THE GOSPEL
ACCORDING TO
LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THE MAN" (Zech. 6.12).

(Introversion.)

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

B | 3. 1—20. THE FORERUNNER.

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

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

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

G | 5. 12—9. 21. THE KING

G | 9. 22—18. 43. THE KING REJECTED.

F | 19. 1—22. 38. THE KINGDOM

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


B | 24. 13—49. THE SUCCESSORS.

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

For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For the words, &c., peculiar to Luke's Gospel, see some 290 words recorded in the notes.
NOTES ON LUKE’S GOSPEL.

The Divine purpose in the Gospel by Luke is to set forth the Lord not so much as the Messiah, “the King of Israel”, as in Matthew’s Gospel, or as Jehovah’s servant, as in Mark; but as what He was in Jehovah’s sight, as the ideal MAN—“the Man Whose name is the BRANCH” (Zech. 6.13). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as “the Friend of publicans and sinners”—the outcasts of society (Luke 5.29, &c.; 7.29, 34, 37, &c.; 15; 18.9, &c.; 19.7, &c.; 22.28, &c.;) as manifesting tenderness, compassion, and sympathy (7.13; 15.1, &c.; 19.41, &c.; 23.28, &c.), which went beyond the limits of national prejudice (5.6, 7, &c.; 10.38, &c.; 11.41, &c.; 13.1, &c.; 14.1, &c.; 17.11, &c.). Hence Luke alone gives the parable of the good Samaritan (10.30, &c.;) and notes that the one leper who gave thanks to God was a Samaritan (17.16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7.11-18); the penitent woman (7.37, &c.;) the ministering women (8.2, &c.;) the “daughters of Jerusalem” (23.27, &c.;) Martha (10.38-41) and Mary, of Bethany (10.39, 42); Mary Magdalen (26.10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (8. 31; 5.16; 6.12; 9.18, 29; 11.1; 18.1; 22.32, 41; 23.46). On six definite occasions the Lord is shown in prayer; and no less than seven times “glorifying God” in praise is mentioned (2. 20; 5.25; 7.16; 13.13; 17.15; 18.42; 23.47).

The Four Hymns are peculiar to Luke: the Magnificat of Mary (1.46-55); the Benedictus of Zacharias (1.68-79); the Nunc Dimittis of Simeon (2.29-32); and the Gloria in Excelsis of the angels (2.14).

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

1. The Draught of Fishes (5.4-11).
2. The Raising of the Widow’s Son at Nain (7.11-18).
3. The Woman with a Spirit of Infirmity (13.11-17).
4. The Man with the Dropsy (14.1-5).
5. The Ten Lepers (17.11-19).
6. The Healing of Malchus (22.50, 51).

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

1. The Two Debtors (7.41-43).
2. The Good Samaritan (10.30-37).
3. The Importunate Friend (11.5-8).
5. The Barren Fig-tree (15.6-9).
6. The Lost Piece of Silver (15.7-10).
7. The Lost Son (15.11-32).
8. The Unjust Steward (16.1-13).
10. The Unjust Judge and Importunate Widow (18.1-8).
11. The Pharisee and the Publican (15.9-16).

Other remarkable incidents and utterances peculiar to Luke may be studied with the same object and result (3.10-14; 10.1-20; 19.1-19; 41-44; 22.44; 23.7-12; 28.3; 19.33; 24.65-48; 44.56-59).

As to Luke himself: his name (Gr. Loukas) is probably an abbreviation of the Latin Lucanvs, Lucilius or Lucius. While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4.14. 2 Tim. 4.11. Phil. 24.

From these and the “we” portions of the Acts (16.10-17; 20.5-15; 21.1-18; 27.1-28.16) we may gather all that can be known of Luke. We first hear of him at Troas (Acts 16.10), and from thence he may be followed through the four “we” sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, in Luke there is no Temptation, and no Agony, in Luke we not only have these, but the Pre-Natal Section (1.5-2.5, A3, p. 1480) as well as the Pre-Ministerial, which is common to all the four Gospels.

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

1. 1—2. 59 (A, p. 1497). PRE-MINISTERIAL.
THE DESCENSION. (Division.)

B 2. 5—2. 6. Pro-Natal.
A 3. 2. 6—52. Pre-Ministerial.

1. 1—4 (A, above). INTRODUCTION.
(Alternations and Interversions.)

C 2. a. Their undertaking. To draw up.
D 3. Their object. Declaration.
E 4. Their matter. Things believed.
C 5. a. Their undertaking.
E 4. His object. To give knowledge.

1. THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.

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

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

5. There was then came to be. A Hebraism, cp. v. 8, and see on 2. 1. in Gr. ev. Ap. 104. viii. Not the same word as in Isa. 43. 6. 44. 47. in the days. A Hebraism. See Matt. 2. 1. Cp. Est. 1. 1. Herod. See Ap. 100. the king. This title had been conferred by the Roman Senate on the recommendation of Antony and Octavia. of out of. Gr. ex. Ap. 104. vii. Abia is named, in Chron. 24. 18, and Neh. 12. 17. Out of the four who returned from Babylon twenty-four courses were formed (by lot) with the original names. See Ap. 179. III. the daughters of Aaron. The female descendants of Aaron always married priests. Elisabeth. Aaron's wife, Elisheba (Ex. 6. 24) is spelt Elisabeth in the Sept.
5 And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless.
6 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God, in the order of his course,
9 according to the custom of the priest's office, his lot was to burn incense when he went into the Temple of the LORD.

10 And the multitude of the people were praying without at the time of incense.
11 And there appeared unto him an angel of the LORD standing on the right side of the altar of incense.
12 And when Zacharias saw him, he was troubled, and fear fell upon him.

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

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

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

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

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

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

19 And the angel answering said unto him, I am Gabriel, that standeth before God; and am sent to speak unto thee, and to show thee these glad tidings.

6 But before: The Texts read enation, not entopion (=in the presence of, as v. 19). Both are found in the Papyri in this sense. God. Ap. 98. I. ordinations=legal requirements. Gr. pl. of dikaiôma, which should always be so rendered in its other nine occurrences (Rom. 1. 32; 2. 25; 5. 16; 18; 8. 4; Heb. 9. 1, 10; Rev. 15. 4; 19. 1), Cp. Num. 36. 13. Sometimes rendered "judgments" (Ex. 21. 1; 24. 9), where LXX has dikaiôma.

the LORD. Must here and elsewhere be often rendered Jehovah. See Ap. 98. VI. I. a. 1. A. b. 7 no. Gr. ou. Ap. 105. I. child. Gr. ἱππος. See Ap. 105. I. 8 because that...inasmuch as...well stricken=advanced. 9 it came to pass. A Hebraism. See note on v. 5. while he executed, &c.=in (Gr. en. Ap. 104. viii) executing. Gr. hierodoulos, to act as priest. Not peculiar to Biblical Greek, but found often in the Papyri.

9 According to. Gr. κατα. Ap. 104. x. 2. his lot was=it fell to him by lot. to burn incense. Gr. θυμίαμα. Occ. only here in N.T. incense. The first recorded use of incense by man began in disobedience (Num. 15. 4), and the late used in unbelief (v. 20), when he went=going into. Gr. εἰπ. Ap. 104. vii. the Temple=The Noc, or Shrine; i.e. "the Holy Place". Not hieron (the Temple courts). See note on Matt. 22. 16.

10 praying. See Ap. 134. I. 2. at the time=at the hour. This was the signal.


17 go=go forth. 18 Whereby=According to (Gr. κατα, as in v. 9) what [sign]. refer to. Gr. giōskos. Ap. 139. II. i. for 3 am an old man. To Zechariah the promise seemed to come too late; to Mary (v. 34) too early. 19 answering said. See note on Deut. 1. 41.
LUKE.

5 b. c. 19. "Am I Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and thou shalt not be able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." 21 And the people waited for Zacharias, and marvelled that he tarried so long in the Temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the Temple: for he beckoned unto them, and remained speechless.

H G 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the LORD dealt with me in the days wherein He looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the 11th angel came 32 unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the 11th angel said unto her, "Fear not Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name JESUS."

This (cp. v. 38) is the passage which gives John's age six months older than the Lord's. See Ap. 179. from. Gr. hypò. Ap. 104. xviii. 1. unto. Gr. eis. Ap. 104. vii. Galilee. One of the four Roman divisions of Palestine, comprising Zebulun, Naphtali, and Asher. Cp. Matt. 4. 13. Nazareth. Now called Nazareth. Now en-nazrah. Aram. See Ap. 94. I. 3. See on Matt. 2. 28. This settles the meaning of the Heb. 'almâd in Isa. 7. 14. There is no question about the Gr. parthenos. espoused = man = husband. Gr. aner. Ap. 123. 2. Mary = 28 Hall. See note on Matt. 26. 49. thou that art highly favoured = [thou] having been grace [by God] endued with grace. Occ. only here, and Eph. 1. 6. = accepted through grace. "Grace" does not occur in Matthew or Mark. Gr. meta. Ap. 104. xii. 1. Not the same word as in cp. 30, 37, 61, 56. by T. [Tr.] A W R. Prob. brought here from v. 47, where it is unquestioned. Omitted by all the texts. cast in her mind = began to reason, or was reasoning. Imperfect Tense. 30 found. Put by Fig. Synecdoche (of Species), Ap. 6, for "received", = favour = grace: which is favour to the unworthy, as the poor, mercy is favour to the obstinate, as pity is favour to the poor, &c. with = from. Gr. para. Ap. 104. xii. 2. 31 thou shalt conceive = i.e. forthwith with conceive. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue. And note the Fig. Polygymnion in vv. 31, 32, emphasizing each detail. Note the four statements of the angel, combining the four key-texts of the four Gospels shown on page 1804:

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

JESUS. See note on Matt. 1. 21 and Ap. 48 and 98. X.
22. And it shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; 33. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God.

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

For with God nothing shall be impossible.

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

And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth.

And when she heard of the salutation of Mary, her babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Blessed art thou among women, and blessed is the fruit of thy womb.

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

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

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

And Mary said, My soul doth magnify the Lord,


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

P. R 46-49. Favours to herself. Condensation.

S 50. Mercy to all that fear Him.

R 51-55. Favours to others. Discrimination.

S 54, 55. Mercy remembered to Israel.

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

Mary. From a common practice of transcribers in replacing a noun by the corresponding proper noun, or name, some have thought that this hymn is a continuation of Elisabeth's words. And the Structure favours this idea. But there is no MS. evidence for it.

My soul = I myself. For emphasis. See Ap. 110. IV. 1.
Luke 1:47

5 b.c. 47 And my spirit hath rejoiced in God my Saviour.

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

r for, behold, from henceforth all generations shall call me blessed.

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

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

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

v He hath put down the mighty from their seats, and exalted them of low degree.

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

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

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

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

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

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

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

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

N And they made signs to his father, how he would have him called.

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

P And they marvelled all.

T And his mouth was opened immediately, and his tongue loosed, and he spake praise to God.


1. 64-79 (T1, above). ZACHARIAS. PROPHECY: FULFILLED AND RENEWED. (Division.)

T1 | W1 | 64-67. Prophecy. Given of Zacharias.


64 immediately = at once. Gr. parakrêma. Occ. nineteen times. All in Luke or Acts, except Matt. 21. 19, 20. A medical word (see Col. 4. 14), used thirteen times in connection with disease or healing. Rendered "straightway" in v. 55. Acts 5. 10. spake = began to speak. Imperf. Tense. 55 on =
LUKE.

1. 65.

4 a.c. about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

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

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

68 Blessed be the Lord God of Israel: for He hath visited and redeemed His people,

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

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

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

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

73 The oath which He spake to our father Abraham,

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

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

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

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

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

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

80 And the child grew, and waxed strong in spirit, and was filled with the Holy Spirit.

8 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

A3 G (p. 1439)

1 it came to pass in those days. The seventh and last occurrence of this ominous phrase. See note on Gen. 14. 1. it came to pass. A Hebraism, frequent in Luke. Cp. 1. 6. Cp. In. 104, viii. a decree = an edict. from Gr. para. Ap. 104, vii. 1. all. Fig. Smeedcock (of the whole) for a part of the whole; i.e. the Roman Empire. world. Gr. oikoumenē. See Ap. 128, 3. Gr. Acts 11. 28. taxed = enrolled, or registered. 2 this taxing was first made = this was the first registration to be made. A second is recorded in Acts 5. 37. name was Publius Sulpicius Quirinius. 3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vibius Maximus (A.D. 102–1), shows that Herod must have been acting under Roman orders. Vib. Max. was Prefect of Egypt, and wrote: "The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that belongeth to them." There is a large number of Papyri relating to these enrolments. See Deissmann's Light from the Ancient East, pp. 298, 269.

1. 68-79 (Wτ, p. 1438). PROPHECY. GIVEN BY ZACHARIAS. (Interversion.)

Wτ t 68. Visitation.

u 69. Salvation.

v 70. Prophets.

w 71. Enemies.

x 72. The Covenant.

y 73. The Covenant.

z 74. Enemies.

f 75. Prophet.

u 77. Salvation.

t 78, 79. Visitation.


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


80 waxed strong = grew and was strengthened.


82 the deserts. The Art. indicating a well-known part. showing = public or official inauguration. Gr. anadeiknumi. Only once here. The verb anadeiknumi occ. 10, 1. See note there.

1434
4 And Joseph also went up from Galilee, 
out of the city of Nazareth, into Judaea, 
unto the city of David, which is called 
Bethlehem; (because he was of the house and 
lineage of David;) 
5 To be taxed with Mary his espoused wife, being great with child.

A² X¹
6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 
7 And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

D E
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

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

Z
11 For unto you is born this day in the city of David 
a Saviour, 
which is Christ 
the Lord.

Y
12 And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

D E
13 And suddenly there was with the angel

the inn—the Khan. Not "guestchamber", as in 22.11 and Mark 14.14, it's only other occurrence.

2. 8-15 (Y¹, above). ATTESTATIONS. (HEAVENLY.) (Alteration.)


2. 8-15 (A, above). ANGELIC MESSAGE. (Intervention and Alteration.)

A C | 8. The Shepherds. Watch.
D E | 9. One Angel.
D E | 12. The Heavenly Host.
C | 15. The Shepherds. Resolve.

8 country=region where David fed his father’s sheep, when sent for by Samuel (1 Sam. 16. 11, 12). 
9 lo. Fig. Asterismos (Ap. 6), to call attention to the wondrous event. 
the glory=the Shekinah, which symbolized the Divine presence. See Ex. 24. 16. 
Acts 7. 56. 
were sore afraid=fear a great fear. Fig. Polyptoton. Ap. 6. See note on Gen. 28. 28.

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

10 not. Gr. mê. Ap. 105. II. 
behold. Fig. Asterismos. Ap. 6. 
I bring you good tidings. Gr. evangelize=I evangelize (announce) to you great joy. 
which. Denoting the class or character of the joy. 
people=the People [of Israel]. 
That: meaning "born to-day"; not "I announce to-day". See note on Luke 23. 43. 
is born=was born, or brought forth. A Saviour. Not a helper: for a Saviour is for the lost. 
Christ the Lord=Heb. Mashiach Jehovah, i.e. Jehovah’s Anointed. 
1 Sam. 24. 6. Ap. 98. XIII. 
the Lord. Ap. 98. VI. c. 8, B. a. The Lord of all power and might. 
Therefore able to save. Cp. Rom. 14. 5. 1 Cor. 6. 12, 13. 2 Cor. 4. 5. Phil. 2. 11. These three words define and contain the "Gospel" as being good news as to a Passover; and as being Christianity as distinct from Religion, which consists of Articles, Creeds, Doctrines, and Confessions; i.e. all that is outward. 
Cp. Phil. 8. 4-7, 9, 10, 20, 21. Note that in the Gr. the words, "in the city of David", come last. Hence the z and s correspond in the Structure, p. 1450. 
12 the Babe=the babe.
2, 13. LUKE.

4 B.C.

14 o" Glorious

15 in the highest,

16 peace,

17 "good will to toward men."

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

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

21 And when eight days were accomplished for the circumcising of the Child, His name was called Jesus, which was so named of the angel before He was conceived in the womb. And when the days of circumcision were accomplished, they brought Him to Jerusalem, to present Him to the Lord;

25 behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for a multitude of the "heavenly" host praising God, and saying,

F 10-18 (F. p. 1455). HIS MESSAGE. NEWS. (Interversion, in the order of the Greek words.)

F y 10. The Announcement.

F z 11. The Time.

F a 11. A Saviour.

F a 11. Christ.

F a 11. The Lord.

F y 12. The Sign.


14. (F. p. 1455). THEIR MESSAGE. PRAISE. (Interversion and Introdution, according to the Greek.)


F c 14. Spheres: "in the Highest."


16 found=discovered, after search, or in succession. Gr. aneuriskai. Occ. only here and in Acts 21. 4.


19 kept=kept within itself.


26 A pair, &c. Quoted from Ex. 13. 2. Num. 18. 15, 16.

28 Every male, &c. Quoted from Ex. 13. 2. Num. 18. 15.

29 "goodly fast"; occurs twice (Heb. 5. 7.; 12. 28.)

the consolation of Israel: and the Holy Ghost was upon him.
26 And it was revealed unto him 18 by the Holy Ghost, that he should not see death,
27 And he came 19 by the Spirit 2 into the temple: and when the parents brought 3 him
7 in the Child Jesus, to do 10 for Him after the custom of the law,
28 Then took 4 Him up 5 in his arms, and blessed God, and said,
29 That thou hast prepared 6 before the face of all 7 people;
30 A light 8 to lighten 9 the Gentiles, and the glory of thy people Israel.
31 And Joseph and His mother 10 marvellous things which were spoken 11 of Him.
32 And 33 Simeon blessed them, and said
34 unto Mary His mother, 10 Behold, this Child is set 12 for the fall 13 and rising again of many in Israel; and for a sign which shall be spoken against;
35 That 4 a sword shall pierce through thy own 5 soul also, that the thoughts 6 of many hearts may be revealed.

36 And there was one 7 Anna, a prophetess, the daughter 8 of Phanuel, of the tribe of Azera: she was of a great age, and had lived 9 with an husband seven years 10 from her virginity;
37 And she 11 was a widow of about fourscore and four years, which departed 12 not 13 from the temple, but served God with fasting and prayers night and day.

38 And she 14 coming in 15 that instant gave thanks likewise unto 16 the Lord, and spake 17 of Him to all them that looked 18 for redemption 19 in Jerusalem.

39 And when they had 20 performed all things 21 according to the law of the Lord, they returned 22 into Galilee, to their own city Nazareth.
40 And the Child grew, and waxed strong 23 in spirit, filled with wisdom; and the grace of God was upon Him.

41 Now His parents went 24 to Jerusalem every year at the feast of the passover.

L X V P

the consolation of Israel. Cp. Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel?" was a Jewish formula of blessing; and an adjuration also: "May I not see it, if I speak not the truth!"
the Holy Ghost = pneuma hagion = a spiritual gift.
26 it was revealed. Gr. chreimatiázō. Occ. nine times; seven times of a Divine communication; here, Matt. 2. 12, 12, Acts 10. 32; 11. 26, Rom. 7. 3, Heb. 8. 5; 11. 17; 25, the Holy Ghost. The Person being the revealer (with Articles). Not the same as in v. 25. See Ap. 101. II. 3.
the Lord". Matt. 1. 22, the Lord's Christ = Jehovah's Anointed. See note on n. 11, Ap. 98. VI. 1. A. B. and XII.
the temple = the Temple courts. Gr. hieron. See notes on Matt. 4. 5; 23. 16.
after = according to. As in v. 22.
28 took = received. Gr. elēstoporeō. In = into, as in v. 3.
people = the peoples.
32 A light. Gr. phōs. See Ap. 130. 1. Quoted from Isa. 42. 6., to lighten = for (Gr. eis, as in v. 34) a revelation. Gr. apokaluphēσις = a revelation by unveiling and manifesting to view. The first of eighteen occurrences. All noted in Ap. 106. II. i. Cp. Ps. 98. 3, Isa. 42. 4; 49. 6; 52. 8; &c., the Gentiles. See Isa. 6. 1. the glory. The special blessing for Israel. Israel has had the "light". She is yet to have the glory.
33 Joseph. Most of the texts (not the Syriac) read "His father". marvellous = were marvelling.
set = destined.
spoken against. See Acts 29. 23. Not a prophecy, but describing its character.
35 Yea = And thee.

36 Anna. Heb. Hannah, as in 1 Sam. 1. 20 He was Azar - - Abber; thus Anna of Israel united with Simeon of Judah.
that instant = at the same time (or hour). thanks = praise. the Lord.
redemption. See notes on v. 24; 24, 21. Mark 15. 43.

