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SEE NOTES ON MATTHEW’S GOSPEL.
NOTES ON MATTHEW’S GOSPEL.

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

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

I. Four events connected with His infancy:                   (Click to follow Links)
   The Visit of the Wise Men (2: 1-15).
   The Massacre at Bethlehem (2: 16-18).
   The Flight into Egypt (2: 19-22).
   The Return to Nazareth (2: 23).

II. Ten Parables:
   The Tares (13: 24-30).
   The Hid Treasure (13: 44).
   The Pearl (13: 45).
   The Drag-net (13: 47).
   The Unmerciful Servant (18: 23-35).
   The Labourers in the Vineyard (20: 1-16).
   The Two Sons (21: 28-32).
   The Marriage of the King’s Son (22: 1-14).
   The Talents (25: 14-46).

III. Two Miracles:
   The Two Blind Men (20: 30-34).
   The Coin in the Fish’s Mouth (17: 24-27).

IV. Nine Special Discourses:
   The Sermon on the Mount (5-7).
   The Invitation to the Weary (11: 28-30).
   Idle Words (12: 36, 37).
   Humility and Forgiveness (18: 15-35).
   His Rejection of that Generation (21: 43).

V. Six events in connection with His Passion:
   The Conspiracy and Suicide of Judas (26: 14-16; 27:3-11).
   The Dream of Pilate’s Wife (27: 19).
   The Resurrection of Saints after His Resurrection (27: 52, 53).
   The suggested Plot about His Body (27: 62-64).
   The Watch at the Sepulchre (27: 65, 66).
   The Earthquake on the Resurrection Morning (28: 2).

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

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1:3), it was revealed to them “from above” (Gr. anothen); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as “perfect God” (as in Luke 1:32-35 and in John); His birth and infancy in Luke’s Gospel.

*Luke 11:2, “which is in heaven”, being omitted by all the critical texts. See Ap. 94. VII.
* Mark 13:14, “spoken of by Daniel the prophet”, being omitted by all the critical texts See Ap. 94. VII.
1 THE scroll of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 And Judah begat Phares and Zarah [twins] of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king;

1: 23. PRE-MINISTERIAL.


1: 1-17. The Son of Abraham. Because promised directly to David (2 Sam. 7. 12, 16). The same meaning as the Heb. expression (Gen. 5. 1). See Ap. 104. x The title “Saint”, as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries; and should have been rendered “THE HOLY GOSPEL ACCORDING TO MATTHEW”. The R.V. reads “The Gospel according to Matthew”; L Tr. T and WH read “according to Matthew”; B omits the word holy. Matthew. See Ap. 141.


1: 1-17. In Detail.


and David ... begat Solomon of her that had been the wife of Urias;
The Companion Bible (Condensed): MATTHEW: Page: 1308
7 And Solomon begat Roboam = Rehoboam; and Roboam begat Abia = Abijam; and Abia begat Asa;
8 And Asa begat Josaphat = Jehoshaphat; and Josaphat begat Joram = Jehoram; and Joram begat Ozias = Uzziah;
9 And Ozias begat Joatham = Jotham; and Joatham begat Achaz = Ahaz; and Achaz begat Ezekias = Hezekiah;
10 And Ezekias begat Manasses = Manasseh; and Manasses begat Amon; and Amon begat Josias = Josiah;
11 And Josias begat Jehonias = Jehoiachin and his brethren, about the time removed to Babylon:
12 And after the carrying away to Babylon, Jehonias begat Salathiel = Shealtiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthew; and Matthew begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was brought forth Jesus, Who is called Anointed.
17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
18 But the begetting of Jesus Christ was on this wise: When as His mother Mary had been betrothed to Joseph, before they came together, she was found with Child of the Holy Spirit.
19 Then Joseph her husband, \textit{though he was a just man, yet not wishing to expose her to shame, made up his mind to divorce her according to the law secretly}. \textit{20 But while} he thought on these things, behold, the \textit{messenger} of the Lord appeared unto him in a dream, saying, \textit{Joseph, thou son of David, be not afraid to take unto thee Mary thy wife: for That Which is begotten in her is of the Holy Spirit.} \textit{21 And she shall bring forth a Son, and thou shalt call Him JESUS: for He shall save His people from their sins.} \textit{22 Now the whole of this was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying,} \textit{23 "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call Him Emmanuel, which being interpreted is, God with us."} \textit{24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:} \textit{25 And knew her not till she had brought forth her firstborn Son: and Joseph called Him JESUS.} \textit{2} Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, \textit{21 being a just man} = though he was a just man (i.e. desirous of obeying the Law). \textit{and yet.} = and yet. \textit{not.} = not. \textit{Gr. me.} = Ap. 105. II. \textit{not willing} = not wishing. \textit{Gr. thelo.} = Ap. 102. I. \textit{to make her a publick example} = to expose her to shame. \textit{L TTR}. \textit{A WH} read \textit{deignitomo} instead of \textit{para-deigmatize}. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). \textit{Cp. John 8.5}. \textit{was minded} = made up his mind, or determined. \textit{Gr. boulomai.} = Ap. 102. 2. \textit{put her away} = divorce her according to the Law (Deut. 24. 1). \textit{privily} = secretly. By putting a "bill of divorcement into her hand" (Deut. 24. 1). \textit{he thought}; = i.e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12. 11-13). \textit{See Ap. 23}. \textit{these things}. \textit{The two courses open to him in v. 19}. \textit{the angel of the LORD}. = The first of three appearances to Joseph in these chapters, p. 1308 (1. 20, 24; 2. 13, 19). \textit{angel} = messenger. The context must always show whether human or Divine. \textit{the LORD} = Jehovah. \textit{No Art.} \textit{See Ap. 98}. \textit{appeared}. = Ap. 105. I. \textit{a dream.} = Gr. \textit{onar.} = Ap. 169. \textit{occurs only in Matt.} (here; 2.12, 13, 19; 22, and 27, 19). = only six dreams mentioned in N.T. To Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate's wife (Matt. 27. 19). \textit{fear not} = Be not afraid. This shows his condition of mind. \textit{conceived} = begotten. \textit{Gr. gennao}, as in vv. 2. 16, 18. \textit{21 bring forth}. = Not the same word as in vv. 2. 16, 20. \textit{Gr. tiklo}. \textit{Not "of thee" as in Luke 1. 35, because not Joseph's son.} \textit{His name}. = Fig. \textit{Pleonasm.} \textit{Ap. 6 = Him.} \textit{JESUS}. = For this type see Ap. 48. \textit{The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our] Saviour, or God Who [is] salvation.} \textit{Cp. Luke 2. 21.} \textit{See Ap. 98. X. he = He, and none other, or He is the One Who (emph.). sins.} = Gr. \textit{hamartia.} \textit{See Ap. 128. II}. \textit{22 all = the whole of.} \textit{fulfilled}. = Ap. 103 for the first fulfillment of prophecy in the N.T.
2. 2. MATTHEW. 2. 13.

2 Saying, "Where is He That has been brought forth King of the Jews? for we being in the east saw His star in the east, and we came to worship Him."

3 But Herod the king on hearing these things, he was troubled, and most of the people at Jerusalem at that time with him.

4 And when he had gathered all the high priests and other members of the Sanhedrin and elders learned in the Scriptures together, he kept enquiring of them where the Messiah should be born.

5 And they said unto him, "In Bethlehem of Judaea: for thus it standeth written by means of the prophet, 'And thou Bethlehem, in the land of Judah: for out of thee shall come forth a Governor, that shall shepherd My people Israel.'"

6 Then Herod, when he had secretly called the wise men, enquired of them accurately the time of the appearing star shone forth.

7 And he sent them to Bethlehem, and said, "Go and search accurately concerning the young child; and when ye have found Him, bring me word again, that I also may come and worship Him."

8 When they having heard the king, they departed to Nazareth; and, lo, the star, which they saw [when] in the east, kept going before them, till it went to Nazareth and stood over where the young child was.

9 When they having seen the star [standing over where the young child was], they rejoiced with exceeding great joy.

10 And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasure cases, they presented unto Him gifts; gold, and frankincense, and myrrh.

11 And being oracularly answered of God in a dream that they should not return unto Herod, they returned into their own country by another way.


13 And when they had retired, behold,


12 warned of God = oracularly answered, implying a preceding question. Cp. v. 22.

13 were departed = had withdrawn or retired.

2 Where . . . ? This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3. 9).

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

The Companion Bible (Condensed): MATTHEW: Page: 1310
the angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take with thee the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod is on the point of seeking the young Child to destroy Him."

14 When he arose, he took with him the young Child and His mother by night, and departed into Egypt:
15 And was there until the end of Herod: In order that it might be fulfilled which was spoken by the Lord by means of the prophet, saying, "Out of Egypt did I call My Son."
16 Then Herod, when he saw that he was deceived by the wise men, was exceeding wroth, and sent forth, and slew all the boys that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired from the wise men.
17 Then was fulfilled that which was spoken, as well as written, by means of Jeremiah the prophet, saying, "In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, "Arise, and take with thee the young Child and His mother, and go into the land of Israel: for Herod is dead which sought the young Child's life."
21 And he arose, and took him the young Child and His mother, and came into the land of Israel.
22 But when he heard that Archelaus did reign over Judaea instead of his father Herod, he was afraid to go thither: notwithstanding, being oracularly answered of God in a dream, he departed into the parts of Galilee:
23 And he came and settled in a city called Nazareth: so that it might be fulfilled which was spoken by means of the prophets, "He shall be called a Nazarene."

And in those days comes John the baptizer, proclaiming as a herald in the country parts of Judaea,
2 And saying, "Repent ye: for the kingdom from the heavens had drawn nigh."

3 For this is he that was spoken [as well as written] of through the prophet Isaiah, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." 

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

5 Then went out unto him [the greater part of the inhabitants of] Jerusalem, and [the greater part of the inhabitants of] Judaea, and all the region round about Jordan,

6 And were being baptized by him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "O offspring of venomous serpents, who hath forewarned you to flee away from the wrath about to come?"

8 Bring forth therefore fruits worthy of repentance: 

9 And think not for a moment to say among yourselves, "We have Abraham to our father:' for I say unto you, that God is able out of these stones to raise up children unto Abraham.

10 And already . . . the axe is lying at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose sandals I am not fit to fetch:


generation = brood or offspring. vipers = serpents. Not ordinary snakes, but venomous vipers.

who . . . ? Fig. Erotesis (Ap. 6), for emphasis. warned, &c. = forewarned; or who hath suggested or given you the hint? from = away from. Gr. apo. Ap. 104. iv.

the Wrath to come. The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of "them that heard Him" (Heb. 2. 3. Cp. 22. 4). The "times of refreshing", and "the restoration of all things" of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28. to come = about to come.

meet for = worthy of. think = think not for a moment (Aorist). This is an idiom to be frequently met with in the Jerusalem Talmud = be not of that opinion.


Jerusalem . . . Judeea. Put by Fig. Metonymy (of Subject), Ap. 6, for their inhabitants.

all. Put by Fig. Synecdoche (of Genus), for the greater part.

all the region. Put by Fig. Synecdoche (of the Whole), for the greater part of the country.

were baptized = were being baptized.


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2 Repent. Gr. metanoomo. See Ap. 111. I.


heaven = the heavens (pl.). See note on 6. 9, 10. is at hand = had draw nigh. What draws nigh may withdraw. See 21. 43. Acts 1. 6; 3. 20.

3 spoken. As well as written.

by. Gr. hupo. Ap. 104. xviii. 1, but all the Greek texts read "dia".

Esaialas = Isaiah. The first of twenty-one occurrences of the name in N.T.


the LORD = Jehovah in Isa. 40. 3. See Ap. 98. VI. i. a. 1, b. b.

4 had his raiment, &c. Cp. 2 Kings 1. 8.

leathern girdle. Worn to-day by peasants in Palestine. meat = food.

locusts. Locusts form the food of the people today; and, being provided for in the Law, are "clean". See Lev. 11. 22.


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all the region. Put by Fig. Synecdoche (of the Whole), for the greater part of the country.

were baptized = were being baptized.
He Himself will baptize you with the Holy Spirit, and with fire:

12 Whose winnowing shovel is in His hand, and He will thoroughly purge His threshing floor, and gather together His wheat into the garner; but He will burn down the chaff with unquenchable fire."

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14 But John was hindering Him, saying, "I have need to be "baptized of Thee, and comest Thou unto me?"

15 And Jesus answering said unto him, "Suffer Me now: for thus [in fulfilling this duty] it becometh us to fulfill all righteousness." Then he suffered Him.

16 And Jesus, when He was "baptized, went up straightway away from the water: and, lo, the heavens were opened unto Him, and The Lord saw THE Holy Spirit of God descending as if a dove, and coming upon Him:

17 And lo a voice out of heaven, saying, "This is My Son, the beloved Son, in Whom I have found delight."

4 "Then was Jesus led up by THE Holy Spirit into the wilderness to be put to the test of the devil.

2 And when He had fasted forty days and forty nights, He was afterward an hunred.

3 And when Satan who was tempting Him, having approached Him and said,

from. Gr. apo.
lo. Fig. Asterismos (Ap. 6), for emphasis, and see Ap. 101. I. 3.

The Companion Bible (Condensed): MATTHEW: Page: 1313
"If Thou be the Son of God, speak in order that these stones become loaves."

4 But He answered and said, "It standeth written, 10. Scripture.  Deut. 6: 13; 10: 20. If. Gr. ei, with the indicative mood, assuming and taking it for granted as an actual fact: "If Thou art?" See Ap. 118. II. 1. Same as in v. 6, but not the same as in v. 9.

the Son of God. Cp. this with 3. 17, on which the question is based. See Ap. 98. XV. command that = speak, in order that. these stones: in this the fourth temptation, but in the first temptation = "this stone" (Luke 4. 3). be made = become. bread = loaves.


word = utterance.

out of = by means of, or through. Gr. dia. Ap. 104. v. 1. Note the connection of the "hunger" and the "forty" days here, and the same in Deut. 8. 3.

God. See Ap. 98. I. i. 1.


the holy city. So called in 27. 53. Rev. 11. 2. Neh.

11. 1. Isa. 48. 2; 52. 1. Dan. 9. 44. The Arabs still call it El Kuds = the holy place.

It was so called on account of the Sanctuary. holy. See note on Ex. 3. 5.
a pinnacle = the wing. Gr. pterugion, used of that part of the Temple (or Holy Place) where "the abomination of desolation" is to stand, according to Theodotion (a fourth reviser of the Sept about the middle of cent. 2). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 24. 15.

temple = the temple buildings; not naoa, the house itself or Sanctuary. See note on 23. 16.


it is written. Satan can quote Scripture and garble it by omitting the essential words "to keep Thee in all Thy ways", and by adding "at any time". Quoted from Ps. 91. 11, 12 (not v. 13; see note there), in upon. Gr. epi, as "on" in v. 5.

against. Gr. pros. Ap. 104. xv. 3. 7 Thou, &c. Quoted from Deut. 6. 16 (Ap. 107. II. c). not. Gr. ou. See Ap. 105. I. tempt. Note the words which follow: "as ye tempted Him in Massah". A reference to Ex. 17. 7 shows that there it was to doubt Jehovah's presence and care. It was the same here.

the LORD = Jehovah.

8 Again, &c. This should be "The devil taketh Him again", implying that he had taken Him before, as "It is written again" in v. 7. See Ap. 117. I. This is the second temptation in Luke (Luke 4. 5). taketh. As in v. 5; not anago, "leadeth up", as in Luke 4. 5.

exceeding. Not so in Luke 4. 5; because there it is only oikoumenhe, the inhabited world, or Roman empire (Ap. 129. 2); here it is kosmos (Ap. 129. 1).

world. Gr. kosmos, the whole world as created. See Ap. 129. 1.


worship = do homage. Ap. 137. i. Get thee hence = Go! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116.

Satan = the Adversary. Sept. for Heb. Satan. Thou shalt, &c. Quoted from Deut. 11. 3.

See Ap. 107. II. 2, and 117. I. only = alone, as in v. 4. Quoted from Deut. 6. 13; where the possession of the earth (v. 10) depends on loyalty to God (v. 12), Who gives it (v. 10); and on obedience to Him (vv. 17, 18).

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

angels came, &c. Thus closing the whole of the Temptations. No such ministration at the end of the third temptation in Luke 4. 13.

4. 12—26. 35. THE LORD'S FOURFOLD MINISTRY [For Structure see next page].

12 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (vv. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, eis ten phulaken). There is no "inaccuracy" or "confusion". Paraidomai is rendered "cast (or put) in prison" only here and Mark 1. 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times. Cp. 5. 25; 10. 17, 19, 21; 24. 9, &c. The "not yet" of John 3. 24 (Gr. oupo. Ap. 105. 1) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up" may have led to this departure of Jesus from Judea. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 35, before the call of any disciples.

departed = withdrew.


**MATTHEW.**

13 And leaving Nazareth, He came and dwelt at Capernaum, which is upon the sea coast, in the borders of Zabulon and Naphthali:

14 In order that it might be fulfilled which was spoken by means of Isaiah the prophet, saying,

15 The land of Zabulon, and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the nations;

16 The people which was sitting in darkness saw great light; and to them which sat in darkness, yea, the dark shadow of death, light is risen for them."

17 From that time Jesus began to proclaim, and to say, “Repent: for the kingdom of the Heavens is drawn nigh.”

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

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

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

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

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

23 And Jesus went about the whole of Galilee, teaching in their synagogues, and proclaiming the glad tidings relating to the kingdom, and healing every sickness and some of all kinds of disease among the people.

24 And His fame went unto all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those who were possessed of the devil.

16 sat = was sitting. saw, Ap. 133. 1. 1. light. Ap. 130. 1. sprung up = risen for them.

17 From. Gk. apo. Ap. 104. iv. From that time. Each portion of the Lord's fourfold ministry had a distinct beginning or ending. See the Structure (above).


20 nets. 21. Two Brethren (James and John).

22. Their Obedience.

21: 1—26: 35. THE FOURTH PERIOD: The Rejection of The Kingdom. Parables and Teaching as to the coming change of Dispensation, while the Kingdom should be in abeyance. The Sermon on the Mount (Olives), 24: 1—25: 46. Miracles: Parabolic and Prophetic: Lazarus (John 11), and the withered Fig-tree (Mark 11: 12-14, 20, 21).

4: 12—7: 29. THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.

4: 12—7: 29. THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.


5: 1—7: 29. Disciples taught.


14 That = in order that. As well as written. by = by means of. Gr. dia. Isaia = Isaiah.

15 The land, &c. Quoted from Isa. 9, 1, 2. See Ap. 107. II. 2. "Land" is nom., not vocative.


4: 18-22. DISCIPLES CALLED.

18. Two Brethren (Peter and Andrew).

19. Their Call.

20. Their Obedience.

21-. Two Brethren (James and John).

21. Their Call.

22. Their Obedience.
with demons, and those which were lunatick [thought to be moon struck], and those that had the palsy; and He healed them.

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

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

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

3 “Happy are the poor in spirit: for theirs is the kingdom of the heavens.

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

5 Blessed are the meek [mild and patient]: for they shall inherit the land.

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

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

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

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

10 Blessed are they which have been persecuted for righteousness’ sake: for theirs is the kingdom of the heavens.

11 Blessed are ye, when men shall reproach you, and persecute you, and shall say all manner of harmful things against you falsely, for My sake.

12 Rejoice, and be exceeding glad: because great is your reward in the heavens: because so persecuted they the prophets which were before you.

5: 3-12. CHARACTERS.

3. Heirs of the Kingdom.
6. True righteousness.
7. Fruits of righteousness.
10-12. Heirs of the Kingdom.
13 Ye represent the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted [by men]? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.

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

15 And if ye bear witness of the truth, your words shall be verified: but if ye speak evil, your words shall be condemned.

16 Let your light shine before men, so that they may see your good works, and glorify your Father which is in the heavens.

17 Deem not for a moment that I have come to pull down the law, or the prophets: I am not come to pull down, but to fulfil.

18 For verily I say unto you, Till the heaven and the earth pass, one yod or one tittle shall in no wise pass from the law, till all be fulfilled.

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

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

21 Ye have heard in the public reading of the Law that it was said.

17  Think not, &c. = Deem not for a moment. A very necessary warning against making this mount another Sinai, and promulgating the laws of the kingdom proclaimed in and from 4. 17.

18  verily. Gr. amen. Used only by the Lord. Same as Heb. 'amen,' preserved in all languages. Should be so given at the beginning of sentences. Always (except once) double in John; twenty-five times.

19 Whosoever = every one that (with Gr. an. Supposing the case). See note on "Till", v. 18. Note the Fig. Anaphora (Ap. 5). these least = these shortest. Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its minutiae.

20 the righteousness. Supply "that".

THE LAW OF MURDER:

21 heard. In the public reading of the Law. it was said. Opp. to "I say". Cp. 19. 8, 9, where the "I" is not emphatic (as it is here). See Ex. 20. 13. Deut. 5. 17. Ap. 117. by them = or to them.

22 brother. An Israelite by nation and blood; while a neighbour was an Israelite by religion and worship (= a Proselyte). Both distinct from the heathen. So the Talmud defines them.

without a cause. Omitted by LT [Trm. A], WH R. in danger of = liable to.

