

THE GOSPEL ACCORDING TO LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THE MAN” (Zech. 6:12).

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For the inter-relation of the Four Gospels, see the Structures on p. 1304.

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

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NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by Luke is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal **MAN**—"the Man Whose name is the **BRANCH**" (Zech. 6:12). See the Structure of the Four Gospels on p. 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.; 23:39, &c.); as manifesting tenderness, compassion, and sympathy (7:13; 13:1, &c.; 19:41, &c.; 23:28, &c.). Hence Luke alone gives the parable prejudice (6:6, 27, &c.; 11:41, &c.; 13:1, &c.; 14:1, &c.; 17:11, &c.). Hence Luke alone gives the parable of the good Samaritan (10:30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17:16, 18).

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

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

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

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

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

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

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

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

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

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

It will be noted in the Structure of this Gospel as a whole that, while in John there is no Temptation, and no Agony, in Luke we not only have these, but the Pre-Natal Section (1:5—2:5, A², p. 1430) as well as the Pre-Ministerial, which is common to all the four Gospels.

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1 Since, as it is well known indeed many ^ohave taken in hand *to draw up* ^oa narrative concerning those facts which have been fully accomplished [in fulfilment of prophetic announcement] among us,
2 Even as they delivered them unto us, which from the beginning [of the Lord's ministry] became eyewitnesses, and ^oattendants of the word;
3 It seemed good to me also, *having followed up accurately* of all things from above, to write unto thee *with method*, ^omost excellent ^oTheophilus,
4 In order that thou get to have full knowledge the certainty of those words, concerning which thou wast orally taught.
5 *There came to be *in the days of Herod, ^othe king of Judaea, a certain priest named Zacharias, *out of* the course of ^oAbia: and his wife was of ^othe daughters of Aaron, and her name was Elisabeth.
6 And they were both righteous *in the presence of* God, walking in all the commandments and ^olegal requirements of Jehovah blameless.
7 And they had no child, *inasmuch as* Elisabeth was barren, and they both were now *advanced* in years.
8 *And it came to pass, that *in executing to act as a priest* before God in the order of his course,
9 According to the custom of the priest's office, *it fell to him by lot* to burn ^oincense *going* into *the Holy Place* of the Lord.
10 And the whole multitude of the people were praying without ^oat the hour of incense.
11 And there appeared unto him ^oan angel of the Lord standing *at the propitious side* of ^othe altar of incense.
12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.
13 But the angel said *to* him, Fear not, Zacharias: *because* thy prayer [a definite petition] ^owas heard; and thy wife Elisabeth shall *bring forth to thee* a son, and thou shalt call his name ^oJohn.
14 And thou shalt have *joy, yea exultant joy*; and many shall rejoice *upon the occasion of* his birth.
15 For he shall be great *before* the Lord, and *shall in no wise drink* wine nor *any intoxicating drink not from grapes*; and he ^oshall be filled with the *Holy Spirit*, even *before birth*.
16 And many of the *sons* of Israel shall he turn *towards* the Lord their God.
17 And he shall *go forth* before Him in *the spirit-yea, the powerful spirit of Elijah*, ^oto turn the hearts of the fathers to the children, and the *unbelieving in* the *understanding* of the just; to make ready a people prepared for the Lord.
18 And Zacharias said unto the angel, *According to what sign* shall I get to know this? ^ofor I am an old man, and my wife *advanced* in years.
19 And the angel answering said unto him, I am ^oGabriel *the mighty man of God*, that stand ^oin the presence of God; and *was* sent to speak unto thee, and to *announce* thee these glad tidings.
20 And, *behold, thou shalt be dumb [in continuous silence], and not able to speak, until the day that these things shall *come to pass*, because thou *didst not believe* my words, ^owhich are of a kind which shall be fulfilled up to their season.

