

THE GOSPEL ACCORDING TO LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THE MAN” (Zech. 6:12).

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1:1—2:52.	PRE-MINISTERIAL. THE DESCENSION.
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For the inter-relation of the Four Gospels, see the Structures on p. 1304.

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

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NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by Luke is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal **MAN**—"the Man Whose name is the **BRANCH**" (Zech. 6:12). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as "the friend of publicans and sinners"—the outcasts of society (Luke 5:29, &c.; 7:29, 34, 37, &c.; 15; 18:9, &c.; 23:39, &c.); as manifesting tenderness, compassion, and sympathy (7:13; 13:1, &c.; 19:41, &c.; 23:28, &c.). Hence Luke alone gives the parable of the prodigal son (6:6, 27, &c.; 11:41, &c.; 13:1, &c.; 14:1, &c.; 17:11, &c.). Hence Luke alone gives the parable of the good Samaritan (10:30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17:16, 18).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

73 The oath which He sware to our father Abraham,

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

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

I Myself. For emphasis.

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

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

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

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62 were consulting by signs. I.e. while the colloquy was going on.

□ Zacharias was still dumb [in continuous silence] v. 20, so they were using “sign-language” to ask him what to name the baby.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Hebraism, frequent in Luke.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

30 For mine eyes have seen Thy salvation,

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

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

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

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

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

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

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

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

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

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

fulfilled. See Lev. 12:3.

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

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

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

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

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

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

25 Simeon. In Heb. *Shim'on* =hearing. Cp. Gen. 29:33. Possibly the father of Gamaliel (Acts 5:34).

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

the consolation of Israel. Cp. Acts 28:20 and Isa. 40:1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and of adjuration also: "May I not see it, if I speak not the truth!"

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

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

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

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

34 rising up. Matt. 11:5.

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

pierce, &c. When on the Cross.

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

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

41 Now His parents went to Jerusalem every year at the feast of the ^opassover.

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

43 And when they had fulfilled the days, *in their returning*, the youth Jesus tarried behind in Jerusalem; and His parents *did not get to know of it*.

44 But they, *surely reckoning* Him to have been in the *caravan*, went a day's journey; and they *searched up and down for Him* among *their kinsfolk and among* acquaintance.

45 And when they found Him not, they turned back again to Jerusalem, *searching [all the way they went for]* Him.

46 And it came to pass, that *with* three days they found Him in the Temple, ^ositting [*according to rule*] in the midst of the *Rabbis*, both hearing them, and asking them questions.

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

48 And when they saw Him, they were amazed: and His mother said unto Him, *Child*, why hast Thou thus dealt with us? behold, ^oThy father and I have *searched up and down for Thee* sorrowing.

49 And He said *to* them, "How is it that ye sought Me? *knew ye not* that I ^omust be about My Father's *business*?"

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

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

52 And Jesus *advanced* in wisdom and *maturity in all respects*, and in favour *from beside* God and *men*.

3 Now in the ^ofifteenth year of the *government* of Tiberius Caesar, ^oPontius Pilate being governor of Judaea, and ^oHerod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 ^oAnnas and Caiaphas being the high priests, the word of God came *upon* John [*the baptist*] the son of Zacharias in ^othe wilderness.

3 And he *went* into all the country about Jordan, *proclaiming* the baptism of repentance *with a view to remission* of sins;

4 As it is written in the book of the words of *Isaiah* the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His *beaten tracks* straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all **people* shall see the salvation of God.

7 He said *therefore* to the *crowds* that came forth to be baptized *by* him, O *offspring* of vipers, who hath *forewarned* you to flee *away from* the wrath ^o*about to come* ?

8 Bring forth therefore fruits worthy of *the repentance which has been demanded, and which you profess*, and begin not 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.

40 the grace, &c. Cp. John 1:14. Isa. 11:2, 3.

41 passover. See Ap. 94.III.3.

42 twelve years old. When every Jewish boy becomes "a son of the law". If they performed "*all things*" acc. to the Law, Joseph had paid the five shekels redemption money (Num. 3:47; 18:16), which gave Joseph the *legal right* to be reckoned the "father", claiming the obedience shown in v. 51. See notes in v. 48, and 2:23, which thus explain the genealogy there.

46 sitting. This was strictly according to rule.

48 Thy father. This was legally correct on the part of Mary. (See note on v. 42, above.) But not truly so; therefore the Lord's correction, "My Father's business", v. 49.

49 must. These are the first recorded words of the Lord. The reference is to Ps. 40:5-11. John 4:34. Hence the Divine necessity. Cp. Matt. 16:21; 26:54. Mark 8:31, &c. The last-recorded words as the Son of man were, "It is finished": i. e. the Father's business which He came to be about. Compare His first and last ministerial or official words. See Note on Matt. 4:4, "It is written".

3. 1 fifteenth...Tiberius. See Ap.179.I, note 2. Augustus died in A.D. 14, but Tiberius was associated with him for two or three years. This would make Tiberius's fifteenth year A.D. 26.

Pontius Pilate. First mention. Appointed sixth Procurator of Judaea, A.D. 25. After his deposition, he went to Rome, and (according to Eusebius) committed suicide in A.D. 36.

Herod...Philip. Herod Antipas, half-brother to Philip, who abducted Philip's wife, Herodias, and married her. This was the Herod to whom the Lord was sent for trial.

2 Annas and Caiaphas, &c.

Caiaphas was the High Priest as successor of Aaron; while Annas was the *Nasi*, or head of the Sanhedrin (a successor of Moses), and thus associated with Caiaphas in government. This explains John 18:13, 24, and Acts 4:6.

the wilderness. i.e. in the cities and towns of the open country. See v. 4, &c.

7 about to come. Quite true; for, had the nation repented, all that the prophets had foretold, both as to the sufferings and following wrath and glory, would have been fulfilled.

9 And ^o*already even the axe lies* unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

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

11 He answereth and saith unto them, He that hath two ^ocoats, let him impart to him that hath *not*; and he that hath *food*, let him do likewise.

12 Then came also *the tax-farmers also* to be baptized, and said unto him, *Teacher*, what shall we do?

13 And he said unto them, Exact *nothing* more *beside* that which is appointed you.

14 And ^o*some soldiers going on service* likewise demanded of him, saying, And what shall we do? And he said unto them, *terrify with a view to extortion* no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men *reasoned* in their hearts *concerning* John, whether he were *the Messiah*, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but *He That is mightier* than I cometh, the *lace* of *Whose sandals* I am not *fit* to unloose: He shall baptize you ^o*with Holy Spirit* [gifts] and ^owith fire:

17 *Whose winnowing-fan is* in *His* hand, and *He* will thoroughly purge *His threshing-floor*, and will gather the wheat into *His* garner; but the chaff *He* will ^o*burn up entirely* with fire unquenchable.

18 And many *different things therefore* in his exhortation *announced the glad tidings* he unto the people.

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

20 Added *this also to* all, that he shut up John in ^oprison.

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

22 And ^o*the Spirit the Holy Spirit* descended ^oin a bodily shape like a dove upon *Him*, and a voice came *out of* heaven, which said, *Thou art My Son, the beloved Son*; in Thee *I have found delight*.

23 And Jesus *Himself when He began His ministry He was about thirty years old*, being (^o*as reckoned by law*) the Son of Joseph, ^o*Who* was ^o*the son* of Heli,

24 *Who* was *the son* of Matthat, *who* was the son of Levi, *who* was *the son* of Melchi, *who* was *the son* of Janna, *who* was *the son* of Joseph,

25 *Who* was *the son* of Mattathias, *who* was *the son* of Amos, *who* was *the son* of Naum, *who* was *the son* of Esli, *who* was *the son* of Nagge,

26 *Who* was *the son* of Maath, *who* was *the son* of Mattathias, *who* was *the son* of Semei, *who* was *the son* of Joseph, *who* was *the son* of Juda,

27 *Who* was *the son* of Joanna, *who* was *the son* of Rhesa, *who* was *the son* of Zorobabel, *who* was *the son* of Salathiel, *who* was *the son* of Neri,

28 *Who* was *the son* of Melchi, *who* was *the son* of Addi, *who* was *the son* of Cosam, *who* was *the son* of Elmodam, *who* was *the son* of Er,

29 *Who* was *the son* of Jose, *who* was *the son* of Eliezer, *who* was *the son* of Jorim, *who* was *the son* of Matthat, *who* was *the son* of Levi,

30 *Who* was *the son* of Simeon, *who* was *the son* of Juda, *who* was *the son* of Joseph, *who* was *the son* of Jonan, *who* was *the son* of Eliakim,

31 *Who* was *the son* of Melea, *who* was *the son* of Menan, *who* was *the son* of Mattatha, *who* was *the son* of ^oNathan [the natural line], *who* was *the son* of David,

9 *already even, &c.* Referring to national privileges.

10 *coats.* =tunics (cp. Matt. 5:40). One kind of garment, put by Fig. Synecdoche (of Species) for a garment of any kind.

14 *some soldiers, &c.* (No Art.). Not the Noun, but the Participle=men under arms. Josephus tells us that Herod Antipas (v. 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming.