THE LAW OF ADULTERY:


5: 17-20. They fulfill the Law and the Prophets.


6: 1-7: 11. They excel the Traditions of the Elders.

7: 12. They fulfill the Law and the Prophets.


The Massorites numbered 66,420.

The shortest.  Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its minutiae. in no wise. Gr. ou me.

The first of fifteen refs. to the Law by Christ (5.17, 18; 7. 12; 11. 13; 12. 5; 22. 40; 23. 23;Luke 10. 26; 16. 6; 17. 24. 44. John 7. 19, 19, 23; 8. 17; 10. 34; 15. 25), five of these coupled with "Moses".

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5: 21-48. THEY TRANSCEND THE LAW OF MOSES.

21-26. The Law ofslay. Commandant VI.


33-37. The Law of Perjury. Commandant III.


43-48. The Law of Love. (Lev. 19. 18.)

See Ap. 120. II. They transcend the Law of Moses.

THE LAW OF SLAVERY:


33-37. The Law of Perjury. Commandant III.


43-48. The Law of Love. (Lev. 19. 18.)

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THE LAW OF MURDER:
and 19 every one that shall say to his brother, ‘You!’; shall be liable to the Sanhedrin: but 19 every one that shall say, ‘Thou wicked reprobate,’ shall be liable unto the Gehenna of fire.

23 Therefore 13 if thou offer thy sacrifice up to the altar, and there rememberest that thy 22brother hath ought against thee;

24 leave there thy 22sacrifice before the altar, and go thy way; first settle the difficulty with thy 22brother, and then come and offer thy gift.

25 Be well minded with thine opponent in a lawsuit quickly, whiles thou art in the way with him; lest at any time the council deliver thee to the judge, and the judge deliver thee to the tax collector, and thou be cast into prison.

26 18 verily I say unto thee, Thou shalt by 5 no means come out thence, till thou hast paid the last farthing.

27 Ye have heard that it was said by them of old time, ‘Thou shalt not commit adultery:’

28 but I say unto you, That 28 every one that keeps looking on a married woman to lust after her hath committed adultery with her already in his heart.

29 And if 5 thy right eye causeth thee to stumble morally, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into 22hell.

30 And if 5 thy right hand causeth thee to stumble morally, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into 22hell.

31 It was said, ‘Whosoever shall put away his wife, let him give her a writing of divorcement:

32 but I say unto you, That 28 every one that shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it was said 21 to them of old time, ‘Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths;

34 but I say unto you, Swear not lightly; neither by 18 heaven; for it is God’s throne:

35 nor by the 5 earth; for it is His footstool: neither by Jerusalem; for it is 5 the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your word be, Yes, be yes; Nay, be nay: for what is more than these is out of evil.

38 Ye have heard that it was said, ‘An eye for an eye, and a tooth for a tooth;’

39 but I say unto you, That ye resist not harmful things: but 28 every one that shall slap thee on thy right cheek, turn to him the other also.

40 And to him who, wishing to go to law with thee, and take away thy 5 coat, let him have thy long robe also.
41 And **every one that shall force thee to carry his baggage** a mile, go with him twain.

42 Give to him that asketh thee, and from him that would **desire to borrow from thee** turn not thou away.

43 Ye have heard that **it was said**, 'Thou shalt love thy neighbour,' and 'hate **thy foe**.'

44 But **I say unto you**, Love your enemies, **bless them that curse thee**, do good to them that hate you, and **pray on behalf of them** which despitefully use you, and persecute you;

45 That ye may become the sons of your Father which is in **heaven**: for **He maketh His sun to rise on the evil and on the good,** and sendeth rain on the just and on the unjust.

46 For **1** if ye love them which love you, **what reward have ye?** do not even the tax gatherers do the same?

47 And **2** if ye salute your brethren only, what do ye more than others? do not even the publicans do so?

48 **Be ye therefore** **perfect** [acting on the principles of grace], even as your heavenly Father is perfect.

6 Take heed that ye do not your **alms** before men, **in order to be seen of them**: otherwise ye have no reward from your Father Which is in **the heavens**.

2 Therefore when thou dost **thine** alms, do not sound a trumpet before thee, as the **actors under a mask** do in the synagogues and in the streets, **so that** they may have glory of men. **Verily I say unto you**, They receive their reward.

3 But when thou dost alms, let not thy left hand **get to know** what thy right hand doeth:

4 **So that** thine alms may be in secret: and thy Father which **observereth** in secret Himself shall reward thee....

5 And when ye **pray, ye shalt** not be as the **actors are**: for they are **fond of praying** standing in the synagogues and in the corners of the **open places**, **so that** they may **be seen** of men. **Verily I say unto you**, **They receive** their reward.

6 But thou, when thou **prayest**, enter into thy **secret-chamber**, and when thou hast shut thy door, **pray** to thy Father Which is in secret; and thy Father which seeth in secret shall reward thee 4,....

7 But when ye **pray**, **repeat not the same things over and over**, as the **Gentiles** do: for they think that they shall be heard in their much speaking.

8 Be not ye therefore like unto them:

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THE LAW OF LOVE.

43 **it hath been said** = it was said. Quoted from Lev. 19. 18. **thine enemy** = thy foe. Personal, political, or religious.

44 **bless them . . . hate you**. This clause is omitted by all the critical Greek texts. See Ap. 94. VII.


for = on behalf of. Gr. huper.

45 be = become.

46 **what reward, &c.** The Lord varies the wording of this when repeating it later in Luke 6. 35.


47 publicans. L. with Vulg. and some codices read "Gentiles". The publican was despised; Gentiles were detested.

48 **perfect.** In thus acting on the principles of grace, in conformity with the laws of the kingdom here promulgated. Gr. telesio. See Ap. 125. 1.

**your ... heaven.** All the texts read "your heavenly Father". See note on 6. 14.
6. 8.

for your Father knoweth what things ye have need of, before ye ask Him.

9 After this manner therefore pray ye: Our Father Who art in heaven, Holy and Sanctified be Thy name.

10 Thy kingdom come. Thy desire come to pass as in heaven, so upon earth also.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into trial, but rescue us away from the evil one: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their lapses, your heavenly Father will forgive you also:

15 But if ye forgive not men their lapses, neither will your Father forgive your lapses.

16 Moreover when ye fast, become not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father Which is in secret: and thy Father, Which seeth in secret, shall reward thee.

19 Treasure not up for yourselves treasures upon earth, where moth and rust doth cause to vanish, and where thieves break through and steal:

20 But treasure up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

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

22 The lamp of the body is the eye: if therefore thine eye be clear, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee is darkness, how great is that darkness!

24 No man is able to serve [as a bondservant] two masters: for either he will care not for the one, and love the other; or else he will hold to the one, and despise the other. Ye are not able to serve God and riches.


AS TO FASTING.

16 be = becorne. disfigure = corrupt. appear. Note the Fig. Paronomasia (Ap. 6), aphanizousin = phanosin. appear. Ap. 106. I


19 Lay ... up = Treasure ... up. single = clear. can = is able to. serve. As a bondservant.

21 heart be also = heart also be. 22 light = lamp. Gr. luchnos.

23 If. Assuming it as a fact. masters. Gr. kurios. See Ap. 98. VI. i. a. 4. B.

24 No man = No one. Gr. oudetes. hate: or care not for.

8 knoweth. Gr. oida. Very significant in this connection.


Our Father. See Ex. 4. 22. Deut. 32. 6, &c. The idolator could say to his idol "Thou art my father", so Israel was bound to do so (Isa. 63. 16; 64. 8). The Talmud so teaches. Which = Who.

heaven = heavens. See note on v. 10. Hallowed = Sanctified.

Thy. Note that the first three petitions are with respect to God, while the next four concern those who pray. God is to be put first in all prayer.

10 Thy kingdom come. This is the great subject of the first period of the Lord's ministry. See Ap. 119, also Ap. 112, 113, 114, and the Structure on pp. 1304, 1305, and 1315. kingdom. See Ap. 112. come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See Ap. 112, 113, 114. Hence this same petition is now correct, not the usual prayers for the "increase" or "extension" of it.

will = desire. Gr. thelo. See Ap. 102. 1.


earth = the earth. Gr. ge. Ap. 129. 4. All the texts (Ap. 94. VII) omit the article.

heaven. Here it is sing, because it is in contrast with earth. Had it been sing in v. 9, it would have implied that our Father was in heaven, but not on earth. In the Gr. the two clauses are reversed: "as in heaven (so) upon earth also".

11 daily. Gr. epiousios. A word coined by our Lord, and used only here and Luke 11. 3, by Him. Compounded from epi = upon (Ap. 104. ix.), and ousios = coming. This is derived from eimi = to come or go, which has the participle epiousa (not from eimi = to be, which would make the participle epousa). Therefore it means coming or descending upon, as did the manna, with which it is contrasted in John 6. 32, 33. It is the true bread from heaven, by which alone man can live—the Word of God, which is prayed by heaven, by which alone man can live—the Word of God, which is prayed by

12 our debts. Sin is so called because failure in the obligation involves expiation and satisfaction.

we = we also = that is only what we mortals do. "We" is thus emphatic ("also" is ignored by the A.V.).

forgive. All editions read "have forgiven". That prayer and plea was suited for that dispensation of the kingdom, but is reversed in this present dispensation. See Eph. 4. 32. Then, forgiveness was conditioned; now, we forgive because we have been forgiven on account of Christ's merits.

13 lead = bring. Not the same word as in 4. 1.


from = away from. Gr. apo. evil = the evil [one]. See Ap. 128. IV. 1.

For, &c. All the critical texts wrongly omit this doxology; for, out of about 500 codices which contain the prayer, only eight omit it. It is found also in the Papyri (Cod. Sergii), but as these are, after all, not Greek (as shown by Prof. Nestle in 1900) but Armenian; the evidence for the word being Greek is still wanting.

14 if. Implying a contingency. Gr. can (with Subj.). See Ap. 118. 1. h. Forgiveness was conditional in that dispensation of the kingdom.

treasures = lapses, varying in degree. Gr. pl. of paraptoma.

heavenly. Here the emphasis is on Father, the adj. ouranios being used, instead of the noun, in regimen. It occ. only here, vv. 26, 32; 15. 13. also forgive you = forgive you also (emph. on "you").
On account of this I say unto you, Be not over-anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the soul worth more than meat, and the body than raiment?

Look attentively at the fowls which fly in the heaven: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which from among you by being over-anxious can add one span unto his age?

And why take ye thought concerning raiment? Consider carefully, so as to learn from the lilies of the field, how they grow; they toil not [as men], neither do they spin [as women];

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

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

Therefore be not over-anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?'

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

But seek ye first the kingdom of God, and His righteousness; and all these things shall come on afterward unto you.

Be not therefore over-anxious for the morrow: for the morrow will certainly take thought for itself. Sufficient unto the day be the evil thereof.

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you ....

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

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

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

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest the swine shall trample upon them with their feet, and the dogs having turned and rend you.

Ask [for something to be given], and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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

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

Or if he shall ask a fish also, will he give him a serpent?

If ye then, being harmful, know how to give good gifts unto...
your children, how much more shall your Father Which is in the heavens give good things to them that ask Him?  

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

3 Enter ye in by means of the narrow gate: for wide is the gate, and broad is the way, that leads away unto destruction, and many there be which enter in through:  

4 How narrow is the gate, and straitened is the way, which leadeth unto the life eternal, and few there be that find it.  

5 Beware and keep away from false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.  

6 Ye shall fully know and recognize them from their fruits.  

7 Do men gather grapes from thorns, or figs from thistles?  

8 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth harmful fruit.  

9 A good tree cannot bring forth harmful fruit, neither can a corrupt tree bring forth good fruit.  

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

11 Wherefore from their fruits ye shall know them.  

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

13 Many will say to Me in that day, 'Lord, Lord,' did we not act as spokesmen through Thy name? and through Thy name have cast out demons? and in Thy name have done wonderful works?  

14 And then will I profess unto them, 'I never got to know you: depart away from Me, ye that work lawlessness.'  

15 Therefore every one who heareth these words of Mine, and doeth them, I will liken him unto a prudent man, which built his house upon the rocky ground:  

16 And down came the rain, and the floods came [at the foundation], and the winds blew [at the sides], and dashed against that house; and it fell not: for it had been founded upon the rocky ground.  

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

18 And down came the rain, and the floods came, and the winds blew, and lightly struck on the roof of that house; and it did fall: and great was the fall of it."  

19 And it came to pass, when Jesus had ended these words, the multitudes were astonished at His teaching:  

20 For He was continually teaching them as one possessing Divine authority, and not as the scribes.  

8 And when He was come down away from the mountain, great multitudes followed Him.  

1 And when He was come down from the mountain, great multitudes followed Him.
was prostrating himself, and did homage to Him, saying, "Lord, if Thou wilt, Thou canst make me clean."

3 And Jesus put forth His hand, and touched him, saying, "I am willing; be thou clean." And immediately He was cleansed of his leprosy.

4 And Jesus saith unto him, "See thou tell no one, but go thy way [to Jerusalem], shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

5 And when Jesus was entered into Capernaum, there came unto Him a centurion, appealing to Him, saying, "Lord, my young man servant is thrown down at home paralyzed, grievously tormented.

6 And saying, "Lord, my young servant shall be healed."

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

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

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

10 When Jesus heard it, He marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, not even in Israel.

11 And I say unto you, That many shall come from the east and west, and shall recline as guests at a feast with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the sons and heirs, of the kingdom shall be

and the consequents also, as may be seen from the two records. 3 Jesus. All the texts (Ap. 94 VII) read "He". I will = I am willing. See Ap. 102.1. his leprosy was cleansed. Fig. Hypallage (Ap. 6) = he was cleansed of his leprosy. Kaharizo is found in the Papyri and in Inscriptions in this sense. 4 no man = no one. Go. To Jerusalem. 5 servant = young man, in legal relation (like the French garcon). Gr. pais. See Ap. 108. IV. Word. Efficacy. 6 servant = young man, in legal relation (like the French garcon). Gr. pais. See Ap. 108. IV. Word. Efficacy. 7 centurion. Commanding 100 men, the sixtieth part of a legion. beseeching = appealing to. Gr. parakaleo. Ap. 131. 1. 6 servant = young man, in legal relation (like the French garcon). Gr. pais. See Ap. 108. IV. lieth = is thrown down. 8 worthy = fit. Not "worthy" (morally), but "fit" socially. come = enter. and. Note the Fig. Polysyndeton in this verse, Ap. 6. 9 I = I also. this man = this [soldier]. 10 marvellled. Only two things that the Lord Verily. Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18. 11 many. Used by Fig. Euphemismos for Gentiles (Ap. 6), to avoid giving offence at this stage of His ministry. sit down = recline as guests (in eating, or at a feast). and. Note the Fig. Polysyndeton the kingdom of heaven. See Ap. 114. 12 children = sons. Gr. huios. Ap. 108. III (and heirs). A Hebraism, denoting those who were related by any ties of friendship: e.g. followers, learners, inhabitants, &c.
cast out into the outer darkness: there shall be the weeping and the grinding of teeth.”

13 And Jesus said unto the centurion, “Go thy way; and as thou didst believe, so be it done unto thee.” And his servant was healed in that hour.

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

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

16 And when the even was come, they brought unto Him many that were possessed with evil spirits: and He cast out the spirits by a word, and healed all that were sick:

17 So that it might be fulfilled which was spoken by means of Isaiah the prophet, “saying, "He himself took our infirmities, and took upon Himself our diseases.”

18 Now when Jesus saw great multitudes gathered together, He gave commandment to depart unto the outer sea, that they might have room to heal those that were sick.

19 And a certain scribe came, and said unto Him, "Teacher, I will follow Thee whithersoever Thou mayest go.”

20 And Jesus saith unto him, “The foxes have holes, and the birds of the heaven have roosts; but the Son of man has dominion in the earth.

21 And a different one of His disciples said unto Him, "Lord, allow me first to go and bury my father."

22 But Jesus said unto him, “Follow Me; and leave the dead to bury their own corpses.”

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

24 And, behold, there arose a great tempest [squall] in the sea,
insomuch that the ship was getting covered by the waves: but He was sleeping.

25 And His disciples came to Him, and awoke Him, saying, "Lord, save us: we are perishing."

26 And He saith unto them, "Why are ye fearful, 'O ye of little faith?" Then He arose, and rebuked the winds and the sea; and there became a great calm.

27 But the men marvelled, saying, "What kind of Being is this, that even the winds and the sea obey Him!"

28 And when He was come into the other side into the country of the §Gergesenes, there met Him two demoniacs, coming out of the tombs, exceeding fierce, so that one was not able to pass by that way.

29 And, behold, they cried out, saying, "What have we to do with Thee, 'O (Jesus), Thou Son of God? art Thou come hither to torment us before the appointed time?"

30 And there was a good way off away from them an herd of many swine feeding.

31 So the demons appealed to Him, saying, "If thou cast us out, suffer us to go away into the herd of swine."

32 And He said unto them, "Go forth out of the man." And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down the steep place into the sea, and died in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the demoniacs.

34 And, behold, the whole city came out for a meeting with Jesus: and when they saw Him, they besought Him that He would depart away from their coasts.

9 And He entered into the boat, and passed over, and came into His own §city [Capernaum].

2 And, behold, they brought to Him a paralytic, lying on a couch: and Jesus on seeing their faith said unto the paralytic; "Child, be of good cheer; thy sins be forgiven thee."

lost their trade; and those who defiled Israel (here) lost their animals.

to meet = for a meeting with. Gr. sunantesis. Occ. only here, but L T Tr. WH read sunantissin, which occurs also as the same reading in 25. 1 and John 12. 13.

besought. Same word as in vv. 5, 31. See note on Mark 5. 12.

was covered = was getting covered. Hence it was a decked boat. In the later miracle it was an open boat, "filled" with = by. Gr. hupos. asleep = sleeping. 25 perish = are perishing.

26 Why .. ? Fig. Erotesis (Ap. 6). Here the danger was not so imminent, for He first rebuked the disciples. In the later miracle the danger was greater, and He rebuked the storm first. See Ap. 97.

O ye of little faith. The second occurrence of this word (oligopistoi). See note on 6. 30. was = became.

27 marvelled. In 14. 33 "worshipped". manner, &c. = kind of a Being.

28 when He was come. This miracle of the two demoniacs was not the same as that recorded in Mark 5. 1-20 and Luke 8. 26-40. Here, there were two men; in the later miracle there was one; here, they landed opposite the place whence they set sail (Gergesenes); there, the Gadarenes (not Gadera) not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were not afterwards used, and the Twelve not yet called; there, the one man was used, and the Twelve had been called. The consequents also are different. See Ap. 97.
to = into. Gr. eis. Gergesenes. Prob. Gergashites, so called from one of the original Canaanite nations (Gen. 10. 16; 15. 21; Deut. 7. 1. Josh. 3. 10; 24: 11. 1 Chron. 1. 14. Neh. 9. 8). Not Gadarenes, as in Mark and Luke. "Gergesenes is the reading of the vast majority of MSS. of both families; of the Coptic, Ethiopia, and Armenian versions". Origen is the great authority; but Weststein "imagined" that it was Origen's "gratuitous conjecture". Critics have followed Weststein, but Scrivener is right (as usual) in retaining Gergesenes.
two. In the later miracle only one. Cp. "we", v. 29.

possessed with devils: i.e. demoniacs. Gr. daimonizomai. no man might pass = one was not able to pass.


Jesus. All the texts (Ap. 94. VII) omit "Jesus" here. "Jesus" omitted here by the texts probably out of respect for His name being spoken by demons. Demons irreverently use this sacred name, as is done by so many today: but His own disciples and friends called Him "Lord," or "Master," &c. See John 13. 13.


32 Go. Gr. hupago = go forth, i.e. out of the man. a = the. Evidently, the well-known precipice. perished = died. Those who defiled the temple (21. 12. 12. John 2. 14-16) were not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were not afterwards used, and the Twelve not yet called; there, the one man was used, and the Twelve had been called. The consequents also are different. See Ap. 97.
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3 And, "behold, certain of the scribes said among themselves, "This man blasphemeth."

4 And Jesus perceiving their thoughts, said, "Wherefore think ye mischief among you in your hearts?"

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

6 So that ye may know that the Son of man hath authority on the earth to forgive sins," (then saith He to the paralytic,) "Arise, take up thy couch, and go unto thine house."

7 And he arose, and departed to his house.

8 But when the crowds saw it, they marvelled, and glorified God, Which had given such mischief among you in your hearts.

9 And as Jesus passed along from thence, He saw a man, named Matthew, sitting over the custom-house: and He saith unto him, "Follow Me." And He arose, and followed Him.

10 And it came to pass, as Jesus was reclining in Matthew's house, "behold, many tax gatherers and sinners came and was reclining with Him and His disciples."

11 And when the Pharisees saw it, they said unto His disciples, "Why eateth your Teacher with tax gatherers and sinners?"

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

13 'But go ye [to your teachers] and learn what that is, 'I require compassion, and not sacrifice.' for I came not to call the just ones, but sinners "...."

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

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

16 No one putteth a piece of new flannel [undressed] on an old garment, for the patch put on teareth away from the garment, and a worse rent takes place.