2. 39-55 (Xv. p. 1435). THE HOLY CHILD. GROWTH. (Introversion and Alternation.)

X K d 39 performed = ended. Nazareth. See note on Matt. 2. 23. 40 in spirit. All the texts omit this.

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

41 passover. See Ap. 94. III. 3.
42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

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

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

45 And when they found Him, they turned back again to Jerusalem, seeking Him.

46 And it came to pass, that after three days

they found Him in the temple,

sitting in the midst of the doctors, both hearing them, and asking them questions.

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

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

"Son, why hast Thou thus dealt with us? They and I have sought for Thee sorrowing."

49 And He said unto them, "How is it that ye sought Me? Was it not that I must be about My Father's business?"

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

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

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

3 Now in the fifteenth year of the reign of Tiberius Cæsarus Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip.}

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Mark 8:31. Luke 4:43; 8:27; 13:33; 24:7, 26, 46. as the Son of man were, "It is finished": i.e. the Father's business which He came to be about. Compare His first and last ministerial or official words. See note on Matt. 4:6, "It is written."

2 Anna. See Ap. 94. III. 3. 5.
Anna and Caiaphas being the high priests.
Caiaphas was the High Priest as successor of Aaron; while Anna was the Naas, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government. This explains John 18, 12, 24, and Acts 4. 6.
the word of God came, &c. See Ap. 82. C. Jer.
1. 2. Ezek. 6. 1, &c. John was the last and greatest of the prophets.
John the son of Zacharias. In Matthew, John the Baptist.
the wilderness: i.e. in the cities and towns of the open country. See vs. 4; Josh. 16. 1, 2; and 1 Sam. 28, 14, 15.
rejoicing and proclaiming. See Ap. 121. i.
baptism. See Ap. 118. II. 1, 2.
the remission. A medical word (see Col. 4. 14). Used by Luke ten times. Rest of N.T. only seven times. See vs. 4.
the words, &c. See on vs. 40. 1, and Mal. 3. 1.
paths = beaten tracks.

3. 15. (X, p. 1438). JOHN PROCLAIMING.
(Introduction and Alterations: Extended and Repeated.)
X Y h | 7, 8. The people. Baptism.
Z 1 | 10. The people. Question.
- | 12. The publicans. Question.
| 17. The Fan.
Y Then said he - He said therefore.
of = by. Gr. hupo. Ap. 104. xviii. 1. Not the same word as in vs. 8, 15.
generation = offspring, or brood.
warned = forewarned; implying secrecy.
from = away from. Gr. apo. Ap. 104. iv. Not the same word as in vs. 22.
to come = about to come. Quite true; for, had the nation repented, all that the prophets had foretold, both as to the sufferings and following wrath and glory, would have been fulfilled.
8 repentance = the repentance which has been demanded, and which you profess.
not. Gr. mel. Ap. 105. II. Not the same word as in vs. 16.
tetter. Emphatic, by the Fig. Hyperbaton (Ap. 6), being put in the Greek as the first word of the sentence. See John 6. 53, 54.
of = out of. Gr. ek. Ap. 104. vii. Not the same word
now also the axe is in expectation, and all men = missed = in their hearts of John, whether of = the Christ, or not;
as in vs. 7. these stones. Gr. 19, 40; Matt. 3. 10.
laid = already even the axe lies; or, and even the axe lies.
12 answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
13 And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.
14 And the soldiers likewise demanded of him, saying, And what shall we do?
15 And as the people were in expectation, and all men = missed = in their hearts of John, whether of = the Christ, or not;
LUKE.

3. 16. A.D. 26

18 John answered, saying unto them all, "I did baptize you with water: but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire:

19 Whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner;

20 But the chaff He will burn with fire unquenchable."

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

U

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

20 Added yet this above all, that he shut up John in prison.

C A

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

B

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

A

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

being (as was supposed) the Son of Joseph, which was the son of Heloi, which was the son of Matthei, which was the son of Melch, which was the son of Janna, which was the son of Joseph,

26 Which was the son of Mathathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

27 Which was the son of Maath, which was the son of Mattathias, which was the son of Semai, which was the son of Joseph, which was the son of Juda,

28 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Ner,

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

30 Which was the son of Jose, which was the son of Elizeer, which was the son of Jorim, which was the son of Matthan, which was the son of Levi,

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

32 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

33 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
33 Which was the son of O Aminadab, which was the son of O Aram, which was the son of O Esrom, which was the son of O Phares, which was the son of O Juda,
34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of O Thara, which was the son of O Nahor,
35 Which was the son of O Saruch, which was the son of O Ragau, which was the son of O Phalec, which was the son of O Heber, which was the son of O Sala,
36 Which was the son of O Cainan, which was the son of Arphaxad, which was the son of O Sem, which was the son of O Noe, which was the son of O Lamech,
37 Which was the son of O Mathusala, which was the son of O Enoch, which was the son of O Jared, which was the son of O Maleled, which was the son of O Cainan,
38 Which was the son of O Enos, which was the son of O Seth, which was the son of Adam, which was the son of God.

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

And when they were ended, He was afterward hungry.
3 And the devil said unto Him, If Thou be the Son of God, command this stone to be made bread.

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

But I say unto you, That除神 is the estate of the people of God, and not the world.

The devil having therefore wilt worship me, all shall be Thine.

And Jesus answered and said unto him, Thee shall worship the LORD thy God, and Him only shalt thou serve.

And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence:

4. 10.

LUKE.

4. 18.

10 For it is written, He shall give His angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone,'"

12 And Jesus answering said unto him, "It is said, 'Thou shalt not tempt the Lord thy God.'"

13 And when the devil had ended all the temptation, he departed from Him for a season.

14 And Jesus returned in the power of the Spirit into Galilee:

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

15 And they taught in their synagogues, being glorified of all.

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

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

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

4. 14-20 (E1, above). NAZARETH. PROCLAMATION. (Interruption.)

14 there went out a fame, &c. In Luke (as in the other Gospels) only those events are selected which tend to illustrate the special presentation of the Lord and His ministry. Op. the commencing events of each: Matt. 4:13, Mark 1:14, Luke 4:14-30, and John 1:19-43. For this fourthfold ministry, see Ap. 118. Thus this first period commences and is subject, as stated more precisely in vv. 43, 44. fame = report. Gr. φήμη. Not the same word as in v. 37. of = concerning. Gr. peri. Ap. 104. xiii. 1. through. Gr. kata. Ap. 104. x. 1. &c = He Himself.


4. 16-27 (G1, above). PROPHETIC GIVEN. (Repeated Alteration.)

16 Nazareth = the (or, that) Nazareth thus defined. Aram. See Ap. 94. III. 3, 36. See Ap. 169. as His custom was = according to (Gr. kata. Ap. 104. x. 2) custom. on. Gr. en. Ap. 104. viii. stood up. Being summoned by the superintendent (c. 17). This incident (vv. 16-31) is peculiar to Luke. to read. Gr. ἀναγινάσατο. Later usage = to read aloud (as here, 2 Cor. 3:15. Col. 4:16. 1 Thess. 5. 27). But in the Papyri generally = to read. (See Milligan, Selections, pp. 39, 112.) The Lord preached in other synagogues, but read only here in Nazareth, which shows that He owned, and was owned, to be a member of this.

17 there was delivered, &c. = there was further delivered: i.e. the prophets (the Haphtarot), the second lesson after another had read the Law (the Parnasar) for first lesson. This delivery was made by the chazan or reader, or Sheliach tshbhor, angel of the congregation. See Rev. 2:1, 6, 12, 18; 3:1, 7, 14. Esaias = Isaiah. For the occ. of his name in the N.T. see Ap. 78. 1. opened = unvexed. This word and "closed" (c. 26) occur only here in the N.T. Cp. Neh. 8:5. found the place. Isa. 61:1, 2. Doubtless the Haphtarot or second lesson for the day. it was written = it stood written. See Ap. 107. I. 1 and II. 1. The Spirit. The Article is understood in English. See v. 1. upon. Gr. ἐπί. Ap. 104. ix. 3. because = on account of which.

LUKE.

4. 18.

27 the brokenhearted, 7 to preach 8 deliverance to the captives, 9 to set at liberty them that are bruised, 19 the acceptable year of the Lord."  

20 And He 9 closed the book, and He gave it again to the minister, and sat down.

21 And He began 7 to say 8 unto them, "This day is this scripture fulfilled in your ears:"

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

23 And He said 7 unto them, "Ye will surely say 8 unto Me this proverb, 7 "Physician, heal Thyself: 8 whatsoever we have heard done in Capernaum, do also here 9 in Thy country."

24 And He said, 7 "Verily I say unto you, 8 No prophet is 7 accepted in his own country."

25 But I tell you 8 of a truth, many widows were in Israel 8 in the days of Elias, when the heaven was shut up 7 three years and six months, 9 when great famine was 7 throughout all the land;

26 but 7 unto none of them was 8 Elias sent, 9 save 7 unto 8 Sarepta, a city of Sidon, 7 unto a woman that was a widow.

27 And many lepers were 7 in Israel 8 in the time of Eliseus the prophet;

28 And all they 7 in the 8 synagogue, when they heard these things, were filled with wrath,

29 And rose up, and 9 thrust Him out of the city, and led Him 7 unto 9 the hill whereon their city was built, 9 that they might 7 cast Him down headlong.

30 But 7 passing 8 through the midst of them 9 went His way,

31 And came down 7 to 8 Capernaum, a city of Galilee, and 8 taught them 7 on the sabbath days.

4. 31.

4. 23-27 (M, p. 1449). PROPHECY. APPLICATION. (Division.)


27 in the time of.  

28 And all they 7 in the 9 synagogue, when they heard these things, were filled with wrath,

30 But 9 passing through the midst of them 9 went His way,

31 And came down 7 to 8 Capernaum, a city of Galilee, and 8 taught them 7 on the sabbath days.

25 of a truth = in (as in v. 11) truth.

27 now.  

28 And all they 7 in the 9 synagogue, when they heard these things, were filled with wrath,

30 But 7 passing through the midst of them 9 went His way.
32 And they were astonished at His doctrine:

P 32 For His word was with power.


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

P 33 Saying, "Let us alone; what have we to do with Thee, Thou Son of God? Canst Thou cast me out?"

A.N. 33. Demoniac. v. 35. Demoniac.


34 And Jesus rebuking him said, Hold thy peace, and come out of him. And the devil that had taken him fell down before him, and said, Thou art Christ, the Son of God. But he answered and said unto him, Be it known unto thee, O King of theediator of death, that I am bound to the Lord, that I should not speak anything unto thee.

P 34 And immediately the unclean spirit cast him out, and he cried with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.

N 34. its Effect. Demoniac. v. 35. Reason. Authority.

35 And Jesus rebuking him said, Hold thy peace and come out of him: and the devil, when he had awaked out of him, terrace upon him, and fell down, saying, Thou art Christ, the Son of God.

P 35 And immediately the unclean spirit cast him out, and the unclean spirit walked, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


36 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 36 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


37 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 37 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


38 And Jesus said, Wherefore do you scruple to say that I cannot cast out demons? For I see the devils by the Son of God. And I say unto them, Go out of the house, and enter into the wilderness: for this word is spoken against me and against thee. And Jesus said, Wherefore do you scruple to say that I cannot cast out demons? For I see the devils by the Son of God. And I say unto them, Go out of the house, and enter into the wilderness: for this word is spoken against me and against thee.

P 38 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


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P 40 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


41 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 41 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.

N 41. its Effect. Demoniac. v. 35. Reason. Authority.

42 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 42 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.

N 42. its Effect. Demoniac. v. 35. Reason. Authority.

43 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 43 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.

N 43. its Effect. Demoniac. v. 35. Reason. Authority.

44 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 44 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.

N 44. its Effect. Demoniac. v. 35. Reason. Authority.

45 And Jesus had said, All this must take place, as the prophets spake. for it is written: "There is the place where they said, "The Lord said, I will send my messenger before thy face"

P 45 And immediately the unclean spirit cast him out, and fell down, and with a loud voice, saying, What have I to do with thee, Jesus? I beseech thee, leave me alone.


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

1 And, &c. v. 1-11, it came to pass. See 1. 5. to hear and heard. So all the texts.

P 1 And, &c. v. 1-11, it came to pass. See 1. 5. to hear and heard. So all the texts.

N 1. of God. v. 11. to distinguish Him from the crowds. stood = was standing.

4. 51-54 (E, p. 1442), CAPERNAUM. MIRACLES.

(Preservation and Alternation.)

E 4 N 31. The Lord's name.


A.N. 32. Demoniac. v. 33. Demoniac.


A.N. 33. Demoniac. v. 35. Demoniac.


P 34. Its Effect. Astonishment.

A.N. 34. Demoniac. v. 35. Demoniac.

N 34. Its Effect. Demoniac.


A.N. 35. Demoniac. v. 35. Demoniac.


A.N. 38. Demoniac. v. 35. Demoniac.


A.N. 41. Demoniac. v. 35. Demoniac.


P 42. Its Effect. Astonishment.

A.N. 42. Demoniac. v. 35. Demoniac.

N 42. Its Effect. Demoniac.


A.N. 43. Demoniac. v. 35. Demoniac.

N 43. Its Effect. Demoniac.

P 44. Its Effect. Astonishment.

A.N. 44. Demoniac. v. 35. Demoniac.

N 44. Its Effect. Demoniac.


A.N. 45. Demoniac. v. 35. Demoniac.

LUKE.

5. 1-11 (E, p. 1443). Gennesaret. (Introduction.)


2 saw. Ap. 138. I. 1. Not the same word as in v. 27. two ships. At that time there were about 4,000 on the lake. ships = boats. standing = i.e. at anchor. Eng. idiom is "lying".

3 the fishermen. This call was not that of Mark 1. 16-20. When the Lord said "Let us go," &c (Mark 1. 20), they perhaps did not go with Him, but returned to their ships. But from this second call they never left Him. See v. 11, below.

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

b washing. Gr. apopluomai. Ap. 138. vi. At the first call they were casting their net (amphihlesteron). Here they were washing their nets.


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


8 when He had left speaking. The Aorist Tense implies the immediate successions of the events.


9 Launch out. Same as "thrust out" in ee. 3. Addressed to one (Peter).

let down = let ye down = addressed to all. Occ. seven times; five of these by Luke, here, v. 2.; Acts 9. 25; 27. 17. 36. The other two are Mark 2. 4. 2 Cor. 11. 33.


10 draught = haul. Used of what is drawn from Anglo-Saxon dray-an.


as = in. Not with the same case as in ee. 37.

11 multitude = shoal.


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

12 when He was = in (Gr. en, as in v. 7.) His being. a certain city = one of the cities. Prob. one in which most of His mighty works were done, viz. Chorazin or Bethsaida. When named together these are always in this order. By comparing 5. " and Mark 1. 46 with 5. 59, Matt. 9. 10 and Mark 2. 16, it seems clear that that certain city was not Caerpanaum. The attempts to "touch" the Lord were all in that city or neighbourhood (6. 19. Matt. 9. 20; 14. 34; Mark 3. 10; 6. 55; 14. 55, 15. Hence this city was probably Chorazin. 6 behold. Fig. Asterismos. Ap. 6. and 133. I. 2. full of leprosy. "Full," in this connection, is a medical word. Col. 4. 14. See note on Exx. 4. 6. on. Gr. ep. Ap. 104. ix. 3. For the same case as in ee. 24. besought. Gr. axomai. Ap. 104. I. 5.


5. 13.
5. 14.

LUKE.


5. 13–26 (Q2, above). TOUR. MIRACLES. (Extended Alternation and Introversions.)

Q1 S | 12. A certain city.
S | 17. A certain day.
T | V 17. Teaching.
14 charged. A military word. Also used of a physician, “prescribe.”
no man = no one. Compound of mē. Ap. 105. II; i.e. no one whom he might have met.
but = but [said]:
go = shaw. &c. See Lev. 14. 1–32.
15 name = report. Gr. logos.
came together = kept coming together.
by. Gr. hup. Ap. 104. xviii. 1. All the texts omit “by Him.”
21 And when Jesus perceived their thoughts, He answering said unto them, “What reason ye in your hearts?”
23 Whether is easier, to say, ‘Thy sins be forgiven thee;’ or to say, ‘Rise up and walk?’
24 But that ye may know that the Son of man hath power upon earth to forgive sins,” (He said unto the sick of the palsy), “I say unto thee, Arise, and take up thy couch, and go in into thine house.”
25 And immediately he rose up before them, and took up that wherewith he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they

5. 18–26 (U, above). MIRACLE. THE PARALYTIC. (Alternation and Introversions.)

bed = couch. Gr. klinē; not the poor man’s bed, kribbaton. John 5. 10.
lay = place.
19 by. Gr. dia. All the texts omit.
20 their faith. Why exclude the man himself, as is generally done?
are = have been. 21 can forgive = is able to forgive. God. Ap. 98. I. 1.
thoughts = reasonings. answering said. See note on Dent. I. 41, and Ap. 122. 3.
23 be = have been. see to thee.
24 that = in order that.
25 he = the Son of man.
26 they ... amazed = amazement seized them all.
5. 26. LUKE.

And he left all rose up, and followed him.

And he said unto him, "Follow me."  

A 28 And he left all, rose up, and followed him.

Y 29 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

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

B 31 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick.

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

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

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

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

C 37 And no man putteth a new garment upon an old; if otherwise, both the new maketh a rent, and the old bottles shall burst.

C 38 But new wine must be put into new bottles; and both are preserved.

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

5. 39. DISCIPLES. CALL OF LEVI. (Alternation.)

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, "Follow me."

B 27 And he left all, rose up, and followed him.

Y 28 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

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

B 31 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick.

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

Y 39 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

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B 31 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick.

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

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

A 30 And he said unto them, "Can ye make the children of the bride chamber fast, while the bridegroom is with them?

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

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

C 37 And no man putteth a new garment upon an old; if otherwise, both the new maketh a rent, and the old bottles shall burst.

C 38 But new wine must be put into new bottles; and both are preserved.

C 39 No man also having drunk old wine straightway desireth new: for he saith, 'The old is better.'"
6. 11 (Q², p. 1446). TOUR. SABBATHS.

(Q²) D¹ 1-5. Oco Sabbath. The Corn-fields.

D¹ 6-11. Another Sabbath. The Synagogue.

6 it came to pass. A Hebraism.


the second sabbath after the first. All this represents only one word in the Greek (determinpas), i.e. the second-first. Occ. only here in the N.T. The e first and second sabbaths can occur only in the week of the three great feasts. The first day of these feasts is a sabbath "high day" (Heb. yom hao), and is the "first," or great sabbath, whatever day of the week it falls on (see Lev. 23, 7, 24, 30), the weekly sabbath then becomes the "second." This "second sabbath" was therefore the ordinary weekly sabbath, as is clear from Matt. 12:1. Not seeing this the current Greek texts solve the difficulty by omitting the word altogether! L Trm. WH R went = was going, through. Gr. dia. Ap. 104. v. 1. in corn fields. See Matt. 12:1. did eat = were eating.


them = to (Gr. pros. Ap. 104. xv. 8) them.

Have ye not read. See Ap. 148.

not = not so much as. Gr. ouden, compound of ou.

Ap. 105. I.


also to them = to them also.

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

also of the sabbath = of the sabbath also.

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

D² | E d 5. Withered hand.


f 7-10. Purposed Accusation.


f 12-13. Purposed Mischation.

E d 12-13. Another sabbath = another sabbath also.


whose right hand = his hand, the right [one].

withered. See on Mark 3:1.

7 watched = kept watching. Imperf. Tense. Cmp.

Mark 3:2.

whether = if, &c. Assuming the possibility of the condition. Ap. 118. 2. a. heal. See v. 11.

that = in order that.


κατέ = all along knew. Imperf. Tense. Gr. oida.

Ap. 132. I. 1. Not the same word as in v. 44.

thoughts = reasonings (Gr. Matt. 16. 19. James 2.4).


I will ask. All the texts read,


10 looking round, &c. Mark's

word.

a the. to pray. The third of seven such occasions in Luke. See note on p. 21.

continued all night. Peculiar to Luke. A medical


13 was = became.


also He named apostles = He named apostles also. Peculiar to Luke.

14 also named = named also. See

Ap. 141.

6. 15. LUKE.

15 Matthew and Thomas... Alpheus. All

16 also was the traitor... became even a traitor.

6. 17—8. 56 (Q, p. 1448). TOUR. HEALING
AND TEACHING. (Introversion.)

17... He... came down... stood... in... the
plain... Company of His... great multitude... out... all... Jesus... Jerusalem... coast of Tyre... Sidon... Him... He... to be... healed... And... they... were... vexed... with unclean
spirits... and they were... healed.