16 *with Holy Spirit.* Gr.*pneuma hagion*: i.e. power from on high, or with spiritual gifts. Ap.101.II.14. *with fire.* Because this was foretold as being among the things which were about to be fulfilled, had the nation repented. "This (Acts 2:16) is that (Joel 2:30)." It symbolizes the judgments included in that day.

17 *burn up.* Gr. *katakaio*=to consume entirely. Cp. Matt. 3:12. Heb. 13:11.

20 *prison.* The fortress of Machaerus, on the borders of Arabia north of the Dead Sea.

21 *praying.* Note the occasions of the Lord's praying; here; 5:16; 6:12; 9:18, 28; 11:1; 22:41-44.

22 *the Spirit the Holy Spirit.* Ap.101.II.3. *in bodily shape.* Peculiar to Luke.

23 *as reckoned by law.* Gr. *nomizo* =to lay down a thing as law; to hold by custom, or usage; to reckon correctly, take for granted. See Matt. 20:10. Luke 2:44. Acts 7:25, &c. Joseph was begotten by Jacob, and was his natural son (Matt. 1:16). He could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary), and be reckoned so *according to law* (Gr.*nomizo*). It does not say "begat" in the case of Heli.

who. So throughout vv. 24-38. *the son of Heli.* The genealogy of the ideal man begins from his father, and goes backward as far as may be. That of a king begins at the source of his dynasty and ends with himself. Cp. that of Matthew with Luke, and see Ap.99.

31 *Nathan.* This is the natural line through Nathan. In Matthew 1:6, the regal line is shown through Solomon. Thus both lines became united in Joseph; and thus the Lord being raised from the dead is the one and only heir to the throne of David.

32 *Who* was the son of Jesse, *who* was the son of Obed, *who* was the son of Booz [Boaz], *who* was the son of Salmon, *who* was the son of Naasson [Nahshon],

33 *Who* was the son of °Aminadab [Aminadad], *who* was the son of Aram [Ram], *who* was the son of Esrom [Hezron], *who* was the son of Phares [Pharez], *who* was the son of Juda [Judah],

34 *Who* was the son of Jacob, *who* was the son of Isaac, *who* was the son of Abraham, *who* was the son of Thara [Terah], *who* was the son of Nachor [Nahor],

35 *Who* was the son of Saruch [Serug], *who* was the son of Ragau [Reu], *who* was the son of Phalec [Peleg], *who* was the son of Heber [Eber], *who* was the son of Sala [Salah],

36 *Who* was the son of Cainan *who* was the son of Arphaxad, *who* was the son of Sem [Shem], *who* was the son of Noe [Noah], *who* was the son of Lamech,

37 *Who* was the son of Mathusala [Methuselah], *who* was the son of Enoch, *who* was the son of Jared, *who* was the son of Maleleel [Mahalaleel], *who* was the son of Cainan,

38 *Who* was the son of Enos, *who* was the son of Seth, *who* was the son of Adam, *who* was °the son of God.

4 And Jesus being °full of °Power from on High returned away from Jordan, and was led by °THE Holy Spirit Himself °into the wilderness, [and was there in the wilderness,]

2 Being °forty days being troubled and tried by °the devil. And in those days He did eat *not anything*: and when they were ended, He afterward hungered.

3 And the devil said to Him, If Thou be °the Son of God, command °this stone that it be made bread.

4 And Jesus answered to him, saying, “It standeth written, That man shall not live upon bread alone, but upon every saying of God.”

5 And the devil, °leading Him up into an high mountain, shewed to Him all the kingdoms of the world in a moment of time.

6 And the devil said to Him, All this authority will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I desire I give it.

7 If thou therefore wilt worship before me, all shall be Thine.

8 And Jesus answered and said unto him, °Get thee behind me, Satan: “for °It is written, Thou shalt worship Jehovah thy God, and Him only shalt thou serve.”

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

10 For °it is written, He shall give His angels charge concerning thee, to thoroughly protect thee:

11 And on their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, “It °hath been said, Thou shalt not tempt the Lord thy God.”

13 And when the devil had ended every temptation, he departed [of his own accord] from Him °until a convenient time.

14 And Jesus returned in the power of °the Spirit into Galilee: and °there went out a report concerning Him through all the region round about.

15 And He Himself taught in their synagogues, being glorified by all.

33 Aminadab. = O. T. Amminadab.

☐ Old Testament names in brackets through v. 37.

38 the son of God. Because created by God; the angels are so called, for the same reason. See Ap.23.

4. 1 full. Used of *pneuma hahion* only when without the Article. See Ap.101.II.14, and Acts 6:3; 7:55; 11:24.

Power from on high. No Art. Gr. *pneuma hagian*, or “power from on high”. See Above.

THE Holy Spirit Himself. With Article.

into. The Spirit not only led Him “into” the wilderness but guided Him when there.

2 forty. See Ap.10. Cp. Ex. 34:28. Num. 14:34. 1 Kings 19:8.

the devil. Here named because these three temptations came before the three recorded in Matthew 4. There it is *ho peirazon* = “he who was tempting Him”. See Ap.116.

3 the Son of God. Referring to 3:22. this stone. “these stones” in Matt. 4:3. Repeated under different circumstances. Ap.116.

4 It standeth written. In Deut. 8:3.

5 leading. Gr. *anago*. Not *paralambano* = taking with. As in Matt. 4:5.

8 Get thee, &c. But the devil did not do so yet. He left of his own accord (v. 12). Most texts omit this. it is written, &c. In Deut. 6:13; 10:20. Ap.107.I.1.

10 it is written. In Ps. 91:11, 12. **12** hath been said, &c. Deut. 6:16.

13 until a convenient time. See Matt. 4:11. Returning again and repeating the three temptations in a different order and under different circumstances. Ap.116.

14 there went out a fame, &c. In Luke (as in other Gospels) only those events are selected which tend to illustrate the special presentation of the Lord and His ministry. Cp. the commencing events of each: Matt. 4:13. Mark 1:14. Luke 4:14-30, and John 1:19-43. For this fourfold ministry, see Ap.119. Thus this first period commences and its subject, as stated more precisely in vv. 43, 44.

16 And **He** came to *that Nazareth*, where **He** had been brought up: and, *according to custom*, **He** went into the synagogue on the sabbath day, and [*being summoned by the superintendent*] stood up for *to read aloud*.

17 And *there was further delivered* unto **Him** the book of the prophet *Isaiah*. And when **He** had *unrolled* the book, **He** found the place [*Isa. 61:1, 2*] where *it stood written*,

18 “The Spirit of *Jehovah* is upon **Me**, *on account of which* **He** hath *anointed Me* to *announce the glad tidings* to the poor; **He** hath sent **Me** ..., to *proclaim* deliverance to the captives, and recovering of sight to the blind, *to send away in discharge the broken*,

19 To *proclaim* *the welcome year* of the Lord.”

20 And **He** *rolled up* the book, and **He** gave *it* again to *the servant, who put it away*, and sat down [*to teach*]. And the eyes of all them that were in the synagogue *continued fixed* on **Him**.

21 And **He** began *to say to them* “*that* This day, is *this* Scripture fulfilled in your ears.”

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

23 And **He** said *to* them, “Ye will *doubtless* say *to Me* this *parable*, Physician, heal thyself: whatsoever we have heard *being done* in Capernaum, do *here also* in thy country.”

24 And **He** said, “Verily **I** say unto you, *That no* prophet is *welcome* in his own country.

25 But **I** tell you *in truth*, many widows were in Israel in the days of *Elijah*, when the heaven was shut up three years and six months, *and there arose* great famine was *over* all the land;

26 And unto none of them was *Elijah* sent, *but he was sent to Sarepta*, a city of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of *Elisha* the prophet; and none of them was cleansed, saving Naaman the Syrian.”

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

29 And rose up, and *cast Him outside* of the city, and led **Him** unto *an overhanging brow* of the hill whereon their city was built, that they might cast **Him** down headlong .

30 But **He** *passing through* the midst of them *went away*,

31 And came down to Capernaum, a city of Galilee, and *was teaching* them [*continuously*] on the sabbath days.

32 And they were astonished at **His teaching**: for **His** word was with *authority*.

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

34 Saying, *Ah*; what have we to do with Thee, *Thou* *Jesus* of Nazareth? art Thou come to destroy us? I know Thee Who Thou art; the Holy One of God.

35 And Jesus rebuked him, saying, “*Be muzzled*, and come out of him.” And when the *demon* *had thrown* him in the midst, he came *away from* him, and hurt him *in no possible manner*.

16 that Nazareth. =the (or, that) Nazareth thus defined. Aram. *to read aloud*.

Gr.*anaginosko*. Later usage = to read aloud (as here, 2 Cor. 3:15. Col. 4:16. 1 Thess. 5:27). But in the Papyri generally = to read. The Lord *preached* in other synagogues, but *read* only here in Nazareth, which shows that He owned, and was owned, to be a member of this.

17 there was further delivered. i.e. the prophets (the *Haphtorah*), the second lesson after another read the Law (the *Parashah* or first lesson). This delivery was made by the *chazan* = overseer, or *Sheliach tzibbor*, angel of the congregation. See Rev. 2:1, 8, 12, 18; 3:1, 7, 14.