1. 1 have taken in hand. Implying previous non-success (Acts 19:13). Elsewhere only in Acts 9:29. A medical word. *a narrative*. Gr. *diegesis*. Occ. only here in N.T., used by Galen of a medical treatise.
2 attendants. A technical word, often transl. "officer".
3 most excellent. A title of social degree, not moral quality. See Acts 23:26; 26:25.
Theophilus. A common Roman name=beloved of God.
5 the king. This title had been conferred by the Roman Senate on the recommendation of Antony and Octavius. **Abia.** Is named in 1 Chron. 24:10, and Neh. 12:17. Out of the *four* who returned from Babylon twenty-four courses were formed (by lot) with the original names. See Ap.179.III. **the daughters of Aaron.** The female descendants of Aaron always married priests.
6 legal requirements. Gr. pl. of *dikaiooma*, which should always be so rendered in it other nine occurrences (Rom. 1:32; 2:26; 5:16, 18; 8:4. Heb. 9:1, 10; Rev. 15:4; 19:8). Cp. Num. 36:13. Sometimes rendered "Judgments" (Ex. 21:1; 24:3), where LXX has *dikaioma*.
9 incense. The first recorded use of incense by man began in *disobedience* (Num. 16:6), and the last ended in *unbelief* (v. 20).
10 at the hour. This was the signal.
11 an angel. For the frequent ref. to angels in Luke, see v. 26; 2:9, 13, 21; 12:8; 15:10; 16:22; 22:43; 24:4, 23. Also frequently in Acts.
the altar of incense. See Ex. 30:1-10; 37:25-28. 1 Kings 7:48.
13 was heard. I.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered.
John =Jehovah shewest favour.
15 shall be filled. Verbs of filling, take the Gen. of what the person or vessel is filled with. Here *pneuma hagion* is in the Genitive case.
Holy Spirit. Gr.*pneuma hagion*, or "power from on high". See Ap.101. II.14.
17 to turn, &c. Ref. to Mal. 3:1 and 4:5, 6.
18 for I am an old man. To Zechariah the promise seemed to come too late; to Mary (v. 34) too early.
19 Gabriel. The messenger of the Restoration (v. 26; Dan. 8:16; 9:21), as Michael is the messenger of Israel's deliverance from judgment (Dan. 10:13, 21; 12:1. Jude 9; and Rev. 12:7). Probably two of the "seven" angels of Rev. 1:4; 3:1; 4:5; 5:6; 8:2, 6; 15:1, 6, 7, 8; 16:1; 17:1; 21:9.
in the presence of. Same as "before", v. 6.
20 which are of a kind, &c. Gr.*hoitines*., denoting a class, or kind of words.

- 21 And the people ^o*were looking for* Zacharias, and ^omarvelled that he tarried so long in the temple.
- 22 And when he came out, he could not speak [*to pronounce the usual blessing*] unto them: and they *recognized* that he had seen a vision in the Temple: for he *kept making signs* unto them, and remained speechless.
- 23 And it came to pass, that, as soon as the *week* of his *liturgy* were accomplished, he departed *unto* his own house.
- 24 And after those days his wife Elisabeth conceived, and ^o*completely secluded* herself five months, *saying that*;
- 25 "Thus hath the Lord dealt with me in the days wherein **He** looked on *me*, ^oto take away my reproach among men."
- 26 And in ^othe sixth month [*After the vision of Zachariah*] the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
- 27 To a ^ovirgin *betrothed a year before marriage* to a *husband* whose name was Joseph, of the house of David; and the virgin's name *was* Mary.
- 28 And the angel came in unto her, and said, ^oHail, *thou having been endued with grace by God*, the Lord is *in association with* thee: ~~blessed art thou among women.~~
- 29 And ..., she was troubled at his saying, and *began to reason* what manner of salutation this should be.
- 30 And the angel said unto her, Fear not, Mary: for thou hast *received* ^o*grace from* God.
- 31 And, behold, thou shalt ^o*forthwith conceive* in thy womb, and bring forth a Son, and shalt call **His** name JESUS.
- 32 ^oHe shall be great, ³¹and shall be called the Son of *the Most High*: ³¹and the Lord God shall give unto **Him** the throne of **His** father David:
- 33 ³¹And **He** shall reign over the house of Jacob [*all the natural seed of the twelve tribes*] *unto the ages*; ³¹and of **His** kingdom there shall be no end.
- 34 Then said Mary unto the angel, How shall this be, ^o*since I come to know* not a man?
- 35 And the angel answered and said unto her, The ¹⁵*Holy Spirit* shall come upon thee, and the power of *The Most High* ^oshall overshadow thee: *Wherefore* also ^othat holy Thing Which shall be born of thee shall be called *God's Son*.
- 36 And, behold, thy *kinswoman* Elisabeth, *she also hath conceived* a son in her old age: and this is the sixth month with her, who was called barren.
- 37 For with God *not any word* shall be impossible.
- 38 And Mary said, Behold the *bondmaid* of the Lord; be it unto me according to thy word. And the angel departed from her.
- 39 And Mary arose ⁵in those days, and went into the hill country with haste, into a city of Juda;
- 40 And entered into the house of Zacharias, and saluted Elisabeth.
- 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe ^oleaped in her womb; and Elisabeth was filled with the ¹⁵*Holy Spirit* :
- 42 And she ^o*cried out* with a loud voice, and said, "Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
- 43 And whence *is* this to me, that the mother of my Lord should come *unto* me?"