19 And the whole multitude... sought to... Him:
for there... went... virtue... out of Him,
and... healed... them... all.

20 And... lifted up... His eyes... On His... said... Blessed... ye poor: for... is... kingdom.

21... Blessed... ye that hunger... for ye... shall be filled.

22 Blessed... ye, when... men shall... separate... your... company... and... you... reprove... cast... out... name as... evil... Son... man's... sake.

23 Rejoice ye... in that... leap for... for... your... reward is... heaven... in... like... manner... did... fathers... unto... prophets.

24 But... woe unto... that are rich... for... have... consolations.

25 Woe unto... shall... hunger.

26 Woe unto... laugh... for... shall... morn... and... weep.

27 But I say unto you which hear, “Love... your... enemies, do... good... to... hate... you,
on... eis. Ap. 104. vi.

6. 20—26 (M, above). BLESSING AND WOE.
(Extended Alternation.)

20 And... hunger... me... at... Luke.
21 separate... you... shall... cut... you... have... received... Gr. apokheu. The common word in the Papyri for a receipt. See note on Matt. 6. 2. consolation. Gr. paraklesis = comfort. Akin to “Comforter”. John 14. 16, 26, &c. Cp. Luke 2. 23.

25 are... have... filled. 26 the false prophets. Cp. Jer. 5. 31. 1 Kings 18, 19, 22; 22. 11. Isa. 80, 10.

6. 27—38 (O, above). DISCIPLESHIP. (Introversion.)

6. 27—38 (R, above). POSITIVE. (Extended Alternation and Introversion.)

6. 28. LUKE.

28 "Bless them that curse you, and *pray for them which despitefully use you.

29 And if thou shalt be brought before rulers and magistrates, for my name’s sake, be thou ready to give an answer for such things, 

30 As benefiting every man that asketh of thee; 

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

32 For *if ye love them which love you, *what profit hath that? for sinners also love those that love them.

33 And *if ye do good to them which do good to you, *what thank have ye? for sinners also do even the same.

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

35 But *love ye your enemies, 

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

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

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

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

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

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

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

43 Thou hypocrite, cast out first the beam *out of thine own eye, and then shalt thou see clearly to pull out the mote that is *in thine brother’s eye.

44 For a good tree bringeth *not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

45 For every tree *is known by his own fruit. For *of thorns men do *not gather figs, nor *of a bramble bush gather they grapes.

46 And why call ye Me, *Lord, Lord, and do not the things which I say?

47 *Whosoever cometh to Me, and heareth My sayings, and *doeth them, *I will shew you to whom he is like:

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

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

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

And when they came unto Jesus, they beseeched Him instantly, saying, That He was worthy for whom He should do this:

For he loveth our nation, and hath built us a synagogue.

Then Jesus went with them. And when He was now not far from the house, the centurion’s servants sent unto Him, saying unto Him,

O Lord, ouch not Thyself: for I am not worthy that Thou shouldest enter under my roof:

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

And also a man said unto Me, Master, say unto my servant, I say unto thee, ‘Go,’ and he doeth; and to another, ‘Come,’ and he cometh; and to my servant, ‘Do this,’ and he doeth it.”

When Jesus heard these things, He marvellled at him, and turned Him about, and said unto the servants that followed Him, “I say unto you, I have not found so great faith, no, not in Israel.”

And they that were sent, returning unto the house, found the servant whole that had been sick.

And it came to pass, that when he went into a city called Nain.
He was the only son of his mother.
And many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother.

And she was a widow: and much people of the city was with her.

And when the Lord saw her, He had compassion on her,
and said unto her, Weep not.

And He came in, and touched the bier:
and they that bare him stood still.

And He said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak.

And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visiteth His People.

r 11 And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.

And the disciples of John showed him of all these things.

And John calling unto him two of his disciples sent them to Jesus, saying, Art Thou He that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another?

And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight.

Then answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor the gospel is preached.

And blessed is he, whoseower shall not be offended in me.

7.11-17 (V2, p. 1451). THE WIDOW’S SON RAISED. (Introductions and Alternations.)

The people with the Lord.
A t 12-5. The dead man.
Z t 15-17. The Lord.
The people with the Lord.
Y r 16. The Lord. His praise going out from Nain.

Verses 11-17 peculiar to Luke. Selected because it is connected with the Lord’s Person as God—raiser of the dead; and as Man—full of compassion.

And. Note the Fig. Polyptoton (Ap. 6). the “many ands” in these verses (11-17) emphasizing every detail. The “ands” in the English do not always agree with those in the Greek.

it came to pass. A Hebraism. See note on 1.8.
Nain. Now, Nein. Occ. only here in N.T. The ruins are on the slope of Little Hermon, west of Enord.

12. the gate. All funerals were outside.

Y s And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visiteth His People.

7.18-35 (J. p.1449). CONCERNING JOHN. (Division.)

B1 18-23. John’s Second Mission concerning the Lord.

7.18-23 (B1, above). JOHN’S SECOND MISSION CONCERNING THE LORD. (Alteration.)

18-23 shewed him—brought word. This became the occasion of John’s second mission. If the Lord could raise the dead, why was he languishing in prison? two—a certain two. The mission in Matt. 11.1, &c., was raised earlier than this. See notes on Matt. 11.2. No number named there. See note on “two” there. Jesus. All the texts read “the Lord”. See note on v. 13.

His That should come—the coming Messiah. look we—do we look. Ap. 124. 2. 20 men. Gr. pal. of an. Ap. 123. 2. 21 same. Omit. No equivalent in the Greek. cured of—Healed. of—from. Ap. 104. iv. infirmities—diseases. chronic. plagues—scourges. acute. Medical terms (Col. 4. 16), evil. Gr. p. o. Ap. 128. III. 1. spirits. See Ap. 101. II. 12. 22 Jesus. Omit(E) T. Tr. A. WH R. seen and heard. The evidence was not that they were miracles (true miracles), but that the miracles were those that had been prophesied. See Isa. 35. 5; 38. 4–6; 60. 2–22. Had the Lord worked miracles far more extraordinary they would have been no evidence at all as to His claims. the th. &c. No articles in the Greek. see are seeing again. Ap. 133.1. dead—dead people. No Art. See Ap. 139. 2.
to the poor the gospel is preached: lit. the poor (Ap. 127. 1) are being evangelized (Ap. 191. 4). 23 blessed—happy. not be offended—find not (Gr. m). Ap. 169. II. anything to stumble at.
7. 24. LUKE. 7. 36.

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

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

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

27 This is he, of whom it is written, 'Behold, I send My messenger before Thy face, which shall prepare Thy way.'

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

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

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being baptized of him.

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

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

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

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

35 But wisdom is justified of all her children.

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

37 24-35 (B², p. 1452). THE LORD'S TESTIMONY CONCERNING JOHN. (Introversion.)


25 went ye out? have ye gone out (perip.)

26 But what? went ye out? a prophet?

27 This is he. of whom it is written. 22. Behold, I send My messenger before Thy face, which shall prepare Thy way. 28 For I say unto you. 16. Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

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

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being baptized of him.

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

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

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

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

35 But wisdom is justified of all her children.

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

37 36-50 (J, p. 1449). CONCERNING THE PHARISEES. (Introversion and Repeated Alternation.)

36 And one, &c. Verses 36-50 peculiar to Luke. Not to be identified with Simon (Mark 14. 3). All the circumstances are different. Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the Twelve. desired was asked, or invited. Ap. 184. I. 3. with in company with. Gr. meta. Ap. 104. xi. 1. sat down to meat = reclined (at table).
7. 37. 

LUKE.

A.D. 27

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

Ps 39 Now when the Pharisee which had bidden Him saw it, He spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner.

E H c 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee.

J 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, frankly forgave them both. Tell Me therefore, which of them will love Me most?

H c 43 Simon answered and said, I suppose that he, to whom he forgave most.

d And He said unto him, Thou hast rightly judged.

D F 44 And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head.

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

46 And He said unto her, Thy sins are forgiven.

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

F 48 And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

H K 50 And He said to the woman, Thy faith hath saved thee; go in peace.

(p. 1449)

8 LK 8 And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God:

L and the twelve were with Him.

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

37 a woman. Not to be identified with Mary Magdalene; it is a libel on her to do so, and quite arbitrary. Cp. Matt. 21. 32. the city. That it was Magdala is a pure assumption, which is: who i.e. ref. to a class.

38 Simon. All the texts read which was in the city, a sinner.


38 And. Note the Fig. Polyptoton. Ap. 6. at = beside. Gr. para. Ap. 114. xii. 3.

wash = bedew. did wipe = was wiping.


39 It is invited.


if, etc. Assuming and believing the fact. Ap. 118. 2.

known = got to know, as in v. 36.

that. Same as which in v. 35.

40 answering = i.e. his secret doubt.

Simon. See note on v. 36.

say unto thee. You have been condemning Me!

Master = Teacher. Ap. 98. XIV. v. say on = say it.

41 There was, etc. Gr. There were two debtors to a certain money-lender.

42 I suppose = I take it. Gr. didesmou, used only by Luke: here, 10. 20. Acts 1. 9; 2. 16. Medical use, to check (a disease).


43 Seest thou = Doest thou mark. Gr. blepô. Ap. 133. I. 5. The Lord calls Simon's attention to her works, but He calls the woman's attention (v. 47) to His own grace towards her.


Emphasis. 45 this woman = she (emph.), since the time from (Gr. épo) the time when ceased = been intermitted. A medical word. Occ. only here in N.T.

47 Wherefore = for which cause, or because her sins are forgiven.

48 unto her. Note the change.

49 began. Noting the uprising of the thought.

Who is this? = This incident chosen because it sets forth the Lord's Person as God. The subject of this Second Period of His ministry. See Ap. 119.

8. 1-21 (L. p. 1449). TEACHING.

(Alternation.)


L |-1-3. Comparing.

K |-4-18. Teaching.


1 it came to pass. Note the Hebraism, here and in chs. 5. 1; 6. 1, &c. Verses 1-3 are peculiar to Luke.

afterward. No longer confining Himself to Capernaum, went throughout = journeyed through.

every city and village = by city and village.

preaching = proclaiming. See Ap. 121. 1.


worz. Substitute went.


2 certain women. Allusions to "women" in Matt. only in 27. 55, 56, and in Mark 15. 40, but mentioned prominently in Luke. See note on p. 1429.


out = away from.

went = had gone out.

devils = demons.
3 And Joanna, the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

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

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

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

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

8 And other fell on good ground; and it brought forth fruit, an hundredfold.

9 And when He had said these things, He cried, "He that hath ears to hear, let him hear."" 8. 4-18 (K, p. 1545). TEACHING.

(Interpolation and Alterations)


f | 1-4. Call to hear. | The Disciples.

f | 1-10. Answer. | The Parables.


f | 16-18. Caution to hearers. | The Lord.

4 were come = kept coming.

by. Gr. dia. | Ap. 104. v. 1. Not the same word as in v. 27, 39.

by. Gr. dia. | Ap. 104. v. 1. Not the same word as in v. 5, 12.

5 A sower. Gr. "the sower." The first utterance of the parable, which was repeated (and varied) and combined with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthened tour ending in Capernaum. The consequent here is the parable of the twelve "Why," (Matt. 13. 10). In the later repetition, the interpretation after the inquiry (Matt. 13. 18; Mark 4. 10); in Luke, it follows the parable immediately.

his seed. Peculiar to this first giving of the parable, as he sowed = in (Gr. en, Ap. 104. viii) his sowing. It was not sown on the way side.

air = sky. Gr. thea (Syril). See note on Matt. 6. 9, 10.

some = other. Gr. heteros, as in v. 2.

sprung up. Gr. sumpa. Occ. only here in N.T. The medical word, used of bones uniting and wounds closing.

choked = stifled, as in v. 10. Elsewhere only in Matt. 22. 17.

8 And. Note the Fig. Polypetetos (Ap. 6) in v. 9, on, Gr. epi. Same as "upon" (v. 6).

had. The 1861 edition of the A.V. omits "had".

He that hath ears, &c. See note on Matt. 11. 18 and Ap. 142.

9 What is this? See note on v. 5. Not the same word as in the other occasion (Matt. 13. 16;), which was "Why." They knew what; but desired further information.

Know = get to know. See Ap. 132. i.

10 known = has been known. See Ap. 132. i.
22 Now it came to pass on a certain day, that he went into a ship with his disciples:

And they were launched forth. But as they sailed He fell asleep:

and there came down a storm of wind on the lake; and they were filled with water,

and were in jeopardy.

And they were afraid, and there was a calm.

And He said unto them, "Where is your faith?"

And they were afraid.

saying one to another, "What manner of "Man is This! for He commandeth even the winds and water, and they obey Him."

And they arrived at the country of the Gadarenes, which is over against Galilee.

And when He went forth to land, there met Him out of the city a certain "man", which had "devils" long time, and were 12 clothes, neither abode 13 in any house, but 10 in the tombs.

27 to = on. Gr. ἐπὶ. Ap. 104, ix. 3. out of the city. Connect with the "man", not with "met".


22 Now, &c. This is not the same storm as in Matt. 8, 24 (see notes there), but the same as in Mark 4, 37. Matthew's was before the calling of the Twelve; this occurred after that event. The antecedents and consequents differ in both cases.


unto them = to them. Gr. πρὸς. Ap. 104, xv. 3. L. launched forth = put to sea, or set sail. fell asleep = fell off (Gr. ἀφυψάθη) into sleep. Only here in N.T. came down. Not rose up, as on the former occasion (Matt. 8, 24). a storm of wind = a squall. On the former occasion it was an earthquake (Gr. seismos). Here it was lalaps. on = on to. Gr. εἰς. Ap. 104, vi. were filled = were being swamped. Imperf. tense. Hence this was an open boat; in Matthew a decked boat. were in jeopardy = were beginning to be in danger. awoke = roused. Ap. 178, 1, 5. Master. See note on 6, 4. The Fig. Epicurus (Ap. 6), for emphasis. Not the same word as in 4, 49. we perish = we are perishing; i.e. drowning. arose = was aroused. Ap. 178, 1, 4. TTR. WH. have the same word as "awoke" above. raging. Gr. ἀλκοόν. Occ. only here and Jas. 1, 6 ("wave"). was = became. 25 What manner... This! = Whothen is this [man]! He commandeth. Peculiar to Luke. 26 they arrived = they sailed down, or, dropped down. Occ. only here in the N. T. at = unto. Gr. εἰς. Ap. 104, vi. Gadarenes. See note on Matt. 8, 28. The people were Gadarenes, but the city was not Gadara. See Ap. 169. over against = opposite. Gr. ἀντίπερα. Occ. only here in N.T.; opposite Lower Galilee (not whence they had sailed). See Ap. 169.
When he saw Jesus, he cried out, and fell down before him. And with a loud voice he said, "What have I to do with thee, Jesus, Son of God? I beseech thee, torment me not." And he asked him, saying, "What is thy name?" And he answered, "Legion:" because many devils were entered into him. And they besought him that he would not command them to go out into the country.

And he said unto them, "Go into the swine." And when he had spoken, immediately the devils came out of the man, and went into the swine. And the herd ran wildly into the river. And when they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Then the whole multitude of the city of the Gadarine round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus said unto him, "Return to thy house, and shew how great things God hath done unto thee." And he went his way, and published throughout all that he had been taught of Jesus. And the people gladly received him: for they were all waiting for him.
8. 41.

LUKE.

8. 41-55 (O. p. 1486). TWO MIRACLES.
(AlternationsSimple and Extended.)

| O | F | v | 41. Ruler of Synagogue. Appeal. |
| w | 42. Daughter dying. |
| G1 | x1 | 43. The Throng. |
| G1 | 44. The Woman. Action. |
| G2 | 45. The Throng. |
| G2 | 46. Healing effected. |
| F | v | 49. Ruler of Synagogue. Messenger. |
| w | 49. Daughter dead. |
| G3 | x3 | 50. Belief. |
| G4 | x2 | 52. Miracle assured. |
| G4 | x3 | 54. Excitement. |

Jairus. An Israelite name, Jair (Num. 23:41, Josh. 13:30, Judg. 10:3), was also held the office of Gr. ἱππαρχόν, synagogue. Ap. 120.

42 As He went in (Gr. en. Ap. 104. viii) H ealling thronged were stifling. Gr. συνμπήγαμος. Not the same word as in vv. 7, 33, but same as "choke" (v. 14).

43 having — being in. Gr. en. above.

twelve = from (Gr. οὖς. Ap. 104. iv) twelve.


neither, &c. = could not ... by any. Gr. ou ... oudeis.

cf. Gr. ὁποίος, but all the texts read οὖς.


45 Who touched = Who is it that was touching. Gr. συνεπχό. Cp. v. 37; 4. 38; 12 50.

press. Gr. ἀποθηλόο. Occ. only here. who hath touched ... 3 perceiveth = did touch ... I came to know (Gr. γινόμενος. Ap. 182. I, ii).


fell down = having fallen down. In terror. she had touched ... she touched, healed. See 6. 17.

48 be of good comfort. All the texts omit.

made thee whole = saved thee, as in vv. 12, 36, 79.


θεραπεία. Emph. by Fig. Hyperbaton. Ap. 6.


51 suffered no man = suffered not (Gr. ou. Ap. 105. I) any one. save = except.

Peter, and James, and John. Cp. Mark 9:12; 14. 33.

52 wept, and bewailed = we were weeping and wailing.


53 laughed Him to scorn = were deriding Him, knowing. Gr. ώδε. Ap. 132. I. 1.


straightway = immediately. Gr. ἀπαχράντα, as in vv. 44, 47. commanded = directed.

meat—[something] to eat.

56 no man = no one. Gr. μήδεις.

was done = had happened.

9. 1-10— (R2, p. 1446). DISCIPLES. MISSION OF THE TWELVE, AND RETURN.
(Introduction and Alternation.)

R3 | J | 1-8. The Twelve. Sent out.


b | 7. Perplexity.

L | 7. Reason.


J | 10- The Twelve. Return.

9. 1-8 [For Structure see next page].
9. 2. LUKE.

2 And He sent them to 3 preache the kingdom of God, and to heal the sick.

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

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

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

M. 6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

K. 7 Now Herod the tetrarch heard of all that was done by Him: and he was perplexed,

L because that it was said of some, that John was risen from the dead;

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

K a 9 And Herod said, "John have I beheaded: but Who is This, of Whom John 3 hear such things?"

b And he desired to see Him.

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

Q 11 And He took them, and went aside privately to a desert place belonging to the city called Bethsaida.

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

O 12 And when the day began to wear away, then came the twelve, and said unto Him,

"Send the multitude away, that they may go into the towns and country round about, and lodge, and get 3 victuals: for we are here 4 in a desert place."

13 But He said unto them, "Give ye them to eat." And they said, "We have no more but five loaves and two 5 fishes; 6 except we should go and buy meat for all this people."

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

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

16 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that 3 remained to them twelve baskets.

9. 1-6 (J, p. 1458). THE TWELVE. SENT OUT.

(Interwoven and Alternation.)


| d | 1-2. Power given. |
| N e | 3. Preparation. |
| f | 4. Reception. |
| e | 5. Rejection. |
| M | c | e. The Departure. |
| d | 6. Power exercised. |


the kingdom of God. See Ap. 114.

heal. Gr. ἄφημι. Not the same word as in v. 1.


scrip = a collecting bag (for money). See note on Matt. 10. 10.

4 ye may enter. (The force of an.)


5 will not = may not. (The force of an.)


8 through the towns = village by (Gr. κατα). Ap. 104. x. 22 village.

9 preaching the gospel = announcing the glad tidings.

10 was done = was being done "by Him."


omit "by Him."

perplexed = bewildered: i.e. seeing no way out.


from = out from.


11 the dead = dead people. No Art. See Ap. 139. 2.

12 Elijah = Elijah.

had appeared = i.e. in fulfillment of Mal. 4. 5. Ap.

106. i. i. Not the same word as in v. 11.

9 of = concerning.

Gr. περὶ. Ap. 104. xiii. i.

desired = was seeking. More than desiring.

see. Gr. εἶδον. Ap. 183. i. i. Not the same word as in v. 11.

10 apostles.

See the Twelve, v. 1.

9. 1-10-17 (Q, p. 1446). TOUR. MIRACLE.

(Alternation.)

Q 10 | O | 10. The Twelve. Retirement.

P 11. The People. Taught.


11 when they knew = having got to know it.

Ap. 102. i. ii. Not the same word as in v. 3.


13 wear away = decline.


Gr. καταλαῦσα, to unloose, disband, halt, also destroy, its most frequent meaning.


victuals = provisions.


fishes; except. Supply the logical Ellipsis (Ap. 6); "fishes, [therefore we are not able to give them to eat] except we should go", &c.

except = unless indeed.

meat = food.