18 anointed Me. Hence His name “Christ”. Cp. Acts 10:38. *announce the glad tidings.* (see vv. 43, 44). Note the sevenfold Prophecy (*Ap.10*). *to send away, &c.* Occurs only here. This is added from Isa. 58:6, making the quotation “compound”. See *Ap.107. II.4*. This form of reading was allowed and provided for.

19 the welcome year. Either the Jubilee year (Lev. 25:8-17), or on account of the Lord’s ministry commencing then.

20 rolled up. Cp. v. 17. Because it was not yet manifest whether the King and the Kingdom would be received or rejected. *the servant, who put it away.* Not the President, who first received it from the servant (Heb. *chazan*) and “delivered” it to the reader.

21 this Scripture. Not the next clause of Isa. 61:2, which He did not read. That was then doubtful, and is now postponed.

26 but he was sent, &c. Used, not in the sense of limitation, but of exclusion, as in Gal. 2:16.

29 an overhanging brow. Gr. *ophrus*. Occ. only here in N.T. A medical word (cp. Col. 4:14), used of the eyebrow because of their hanging over. At Nazareth it is not beneath, but hangs *over* the town about forty feet.

30 passing through. Doubtless the eyes of the people were holden. See 24:16. Cp. John 8:69; 10:39, 40 (cp. Pss. 18:29; 37:33).

34 Jesus. Demons and Gadarenes, and His enemies could thus irreverently use this name, but His disciples with true reverence called Him “Master”, or “Lord” (John 13:13).

35 had thrown, &c. Gr.*rhipto*, a medical word for convulsions. Occ. only here, 17:2. Matt. 9:36; 15:30; 27:5, &c.

36 *Astonishment came upon all*, and spake *to one another*, saying, *What is this word*, for with ^oauthority and power **He** commandeth the unclean spirits, and they come out.

37 And the *noise* of **Him** went out into every place of the country round about.

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

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

40 Now ^owhen the sun was setting, all they that had any sick with divers diseases brought them unto **Him**; and **He** laid **His** hands on every one of them, and healed them.

41 And devils also came *away from* many, *screaming inarticulately*, and *saying that Thou art the Messiah* the Son of God. And **He** rebuking *them* suffered them not to speak: for they knew that **He** was *the Messiah*.

42 And when it was day, **He** departed and went into a desert place: and the people *were seeking after Him*, and came *up to Him*, and *held Him fast*, that **He** should not depart from them.

43 And **He** said unto them, "**I** must *proclaim* the kingdom of God to *different* cities also: ^o*because for this* am **I** sent."

44 And **He** was *proclaiming* in the synagogues of ^oGalilee.

5 And it came to pass, that, as the people pressed upon **Him** and *heard* the word of God, ^o**He** was *standing beside* the *sea* of Gennesaret,

2 And saw ^otwo *boats* standing [*at anchor*] by the lake: but ^othe fishermen were gone *away from* them, and were ^owashing *their* nets.

3 And **He** entered into one of the *boats*, which was Simon's, and *asked* him that he would thrust out a little *away from* the land. And **He** sat down, and *was teaching* the people out of the *boat*.

4 Now ^owhen **He** had left speaking, **He** said unto Simon, ^o"Launch out into the deep, and ^o*let ye down* your nets *with a view to a* ^o*haul*."

5 And Simon answering said *to Him*, ^oMaster, we have toiled *all through* the night, and have taken nothing: nevertheless *relying upon* Thy word I will let down the net.

6 And when they had this done, they inclosed a great *shoal* of fishes: and their net *were beginning to break*.

7 And they beckoned *to their* partners, which were in *another of two boats*, that they should come and help them. And they came, and filled both the *boats*, so that they *are now sinking*.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart *away from* me; for I am ^o*a man, a sinner*, O ^oLord.

9 For *astonishment laid hold of him*, and all that were *united with* him, at the *haul* of the fishes which they had taken:

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

11 And when they had brought their ships to land, they *let go all*, and followed **Him**.

12 And it came to pass, *in His being* in ^o*one of the cities*, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought **Him**, saying, Lord, if **Thou desire**, Thou canst make me clean.

36 *authority*. Same word as "power" in v. 6.

40 *when the sun, &c.* They waited for the end of the Sabbath.

43 *because*. This is the subject of the First Period of His ministry. See 4:-14.

44 *Galilee*. A Trm WH Rm. read Judaea.

5. 1 *He*. Emphatic, to distinguish Him from the crowd.

2 *two boats*. At that time there were about 4, 000 on the lake. *the fishermen*. This call was not that of Mark 1:16-20.

When the Lord said "Let us go", &c. (Mark 1:38), they perhaps did not go with him, but returned to their ships. But from this second call they never left Him. See v. 11, below.

washing. At the first call they were casting their nets.

4 *when He had left speaking*.

The Aorist Tense implies the immediate succession of the events. *Launch out*. Same as "thrust out" in v. 3. Addressed to one (Peter).

let ye down. Addressed to all.

haul. Used of what is drawn, from Anglo-Saxon drag-an.

5 *Master*. Gr. *Epistates*. A word peculiar to Luke, implying knowledge and greater authority than *Rabbi*, or Teacher. Occ. seven times (5:5; 8:24, 24, 45; 9:33, 49; 17:13, and nowhere else).

8 *a man, a sinner*.

Emphasizing the individual. True conviction has regard to what one *is*, not to what one *has done*. Cp. Manoah (Judg. 13:22), Israel (Ex. 20:19), men of Beth-Shemesh (1 Sam. 6:20), David (2 Sam. 12:13), Job (Job 40:4; 42:2-6), Isaiah (Isa. 6:5).

Lord. Not "Jesus", as in 4:34.

12 *one of the cities*. Prob. one in which "most of His mighty works were done", viz. Chorazin or Bethsaida. When named together these are always in this order. The attempts to "touch" the Lord were all in that city or neighbourhood (6:19. Matt. 9:20, &c.). Hence this city was probably Chorazin.

13 And **He** put forth *His* hand, and touched him, saying, “**I Am willing: be thou made clean.**” And immediately the leprosy departed *away from* him.

14 And **He** [◊]charged him to tell *no one [whom he might happen to meet]: but said* “go, and shew thyself to the priest, and offer *concerning* thy cleansing, according as Moses commanded, for a testimony unto them.”

15 But so much the more went there a *report* abroad *concerning* **Him**: and great multitudes *kept coming together* to hear, and to be healed ... *from* their infirmities.

16 And **He** *continued withdrawn in* the wilderness, and prayed.

17 And it came to pass *in one of the days*, as **He** was teaching, *and* there were Pharisees and *teachers of the law* sitting by, which were come out of every town of [◊]Galilee, and Judaea, and Jerusalem: and *the power of Jehovah was present for* [◊]**Him to heal**, [*but miracles were few because of their unbelief*].

18 And, behold, men *carrying upon* a [◊]*couch* a man which was [◊]*paralyzed*: and they sought *means* to bring him in, and to *place him* before **Him**.

19 And when they could not find ... what way they might bring him in *on account of* the multitude, they went upon the housetop, and let him down through the tiling with *his couch* into the midst before Jesus.

20 And when **He** saw [◊]their faith, **He** said unto him, “Man, thy sins *have been* forgiven thee.”

21 And the scribes and the Pharisees began to reason, saying, Who is **This Which** speaketh blasphemies? **Who is able to** forgive sins, but God alone?

22 But when Jesus *well knowing* their *reasonings*, **He** answering said unto them, “What reason ye in your hearts?”

23 Whether is easier, to say, Thy sins *have been* forgiven *to thee*; or to say, Rise up and walk?

24 But *in order that* ye may know that the Son of man hath *authority* upon earth to forgive sins, (**He** said unto the sick of the palsy,) **I** say unto thee, Arise, and take up thy couch, and go into thine house.”

25 And [◊]immediately he rose up before them, and took up that whereon he lay, and departed *into* his own house, glorifying God.

26 And *amazement seized them all*, and they glorified God, and were *filled of* fear, *saying that*, We have seen *contrary to what is generally seen* to day.

27 And after these things **He** went forth, and *viewed with attention* a *tax-gatherer*, named [◊]Levi [**Matthew**], sitting at *the toll office*: and **He** said unto him, “Follow **Me**.”

28 And he [◊]*left behind* all, rose up, and followed **Him**.

29 And ²⁷Levi made **Him** a great [◊]*reception banquet* in his own house: and there was a great company of *tax-gatherers* and of others that sat down *in company with* them.

30 But [◊]*the scribes and Pharisees among them* murmured against **His** disciples, saying, Why do ye eat and drink with *the publicans* and sinners?

31 And Jesus answering said unto them, “They that are *in health* need not a physician; but they that *have themselves sickly, in an evil condition*.

32 **I have come** not to call *righteous ones*, but sinners *unto* repentance.”

33 And they said unto **Him**, Why do the disciples of John fast often, and [◊]make [◊]*petitions*, and likewise *the disciples* of the Pharisees; but thine eat and drink [*like ordinary people, without making it part of their religion*] ?