- 21 *were looking for*. The finite Verb and Participle denoting protracted waiting.
- marvelled. Because such waiting was usually short.
- 24 *completely secluded*. Probably to avoid all possibility of uncleanness, as in Judges 13:4, 5, 7, 12-14. Occ. only here in N.T.
- 25 *to take away my reproach*. Cp. Gen. 30:23. 1 Sam. 1:6-10. Hos. 9:14. Contrast 23:29.
- 26 *the sixth month*. This (cp. v. 36) is the passage which gives John's age as six months older than the Lord's. See [Ap.179](#).
- 27 *virgin*. This settles the meaning of the Heb. *almah* in Isa. 7:14. There is no question about the Gr. *parthenos*.
- 28 *blessed...women*. Omitted by T [Tr.] A WH r. Probably brought here from v. 42, where it is unquestioned.
- 30 *grace*. Which is favour to the obstinate, as mercy is favour to the miserable, as pity is favour to the poor, &c.
- 31 *forthwith conceive*. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue.
- and. Fig. *Polysyndeton* in vv. 31, 32, emphasizing each detail.
- 32 *He shall be great, &c*. Marks the break in the Dispensations, vv. 32, 33 being yet future.
- 34 *since, &c*. Mary's answer shows how she understood the angel's promise. She does not question the *fact*, as Zacharias did (v. 18), but only inquires as to the *mode*. To Mary the promise seems too early, to Zacharias too late.
- 35 *shall overshadow*. Cp. Ex. 33:22. Mark 9:7. *that holy Thing*. See Heb. 7:26. 1 Pet. 2:22, and note on Matt. 27:4.
- 41 *leaped*. Gr. *skirtao*. [jump, that is, sympathetically move] Only used in N.T. here, v. 44, and 6:23. Cp. Gen. 25:22. Sept. has the same word.
- 42 *cried out*. Gr. *anaphoneo*. Occ. only here. A medical word. See Col. 4:14.
- Elisabeth was "filled with the *Holy Spirit*" (v. 41), and "cried out with a loud voice", magnifying the Lord under the power of the *Holy Spirit* verses 42—45.

44 For, *lo, as soon as the voice of thy salutation *came into* mine ears, the babe leaped in my womb *in exultation*.

45 And *happy is* she that believed: for there shall be a *fulfilment* of those things which were told her from the Lord.”

46 And °Mary said, *I myself* doth magnify the Lord,

47 And °my spirit hath *exulted in the God Who is the Saviour of me*.

48 For He hath *looked upon* the low estate of His handmaiden: for, behold, from henceforth all generations shall call me *happy*.

49 For *the Mighty One* hath done to me great things; and holy is His name.

50 And His *pity is* on them that *reverence Him unto generations of generations*.

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

52 He hath °put down the mighty from *their thrones*, and exalted *the lowly*.

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

54 He hath *taken by the hand* His servant Israel, *in order to remember of His pity*;

55 *According as* He spake to our fathers, to Abraham, and to his seed *unto the age*.

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

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

58 And her neighbours and her *kinswomen* heard how the Lord had **magnified His mercy* upon her; and they rejoiced with her.

59 And it *came to pass, that *in* the eighth day they came to circumcise the child; and *were for calling* him Zacharias, after the name of his father.

60 And his mother answered and said, *No*; but he shall be called John.

61 And they said unto her, *That there is none among* thy kindred *who* is called by this name.

62 And they °*were consulting by signs* to his father, how he *wished to* have him called.

63 And he asked for a *writing tablet*, and wrote, saying, His name is °John . And they marvelled all.

64 And his mouth was opened °*at once*, and his tongue *loosed*, and he *began to speak*, and praised God.

65 And fear came *upon* all that dwelt round about them: and all these sayings *were talked of in the whole* hill country of Judaea.

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

67 And his father Zacharias was filled with ¹⁵the *Holy Spirit*, and prophesied, saying,

68 “Blessed *be* the Lord *The God* of Israel; for He hath *looked on* and *wrought a ransom for* His people,

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

70 *According as* He spake by the mouth of His holy prophets, which have been *from the age of old* :

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

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

73 The oath which He sware to our father Abraham,

74 That He would grant unto us, that we being delivered *from* the hand of our enemies might serve [*or worship*] Him without fear,

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

47 **my spirit.** Ap.101.II.9 (I Myself).