17 Neither do men put freshly made [young] wine into old dried wine skins: otherwise the wine skins burst, and the wine runneth out, and the wine skins are ruined: but they put new wine into fresh wineskins of newer quality, and both are preserved together."

18 While He spake these things unto them, "behold, there came one, a civil ruler, and began doing homage to Him, saying, "My daughter

9. 3. MATTHEW.

9. 18.


4 knowing = perceiving. Gr. oida. Ap. 132. I. i. Same word as "seeing" in v. 2. Not the same as "know", v. 6, or as in v. 30.

5 evil = mischief. Gr. poneros. in, &c. = among [you] in your hearts.

6 the Son of man. See Ap. 98. XVII. power = authority.

7 to. Gr. eis. Same as "unto", v. 1.

8 multitudes = crowds. So vv. 33, 36; "people" in vv. 23, 25.


10 at = over. Gr. epi. the receipt of custom = the custom-house.

10 And it came to pass. A Hebraism: frequent in O.T. See note on Gen. 1. 2. sat at meat = was reclining the house = his house: he. Matthew's house. Cp. Luke 5. 29; so in v. 28. publicans = tax-gatherers. sinners. Especially in a religious sense. This usage is common in the Inscriptions in Asia Minor (Deissmann).

11 Pharisees. See Ap. 120. Master = Teacher.

12 They that be, &c. Fig. Paroemia (Ap. 6). whole = strong. Eng. "whole" is from Anglo-Saxon hael = our "hale", healthy or strong.

13 But, &c. This is the application. Hos. 6. 6 is quoted with evident reference to Hos. 6. 1; 5. 13 and 7. 1. See Ap. 117. I. go ye. To your teachers. meaneath = is.

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

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

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18 While He spake these things unto them, "behold, there came one, a civil ruler, and began doing homage to Him, saying, "My daughter

9. 18-26. [For Structure see next page].


And Jesus arose, and followed him, and so did his disciples.

(And, behold, a woman, which was diseased with a hemorrhage) twelve years, came behind him and touched the hem of his garment:

For she kept saying, "If I may but touch his garment, I shall be healed." And the woman was healed from that hour.

But Jesus turned about, and when he saw her, he said, "Daughter, be of good courage; thy faith hath healed thee." And the woman was healed from that hour.

And when Jesus came into the ruler's house, and saw the hemorrhage within herself, he said, "Daughter, be of good courage; thy faith hath healed thee." And the woman was healed from that hour.

And they laughed at him, and said, "Because he casteth out devils by the prince of the devils.

But when he saw them, he said unto them, "Go out of the room: for the damsel is not dead, but is asleep." And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the damsel arose.

And this report went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou son of David, have compassion on us."

And when he was come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They say unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened; and Jesus straitly charged them, saying, "See that no man know it."

But they, when they had gone out, they made him known in all that country.

As they were going, behold, they brought to him a dumb man, a demoniac.

And when the demon was cast out, the dumb spake: and the crowds marvelled, saying, "It was never so seen in Israel."

But the Pharisees said, "He casteth out devils by the prince of the devils."

And Jesus went about all the cities and villages, teaching in their synagogues, and heralding the good news concerning the kingdom, and healing every kind of sickness and every kind of disease ....

But when he saw the crowds, he was moved with compassion concerning them, because they were harassed, and were scattered abroad, as sheep having feeling as if they had no shepherd.

Then saith he unto his disciples, "The harvest is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."
And when He had called unto Him His twelve disciples, He gave them authority over unclean spirits, so as to cast them out, and to heal every kind of sickness and every kind of disease.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the tax gatherer; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who even delivered Him up.

These twelve Jesus sent forth, and commanded them, saying, “Go not abroad [from the land] into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel. And as ye go, herald, saying, ‘The kingdom of the heavens is drawn nigh.’

Heal sick ones, cleanse leprous ones, raise dead ones, cast out demons: freely ye have received, freely give. Provide neither gold, nor silver, nor brass [money] in your girdles, nor wallet with writings on it [begging bags] for your journey, neither two coats, neither spare sandals, nor a staff for walking: for the workman is worthy of his meals. And into whatsoever city or village ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into a man’s house, pronounce peace on it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. But beware and keep away from men: for they will deliver you up unto councils, and they will scourge you in their synagogues;

Injunctions.

1. MISSION OF THE TWELVE (BEGUN).


spirits. Pl. of Gr. pneuma. See Ap. 101. II. 12. to = so as to.

all manner of = every. Put by Fig Synecdoche (of Genus), Ap. 6, for all kinds of, as in 9. 35.

sickness. See note on 9. 35.


Zebedee. See note on 4. 21.


the publican = the tax-gatherer. Note the Fig. Ampliation. Ap. 6.

Alphaeus. Heb. halphah. Same root as Cleophas; and probably the same name, if not the same person, as John 19. 25.


Josephus (Bell. Jud. 4. 3; 9) says the sect of “Zealots” did not arise till just before the fall of Jerusalem.

Judas Iscariot. The only apostle not from Galilee. He belonged to Judah.

also betrayed Him = even betrayed Him. betrayed = delivered up.

5. Go not = Go not abroad: i.e. from the land.


the house of Israel. A Hebraism = the family of Israel. See note on 1 Kings 12. 17.


The kingdom of heaven. See Ap. 114. heaven = the heavens. See note on 6. 9. 10. is at hand = is drawn nigh. Cp. 4. 17.

8. the sick = sick ones. the lepers = leprous ones.


9. gold . . . silver . . . brass. Put by Fig. Metonymy (of Cause), Ap. 6, for the money made from them.

purses = girdles, some of which contain pockets for money and valuables.

10. scrip = that which is written: then a small wallet that holds such a writing. Gr. pera. Only here, Mark 6. 8. Luke 9. 3; 10. 4; and 22. 35, 36. Not a “purse”, because no money: not a “bread bag” because no bread (Luke 9. 4. Deissmann quotes an Inscription at Kefr-Hauar, in Syria, in which a slave of a temple, ”sent by the lady” on a begging expedition, brought back each journey seventy bags (pera) of money which he had collected. The Lord means they were not to beg.

shoes = sandals (i.e. not a spare pair).

Staves = a staff (for walking), not clubs. See note on 26. 47.

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

town = village, as in 9. 35.

12. an house = a man’s house.

salute it = i.e. make your salaam = pronounce “peace”.

13. peace. Referring to the salaam of v. 12.


15. Verily, &c. See note on 6. 18. the day of judgment. Which the Lord spoke of as imminent, and coming at the end of that dispensation, had the nation repented.

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

be ye = become ye. serpents . . . doves. With Art., because all serpents are prudent, and all doves harmless.

harmless = guileless.


10. -17-39 [For Structure see next page].

you. This was true of the Twelve (“them that heard Him”: Heb. 2. 3) in the dispensation of the Acts. Courts of justice;
18 Yea and; ye shall be brought before governors and kings on account of Me, with a view to a testimony unto them and the nations.
19 But when they shall have delivered you up, be not anxious how or what ye should speak: for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but THE Holy Spirit of your Father Which speaketh within you.
21 And the brother shall deliver up the brother unto death, and the father the child: and the children shall rise up against their parents, and will put them to death.
22 And ye will be hated by the greater part of men on account of My name's sake: but he that endureth to the end he shall be saved.
23 But when they persecute you in this city, flee ye into another of a different kind of city: for verily I say unto you, Ye shall be by no means have finished going over the cities of Israel, till the Son of man be come.
24 A pupil is not above his teacher, nor the bond servant above his master.
25 It is sufficient for the disciple that he become as his teacher, and the servant as his master. If they have surnamed the master of the house Beelzebub, how much more shall they call them of his household?
26 Ye should not fear therefore: for there is nothing concealed, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in the darkness, that speak ye in the light: and what ye hear in the ear, that herald ye upon the housetops.
28 And fear not them which kill the body, but are not able to destroy both soul and body in hell.

### Table: Their Rejection

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<td>Ye shall be brought before governors and kings on account of Me. The Holy Spirit of your Father will speak within you. Ye shall be hated by the greater part of men on account of My name's sake. But he that endureth to the end he shall be saved. If they persecute you in this city, flee ye into another of a different kind of city: for verily I say unto you, Ye shall be by no means have finished going over the cities of Israel, till the Son of man be come. Ye should not fear therefore: for there is nothing concealed, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, that speak ye in the light: and what ye hear in the ear, that herald ye upon the housetops. And fear not them which kill the body, but are not able to destroy both soul and body in hell.</td>
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### Table: Encouragement

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<td>31</td>
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<tr>
<td>32, 33</td>
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</table>
29 Are not two sparrows sold for a farthing, and one from among them shall not fall on the ground without your Father’s knowledge.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess in Me before men, him will I also confess before My Father Which is in heaven.

33 But whosoever shall deny Me before men, him will I deny also before My Father Which is in heaven.

34 Think not that I came to cast, as seed peace on earth: I came not to cast peace, but a sword.

35 For I came to part a man asunder against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man’s foes shall be they of his own household.

37 He that is fonder of father or mother above Me is not worthy of Me: and he that is fonder of son or daughter more than Me is not worthy of Me.

38 And he that taketh not his cross, and followeth after Me, is not worthy of Me.

39 He that hath found his soul has lost it: and he that has lost his soul on account of Me shall find it.

40 He that receiveth you receiveth Me, and he that receiveth Me receiveth Him That sent Me.

41 He that receiveth a prophet because he is a prophet shall receive a prophet’s reward; and he that receiveth a righteous man because he is a righteous man shall receive a righteous man’s reward.

42 And whosoever shall give to drink unto one of these little ones a cup full of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

11 And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to proclaim in their cities.

2 Now when John had heard in the prison the works of the Messiah, he sent by means of his disciples,

3 And said unto Him, “Art Thou He who was expected to come, or are we to expect a different one?”

4 And Jesus answered and said unto them, “Go and report to John ... those things which ye do hear and see:

29 for a farthing. Gr. assarion. Cp. Luke 12. 6, “five sold for two assarions” is not the same; but the difference may arise from the market price, which varied from time to time. Deissmann tells us that a fragment of a papyrus was discovered at Aegae (in Achaia, on the Corinthian gulf), in 1899, containing part of a market tariff of Diocletian (third century, A. D.), showing that sparrow was sold in tens. The tariff fixed the maximum price of ten for sixteen denarii (about 31/2 d. Eng. In our Lord’s day, therefore, the market value would be nearly 1 d. Eng.). See Ap. 51. 1. 2 (2). of = from among Gr. ek. on. Gr. epi. without your Father: i.e. without His knowledge or will.

30 hairs . . . numbered. Note the Fig. Pureness. Ap. 6. In Aramaic, hairs = mene. numbered = mana.


33 confess also = I also confess. Cp. v. 33.

34 I am come = I came. Cp. v. 6, and 15. 24.


sword. Put by Fig. Metonomy (of Cause). Ap. 6, for “war” or “fightings”.

35 set at variance. Gr. dichazo. Occ. only here. Quoted from Mic. 7. 6.

36 the daughter, &c. See Ap. 117. II.

37 loveth = is fonder of. See Ap. 135. 2.

more than = above. Gr. huper.


39 He that findeth = He that has found. Note the Introversion in this verse (find, lose; lose, find).

38 = I came. Cp. v. 6, and 15. 24.

40 you. Those to whom the Lord spoke cannot be excluded.

receivev. Note the Fig. Anadiplosis (Ap. 6), in vv. 40, 41.

41 a prophet. See Ap. 49. in the name of: i.e. because he is. A Hebraism (b’shem). Ex. 5. 23. Jer. 11. 21. in. Gr. eis. As in v. 27.

42 these little ones: i.e. the Twelve. Cp. 18. 6.


40 in no wise. See Ap. 105. III.

11. 1 Jesus. Ap. 98. X.


2 heard in the prison. John’s arrest had been mentioned in 4. 12.

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

he sent. Gr. pempo. Sent as envoys. See notes on Luke 7. 3 and 6. This is not the same mission as that in Luke 7. (1) In this (the former) no number of those sent is given (see note on “two” below): in the latter there were “two” (Luke 7. 19). The antecedents and consequents are different. (2) In the former, the Twelve had just been appointed, which may have raised questions in John’s mind; in the latter, the antecedent was the raising of the widow’s son, before the calling of the Twelve. (3) In the former case, the Lord called them to see and note what He was then doing, “which ye are hearing and seeing” (v. 4). (NB., the tenses are all Present. See v. 5.) In the latter case, they are to tell John “what ye have seen and heard” (v. 22). The consequents are repetitions suited to the different circumstances. See Ap. 97.

two. All the texts read dia = by means of (Ap. 104. v. 1), instead of duo = two, as in Luke 7. 18.

3 He That should come = He Who cometh, or the coming One: i.e. He Who was expected to come. Cp. 3. 11; 21. 9; 23. 39. John 3. 31. Ps. 118. 26. Gen. 49. 10. Isa. 35. 4. Ezek. 21. 27. Zech. 9. 9.

4 do we look for = are we to expect. another = a different [one].


again. Not in the Greek. in w. 7, 8.
5 Blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, dead persons are raised to life, and the poor have the gospel preached to them.

6 And happy is he, whosoever shall find nothing to stumble at in Me."

7 And as they were going forward, Jesus began to say unto the multitudes concerning John, "What went ye out into the wilderness to gaze on? A reed shaken by the wind?

8 But what went ye out to see? A man clothed in soft Mantles [made of silk] ? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out to see? A prophet ? yea, I say unto you, and far more than a prophet.

10 For this is he, concerning whom it standeth written, "Behold, I send My angel before Thy face, which shall prepare Thy way before Thee.'

11 Verily I say unto you, Among them that are brought forth by woman there hath not risen a greater than John the Baptist: notwithstanding he that is less in the kingdom of heaven is greater than John.

12 But from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the forceful ones lay hold of it.

13 For all the prophets and the law prophesied until John.

14 And if ye are willing to receive it, he represents Elijah, which is about to come.

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

16 But whereunto shall I liken this? It is like unto little children sitting in the markets, and calling unto their companions,

17 And saying, 'We have piped unto you, and ye did not dance; we have mourned unto you, and ye have not lamented.'

he: i.e. John. 12 And = But. suffereth violence = forceeth itself upon men's attention. Gr. biazomai. Occ. only here and Luke 16. 16. Supposed to be only passive (as rendered here), but this agrees neither with the facts nor with the context. Deissmann (Bib. Stud., p. 258) tells of the discovery of an inscription of Xanthus the Lycian, found near Sunium (E. Attica), containing the regulations as to approaching the healing divinity of the sanctuary of Men Tyrannos: "If any one forces himself in, his offering was not acceptable." Those who fulfilled the conditions had the founder's good wishes. This last clause is conclusive and agrees with Luke 16. 16.

take it by force = lay hold of it. 13 all the prophets. See Acts 3. 21. the law. See note on 5. 17. until John. And all would have been fulfilled then had the nation repented. will = are willing. Gr. thelo. receive = to receive. Cp. Acts 2. 41.

15 He that hath ears to hear. A Hebraism ("hu'd 'ishshah"). See Job 14. 1; 15. 14; 25. 4.

least = i.e. younger, meaning Himself. the kingdom. John was only proclaiming it (but not "in" it). The kingdom was rejected both as announced by John (3. 2), by Christ (4. 17), and by Peter (Acts 2. 38; 3. 19-26); and, since its final rejection in Acts 28. 25, 26, is postponed, and is now in abeyance. See Heb. 2. 8 ("not yet"). The possessor is greater than the proclaimer.

the kingdom of heaven. See Ap. 114. heaven = the heavens (pl.).
11. 18.  MATTHEW.  12. 1.

18 For John came neither eating nor drinking [with others], and they say, ‘He hath a demon.’
19 The Son of man came eating and drinking [with others], and they say, ‘Behold a man gluttonous, and drinking to excess, a friend of publicans and sinners.’ And wisdom is justified by her children.
20 Then began He to upbraid the people of the cities in which most of His mighty works had taken place, because they repented not:
21 Woe unto thee, O Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had taken place in Tyre and Sidon, they would have repented long ago 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 And thou, Capernaum, which wast exalted unto the heavens, shalt be brought down to hell: for if the mighty works, which have taken place in thee, had been done in Sodom, it would have remained until this day.
24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”
25 In that season Jesus prayed and said, “I openly confess to Thee, O Father, Lord of the heaven and the earth, because Thou didst hide these things from wise ones and prudent ones, and hast revealed them unto babes.
26 Even so, Father: for so it became well pleasing in Thy sight.
27 All things were [at some definite time] delivered unto Me by My Father: and no man fully knoweth the Son, but the Father; neither fully knoweth any man the Father, save the Son, and he to whomsoever the Son intendeth to unveil and reveal Him.
28 Come unto Me, all ye that toil and are burdened, and I will give you rest.
29 Take My yoke upon you, and learn by Me; for I am meek and lowly in heart: and ye shall find rest unto yourselves.
30 For My yoke is easy, and My burden is light.”

12 At that season Jesus went on the sabbath day through the cornfields; and His disciples were an hunred, and began to pluck the ears of corn, and to eat.

18 came. In the Greek this is the Fig. Hyperbaton (put out of its place by commencing the verse), causing the Fig. Anaphora (Ap. 6).
19 The Son of Man. See Ap. 98. XVI.
20 The Son of Man. See Ap. 98. XVI.
21 Woe. &c. Fig. Maledictio. Ap. 6. A testimony as to His rejection.
22 Chorazin. Not named elsewhere, and no miracles recorded as performed there, or at Bethsaida. See Ap. 169.
24 Sodom. The Zidon of the O.T.; now Saida, twenty-five miles south of Beirut.
25 at = in, as in v. 1.
26 Tyre and Sidon. No mention of the Lord’s having been there.
28 Saida, twenty-five miles south of Beirout.
30 Sidon. The Zidon of the O.T.; now Saida, twenty-five miles south of Beirut.

28-30. The will of God. Rest in.
28-30. Our rest: given and found.

28-30. Our burden heavy.
29-30. His rest given.
29-30. Our rest found.
30. His burden light.

12. 1 time = season. corn = cornfields.
2 But when the Pharisees saw it, they said unto Him, "Behold, Thy disciples do that which is not lawful to do upon the sabbath day."

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

4 Or have ye not read in the law, how that on the sabbath days the priests in the temple treat as common the sabbath, and are guiltless?

5 But I say unto you, That here is One greater than the temple.

6 And if ye were aware of what this is, "I desire grace, and not sacrifice", ye would not have condemned the "guiltless".

7 For the Son of man is Lord of the sabbath day.

8 And when He was departed thence, He went into their synagogue:

9 And, behold, there was a man which had his hand withered. And they asked Him, saying, "Is it lawful to heal on the sabbath days?" in order that they might accuse Him.

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

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

12 Then said He to the man, "Stretch forth thine hand." And it was restored whole, like as the other.

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

14 But when Jesus was aware of it, He withdrew Himself thence: and great multitudes followed Him, and He healed them all;

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

16 To the end that it might be fulfilled which was spoken as well as written by means of Isaiah the prophet, saying,


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18 Behold, My servant, Whom I have chosen; My beloved, in Whom I have found delight: I will put My Spirit upon Him, and He shall declare judgment to the nations.

19 He shall not contend, nor make outcry; neither shall any man hear His voice in the streets.

20 A bruised reed shall He not break, and a smoking flax shall He not quench, till He bring forth [what was before hidden], judgment unto victory.

21 And His name shall be the nations' trust."

22 Then was brought unto Him a demoniac, blind, and dumb: and He healed him, so that the blind and dumb both spake and saw.

23 And all the multitude were amazed, and said, Is not this the son of David ?

24 But when the Pharisees heard it, they said, "this man doth not cast out demons, except in the power of Beelzebub the prince of the demons."

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

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

27 And if I in the power of Beelzebub cast out demons, in the power of whom do your sons [disciples] cast them out? on account of this they shall be your judges.

28 But if I cast out demons by the Spirit of God, it follows that the kingdom of God is come upon you.

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

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

31 Therefore I say unto you, All manner of sin and blasphemy will be forgiven unto men: but the blasphemy concerning THE Holy Spirit shall not be forgiven ....

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Spirit, THE Holy Spirit, it shall not be forgiven him, neither in this age-time, neither in the age about to be.

23 people = multitude.

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

the son of David. The third of nine occurrences of this Messianic title in Matthew. See Ap. 98. XVIII.
33 Either make the tree good, and its fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree getteth known from his fruit.

34 O offspring of vipers, how can ye, being evil, speak good things? for out of the overflow of the heart the mouth speaketh.

35 The good man out of the good treasury ... bringeth forth good things: and the evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every careless or useless saying which men shall speak, they shall suffer its consequences concerning it in the day of judgment.

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

38 Then certain of the scribes and of the Pharisees answered, saying, "Teacher, we desire to see a sign from Thee."

39 But He answered and said unto them, "An evil and adulterous generation is for ever seeking a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

40 For just as Jonah was three days and three nights in the great fish's belly; so shall the Son of man be three days and three nights in the earth.

41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: because they repented at the proclamation of Jonah; and, behold, a greater than Jonah is here.

