 Saying, See ye = Telling them to say.

14 if this come, &c. = Should this come, &c.

A. A condition of uncertainty.


persuade = satisfy; i.e. bribe. Cp. Gal. 1. 10.

See Ap. 160. II.

secure you = free you from care; i.e. make you safe, or screen you.

Cp. 1 Cor. 7. 22.

18 saying = story. Gr. λογία. See note on Mark 9. 32. as it has been.


18 a = the.

17 doubted = hesitated. Gr. διάσπασα. Occ. only in Matthew (here and in 14. 31). The Gr. aspirant may be so rendered, especially in a parenthesis; and is so rendered in 18. 5. Luke 8. 29. John 18. 24: it should be in 26. 42 and in Luke 22. 44 also.

came = approached (as in v. 9).

spake ... saying. "Spake" referring to the act, and "saying" referring to the substance.


19 Go ye, &c.


Cp. 3. 11. Acts 2. 32. the name. Sing. Not "names." This is the final definition of "the Name" of the One true God.


20 lo. Fig. Asterismos. Ap. 6. alway = all the days. unto = until.

the end of the world = the completion, or consummation, of the age; i.e. that then current dispensation, when this apostolic commission might have ended. See Ap. 139. 2, and note on 13. 28. But as Israel did not then repent (Acts 3, 15-26; 28. 22-25), hence all is postponed till Matt. 24. It shall be taken up and fulfilled, "then shall the end (telos) of the suntuella come." This particular commission was therefore postponed. See Ap. 167. world = age. Gr. οἰκον. Ap. 129. 2.