52 **put down the mighty.** Amaziah (2 Kings 14:10; Uzziah (2 Chron. 26:16); Nabuchadnezzar (Dan. 5:20); Belshazzar (Dan. 5:23, 30).

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

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62 **were consulting by signs.** I.e. while the colloquy was going on.
 ☐ Zacharias was still dumb [in continuous silence] v. 20, so they were using “sign-language” to ask him what to name the baby.

63 **John.** = the grace of Jehovah, was thus the first written word of that dispensation.

64 **at once.** Gr.*parachrema*. Occ. nineteen times. All in Luke or Acts, except Matt. 21:19, 20. A medical word (see Col. 4:14), used thirteen times in connection with disease or healing. Rendered “straightway”, in 8:55. Acts 5:10.

68 **Blessed.** Hence the name “Benedictus” given to Zecharias's prophecy.

75 In holiness [*toward God*] and righteousness [*toward men*] in the presence of Him, all the days of our life.

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

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

78 *On account of* the *bowels of compassion* of our God; *in which* the ^o*branch and light* from on high hath *looked on* us,

79 To *shine upon* them that sit in darkness and *in* ^othe shadow of death, to *direct* our feet into the way of peace.”

80 And the child grew, and *grew and was strengthened* in ^ospirit, and was in the [*well-known parts of the*] deserts till the day of his *public and official inauguration* to Israel.

2 And ^oit came to pass in those days, that there went out *an edict* [a commanding law] from Caesar Augustus, that *part of the whole Roman Empire* should be *registered*.

2 (And ^o*this was the first registration to be made* when Cyrenius [Publius Sulpicius Quirinus] was governor of Syria.)

3 And all went to be *registered*, ^oevery one *unto* his own city.

4 And Joseph also went up *away from* Galilee, out of the city of Nazareth, into Judaea, unto ^othe city of David, which is called Bethlehem; (*on account of his being* of the house and lineage [the family] of David:)

5 To be *registered in conjunction with* Mary his ^o*married* wife, being great with child.

6 And *it came to pass*, that, *in the time* they were there, the days were accomplished that she should be delivered.

7 And she brought forth *her Son, the firstborn*, and wrapped Him in swaddling clothes [bandages], and laid Him in ~~the~~ manger; because there was no room for them in the inn.

8 And there were in the same *region where David fed his father's sheep* shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, *an angel of Jehovah stood by* them, and the glory [the *Shekinah, the Divine presence*] of the Lord shone round about them: and they *feared a great fear*.

10 And the angel said unto them, Fear not: for, behold, *I announce to you great joy*, which shall be to all *the People of Israel*.

11 ^o*That* unto you *was born* this day in the city of David ^oa Saviour, which is ^oChrist the Lord.

12 And this *shall be* a sign unto you; Ye shall find *a babe* ⁷wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was *in conjunction with* the angel a multitude of the *host of heaven* praising God, and saying,

14 “Glory [be] to God in the highest, and on earth peace, ^o*among men of His good pleasure*.”

15 And it came to pass, as the angels were gone away from them into *the heaven*, the shepherds said one to another, *Come now, let us go through* even as far as Bethlehem, and see this *saying* which *has* come to pass, which the Lord hath made known [*the babe in a manger*] unto us.

78 branch and light. Gr. *anatole* [dayspring]. Heb. *zemach* = the branch (see p. 1304), is rendered *anatole* in Jer. 23:5 and Zach. 3:8, because of its springing up. Both meaning (branch and light) are here combined. Cp. Ezek. 16:7; 17:10.

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

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

2. 1 it came to pass in those days. The seventh and last occurrence of this ominous phrase. See note on Gen. 14:1.

A Hebraism, frequent in Luke.

2 this was the first, &c. A second is recorded in Acts 5:37.

3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vibius Maximus (A.D. 103-4), shows that Herod must have been acting under Roman orders. Vib. Max. was Prefect of Egypt, and wrote: “The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that belongeth to them.”

4 city of David. 1 Sam. 20:6 Zion also so called, 2 Sam. 5:9, &c.

5 married. Not merely “betrothed” (Matt. 1:20, 24, 25).

11 That. Meaning “born to-day”; not “I announce to-day”. See note on Luke 23:43.

a Saviour. Not a helper: for a Saviour id for the lost.

Christ the Lord. Heb. *Mashiah Jehovah*, i.e. Jehovah's Anointed. 1 Sam. 24:6.