42 A queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came out of the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 But when an unclean spirit is gone [temporarily] away from the man, it roameth through waterless places [where no human beings are], seeking rest, and findeth it not.
12. 44.

44 Then said He, ‘I will return into my house whence I came out;’ and when it is come, he findeth it empty, swept, and decorated.

45 Then goeth, and taketh with itself seven other spirits more wicked than itself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be unto this wicked present generation also.”

46 While He yet was talking to the multitudes, behold, His mother and His brethren were standing without, seeking to speak with Him.

47 Then one said unto Him, Behold, Thy mother and Thy brethren are standing without, seeking to speak with Thee.”

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

49 And He pointed to His disciples, and said, “Behold My mother and My brethren!

50 For whosoever have done the will of My Father which is in the heavens, he is My brother, and sister, and mother.”

13 The same day went Jesus out of the house, and was sitting beside the sea.

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

3 And He spake many things unto them by parables, saying, “Behold, the sower went forth to sow;


TEACHING.

1. 2. Place. Departure. “Out of the house”.

3-9. ONE Parable. (The Sower.)


24-33. THREE Parables. “Another”, “Another”, “Another”.

34, 35. Multitudes.

36-. Place. Departure. “Into the house”.

36-43. Disciples.


51. Question to Disciples. Answer understood.

52. ONE Parable. (The Scribe.)


1 The same day. Gr. en The day referred to in 12. 46-50. was public; from vv. 36-52 was within the house, in private, out of. Gr. apo, as in 12. 43. But Tr. reads ek and apo in marg. WH omit apo and read ek in marg. L and T read ek (104. viii.) in text.

by... side = beside. Gr. para. a = the. See notes on 4. 21; 8. 23. by... side = beside. Gr. para. a = the. See notes on 4. 21; 8. 23. occasions. There are no "discrepancies". 2 gathered together. Not the same as in vv. 28, 29, 30, 40, 41, 48, but same as in vv. 30, 47. into. Gr. eis.

3 many things. Some of these parables were repeated (and varied) on other occasions. There are no "discrepancies". a sower = the sower. As these eight parables relate to "the Kingdom of the Heavens” (Ap. 114), the sowing must relate to the proclamation of it (v. 19): (1) by John, "the wayside", 3. 2, 5, 6; (2) by Christ, the Twelve, and the Seventy, "the stony ground", 4. 12—26, 35; (3) by the Twelve in the land, and Paul in the synagogue of the Dispersion (the Acts); (4) still future (Matt. 24. 14) and on "good", because prepared ground. See Ap. 140, L, 1, and 145.

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13. 4.

And in his sowing, some indeed seeds fell by the way side, and the birds came and devoured them up:

And some fell upon rocky land, where they had not depth enough of earth: and immediately they sprung up, through not having depth of earth:

And when the sun was up, they were scorched; and through not having depth of earth they had not depth of root, they withered away.

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

But other fell upon the ground, the good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

And the disciples came, and said unto Him, “Why speakest Thou unto them in parables?”

He answered and said unto them, “Because it hath been permanently given unto you to get to know the secrets belonging to the kingdom of the heavens, but to them it hath not been given.

For whosoever hath, to him shall be given, and he shall be made to abound: but whosoever hath not, from him shall be taken away even that he hath.

On this account speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And upon them is fulfilling the prophecy of Isaiah, which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall by no means perceive:

For this people’s heart is grown fat, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should turn to the Lord, and I should heal them.’

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

Verily I say unto you, That many prophets and righteous men desired earnestly to get a sight of those things which ye are seeing, and never saw them; and to hear those things which ye hear, and never heard them.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then


13. 19.

when he sowed = in (as in v. 3): in his sowing.

some = some indeed.

way side. The part of the field beside the way.

birds = birds.

Some = And some.

stony places = rocky or broken land.

not much earth. Not depth enough of earth.

forthwith = immediately. because = through (Gr. dia.) not having depth of earth.


good ground = the ground, the good [ground]. Good, because prepared.

brought forth. All the verbs are in past tenses.

Who: i.e. Him who hears.


13-. Answered.

13: 10-17. QUESTION OF DISCIPLES.


13: 10-17. COLLOQUIY.


13-. Question of Disciples. Answered.

13: 10-17. ANSWER. REASON.


17. Prophets. Desired to see and hear.

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

12. Fig. Synecdoche (of Genus). whosoever hath, &c. Fig. Paroemia. Cp. 25. 29.

have more abundance = be made to abound.

12: 13-17. ANSWER. REASON.


17. Prophets. Desired to see and hear.

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

seeing see . . . hearing . . . hear. Fig. Polyptoton. Ap. 6.


not = by no means. Gr. ou me. See Ap. 105. III


be converted = be turned to [the Lord].

blessed = happy, as in 5. 3, &c.

your eyes . . . your ears = ye. ’Eyes” and “ears” being put by Fig. Synecdoche (of the Part), Ap. 6, for the persons themselves.

verily. See note on 5. 18.

have desired = desired [earnestly].

to see = to


ye see = ye are seeing. Gr. blepo.

have not seen = never saw.

seen. Gr. eidos.

have not heard = never heard.

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cometh the evil one, and catcheth away that which was sown in his heart. This is he which received seed beside the way side.

20 But he that received the seed upon stony places, the same is he that heareth the word, and immediately with joy receiveth it;

21 Yet hath he not root in himself, but is temporary and endureth but for a season: for when tribulation or persecution ariseth because of the word, immediately he stumbleth.

22 He also that received seed among the thorns this is he that heareth the word, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

23 But he that received seed upon good ground heareth the word, and understandeth it; who indeed beareth fruit, and produceth also, some sixty, but other thirty."

24 Another parable put He forth unto them, saying, "The kingdom of the heavens is likened unto a man which sowed good seed upon his field:

25 But while men slept, his enemy came and sowed tares in the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the bondservants of the master of the house came and said unto him, 'Sir, didst not thou sow good seed upon thy field? from whence then hath it tares?'

28 And he said unto them, 'A man an enemy did this.' The servants said unto him, 'Wilt thou then that we go and collect them together?'

29 But he said, 'Nay; lest while they gather them together they root up also the wheat."

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles, and burn them. But gather the wheat into my barn.'

31 Another parable put He forth unto them, saying, "The kingdom of the heavens is like unto a grain of mustard seed, which a man took, and sowed upon a field:

32 Which indeed is less indeed than all the seeds that a man sows in his field: but when it shall have grown, it is greater than garden herbs, and becometh a tree, so that the birds of the heaven come and perch in the branches of it."

33 Another parable spake He unto them; "The kingdom of the heavens is like unto a woman took, and hid in three measures of meal, till the whole was corrupted."
34 All these things spake Jesus unto the multitudes in parables; and without a parable was He not speaking unto them:

35 So that it might be fulfilled which was spoken by the prophet, saying, "I will open My mouth in parables; I will pour forth things which have been kept secret since the foundation [overthrow] of the world."

36 Then Jesus sent the multitudes away, and went into Peter's house, and His disciples came unto Him, saying, "Expound unto us the parable of the tares of the field."

37 He answered and said unto them, "He that soweth the good seed is the Son of man;

38 The field is the world, the good seed these represent the sons of the kingdom; but the tares are the sons of the evil one;

39 The enemy that sowed them is the devil; the harvest is the end of the age, and the reapers are angels.

40 As therefore the tares are gathered together and burned in the fire; so shall it be in the end of this world age time.

41 The Son of man shall send forth His angels, and they shall gather together out of His kingdom all things that cause offence or stumbling, and them which do lawlessness;

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

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

45 Again, the kingdom of heaven is like unto a man, a merchant, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a drag-net, that was cast into the sea, and gathered out of every kind:

48 Which, when it was full, they drew up upon the shore, and sat down, and collected together the good into vessels, but cast the useless [cat-fish in the Sea of Galilee] out.

49 So shall it be in the end of this world age: the angels shall go out, and separate the evil ones out from among the righteous ones,

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

51 "... Have ye understood all these things?" They say unto Him, "Yea, ...."
52 Then said He unto them, 134 "On this account every scribe which is initiated as a disciple in 2 the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new in character and old."  

53 And it came to pass, that when Jesus had 54 finished these parables, He 54 departed thence.

54 And when He was come into His own country, He was teaching them in their 57 synagogue, inasmuch that they were astonished, and said, "Whence hath this fellow this wisdom, and these mighty works?"

55 Is not this fellow the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?

56 And His sisters, are they not all with us? Whence then hath this fellow all these things?"

57 And they were stumbled at Him. But Jesus said unto them, "A prophet is not without honour, save by his own country, and by his own house."

58 And He did not many mighty works there 3 because of their unbelief.

14 In that season Herod Antipas the 4 tetrarch heard of the report concerning Jesus, 2 And said unto his young men courtiers, "This is John the Baptist; he is risen 5 from the dead; and on this account mighty works do shew forth themselves in him."

3 For Herod had laid hold on John, and bound him, and had him put in prison 6 for Herodias' sake, his brother Philip's 7 widow.

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

5 And wishing to kill him, he feared the multitude, because they held him as a prophet.

52 instructed = disciples, or initiated as a disciple. 
unto. All the texts omit eis (Ap. 104. vi), L reads en, reading "in the kingdom", for "unto the kingdom".

an householder = a man a householder. Fig. Pleonasm (Ap. 6), for emphasis. See v. 27.

new = new (in character). Gr. kainos; not neos, which = new (in time). See notes on 9. 17; 26, 28, 29.

53 finished. Thus marking the end of this special collocation of parables, showing them to be one whole.

departed. Gr. metairo. Oec. only here and 19. 1; referring probably to His going by water.

54 taught = was teaching mighty works. See Ap. 120.

this = this [fellow]. mighty works. Pl. of dunamis. Ap. 172. 1

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

56 with Gr. pros. 57 offended = stumbled.
in = at. Gr. en. his own house. His own family: "house" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the family dwelling within it.

14: 1-12. MISSION OF JOHN BAPTIST ENDED.

1 1 At = In. Gr. en. time = season. Herod = Herod Antipas. Son of Herod the Great by Malthace. See Ap. 109

tetrarch. The Greek word translated "a governor over the fourth part of any region; but the word subsequently lost its strict etymological meaning, and came to denote any petty prince not ruling over an entire country. So called from tetartos = fourth.

therefore = on this account. Gr. dia tauto.

14: 3-11. JOHN'S DEATH.

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

Philip's = Philip I, son of Herod the Great and Mariamne II. See Ap. 109

5 when he would have put him to death. = wishing (Ap. 102. 1) to kill him.

54- "His own country."
54- His words.
54- Effect of His teaching. "Astonished."
54- Question. "Whence", &c.
55- Father. (Male.)
55- Mother. (Females.)
55- Brethren. (Males.)
56- Sisters. (Females.)
57- Effect of His teaching. "Offended."
57- "His own country."
58. "His works."

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6 But when Herod's birthday was being celebrated, "the daughter of Herodias danced in the midst of them in public, and pleased Herod. 7 Whereupon he promised "with an oath to give her whatsoever she would ask. 8 And she, being prompted by her mother, said, "Give me here John Baptist's head upon a wooden platter." 9 And the king was sorry: nevertheless "on account of his solemn oath's sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought "upon a wooden platter, and given to the young girl: and she brought it to her mother. 12 And his disciples came, and took up the "body, and buried it, and went and told Jesus. 13 When Jesus heard of it, He withdrew thence in a ship into a desert place apart: and when the multitudes had heard thereof, they followed Him on foot from the cities. 14 And Jesus went forth [from His solitude], and saw a great multitude, and was moved with compassion over toward them, and He healed their sick. 15 And when it was evening, His disciples came to Him, saying, "This is a desert place, and the hour is already past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16 But Jesus said unto them, "They need not depart; give ye them to eat." 17 But they say unto Him, "We have not here anything except five loaves, and two fishes." 18 He said, "Bring them hither to Me." 19 And He commanded the multitude to sit down upon the grass, and took the five loaves, and the two fishes, and looking up into the heaven, He blessed, and after breaking, and gave the loaves to His disciples, and the disciples gave to the multitude. 20 And they did all eat, and were satisfied: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand males, beside women and children. 22 And immediately Jesus constrained His disciples to get into the ship, and to go before Him unto the other side, while He sent the multitudes away. 23 And when He had sent the multitudes away, He went up into the mountain apart to pray: and when the evening was come, He was there alone. 24 But the ship was now in the midst of the sea, tossed by the waves: for the wind was contrary. 25 And in the fourth watch of the night [3 a.m. to 6 a.m.] Jesus went unto them, walking "upon the sea.

**14: 13-36. MIRACLES.**

- Departure from the people.  
- Concours.  
- Many miracles.  
- Feeding the Five Thousand.  
- Departure from the people.  
- One Miracle.  
- Walking on the Sea.  
- Concours.  
- Many Miracles.  

**14: 15-21. ONE MIRACLE. FEEDING THE FIVE THOUSAND.**

- Multitudes.  
- Hungry.  
- "Give ye them".  
- Supply.  
- Insufficient.  
- Supply.  
- Sufficient.  
- "He gave".  
- Multitudes.  
- Filled.  

- departure = withdrew.  
- by = in.  
- people = multitude.  
- out of = from.  
- people = multitude.  
- went forth.  

**14: 24-33. ONE MIRACLE. WALKING ON THE SEA.**

- The ship.  
- The wind.  
- Contrary.  
- The miracle.  
- Wrought.  
- The ship.  
- The wind.  
- Ceased.  
- The miracle.  
- Effect.  

- with = by.  
- waves = the waves.  

**14: 25-31. [For Structure see next page].**
26 And when the disciples saw Him walking upon the sea, they were troubled, saying, "It is a phantom," and they cried out from fear.
27 But immediately Jesus spake unto them, saying, "Be of good cheer; I am He; be not afraid."
28 And Peter answered Him and said, "Lord, if it be Thou, bid me come unto Thee on the water."
29 And He said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind boisterous, he was afraid; and beginning to be overwhelmed in the sea, he cried, saying, "Lord, save me."
31 And immediately Jesus stretched forth His hand, and caught him, and said unto him, "O thou of little faith, why didst thou waver?"
32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship came and worshipped Him, saying, "Of a truth Thou art God's Son." 
34 And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place having recognized Him, they sent out into all that country round about, and brought unto Him all that were diseased;
36 And besought Him that they might only touch the border of His garment: and as many as touched were completely healed.

15 Then come to Jesus the scribes and Pharisees, which were away from Jerusalem, saying,
2 "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." 
3 But He answered and said unto them, "Why do ye also transgress the commandment of God on account of your tradition?
4 For God commanded, saying, ' Honour thy father and mother:' and, 'He that curseth father or mother, he shall surely die.'
5 But ye say, 'Whosoever shall say to his father or his mother, 'Be that dedicated to God,' by whatsoever thou [the parent] mightest be helped of me [the son];'
6 And [in consequence of this evasion] you certainly do not honour by no means his father or his mother, .... Thus have ye made the commandment of God of none effect by your tradition.
7 Ye hypocrites, well did Isaiah prophesy concerning you, saying,
8 "This people draweth nigh unto Me with their mouth,
and honoureth Me with their lips; but their heart keepeth far distance away from Me.

9 But in vain they do worship Me, "teaching for doctrines the commandments of men."

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

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

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

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

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

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

16 And Jesus said, "Are ye also still without understanding? Do not ye yet understand, that whatsoever entereth into the mouth goeth into the belly, and is cast out into the sewer?

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

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

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

21 Then Jesus went thence, and departed into the parts of Tyre and Sidon.

22 And, "behold, a woman of Canaan came from those borders, and cried unto Him, saying, "Have pity on me, O Lord, Thou Son of David; my daughter is miserably possessed by a demon."

23 But He answered her not a word. And His disciples came and besought Him, saying, "Send her away; for she crieth after us."

24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

25 Then came she and threw herself at His feet, and remained there, saying, "Lord, help me."

26 But He answered and said, "It is not far = keepeth far distant. from = away from. Gr. apo. Ap. 104. iv.

9 teaching for doctrines. Gr. teaching teachings. Fig. Polyptoton.

10 called = called to [Him]. the multitude. See note on "scribes", v. 1.


12 came = came unto [Him]. His disciples. See note on "scribes", v. 1.

13 Every plant. Implying the scribes, &c, by the Fig. Hypocatastases. See note on "dogs", v. 26, and on "leaven" (16. 6).

14 they be, &c. Fig. Paroemia. Ap. 6.

15 Peter. See note on "scribes", &c, v. 1.

16 Declaré = Expound. See note on 13. 36.

17 yet = still. Gr. akmen. Occ. only here.


19 draught = sewer, or sink. Gr. aphedron, a Macedonian word.

20 But those, &c. Fig. Epimone, v. 18-20.

21 from = out of. Gr. ek, as in preceding clause.


23 But, &c. Because a Gentile had no claim on the Son of David. The fourth of nine occurrences of this title (Ap. 98. XVIII). The woman (a "dog" of the Gentiles) had no claim on the "Son of David". Hence the silence of the Lord.
fair to take the bread of the children, and to cast it to puppies."  
27 And she said, "Yea, Lord: for even the 26 puppies eat of the scraps which fall from their masters' table."

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

29 And Jesus departed from hence, and came beside the sea of Galilee; and went up into the mountain, and was sitting down there.

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

31 Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed sound, the lame walking, and the blind seeing: and they glorified "the God of Israel."

32 Then Jesus called His disciples unto Him, and said, "I have compassion upon the multitude, because they continue with Me already the third day, and have not anything to eat: and I am not willing to send them away hungry, lest they faint in the way."

33 And His disciples say unto Him, "Whence should we have so much bread in a desert place, as to satisfy so great a multitude?"

34 And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes."

35 And He commanded the multitude to recline on the ground.

36 And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples gave to the multitude.

37 And they did all eat, and were satisfied: and they took up of the fragments that was left seven large baskets full.

38 And they that did eat were four thousand adult males, beside women and children.

39 And He sent away the multitude, and entered into the ship, and came into the coasts of Magdala,

16 The Pharisees also with the Sadducees having come to Him, and tempting desired Him that He would shew them a sign [a miracle] out of the heaven.

2 And He answered and said unto them, "When it is evening, ye say, 'It will be a storm to day: for the sky is red and lowring.' O ye hypocrites, ye can 2discern the face of the sky; but can ye not discern the signs of the times?

3 And in the morning, 'It will be a storm to day: for the sky is red and lowring.' O ye hypocrites, ye can 2discern the face of the sky; but can ye not discern the signs of the times?

4 A evil and spiritually adulterous generation is constantly seeking after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah." And He left them, and departed.

5 And when His disciples were come unto the other side, they had forgotten to bring loaves.

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Then Jesus said unto them, “Look well and be careful to keep away from the leaven from the Pharisees and of the Sadducees.”

And they reasoned among themselves, saying, “It is because we have brought no loaves.”

When Jesus perceived, He said unto them, “O ye of little faith, why reason ye among yourselves, because ye have brought no loaves?”

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up?

How is it that ye do not understand that I spake it not to you concerning loaves, that ye should be careful and keep away from the doctrine from the Pharisees and from the Sadducees?”

Then understood they how that he bade them not to beware of the leaven of bread, but from the teaching of the Pharisees and of the Sadducees.

When Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I the Son of man am?”

And they said, “Some say that Thou art John the Baptist [Risen from the dead]; others, Elijah; and different ones, Jeremiah, or one of the prophets.”

He saith unto them, “But who say ye that I am?”

And Simon Peter answered and said, “Thou art the Messiah, the Son of the living God.”

And Jesus answered and said unto him, “Happy art thou, Simon, son of Jonah: for flesh and blood [mortal human being] hath not revealed it unto thee, but My Father Which is in the heavens.

And I also say [as well as the Father] unto thee, That thou art Peter, and upon this rock [your confession] I shall build My

6 Then Jesus said unto them, “Look well and be careful to keep away from the leaven of bread, but beware of the teaching of the Pharisees and the Sadducees.”

7 And they reasoned among themselves, saying, “It is because we have brought no loaves.”

8 Which when Jesus perceived, He said unto them, “O ye of little faith, why reason ye among yourselves, because ye have brought no loaves?”

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning loaves, that ye should be careful and keep away from the doctrine from the Pharisees and from the Sadducees?”

12 Then understood they how that he bade them not to beware of the leaven of bread, but from the teaching of the Pharisees and of the Sadducees.

13 When Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I the Son of man am?”

14 And they said, “Some say that Thou art John the Baptist [Risen from the dead]; others, Elijah; and different ones, Jeremiah, or one of the prophets.”

15 He saith unto them, “But who say ye that I am?”

16 And Simon Peter answered and said, “Thou art the Messiah, the Son of the living God.”

17 And Jesus answered and said unto him, “Happy art thou, Simon, son of Jonah: for flesh and blood [mortal human being] hath not revealed it unto thee, but My Father Which is in the heavens.

18 And I also say [as well as the Father] unto thee, That thou art Peter, and upon this rock [your confession] I shall build My

19 Blessed =Happy. See note on 5. 3.

Simon Bar-jona = Simon, son of Jonah. The Lord uses his human name and parentage in contrast with the divine origin of the revelation made to him.


19. heaven = the heavens (pl.). See note on 6. 9. 10. I say also = I also say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. thou art Peter. See Ap. 147. Peter. Gr. petra. A stone (loose and movable), as in John 1. 42.