34 And **He** said unto them, “*Ye surely cannot, can ye the sons for the bridal party* fast, *in the time when* the bridegroom is *in company with* them?”

14 *charged*. A military word. Also used of a physician, “prescribe”.

17 *Galilee,...Judaea,...Jerusalem*. Palestine was divided into the three districts (mountain, sea-shore, and valley). Cp. Acts 1:8; 10:39.

Him. TTrm. A WH R. read “him” instead of “them”. If so, then the clause reads, “the power of Jehovah was [present] for Him to heal”, but miracles were few “because of their unbelief”, Matt. 13:58.

18 *couch*. Gr.kline; not a poor man’s bed, krabbaton. John 5:10.

paralyzed. Gr.paraluomai. Not the same word as in 4:38. Luke always uses the Verb, not the Adj. (contrast Matt. 4:24; 8:6. Mark 2:3-10).

20 *their faith*. Why exclude the man himself, as is generally done?

25 *immediately*. Gr.parachrema. See 1:64; 4:39. Outside Luke and Acts it occurs only in Matt. 21:19, 20.

27 *Levi*. There can be no doubt about Levi and Matthew being different names for the same person (Matt. 9:9. Mark 2:14). For similar changes, at epochs in life, cp. Simon and Peter, Saul and Paul. Matthew is an abbreviation of *Mattathias* =gift of God, and he is so called after this. “Sitting” shows he was a custom-house officer.

28 *left behind*. Not the same word as “forsook” in v. 11.

29 *reception banquet*. Gr.doche. Occ. only here and 14:13.

30 *the scribes, &c.* “their” referring to Galilean scribes, as distinguished from those of Jerusalem (Matt. 15:1). Note the same distinction as to synagogues in Matt. 4:23; 9:35.

33 *make petitions*. Note this as distinguished from *praying*. *petitions*. Or supplications. Not used in the other Gospels.

35 But *there will come days for those*, ^o*and when* the bridegroom shall be taken away from them, and then shall they fast in those days.”

36 And He spake *a parable also* unto them; “*That no one having rent a piece from a new garment, putteth it upon an old; if otherwise, then he will both rend the new, and the new will not harmonizeth with the old.*

37 And no man putteth *fresh made* wine into old *wine-skins*; else the new wine will burst the *wine-skins*, and *it will be poured out*, and the *wine-skins* shall perish.

38 But *fresh made* wine must be put into *fresh made wine-skins*; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is *good*.”

6 And it came to pass on *the weekly sabbath*, that He *was going* through the corn fields; and His disciples plucked the ears of corn, and *were eating*, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering *to them* said, ^o“Have ye not read so much as this, what David did, when himself was an hungred, and they which were *in company with* him;

4 How he went into the house of God, and did take and eat the shewbread, and gave *to them also* that were with him; which it is not lawful to eat but for the priests alone?

5 And He said unto them, That the Son of man is Lord *of the sabbath also*.”

6 And it came to pass *on another sabbath also*, that He entered into the synagogue and taught: and there was a man *his hand, the right one* was withered.

7 And the scribes and Pharisees *kept watching* Him, ^o*if* He would heal on the sabbath day; *in order that* they might find an accusation against Him.

8 But He *all along knew* their *reasonings*, and said to the man which had the withered hand, “Rise up, and stand forth in the midst.” And he arose and stood forth.

9 Then said Jesus unto them, “*I further ask* you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save *a soul*, or to destroy *it*?”

10 And looking round about upon them all, He said unto the man, “Stretch forth thy hand.” And he did so: and his hand was restored *healed* as the other.

11 And they were *filled of senseless rage*; and *began to discuss*, *saying one to* another what they might do to Jesus.

12 And it came to pass in those days, that He went out into *the* mountain to pray, and continued all night in ^oprayer to God.

13 And when it *became* day, He called *unto Him* His disciples: and *from* them He chose twelve, whom He *named apostles also*;

14 Simon, (whom He *named also* Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 ^oMatthew and ^oThomas, James the *son* of ^oAlphaeus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which *became even a traitor*.

17 And He came down with them, and *stopped on a level spot*, and *a crowd* of His disciples, and a great multitude of people *away from* all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be ^ohealed of their diseases;

18 And they that were *beset* with unclean spirits: and they were healed.

19 And the whole multitude *all the while were seeking to touch Him, for power was going out from Him*, and ¹⁷healed *them* all.

35 and when. With all the texts. Following up the Fig. *Aposiopesis* (Ap.6), as though the time for revealing the fact of His crucifixion had not yet come. **shall be taken away.** Gr.*apairo*. Occ. only here, and the parallels (Matt. 9:15. Mark 2:20) implying a violent death; as “lifted up” in John 3:14.

6. 1 it came to pass. A Hebraism.
the weekly sabbath. “the second sabbath after the first”. All this represents only one word in the Greek (*deuteroprotos*), i.e. the second-first. Occ. only here in the N.T. The first and second sabbaths can occur only in the week of the three great feasts. The first day of these feasts is a Sabbath “high day” (Heb. *yom tov*), and is the “first” or great sabbath, whatever day of the week it falls on (see Lev. 23:7, 24, 35), the weekly sabbath then becomes the “second”. This “second sabbath” was therefore the ordinary *weekly sabbath*, as clear from Matt. 12:1. Not seeing this the current Greek texts solve the difficulty by omitting the word altogether! L Trm. Wh R.

3 Have ye not read. See Ap.143.

7 if. Assuming the possibility of the condition.

12 prayer to God. Greek prayer of God. Gen. of Relation.

15 Matthew and Thomas...Alphaeus. All Aramaic.

17 healed. Gr.*iaomai*. Cp. 5:17.

20 ^oAnd **He** lifted up **His** eyes *unto* **His** disciples, and said, “*Happy* be ye poor: for yours is the kingdom of God.

21 *Happy* are ye that hunger now: for ye shall be filled. *Happy* are ye that weep ^onow: for ye shall laugh.

22 *Happy* are ye, when men shall hate you, and when they shall *cut you off from their company*, and shall reproach *you*, and cast out your name as evil, *on account of* the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in *the heavens*: for *according to the same things* did their fathers *to* the prophets.

24 **But** ^owoe unto you that are rich! for ye *are receiving* your *comfort*.

25 ²⁴Woe unto you that *have been filled* ! for ye shall hunger. ²⁴Woe unto you that laugh now! for ye shall mourn and weep.

26 ²⁴Woe unto you, when all men shall speak well *of* you! for so did their fathers ^othe false prophets.

27 But **I** say unto you which hear, Love your enemies, do *well* to them which hate you,

28 *Pray to God on behalf of* them that curse [doom] you, and pray *on behalf of* them which despitefully use you.

29 And unto him that smiteth thee on the *one jaw* offer *the other also*; and him that taketh away thy *mantle* forbid not *to take thy tunic* also.

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

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

32 *And* if ye love them which love you, *what kind of* ^othank [grace] have ye? for sinners also love those that love them.

33 And ^oif ye do good to them which do good to you, *what kind of* ³²thank [grace] have ye? for sinners also do even the same.

34 And if ye lend *to them from* whom ye hope to receive, *what kind of* ³²thank [grace] have ye? for sinners also lend to sinners, to receive *the like*.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be ^ogreat, and ye shall be the *sons *of Him Who is on High*: for **He** is kind unto the unthankful and *to* the evil.

36 *Become ye* therefore *compassionate*, as your Father also is *compassionate*.

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

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

39 And **He** spake a parable unto them, *Is a blind man able to lead a blind man?* *will* they not both fall into the ditch?

40 The disciple is not above his *teacher*: but every one that is *set to rights [by his instructions being complete]* shall be as his master.

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

42 Either how *art thou able to* say to thy brother, Brother, let me pull out the *wood splinter* that *is* in thine eye, when thou thyself beholdest not the beam that *is* in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the *wood splinter* that *is* in thy brother's eye.

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

44 For every tree *gets to be known* by *its* own fruit. For *from* thorns men do not gather figs, nor *from* a bramble bush gather they grapes.

20 **And, &c.** Not “Luke’s version” of “the Sermon on the Mount”, but a repetition in a different form of certain parts of it on a subsequent occasion. Why create a “discrepancy” by supposing that our Lord never repeated any part of His discourses? Cp. Isa. 28:9-13.

21 **now.** In contrast with the future. In Divine reckoning the best always comes last.

24 **woe.** This is not a different and discrepant version of the Sermon on the Mount, but a varied repetition of parts of it.

26 **the false prophets.** Cp. Jer. 5:31. 1 Kings 18:19, 22; 22:11. Isa. 30:10.

32 **thank.** Gr.charis. Occ. more than 150 times; eight in Luke, here, vv. 33, 34; 1:30; 2:40, 52; 4:22; 17:9; not once in Matt. or Mark; generally transl. “grace”.

33 **if ye do good.** The condition being quite uncertain, where experience will decide.

35 **great.** Emphatic by Fig. Hyperbaton. Ap.6.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for *out of* the abundance of the heart his mouth speaketh.