14 men.


not the same word as in v. 48; 53, 54, 62.

16 to. Gr. σεισμος. Ap. 104. vi. Not the same word as

in v. 14, 40, 52, 62. heaven = the heaven (Sing.). See notes on Matt. 6. 9, 10.

9. 18

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

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

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

Peter answered, "The Christ of God."

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

22 Saying, "The Son of man shall suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

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

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

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall be the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.

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

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

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

And behold, there talked with Him two men, which were Moses and Elia:

Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

And it came to pass, as they departed from Him, Peter said unto Jesus, "Master, if it be Thou only things can accomplish; let us make three tabernacles: one for Thee, and one for Moses, and one for Elia:"

Not knowing what He said.

9. 18-21 (R v. p. 1449). DISCIPLES, CONFESION OF MESSIAH. (Repetitive Alternation.)

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

For whosoever shall be ashamed of Me and of My words, of him shall be the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and in the holy angels.

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

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

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

And behold, there talked with Him two men, which were Moses and Elia:

Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.
34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

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

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man the things which they had seen.

37 And it came to pass, that, as they were come down from the hill, much people met Him.

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

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him, that he foameth again, and bruising him hardly departeth from him.

40 And I besought Thy disciples to cast him out; and they could not.

41 And Jesus answering said, "O faithless and perverse generation, how long shall I be with you, and suffer you?

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

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

But while they wondered every one at all the things which were done, some said, "He is a madman:

Then arose a reasoning among them, which of them should be greatest.

And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me.

For he that is least among you all, the same shall be greatest.

And it came to pass, when the time was come that he should be received up, as by the will of God, he steadfastly set his face to go to Jerusalem,

And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples John and James saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what spirit ye are of.

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

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, will you that I follow thee whithersoever thou goest?

And Jesus said unto him, Foxes have holes: and doves have secret places; but the Son of man hath not where to lay his head.

Jesus. Most of the texts omit "Jesus" here.

44 sayings: words. Pl. of logia. See note on Mark 9. 32. Not the same word as in v. 45. shall be = is about to be. delivered = delivered up. The second announcement of his sufferings. See the structure on p. 151.

45 understood not = were ignorant of saying. Gr. rhema. Not the same word as in v. 44. See note on Mark 9. 32. hid = veiled.


48 thought = reasoning. As in v. 46.

49 in. Gr. epi. Ap. 104. ix. 2. is = subsists or exists. Gr. huparchō, not the verb "to be." See Phil. 2. 6 (being); 3. 20 (is). least = lowest. shall be. All the texts read "is".

49, 50 (V2, above). Re FELLOWSHIP. ONE (JOHN). (Alternation.)


52 And he received him, because his face was as though he would go to Jerusalem.

53 And when his disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

54 But he turned, and rebuked them, and said, Ye know not what spirit ye are of.

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

56 And then said Jesus unto him, Foxes have holes: and doves have secret places; but the Son of man hath not where to lay his head.

57 as they went = in. (Gr. en.) Ap. 104. viii.) their going.

58 and said unto him, Foxes have
10. After these things the Lord appointed other seventy also, and sent them two by two before His face into every city and place, whither He Himself would come. 2 Therefore said He unto them, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And enter into whatsoever house ye enter, first say, "Peace be to this house." 6 And if the son of peace be there, your peace shall rest upon it: "if not, it shall return to you." 7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick there that are there, and say unto them, 'The kingdom of God is come nigh unto you.' 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the city, and say, 11 'Even the very dust of your city is come nigh unto you.' 12 But I say unto you, that it shall be more tolerable for Tyre and Sidon, than for this city. 13 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great deal more than these. 14 But I say unto you, It shall be more tolerable for Sodom and Gomorrah than for you. 15 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth andashes. 16 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 17 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 18 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 19 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 20 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 21 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 24 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 25 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 26 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 27 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 28 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 29 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 30 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 31 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 32 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 33 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 34 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 35 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 36 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 37 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 38 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 39 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 40 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. 41 At that time Jesus answered and said, 'Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 42 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you.'
10. 13. 

LUKE.

A.D. 28

while ago o repented, sitting 'in o sackcloth and o ashes.
14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
15 And thou, o Capernaum, which art exalted 'to heaven, o shalt be thrust down 'to hell.
16 He that heareth you heareth Me; and he that o despiseth you o despiseth Me; and he that o despiseth Me o despiseth Him That o sent Me.

W 21 x 17 And the seventy returned again with joy,
y saying, 'Lord, even the 'devils are 'subject unto us through Thy name.
18 And He said unto them, 'o I beheld o Satan as lightning 'o fall 7 from 15 heaven.
19 Behold, o I give unto you 'power to tread on serpents and scorpions, and over all the 'power of the enemy: and 'nothing shall by any means hurt you.

Z 21 A 21 'In that hour o Jesus o rejoiced o in spirit, and said, o I thank Thee, O Father, o Lord of 15 heaven and earth,
A 3 B a that Thou o hast hid these things o from the wise and prudent, and o hast revealed them unto babes:

b even so, Father; for o so it seemed good o in Thy sight.

C 22 All things o are delivered to Me o of My Father: and o no man o knoweth Who the Son is, o but the Father; and Who the Father is, o but the Son,
C and he to whom the Son o will reveal Him.'

B 23 And He turned Him o unto His disciples, and said privately, o 'Blessed are o the eyes
which o see the things that ye o see:

a 24 For I 'tell you, that many o prophets and o kings have o desired to see those things which ye o see,
and have o not seen them; and to hear those things which ye hear, and have o not heard them.'

10. 21-24 (Z 21, above). THE JOY OF THE LORD. (Division.)


21 Jesus. Om. by all the texts. rejoyiced = exulted. in spirit. Gr. en (Ap. 104. viii) pneuma.

10. -21-24 (A 21, above). THANKSGIVING. CAUSE: REVELATION. (Introversion.)


B a 24. Things hidden. (Neg.) } Recipients.

b 24. Things revealed. (Pos.) } Recipients.


seemed good = was it well-pleasing. in Thy sight = before thee. 22 are = were. of = by.


10. 24. 

24 tell you = say to you. prophets. Abraham (Gen. 22. 7; 25. 11). Jacob (Gen. 49. 18; Ap. 36. &c.


ashes. Also a sign of mourning. See 1 Sam. 4. 12. 2 Sam. 1. 2; 15. 19. Job 2. 12. Ezek. 37. 30, &c.

to. Gr. hódei. As far as to.

heaven = the heaven (sing). See note on Matt. 6. 5, 10. shall, &c. = thou shalt be brought down.


16 despiseth = rejecteth. See 7. 30, and ep. Gal. 2. 21; 3. 15.


RETURN. (Division.)


10. 17-20 (Z 21, above). THE JOY OF THE SEVENTY. (Alteration.)


17 the seventy. See note on v. 1.

with. Gr. meta. Ap. 104. x. &. Not the same word as in v. 27. devils = demons, subject = subdued, putruder. Cp. 2. 21. 1 Cor. 15. 27, 28.


Satan. Heb. translated = the Adversary. 1 Sam. 29. 4. Diabolos is the more frequent term in the N.T. Both are in Rev. 12. 9. fall = having fallen.


on. Gr. épano, upon (from above). Not the same word as in v. 34, 35, 37.


20 Notwithstanding. Gr. plén, as in v. 11; rendered "But" in v. 14, an emphatic conjunction.


are written = have been written (T TR WH R), or inscribed (TWH). See Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Phil. 4. 3. Heb. 12. 23. Rev. 5. 5; 18; 7; 17; 20; 12; 21; 27; 22. 19.

heaven = the heavens (pl). See notes on Matt. 5. 8, 10.
And behold, a certain lawyer stood up, and tempted Him, saying, "Master, what shall I do to inherit eternal life?"

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

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

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

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

And by chance there came down a certain priest that way:

And when he saw him, he passed by on the other side.

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

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

And when he saw him, he had compassion on him,

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

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

The Traveller. Left for Death.

The Traveller. Left for Life.

10. 25 -27 (D, p. 1461). DEMAND OF LAWYER.


10. 28-33 (E, above). HIS SECOND DEMAND.

10. 25-28 (E, above). HIS FIRST DEMAND.

WHAT? (Alternation.)

The Lawyer. Question: "What shall I do?"

The Lord. Answered by two other questions:

"What? ... How?"

The Lawyer. Answer.

The Lawyer. Answer: "Doctor or teacher of the Law, and tempted Him - putting Him to the test.

-master Teacher.

"What is written? - What standeth written?"

See Ap. 149.

The Law. See note on Matt. 5. 17, and Ap. 117.


and thy neighbour, &c. Lev. 19. 18.

right - rightly, or correctly.

Death.

The Traveller. Left for Death.

10. 25-37 (E, above). HIS SECOND DEMAND.

WHO? (Introduction and Repeated Alternation.)

The Traveller. Left for Life.

10. 29-37 (E, above). HIS SECOND DEMAND.

Self-justification.


willing = desiring, as in 24.


answering = taking him up. Gr. ὑπολαμβάνω. at.

companion. Occ. only here in N.T.

chance = coincidence. Occ. only here in N.T.

there came down = was going down; his duties being over. Jericho was a priestly city. priest. Who might become defiled, passed by on the other side. One word in Gr. αὐστηρερομυστής. Occ. only here and v. 25 in N.T. 22 when he was - being at. Gr. κατα. Ap. 104. x. x. place. spot. looked on him, and seeing (as in v. 21) him. 33 journeyed. Gr. ἀποδραμένος. Occ. only here.

came where he was. A beautiful type of the Lord. And the end is seen in John 14. 3, where he was = to (κατα, as above) him.

10. 33, 34 (d, above). THE SAMARITAN'S CONDUCT. (Intversion.)

48 e | 32. His feeling. Compassion.

48 f | 34. His conduct. Help.

48 e | 24. His feeling. Thoughtful care.

had compassion = was moved with compassion.

bound up. Gr. ἱσευμάτως, a medical word. Occ. only here in N.T.

wounds. Gr. τραυματία. Occ. only here.

pouring in. Gr. ἦπειρος. Occ. only here.


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10. 36. 

36 Which of these three esteemed thou most neighbour unto him that fell among the thieves?" Thus spake Jesus unto him, "Go, and do thou likewise." 

E K1 38 Now it came to pass, as they went, that Mary sat at Jesus' feet, and heard His word. 

K2 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. 

K3 40 But Martha was cumbered about much serving, and came to Him, and said, "Lord, dost Thou not care that my sister hath left me to serve alone?" 

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

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

F N 11 And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray," 

O 2 And He said unto them, "When ye pray, say, 'Our Father, Who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 

3 Give us our daily bread. 

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

two or more as in our days. The Lord referred not to Martha's serving, but to her over-care.

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

F N 11 Occasion. The Lord praying. 


1 it came to pass. A Hebraism. See 2. 1. His praying. The sixth of such occasions. 


as = even as. 

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

O 1-5. Example. 


See note on Matt. 6, 11. bread. Put by Fig. Synecdoché (of the Part), Ap. 6, for food in general. 


temptation = trial or testing. from = away from. Gr. apa. Ap. 104. iv. Not the same word as in ev. 15, 31. evil = the evil, or, the evil one, denoting active harmfulness.

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5 And He said unto them, "Which of you shall have a friend, and shall go to him at midnight, and say unto him, 'Friend, lend me three loaves;'
6 'For a friend of mine has come to me on a journey, and I have nothing to set before him?'
7 And he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.'
8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone?
12 Or if he ask a fish, will he for a fish give him a serpent?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake.

15 But some of them said, "He casteth out devils through Beelzebub the chief of the devils." And others, tempting Him, sought of Him a sign from heaven.

16 But knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against itself is not able to stand."

17 If Satan also be divided against himself, he that divided against himself is divided against this house.

18-19 If Satan also be divided against himself, he that divided against himself is divided against this house.
11. 18.

LUKE.

11. 30-32 (Z2, above). THE SIGNIFICATION. THE SON OF MAN. (Repeated Alternation.)

Z2

r1 30 As = even as. r2 | 30. Jonah the prophet.

S1 | 30. The Son of man.

S2 | 31. The Queen of the South.

S3 | 32. The Men of Nineveh.

S3 | 33. The Son of man.

30 As = even as. was = became. the Ninevites. They must therefore have known of the miracle connected with him. also the Son of man = the Son of man also. the Son of man. See Ap. 98. XVI. this generation. See note on v. 26. 31 The queen of the south. See 1 Kings 10. 1-13. 2 Chron. 9. 1-12. rise up. From the dead. men. Gr. pl. of anér. Ap. 129. 2.

11. 24-26 (Y2, p. 1467). REDEMPTION. PARABLE (Extended Alternate.)

Y2 n 24. Departure. o | 24-. Search. For rest.


q | 25. Condition.

n | 25. Departure.

o | 25-. Search. For other spirits.

p | 26-. Return.

q | 26-. Condition.


11. 29-36 (X, p. 1467). THE LORD'S ANSWER TO THEIR THOUGHTS. (Division.)


Z3 | 33-36. Illustration and Application.

29 no. Ap. 105. II.

Jonas = Jonah. See notes on p. 1247.

Beelzebub. Aram., as in v. 15. See note on Matt. 10. 28. This is the "unpardonable sin." See Mark 3. 28-30. 19 by. Gr. en. Ap. 104. viii. therefore = on this account. Gr. dia. Ap. 104. v. 2. 20 with = by. Gr. en, as in v. 18. Gr. Matt. 3. 11. 6 see Ex. 8. 15. Finger, here, put by Fig. Metonymy (of Subject), Ap. 6, for the Holy Spirit Himself. the kingdom of God. See Ap. 114. come upon you. With suddenness and surprise. Gr. phthaino. Occ. elsewhere: Matt. 12. 28; Rom. 9. 31; 2 Cor. 10. 3. Phil. 3. 16. 1 Thess. 2. 18. 4. 16.


22 when = as soon as. taketh = taketh away. Same word as in 8. 12. all his armour = his panoply. Occ. only here, and Eph. 6. 11, 13. wherein = on (Gr. epit. Ap. 104. ix. 2) which. trusted = had trusted.

spoil. Gr. Mark 5. 35. Occ. only here.
LUKE.

11. 31.

ration, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon;

and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas;

and, behold, a greater than Jonas is here.

Z A1

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

A3 B

34 The light of the body is the eye:

c for therefore when thine eye is single,

u thy whole body also is full of light;

b but when thine eye is evil,

w thy body also is full of darkness.

C V

35 Take heed therefore that the light which is in thee be not darkness.

w 36 If thy whole body therefore be full of light,

v having no part dark,

w the whole shall be full of light,

B as when the bright shining of a candle doth give thee light.

S T

37 And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

U D1 E F

38 And when the Pharisees saw it, they marvelled that He had not first washed before they dined.

G X

39 And the Lord said unto him, "Now do ye: Pharisces make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not He that made that which is without make that which is within also?

41 But rather give alms of such things as


11. 32-34 (U, p. 1467). COLLOQUIES. (Division.)

U D1 | 38-32. Particular.

D2 | 33, 34. General.

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

D1 | 38. The Pharisee offended.

E F | 38. The Pharisee offended.

38 washed = performed His ablutions.


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


y 42. Woe. Inconsistency. Tithing.


2 44. Self-deception. Concealed defilement.


wickedness. Gr. apōlōn. The first of eleven oec.

41 But rather, &c. = Nevertheless (ye say) "give alms," &c. This was the great meritorious work, supposed to cleanse or make amends for everything such things as ye have = the things that are within.


utmost parts = the ends.

behold. Fig. Asterion. Ap. 6.


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

repented. See Ap. 111. 1.


preaching = proclamation. See Ap. 121. 3.

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


A' | 34-35. Application. Eye in the body.

33 No man, &c. Repeated here from Matt. 5. 15.

Gr. oudeis = no one, compound of ou. Ap. 105. I.

candle = lamp. See Ap. 130. 4.

secret place = cellar, or vault. All the texts read kryptē (crypt).


see. Ap. 188. 5.


All the texts read 130. 1.

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

A2 B | 34-36. The Lamp.

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

u 34-. The body.

f 34-. The eye (eyesight).

w 34-. The body.

C V | 35. Darkness.

w 35-. Light.

v 35-. Darkness.

w 35-. Light.

B 35-. The Lamp.

34 light = lamp. Same word as "candle" in v. 33.

See Ap. 130. 4.

eye. Put by Fig. Metonymy (of Subject), Ap. 6, for the eyesight.

single = sound: referring to the eyesight as "good."

Occ. only here and Matt. 6. 22.

full of light = illuminated.


full of darkness = dark.

35 Take heed = See. Gr. skopēō. Occ. only here.

Rom. 16. 17. 2 Cor. 4. 18. Gal. 6. 1. Phil. 2. 4. 8. 17.


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

doeth give thee light = may light thee. Gr. phōtizō.

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11. 11. LUKE.

43 ye tithe - ye tithe, or pay or take tithe. Gr. ἀποδοκέω. Occ. only here; 18. 12; Matt. 20. 24; and Heb. 7. 5. all manner of herbs - every herb. Fig. Synecdoche (of the Genus), Ap. 6, for all tithable herbs.


the love of God. Gen. of relation (Ap. 17. 5), meaning the love required by God, as admitted by the lawyer (10. 27), ought ye to have done - it behoved you to do. leave...undone - leave aside. But most of the texts read "pass by", as in the preceding clause.


uppermost. Same as "chief" in Matt. 23. 6. hypocrites. Theodotion's rendering of Job 34. 19, and 38. 13, and Aquila and Theod. in Job 15. 54, and by Aquila, Sym., and Theod. in Prov. 11. 9, Isa. 83. 14, and Sept. in Isa. 32. 6, show that the word had come to mean not merely "false pretence", but positive impliacy or wickedness. appear not - are unseen.

that walk over them - who walk about above them. aware - know. Gr. oidea. Ap. 192. 1. 1.

45 lawyers - teachers of the law. Gr. nomikos. Not the same as in 5. 17.


thus - these things. reproachest - insult.

11. 48-52 (G, p. 1469). THE LORD'S ANSWER TO THE LAWYER. (Introversion.)


grievous. This refers to the innumerable precepts of the Oral Law, now embodied in the Talmud. Gr. diadastaxis. Occ. only here and Matt. 23. 4 in N.T. touch. Gr. prosomano = to touch gently. A medical word, used of feeling the pulse or a sore place on the body. Occ. only here.

47 ye build...ye are building.

sepulchres - tombs. See Matt. 28. 29.

49 Truly = So then.

ye shall = and give your full approval to.

the Wisdom of God. This is Christ Himself; for in Matt. 23. 44 this is exactly what He did say. It is not a quotation from the O.T., or any apocryphal book.

I will send... He did, in and during the dispensation of the Acts. Op. Matt. 22. 17. will send...unto = unto (Gr. eis. Ap. 104. vii) them. prophets and apostles. See note on Eph. 2. 20.

50 all the prophets. Op. 6. 23.


this generation. See note on Matt. 11. 16.


Zacharias. See note on Matt. 23. 35.

Gr. the house - i.e. the tabernacle, or Sanctuary. See note.

52 key. Put by Fig. Metonymy (of Adjectival). Ap. 6.

Cap. 2. 8. hindered = forbade, as in 9. 49.

53 said = was saying. to urge Him vehemently = to urgently press upon Him. provoke Him = to speak. Gr. apostomazo, Occ. only here. The Papyri show that from its original meaning (to dictate what was to be written) it came to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not questioning for information, but for uncovering information. of...concerning. Gr. peri. Ap. 104. xiiii. 1. many = very many.

54 laying wait for = watching. Only here and Acts 23. 21. both = are hunting. expressions, the same word as in v. 24.

that, &c. T[Tr.] ὃ ῥέματι omit.


the altar. Of burnt offering. the temple. Matt. 23. 16. verily. See note on Matt. 5. 18. for entrance to and acquisition of knowledge.

53 said = was saying. to urge Him vehemently = to urgently press upon Him. provoke Him = to speak. Gr. apostomazo. Occ. only here. The Papyri show that from its original meaning (to dictate what was to be written) it came to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not questioning for information, but for uncovering information. of...concerning. Gr. peri. Ap. 104. xiiii. 1. many = very many.

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that, &c. T[Tr.] ὃ ῥέματι omit.

12. 1-59 (For Structure see next page).


first. The Structure ("K") on p. 1471 shows that this must be connected with "disciples" and not with what follows.

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LUKE.

12. 1.