This rock. Gr. petra. A rock (in situ) immovable: the Messiah, as being “the Son of the living God”, Who is the foretold “foundation-stone” (Isa. 28. 16); and the rejected stone (Ps. 118. 22). will = shall. Therefore then future, as in Hos. 1. 10; 2. 23.
assembly; and the gates of Hades [the grave] shall not prevail against it.

19 And I will give unto thee the keys of [the power to open] the kingdom of the heavens: and whatsoever thou shalt declare shall be binding on earth shall be bound in heaven: and whatsoever thou shalt declare shall be loosed on earth shall be loosed in heaven."

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

21 Then began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised ... the third day.

22 Then Peter took Him aside, and began to rebuke Him, saying, "God be merciful to Thee, Lord: this shall by no means be unto Thee."

23 But He turned, and said unto Peter, "Get thee behind Me, Satan: thou art a snare [an occasion of stumbling] unto Me: for thou regardest not the things that belong to God, but those that be of men."

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

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

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**16: 21—20: 34. THE THIRD PERIOD OF THE MINISTRY. THE REJECTION OF THE KING.**


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16: 21-28. THE SUFFERINGS AND GLORY. FORETOLD.

21 From that time, &c. This commences the third period of the Lord's minstiy, the subject of which is the rejection of Messiah. See Ap. 119. began, &c. This is stated four times (here, 17: 22; 20:17; 20: 28). See the Structure above; each time with an additional feature. must. Note the necessity (Luke 24: 26). be raised again. Omit "again." Not the same word as in 17: 9, but the same as in 17: 23, the third day. The first occurrence of this expression (canonically). See Ap. 148. 22 took Him aside. Peter's rebuke of the Lord. 23 Get thee ... Satan. The Lord saw in this a direct assault of Satan himself through Peter. Satan. See note on 4. 10. an offence = a snare: i.e. an occasion of stumbling. savourest = regardest. be of = belong to. 24 If, &c. Assuming such a case. will = is willing (Indic), or desireth. Gr. thelo. All hinges on the will. Cp. John 5. 40. come = to come. take up. The "cross" was always borne by the one condemned. cross. Gr. stauros. See Ap. 162. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the suffering associated with the burden.

25 will save = be willing (Subj.) to save, as above. his life. Gr. psyche = his soul. Should be "soul" here, if "soul" in v. 26; or, "life" in v. 26, if "life" here.
26 For what is a man profited, if he should gain the whole
world, and lose his own life? or what shall a man give in
exchange for his soul?

27 For he is like the Son of man, come in the glory of
His Father with His angels; and then He shall render to
every man according to his doing.

28 Verily I say unto you, There are some of those
standing here, which shall in no manner taste of death,
till they may have seen the Son of man coming in His
kingdom.”

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

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

3 And, behold, there appeared unto them Moses and
Elijah talking together with Him.

4 Then answered Peter, and said unto Jesus, "Lord, it is
good for us to be here: if Thou desire, let us make here
three booths; one for Thee, and one for Moses, and one
for Elijah.

5 While he yet was speaking, behold, a bright cloud
overshadowed them: and behold a voice out of the cloud,
which said, "This is My beloved Son, in Whom I have
found delight; hear ye Him."

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

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

8 And when they had lifted up their eyes, they saw no man,
but Jesus alone.

9 And as they came down away from the mountain, Jesus
charged them, saying, "Tell the vision to no man, until the
Son of man have risen from among dead people."

17. 1-9. THE GLORY FORESHOWN.
THE TRANSFIGURATION.

1-3. The Ascent.
1. The Vision.
5. Voice. The Father's.
6-7. The Vision. Ended.
8. The Lord. Alone.
9. The Descent.

1 after six days. The Transfiguration (see Ap. 149) is dated in all three
Gospels (Mark 9. 2. Luke 9. 28). It was thus connected with the first
mention of His sufferings and death (16. 21; 17. 9, 12), and would
counteract any doubts that the disclosure might give rise to. By it the glory
is connected with the sufferings, as it always is (cp. 16. 21 with v. 27 and
Luke 24. 26, and see Ap. 71 = 1 Pet. 1. 11; 4. 13; 5. 1); and it gives a glimpse
of His coming (2 Pet. 1. 16-18).

2. The Vision.
Peter, &c. These three were with Him at the raising of Jairus's daughter
(Mark 5. 37), and in Gethsemane (26. 37). James = and James.
And His disciples asked Him, saying, "Why then say the scribes that Elijah must first come?"

And Jesus answered and said unto them, "Elijah truly cometh first, and will restore all things.

But I say unto you, That Elijah is come already, and they recognized him not, but did in his case whatsoever they pleased. Likewise the Son of man also is about to suffer by them."

Then the disciples understood that He spake unto them concerning John the Baptist.

And when they were come to the multitude, there came down to Him a man, kneeling down to Him, and saying, "Lord, have pity on my son: for he is moonstruck [epileptic]; and suffers miserably: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to Thy disciples, and they were not able to cure him."

Then Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you? how long shall I put up with you? bring him hither to Me."

And Jesus rebuked it; and the demon departed away from him: and the boy was cured from that very hour.

And then came the disciples to Jesus apart, and said, "Why were not we able to cast it out?"

And Jesus said unto them, "On account of your littleness of faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove thither [as though pointing]; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out except by prayer and fasting."

And while they abode in Galilee, Jesus said unto them, "The Son of man is about to be delivered up into the hands of men: and they will kill Him, and the third day He shall be raised up." And they were exceeding sorry.

And when they were come to Capernaum, they that received the half shekels [temple tax] came to Peter, and said, "Doth not your Master pay tribute?"

17.10. THE SUFFERINGS AND GLORY.


11 shall first come = cometh first.


12 knew = recognized. Gr. epiginosko. Ap. 132.1. iii. not. Gr. ou. have done = did.


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

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


17: 14-21. MIRACLE. THE LUNATIC SON.


15. mercy = pity.

he is lunatick = moonstruck: i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. seleniazomai. Occ. only in Matthew, here, and 4. 24.
sore vexed = suffers miserably.

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

17. faithless = unbelieving.

perversion = perverted generation. See note on 11. 16.

suffer = put up with.

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


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


unbelief. All the texts read "little faith", or "littleness of faith". See note on 6. 38.

verbatim. See note on 5. 18.

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

17: 24-27. GENTILES. AUTHORITY. SONS FREE.

24. tribute inquired about.

25. Their own exempted.


26. Their own free.

27. Tribute paid.

24 tribute = money = the didrachma = the half-shekels (Ex. 30. 11-16). Occ. only here. See Ap. 51.1. 8. Not the same word as in v. 25; 22. 19.
25 He saith, "Yes." And when He was come into the house, Jesus anticipated, and spoke first to Peter, saying, "What thinkest thou, Simon? from whom do the kings of the earth take toll or tax? of their own sons, or of those of other families?"

26 Peter saith unto Him, from those of other families." Jesus saith unto him, "It followeth, then, that the sons are free.

27 But, not to give them an occasion of offence, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee."

18 In the same hour came the disciples unto Jesus, saying, "Who, then is the greater in the kingdom of the heavens?"

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

3 And said, "Verily I say unto you, Unless ye be turned to God, in repentance, and become as little children, ye shall by no means enter into the kingdom of the heavens.

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

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

6 But whoso shall cause to offend one of these little ones which believe in Me, it were better for him that an ass-millstone were hung around his neck, and that he were drowned in the deep sea.

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

8 Wherefore if thy hand or thy foot keepeth on causing thee to offend, cut them off, and cast them from thee: it is good for thee to enter into life eternal and maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye keepeth on causing thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life eternal with one eye, rather than having two eyes to be cast into the Gehenna of fire.

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

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

12 What think ye? if there should be any man that have an hundred sheep, and one of them be gone astray, will he not leave the ninety-nine on the mountain and seek that which is gone astray?

25 Yes. Showing that the Lord did pay. Cp. v. 27.

prevented = anticipated: i.e. spoke first, or forestalled. Gr. prophthano. Occ. only here. of = from. Gr. apo, as in v. 9, not in vv. 12, 13.


custom = toll, or duty. tribute = tax. Gr. kensos, from Lat. census, which = registration, which involved taxation.


26 Then = It followeth, then, that.

27 lest we should offend, &c. But, not (Gr. me. Ap. 105. II) to give them an occasion of offence (either by neglecting their duty or by traducing the Lord). See 18. 6.

an hook. A weighted line with several hooks, rapidly drawn through the water, is employed to-day at Tiberias. Gr. agkistron. Occ. only here.

a piece of money. Gr. stater: i.e. a shekel. Occ. only here.

18: 1-35. DISCIPLESHIP. LITTLE CHILD.


Who = Who, then. greatest = greater. Put by Fig. Heterosis (of Degree) for greatest. See Ap. 6.

the kingdom of heaven. See Ap. 114.

heaven = the heavens (pl.). See note on 6. 9, 10.


3 Verily. See note on 5. 18.

Except = Unless. Lit. "If ye be not". Assuming the possibility.

be converted = be turned: i.e. to God, in repentance.

not = by no means. Gr. ou me.

4 as this. Not as this little child humbles himself, for no one but the Lord humbles Himself. Cp. Phil. 2. 7, 8.

6 offend = cause to offend, as in w. 8, 9, and 16. 27.

little ones. Not the same as in v. 2.

believe in. See Ap. 150.1.1. v. (i)

a millstone = an ass-millstone. Onikos. Occ. only here and Luke 17. 2; but frequently in the Papyrus (see Deissmann, New Light, &c, p. 76). Here denoting a great millstone requiring an ass to turn it.


drowned. See note on 14. 30.

the depth = the deep sea (i.e. the sea as to its depth).

the sea = the sea (as to its surface). So in Rev. 18. 17.


but = yet, or only.

by = by means of. Gr. dia.

8 if thy hand, &c. Assuming the condition. See Ap. 118. 1.a. offend = keepeth on causing thee to offend.

better = good. Fig. Heterosis (of Degree). Ap. 6.


10 their angels. Their servants (Heb. 1. 14). The tradition of so-called "guardian" angels has no foundation in this.

that which was lost. Cp. 15. 24. 12

How = What. This parable was repeated later, in another connection. See Luke 15. 4, &c. The condition is not the same as in v. 8, but is purely hypothetical = if there should be to any man.

doth he not, &c. ? Or, will he not leave the ninety-nine on the mountain and seek, &c.
13 And if so be that he find it, verily I say unto you, he rejoyceth more over it, than over the ninety and nine which went not astray.

14 Even so it is not the desire of My Father Which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall do wrong unto thee, go and reprove him between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that upon the mouth of two or three witnesses every statement may be established.

17 And if he shall fail to hear them, tell it unto the assembly: but if he fail to hear the assembly also, let him be unto thee as the Gentile and the tax-gatherer.

18 Verily I say unto you, Whatsoever ye shall declare shall be binding upon the earth shall be bound in the heaven: and whatsoever ye shall loose upon the earth shall be loosed in the heaven.

19 Again I say unto you, That if two of you shall agree upon the earth concerning any matter that they shall ask, it shall be done for them from My Father Which is in the heavens.

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

21 Then came Peter to Him, and said, "Lord, how oft shall my brother sin [do wrong] against me, and I forgive him? till seven times?"

22 Jesus saith unto him, "I say not unto thee, Until seven times: but, Until seventy times seven.

23 On account of this is the kingdom of heaven likened unto a man, a king, which wished to compare accounts with his servants.

24 And when he had begun to compare accounts, one debtor owed him ten thousand talents.

25 But forasmuch as he had not to pay, his master commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and did homage to him, saying, 'lord, have patience with me, and I will pay thee all.'

27 Then the master of that servant was moved with compassion, and released him, and forgave him the loan.

28 But the same servant went out, and sought and found one of his fellowservants, which was owing him an hundred pence: and he seized him, and began throttling him, saying, 'Pay me what thou owest.'

29 And his fellowservant fell down at his feet, and kept beseeching him, saying, 'Have patience with me, and I will pay thee all.'

30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellowservants saw what had taken place, they were exceedingly sorry, and came and gave an exact account unto their master all that was done.
32 Then his master, after that he had called him, said unto him, ‘O thou wicked servant, I forgave thee all that debt, because thou besoughtest me:
33 Was it not binding on thee also [to] have had pity on thy fellowservant, as I also had pity on thee?’
34 And his master was wroth, and delivered him to the jailors, till he should pay all that was due unto him.
35 So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

19  And it came to pass, that when Jesus had finished these words, He withdrew by sea from Galilee, and came into the borders of Judaea beyond Jordan;
2 And great multitudes followed Him; and He healed them there.
3 The Pharisees also came unto Him, trying Him, and saying unto Him, “Is it lawful for a man to put away his wife on account of every cause?”
4 And He answered and said unto them, “Have ye not read, that He which made them from the beginning made them a male and a female,
5 And said, ‘For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh’?
6 Wherefore they are no more two, but one flesh. The unity therefore God joined together, let not man put asunder.”
7 They say unto Him, “Why then did Moses then command to give a bill of divorcement, and to put her away?”
8 He saith unto them, “Moses in view of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so.
9 But I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”
10 His disciples say unto Him, “If the cause of the husband be so with his wife, it is not profitable to marry.”
11 But He said unto them, “Not all men can receive this saying, save they to whom it has been given.
12 For there are some eunuchs, which were so born, and there are some eunuchs, which were made eunuchs by men: and there be eunuchs, which have made themselves eunuchs for the kingdom of the heavens’ sake. He that is able to receive it, let him receive it.”
19. 13.

MATTHEW.

13 Then were there brought unto Him young children, that He should lay His hands on them, and should pray: and the disciples reprimanded them.

14 But Jesus said, “Allow young children, and hinder them not, to come unto Me: for to such belongeth the kingdom of the heavens.”

15 And He laid His hands on them, and departed thence.

16 And, beholding, one came and said unto Him, “Good Teacher, what good thing shall I do, that I may have life-aging?”

17 And He said unto him, “Why callest thou Me good? there is none good but One, that is, God: but if thou desirest to enter into life, keep the commandments.”

18 He saith unto Him, “Which?” And Jesus said, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, thou shalt have treasure in heaven: and come and follow Me.”

19 But when the young man heard that saying, he went away sorrowful: for he had many possessions.

20 The young man saith unto Him, “All these things have I kept from my youth up: what lack I yet?”

21 Jesus said unto him, “If thou art willing to be perfect, go and sell thy possessions, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.”

22 But when the young man heard that saying, he went away sorrowful: for he had many possessions.

23 Then saith Jesus unto His disciples, “Verily I say unto you, That a rich man shall with difficulty enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.”

25 When His disciples heard it, they were exceeding amazed, saying, “Who is it that followeth can be saved?”

26 But Jesus beheld them, and said unto them, “With men this is impossible; but with God all things are possible.”

27 Then answered Peter and said unto Him, “Behold, we have forsaken all, and followed Thee; what shall we have therefore?”

19: 13-15. DISCIPLESHIP. LITTLE CHILDREN.

13. Request for His hands to be laid.
15. Encouraged by Christ.
16. Request granted.

should put = should lay, as in v. 15. and pray = and should pray.
14 forbid = hinder.
of such is = or, to such belongeth (in Eng. idiom): so Tyndale.

16 behold. Fig. Asterismos. Ap. 6.
Good. All the texts omit. The accounts here(vv. 16-27, Mark 10. 17-28, and Luke 18. 18-28) are partly identical and partly complementary.
eternal life = life age-abiding. Gr. zoe aionios. Ap. 170. I This was to be gained by "doing" in that Dispensation and since the Fall. Cp. Lev. 18. 6. Now all is "done", and "eternal life is the gift of God" (Rom. 6. 23. 1 John 5. 11, 12).
17 Which . . . ? Note the several questions. See the Structure above.
wilt enter = desirer (Ap. 102. I) to enter.
commandments. All of them (5. 19. Jas. 2. 10, 11. Deut 27. 26 (Sept.). Gal. 3. 10).
18 Which ? The Lord, in reply, recites five (the sixth, seventh, eighth, ninth, and fifth), but omits the tenth in order to convict him out of his own mouth when he says he has kept "all these." See Ap. 117. I.
Jesus = And Jesus.
Thou shalt do, &c. Quoted from Ex. 20. 12-16.
18 Thou shalt love thy neighbour as thyself. Quoted from Lev. 19. 18.
20 All these. Yes, but not the tenth. Hence the Lord's answer "go and sell", which brought conviction.
21 wilt be = art willing to be. Ap. 102. I.
that thou hast = thy property or possession. Same word (but not the same form) as "is" in Phil. 3. 20 = exists as a possession.

19. 27—20. 16 [For Structure see next page].
28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the making of all things new when the Son of man shall have taken His seat upon His glorious throne, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 
29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. 
30 But many ... first shall be last; and the last shall be first.

20 For the kingdom of heaven is like unto a man a householder, which went out early in the morning to hire labourers for his vineyard.

1:28 ye. Gr. denarion (Ap. 51: 1-4) = a day's wage at that time (Luke 10: 35 = two days'). Came to be used for any coin, as in English we "turn an honest penny". The initial of denarios came to be our "d" for pence.
3:3 the third hour = 9 a.m. The hour named in connection with Pentecost (Acts 2: 15). 

2:28 ye. The answer to Peter's "we", v. 27.
2:29 the regeneration = the making of all things new. The restoration of Acts 3: 21 = the "when" of the next clause. In Mark 10: 30 we have the synonymous expression "the coming age": thus referring to the future time of reward, and not to the present time of their following; the word palingenesia occurs only here, and in Titus 3: 5. The Syr. reads "in the new world" (i.e. age).
2:30 the Son of man. See Ap. 98: XVI shall sit = shall have taken His seat. 

1:28 ye. The answer to Peter's "we", v. 27.
1:29 and when ye came that. "We". We.
2:1 the kingdom of heaven. See Ap. 114. This parable occurs only in Matthew, and is called forth by Peter's question in 19. 27.
2:2 the householder. A Hebraism = master of a house.
2:3 early in the morning = together with the dawn.
2:4 to hire. Gr. misthoomai. Occ. only here, and v. 7.
2:5 give. Gr. misthoomai. Occ. only here, and v. 7.
2:6 the sixth ... hour. The hour of the vision when Peter was sent to the Gentiles at Caesarea (Acts 10. 9). The hour when the angel appeared to Cornelius (Acts 10. 3), and others became labourers (Acts 21. 16).
2:7 no man = no one. Gr. misthoomai. Occ. only here, and v. 7.
2:8 even. Even Bengel held that this refers to "the last judgment". And it is clearly the time of reckoning and of the reward spoken of in 19. 29, when all will be justly rewarded. 
2:9 every man = each.
2:10 supposed = reckoned according to law. See note on Luke 3. 23.

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2:10 supposed = reckoned according to law. See note on Luke 3. 23.
12 Saying, ‘That these last made one hour, and thou hast done to them equal unto us, which have borne the burden and scorching heat of the day,’

13 But he answered ‘one of them, and said, ‘Comrade, I do thee no wrong; dost thou not agree with me for a penny?

14 Take up thine own, and go thy way: for I desire to give unto this last, as to thee also.

15 Is it not lawful for me to do what I desire in mine own affairs? Is thine eye grudging, because I am generous?’

16 “So the last shall be first, and the first last: for many be called, but few chosen.”

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 “Behold, we go up to Jerusalem; and the Son of man shall be delivered up unto the chief priests and unto the scribes, and they shall condemn Him to death,

19 And shall deliver Him up to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.”

20 Then came to Him the mother of Zebedee’s sons with her sons [James and John], prostrating herself before Him, and asking a certain thing from Him.

21 And He said unto her, “What desirest thou?” She saith unto Him, “Bid that these my two sons [James and John] may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom.”

22 But Jesus answered and said, “Ye two have no idea what ye ask for. Are ye two able to drink of the cup that I shall drink indeed of, and to be baptized with the baptism that I am baptized with?” They say unto Him, “We are able.”

23 And He saith unto them, “Ye two shall sit, one on my right hand, and one on my left, in my kingdom.

24 And when the ten heard it, they were moved with indignation about the two brethren.

25 But Jesus called them unto Him, and said, “Ye two know that the princes of the Gentiles lord it over them, and the great ones oppress them.”

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20. 25.

12 These = That these.  Gr. hōt, putting their words between quotation marks. See note on Luke 23. 43.

13 have wrought but one hour = made one hour.  A Hebraism.  Cp. Ruth 2. 19, “Where wrougethest thou to-day?” (Heb. ’anah ’asitha).  So, in the sense of making or spending time (Acts 15. 33; 18. 23. 2 Cor. 11. 25); used for continuing, as suggested in A.V. marg.  But it is the same word rendered “made them” in the next clause.

14 Take = Take up.

15 Is thine eye = thine own.

16 “So = about, or with respect to.  Gr. peri.

17 See note on 4. 21.

18 the mother = Salome.  Cp. 27. 56 with Mark 15. 40.

19 Zebedee’s = prostrating herself.

20 came = with her sons.  Mark 10. 35 “came [with their mother].”

21 Grant = Bid, as in 4. 3; or 23. 3 (“bid”).

22 Ye two = Ye two.

23 shall = shall indeed.  James (Acts 12. 2), and John martyred, according to tradition.