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

47 ^o*Every one* cometh to **Me**, and heareth **My words**, and doeth them, **I** will shew you to whom he is like:

48 He is like a man which built an house, and ^o*digged and deepened*, and laid the foundation on *the* rock: and when the flood arose, the *river burst* upon that house, and could not shake it: *on account of its being well built* upon a rock.

49 But he that heareth, and *doth not wish to do them*, is like a man that without a foundation built an house upon the earth; against which the stream did *burst*, and immediately *it collapsed*; and the *breaking up* of that house was great.”

7 Now when **He** had *finished* all **His** sayings *into* the *hearing* of the people, **He** entered into Capernaum.

2 And ^oa certain centurion's *bondman*, who was *esteemed* unto him, was sick, and ready to die.

3 And when he heard *about* Jesus, he *sent away* unto **Him** *some of the elders* of the Jews, *asking* **Him** that **He** would come and heal his servant.

4 And when they came to Jesus, they besought him *urgently*, saying, That he *is* worthy for whom **He** should do this:

5 For he loveth our nation, and *he himself* hath built *for us* ^o*the synagogue*.

6 Then Jesus *was going in fellowship with* them. And when **He** was now ^onot far from the house, the centurion ^osent friends to **Him**, ^osaying unto **Him**, ^oLord, ^otrouble not thyself: for I am not worthy that **Thou** shouldest enter under my roof:

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

8 For *I also, a man, am appointed to authority*, having under *myself* soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, ^o**He** marvelled at him, and turned him about, and said unto the people that followed him, “**I** say unto you, **I** have not found so great faith, *not even* in Israel.”

10 And they that were sent, returning *unto* the house, found the servant *in good health*

....

11 ^oAnd it came to pass the day after, that **He** went into a city called Nain; and many of **His** disciples went with **Him**, and much people.

12 Now when **He** came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

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

14 And **He** *came up* and touched the bier [*of wicker-work*]: and they that bare *him* stood still. And **He** said, “Young man, **I** say unto thee, Arise.”

15 And *the corpse* sat up, and began to speak. And **He** delivered him to his mother.

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

17 And this *report* of **Him** went forth *in* all Judaea, and *in* all the region round about.

18 And the disciples of John *brought word* of all these things.

47 *Every one*. Fig. Synecdoche (of Genus). Put for those only who come.

48 *digged and deepened*. Fig. Hendiadys, for emphasis: i.e. he dug—yea, he dug deep.

7. 2 *A certain centurion*.

Viz. the same that the Lord had blessed before (Matt. 8:5-13); i.e. before the calling of the twelve, Matt. 10:1, &c. This second healing of the centurion's *bondman* took place *after* the calling of the twelve (6:13-16). Note the different words and incidents.

5 *the synagogue*. The Lord knew all the synagogues in Capernaum; so that this must have been some special synagogue, probably a new one, built since the event of Matt. 8:5-13.

6 *not far*. In the former case, the Lord did not go; being prevented by the centurion.

sent. Gr. *pempo* = to send with; the envoy being accompanied by an escort.

saying. He himself was present, and was the speaker.

Lord. The Person of the Lord is the subject of this second period of His ministry.

trouble not thyself. This second and similar address shows a greater depth of humility, prob. grown since the former healing, of which the synagogue may have been a votive token.

9 *He marvelled, &c*. The only other instance of the Lord's marvelling is at their unbelief (Mark 6:6).

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

19 And John calling *unto him a certain two* of his disciples sent *them to the Lord*, saying, Art thou *the coming Messiah*? or *do we look* for another?

20 When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art thou *the coming Messiah*? or look we for another?

21 And in that ... hour He *healed* many *from their chronic diseases* and *acute scourges*, and of evil spirits; and unto many *that were* blind He gave sight.

22 Then ^oJesus answering said unto them, “Go your way, and tell John what things ye have ^oseen and heard; how that ... blind *are seeing again*, ... lame walk, ... lepers are cleansed, ... deaf hear, *dead people* are raised, *the poor are being evangelized*.

23 And *happy* is *he*, whosoever shall *find not anything to stumble at* in Me.”

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

25 But what went ye out *to see* ? A man clothed in ^osoft raiment? Behold, they which *are existing in* gorgeously apparelled, and live *luxuriously*, are in *royal palaces*.

26 But what went ye out *to see* ? ^oA prophet ? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom ^o*it standeth written*, Behold, I send My messenger before Thy face, which shall prepare Thy way *in the presence of* Thee.

28 For I say unto you, Among those that are *brought into the world* of women there is *no one* a greater prophet than John the Baptist: but He that is ^oless [younger] in ^othe kingdom of God is greater than he.”

29 And all the people that heard Him, and the *toll collectors, declared God to be just, by submitting to John’s baptism*.

30 But the Pharisees and lawyers ^o*annulled* the counsel of God *as to* themselves, being not baptized *by* him.

31 ..., “Whereunto then shall I liken the men of ^othis generation ? and to what are they like?

32 They are like unto *little children* sitting in *a* marketplace, and calling one to another, and saying, *We piped* [played at being at a wedding] unto you, and ye *danced not; we mourned* [played at being at a funeral] to you, and ye *wept not*.

33 For John the Baptist came neither ^oeating bread nor drinking wine; and ye say, He hath a ^odemon.

34 The Son of man *has* come ³³eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of *toll collectors* and sinners!

35 *And yet* wisdom is justified *from* all her ^ochildren .”

36 ^oAnd one of the Pharisees *invited* Him that He would eat *in company with* him. And He went into the Pharisee's house, and *reclined at table*.

37 And, behold, a ^owoman *who which was in* ^othe city, a sinner, *having got to know* that He *reclined at the table* in the Pharisee's house, brought an alabaster flask of ointment,

38 And stood *beside* His feet behind Him weeping, and began to wash His feet with tears, and *was wiping them* with the hairs of her head, and *was ardently kissing* His feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had *invited* Him saw *it*, he spake *in* himself, saying, This man, if He were a prophet, would have *got to know* who and what manner of woman *this is which* toucheth Him: for she is a sinner.

22 Jesus. Omit [L] T Tr. A WH R.

seen and heard. The evidence was not that they were miracles (*qua* miracles), but that the miracles were those that had been prophesied. See Isa. 29:18; 35:4-6; 60:1-3. Had the Lord worked miracles far more extraordinary they would have been no evidence at all as to His claims.

25 soft. See Matt. 11:8. A contrast to “camel’s hair”.

26 A prophet. See Ap.49. One who spoke *for* God. Not necessarily beforehand. Cp. Ex. 4:16; 7:1.

27 it standeth written. Quoted from Mal. 3:1.

28 less. See Note on Matt. 11:11. (less: i.e. younger, meaning Himself). John only proclaimed it. But had the nation then accepted the Lord, it would have been realized.

the kingdom of God. See Ap.114.

30 annulled. By interpretation they put upon it. Cp. Gal. 2:21. Prov. 1:24.

31 this generation. See Note on Matt. 11:16. (Characterized by other epithets, “evil” and “adulterous”, “faithless and perverse”, “untoward”. All this because it was the particular generation that rejected the Messiah.

33 eating...drinking. Heb. idiom for ordinary living. Cp. 1:15. Matt. 3:4.

demon. Later, they said the same of the Lord. John 7:20; 10:20.

35 children. I.e. those produced by her.

36 And one, &c. Verses 36-50 peculiar to Luke. Not to be identified with Simon (Mark 14:3). All the circumstances are different. Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the twelve.

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

40 And Jesus answering [*his secret doubt*] said unto him, Simon, “**I** have somewhat to ^osay unto thee.” And he saith, *Teacher, say it.*

41 “*There were two debtors to a certain money-lender: the one owed five hundred denarii, and a different one fifty.*

42 And *not having anything* to pay, he frankly forgave them both. Tell **Me** therefore, which of them will love him *more* ?”

43 Simon answered and said, **I take it** that *he*, to whom he forgave *more*. And **He** said unto him, “Thou hast rightly judged.”

44 And **He** turned to the woman, and said unto Simon, “**Dost thou mark** this woman? **I** entered into thine house, thou gavest **Me** no water *upon My* feet: but she hath washed **My** feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest **Me** no kiss: but *she from the time when I* came in hath not *been intermittent* to kiss **My** feet.

46 **My** head with oil thou didst not anoint: but *she* hath anointed **My** feet with ointment.

47 *For which cause I* say unto thee, Her sins, which are many, are forgiven; ^o*that* she loved much: but to whom little is forgiven, *the same* loveth little.”

48 And **He** said ^ounto her, “Thy sins are forgiven.”

49 And they that *reclined at the table* with **Him** ^obegan to say *in* themselves, ^o**Who** is **This** That forgiveth sins also?

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

8 And ^oit came to pass ^oafterward, that **He journeyed through by city and village, proclaiming and announcing the glad tidings** of the kingdom of God: and the twelve *went together with Him*,

2 And ^ocertain women, which had been healed *from* evil spirits and infirmities, Mary called Magdalene, *away from* whom *had gone out* seven *demons*,

3 And Joanna ^othe wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto **Him from** their *property*.

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

5 ^o“**The sower** went out to sow his seed: and *in his sowing*, some fell *beside* the way side; and it was trodden down, and the *birds* of the air devoured it.