A.D. 28

all, "Beware ye of the leaven of the Pharisees," which is "hypocrisy.
2 For there is "nothing covered, that shall not be revealed; neither hid, that shall not be known.
3 "Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets shall be proclaimed upon the house-tops.
4 And I say unto you, My friends, "Be not afraid of them that kill the body, and after that have no more that they can do.
5 But I will declare you whom ye shall fear: "Fear Him, which hath killed and hath power to cast into hell; yes, I say unto you, "Fear Him.
6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
8 Also I say unto you, Whosoever shall confess Me before men, "he shall be the Son of man also confess before the angels of God:
9 But he that denieth Me before men shall be denied before the angels of God.
10 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that blasphemes against the Holy Ghost shall not be forgiven.
11 And when they bring you unto the synagogues, and unto magistrates, and powers, "take ye no thought how or what thing ye shall answer, or what ye shall say.
12 For "the Holy Ghost shall teach you in the same hour what ye ought to say.
13 And one of the company said unto Him, "Master, speak to my brother, that he divide the inheritance with me.
14 And He said unto him, "A Man, who made Me a judge or a divider over you?
15 And He said unto them, "Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth."

before = in the sight of. Gr. ἐνόπιον, as in 1.15.
and cp. 1 Sam. 14. 45. 1 Kings 1. 22.
more value = differ from: i.e. excel.
shall = may (with Gr. an).
me = in (Gr. en.). Ap. 104. viii. Me: i.e. in My Name.
before = in the presence of.
him = in him. shall = will, the Son of man. See Ap. 98. XVI.
take ye no thought = he be not full of care, or anxious. answer = reply in defence. See Acts 6. 8, 10. 2 Tim. 4. 17. 1 Pet. 3. 12. Cp. Dan. 3. 16.
ought to = should.

12. 12-19 (L, above). TO THE PEOPLE. (Introversion.)

15 Covetousness. Warning.
17 The man’s request. Application.
bearew = keep yourselves from.

covetousness. All the texts read “all covetousness”, man’s to any one. life. Gr. ζωή. See Ap. 170. 1.
not so with = bio. (Ap. 171. 2.) possesseth. Gr. ἵππειν.
16 And He spake a parable unto them, saying, "The field of a certain rich man brought forth plentifully: and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns and build larger, and I will cast my fruits into them.' And the same night his soul said to him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast laid up?'

17 But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast laid up?'

18 So is he that layeth up treasure for himself, and is not rich toward God.'
LUKE.

12. 33.

A. D. 28.

33 A treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

P S U

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; for when he cometh and knocketh, they may open to him immediately.

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

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

V

39 And this know, that if the goodman of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

W

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

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

43 Blessed is that servant, whom his lord made ruler over his household: and will come in a day when he looketh not for him, and at an hour when he is not aware,

44 and will cut him in sunder, and will appoint him his portion with the unbelivers.

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

47 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.


P S | 35-44. His Servants.
T | 49. Effect of His coming. Fire.
S | 50. His own sufferings.
T | 51-53. Effect of His coming. Sword.

12. 35-48 (S, above). HIS SERVANTS. (Introversion.)

S | U | 35-38. Watchfulness.
W | 41. Peter's question.

35 lights—lamps. See Ap. 120. 4.
36 that wait for—waiting, or looking for. Gr. prodechomai, as in 2. 25, 28; 28. 51. Mark 15. 41. Tit. 2. 13.
37 lord. Ap. 98. VI. i. 4. A.
when whomsoever—will. All the texts read "may".
return. Gr. analuō. Occ. only here, and Phil. 1. 23.
38 to all. P.
39 the Son of man cometh at an hour when ye think not. As in 2. Tim. 4. 6.
the wedding—the marriage feast.
37 Blessed—Happy. servants—bondmen. watching. Gr. prógoreō, as in 1 Thess. 5. 6, 10 (wake). verily. See note on Matt. 5. 18.

39-40 is thus.
broken—dug. Occ. only here; Matt. 6. 19, 20; 24. 45.
40 Be—Become.
41 Lord. Note not "Jesus". Ap. 98. VI. i. 3. A. to. Gr. práos. Same as "unto" in preceding clause.

12. 42-46 (V, above). PARABLE. SERVANTS. (Extended Alternation.)

V | 42-43. The Steward. Faithful and wise.
| 44. His reward.

49 that faithful and wise steward—faithful and prudent (man).
make ruler—set.

46 cut him in sunder—measured. Gr. sitonmetria. Occ. only here. Supposed to be a peculiar N.T. word, but it is found in the Papyrus and the kindred verb in Gen. 47. 12, 14 (Sept.).
48 delayeth. The emphasis is placed on this verb by the Fig. Hyperbaton (Ap. 6), because it is this postponement of the reckoning which leads to his evil doing.

maidens. Gr. paideisē. See 22. 66.
46 at—in, as in preceding clause. is not aware—knows not.
47 And—but. will. Gr. thelēma. See Ap. 102. 2.
LUKE.

49 I am come to send fire on the earth; and what will it be, if it be already kindled? 

50 But I say unto you, That baptisms shall follow, and the kingdom of heaven shall be like to what was in the days of Noah:

51 And as the days of Noah were, so shall also the days of the Son of man be:

52 For as the days of Noah were, so shall also the day of the Son of man be;

53 And they said likewise unto them that sold corn, and they said, Take in

54 And then shall the end come, when they shall say, Lord, Lord, we have prophesied in thy name, and in the name of thy apostles have exerted real power—

55 And if any man say to them, Lo, here is Christ; or, lo, there; they shall say, No; and he shall not say, Lo, here I am; for the Lord is in the midst of them; 

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 But when thou goest out with thine adversary to the magistrature, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last which is due thee.

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

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

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
4 Or those eighteen, upon whom the tower
fell, and whom, 2 in Siloam, I thought ye that
were sinners above all men that dwell in Jerusalem?


5 I tell you, 8 Nay;


6 He spake also this parable; a certain man had a fig
tree planted in his vineyard; and he came and sought fruit thereon;

6 He spake also this parable: a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon; and found none.

7 Then said he unto the dresser of his vineyard, 7 Behold, these three years I come seeking fruit 8 on this fig tree, and find none:

7 Then said he unto the dresser of his vineyard, 7 Behold, these three years I come seeking fruit 8 on this fig tree, and find none:

8 And he answering said unto him, 9 Lord, let it alone this year also, till I shall dig about it, and if it bear fruit well:

8 And he answering said unto him, 9 Lord, let it alone this year also, till I shall dig about it, and if it bear fruit well:

9 And if it" n't, then after that thou shalt cut it down.

9 And if it" n't, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues.

10 And he was teaching in one of the synagogues.

11 And, | behold, there was a woman which had an spirit of infirmity eighteen years, and was "bowed together, and "could in no wise lift her up herself.

11 And, | behold, there was a woman which had an spirit of infirmity eighteen years, and was "bowed together, and "could in no wise lift her up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art "loosed from thy infirmity.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art "loosed from thy infirmity.

13 And he laid his hands on her: and immediately she was "made straight, and glorified God.

13 And he laid his hands on her: and immediately she was "made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation,

14 And the ruler of the synagogue answered with indignation,

15 For he said, a | Thou hypocrite, dost "not "each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

15 For he said, a | Thou hypocrite, dost "not "each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And 10 he ought not this woman, being a daughter of Abraham, whom Satan hath bound, 10 | these eighteen years, be 12 loosened from this bond on the sabbath day?

16 And 10 he ought not this woman, being a daughter of Abraham, whom Satan hath bound, 10 | these eighteen years, be 12 loosened from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were 13 ashamed: and all the people rejoiced 14 for all the glorious things that were done by him.

17 And when he had said these things, all his adversaries were 13 ashamed: and all the people rejoiced 14 for all the glorious things that were done by him.

bowed together = bent double. Occ. only here in N.T.

in no wise. Not. Gr. ou me, as in v. 35; but me eis to panteleo = not unto the utmost. Occ. only here (complete human inability), and Heb. 7. 25 (complete Divine ability), a lift up. Occ. only here, 23, 28 and John 8. 7. 10 in the N.T.


hypocrite. See note on 11. 44.

ought. The same word as the ruler's, but as an interrogative. The former was based on the demonstrative, the latter on the interrogative.

as Behold, v. 7. bond. See note on Mark 7. 28.

ashamed = put to shame. for = at. Gr. epi.

13. 18. LUKE.

18 Then said He, "Unto what is the kingdom of God like? and whereunto shall I resemble it?"

19 It is like a grain of mustard seed, which a man tarried, and cast into his garden; and it grew, and waxed into a great tree; and the fowls of the air lodged in the branches of it."

20 And again He said, "Whereunto shall I liken the kingdom of God?"

21 It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then one unto Him, "Lord, are there few that be saved?" And He said unto them,

24 "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us," and He shall answer and say unto you, "I know you not whence ye are:

26 Then shall ye begin to say, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

27 But He shall say, "I tell you, I know you not, whence ye are;

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last."

31 The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence:"

32 And He said unto them, "Go ye, and tell that "fox, Behold, I cast out devils, and I do cures of day to day, and to morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the day following:

34 For it cannot be that a prophet perish out of Jerusalem."
the prophets, and stoned them that are sent unto thee; how often "would I have gathered thy children together, as a "ben doth gather "her brood "under her wings, and "ye would not!" "Behold, "your house is left unto you "desolate: and "verily I say unto you, "Ye "shall "not "see Me "until "the "time "come when "ye shall say, "Blessed "is "He "that "cometh "in "the "name of the "Lord," "And "it came to pass, "as He "went "into "the "house of one of the "chief "Pharisees to "eat "bread on "the "sabbath day, that "it "was "watched Him. 
2 And, "behold, there was a certain "man "before Him "which had the dropsy.

3 And "Jesus answering spake "unto the "lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?"

4 And they held their peace.

And He "took "him, and healed him, and let him go; 
5 And "answered them, saying, "Which of you "shall "have "an "ox "fallen into a "pit, and "will "not "straightway "pull "him "out "on "the "sabbath day?"

6 And they could "not "answer Him again "unto these things.

7 And He put forth a parable "unto those who were "bidden, when He marked how they "chose out the "chief "rooms; saying "unto them,

8 "When thou "biddest "any "man "to a "wedding, "sit "not "down "in "the "highest "room; lest a more honourable man than thou "be "bidden "of him; 

9 And he that "bade thee and him come and say to thee, "Give this man "a "place; 

10 And thou "begin "with shame "to "take the "lowest "room.

But when thou "biddest, "go "and "sit "down "in "the "lowest "room; that when he that "bade thee cometh, he may say unto thee, "Friend, "go "up higher;" 

then shalt thou "have "worship in the presence of them that "sit "at "meat with thee.

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


B G m A. D. 28
12 Then said He also to him that bade Him, “When thou makest a 3 dinner or a 2 supper,

n o call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;

o lest they also bid thee again, and a recompence be made thee.

G m 13 But when thou makest a 0 feast,

n o call the poor, the maimed, the lame, the blind:

o “And thou shalt be 0 blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”

C H r 15 And when one of them that sat at meat with Him heard these things, he said unto Him, “Blessed is he that shall eat bread in the kingdom of God.”

16 Then said He unto him, “A certain 2 man made a great supper,

s and 9 bade many:

r 17 And sent his 3 servant at supper time to say to them that were bid, ‘Come; for all things are now ready.’

s 18 And they all with one 3 consent began to make excuse. The first said unto him, “I have bought 9 a piece of ground, and I must needs go and see it: I pray thee have me excused.”

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

20 And another said, “I have married a wife, and therefore I cannot come.”

J p 21 So that 7 servant came, and shewed his lord these things.

q Then “the master of the house being angry said to his 17 servant, “Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, and the halt, and the blind.”

J p 22 And the 17 servant said, “Lord, it is done as thou hast commanded, and 9 yet there is 9 room.”

q 23 And the lord said 3 unto the servant, “Go out into the highways and hedges, and compel them to come in, that my house may be filled.

H 24 For I say unto you, That none of those men which were bid shall taste of my supper.”

14. 12-14 (B, p. 1477). TEACHING. (Extended Alternation.)

B G m A. D. 28
12 also to him to him also. The host of the dinner . . . supper. See note on Matt. 22. 4.

nor. Fig. Parádoxasth. Ap. 6, for emphasis.


G m 13 — Occasion. Feast.


14 And thou shalt be blessed. This is the climax.

blessed = happy. Fig. Beatitudin, not Benedictio.

cannot have not [wberwith fo]. Ap. 105. I.


C H r 15—19. First guests invited.


q 23. Other guests to be “brought in”.


q 23. Other guests to be constrained.

H 24. First guests rejected.

14. 15-20 (H, above). THE FIRST GUESTS. (Alternation.)

H r 15, 16. Supper prepared.

s 16—18. Guests invited.

r 17. Supper ready.

s 18. Guests beg off.


the kingdom of God. See Ap. 114.

16 made. T Tr. A W and H read “was making”. This parable is in Luke only. For the interpretation, see Ap. 140. IL. 3. 17 sent. According to custom, servant = bondman.

18 with one consent = from (Gr. epe). Ap. 104. iv. one [mind] make excuse = beg off.

a piece of ground = a field.

must needs = have need to.

go = go out (i.e. from the city). Gr. exkonomiz, as in 21, 23, and see = to see. Ap. 133. I. 1.


have = consider me.

20 therefore = on account of (Gr. dia) this. cannot = am not (Gr. ou). Ap. 105. I. able to.


the poor. Note the Fig. Polygýstos (Ap. 6) in this verse, emphasizing each class (with no climax at the end). The opposite of the Fig. is in vv. 15, 14. This is the Figure. halt = lame. The same word as “lame” in v. 13. 22 Lord. Ap. 98. VI. i. a. B. Note the various titles throughout. has commanded = didet command. You yet again. 23 compel = constrain. See all the nine occ. here: Matt. 14. 22. Mark 6. 45. Acts 26. 11; 28. 19. 2 Cor. 12. 11. Gal. 2. 5, 14; 6. 12. Compulsion necessary, because the “will” is a fallen “will”, and therefore no stronger than that of our first parents when unfallen. See Ps. 14. 2, 8; 33. 2, 3. John 5. 40. Rom. 3. 10–15. Man’s fallen will has never been used for God, with the compulsion of Phil. 2. 13.

may be filled. Used of loading a ship. Ap. 123. 2. Not the same word as in vv. 2, 16, 20.
25 And there went great multitudes with Him: and He turned, and said unto them, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

26 And whosoever doth not bear his cross, and come after Me, cannot be My disciple.

27 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

28 Lest haply, after he hath laid the foundation, and is not able to finish it, all that he hath prepared be cast away.

30 But what king, going to make war against another, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth a messenger and saith, 'Thus and so and so shall it be.'

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

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the dunghill, nor yet for the dunghill; but men cast it out out.

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

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

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

And He spake this parable unto them, saying,

the dunghill = manure. out = without.

15. 1 Then drew near = Then were drawing near. for a large number. publicans = tax-gatherers.


2 Pharisees. See Ap. 120. II. This settles the scope of all that follows. sinners. See on Matt. 9, 10.

3 this parable. It had already been uttered in Matt. 18, 12—14 with another object (v. 11), and with a different application (v. 14). It is now repeated, later, under different circumstances (Luke 15, 1, 2), in combination with two other similar parables, with quite another application (vs. 6, 7; 9, 10; 25, 32). Hence the change of certain words. unto. Gr. pros. Ap. 104. xv. 8. them. This determines the scope of the three parables.

14. 25—17. 4 (G, p. 1461). PARABLES.

15. 3—32 (For Structure see next page). 26—35 (N, above), TEACHING. (Alternation.)
15. 4.  

LUKE. 15. 12.

A.D. 28

4 “What man of you, having an hundred sheep,  

w1 "if he lose one of them,  
x1 doth not leave the ninety and nine in the  
y, until he find it?  

y1 5 And when he hath found it, he layeth it  

on his shoulders, rejoicing.  

۰ 6 And when he cometh home, he calleth together  

his friends and neighbours, saying unto them, ‘Rejoice  

with me; for I have found my sheep which I had lost.’  

W1 7 I say unto you, that likewise joy shall be  

in heaven over one sinner that repenteth,  

more than over ninety and nine just persons,  

which need no repentance.

U1 V2 v2 8 Either what woman having ten pieces of  

silver,  

w1 if she lose one piece,  
x2 doth not light a candle, and sweep the house,  

and seek diligently till she find it?  

y2 9 And when she hath found it, she calleth  

her friends and her neighbours together,  

saying, ‘Rejoice with me; for I have found  

the piece which I had lost.’  

W2 10 Likewise, I say unto you, that likewise joy  

in the presence of the angels of God over  

one sinner that repenteth.”

U3 V3 v3 11 And He said, “A certain man had two  

sons:  

w3 a 12 And the younger of them said to his  

father, ‘Father,’ give me of the portion of goods  

that faileth to me. And he divided unto him  

his living.  

—

diligently. A medical word. Used only here.  

friends (Fem.). the piece. Not “my’s”, as in v. 2,  

becomes, or takes place, or results. Same as “a robe” in v. 11.  

not say that the angels rejoice; but it is the divine joy in their presence.  


15. 3-6 (V); 8, 9 (V); 11-24 (V). The Hundred.  

The Ten.  

The Two.  

V. v1 | 3-4. The Hundred.  

w1 | 4. One lost.  

x1 y1 | 5. Found.  

z1 | a. Joy.  

V2 v2 | 5-6. The Drachmas.  

w2 | 6-7. One lost.  

x2 y2 | 8. Sought.  

z2 | a. Joy.  

V3 v3 | 11. The Sons.  

w3 | 12-13. One lost.  

x3 y3 | 17-20. Sought.  

z3 | a. Joy.  

15. 11-32 (U3, above). THE TWO SONS. (Extended Alternation.)  

U3 V3 a | 12-16. The younger son (op. V3, above).  

b | 17-20. His penitence.  

c | 20. His father’s compassion.  

d | 21. The younger son’s confession.  

e | 22. The father’s gifts.  


W3 a | 25, 27. The elder brother.  

b | 28-30. His anger.  

c | 29, 30. The elder son’s complaint.  

e | 31-32. The father’s gifts.  

f | 32. The reason, “For”, &c.

11 And He said. This parable is peculiar to this gospel. See note on v. 4.  

man (as in v. 4). Here representing the Father (God). Two sons. See the Structures (V, above).  

the portion. According to Jewish law, in the case of two sons the elder took two-thirds, and  

the younger one-third of movible property, at the father’s death. movable property. Gr. outa. Only here  

and v. 13. fall /th to me. This is the technical term in the Papyri, in such cases. See Deissmann’s Light, &c.,  

put by Fig. Metonymy of Effect, Ap. 6, for his means or property which supported his life.
15. 13.

LUKE.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and hastened, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

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

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

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

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

26 And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

27 And he was angry, and would not go in: therefore came his father out, and intreated him.

28 And he answered and said to his father, Lo, these many years do I serve thee; yet hast thou never given me a kid, as thou didst unto these that dance and sing.

29 Now he was angry, and his father's dead and lost. His father was angry and found (v. 14).

30 And was not willing to go in (v. 21). He was not willing to go in (v. 21).

31 and (v. 14). And went away (v. 14).

32 he was angry (v. 28). He was angry (v. 28).
15. 29.

LUKE.

16. 9.

these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living, he 32 with harlots, thou hast killed for him the fatted calf.'

31 And he said unto him, Son, thou art 39 with me, and 42 all that I have is thine. 32 It was meet that we should make merry, and be glad:

for this thy brother was dead, and is alive again; and was lost, and is found,'

T Y g

16 And He said, also unto His disciples, There was a certain rich man, which had a 31 steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, 3 How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer 31 steward.

3 Then the 31 steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to 5 beg I am ashamed.

4 So I am resolved what to do, that, when I am put out of the stewardship,

5 t they may receive me into their houses.'

6 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?'

7 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And so the lord commended the unjust steward, because he had done wisely;

Z j

for the children of this world are in their generation wiser than the children of light.

9 And 3 say unto you,

neither transgressed I, &c. This was the Pharisees' claim and boast. Cp. 18, 11, 12 and 18-21.

a kid. In contrast with the fatted calf (v. 29).


friends. Contrast with harlots (v. 30).

thy son. Not "my brother". Contrast with "thy brother" (v. 32).

was come = came as though a stranger. Not "returned". devoured = eaten up. Contrast with v. 23.

Malignant thoughts.

harlots. Contrast with "my friends" (v. 32).


was always. Ap. 101. ii. b. ii.

all that I have. See Rom. 8, 5, 15, and cp. Matt. 20. 14.

It was meet. Cp. Acts 11. 18.

thy brother. Contrast with "thy son" (v. 30).

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

(Alteration.)

T Y g [1-8—Parable. The Unjust Steward.

2-12—Application: re Mammon.