24 moved with indignation = took great umbrage.

25 exercise dominion = lord it over.  See note on Luke 22. 25; where the verb is not the same. See note there.
26 However it shall not be so among you: °but whosoever 14 desires to be great among you, let him be your servant;
27 And whosoever 14 desires to be first among you, let him be your bond servant:
28 Even as °the Son of man came not to be served, but to serve, and to give His life a redemption price in the stead of many.”
29 And as they °departed from Jericho, °a great multitude followed Him.
30 And, °two blind men °sitting beside the way side, when they heard that Jesus is passing by, cried out, saying, °Have I meizon on us, O Lord, °Thou °Son of David.”
31 And the multitude charged them to be silent: °but they kept crying the more, saying, °Have 310 meizon on us, O Lord, °Thou °Son of David.”
32 And Jesus stood still, and °called them, and said, °What desireth ye that I should do for you?”
33 They say unto Him, °Lord, that our eyes may be opened.”
34 So Jesus had compassion on them, and touched their eyes: °and immediately their eyes regained sight, and they followed Him.

21 °And °when they drew nigh unto Jerusalem, and had arrived to °Bethphage, °toward the mount of Olives, then sent Jesus two °disciples,
2 °saying unto them, °Go forward °into the village just off °the high road °facing you, °and immediately ye shall find an °ass tied, °and a °colt with her: °loose them, °and bring them unto °Me.

21: 1–26: 35. THE FOURTH PERIOD. THE KINGDOM REJECTED.

26: 30-35. In the Mount of Olives. Prediction.

21: 1-7. BETHPHAGE. ARRIVAL AND DEPARTURE.
2. Commission given.
3. Fulfillment of Prophecy.
4. Commission carried out.

1 when they drew nigh. There were two entries: the first in Matthew 21: the second on "the first day" of the following week (Mark 11. 1-3. Luke 19. 28-31. John 12. 12-15). See Ap. 153 and 156. were come = had arrived. Bethphage = House of Figs. kef et Tor According to the Talmud Bethphage consisted of some buildings and the space of ground extending from the wall of Jerusalem about a mile (or half-way) toward the town of Bethany (now el 'Azariyeh).
disciples. Not Apostles. 2 Go = go forward. over against = or just off the high road. Gr. aperanti = facing you. In Mark and Luke katenanti = opposite and below, preferred, here, by all the texts. But the text may have been altered to make Matt, agree with Mark and Luke.
straightway = immediately. ass ... colt. Here the two are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only one (only one being necessary to fulfill the part of Zechariah quoted by John 12. 14, 15).
3 And "if any man say ought unto you, ye shall say, 'The Lord hath need of them;' and "immediately he will send them."

4 All this came to pass, that it might be fulfilled which was spoken [as well as written] through the prophet, saying,

5 "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ²ass, and a ²colt the foal of ³an ass."

6 And the disciples went, and did as Jesus commanded them,

7 And led the ²ass, and the ²colt, and ³put on them their outer garments, and He took His seat upon them.

8 And the greater part of the crowd spread their garments in the way; others cut down branches from the trees, and were spreading them in the road.

9 And the multitudes that went before, and that followed, cried, saying, "Hosanna ["Save Now"] to the Son of David: Blessed is He That cometh in the name of Jehovah; Hosanna in the highest."

10 And when He was come into Jerusalem, all the city was agitated, saying, "Who is this?"

11 And the multitude said, "This is Jesus the prophet from Nazareth of Galilee."

12 And Jesus went into the temple courts of God, and cast out all them that sold and bought in the temple, and overthrew the tablets of the moneychangers, and the seats of them that sold doves,

13 And said unto them, "It standeth written, ³My house shall be called the house of prayer; but ye have made it a den of robbers."

14 And the blind and the lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonders that He did, and the ³children crying in the temple, and saying, "Hosanna to the Son of David;" they were sore displeased,

16 And said unto Him, "Hearest Thou what these are saying?" And Jesus saith unto them, "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast prepared praise?'"

17 And He left them, and went outside the city into Bethany; and He passed the night in the open air there.

18 Now early in the morning as He returned into the city, He hungered.
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19 And when He saw one single fig tree on the way, He came up to it, and "found nothing thereon, but leaves only, and said unto it, "Let no fruit grow on thee henceforward for the age." And immediately the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, "Even if we have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea," it shall be done.

21 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive [it, if it be His will]."

22 And when He was come into the temple courts, the chief priests and the elders of the People came unto Him as He was teaching, and said, "By what kind of authority doest Thou these things? and who gave Thee this authority?"

23 And Jesus answered and said unto them, "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea," it shall be done.

24 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive [it, if it be His will]."

25 The "baptism of John, whence was it? from God, or from men?" And they reasoned with themselves, saying, "If we shall say, 'From God;' He will say unto us, 'Why did ye not then believe him?'

26 But if we shall say, 'From men; we fear the crowd; for the greater part hold John as a prophet.'

27 And they answered Jesus, and said, "We do not know." And He said unto them, "Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two children; and he came to the first, and said, 'Child, Go to-day, work in my vineyard.'

29 He answered and said, 'I do not choose to go:' but afterward he repented, and went.

30 And he came to the other, and said likewise. And He answered and said, 'I go, sir:', and went not.

19 a = one (single).


20 How soon, &c.  Fig. Erotesis (in wonder).  Ap. 6.

21 Verily.  See note on 5. 18.

22 If ye have faith, &c.  This is the third occasion that this was repeated. The first was in 17. 20; Mark 11. 23; and the second in Luke 17. 6. The condition is quite hypothetical. See Ap. 118. 1, b.

23 doubt.  Ap. 172. 4.  Be thou removed, &c. It was a common proverb to say of a great teacher, who removed difficulties, that he was "a rooter up of mountains." See note on Luke 17. 6.


receive. Supply the Ellipsis: "[it, if it be His will]", from 26. 39-44. Jas. 5. 14, 15. 1 John 5. 14, 15. This is the one abiding condition of all prayer; and this Ellipsis must always be supplied.
31 Which of the two did the desire of his father?" They say unto him, "The first." Jesus saith unto them, 21 Verily I say unto you, That the tax-gatherers and the harlots go before you into the kingdom of God.

32 For John came unto you in the way of righteousness, and ye believed him not: but the tax-gatherers and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain master of a house, which planted a vineyard, and placed around it a fence, and digged a winepress in it, and built a tower [for the watchmen], and leased it out to husbandmen, and went abroad:

34 And when the season of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and one they beat, and one they killed, and one they stoned.

36 Again, he sent other servants more than the first: and they did unto them the same way.

37 But at last he sent unto them his own son, saying, 'They will stand in awe of my son.'

38 But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us hold on to his inheritance.'

39 And they caught him, and cast him outside of the vineyard, and slew him.

40 When the lord therefore of the vineyard shall have come, what will he do unto those husbandmen?

41 They say unto him, "He will miserably destroy those miserable men, and will let out his vineyard unto other husbandmen, of such character that they shall render him the fruits in their seasons."

42 Jesus saith unto them, "Did ye never read in the Scriptures, 'The Stone which the builders rejected, the same is become the head of the corner: this is Jehovah's doing, and it is marvellous in our eyes.'

43 Therefore say I unto you, 31 The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall upon this Stone shall be broken: but upon whomsoever it shall fall, it will grind him to powder."

45 And when the chief priests and Pharisees had heard His parables, they got to know that He spake of them.

46 But when they sought to lay hands on Him, they feared the crowds, because they were holding Him as a prophet.
22  And Jesus answered and spake unto them again in parables, and said,
2 "The kingdom of the heavens is like unto a certain king, which made a wedding feast for his son,
3 And sent forth his servants to call those who had been bidden to the wedding feast: and they wished not to come.
4 Again, he sent forth other servants, saying, Tell them which had been bidden, 'Behold, I have prepared my luncheon: my oxen and my fatted beasts are killed, and all things are ready: come unto the wedding feast.'
5 But they gave no heed to it, and went away, one to his own farm, another to his commerce:
6 And the remnant took his servants, and treated them harshly, and killed them.
7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8 Then saith he to his servants, 'The wedding feast is ready, but they which had been bidden were not worthy.
9 Go ye therefore upon the public roads, and as many as ye shall find, bid to the wedding feast.'
10 So those servants having gone out into the public roads, and gathered together all as many as they found, both evil and good: and the wedding feast became filled with guests.
11 And when the king came in to inspect the guests, he beheld there a man which had not on a wedding garment:
12 And he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless.
13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into the outer darkness; there shall be the weeping and the grinding of teeth.'
14 'For many are called, but few are chosen.'
15 Then came the Pharisees, and took counsel how they might entrap Him in His talk.

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**22: 1-14. PARABLES. MARRIAGE OF THE KING'S SON.**

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**22: 1-7. THE BIDDEN GUESTS.**

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1 Jesus. See Ap. 98: X.  
2 The kingdom of heaven. See Ap. 114.  
3 sent forth. &c. John, the Lord, and the Twelve.  
4 other servants. Peter and 'them that heard Him' (Heb. 2. 3), as recorded in the Acts.  
5 made light of it = gave no heed [to it].  
6 went their ways = went away.  
7 thereof. See the varied supply of the Ellipsis after "heard" in vv. 7, 22, and 33.  
8-14. The substituted Guests.  
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**22: 8-14. THE SUBSTITUTED GUESTS.**

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**22: 15-46. QUESTIONS. PHARISEES AND SADDUCEES.**

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15 went = came: as in v. 23. A threefold temptation. See above.  
the Pharisees. See Ap. 120: II.  
entangle = entrap. Gr. pagideuo. Occ. only here.
16 And they sent out unto Him their own disciples with the 8Herodians, saying, "Teacher, 8we know that Thou art true, and teachest the way of God in truth, there is no care with Thee about any man: for Thou lookest not on the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give poll-tax unto Caesar, or not?"

18 But Jesus perceived their wickedness, and said, "Why tempt ye Me, ye hypocrites?

19 Shew Me the 17 poll-tax coin." And they brought unto Him a denarius.

20 And He saith unto them, "Whose is this image and inscription?"

21 They say unto Him, "Caesar's." Then saith He unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

22 When they had heard these words, they marvelled, and left Him, and went their way.

23 On that same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

24 Saying, 16Teacher, 8Moses said, 'If a man should die, having no son, his brother shall marry his wife, and raise up seed [issue] unto his brother.'

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no seed, left his wife unto his brother:

26 Likewise the second and the third, and the seventh. And at last the woman also died.

27 Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

29 But Jesus answered and said unto them, "Ye do err, 8not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as concerning the resurrection of dead bodies, 8Have ye not read that which was spoken unto you by God, saying,

32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of dead people, but of living people.'"

33 And when the multitude heard this, they were astonished at His teaching.

34 But when 18the Pharisees had heard that He had put 23 the Sadducees to silence, they were gathered together.

16 their = their own.
Herodians. It is uncertain whether this refers to Herod's servants, officers, household, or to a political party. Prob. = courtiers.
Masters = Teacher.  Ap. 98. XIV. v. 1
we know. Gr. oida. See Ap. 132. 1
God.  Ap. 98. I. i. 1
neither carest = there is no (Gr. ou. Ap. 105. I.) care with Thee.
for = about.  Gr. peri = concerning.
regardest not = lookest not on.  Gr. eis.
17 tribute. This was the poll-tax paid in Roman money by each person who was enrolled in the census. See note on 17. 25. Occ. only there, here, and Mark 12. 14.
19 money = coin.  Gr. nomisma.  Occ. only here.
penny = a denarius. See note on 20. 2 and Ap. 51. I. 4
20 image. Therefore not a Jewish or Herodian coin, but a Roman.
superscription = inscription.
22 these words. See note on "thereof", v. 7.

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22: 15-22. THE PHARISEES' QUESTION.

15. Counsel taken.
16, 17. Their Question. as to Tribute.
18, 19-. His demand.
-19. Their compliance.
20. His Question.
-21-. Their Reply.
-21-. Their Question answered.
22. Departure taken.

16 their = their own.
Herodians. It is uncertain whether this refers to Herod's servants, officers, household, or to a political party. Prob. = courtiers.
Masters = Teacher.  Ap. 98. XIV. v. 1
we know. Gr. oida. See Ap. 132. 1
God.  Ap. 98. I. i. 1
neither carest = there is no (Gr. ou. Ap. 105. I.) care with Thee.
for = about.  Gr. peri = concerning.
regardest not = lookest not on.  Gr. eis.
17 tribute. This was the poll-tax paid in Roman money by each person who was enrolled in the census. See note on 17. 25. Occ. only there, here, and Mark 12. 14.
19 money = coin.  Gr. nomisma.  Occ. only here.
penny = a denarius. See note on 20. 2 and Ap. 51. I. 4
20 image. Therefore not a Jewish or Herodian coin, but a Roman.
superscription = inscription.
22 these words. See note on "thereof", v. 7.

22: 23-33. THE SADDUCEES' QUESTION.

29. Sadducees' error. Ignorance of Scripture.

23 The same day = On (Gr. en. Ap. 104. viii) that same day.
the Sadducees. No Article. See Ap. 120. II
is no resurrection = is not a resurrection.
no.  Gr. me. Denying subjectively not the fact, but asserting their disbelief of the fact.
24 Moses. See note on 8. 4.
die = should die.
children. Gr. teknon, here put for son. So Deut. 25. 5.
marry. Gr. epigmambreuo. Occ. only in Matthew. Used here because it specially refers to a marriage between relatives.
seed = issue, as in v. 25.
25 issue. Same as "seed" in v. 24.
27 last of all = at last, as in 21. 37.
the woman died also = the woman also died.
29 Jesus = But Jesus (Ap. 98. X).
not knowing. Note the negative, implying their unwillingness to know, not stating the mere fact. See Ap. 105. II. All are sure to err who do not know the Scriptures.
30 heaven. Singular. See note on 6. 9, 10.
31 touching = concerning.  Gr. peri.

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22. 35. 

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35 Then one of them, which was a teacher of the law, asked Him a question, tempting Him, and saying,
36 "Teacher, which kind of commandment is great in the law?"
37 Jesus said unto him, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, 37 "Thou shalt love neighbour as thyself."
40 In these two commandments hang the whole of the law and the prophets."
41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, "What think ye concerning the Messiah? whose Son is He?" They say unto Him, "David's Son."
43 He saith unto them, "How then doth David, by the Holy Spirit, call Him Lord, saying, "My Father, and my God, and my Messiah, that saith unto me, 'Sit thou on my right hand, until I shall have set Thine enemies as a footstool for Thy feet'?"
44 If David then call Him Lord, how is He his Son?"
45 And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

23. 46

\[ \frac{22:34-40.}{\begin{array}{c}
34-36. & \text{The Great Commandment. Question.} \\
37, 38. & \text{Answer. The First: Love of God.} \\
39. & \text{Answer. The Second: Love Neighbour.} \\
40. & \text{The Great Commandment. Jointly.}
\end{array}} \]

36 which, &c. = what kind of commandment? is the great = is great. The Scribes divided them all up: 248 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 248 + 365 = 613 = the number of letters in the Decalogue. Some were great and some were small (or heavy and light). The question was as to great and small (as in v. 38); not the greatest and least.
37 Thou shalt love, &c. Quoted from Deut. 6. 5; 10. 12; 30. 6.
39 the second, &c. Quoted from Lev. 19. 18.

\[ \frac{22:41-46.}{\begin{array}{c}
41, 42. & \text{His Question: "Whose Son is Messiah?"} \\
42. & \text{The Answer: "The Son of David."} \\
43, 44. & \text{David's Words.} \\
45. & \text{His Question: "How is He his Son?"} \\
46. & \text{Their Answer: not given.}
\end{array}} \]

41 Pharisees. See Ap. 120. II.
42 What think ye of Christ? See Ap. 154. of = concerning. Gr. peri, as in v. 16 ("for"). Christ = the Messiah (with Art.).
43, 44. David's Son.
45. The Son of David. Lit. David's Son. The last of nine occ. of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII.
46. The LORD said, &c. = Jehovah said unto Adoni

\[ \frac{23:1-12.}{\begin{array}{c}
1, 2. & \text{Self-exaltation. Scribes. (Session.)} \\
3, 4. & \text{Do not ye what they bid.} \\
5-7. & \text{Self-exaltation. Scribes. (Works.)} \\
8-11. & \text{Be not ye like them.} \\
12. & \text{Self-exaltation. Scribes. (Application.)}
\end{array}} \]

1 multitude = crowds. Note the Structure (p. 1857).
sit = have taken [their] seat. in = upon. Gr. epi.

\[ \frac{23:4.}{\begin{array}{c}
2 \text{Pharisees. See Ap. 120. II. The Sadducees had their own "leaven" (16. 6) but not this.} \\
2 \text{Moses'}. See note on 8. 4. \\
3 \text{All = All things. This shows that the words} \\
\text{following are not a command, for the whole chapter is taken up with a denunciation} \\
\text{of the things that they thus bade. Later (27. 20-23) they "bade" the} \\
\text{People to ask Barabbas and destroy Jesus.} \\
\text{Observe and do = ye observe and do. The second person plural is exactly the same in the} \\
\text{Indicative and Imperative, and nothing can determine which is the} \\
\text{Mood but the context: and the Structure determines its meaning.} \\
\text{Observe. Inwardly.} \\
\text{do. Outwardly.} \\
\text{but. Marking the contrast} \\
\text{they say = they say [ought to be done], but they do not} \\
\text{do the works themselves.} \\
\text{4 For they bind, &c. By what they "bid you observe".} \\
\text{on. = upon. Gr. epi.} \\
\end{array}} \]

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but they themselves do not choose to touch them with one of their own fingers.

5 But all their works they do for the purpose of being gazed upon as a spectacle of men: they make broad their phylacteries [a small case for wearing Scripture], and enlarge the fringes of their garments,

6 And are fond of the first place in feasts, and the first seats in the synagogues,

7 And the formal salutations in the markets, and to be called by men, Rabbi, Rabbi [my Master].

8 But be not ye called Rabbi: for One is your Leader, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, Which is in the heavens.

10 Neither be ye called Leaders: for One is your Leader, even Christ.

11 But the greater of you shall be your servant.

12 And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of the heavens in men's faces: for ye neither go in yourselves, neither allow ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence praying at great length: on this account ye shall receive the more abundant judgment.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and dry land to make one proselyte [Gentile coverted], and when he becomes one, ye make him twofold more Gehenna's people than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the Sanctuary, it is nothing; but whosoever shall swear by the gold of the Sanctuary, he is bound to fulfill the oath!

17 Ye fools and blind: for whether is greater, the gold, or the Sanctuary that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is bound to fulfill the oath.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the Sanctuary, sweareth by it, and by Him That dwelleth therein.


13-33. Their treatment of the living.


13 Woe. The first of eight woes in (vv. 13-33). Cp. 5. 3; and see Ap. 126. All the texts (with Syr.) transpose v. 13 and 14. shut up. Cp. 5. 3. the kingdom of heaven. See Ap. 114.

14 Woe, &c. Cp. 5. 4; and see Ap. 126. make long prayer = praying at great length.

15 Woe, &c. Cp. 5. 5, and see Ap. 126. land = dry [land].

16 the Temple = the Sanctuary: i.e. the Naos, or actual Temple building, consisting of the Holy Place and the Holy of Holies. Spelt in The Companion Bible with a capital “T”, to distinguish it from hieron, the whole of the Temple courts, but translated temple also; this is spelt with a small “t” in The Companion Bible. debtor = is bound [to fulfill the oath]. See Ap. 6.

See Ap. 131. I; and note on 5. 22.

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22 And he that shall swear by "heaven, swearareth by the throne of God, and by Him That sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe of mint and dill, and of cummin, and have omitted the weightier matters of the law, judgment, mercy, and faithfulness: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which habitually filter out the gnat, and gulp down the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of bones of dead people, and of all uncleanness.

26 Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside also may become clean.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of bones of dead people, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and lawlessness.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the monuments of the righteous, and decorate the monuments of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

31 So that ye be witnesses unto yourselves, that ye are the sons of them which killed the prophets.

32 And ye, fill ye up then the measure of your fathers.

33 Ye serpents, ye offspring of vipers, how can ye escape from the judgment of? hell?

34 Because of this, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 So that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous one unto the blood of Zacharias son of Barachias, whom ye slew between the Sanctuary and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

Zacharias son of Barachias. Not the son of Jehoiada (2 Chron. 24. 20, 21) but Zechariah the prophet (Zech. 1. 1, 7), who, we here learn (by Fig. Hysteresis, Ap. 6) was killed in the same way. And why not? Are there not many examples of historical coincidences? Why should the Lord single out "Zacharias the son of Jehoiada" then nearly 800 years before, instead of the later Zacharias (the prophet) some 400 years before? And why may it not be prophetic of another "Zacharias, the son of Baruch" who was thus martyred some thirty-six years after? See Josephus (Wars, iv. 5. 4). ye slew. This may be taken as the Fig. Prolepsis (Ampliatio), Ap. 6, speaking of future things as present. See 26. 2. Ps. 93. 1; 97. 1; 99. 1. Isa. 37. 22; 48. 5-7. Luke 3. 19, 20. Cp. Matt. this generation. See note on 11. 16; 24. 34.
37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye were not willing!