6 And *other* fell upon ^o*the rock*; and as soon as it was sprung up, it withered away, *on account its not having* moisture.

7 And *other* fell *in the midst of the thorns*; and the thorns *sprang up together*, and *stifled* it.

8 And *others* fell *upon* good ground, and sprang up, and bare fruit an hundredfold.” And when **He** had said these things, **He** cried, “He that hath ears to hear, let him hear.”

9 And **His** disciples asked **Him**, saying, ^oWhat might this parable be?

10 And **He** said, “Unto you it *has been* given to *get to know* the *secrets* of the kingdom of God: but to *the rest within* parables; *in order that* seeing they might not see, and hearing they might not understand.

11 Now the parable *means* this: The seed *represents* the word of God.

12 Those *beside* the way side are they that hear; then cometh the devil, and *snatches* away the word out of their hearts, *in order that they should not believe* and be saved.

40 say unto thee. You have been condemning Me!

44 Dost thou mark. Gr. *blepo*. The Lords calls Simon's attention to *her works*, but He calls the woman's attention (v. 47) to *His own grace* towards her.

47 that. This could be seen; and was the sign, not the cause or consequence.

48 unto her. Note the change.

49 began. Noting the uprising of the thought.

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

8. 1 it came to pass. Note the Hebraism, here and in chs. 5:1; 6:1, &c. **Afterward.** No longer confining Himself to Capernaum.

2 certain women. Allusions to “women” in Matt. only in 27:55, 56, and in Mark 15:40, but mentioned prominently in Luke.

3 the wife. She may have been the cause of Herod's interest. Mark 6:14-16. Luke 23:8.

5 The sower. The first utterance of the parable, which was repeated (and varied) and combined with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthened tour ending in Capernaum. The consequent here is the inquiry of the Twelve (“What”, Luke 8:9); the consequent in Matthew and Mark (which are identical) is another inquiry (“Why”, Matt. 13:10). In the later repetition, the interpretation *after* the inquiry (Matt. 13:18. Mark 4:10); in Luke, it follows the parable immediately.

6 the rock. Gr. *petra*. As in Matt. 16:18.

9 What...? See note on v. 5. Not the same word as the later occasion (Matt. 13:10), which was “Why”. They knew “what”, but desired further information.

☐ Here the Lord is explaining the parable, not giving another.

13 They *upon* the rock *are they*, which, when they hear, receive the *word of God in association with* joy; and these have no root, which for a *season* believe, and *within* time of *trial* fall away.

14 And that which fell among thorns are they, which, when they have heard, *as they go on their way*, and are *stifled by* cares and riches and pleasures of *the life that is lived*, and bring no fruit to perfection.

15 But that *in* the good ground are they, ^owhich *within* an honest and good heart, having heard the *word of God, hold it fast*, and bring forth fruit *in patient endurance*.

16 No man, when he hath lighted a *lamp*, covereth it with a vessel, or putteth it under a *couch*; but setteth *it upon* a *lampstand*, that they which enter in may see the light.

17 For *not anything* is *hidden*, that shall not *become* manifest; neither *any thing* hid, that shall not *become* known and ^o*come to light*.

18 ^oTake heed therefore ^ohow ye hear: for whosoever hath, to him shall be given; and whosoever hath not, *away from* him shall be taken even that which he *thinketh* to have.”

19 ^oThen came to Him *His* mother and *His* brethren, and *were not able to fall in with Him on account of* the crowd.

20 And it was told Him *by certain* which said, Thy mother and Thy brethren *are standing* without, *wishing* to see Thee.

21 And He answered and said unto them, “My mother and My brethren are these which hear the word of God, and *are doing* it.”

22 ^oNow ¹it came to pass *in* a certain day, that He went into ^oa ship *and* His disciples: and He said *to* them, “Let us go over *to* the other side of the lake.” And they *set sail*.

23 But as they sailed He *fell off into sleep*: and there came down ^oa *squall on to* the lake; and they ^o*were being swamped* with water, and *were beginning to be in danger*.

24 And they came to Him, and *roused* Him, saying, Master, master, *we are perishing [drowning]*. Then He *was aroused*, and rebuked the wind and the raging *[wave]* of the water: and they ceased, and there *became* a calm.

25 And He said unto them, “Where is your faith?” And they being afraid wondered, saying one to another, *Who then is this Man !* for He commandeth even the winds and water, and they obey Him.

26 And *they sailed down unto* the country of the ^oGadarenes, which is *opposite* Galilee.

27 And when He went forth *on to* land, there met Him out ^oof the city a certain man, which had *demons and for a long time was not putting on any mantle, cloak, or outer garment*, neither abode in *any* house, but in the tombs.

28 When he saw ^oJesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, ^oJesus, *Thou Son of God* ^omost high? I beseech thee, torment me not.

29 (For He *was commanding* the unclean spirit to come out of the man. For oftentimes it had *seized* him: and he was *bound, being guarded* with chains and in fetters; and *breaking the bands, he* was driven *by the demon* into the wilderness.)

30 And Jesus asked him, saying, “What is thy name?” And he said, Legion: because ^omany *demons* were entered into him.

31 And they ^obesought Him that He would not command them to go out *to* ^othe abyss.

32 And there was there an herd of many swine feeding *in* the mountain: and they besought Him that He would suffer them to enter into *these*. And He *gave them leave*.

33 Then went the *demons out from* the man, and entered into the swine: and the herd *rushed* violently down ^oa steep place into the lake, and were *stifled*.

15 *which*. Denoting a class.

17 *come to light*.

(Gr.*phaneros* =manifestation).

18 *Take heed*. Gr.*blepo*.

[look, behold].

how. Contrast “what” on the second occasion (Mark 4:24).

19 *Then came, &c*. For the motive, see Mark 3:21 (“to lay hold on Him: for they said, He is beside Himself”.) –with 31-35. Cp. Matt. 12:47.

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

a ship. In Matthew, *the* “boat”.

23 *a squall*. On the former occasion it was an earthquake (Gr.*seismos*). Here it was *lailaps*.

were being swamped. Imperf. tense. Hence this was an open boat; in Matthew a decked boat.

26 *Gadarenes*. See note on Matt. 8:28. The people were Gadarenes, but the city was not Gadara.

27 *out of the city*. Connect with the “man”, not with “met”.

28 *Jesus*. Demons irreverently use this sacred name, as is done by so many to-day: but His own disciples called Him “Master” (v. 24) and “Lord”. See John 13:13.

most high. The Lord called thus elsewhere only in Mark 5:7. Cp. 1:32, 35; 6:35.

30 *many, &c*. See note on Mark 5:9. (A Roman Legion was about 6,000 men).

31 *besought*. Gr.*parakaleo*. Not the same word as in vv. 28, 37, 38.

the abyss. Gr.*abussos*; not the sea as in 5:4. Occurs nine times: here, Rom. 10:7. Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3.

33 *a steep place*. =the precipice.

34 When they that fed *them* saw what **had happened**, they fled, and went and told *it into* the city and *into* the country.

35 Then they went out to see what **had happened**; and came to Jesus, and found the man, *from* of whom the **demons** were departed, sitting *beside* the feet of Jesus, clothed, and *of sound mind*: and they were afraid.

36 They also which saw *it* told them by what means **the demonized man** was *saved*.

37 Then the whole multitude of the country of the Gadarenes round about **was asking** Him to depart *away from* them; for they were taken with great fear: and He went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought Him that he might be with Him: but ^oJesus ^osent him away, saying,

39 "Return *unto* thine own house, and **tell the whole story whatsoever** God hath done unto thee." And he went his way, and **proclaimed** throughout the whole city **whatsoever** Jesus had done *for* him.

40 And ¹it came to pass, that, **in Jesus' returning**, the people *gladly* received Him: for they were all **looking for** Him.

41 ^oAnd, behold, there came a man named ^oJairus, and he **held the office of** ruler of the synagogue: and he fell down *beside* Jesus' feet, and besought Him that **He** would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But **in His going** the people ^owere **stifling** Him.

43 And a woman **being in** an issue of blood *from twelve* years, which had spent all her ^oliving upon physicians, **could not be healed by any**,

44 Came behind Him, and touched the ^ohem of His garment: and immediately her issue of blood **stopped**.

45 And Jesus said, "**Who is it that was touching Me ?**" When all denied, Peter and they that were with Him said, Master, the multitude ^othrong Thee and press Thee, and sayest Thou, **Who is it that was touching Me ?**

46 And Jesus said, "Somebody **did touch Me: for I came to know** that ^opower is gone out *from* Me."

47 And when the woman saw that she was not hid, she came trembling, and **having fallen down in terror** before Him, she declared unto Him before all the people for what cause she ... touched Him and how she was ^ohealed immediately.

48 And He said unto her, "Daughter, ...: thy faith hath ^osaved thee; go in peace."

49 While He yet spake, there cometh one from the ruler of the synagogue's house, saying to Him, Thy daughter is ^odead; trouble not the **Teacher**.

50 But when Jesus heard *it*, He answered him, saying, "Fear not: believe only, and she shall be ⁴⁸saved."

51 And when He came into the house, He **suffered not anyone** to go in, **except** ^oPeter, and James, and John, and the father and the mother of the maiden.