Ya—15. Illustration. Two Masters.

Yb—15. Application: re Mammon.]

16. 1-9. ADDRESS TO DISCIPLES. (Introversion.)

Y g | 1, 2. His master's requirement.

| 3, 4. The steward's unjust resolution.

| 5-7. The steward's unjust action.

| 8. His master's approbation.

also unto His disciples—unto His disciples also. Note the Structure R and R, p. 1479, which gives the scope of the two chapters: both peculiar to this gospel. unto. Gr. pros. Ap. 104. xv. 3.

a certain rich man. Cp. v. 19.


steward. A house manager, or agent, managing the house and servants, assigning the tasks, &c., of the latter.

Cp. Eliezer (Gen. 15. 2; 24. 2). Joseph (Gen. 39. 4.)

was accused. Gr. diabolomai. Occ. only here = to be struck through, implying malice, but not necessarily falsehood, that he had wasted = as wasting.

How is it then? = What is this then? of = concerning. Gr. perí. Ap. 104. xiii. 1. Not the same word as in v. 9.

give = render. an = the. stewardship = the office of the steward (v. 1). mayest = canst. no. Gr. ou. Ap. 105. i.


lord = master, as in v. 12. Ap. 89. vi. i. a. A. taketh away = is taking away.


I cannot dig, &c. = to dig. I am not (Gr. ou. Ap. 105. i.) strong enough.

beg. Gr. épatoû. Ap. 134. i. 4. Occ. only here in A.V., but see 18, 35.

16. 8-19 (Z, above). APPLICATION: re MAMMON. (Introversion.)

Z j | 8. Christ's judgment.

k | 9, 10. Do I say? What the steward's master said?


j | 10. [Nay, I say]. "He that is faithful", &c.

j | 11, 12. Christ's judgment.


in their generation wiser, &c. These two clauses should be transposed.


children of light.

Supply the Ellipses: [are with reference to theirs]. In the former case they are all unenlightened alike. Then this is what I say to you. In vv. 10-12 the Lord gives the reason why He does not say that; otherwise these verses are wholly inconsequent, instead of being the true application of vv. 1-8 (Z, above). For this punctuation see Ap. 94. V. 8.
11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

13 No servant can serve two masters:
for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided Him.

15 And He said unto them, Which of you, if he have a hundred sheep, and one of them shall fall by night, will he not lay him on his bosom, and carry him home?

16 Or if he have ten female goats, if one out of them shall calve, will he not take the stone at once, and swing it down, and cast it into the water, that the flood may drink it up?

17 Or when she that bore it hath given it birth, doth she keep it alive? or cast it forth?

18 Why is it that ye do not judge what is right? say, If a man have an hundred sheep, and one of them shall fall by night; will he not lay it on his bosom, and carry it home?

19 Or if he have ten cheeses of dairy, if a fly light on one of them, doth he not cast it out, and eat the whole cheese?

20 Howbeit when any weak person is sick among you, ye shall not say, Go to a doctor: but, Go to the Lord, and let him healeth thee. Is this not the cause why the children of Israel could not enter into the land of Canaan, because they trusted in the doctors, and not in the word of the Lord? 
16. 20.
LUKE.

4 d. 28

§ Lazarus, which was laid 2 at his gate, 5 full of sores.

31 And desiring to be fed 7 with 2 the crumbs which fell s from the rich man’s table; 5 moreover over the dogs came and licked his 0 sores.

22 And it came to pass, that the 20 beggar died, and was carried 7 by 7 the angels into 2 Abraham’s bosom: the rich man also died, and was buried;

24 And 27 he lifted up his eyes, 5 being 10 in torments, and 0 seeth 22 Abraham 2 afar off, and Lazarus 10 in this flame.

25 But 27 Abraham said, 5 of Son, remember that 7 thou in thy 7 lifetime receivest 3 the good things, and likewise Lazarus 7 evil things: but now he is comforted, and 0 thou art 24 tormented.

26 And beside all this, between us and you there is a great 22 gulf 2 fixed: so that they which 3 would pass from hence to 7 you 2 cannot, neither can they pass to 7 us, that would come from thence.

27 Then he said, 5 of I pray thee therefore, 24 father, that thou wouldest send 3 to my father’s house:

28 For I have five brethren; that he may testify unto them, lest they also come into this 7 place of 3 torment.

29 Abraham saith unto him, 5 They have 5 Moses and the prophets; let them hear them.

30 And he said, 5 of Nay, 24 father 27 Abraham: but if one went 1 unto them 0 from 7 the dead, they will repent.

B

31 And he said unto him, 20 if they hear not 11 not 5 Moses and the prophets, neither will they be persuaded, 5 though one rose 0 from 7 the dead.

1 7 Then said He unto 3 the disciples, “It is impossible but that 3 offences will come: but woe unto him, through whom they come!”


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

T D 1

1 Then said He, 0 &c. V. 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 18. 6, 7. Mark 9, 41) and repeated here with a variation of certain words; v. 3, 4 also had been spoken before, and recorded in Matt. 18. 21, 22 (but not in Mark). The passage here is therefore not “out of its context,” but is repeated with special reference to 16, 14-30. See Ap. 97. unto. Gr. pros. Ap. 104. xv. 3. the disciples. All the texts read “His disciples”. This is to be noted in contrast with 16, 15. impossible – inevitable. Gr. amenektos. Occ. only here. offences = stumbling-blocks. through. Gr. duo. Ap. 104. v. 1.
2 It were better for him that a millstone were hung about his neck, and he were cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repents, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

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

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

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

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

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

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We have done that which was our duty to do.'

11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men which were lepers, who stood afar off:

13 And when He saw them, He said unto them, Go shew yourselves unto the priests.' And they went away.

17. 5-10 (F, p. 1461. APOTLES' REQUEST. (Division.)

17. 6-10. Answer. Faith and Duty.

5 the Lord. Ap. 98. VI. i. a. 3. A. Increase our faith. Give us more faith.

17. 8-10 (F, above). ANSWER. FAITH AND DUTY. (Alteration.)

6 If, Assuming the condition. See Ap. 118. 2 a. ye might say = ye might, with Gr. an, marking it as being purely hypothetical.

8 sycamine. On a former occasion (Matt. 17. 20) the Lord said "this mountain" (of the Transfiguration); and also on a later occasion (Mark 11. 20), referring to Olivet. But here, "this tree," because the locality was different. No discrepancy therefore.


12 entered = was about to enter. As required by Lev. 15. 4, 5. The Talmudic law prescribed 100 days. See Ap. 98. X. Master. See Ap. 99. X. iv. mercy = compassion.

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


17. 14-19 (F, above). THE HEALING OF THE TEN LEPERS. (Introversion and Alteration.)

14 as they went = in (Ap. 104. viii) their going.
15 And one of them, when he saw that he was healed,...

17 And Jesus answering said,...

18 There are not found that return to give glory to God,...

19 And He said unto Him,...

20 And when He was demanded,...

21 Neither shall they say,...

22 And He said unto the disciples,...

24 For as the lightning,...

25 But first must He suffer many things,...

26 And as it was in the days of Noah,...

24 lighteth = fasheth. Gr. ἔλαμψε. Occurs only here and in 24. 4, out of the context. Also in the Apocalypse.

28 likewise = also as it was in the days of Lot;...
LUKE.

17. 29. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot’s wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 And they answered and said unto him, Wherefore come thou unto us?

35 And he said unto them, Wherefore in the east is thither the body will be gathered together.

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

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

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

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

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

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

7 And will not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

8 And will He not avenge them speedily? Nevertheless when the Son of man cometh, shall He find faith on earth?

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


Widows were specially cared for under the law. See Ex. 22. 22. Deut. 10. 18. Cp. Isa. 1. 17. 23. Mal. 3. 5. 6. Acts 6. 1; 9. 41. 1 Tim. 5. 3. st. kept coming, or repeatedly came. unto. Gr. pros. Ap. 104. xiv. 3.

Avenge me = Do me justice from. Gr. ekdeikos. Occ. here, v. 5. Rom. 12. 3. Col. 10. 5. Rev. 6. 10; 19. 2.


because. Gr. dia. 1 nos. Ap. 104. v. 2. continual. Gr. eis telo. to the end. weary me = pester, lit. give me a blow under the eye. Gr. lupropiazo. Occurs only here and in 1 Cor. 9. 27 ("buffet") the judge of injustice. Gr. adikia. Ap. 128. VII. 1. 7 And shall not God = And God, shall He not. not.


Ap. 104. xiv. 2. not the same word as in 11. 27. 8 He will avenge = He will perform the avenging (Gr. ekdeikosis. Cp. u. s.) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the earth. Gr. ge.

9 certain = same also. in. Gr. epi. Ap. 104. ix. 2. despoils = made nothing of.

10. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican."

11. The Pharisee stood and prayed thus with himself, "O God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; but stand thus, I fast twice in the week, I give tithes of all that I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,"O God, be merciful to me a sinner." I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." And they brought unto Him also Infants, that He would touch them; but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." And I verily say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein." And a certain ruler asked Him, saying,"Good Master, what shall I do to inherit eternal life?" And Jesus said unto him,"Why callest thou Me good? None is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." And he answered, "All these have I kept from my youth up." Now when Jesus heard these things, He said unto him, "Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me." And when he had heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, He said, "How hard it is for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." 10. went up. It was always "up" to the Temple on Mount Moriah. Cp. "went down" (c. 14). into. Gr. εἰσάγοντα. Ap. 104. vi. Pharisee. See Ap. 120. II. publican. See note on Matt. 7. 46. 11. stood—his stand, or took up his position (by himself). and prayed—and began to pray. and thus—these things. with—to. Gr. προσόφθαλμ. Ap. 104. xi. 3. extortioners. Like this tax-gatherer. unjust. Like the judge of vv. 2-5. 12. twice. The law prescribed only one in the year (Lev. 16. 29. Num. 29. 7). By the time of Zach. 9. 8 there were four yearly fasts. In our Lord's day they were bi-weekly (Monday and Thursday), between Passover and Pentecost; and between the Feast of Tabernacles and the Dedication. all. The law only prescribed corn, wine, oil, and cattle (Dent. 14. 22. 23. Cp. Matt. 23. 22). possess—a gain, acquire. Not a word about his sins. See Prov. 23. 13. 13. standing—i.e. in a position of humility. afar off. Cp. Ps. 40. 12. Ezra 8. 4. not—so much as—not even. Gr. ou (Ap. 105. I) ouδεν. unto. Gr. εἰσάγοντα. Ap. 104. vi. heaven—unto heaven. Sing. See note on Matt. 6. 9. 10. smote, &c.—was smiting, &c., or began to smite. expressive of mental grief. Cp. 23. 49. Jer. 31. 19. Nah. 2. 7. upon. Gr. εἰσάγοντα; but all the texts omit. be merciful—be propitiated or reconciled (through the stoning blood sprinkled on the mercy-seat). Gr. atonosmatos. Cp. Ex. 29. 17. 18. Rom. 3. 26. Heb. 2. 17. Used in the Sept. in connexion with the mercy-seat (Gr. kilsterion). Heb. 9. 5. sinner—the sinner (ep. 1 Tim. 1. 16). Gr. hamartios. Cp. Ap. 128. II. 8. unto. Gr. εἰσάγοντα. Ap. 104. vi. justified. Reckoned as righteous. rather than. The texts read "computed with," Gr. pare. Ap. 104. xil. 2. the other—i.e. that one. for, &c. Repeated from 14. 11. Cp. Hab. 2. 4. 18. 18. DISCIPLESHIP. CHARACTER. TWO EXAMPLES. (Alternation.) 18. 15-27. Infants brought. R x | 15. Infants brought. y | 15. Rebuke. x | 16. Infants called. y | 16. Approval. 15. And they brought, &c. As in Matt. 19. 13-15. and Mark 10. 13-16. A common custom for mothers to bring their babes for a Rabbi's blessing. also infants—infants also. Infants—their babes. See Ap. 108. vii. touch. Supplemental in Luke. saw. Gr. aidon. Ap. 138. I. 1. 16. Jesus. See Ap. 98. X. 17. Verily. See note on Matt. 6. 18. in no wise. Gr. ou (ἐνδιαβολα). Ap. 106. III. therein—into (Ap. 104. viii.). And ruler. Supplemental. Not so described in Matthew or Mark. Master—Teacher. Ap. 98. XIV. v. 1. 21 All these. See note on Matt. 19. 29. that—whatsoever. Gr. γραμματ. Ap. 170. 1. 20 Why, &c. See note on Matt. 19. 17. 19. 22. Yet lackest, &c. Still one thing is lacking to thee. 24 And becoming. hardly—with difficulty. 24. See note on Matt. 19. 24. through. Gr. dia. Ap. 104. v. 1.
28 And they that heard it said, “Who then can be saved?”

29 And He said, “The things which are impossible with men are possible with God.”

K  a  28 Then Peter said, “Lo, we have left all, and followed Thee.”

29 And He said unto them, “Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake,

b for 16 the kingdom of God’s sake,

a 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.”

L  a  31 Then He took unto Him the twelve, and said unto them, “Behold, we go up unto Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

b 32 For He shall be delivered unto the Gentiles, and shall be mocked, and spit upon, and scourged, and killed; and the third day He shall rise again.”

33 And He said to them, that 16 Jesus of Nazareth “passeth by.

M  a  35 And it came to pass, that 16 as He was come nigh Jericho, a certain blind man 2 sat by the way side begging:

b 36 And hearing the multitude pass by, 0 he asked what it meant.

37 And they told him, 16 that Jesus of Nazareth passeth by.

U  a  38 And he 3 cried, saying, “Jesus, Thou Son of David, have mercy on me.”

39 And they which went before rebuked him, that he should hold his peace:

W  b  40 but he cried so much more, “Thou Son of David, have mercy on me.”

X  a  41 And 3 Jesus stood, and 0 commanded him to be brought unto Him: and when he was come near, 0 He asked him,

Y  a  40 And 3 Jesus stood, and 0 commanded him to be brought unto Him: and when he was come near, 0 He asked him,

a certain, &c. Not the same description as in Matt. 20. 24, or Mark 10. 46. He asked him, passeth by = is passing by.

18. 26. 28 can = is able to.


K a  28 a 28, 29, All forsaken.

b 29 For the kingdom’s sake.

a 30, 31 More received.

b 30 In the coming age.

28 Lo. Gr. idou. Ap. 133. I. 2. Fig. Asterismos. Ap. 6. have left = left.

all. The critical texts read “our own”, marking a particular case (G 11). Cp. Deut. 28. 8-11.

29 or. Note the Fig. Paradostetos (Ap. 6), for emphasis.

30 manifold more. Gr. polloplusin. Occ. only here, this present time = this very season. the world to come = the age that is coming. See Ap. 129. 2.


31 Then, &c. For vv. 31-34, cp. Matt. 20. 17-19, and Mark 10. 32-34. The fourth announcement of His rejection (see the Structure G A, p. 1491), containing additional particulars.

Then = And. No note of time.

Behold. Fig. Asterismos (Ap. 6). Same word as “Lo”, v. 28, are written = have been and stand written. by = by means of, or through. Gr. dia. Ap. 104. v. 1. concerning = for; i.e. for Him to accomplish.

33 be delivered, &c. These particulars (in vv. 32, 33) are supplementary to the former three announcements. See the Structure (p. 1461).


none= nothing. Gr. oudeis.


M T | 35. The blind man. Sitting.

U | 36, 37. The multitudes. Reply.

T 36-43. The blind man. Healed.

U | 43. The multitude. Praising God.

35 And it came to pass, &c. Not the same miracle as in Matt. 20. 29-34, or Mark 10. 46-52. See Ap. 182.

as He was come nigh —in (Gr. en. Ap. 104. viii) His drawing near. In Mark 10. 45, ”as He went out”.

sat — was sitting (as a custom).

36 he asked = he kept asking (Imp). He knew not; but the other two heard and knew.

37 of Nazareth = the Nazorean.

18. 35-43 (T, above). THE BLIND MAN. HEALED. (Alternation.

T W | 35. The blind man.


X | 40-43. Multitude. Ignored.

38 cried = called out.


mercy = pity.

39 went before rebuked. Those who go before the Lord (instead of following) are apt to make mistakes.


X Y | 40, 41. The Lord’s Command and Question.

Z | 42. The blind man. Answer.

Y | 43. The Lord’s Word.

Z | 44. The blind man. Healed.

40 stood = stopped.

commanded ... brought. The other man the Lord commanded to be brought unto.


come near. The one in Mark 10. 46. The two were already near (Matt. 20. 32).

41 Saying, “What will thou that I shall do unto thee?”

42 And he said, “Lord, that I may receive my sight.”

43 And immediately he received his sight, and followed him, glorifying God:

and all the people, when they saw it, gave praise unto God.

19 And Jesus entered and passed through Jericho.

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

3 And he sought to see Jesus who was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and seeing him, and said unto him, “Zacchæus, make haste, and come down; for today I must abide at thy house.”

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a sinner that is a sinner.

8 And Zacchæus stood, and said unto the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”

9 And Jesus said unto him, “Today salvation is come to this house, forasmuch as also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.”


he ran before, and having run forward before, he into = on to. Gr. epi. sycomore. Occ. only here. Not the same word as “sycamine” in 17, 6, or with our was to pass, &c. was about to pass by through. Ap. 104, v. 17. He looked up. Gr. en. Ap. 104, viii. 2. a sinner.—a sinful man. sinner. Gr. humanos. Ap. 128, i. i. 1, 2. a bad. A bad.

Lord. Ap. 98, vi. i. a, s. a. I give: i. e. I know that day.—That day, the Gr. hoti placing what was said within quotation marks. Contrast 23, 43, where there is no “hoti”. come = come to pass. Put a son. The 1611 edition of the A. V. reads “the son.” son. Ap. 106, iii. Put by Gr. Suncodoché (of Genus), Ap. 6, for a descendant. 10 the Son of man. See Ap. 98, XVI. is came = came.
11 And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

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

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.'

14 But his citizens hated him, and sent a message after him, saying, 1 We will not have this man to reign over us.'

15 And he came to pass, that when he was returned, having received the kingdom,

then he commanded these servants to be called unto him, unto whom he had given the money, that he might know how much every man had gained by trading.

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

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

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

19 And he said likewise unto him, Be thou also over five cities.'

20 And another came, saying, Lord, thy pound hath gained nothing.'

21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapeth that thou didst not sow.'

11 added and spake—went on to speak.

because—on account of. Ap. 104. v. 9 [the fact]. Not the same word as in v. 44.

that. Gr. hóti, same as because' in v. 3, 17, 21, 31 the kingdom of God. See Ap. 114.

should was about to. immediately—at the very moment. See 1. 64.


12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 109) had actually gone from Jericho (where the parable was spoken); and where the latter had just rebuilt his palace. Josephus, Ant. xvii. 13, § 1 to Rome to receive the sovereignty (see Josephus, Ant. xiv. 4, § 3; xvii. 9, § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, Ant. xviii. 7, § 5).


into—unto. Gr. eis. Ap. 104. vi. As in v. 30, 45; not in v. 4, 23, far distant. a kingdom—his sovereignty, or sovereignty power.

servants—ten servants of his.

pounds. Gr. mama. See Ap. 51. II. 4 (3). Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his penurious affairs. Not the same parable as that of the talents in Matt. 25. 14-30, which was uttered later, on the second day before the last Passover. See Ap. 156. V.

Occupy—Engage in business, or use (as a house where one’s business is done). From the Latin occuperare, and French occuper. Gr. pragmatwmwai. Occ. only here. Cp. Judg. 18. 11. Ps. 107. 22 (P.B.V.).

citizens, or subjects. hated—used to hate.

directed.

know—get to know. Ap. 192. i. ii. had gained by trading. Gr. diapragmatwmwai.

19. 16-26 (J, above). THEIR RECKONING. (Repeated Alternation.)

16 Lord. Ap. 98. VI. i. a. 4. B. only here.


hast gained—hast gained by labour: i.e. made in addition. Occurs only here.

18 gained—made. 19 likewise to him—this one also.

20 another. Gr. heteros. Ap. 124. 2. have kept—was keeping. napkin—handkerchief.
19. 22. 
LUKE. 19. 39.

22 And he saith unto him, "Out of thine own mouth will I judge thee, thou wick\ed servant. "Thou knewest that this was an austere man, taking up that I said not down, and reaping that I did not sow:

23 Wherefore then gavest thou my money into the bank; that at my coming I might have required mine own with usury?"

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

25 (And they said unto him, "Sir, he that hath ten pounds.")