38 Behold, your house is being left unto you desolate. I say unto you, Ye shall by no means see Me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord.

24 And Jesus went out, and departed away from the Temple courts: and His disciples came to Him for to shew Him the buildings [courts, halls, colonnades, towers and wings] of the temple.

2 And Jesus said unto them, "Behold, ye not all these things? Verily I say unto you, There shall by no means be left here one stone upon another, that shall not be thrown down."

3 And as He sat upon the mount of Olives, the disciples came unto Him privately [apart], saying, "Tell us, when shall these things be? and what shall be the sign of Thy presence, and of the meeting together of all that marks the consummation of the age?"

4 And Jesus answered and said unto them, "Watch that no one lead you astray.

5 For many shall come upon [trading upon] My name, saying, 'I am the Christ,' and shall lead astray many.

6 And ye will be about to hear of wars and rumours of wars: see that ye be not troubled: for all things must be as the sign of Thy presence.

7 But watch ye: for they will deliver you up to councils, and ye shall be beaten before magistrates, because of My name. 8 And ye shall be led before kings for My sake, and ye shall be condemned to death. 9 Ye shall be filled with all manner of tribulation: but the thought of your persecutors shall fall upon you. 10 But when they persecute you in this city, flee ye into another. 11 Verily I say unto you, Ye shall not have gone out of one city, when they shall deliver you up to you in a second, and in a third, they shall not enter in again. 12 No man shall be able to put a dog in the mouth of a disciple, and will pull it out again. 13 If any man seek to take away thy cloaks, let him have thy coat also. 14 And if any man ask of thee what is to eat, give unto him; and if what is to drink, give him; for he that asketh, is not ashamed of thee.

15 But I say unto you, Do not resist him that is against you; but who ever shall resist thee in the kingdom of heaven shall be resisted, and shall come to judgment; and they that resist thee, resist the Father of heaven.

16 And now when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 17 Then let them that are in Judaea flee to the mountains; and let them that are in the midst of cities bear away their wares out of the cities. 18 For these are days of vengeance, that all things which are written may be fulfilled.

19 But woe unto them that are with child and unto them that nurse in those days! 20 For there shall be great distress in those days, such as there was never before, neither shall there ever be again. 21 And except those days should be shortened, there should no man live, yet for the sake of the elect, days shall be shortened. 22 Then if any man shall say to you, Lo, here is Christ; or, Lo, there is Christ; believe it not. 23 For there shall arise false Christs, and false prophets, and shall shew signs and wonders, so as to lead astray, if it were possible, even the elect. 24 But on My part I say unto you, Except the day perish, the heaven and the earth shall pass away.

25 And this parable came to pass, after the manner of the generation of the fig tree. 26 When therefore ye see a fig tree budding, know ye that it is time to reap. 27 For the heaven is full of heaven, and heaven of angels, and earth, and earth of Angels. 28 But He, when He hath put forth his first branch, he knoweth that it is time to reap. 29 And when the fig tree shall be in bud, ye know that it hitherto is near. 30 And when ye see these things come to pass, know ye that the kingdom of heaven is at hand.

31 Ye see these things coming, and know ye that the time is not far off. 32 Verily I say unto you, That this generation shall not pass away till all these things be done. 33 Heaven and earth shall pass away, but My words shall not pass away. 34 And he is about to be sent to you, and shall shew you things coming to pass, and when these things shall be done, then shall this generation end. 35 Then shall the heavens and the earth be dissolved, and the sun, and moon, and the stars shall fall from heaven.

36 And He said also to the people, "To whom shall I compare this generation? It is like children sitting in a wedding feast, and saying to their master, Where is the meat that is reserved for me? To whom shall I compare this generation?"

37 Jerusalem. Note the Fig. Epizeuxis (Ap. 6), for emphasis. Put by Fig. Metonymy (of Adjunct), for the inhabitants. children. Pl. of teknon. Ap. 108. I. child. Gr. nessa. Occ. only here. would not = were not willing. Ap. 102. I. not. Gr. ou. (Ap. 105. I), denying as a matter of fact. your . . . you. Very emphatic. At the beginning of the Lord's ministry it was "My Father's house" (John 2. 16); but at the end, after His rejection, it was "your house". house: i.e. the Temple, where He was speaking.

is left = is being left. See 24. I. desolate. Every "house" and every place is "desolate" where Christ is not.

39 Not the same as in vv. 2, 15, 30. shall hear = will be about to hear. come to pass = arise (as in v. 34).

Blessed, &c. Quoted from Ps. 118. 26; cp. Matt. 21. 9. See Ap. 117. II.

24: 1-25: 26. TEACHING. DISCIPLES. PROPHETIC.

1 went out, &c. Thus marking this (see Mark 13. 1) as the second of the two prophecies: the former (Luke 21) being spoken "in the Temple". See Ap. 155. from away from. Gr. apo. Ap. 104. iv. the temple = the Temple courts, the sacred enclosure. See note on 23. 35. the buildings, &c. These consisted of the courts, halls, colonnades, towers, and "wings". In Luke 21"some" spake of its adornment with goodly stones and gifts.

2 See = Behold, look on. Ap. 133. I. 5. Not the same word as in vv. 6, 15, 30, 33.


shall not = All the texts omit the "me", and read simply "ou" as in the first clause. 3 privately = apart. Luke 21 was spoken publicly.

DISCIPLES COME TO ASK.

-3. First Question: WHEN shall these things (v. 2) be?
-3. Second Question: WHAT the sign of Thy Parousia?
-3. Third Question: WHAT [the sign] of the consummation of the age?

coming = presence. Gr. parousia. This is the first of twenty-four occurrences of this important word (Matt. 24. 3, 27, 37, 39. 1 Cor. 15. 23; 16. 17. 2 Cor. 7. 6, 7; 10. 10. Phil. 1. 26; 2. 12. 1 Thess. 2. 19; 3. 13; 4. 15; 5. 23. 2 Thess. 2. 1, 8, 9. Jas. 5. 7, 8. 2 Pet. 1. 16; 3. 4, 12. 1 John 2. 28). The Papyri show that "from the Ptolemaic period down to the second century A. D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor", also of other persons in authority, or of troops. (See Deissmann's Light, &c, pp. 372-8, 441-5). It is not therefore a N.T word, as some have supposed.

the end of the world. See Ap. 129. 2. the end = the suntelleia. Suntelleia = meeting together of all that marks the consummation of the age; not telos = the actual end, vv. 6, 13, 14.

24: 4-25: 26. PROPHECY. PARTICULAR.

24: 4-6. Answer to the First Question.

24: 4-6. ANSWER TO THE FIRST QUESTION.


Not the same as in v. 3. This marks the beginning, not the end. The "many Christs" would be the very first sign. See note on 1 John 2. 18.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, in different places.
8 All these are a beginning of birth-pangs.
9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated by all nations on account of My name's sake.
10 And then shall many stumble, and will deliver up one another, and shall hate one another.
11 And many false prophets shall rise, and shall lead astray many.
12 And on account of lawlessness shall be multiplied, the love of the many shall grow cold.
13 But he that shall have endured unto the actual end, the same shall be delivered.
14 And this gospel concerning the kingdom shall be proclaimed in all the world to a witness unto all the nations; and then shall the actual end come.
15 When ye therefore shall see [perceive] the abomination of desolation, spoken of through Daniel the prophet, stand in the holy place, (whoso readeth, let him observe attentively):
16 Then let them which be in Judaea flee upon the mountains:
17 Let him which is on the housetop not come down to take the things out of his house:
18 Neither let him which is on the housetop not come down to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight happen not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as has not happened from the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, 'Lo, here is the Messiah,' or 'there;' believe it not.
24 For there shall arise false Christs, and false prophets,
and shall give great signs and wonders; so as to if it were possible, they shall lead astray the very elect.

25 Behold, I have told you before.

26 Wherefore 23 if they shall say unto you, ‘Behold, He is in the desert,’ go not forth: ‘behold, He is in the secret chambers;’ believe it not.

27 For just as the lightning cometh from the east, and shineth even unto the west; so shall the coming [presence] of the Son of man be.

28 For wheresoever the carcase is, there will the vultures be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken:

30 And then shall shine forth the sign of the Son of man in the heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming seated upon the clouds of the heaven with power and great glory.

31 And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect out of the four winds, from one end of heaven to the other.

32 Now learn the parable of the fig tree; When its branch shall have become tender, and putteth forth leaves, ye get to know that summer is nigh:

33 So ye also, when ye shall see all these things, know that He is near, even at the doors.

34 Verily I say unto you, This generation shall by no means pass, till all these things take place.

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24. 35.  

35 29 The Heaven and earth shall pass away, but My 30 words shall 31 by no means pass a way.

36 But concerning that day and hour [no man] hath any intuitive knowledge, no, not the angels of 29 the heaven, but My Father alone.

37 But 32 just as the days of Noah were, so will 33 also the coming [presence] of 27 the Son of man be.

38 For 32 just as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 And 32 knew not 34 until the flood came, and took them all away; so 37 will 33 also the coming of 27 the Son of man be.

40 Then 37 will two be in the field; 35 the one 36 taken, and the other 40 left.

41 Two 35 women shall be grinding 36 in 37 the mill; the one 37 will 36 be 40 taken, and the other 40 left.

42 37 Watch therefore: for ye 36 know not what hour your Lord doth come.

43 But 32 get to know this, that 34 if the master of the house had 36 known in what watch the thief is coming, he would have watched, and would not have suffered his house to be broken up.

44 On this account become ye also ready: for in such an hour as ye think not 27 the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler at the head of his household, to give them their food in due season ?

46 Happy 38 is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler in charge of all his property.

48 But if that 38 evil servant shall say in his heart, "My lord delayeth to come;"

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he knoweth not,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be the weeping and the grinding of teeth.

25 At that point in a then future time will 32 the kingdom of the heavens be likened unto ten virgins, which took their torches, and went forth 32 to meet [and return with] the bridegroom.

of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19-26. See the Structure (p. 1366). The Parable has nothing to do with the Church to-day as to interpretation, though there is the same solemn application as to watchfulness.

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2 And five of them were prudent, and five were foolish.
3 They that were foolish took their torches, and took no oil with them:
4 But the prudent took oil in their vessels [to pour on the torches] with their torches.
5 While the bridegroom tarried, they all became drowsy and went to sleep and continued asleep.
6 And at midnight there arose a cry, ‘Behold, the bridegroom cometh; go ye out to meet him.’
7 Then all those former virgins arose, and trimmed their torches.
8 And the foolish said unto the prudent, ‘Give us of your oil; for our torches are going out.’
9 But the wise answered, saying, ‘We must refuse; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.’
10 And while they were on their way to buy, the bridegroom came; and they that were ready went in with him to the wedding feast: and the door was shut.
11 Afterward came the other virgins also, saying, ‘Lord, Lord, open to us.’
12 But he answered and said, ‘Verily I say unto you, I know you not.’
13 Watch therefore, for ye know not the day nor the hour in which the Son of man cometh.
14 For the coming of the Son of man is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, and to another one; to every man according to his own peculiar capacity; and straightway took his journey.
16 Then he that had received the five talents went and wrought in them, and gained other two.
17 And likewise he also that had received two, he also gained other two.
18 But he that had received one went off, and digged in the ground, and hid his lord’s money.
19 After a long time the lord of those servants cometh, and compareth accounts with them.
20 And so he that had received five talents came and brought other five talents, saying, ‘Lord, thou deliverest unto me five talents: behold, I have gained upon them five talents more.’
21 His lord said unto him, ‘Well done, thou good and faithful servant: thou hast been faithful over a few things, I will set thee ruler over many things: enter thou into the place of joy of thy lord.’
22 He also that had received two talents came and said, ‘Lord, thou deliverest unto me two talents: ‘behold, I have gained two other talents upon them.

23 His lord said unto him, ‘Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the place of joy of thy lord.’

24 He also which had received the one talent came and said, ‘Lord, I got to know thee that thou art an hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

25 And I was afraid, and went and hid thy talent in the earth: ‘lo, there thou hast thine own.’

26 His lord answered and said unto him, ‘Thou wicked and slothful servant, didst thou knowest that I reap where I sowed and gather where I have gained two other talents.

27 Thou oughtest therefore to have put my money to the bankers, and then at my coming I should have received mine own with interest.

28 Take therefore the talent away from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into the outer darkness: there shall be weeping and grinding of teeth.’

31 ‘When the Son of man shall have come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

32 And before Him shall be gathered all the nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And He shall set the sheep on His right hand, but the goats on the left.

34 Then shall the King say unto them [sheep] on His right hand, ‘Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36 Scantily clothed, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.’

37 ‘Then shall the righteous answer Him, saying, ‘Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink?’

25:20-30. SERVANTS. CONDUCT JUDGED.

20. Reckoning.
22. Reward.
23. Reckoning.
25. Reward.
27. Condemnation.
28. Punishment.

24 Then he = He also.

had received. Note the change from the Aorist to the Perf. He had received it, and it remained with him.


hast not sown = didst not scatter.

25 lo, there. Fig. Asterisms. Ap. 6. that is thine = thine own.


27 exchangers = bankers. So called from the tables or counters at which they sat. Gr. trapaceis. Occ. only here.

 usurary = interest. Ref. to Pent. (Deut. 23. 19, 20). Cp. Ps. 15. 5. Hebrews were forbidden to take it from Hebrews, but allowed to take it from foreigners.


29 not. Gr. me. Ap. 105. II. Not the same word as in vv. 9, 12, 24, 26, 43, 44, 45.

30 outer = the outer. Gr. exoteros. Occ. only in Matthew (here, 8. 12, and 22. 13). weeping and gnashing. See note on 8. 12.

31 When the Son of man. See the Structure (p. 1366).

shall come = shall have come.


32. The Gathering.
33. Stationing.
34. Right hand. Blessed.
35. Reason.
36. Inquiry.
37. Answer.
38. Stationing.
40. Reason.
41. Inquiry.
42. Answer.

32 shall be gathered all nations. There is no resurrection here.

Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 34. 1, 2. Joel 3. 1, 2, 11, 12). There are three classes, not two. The test is not even “works”, but the treatment of the “brethren” by the other two. No believer, i.e. those who received the word (Acts 2. 41. 1 Thess. 2. 13): for these were (and yet he) “taken out of all nations”, Acts 15. 14. Israel not gathered here, because “not reckoned among the nations” (Num. 23. 9). The Church of the Mystery (Eph. 3) not here, because the reward here is “from the foundation (Ap. 146) of the world” (v. 34); while the Church was chosen “before” that (Eph. 1. 4). The “throne” is that of David (Luke 1. 32).

all nations = all the nations. them. Refers to individuals, because goats. Gr. eriphion. Occ only here.

35 an hungry = hungry.

37 Then shall the righteous answer, &c. Fig. Dialogismos.
38 When saw we Thee a stranger, and took Thee in ? or 
36 scantily clothed, and clothed Thee?
39 Or when saw we Thee sick, or in prison, and came unto 
Thee?”
40 And the King shall answer and say unto them, Verily I 
say unto you, Inasmuch as ye have done it unto one of even 
the least of these My brethren, ye have done it unto Me.’
41 Then shall He say unto them [goats] also on the left 
hand, Depart 28 away from Me, ye that are abiding under a 
curse into everlasting fire, prepared for the devil and his 
angels:
42 For I was 35 hungry, and ye gave Me no meat: I was 
thirsty, and ye gave Me no drink:
43 I was a stranger, and ye took Me not in: 36 scantily 
clothed, and ye clothed Me not: sick, and in prison, and ye 
visited Me not.
44 Then shall they also answer Him, saying, ‘Lord, when 
saw we Thee 35 hungry, or athirst, or a stranger, or 36 scantily 
clothed, or sick, or in prison, and did not minister unto 
Thee?”
45 Then shall He answer them, saying, Verily I say unto 
you, Inasmuch as ye have done it not to one of the 40 even the least 
of these, ye did it not to Me.’
46 And these shall go away into everlasting punishment: but the righteous onto life eternal.”

26 And it came to pass, when Jesus had finished all 
these sayings, He said unto His disciples, 
2 Ye know that after two days cometh the feast of 
the passover, and the Son of man is delivered up for the 
purpose of being hung upon a stake.
3 Then assembled together the chief priests, and the scribes, 
and the elders of the people, unto the court, with access 
from the street of the high priest, who was called Caiaphas, 
4 And consulted to the end that they might seize Jesus by 
guile, and kill Him.
5 But they said, "Not during the feast, lest there be an 
uproar among the People."
6 Now when Jesus came to be in Bethany, in the house of 
Simon 3 the leper,
7 There came unto Him a woman [Unnamed] having an 
alabaster flask of very precious ointment, and poured it 
upon His head, as He reclined at table.
8 But when His disciples saw it, they had indignation, saying, “For what purpose is this waste ?
9 For this ointment might have been sold for much, andgiven to the poor."

See Ap. 158; and note on i Sam. 3. 1. box = flask.
His head. In the former anointing, by Mary, it was His feet. See Ap. 158.
6= upon. Gr. epi.
8 His disciples. In the former anointing it was Mary.
26. 10. MATTHEW.

10 When Jesus got to know it, He said unto them, “Why trouble ye the woman? for she hath wrought a excellent work toward Me.

11 For ye have the poor always with you; but Me ye have not always.

12 For in that she hath poured this ointment on My body, she did it for My embalming.

13 ‘Verily I say unto you, Wheresoever the good news shall be proclaimed in the whole world, there shall this also which this woman hath done, be told for a memorial of her.”

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, "What are ye willing to give, and I will deliver Him unto you?” And they weighed to him thirty pieces of silver [sheckels of the Sanctuary].

16 And from that time he sought opportunity to deliver Him up.

17 Now ‘the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, ‘Where wilt Thou that we prepare for Thee to eat the passover?"

18 And He said, “Go ‘into the city to a certain man, and say unto him, 'The Teacher saith, 'My time is at hand; I will keep the passover with thee with My disciples.'”

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, ‘He sat down with the twelve.

21 And ‘as they did eat, He said, ‘Verily I say unto you, that one of you shall deliver Me up.”

22 And they were exceeding sorrowful, and began each one of them to say unto him, "Lord, is it I?"

23 And He answered and said, ‘He that dipped his hand with Me in the dish, the same shall deliver Me up.

24 “The Son of man goeth as it hath been written concerning Him: but woe unto that man by means of whom the Son of man is betrayed! it had been good for that man if he had not been born.”

25 Then Judas, which delivered Him up, answered and said, "Not I, is it Master ?" He said unto him, "Thou thyself hast said it.”

26 And as they were eating, Jesus took the hard biscuit, and blessed it, and brake it, and gave it to the disciples, and said, “Take, eat; this represents My body.”

27 And He took the cup, and gave thanks,

26:17-29. JERUSALEM. THE LAST SUPPER.


26-29. The New Covenant.

-17. Preparation. Inquiry.


17 the first day. The eating of the Passover took place on the fourteenth of Nisan. See Ex. 12. 6, 8, 18. Lev. 23. 5. Num. 9. 3; 28. 16. The fifteenth was the high sabbath, the first day of the feast. See Num. 28. 17.

18 into. Gr. eis. Ap. 104. vi, as in vv. 30, 32, 41, 45, 52, 71. such a man = a certain one. Gr. deina. Occ. only here in N.T.

Master = Teacher. Ap. 98. XIV. v. 3.

at thy house = with (Ap. 104. xv. 3) thee.

19 had appointed. Gr. suntasso. Occ. only here, and 27. 10.

20-25. THE SUPPER. PREDICTION. BETRAYAL.


21. Question of all.

22. Answer.

23. Prediction.

24. Question of one.

25. Answer.

20 He sat down. Thus showing us that this could not be the Passover lamb, which must be eaten standing. See Ex. 12. 11.

21 as they did eat. This had been preceded by John 13. 1-30. It was the Passover feast, but not the Passover lamb, which followed it. See v. 2, and Ap. 156 and 157.

22 every = each. One after the other.


24 The Son of man. See Ap. 98. XVI.

25 Master = Rabbi.

26 bread = a hard biscuit, which required to be broken.

27 this is = this represents. See Ap. 159 and Ap. 6. Fig. Metaphor.

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10 understood = got to know. Gr. ginōsko. Ap. 132. ii. Not the same word as in vv. 2, 70, 72, 74.


12 not. Gr. ou. Ap. 105. i. Not the same as in vv. 5, 29, 35; but the same as in vv. 24, 39, 40, 42, 53. See. 72.


14 unto. Gr. pros.

15 will ye give . . . ? = what are ye willing to give?

16 covenanted with him = they placed him in [the balance]: i.e. they weighed to him.