52 And all **were weeping and wailing** her: but He said, "Weep not; she is not dead, but sleepeth."

53 And they **were deriding Him**, knowing that she was dead.

54 And He put them all out, and took her by the hand, and called, saying, "**Child**, arise."

55 And her ^ospirit ^ocame again, and she arose **immediately**: and He **directed** to give her **something to eat**.

56 And her parents were astonished: but He charged them that they should tell no man what **had happened**.

38 Jesus. All the texts omit. **sent him away.** Note the answers to the three prayers in this chapter, in vv. 32, 33, 37, 38, 39.

41 And, behold. Fig. *Asterismos*. (Ap.6). These two miracles are not the same as those recorded in Matt. 9:18-26, but the same as in Mark 5:22, &c. See the notes there.

Jairus. An Israelite name, Jair (Num. 32:41. Josh. 13:30. Judg. 10:3).

42 were stifling. Gr. *sumpnigo*. Not the same word as in vv. 7, 33, but same as "choked" (v. 14).

43 living. Gr. *bios*. [the present state of existence, livelihood].

44 hem. (Num. 15:38, 39. Deut. 22:12).

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45 throng. Gr. *sunecho*. [to hold together, that is to compress]. Cp. v. 37; 4:38; 12:50.

46 power. (inherent). Gr. *dunamis*. See Ap.172.1.

47 healed. See 6:17. Gr. *iaomai*.

48 saved thee. As in vv. 12, 36, 50.

49 dead. Emphatic by Fig. *Hyperbaton* (Ap.6).

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

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55 spirit. Ap.101.II.6. **came again.** A Hebraism. Cp. 1 Sam. 30:12.

- 9** Then **He** called *the Twelve* together, and gave them power and authority over all *the demons*, and to ^oheal diseases.
- 2** And **He** sent them to *proclaim* ^othe kingdom of God, and to ^oheal the sick.
- 3** And He said *to* them, “Take nothing *with a view to your journey*, neither *a walking staff*, nor ^o*a collecting bag for money*, neither bread, neither money; neither have two coats apiece.
- 4** And whatsoever house *ye may enter* into, there abide, and thence depart.
- 5** And whosoever *may not* receive you, when ye go out *from* that city, ^{*}shake off the very dust from your feet for a testimony against them.”
- 6** And they departed, and went *village by village, announcing the glad tidings*, and healing every where.
- 7** Now Herod the tetrarch heard of all that *was being done* ^o*by Him*: and he was ^o*bewildered*, because that it was said *by* some, that John was risen *out from* ^o*dead people*;
- 8** And of some, that *Elijah* ^ohad appeared; and of others, that one of the old prophets was risen again.
- 9** And Herod said, John have I beheaded: but **Who** is **This**, of **Whom** I hear such things? And he *was seeking* to see **Him**.
- 10** And the apostles, when they were returned, told **Him** all that they had done. And **He** took them, and went aside privately into a desert place belonging to the city called Bethsaida.
- 11** And the people, *having got to know it*, followed **Him**: and **He** received them, and spake unto them of the kingdom of God, and ²healed them that had need of ^ohealing.
- 12** And when the day began to *decline*, then came the twelve, and said unto **Him**, Send the multitude away, that they may go into the towns and country round about, and ^olodge, and get *provisions*: for we are here in a desert place.
- 13** But **He** said unto them, “Give ye them to eat.” And they said, We have no more but five loaves and two fishes; *[therefore we are not able to give them to eat]* *unless indeed* we should go and buy *food* for all this people.
- 14** For they were about five thousand men. And **He** said to **His** disciples, “Make them *recline* by fifties in a company.”
- 15** And they did so, and made them all *recline*.
- 16** Then **He** took the five loaves and the two fishes, and looking up to *the heaven*, **He** blessed them, and brake, and gave to the disciples to set before the multitude.
- 17** And they did eat, and were all filled: and there was taken up of fragments that *was* ^o*over and above* to them, twelve ^obaskets.
- 18** And it came to pass, ^o*in His praying*, **His** disciples were with **Him**: and **He** asked them, saying, “**Who** say the people that **I** am?”
- 19** They answering said, John the Baptist; but *others say, Elijah*; and others say, that one of the old prophets is risen again.
- 20** **He** said unto them, “But **Who** say ye that **I** Am?” Peter answering said, The *Messiah* of God.
- 21** And **He** *strictly charged under penalty* them, and commanded them to tell no man ^o*this*;
- 22** Saying, “The Son of man *it is necessary to suffer* many things, and ^obe rejected, of the elders and chief priests and scribes, and be slain, and be raised the third day.”

- 9. 1 heal.** Gr.*therapeuo*. Same as s “heal” (v. 6).
- 2 the kingdom of God.** Ap.114.
- heal.** Gr.*iaomai*. Not the same word as in v. 1.
- 3 a collecting bag, &c.** See Note on Matt. 10:10. (The Lord means they were not to beg).
- Contrast** Luke 22:35, 36, “But ‘now’, he that hath a purse, let him take it, and likewise his scrip [collecting bag] :”.
- 7 by Him.** [L] T Tr. A WH R omit “by Him”.
- bewildered.** I.e. seeing no way out. Gr.*diaporeo*. Used only by Luke, here; 24:4. Acts 2:12; 5:24; 10:17.
- dead people.** No Art. Ap.139.2.
- 8 had appeared.** I.e. in fulfilment of Mal. 4:5. Not the same word as in v. 31.
- 11 healing.** Gr.*therapeia*. Cp. v.1.
- 12 lodge.** Peculiar to Luke, here. Gr.*katalus*, to unloose, disband, halt, also destroy, its most frequent meaning. Cp. 19:7; 21:6. Matt. 5:17. Mark 14:58.
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- 17 over and above.** A comma was added after “them”.
- baskets.** See note on Matt. 14:20.
- 18 in His praying.** The fourth of seven such recorded occasions.
- 21 this.** Thus closes the second of the four great periods of the Lord’s ministry. Enough had been said and done by Him. See Ap.119.
- 22 be rejected.** After trial, therefore trial premeditated, and deliberate, “after three days” (Matt. 27:63).

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

24 For whosoever *desireth to* save his *soul* shall lose it: but whosoever *desireth to* lose his *soul* for **My** sake, the same shall save it.

25 For what is a man *profited*, [◊]*having gained* the whole world, *having destroyed himself*, or [◊]*suffer loss* ?

26 For whosoever *may have been ashamed of Me before men* and of **My** words, of *this one* shall the Son of man be ashamed, when **He** shall come in **His Own** [◊]glory, and *in His* Father's, and of the holy angels.

27 But **I** tell you [◊]of a truth, there be *some of those* standing here, which shall *by no means experience the approach of* death, till *they may possibly have seen* the kingdom of God.”

28 And ¹⁸it came to pass [◊]about an eight days after these sayings, **He** took Peter and John and James, and went up into *the well known* mountain to pray.

29 And *it came to pass in His praying*, the *appearance of His face became different*, and **His** raiment *was white and lightening forth as though from internal light*.

30 And, behold, there *were talking with Him* two men, *who* were [◊]Moses and *Elijah*:

31 *Who being seen in glory were speaking of His* decease which **He was about to** [◊]accomplish *in* Jerusalem.

32 But Peter and they that were with **Him** were *oppressed* with sleep: and *on fully waking up*, they saw **His** glory, and the two men that stood with **Him**.

33 And ¹⁸it came to pass, *in their departing* from **Him**, Peter said *to* Jesus, [◊]Master, it is good for us to be here: and let us make three *booths*; one for **Thee**, and one for Moses, and one for *Elijah*: not knowing what he said.

34 While he thus spake, *there came to be* a cloud, and *enveloped* [◊]them: and they feared *in their entering* into the cloud.

35 And *there came to be* a voice [◊]out of the cloud, saying, This is **My** beloved Son: *hear ye Him*.

36 And *in the passing of the voice*, Jesus was found alone. And they *were silent*, and told no man in those days any of those things which they had seen.

37 And ¹⁸it came to pass, that on the next day, when they were [◊]come down from [◊]*the mountain*, much people met **Him**.

38 And, behold, a man *of the elders and chief priests and scribes* cried out, saying, *Teacher*, I beseech **Thee**, look upon my son: for he is mine only child.

39 And, ^{*}lo, *a demon* taketh him, and he [◊]suddenly crieth out; and it *throws him into convulsions with foaming*, and *making a complete wreck of him*, hardly departeth from him.

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

41 And Jesus answering said, “O *unbelieving and perverted* generation, how long shall **I** be with you, and *bear with* you? Bring thy son hither.”

42 And as he was yet *coming near*, the *demon dashed* him down, and *completely convulsed* him. And Jesus rebuked the unclean *demon*, and ²healed the child, and delivered him again to his father.

43 And they were all *astonished* at the *majesty* of God. But while they *were wondering* every one at all things which [◊]Jesus did, **He** said unto **His** disciples,

44 “Let these *words* sink down into your ears: for the Son of man *is about to be* [◊]*delivered up* into the hands of men.”