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

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

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

29 And it came to pass, when He was come nigh unto Bethphage and Bethany, at the mount called the mount of Olives,

B3 O P
"He sent two of His disciples,

Q 30 Saying, "Go ye into the village over against you; in the which at your entering

R ye shall find a colt tied, whereon yet never

S T
ma\n sat:

U H 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him,

i 3 Because the Lord hath need of him."

O P
32 And they that were sent went their way, and found even as He had said unto them.

R As and they were loosing the colt,

S U H 33 The owners thereof said unto them, "Why loose ye the colt?"

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

T 35 And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

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

37 And when He was come nigh, even now at the descent of the mount of Olives,

B4 V1
the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

V2 39 And some of the Pharisees among the multitude said unto Him, "Master, rebuke Thy disciples."


bank = table, of the exchangers.


usury = interest.


This is the Lord's own application.

not. Gr. μέν. Ap. 106. II.

But = but as for.

would not = were unwilling.

slay them = out them down.

katasphazo. Occ. only here.

29 went before = went on.


29 And, &c. This is the second entry, which was not unexpected as the former was (Matt. 21. 1, &c.), but pre-arranged (John 12. 12, 13). See Ap. 158 and 156.


Bethany. Now el 'ασερφεστεπ= The place of Lazarus. See Ap. 158. Bethany was the starting point of this second entry. See John 12. 12, 13; Mark 11. 1, whereas in Matt. 21. 1 the Lord was at Bethphage. See note there.


(Extended Alternation and Introversio.)

B3 O P
"Two disciples sent.

Q | 30-. Ye shall find.

R | 30-. Loose him.

S T | 30-. And bring him.

U H | 31-. If any object,

i 31-. The Lord hath need, &c.

O P | 32-. Two disciples go.

Q | 32-. They find as was said.

R | 33-. They loose the colt.

S | 33-. The owners' objection.

T | 33-. "The Lord hath need", &c.

29 He sent two. As before (Matt. 21. 1).

30 Go = Withdraw. Not go forward, as in Matt. 21. 2. over against. Gr. καταστέθη, down and opposite. colt. On the former entry, two animals were sent for. Luke is not "less circumstantial", but more so.

whereon = on (Gr. ἐπί. Ap. 104. ix. 8) which.

31 if, &c. The condition probable.

32 any man = any one.


33 the owners. Gr. κυρίοι. See Ap. 98. VI. ix. 4. A.

35 brought = led.

theirs = their own.


spread = were strewing under.

kunes. Occ. only here.

the descent. The second sight of the city after the first, owing to a dip in the route.

descent. Gr. καταβασία. Occ. only here.

19. -37-44 (3D, p. 1490). EVENTS. PROGRESS.

(Division)

B4 V1 37. Crowds Acclamation.

38. Enemies, Objection.


the name. See note on Ps. 20. 1. the LORD = heaven. Sing. without Art. See note on Matt. 6. 9, 10.

LUKE. 20. 2.

19. 41-44 (V7. p. 1490). JERUSALEM. COM. MISEBRATION. (Introversion.)

V7 j | 41, 42. "If thou hadst known", k | 42. Jerusalem's day of grace, l | 42. Consequence. Now hidden.

k | 43, 44. Jerusalem's day of recompense.

j | 44. "Thou knewest not".

41. come near. Marking the progress, beheld ..., and ... looking on. Ap. 139. I, 1.

wept. wept aloud. Gr. κλαίω to wail. Not ἀπαλύω to shed silent tears, as in John 11. 35.


If thou, &c. Assuming it as an actual fact. Ap. 118. 2. a. Not the same as in vs. 8, 31, 40.

hadst known. Put by Fig. Metonymy (of Cause), Ap. 6, for heading. See note on Isa. 1. 5.

day. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the events taking place in it.

which belong unto for (Gr. prov. Ap. 104. xv. 3) thy peace. For these see Isa. 45. 18 and Ps. 122. Note the Fig. Apostopesis (Ap. 6), denoting that the blessedness involved in this knowledge was overshadowed by the thought of the tribulation which was to come on account of their ignorance of it.

43. the days are = days. trench = rampart. Gr. chaurax. Occurs only here.

Cp. Isa. 29. 1. 4; 37. 38.


one stone, &c. = stone upon (Gr. ap. Iap. 104. ix. 2) stone, because = the reason for (anti. Ap. 104. ii) which things = that.

time = season.

visit. As stated in 1. 48 and 78.

45. the temple = the temple courts. Gr. hieron. See Matt. 22. 16.

to cast out, &c. This is a repetition of the Lord's act in Matt. 21. 12, but the same as in Mark 11. 16, which has supplementary details. See Ap. 156.

therein = in (Gr. en).

46. It is written = It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4.

a den of thieves = a robbers' cave.


thieves = robbers, or brigands. As in John 10. 1, 8; 18. 40 and 2 Cor. 11. 26. Should be so rendered in Matt. 21. 13. 22. 55; 27. 38. 44. &c. Not kleptēs = a daily = day by day; i.e. on each of these last six days. Cp. 20. 1. See Ap. 156. Almost peculiar to Luke and Paul. Luke uses it twenty-five times and Paul twenty-four.


20. -1-4 (B7. p. 1490). EVENTS. CONFUTATION. (Introversions.)

20. -1-8 (X1, above). ENEMIES. FIRST ATTACK. AUTHORITY. (Repealed Alteration.)


20. -1-47 (B7. p. 1490). EVENTS. CONFUTATION. (Introversions.)

20. -1-8 (X1, above). ENEMIES. FIRST ATTACK. AUTHORITY. (Repealed Alteration.)

Gr. εγεγέλλασα. Ap. 172. 5. v. 2 in religious matters; v. 25 in civil matters; v. 33 in domestic matters.
20. 2.  

LUKE.  

3 And He answered and said unto them, "3 will also ask you one thing; and answer Me: 4 Who is He that gave Thee this authority?"

5 And they reasoned with themselves, saying, 6 If we shall say, 'From heaven,' He will say, Why then didst Thou not believe Me? 7 But and if we say, 'Of men;' all the people will stone us: for they are persuaded that John was a prophet."

7 And they answered, that he could not tell whence it was.

8 And Jesus said unto them, "Neither tell ye by what authority I do these things."  

20. 19-20 (Y, p. 1493) PARABLE AGAINST ENEMIES. (Repeated Alteration.)

Then began He to speak to the people this parable: 2 A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.  

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.  

And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.  

And again he sent a third: and they wounded him also, and cast him out.  

Then said he the lord of the vineyard, "What shall I do? I will send my beloved son: it may be they will reverence him when they see him."  

But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.'  

So they cast him out of the vineyard, and killed him.  

What therefore shall the lord of the vineyard do unto them?  

He shall come and destroy these husbandmen, and shall give the vineyard to others." And when they heard it, "they said, 'God forbid.'"

And He beheld them, and said, "What is this then that is written?  "The stone which the builders rejected, the same is become the head of the corner."  

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."  

And the chief priests and the scribes of the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

3 will also - I also will. thing: or question. Gr. logos = word. See note on Mark 9: 32.  


5 reasoned. Gr. sullagismai. Occurs only here. It implies close deliberation with one another.  


As in ev. 26, 38; not as in 7.  

6 will stone us = will stone us to death. Gr. kataδικαζω. Occurs only here. They are persuaded - it [the people] has been firmly convinced.  


7 could not tell = did not know. Ap. 122. I. i.  

not. Gr. μη. Ap. 108. II.  

8 Jesus. Ap. 98. X.  

Neither. Gr. oude.
20. 20.

LUKE.

20. 19-28 (X3, p. 1488). ENEMIES. SECOND ATTACK. TRIBUTE MONEY. (Repeated Alteration.)

X3 q1 19, 20. Conspiracy made.
X3 q2 21, 22. Their question.
X3 q3 23. Conspiracy perceived.
X3 q4 24. The Lord's question.
X3 q5 25, 26. Conspiracy silenced.

21 watched. See on under.

22 But He perceived their craftiness, and said unto them, Why tempt ye Me?

23 Then came to Him certain of the Sadдуces, which deny that there is any resurrection; and they 23 asked Him,

24 Saying, Master, Moses wrote unto us, If any man die, having a wife, and be in his place, and is his wife, and raise up seed unto his brother.

If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he also di 30 died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

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

34 And answered, saying unto them, The children of this world marry, and are 34 given in marriage:

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

36 Neither can they die any more: for they are equal unto the angels; and are 36 the children of 3 God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the 31 God of Abra 37 unh. and the 31 God of Isaac, and the 31 God of Jacob,

20. 27-40 (X3, p. 1493). ENEMIES. THIRD ATTACK. RESURRECTION.

(Introversion and Extended Alteration.)


28 Moses. See on under.

29 Without children (Gr. ατέλοις) = children. Occ. only here and v. 30. raise up. Ap. 178, i. 2.


31 the woman died also = the woman also died. 31 to becomes. to wife = as wife.


33 world = age. Ap. 129, 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.

35 obtain = attain. the dead = dead people. i.e. leaving them for a subsequent resurrection. No Art. See Ap. 133, 2.

36 Neither, &c. For neither. Gr. άνελπτος. No more births, marriages, or deaths. 1 Cor. 15. 22. Rev. 21, 4.

37 Moses showed. Moses cited because his testimony was in question (v. 28). showed = disclosed. Gr. μανύζω, originally to disclose something before unknown.

38 But at the bush = (in the Scripture) on (Gr. epi. Ap. 104, ix. 1). Referring to one of the Sections known by that name. See on 2 Sam. 14, 18, "the Bow";

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A.D. 29

20. 38. LUKE.

38 For He is "not a 21 God of the dead, but of the living: for all 2 live 3 unto Him."

40 And after that they durst 9 not ask Him any question at all.

41 & He said 2 unto them, "How say they that 7 Christ is 3 David's son?

42 And 3 David himself saith 1 in the book of Psalms, "The LORD said unto my 3 Lord, Sit Thou 4 on My right hand,

43 Till I 3 make Thine enemies 2 Thy footstool.

44 "David therefore calleth Him 3 Lord, how is He then His son 7?"

45 Then 7 in the audience of all the people He said unto His disciples,

46 Beware 10 of the scribes, which 8 desire to walk 1 in long robes, and love 9 greetings in the markets, and the highest seats 1 in the synagogues, and the chief rooms 2 at feasts;

47 Which 3 devour widows' houses, and for a shew make long prayers: the same shall receive greater 5 damnation."

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21 2 And He 3 looked up,

B C x

and 2 saw the rich men casting their gifts 9 into the treasury.

Y 3 And He saw 3 also a certain poor widow casting in therin 2 two 8 mites.

D 3 And He said, 9 of a truth I say unto you, that this poor widow hath cast in 2 more than they all;

C x 4 For all these have 2 of their abundance cast in 9 unto the offerings of God:

y but 2 of her penury hath cast in all the living that she had.

A x 5 And as some spake 2 of 3 the temple,

B E how it was adorned with goodly stones and gifts, He said,


1. 21-4 (Bp. p. 1490). EVENT. THE POOR WIDOW.

Bp 0 | O 3 x 2 | Rich men.

| y 2 | Poor widow. Their acts.

D 3 | a. Declaration of the Lord.

C 2 | a 2 | Rich men.

v 2 | Poor widow. His words.

1 And He looked up, &c. The Lord was still in the Temple, showing that this prophetic discourse is not the same as that spoken later on the Mount of Olives. They are similar to v. 11, when the Lord goes back and speaks of what shall happen "before all these things." See Ap. 155. looked up. Gr. anabēlo. Ap. 133. I. 1.


2 also a certain poor widow was a certain poor widow also.


3 more. As a matter of proportion.


unto. Gr. eis. as in v. 1.

offerings = gifts. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the chest containing them.

God. See Ap. 98. I. i. 1.


21. 5-36 (Bp. p. 1490). EVENT. PROPHETIC DISCOURSE. (Alternation.)

Bp E 1. Remark of some, re Temple.

F 4. The Lord's answer. Its destruction.

E 7. Question of some. "When?", "What Sign?"

F 9-35. The Lord's answer.


the temple. Gr. hieron. See note on Matt. 22. 16.

21. 6. "As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down."  

7 And they asked Him, saying, "Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

8 And He said, "Take heed that ye be not deceived: for many shall come in My name, saying, 'I am Christ;' and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and comotions, be not terrified:

for these things must first come to pass; but the end is not by and by.

10 Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.

13 And it shall be turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer;

15 For I will give you a mouth and wisdom, which all your adversaries shall be not able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and some of you shall be put to death.

17 And ye shall be hated of all men for My name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armed men, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 Before all these, the Lord Jesus shall come back, here, instead of continuing, as in Matt. 24, 4, 9, and Mark 13, 2. See Luke 19, 28.

23 Turn turn away from me. Cf. Phil. 1, 28. See Luke 21, 26. And Note the Fig. Polyzygdoton (Ap. 6), for emphasis, like Eng. "dearths and deaths.


26 Heaven. Sing. No Art. See note on Matt. 6, 9, 10.

27 Before all these, the Lord Jesus shall come back, here, instead of continuing, as in Matt. 24, 4, 9, and Mark 13, 2. See Ap. 195.


30 They = i.e. "the some" of v. 5. Not any of the Apostles. See Ap. 195.


32 When... what? Note the two questions here, and the three on the later occasion. See Ap. 195.


34 Shall come to pass = may be about to take place?

21. 8-36 (F, p. 1406). THE LORD'S ANSWER.

(Intercession.)

F | G x. Warning.
H | 29-33. Illustration (Fig-tree).
G | 34-36. Warning.

8 And He said, &c. See Ap. 195.


9 But when ye shall hear of wars and comotions, be not terrified:

for these things must first come to pass; but the end is not by and by.

10 Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.

13 And it shall be turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall be not able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and some of you shall be put to death.

17 And ye shall be hated of all men for My name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armed men, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that "all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days shall there be great distress "in the land, and "wrath upon this people.
24 And they shall fall by the "edge of the sword, and shall be led away captive into all nations; "and Jerusalem shall be trodden down17 of the "Gentiles, "until "the times of the Gentiles are fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and "upon the "earth distress of nations, with perplexity; "the sea and the waves roaring;
26 Men's hearts shall "fail them for fear, and for "looking after those things which are coming upon the "earth;
27 And then shall they see "the Son of man coming in a cloud "with power and great glory.
28 And when these things begin to come to pass, then "look up, and lift up your heads; "for your redemption draweth nigh."
29 And He spake to them a parable; "Behold the fig tree, and all the trees;
30 When they "now shoot forth, ye see and "know "of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye "see these things come to pass,
32 "verily I say unto you, "This generation shall "not pass away, "till all be fulfilled.
33 "Heaven and "earth shall pass away: but "my words shall "not pass away.

21. 29-33 (H, p. 1497). ILLUSTRATION. FIG TREE. (Illustration and Alteration.)


24 And. Note the Fig. Polynxudaton (Ap. 6), for emphasis. edge = mouth (Gen. 54. 28 n.). led away captive. Josephus speaks of 1,100,000 slain and 27,000 taken away to Egyptian mines and elsewhere (Bell. Jud. v. 9). trodden down. Not the future tense of the verb (pateo), but the future of the verb "to be", with the Pass. Part. of pateo shall be and remain trodden down, in a way that it had never been before. The reference is to the Mohammedan possession since a.p. 636 in succession to the "fourth" or Roman possession. See note on Dan. 2. 40. Gentile = nations, as in preceding clause. until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner—Israel.
21. 25-27 (K1, p. 1497). THE LAST THINGS. (Interversion.)
25 a ~ 25, Signs. In Heaven and Earth. b ~ 26, Earth. c ~ 26, Heaven. a ~ 27, Signification.
22. **Now the feast of unleavened bread** drew nigh, which is called the **pass-over.**

2 Then entered **Satan** into **Judas** surname Iscariot, one of the twelve.

3 And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.

4 And they were glad, and **covenanted** to give him money.

5 And **he** promised, and **sought** opportunity to betray Him unto them in the absence of the multitude.

6 Then came the day of unleavened bread, when the passover must be killed.

7 And they said unto Him, **"Where wilt Thou that we prepare?"**

8 And **He** said unto them, **"Behold, when ye are entered into the city, there shall a **man** meet you, bearing a pitcher of water; follow him into the house where he entereth in.**

9 And ye shall say unto the **goodman** of the house, **"The Master saith unto thee, Where is the guest-chamber, where shall I eat the passover with My disciples?"**

surfacing. Gr. *kukainw*. A medical word used for the nausea after drunkenness, from which is the Lat. *cucurpula*. Occurs only here. The Eng. is from the Old French *surfait* or *sorfait* - excess.

35 For **as a snare shall it come** upon you unawares.

37 In the day time He was teaching in the temple; and at night He went out, and **abode** in the mount that is called the **mount** of Olives.

38 And all the people came early in the morning to Him in the temple, for to hear Him.
22. 12.

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22. 29.

12 ἰὲς = that one.

a large, &c. Probably the same room of Acts 1. 13 and 2. 1.

furnished = strewed with divans and cushions.

13 as = even as.

22. 14-20 (O1, p. 1498). THE FEAST. PARTAKEN OF. (Repeated Alternation.)

O1 | Pi 14. 15. Desire.

O2 | Pi 15. 16. Reason.

P1 17. The Cup.

P2 18. The Bread.

P3 19. The Reason.

P4 20. The Cup.

P5 21. The Signification.

14 when, &c. Cp. Matt. 26. 20. Mark 14. 17. was come = had come to pass: i.e. had arrived.

sat down (Gr. anaptyphó) = reclined.

the apostles. This is supplementary. Matthew and Mark have "the twelve" only.

with. Gr. sun. Ap. 104. xvi. Not the same word as in vv. 11, 19, 21, 23, 25, 27, 53, 59, but the same as in v. 58.


With which I have desired = I have earnestly desired. Fig. Polyptoton (Ap. 6). See note on Gen. 28. 18.

this passover. Not the eating of the Lamb, but the Chagigah or feast which preceded it: this [is] a Passover.


thereof = of (Gr. ek. Ap. 104. vii) it.

be fulfilled = it may be fulfilled. Which it would have soon been, had the nation repented.


the kingdom of God. See Ap. 114.

17 cup. Put by Fig. Metonymy (of the Subject), Ap. 6, for the wine in it.


the fruit = the produce: i.e. the wine (gnēmētha, not karpōs = fruit).

shall come = may have come.


bread. A thin flat hard biscuit, which was broken, and not eat.

gave thanks. Gr. eucharistéo.

This is My body. See Ap. 159.

given = is being given.


in remembrance, &c. = for My memorial.

20 also the cup = the cup also.


testament = covenant. Gr. diathekē. See notes on Heb. 9. 14-15. Blood has nothing to do with a "will" or "testament", but it has with a covenant.


22. 21-29 (O1, p. 1498). THE FEAST. EVENTS FOLLOWING. (Alternation.)

O1 | Q 21-23. Prediction. Betrayal. (Judas.)


Q 27-29. Prediction. Denial. (Peter.)


21 betrayeth Me = is delivering Me up. The first.

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

as = as.

assign.

Father. Ap. 98. III.
22. 30.

LUKE

31 the Lord. See Ap. 88. VI. 1. a. B. c.
Simon, Simon. The sixth example of this Fig. Epicroousis (Ap. 6). See note on the first (Gen. 22. 11).
Satan. See note on Matt. 4. 10.
hath desired = hath demanded. Gr. εισεχων. Occurs only here in N.T. It means to obtain by asking.
you. Plural.
sift. Gr. σιναζησαι = to sift (as wheat), to get rid of the chaff. Occurs only here. The Lord’s “winnows” to get rid of the chaff. Cp. Matt. 3. 11. 1 Pet. 5. 2, 3.
when thou art then, when thou hast once turned.
33 Lord. Ap. 88. VI. 1. a. A.
34 Peter. The Lord addressed him as such, only here, and Matt. 16. 18, to remind him of his weakness.
See Ap. 147. He mentions him in Mark 16. 7.
the cock = a cock. See Ap. 160.
this day = to-day. Gr. σήμερον.
22. 35–38 (R. p. 1500). KINGDOM. REJECTION ANTICIPATED. (Alternation.)
R | 35. Time past. Directions connected with the Proclamation.
36 Time present. New directions given. The former abrogated.
37 Time past. Reasons for old directions.
38 Time present. New directions obeyed.
35 When I sent, &c. See on 9. 2, 3, and. Note the Fig. Πολυκαλέντον (Ap. 6).
scrip. See note on Matt. 10. 10.
36 But now, &c. Showing that precepts given when the kingdom was being proclaimed, no longer held good when it had been rejected.
now = not (money). Gr. μέ. Ap. 105. II.
one = a sword.
37 is written = standeth written. See Isa. 55. 12.
U | 41. Prayer to His Father.
V | 43. Angelic ministrant.
U | 44. Prayer to His Father.
T | 45. Disciples. Return to.
S | 46. Prayer. Disciples exhorted to.
39 as He was wont = according to (Gr. εὐθεία. Ap. 104. x. 2) [His] custom. Disciples. The eleven.
40 the place. Getsemané = the oil-press.
41 &c. He Himself. was withdrawn = was parted. Gr. αποχώρηθη. Only here; Matt. 26. 51. Acts 9. 30; 21. 1.
42 if, &c. See Ap. 118. 2. a.
Thou be willing = it be Thine intention. Cp. Ap. 102. 3.
22. 47–24. 2 [For Structure see next page].