17 thirty pieces of silver. See Ap. 161. These were shekels of the Sanctuary. Ap. 51. L. 6. This was the price of an ox which had gored a servant (Ex. 21. 32). It was here destined for the purchase of sacrifices.
and gave it to them, saying, “Drink ye all of it;
28 For this is My blood of the New Covenant, which is shed for many for the remission of sins.
29 But I say unto you, I will by no means drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.”
30 And when they had sung a Psalm, they went out into the mount of Olives.
31 Then saith Jesus unto them, ‘All ye shall stumble in Me during this very night: for it standeth written, “I will smite the shepherd, and the sheep of the flock shall be scattered abroad.’
32 But after I am risen again, I will go before you into Galilee.”
33 But Peter answered and said unto Him, "Even if all men shall stumble in Thee, yet will I never stumble."
34 Jesus said unto him, Verily I say unto thee, ‘That this very night, before one of the other cocks crow, thou wilt deny Me thrice.’
35 Peter said unto Him, "Even if it be necessary for me to die together with Thee, yet will I by no means deny Thee." Likewise said all the disciples also.
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, “Sit ye here, while I go and pray yonder.”
37 And He took with Him Peter and the two sons of Zebedee [James and John], and began to be full of anguish and distress and very heavy.
38 Then saith He unto them, “My soul is crushed with anguish, even unto death: tarry ye here, and watch with Me.”
39 And He went a little further, and fell on His face, and prayed, saying, “O My Father, if it be possible, let this cup pass from Me: nevertheless not as I am willing, but as Thou wilt.”

28 My blood. No covenant could be made without shedding of blood (Ex. 24:8). Hebrew does not mean any sin without it. It is also a new testament in the New Testament.
29 But I say unto you, I will by no means drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.
30 And when they had sung a Psalm, they went out into the mount of Olives.
31 Then saith Jesus unto them, ‘All ye shall stumble in Me during this very night: for it standeth written, “I will smite the shepherd, and the sheep of the flock shall be scattered abroad.’
32 But after I am risen again, I will go before you into Galilee.”
33 But Peter answered and said unto Him, "Even if all men shall stumble in Thee, yet will I never stumble."
34 Jesus said unto him, Verily I say unto thee, ‘That this very night, before one of the other cocks crow, thou wilt deny Me thrice.’
35 Peter said unto Him, "Even if it be necessary for me to die together with Thee, yet will I by no means deny Thee." Likewise said all the disciples also.
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, “Sit ye here, while I go and pray yonder.”
37 And He took with Him Peter and the two sons of Zebedee [James and John], and began to be full of anguish and distress and very heavy.
38 Then saith He unto them, “My soul is crushed with anguish, even unto death: tarry ye here, and watch with Me.”
39 And He went a little further, and fell on His face, and prayed, saying, “O My Father, if it be possible, let this cup pass from Me: nevertheless not as I am willing, but as Thou wilt.”

the = a: i.e. one of other cooks. Shalt = wilt. thrice: i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-crows. This prophecy was uttered three times: (1) John 13:38, relating to fact, not to time; (2) Luke 22:34, in the supper room; (3) last, Matt. 26:43 (Mark 14:30), on the Mount of Olives. See Ap. 156 and 160.

with = together with. Gr. sun. Ap. 104, xvi. also said ... disciples = said ... disciples also.

26: 30-35. THE FIRST PREDICTION OF PETER’S DENIALS.

30 hymn = Psalm. Probably the second part of “the great Hallel” (or Hallelujah), Pss. 115, 116, 117, 118. they went out. Another proof that this was not the Passover lamb. Cp. Ex. 12:22. See note on v. 20.
31 be offended = stumble. be of = in. Gr. en. this night = in or during (Gr. en. Ap. 104, viii) this very night. it is written = it standeth written.
33 Peter = But Peter. Though. Gr. Even if. Same condition implied as in vv. 24, 39, 42.
34 That. Gr. hoi. Separating what was said from the time when it was said. See note on Luke 23. 43. before. See note on 1. 18.

26: 36-46. THE AGONY.

36 Then cometh, &c. The Structure (p. 1305) shows the correspondence between the Temptation in the Wilderness (4:1-11) and the Agony in the Garden (26:36-46). That both were an assault of Satan is shown in Luke 22:53, John 14:30; and by the fact that in each case angelic ministration was given. Cp. 4:11 with Luke 22:43.
place. Not the usual word, or the same as in v. 52, but Gr. chorion = field, or farmstead; used as "place" is in Eng. of a separated spot, in contrast with the town. Cp. its ten occurrences (here, Mark 14:32. John 4:5. Acts 1. 18, 19, 19; 4. 34; 5. 3; 8; 28, 7) Gethsemane. An Aramaic word. See Ap. 94, III. 3. pray. Gr. proseuchomai. Ap. 134, I. 2. As in vv. 39, 41, 42, 44. Not the same as in v. 53.
37 Peter, &c.: i.e. Peter, James, and John. Zebedee. See note on 4. 21.
39 will = am willing. See Ap. 102, I.
40 And He cometh unto the disciples, and findeth them asleep [intentionally], and saith unto Peter, "What, could ye not watch with Me one hour?"
41 "Watch and pray, to the end that ye enter not into temptation: the "spirit indeed is ready; but the flesh is weak."
42 He went away again the second time, and prayed, saying, "O My Father, if this cup may not pass away from Me, except I drink it, "Thy will be done."
43 And He came and found them asleep again: for their eyes were heavy.
44 And He left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh He to His disciples, and saith unto them, "Sleep on afterward, and take your rest: behold, "the hour is at hand, and the Son of man is delivered up into the hands of sinners."
46 Rise, let us be "going: behold, he is at hand that doth deliver Me up."
47 And while He yet spake, "lo, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, from the chief priests and elders of the people.
48 Now he that betrayed Him had given them a sign, saying, "Whomsoever I shall kiss, that same is He: seize Him."
49 And forthwith he came to Jesus, and said, "Peace, Rabbi," and "kissed Him.
50 And Jesus said unto him, "Comrade, Carry out thy purpose." Then came they, and laid hands on Jesus, and seized Him.
51 And, "behold, one of them which were Jesus stretched out his hand, and drew his sword, and struck the bondservant [Malchus] of the high priest's, and smote off the lobe of his ear.
52 Then said Jesus unto him, "Put up again thy sword into its sheath: for all they that "take the sword [on their own responsibility] shall perish by the sword.
53 Thinkest thou that I am not able even now to call upon My Father, and He shall instantly send Me more than twelve legions of angels?"
54 But how then shall the scriptures be fulfilled, that thus it must come to pass?"
55 In that same hour said Jesus to the crowds, "Are ye come out as against a robber with swords and clubs for to take Me? I was accustomed to sitting daily with you teaching in the temple, and ye did not seize Me.
56 But all this is come to pass, that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him, and fled.
And they that had seized Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had gathered together.

But Peter followed Him from afar even to the high priest's court, with access to the street, and went within the court, and sat with the officers, to see the end.

Now the chief priests, and elders, and all the Sanhedrin, were seeking false witness against Jesus, so that they might put Him to death;

But found not any: yea, though many false witnesses came, yet found they none. But at last came two false witnesses,

And said, "This fellow said, 'I am able to destroy the Temple of God, and to build it within three days.'"

And the high priest arose, and said unto Him, "Answerest thou nothing? what is it which these witness against Thee?"

But Jesus continued holding His peace. And the high priest answered and said unto Him, "I put Thee on Thine oath by the living God, that thou tell us if Thou be Messiah, the Son of God."

Jesus saith unto him, "Thou thyself hast said it: however I say unto you, Later on shall ye see the Son of man sitting on the right hand of power, and coming upon the clouds of the heavens."

Then the high priest rent his robe, saying, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy."

What think ye? They answered and said, "He is deserving of death."

Then did they spit on to His face, and slapped Him; and others smote Him with the palms of their hands,

Saying, "Divine unto us, Thou Messiah, Who is he that smote Thee?"

"Now Peter was sitting without in the court: and one damsel came unto him, saying, "Thou also wast with Jesus of Galilee."

laid hold on = seized. 
were assembled = had gathered together.
afar off = from afar. 
unto = even to. 
in = within [the court].
servants = officers.

26: 69-74. 

PETER. THREE DENIALS.

69. First challenge. 
70. First denial.
71. Second challenge. Another [maid].
72. Second denial.
73. Third challenge. Bystanders.
74. Third denial.

69 Now Peter, &c. See Ap. 160 on Peter's denials.

sat = was sitting. 

a damsel. Gr. one damsel. Because another is to be mentioned (v. 71).
26. 70.

70 But he 70 denied before them all, saying, "I know not what thou sayest."

71 And when he was 71 gone out into the porch [to avoid further questioning], 7 another maid saw him, and said unto them that were there, "This man also was with Jesus of Nazareth."

72 And again he 72 denied with an oath, "I do not know the man [Not even His name]."

73 And after a while came unto him they that stood by, and said to Peter, "Surely thou also art one of them; for thy speech bewrayeth thee."

74 Then began he to 74 curse and to swear, 7 saying, "I know not the man." And immediately a cock crew.

75 And Peter remembered the saying of Jesus, 76 Who had said unto him, "Before 34 a cock crew, thou shalt deny Me thrice." And he went out, and wept bitterly.

27 When the morning was come, all the chief priests and elders of the People took counsel against Jesus 77 so that they might put Him to death:

2 And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

3 Then Judas, 78 that delivered Him up, when he saw that He was condemned, 79 repented himself, and brought again 80 the thirty pieces of silver to the chief priests and elders,

4 Saying, "I have 81 sinned in that I have betrayed 82 the innocent 83 blood." And they said, 84 "What is that to us? thou wilt see to it."

5 And he cast down the pieces of silver 85 into the Sanctuary, and departed, and went and 86 hanged himself.

6 And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, since it is the price of blood."

7 And they took counsel, and purchased with money in the market out of them the potter's 87 field, for a burying ground for foreigners.

8 Wherefore that 88 field was called, "The 89 field of blood," unto this day.

9 Then was fulfilled that which was 90 spoken by means of Jeremiah the prophet, saying, "And they took the thirty pieces of silver, (the price of Him) That was valued, Whom they from the sons of Israel did value);

10 And gave them for the potter's field, according to what the Lord appointed me."

11 And Jesus stood before the governor:

27. 11-26 [For Structure see next page].
and the governor asked Him, saying, "Art Thou the King of the Jews?" And Jesus said unto him, "Thou thyself sayest it."
12 And when He was accused by the chief priests and elders, He answered nothing.
13 Then said Pilate unto Him, "Hearest Thou not how many things they witness against Thee?"
14 And He answered him not one word; insomuch that the governor marvelled greatly.
15 Now at that feast the governor was wont to release unto the crowd a prisoner, whom they wold.
16 And they had then a notable prisoner, called Barabbas, or Jesus Which is called Messiah?"
17 For he was aware that on account of envy they had delivered Him.
18 When he was set down upon the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just Man: for I suffered many things this day in a dream because of Him."
19 But the chief priests and elders persuaded the crowds that they should ask for themselves Barabbas, and destroy Jesus.
20 The governor answered and said unto them, "Whether of the twain choose ye that I release unto you? Barabbas, or Jesus?"
21 The governor answered and said unto them, "Whether of the twain choose ye that I release unto you?" They said, Barabbas.
22 Pilate saith unto them, "What shall I do then with Jesus Which is called Messiah?" They all say unto him, "Let Him be crucified."
23 And the governor said, "Why, what evil hath He done?" But they kept crying out the more, saying, "Let Him be crucified."
24 When Pilate saw that he could prevail nothing, but that rather a tumult was brewing, he took water, and symbolically washed his hands before the crowds, saying, "I am guiltless from the blood of this just One: ye will see it."
25 Then answered all the People, and said, "His blood be on us, and on our offspring."
26 Then released he Barabbas unto them: and when he had scourged Jesus, he handed Him over to be crucified.
27 Then the soldiers of the governor took Jesus into the open courtyard, and gathered against Him the whole cohort ....

27. 11-27. THE LORD BEFORE PILATE.
11-12. The Lord before the Governor.
18-19. The Lord delivered by the Governor.
21-22. The Lord before the Governor.
24-25. People. Advice of Pilate to the People.
26-27. People. Advice of Pilate to the People.

11 Thou sayest = Thou thyself sayest [it]. A Hebraism.
13 nothing. Note the occasions of the Lord's silence and speech.
14 never = not one.
18 knew = was aware. Gr. oida. for = on account of. Gr. dia.
20 unto. Gr. pros. Ap. 104, xv. 3. Not the same word as in vv 27, 33; but same as in v 62. I have suffered = I suffered a dream. Gr. onar. See note on 1. 20. because of. Gr. dia.
21 persuaded. See Ap. 150, I. 2. multitude = crowds.
22 ask = ask for (themselves).
24 Was made = arose, or was brewing.
26 scourgell. Gr. phragello. Occ. only here. Mark 15. 15. delivered Him = handed Him over.

27: 27-34. PERSONAL ABUSE.
27. Place. Praetorium.
31-32. Place. Golgotha.
33-34. Treatment. The bitter cup.

27 common hall = Praetorium. In Mark 15. 16 it is called the aule, or open courtyard (cp. Matt. 26. 3). In John 18. 28, 33; 19. 9, it is Pilate's house, within the aule. unto = against. Gr. epi. Ap. 104, ix. 8. Not the same as in vv 19, 33, 45, 62.
band. Render "cohort" and omit "of soldiers". The cohort contained about 600 men.
28 And they stripped Him, and put on Him a purple robe.  
29 And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, "Hail, King of the Jews!"
30 And they spit at Him, and took the reed, and kept beating Him on the head.
31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away for to crucify Him.
32 And as they came out, they found a man of Cyrene, Simon by name: this man they compelled to bear His cross.
33 And when they were come unto a place called Golgotha [Calvary], that is to say, a place of a skull, 
34 They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. 
35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, "They parted My garments among them, and upon My vesture did they cast lots."
36 And sitting down they were keeping guard over Him there; 
37 And set over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.
38 Then were there two thieves crucified together with Him, one on the right hand, and another on the left.

27: 28-32. TREATMENT.
<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>Clothing. Changed.</td>
</tr>
<tr>
<td>29, 30</td>
<td>Crown and Sceptre.</td>
</tr>
<tr>
<td>31</td>
<td>Clothing. Re-changed.</td>
</tr>
<tr>
<td>32</td>
<td>Cross.</td>
</tr>
</tbody>
</table>

28 scarlet = purple. robe. Gr. chlamas. Occ. only here, and v. 31.  
29 crown. Gr. Stephanos (used by kings and victors); not diadema, as in Rev. 12: 3; 13: 1; 19: 12. upon. Gr. epi. 
31 to = for to. Gr. eis (with Inf.). Ap. 104. vi.  
32 him = this [man]. compelled. See note on 5. 41. 

27: 35-54. THE CRUCIFIXION.
<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
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<tbody>
<tr>
<td>35-37</td>
<td>The parting of the garments.</td>
</tr>
<tr>
<td>38-44</td>
<td>After the parting of the garments.</td>
</tr>
<tr>
<td>45-54</td>
<td>The three hours' darkness.</td>
</tr>
</tbody>
</table>

35 ported His garments. This fulfilled Ps. 22: 18; and marks a fixed point in the series of events, which determines the time of others.  
36 watched = were keeping. guard over. (Note the Imperf. Tense.)  
37 set up over His head. This is not therefore the inscription written by Pilate and put upon the cross before it left Pilate's presence (John 19: 19); this was brought after the dividing of the garments; and was probably the result of the discussion of John 19: 21, 22. See Ap. 163. letters see Ap. 48.

27: 35-37. THE PARTING OF THE GARMENTS.
<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
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<tbody>
<tr>
<td>35-</td>
<td>The crucifixion.</td>
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<td>36-</td>
<td>God's writing fulfilled.</td>
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<td>37-</td>
<td>Man's writing put up.</td>
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38 Then. After the parting of the garments. See Ap. 163. two thieves = two robbers. Gr. lestita. Therefore not the two "malefactors" (Gr. kakourgoi) of Luke 23: 32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23: 33). These two robbers were brought later. Note the word "Then" (v. 38). See Ap. 164. one on, &c. See Ap. 164.

27: 38-44. AFTER THE PARTING OF THE GARMENTS.
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And they that were passing by spoke evil of Him, wagging their heads,

And saying, "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross."

Likewise the chief priests also mocking Him, with the scribes and elders, said, "He saved others; Himself He is not able to save. He is the King of Israel, let Him now come down from the cross, and we will believe Him.

He trusted in God; let Him deliver Him now, if He choose to have Him: for He said, 'I am the Son of God.'"

The robbers also, which were crucified with Him, kept reviling Him.

Now from the sixth hour [Noon] there was darkness over all the land until the ninth hour [3 p.m.].

And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, "My God, My God, why hast Thou forsaken Me?"

Some of them that stood there, when they heard that, said, "This man calleth for Elijah."

And straightway one of them ran, and there spunged upon Him with vinegar, and put it to His head, and was offering Him to drink.

The rest kept saying, "Let be, let us see whether Elijah is coming to save Him."

Jesus, when He had cried again with a loud voice, yielded up the Spirit.

And, behold, the veil of the temple was rent from above to the bottom; and the earth did quake, and the rocks were rent;

And the tombs were opened; and many bodies of the saints which slept were raised,

And came out of the graves after His resurrection, and went into the holy city, and appeared [privately] unto many.

Now when the centurion, and they that were with Him, watching Jesus, having seen the earthquake, and those things that were done, they feared greatly, saying, "Truly This was the Son of God."

And many women were there beholding from afar, who followed Jesus from Galilee, ministering unto Him:

39 passed = were passing. Another indication that it was not the Passover day. See Ap. 166.
40 Thou that, &c. Perverting the Lord's words (John 2. 19). Cp. 6. 18.
the Son of God. Ap. 98. XV.
from = off. Gr. apo. Ap. 104. iv. Same as in v. 42, 45, 55, 64.
41 also the chief priests = the chief priests also. said = kept saying.
42 He saved. Note the Alternation here, in the Greek. In Eng. it is an Introdversion.

27: 45-54. THE THREE HOURS DARKNESS.

45 the sixth hour. Noon. See Ap. 165.
the ninth hour. 3 p.m. See Ap. 165.
Eli, Eli, lama sabachthani. The English transliteration of the Greek, which is the Greek transliteration of the Aram. 'eli, 'eli, lamah 'azabthani. The whole expression is Aramaic. See Ap. 94. III. 3.
Words not reported in Luke or John. Quoted from Ps. 22. 1. See the notes there. Thus, with the Lord's last breath He gives Divine authority to the O.T. See Ap. 117. 1.

27: 47-49. MISUNDERSTANDING OF BYSTANDERS.

47 Elias. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) 'el-yah.
48 vinegar. Gr. oxos. See notes on v. 34. gave = was offering.
49 will come = is coming. Ref. to Mai. 4. 5.
51 behold. Fig. Asterismos. Ap. 6. the veil. Gr. katapetasma = that which is spread out downward, or that which hangs down. Sept. for Heb. masak, (Ex. 26. 37; 35. 12; 40. 5). Oce only here; Mark 15. 38. Luke 23. 45.
52 graves = tombs. arose = were waked. All the texts read "were raised." Is this the resurrection referred to in Rom. 1. 3? See notes there. Gr. egeresis = awaking rousing up, or arising. Occ. only here. Cp. John 12. 24. They thus fulfilled the Lord's word in John 5. 25.
53 out of. Gr. ek.
54 saw = having seen.

56 Among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons [James and John].

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who 

58 This man went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be given up.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own unused tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the tomb.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we have been reminded that that impostor said, while He was yet alive, 'After three days I will rise again.'

64 Command therefore that the burying-place be secured until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead:' so the last deception shall be worse than the first.

65 Pilate said unto them, 'Ye may have a guard: go your way, make it as sure as ye know how.'

66 So they went, and made the burying-place sure, sealing the stone, with a guard.

28 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to gaze upon the sepulchre.

2 And, behold, there happened a great earthquake: for the angel of Jehovah descended out of heaven, and came and had rolled back the stone away from the door, and sat upon it.
His general appearance was like lightning, and his raiment white as snow:

And from fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, “Fear not ye: for I know that ye seek Jesus, Whose crucifixion has been lately lying.

He is not here: for He is risen, according as He said. Come, see the place where the Lord was lately lying.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, he goeth before you unto Galilee; there shall ye see Him: lo, I have told you.”

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

And as they were going to tell His disciples, behold, Jesus confronted them, saying, “All hail!” And they came and seized Him by the feet, and prostrated themselves before Him.

Then said Jesus unto them, “Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.”

Now when they were going, behold, some of the guards came unto the city, and told unto the chief priests all the things that had come to pass.

And when they were assembled with the elders, and had taken counsel, they gave sufficient money to bribe them with unto the soldiers,

Telling them to say, "His disciples came by night, and stole Him away while we slept."

And Should this come to the governor's ears, we will bribe him, and make you safe."

So they took the money, and did as they were taught: and this story has been commonly reported among the Jews until this day.

Then the eleven disciples went away unto Galilee, unto the mountain where Jesus had appointed them.

And when they saw Him, they worshipped Him: but some hesitated.

And Jesus approached and spake unto them, saying, "All power [and authority] has just been given unto Me in heaven and upon earth.

Go ye therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of THE Holy Spirit:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I Am with you all the days, even until the completion of this world age.” Amen.

Israel did not then repent (Acts 3. 19-26; 28. 25-28), hence all is postponed till Matt. 24. 14 shall be taken up and fulfilled, "then shall the end (telos) of the suneleia come”. This particular commission was therefore postponed. See Ap. 167.