14 among men of, &c. All the texts read “among men of good pleasure”, reading *eudokias* instead of *eudokia*. But the sense is the same, as the “good pleasure” is that of Jehovah alone = among men of [His] good pleasure: see 12:32, “It is your Father's good pleasure to give you the Kingdom”. But it was man's bad pleasure to *reject* the Kingdom. ☐ peace among men of whom God is well pleased.

16 And they came with haste, and *discovered, in succession* Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this Child.

18 And all they that heard *it* wondered *concerning* those things which were told *to them* by the shepherds.

19 But Mary *kept within herself* all these things, and *pondering them* in her heart.

20 And the shepherds returned, glorifying and praising God *on* all the things that they had heard and seen, *according as* it was told *to* them.

21 And when ^oeight days were ^ofulfilled for the circumcising of the Child, *Then they circumcised Him and called ^oHis name* JESUS, Which was so named *by* the angel before **He** was conceived in the womb.

22 And when ^othe days of ^otheir [Joseph and Mary's] purification [forty days after the birth of a son] according to ^othe law of Moses were accomplished, they *brought Him up* to Jerusalem, to present *Him* to the Lord;

23 (As it is written in the law of the Lord, ^oEvery male that openeth the womb shall be called holy to the Lord;)

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

25 And, behold, there was a man in Jerusalem, whose name *was* ^oSimeon; and the same man *was* just and ^ocareful and circumspect in observing the law, waiting for ^othe consolation of Israel: and ^oa *Spiritual gift* was upon him.

26 And it was revealed unto him by ^oTHE Holy Spirit, that he should not see death, before he had seen *Jehovah's Anointed*.

27 And he came *in* ²⁶THE Holy Spirit into the temple courts: and when the parents brought in the Child Jesus, to do *concerning Him according to* the custom of the law,

28 Then *received* he **Him** up *into* his arms, and blessed God, and said,

29 "*Master*, now lettest Thou Thy servant depart in peace, according to Thy *saying*:

30 For mine eyes have seen Thy salvation,

31 Which Thou hast prepared before the face of all [*the*] people;

32 A light ^ofor a revelation of the Gentiles, and the glory of Thy people Israel."

33 And ^oJoseph and **His** mother *were marvelling* at those things which were spoken *concerning Him*.

34 And Simeon blessed them, and said *to* Mary **His** mother, "Behold, this *Child* is *destined* for the fall [a stumbling block] and *rising up* of many in Israel; and for a sign which shall be spoken against;

35 (*And thee*, a ^osword shall ^opierce through thy own soul also,) that the *reasonings* of many hearts may be *unveiled*."

36 And there was one *Hannah*, a prophetess, the daughter of Phanuel, of the tribe of ^oAsher: she was of a great age, and had lived with an husband seven years from her virginity;

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

38 And she *standing by at the same hour* gave *praise* likewise unto *God*, and spake of **Him** to all them that *waited* for redemption in Jerusalem.

39 And when they had *ended* all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

21 **eight days, &c.** I.e. on the last and great day of the Feast of Tabernacles (John 7:37).

fulfilled. See Lev. 12:3.

His name. Only four named before birth: Ishmael, Isaac, John, and the Lord.

22 **the days.** I.e. forty days after the birth of a son (eighty after a daughter). See Lev. 12:2-4.

their. So all the texts; i.e. Joseph and Mary.

the law. Mentioned five times in this chapter, oftener than all the rest of Luke, to show the truth of Gal. 4:4.

23 **Every male, &c.** Quoted from Ex. 13:2. Num. 18:15.

24 **A pair, &c.** Lev. 12:2, 6.

25 **Simeon.** In Heb. *Shim'on* =hearing. Cp. Gen. 29:33.

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

25 **careful and circumspect, &c.** Gr. *eulabes*. Used only by Luke = taking hold of well; i.e. careful and circumspect in observing the law. Cp. Acts 2:5; 8:2. The kindred word *eulabeia*, rendered "godly fear", occurs twice (Heb. 5:7; 12:28).

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 of adjuration also: "May I not see it, if I speak not the truth!"

a Spiritual gift. Gr. *pneuma hagion*. Ap.101.II.14.

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

32 **for a revelation of.** Gr. *apokalupsis* = a revelation by unveiling and manifesting to view. The first of eighteen occurrences.

33 **Joseph.** Most of the texts (not the Syriac) read "His father".

34 **rising up.** Matt. 11:5.

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

pierce, &c. When on the Cross.

36 **Asher.** Thus Anna (Hannah) of Israel united with Simeon of Judah.