47 yet spake = was yet speaking.
22. 47.

A.D. 29

multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

D 48 But Jesus said unto him, "Judas, what seekest thou to do to the Son of man with a kiss?"

E n 49 When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

E n 50 And one of them smote the servant of the high priest, and cut off his right ear.

E n 51 And Jesus answered and said, "Suffer y ... ear, and healed him.

D 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, "Be ye come out, as against a thief, with swords and staves?"

53 When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.

C 54 Then took they Him, and led Him, and brought Him into the high priest’s house.

A F 1 p 1 And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

q 1 56 But he stood up and beheld him as he sat by the fire, and earnestly looked upon him, and said, "This man was with Him."

p 2 57 And he denied Him, saying, "Woman, I know Him not."

q 2 58 And after a little while another saw him, and said, "Thou art also of them."

p 3 And Peter said, "Man, I am not.

q 3 59 And about the space of one hour after another confidently affirmed, saying, "Of a truth this fellow also was with Him: for he is a Galilean."

p 4 60 And Peter said, "Man, I know not what thou sayest."

A F 2 r And immediately, while he yet spake, the cock crew.

s 61 And the Lord turned, and looked upon Peter.

r And Peter remembered the word of the Lord, how He had said unto him, "Before the cock crow, thou shalt deny Me thrice."

22. 47-24. 19 (C, p. 1427), THE BAPTISM OF SUFFERING. (Division.)

C W 1 22. 47—23. 49. Death, and Events leading up to.

W 2 23. 50—56. Burial.


22. 47—23. 49 (W, above), DEATH, AND EVENTS LEADING UP TO IT. (Introvers.)


Y | 22. 46—23. 25. Led away to trial.


22. 47—65 (X, above), CONSPIRACY, EFFECTED. (Alteration.)


B | 54—55. In the high priest’s house.


B E | 63—65. In the high priest’s house.

22. 47—54 (A, above), JUDAS. TREACHERY AND ARREST. (Introvers and Alteration.)

A C | 47. Betrayal.

D | 48. The Lord, Remonstrance to the Betrayer.

E n | 48. Interposition by Disciples.

E n | 54. Ear smitten.

E n | 55. Interposition by the Lord.

E n | 56. Ear healed.

D | 58, 59. The Lord. Remonstrance to the Captors.

C | 54—55. Arrested.

multitude = crowd. went = was going. Jesus. See Ap. 98. X.

betrayeth = deliverest. thou up.


would follow = was about to happen. With. Gr. en. Ap. 104. viii.

the servant. The well-known servant Malchus (John 18, 10).


chief priests. The heads of the twenty-four course.

for. Gr. hieron. See on Matt. 23. 16.


same as "to", above. a thief = a brigand, or robber. See on Matt. 27. 3, and Ap. 164.


took = seized.

22. 54—62 (A, above), PETER. DENIALS. (Division.)

A F 1 54—60. Peter’s Fall.

F 2 60—62. Peter’s Repentance.

22. 54—60 (F, above), PETER’S FALL. (Repeated Alteration.)

F 1 p 1 54—55. Peter following.

q 1 56. Recognition by a maid.

p 2 57. Peter’s denial.

q 2 58. Recognition by another.

p 3 59. Peter’s denial.


22. 60—62 (For Structure see next page.)

60 immediately = on the spot. Gr. parachrima. See I. 64.

yet spake = was yet speaking. Ap. 160.

61 and looked. He was bound; and to speak aloud was out of the question.


1502
62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked Him, and smote Him.

64 And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, “Prophesy, who is it that smote Thee?”

65 And many other things blasphemously spake they against Him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

67 “Art Thou the Christ? tell us,” And He said unto them, “If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer Me, nor let Me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.”

70 Then said they all, “Art Thou then the Son of God?” And He said unto them, “Ye say that I am.

71 And they said, “What need we any further witness? for we ourselves have heard of his own mouth.”

23 And the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, “We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.”

3 And Pilate asked Him, saying, “Art Thou the King of the Jews?” And He answered him and said, “Art Thou sayest it.”

4 Then said Pilate to the chief priests and to the people, “I find no fault in this Man.”

5 And they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

6 When Pilate heard of Galilee, he asked whether the Man were a Galilaean.

7 And as soon as he knew that He belonged unto Herod’s jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard...
23. 8. 

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many things of Him; and he hoped to have seen some miracle done by Him.

u Then he questioned with Him in many words;

v but answered him nothing.

w And the chief priests and scribes stood and vehemently accused Him.

x 11 And Herod, with his men of war, set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe,

G and sent Him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

H w 13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, "Ye have brought this Man unto me, as One that perverteth the people: and, behold, I have examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him:" 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise Him, and release Him."

(For of necessity he must release one to them at the feast.)

x 18 And they cried out all at once, saying, "Away with this Man, and release unto us Barabbas." 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

w 20 Pilate therefore, willing to release Jesus, spake again to them.

x 21 But they cried, saying, "Crucify Him, crucify Him."

w 22 And he said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore release Him, and let Him go." 23 And they wereinstant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

Z 24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Y y And as they led Him away, they laid

requiring. Ap. 134. 4. prevailed = had power to bear down (Pilate's remonstrance). 


25 had desired. Same word as require in v. 23. will = desire. Gr. θέλημα. Ap. 102. 2.

23. 8-11 (H3, p. 1503). EXAMINATION BEFORE HEROD. (Introversion.)

H3 | t 8. Herod. Curiosity.

u 9. Questioning by Herod.


u 11. Accusation of chief priests and scribes.

t 11. Herod. Carelessness.


hoped = was hoping (all that long time). miracle = sign. See Ap. 176. 3.

done = accomplished.


words. Pl. of logos. See note on Mark 9. 32.

10 stood = had stood.

vehemently. Gr. εὐδοκεῖται. Occurs only here.


mocked. See 22. 63.


12 were made = became.

together = with (Gr. μετά). Ap. 104. xi. 1 one another.


23. 13-22 (H4, p. 1503). COMPROMISE PROPOSED. 

(Repealed Alteration.)

H4 w 13-17. Pilate's first appeal. "No fault?" vv. 4, 14.

v 18, 19. Demand for the Lord's death (first).

w 20. Pilate's second appeal.

x 21. Demand for the Lord's death (second).


x 23. Demand for the Lord's death (third).


perverteth = turneth away. Gr. ἀποστρέφει. Not the same word as in v. 2.

behold. Fig. Asterismos. Ap. 6.


15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise Him, and release Him."

(For of necessity he must release one to them at the feast.)

18 And they cried out all at once, saying, "Away with this Man, and release unto us Barabbas."

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, "Crucify Him, crucify Him."

22 And he said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore release Him, and let Him go."

23 And they wereinstant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Y y And as they led Him away, they laid

requiring. Ap. 134. 4. prevailed = had power to bear down (Pilate's remonstrance). 


it, &c. = their request should be carried out. 25 had desired. Same word as require in v. 23. will = desire. Gr. θέλημα. Ap. 102. 2.

23. 26-32 (Y, p. 1509). LED AWAY TO DEATH. (Alteration.)


z 27. Others. Following.


z 32. Led with Him.

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27 And there followed Him a great company of people, and of women, which also were bewailed and lamented Him.

28 But Jesus turning unto them said,  
29 Behold, the days are coming, in the which they shall say, ‘Blessed are the barren,  
30 Then shall they begin to say to the mountains, “Fall on us,” and to the hills, “Cover us.”

31 For if they  
32 And there were also two other, malefactors,  
33 And when they were come to the place, which is called “Calvary,” there they crucified Him,  
34 Then said Jesus, “Father, forgive them; for they know not what they do.”

35 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,  
36 And the soldiers also mocked Him, saying, “If Thou be the King of the Jews, save Thyself.”

37 And saying,  
38 And a superscription was also written  
39 And of one of the malefactors which were hanged on His right hand, saying,  

K. c  

34 Then said Jesus, “Father, forgive them; for they know not what they do.”

35 And the soldiers also mocked Him, saying, “Dost not thou fear God, seeing thou art in the same condemnation?  
36 And he said unto Jesus, “Lord, remember me when Thou comest into Thy kingdom.”  
37 And Jesus said unto him, “Verily I say unto thee, This day shalt thou be with Me in paradise.”

44 And it was about the sixth hour, and

the country. a field. the cross. See Ap. 162.  
company = multitude.  
bewailed and lamented = being their breasts and lamenting.  
28 Daughters, &c. Not therefore the women from  
Galilee of v. 49, 50.  
not. Gr. me. Ap. 105. 11.  
do = are doing.  
green tree = the living wood: i.e. the Lord.  
32 And there were also two other. malefactors,  
33 And when they were come to the place, which is called “Calvary,” there they crucified Him,  
23. 33-49 (X, p. 1502). CONSPIRACY COMPLETED. (Alteration and Introduction.)

X. j  

34 Then said Jesus, “Father, forgive them; for they know not what they do.”

35 And the soldiers also mocked Him, saying,  
36 And the soldiers also mocked Him, saying, “Dost not thou fear God, seeing thou art in the same condemnation?  
37 And he said unto Jesus, “Lord, remember me when Thou comest into Thy kingdom.”  
38 And Jesus said unto him, “Verily I say unto thee, This day shalt thou be with Me in paradise.”

J. b  

39 And of one of the malefactors which were hanged on His right hand, saying,  

Christ. The Lewis Codex of the Syr. Gospels recently found at Mount Sinai reads “Saviour”, not Messiah, and “Thyself and us”. This reads (in the same Codex), “save Thyself alive this day, and us also”.  
41 receive = we receive.  
our deeds = what we did.  
done = did.  
42 Lord. Most Texts omit this, but not the Syr. which reads “my Lord”. Ap. 98. VI. i. a. 3. A.  
comest = shall have come.  
into = in (Gr. en), but some texts with Syr. read “unto” = i.e. into possession of.  
43 I say unto thee, To day = “I say unto thee to day”.  

1606
23. 44.  
LUKE.  
24. 2.

A.D. 29.  
there was a darkness over all the earth until the ninth hour.  
45 And the sun was darkened, and the veil of the Temple was rent in the midst.  
K c  
46 And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit;” and having said thus, He gave up the ghost.  

47 Now when the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous Man.”  
48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.  
49 And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

W² L N  
50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:  
51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.  
52 This man went unto Pilate, and begged the body of Jesus.

O e  
53 And he took it down, and wrapped it in linen,  
54 And that day was the preparation, and the sabbath drew on.

L N  
55 And the women also, which came with Him from Galilee, followed after,  
56 And they returned, and prepared spices and ointments;  
M and rested the sabbath day according to the commandment.

W³ P  
24 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Q  
2 And they found the stone rolled away from the sepulchre.

was came to be, over. Gr. epi. Ap. 104. ix. 3. the earth = the land. Gr. ge. Ap. 129. 4. ninth hour: i.e. 8 p.m. See Ap. 165.  
45 the veil. See Lev. 4. 6. Matt. 27. 51.  
the Temple = the Naos. See note on Matt. 23. 16.  
gave up the ghost = expired, or breathed (His last).  
was done = took place.  
48 people = crowds. were done = took place.  


23. 50-56 (W², p. 1502). BURIAL.  
(Alteration and Introversion.)

W² L N  
Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 8. 1, 4, 9; 7. 50; 19. 39). The Eleven had no part in it.  
counsellor. A member of the Sanhedrin.  
51 consented = voted with. Gr. sunkatatithēmi.  
never . . . before. Gr. ouk oudepo oudeis.  
54 the preparation. See Ap. 166.  
the sabbath. The sabbath. See Ap. 156.  
56 prepared, &c. These had to be bought (Mark 16. 1) between the two sabbaths. See Ap. 156.  
rested. Gr. bëncucah = to rest from labour. Occurs only here . . . commandment. Lev. 23. 4-7. See Ap. 156.

24. 1-12 (W¹, p. 1502). RESURRECTION. (Extended Alteration and Introversion.)

W² P  
1. The women. Return to the Sepulchre.

Q  
2-4. Perplexity experienced.  
R | 3, 4. The Lord not there.  
| h, t, 8. The Lord’s words not believed.  
P | 9, 10-. Women. Return to the Apostles.  
Q | 10. Perplexity reported.  
R | g, t. 11. The women’s words not believed.  
g | 12. The Lord not there.

2 they found, &c. See the question they had asked (Mark 16. 3). from = away from. Gr. apo. Ap. 104. iv. Not the same word as in v. 6, 45.
24. 3.

LUKE.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, *as they were much perplexed thereabout,*

Rg. 5. beheld, two men stood by them *in shining garments:*

6. And they were afraid, and bowed down their faces to the earth, they said *unto them,* ‘Why seek ye *the living* among *the dead?*

7. He is *not here,* but is risen: *remember how He spake unto you when He was yet in Galilee,*

h. 8. Saying, ‘The Son of man must be delivered *into the hands of sinful men,* and be crucified, and the third day rise again.’

9. And they remembered *His* words.

P. 10. And returned *from the sepulchre,* and told all these things unto the eleven, and to all the rest.

11. It was *Mary Magdalene, and Joanna, and Mary the mother of James,* and other women *that were with them,*

q. which told these things *unto the apostles.*

Rh. 12. Then arose Peter, *and ran unto the sepulchre,* and stooping down, he *beheld the linen clothes laid by themselves,* and *departed,* wondering *in himself at that which was come to pass.*

B S1 T U. 13. And, *behold, two of them went that same day to a village called Emmaus,* which was *from Jerusalem about three score and two furlongs.*

V. 14. And they *talked together* of all these things which had happened.

15. *And it came to pass,* that, *while they communed together and reasoned,* *Jesus Himself drew near,* and *went with them.*

W. 16. But their eyes were holden that they should *not* *know Him.*

XY. 17. And He said *unto them,* ‘What manner of communications are these that ye *have* one *to another,* as ye walk, and *are sad?*

Z. 18. And the one *of them,* whose name was Cleopas, answering said *unto Him,* “Art thou *only a stranger* *in Jerusalem,* and hast *not* *known the things which are come to pass *there* *in these days?*

Emmaus. Now Khan el Khana‘eh, eight miles south-west of Jerusalem (Conder), or Urra, seven miles south (Finn). See Ap. 51, III. 1. (2). Ap. 104, xv. 3) one another. Same as “communed” in v. 15.

15. while, &c. = in (Gr. en) their communing, &c. walking.


24. 18.

the Lord Jesus. See Ap. 96, VI. 1. a. B. C. The first occurrence of this full expression. Richly found in this connexion. It is the prelude to some forty occurrences in the Epistles.

Jesus. Ap. 96, X.

4. And it came to pass. A Hebraism.

as, &c. = in (Gr. en). Ap. 104. viii. their being, &c.


5. as they were, &c. = becoming filled with fear.


the living = the living One.


the dead. See Ap. 139. 4.


remember. The true messenger of the Lord recalls His words. Cp. v. 8.


and, &c. = and the rest (Ap. 134. 8).

11. to them = in their sight. as = like. idle tales = silly nonsense. Gr. leros. Occurs only here. A medical term for delirium.

believed not = disbelieved. Gr. apiero.


departed, &c. = went away to (Gr. pro). Ap. 104. xiv. 3.

his own [house] wondering.

24. 13–49 (B, p. 1437). THE SUCCESSORS.

(Division.)

B | S1 | 13–32. Journey to Emmaus.

S2 | 33–49. Return to Jerusalem.

24. 13–32 (S1, above). JOURNEY TO EMMAUS.

(Extended Alternation.)

S1 | T | U | 13. The village. Journeyed to.


W | 15. Their eyes held.

X | 17–27. The Lord’s instruction.


V | 29, 30. Within the house.

W | 31. Their eyes opened.

X | 32. The Lord’s disappearance.


them. Not apostles.

went = were going that = in (Gr. en) that.

14. talked together = were conversing with. Gr. pros. Ap. 104. xii. 1.

drew near, and = having drawn near.

15. communicated. See note on Mark 9. 32.

have = exchange. Only here in N.T.

and are sad. According to TTr, W, R (not the Syr.) the question ends at “walk”, and reads on : “and they stood still, sad in countenance”.

18 Cleopas. Aramaic. See Ap. 94.

III. 3. An abbreviation of Cleopatra. Not the same as Cleopas of John 19. 25. only a ... and hast = the only ... who has.

known = got to know. Ap. 192, I. ii.

there = in (Gr. en) th.
24. 19.

LUKE.

19 What things? — What kind of things? Concerning. Gr. peri. Ap. 104. xiii. 1. A prophet. See Acts 8. 22. word. Gr. logos. See note on Mark 9. 23. 20 be condemned to — the judgment. Gr. krima. Ap. 172. 6. of, trusted — were hoping. 21 should have redeemed — was about to redeem. In accordance with 2. 38. Cp. Acts 1. 6. beside with. Gr. sun. Ap. 104. xvi. this — these things. the third day. See Ap. 148 and 168. since from (Gr. apo. Ap. 104. iv) the time when. 22 at Gr. epi. Ap. 104. ix. 8. 23 also. Read "also" after "angels". 24. saw. Gr. elidon. Ap. 138. I. 1. 25 Then — And. O fools — O dulleards. Gr. amoiotes = without reflection (not aphros = without mind; aphros = without wisdom); i. e. dull is your heart, and slow in believing. 26 Ought not, &c. . . . Behaved it not? not. Gr. exechi. Ap. 105. I. a. Christ — the Messiah. Ap. 98. IX. 27 and to enter, &c. This, in God’s counsels, was to follow immediately on the sufferings, had the nation repented. See Acts 8. 18-26, and cp. 1 Pet. 1. 11; 4. 13, 5. 1. Doubtless this was the subject of Acts 1. 3. 28 beginning at Moses — and all the prophets, He — expounded unto them. In all the scriptures the things — concerning Himself. 29 But they — constrained Him, saying, Abide — with us: for it is toward evening, and the day — is far spent. And He went in to tarry — with them. 30 And it came to pass — with us — of the way, and while He — opened to us the scriptures?". 31 And their eyes were opened, and they — knew Him; and they — vanished out of their sight. 32 And they said one — to another, Did not our heart — within us, while He — talked with us — the way, and while He — opened to us the scriptures?". 33 And they rose up the same hour, and returned — to Jerusalem, and found the eleven — gathered together, and them that were with them, 34 Saying, "The Lord — is risen indeed, and — hath appeared to Simon." 35 And they — told what things were done — in the way, and how He — was known of them — in a breaking of bread. 36 And as they thus spake, — Jesus Himself stood — in the midst of them, and saith unto them, — Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had — seen a — spirit.

24. 36-49 [For Structure see next page].
24. 38.

LUKE. 24. 53.

38 And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?"

39 Behold My hands and My feet, that it is I Myself: handle Me, and see; for a Spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He showed them His hands and His feet.

41 And while they yet believed not for joy, and wondered,

42 He said unto them, "Have ye here any meat?"

43 And they gave Him a piece of a broiled fish, and of an honeycomb.

44 And He took it, and did eat before them.

45 Then opened He their understanding, that they might understand the Scriptures,

46 And said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, 6 I send the promise of My Father upon you:

50 And tarry ye in the city of Jerusalem, until ye be endued with power from on high.

51 And 6 He led them out as far as to Bethany,

52 And they worshipped Him,

and returned 6 to Jerusalem with great joy:

53 And were continually 6 in the temple, praising and blessing 6 God. Amen.

49 send. Gr. apostello, but TR. A WH B read epangello, send out or forth. Ap. 174. 1. 2. the promise. i.e. the gift of paeaion hagion. According to Joel 2. 28 (Acts 2. 17, 18). See Isa. 44. 3. Ezek. 36. 26. upon. Gr. epi. Ap. 104. ix. 3. power from on high. This defines the meaning of paeaion hagion, which is synonymous with it. See Acts 1. 4. 5.

24. 50-53 (A, p. 1427.) POST MINISTERIAL. (Introversion.)

50 He led, &c. At the end of the forty days (Acts 1. 3-12). as far as to. Until they were at, or opposite to. Bethany. Now of d'acroph. 51 while. i.e. in (Gr. en) the act, &c. was parted. stood apart. heaven. Sing. See note on Matt. 6. 9, 10.