25 *having gained*. A mercantile word.

suffer loss. Another mercantile word.

26 *glory*. Often mentioned by itself, but the sufferings never mentioned apart from it.

27 *of a truth*. Thus emphasizing the coming statement.

28 *about an eight days*.

This is *inclusive* reckoning (including parts of two other days), and is exactly the same as the exclusive six days of Matt. 17:1 and Mark 9:2.

30 *Moses*. See Ap.149.

☐ *Moses and Elijah*, represents the Law and the Prophets.

31 *accomplish*. His death did not merely *happen*. It was **He** Who Himself accomplished it and fulfilled all the Scriptures concerning it. Cp. v. 53 and Isa. 50:7.

33 *Master*. Used only of Christ, as having authority.

34 *them*. I.e. the three, not the six, as the Apostles heard the voice “out of” the cloud.

35 *out of*. Gr.ek. Ap.104.vii. [denotes motion from the interior].

37 *come down*. Gr. *katerchomai*, only once outside Luke and Acts (in Jas. 3:15).

the mountain. As in v. 28.

39 *suddenly*. Gr.*exaiphnes*. Only here, 2:13. Mark 13:36. Acts 9:3; 22:6, always in connection with supernatural events.

43 *Jesus*. Most of the texts omit “Jesus” here.

44 *delivered up*. The second announcement of His sufferings.

45 But they *were ignorant of* this saying, and it was *veiled away from* them, that they *should not understand it*: and they feared to ask **Him** *concerning* that saying.

46 Then there arose a reasoning among them, *who* of them should be *greater*.

47 And Jesus, *having seen* the *reasoning* of their heart, took a *infant*, and set him *beside* **Him**,

48 And said unto them, “Whosoever shall receive this child in **My** name receiveth **Me**: and whosoever shall receive **Me** receiveth **Him** That sent **Me**: for he that *exists lowliest* among you all, the same *is* great.”

49 And John answered and said, ³³Master, we saw one casting out *a demon* in **Thy** name; and we forbad him, because he followeth not *in association with* us.

50 And Jesus said unto him, “Forbid *him* not: for he that is not against *you* is *on our behalf*.”

51 And ¹it came to pass, *in the fulfilling of the days* *for the receiving Him up*, **He Himself** stedfastly set **His** face to go to Jerusalem,

52 And sent messengers before **His** face: and they went, and entered into a village of the Samaritans, to *prepare reception* for **Him**.

53 And they did not receive **Him**, because **His** face was as though **He was going** to Jerusalem.

54 And when **His** disciples James and John saw *this*, they said, Lord, *desire* Thou that we *should call down fire* to come down from *the heaven*, and consume them, *as Elijah also did* ?

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

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

57 And ¹⁸it came to pass, that, *in their going* in the way, a certain *man [a scribe]* said unto **Him**, *Lord*, I will follow **Thee** whithersoever **Thou** goest.

58 And Jesus said unto him, “Foxes have holes, and birds of *the heaven have* nests; but the Son of man *hath not* where to lay *His* head.”

59 And **He** said unto ⁵⁶another, “Follow **Me**.” But he said, Lord, *allow me* first to go and *bury my father*.

60 Jesus said unto him, “Let the dead ⁵⁹bury *their own* dead: but go thou and *declare* the kingdom of God.”

61 And ⁵⁹another also said, Lord, I will follow **Thee**; but *allow me* first go bid them farewell, which are *in my house*.

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

10 After these things the Lord *appointed* *others*, seventy also *[as well as the twelve]*, and sent them two and two before **His** face into every city and place, whither **He Himself** *was about to come*.

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

3 Go your ways: *lo*, I send you forth as lambs *in the midst of* wolves.

4 Carry *not* purse, nor *a beggar's collecting bag*, nor *a second pair of sandals*: and *greet* no man by the way.

5 And into whatsoever house *ye may enter*, first say, *Peace be* to this house.

6 And *if indeed* the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

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51 *in the fulfilling of days*. Marking a certain stage of the Lord's ministry.

for the receiving Him up.

Gr.*analepsis*. Occ. only here in the N.T. The kindred verb *analambano* is used of the ascension of Elijah in Sept. (2 Kings 2:11), and of the Lord in Mark 16:19. Acts 1:2, 11, 22, and 1 Tim. 3:16.

54 *as Elijah also did*.

See 2 Kings 1:10.

Omitted by T Trm. [A] WH.

55 *and said...save them* (v. 56). This clause is omitted by all the texts.

57 *Lord*. Omitted by L T Tr. [A] WH R.

58 *hath not where, &c.*

See note on Matt. 8:20, and cp. Rev. 14:14.

59 *bury my father*. A euphemism for declining an invitation, as the Jews buried within twenty-four hours and did not leave the house for ten days.

60 *declare*. Gr.*diangello*. Ap.121.6. Occurs

elsewhere only in Acts 21:26 (signify). Rom. 9:17.

62 *hand*. Plough always held with one hand.

10. 1 *appointed*.

Gr.*anadeikumi*. Occ. only here, and Acts 1:24 (shew).

others. (different) As in 9:56, 59, 61.

2 *pray*. Gr.*deomai*. Implying the sense of need.

4 *a beggar's collecting bag*. See note on Matt. 10:10.

5 *Peace, &c.* The usual salutation. Cp. Judg. 19:20.

7 And in the same house remain, eating and drinking such things as *are with them*: for the labourer is worthy of his hire. Go not *out of* house to house.

8 And into whatsoever city *ye may enter*, and they receive you, eat such things as are set before you:

9 And heal the sick that are *in it*, and say unto them, The kingdom of God is *drawn near* unto you.

10 But into whatsoever city *ye may enter*, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust *out of* your city, which ^ocleaveth on us, we do *wipe off the feet* against you: *But get to know* of this, that the kingdom of God is *drawn near* unto you.

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

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the *powers* had *taken place* in Tyre and Sidon, which have *taken place* in you, they had a great while ago repented, sitting in ^osackcloth and ^oashes.

14 *Howbeit* it shall be more tolerable for Tyre and Sidon *in* the judgment, than for you.

15 And thou, Capernaum, *shall thou be exalted to the heaven ? thou shall be brought down* to hell.

16 He that heareth you heareth **Me**; and he that *rejecteth* you *rejecteth* **Me**; and he that *rejecteth* **Me** *rejecteth* **Him** That sent **Me**."

17 And ^othe seventy [as well as the twelve] returned again with joy, saying, Lord, even the *demons* are *subdued* unto us through Thy name.

18 And **He** said unto them, "**I** beheld ^oSatan as lightning *having fallen out of the heaven*.

19 Behold, **I have given** unto you *authority* to tread *upon* serpents and scorpions, and over all the *might* of the enemy: and nothing shall by any means hurt you.

20 *But* in this rejoice not, that the *evil spirits* are subject unto you; but rather rejoice, because your names ^o*have been written in the heavens*."

21 In that hour ^oJesus *exulted* ^o*by the Spirit, the Holy Spirit*, and said, "**I** thank Thee, O Father, ^oLord of heaven and earth, that Thou *didst hide* these things from the wise and prudent, and *didst reveal* them unto babes: even so, Father; for *thus was it well-pleasing before Thee*.

22 All things *were* delivered to **Me** by My Father: and no man *getteth to know* Who the Son is, *except* the Father; and Who the Father is, *except* the Son, and *he* to whom the Son *willeth to reveal Him*."

23 And **He** turned **Him** unto *His* disciples, and said privately, "*Happy* are ^othe eyes which see the things that ye see:

24 For **I say to you**, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*."

25 And, behold, a certain *teacher of the law* stood up, *putting Him to the test*, saying, *Teacher*, what shall I do to inherit eternal life?

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

27 And he answering said, Thou shalt love *Jehovah* thy God *out of* all thy heart, and with all thy soul, and with all thy strength, and *within* all thy mind; and thy neighbour as thyself.

28 And **He** said unto him, "Thou hast answered *correctly*: ^othis do, and ^othou shalt live."

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

11 cleaveth. A medical term, used of the uniting of wounds.

13 sackcloth. Gr. *sakkos*, from Heb. *sak* =sacking. A coarsely woven material used for sieves and strainers (worn next to the skin in mourning), Isa. 3:24. Job 16:15. 1 Kings 21:27. Joel 1:13.

ashes. Also a sign of mourning. See 1 Sam. 4:12. 2 Sam. 1:2; 13:19. Job 2:12. Ezek. 27:30, &c.

17 the seventy. See v. 1.

18 Satan. Heb. transliterated=the Adversary. 1 Sam. 29:4. *Diabolos* is the more frequent term in the N.T. Both are in Rev. 12:4.

20 have been written. (T Tr. WH R), or inscribed (TWH). See Ex. 32:32. Ps. 69:28. Dan. 12:1. Phil. 4:3. Heb. 12:23. Rev. 3:5; 13:8, &c.

21 Jesus. Omitted by all the texts.

by the Spirit, the Holy Spirit. With all the texts. Ap.101.II.3.

Lord, &c. Having therefore absolute power.

23 Happy. Fig. *Beatitudo*, not *Benedictio*.

the eyes. Put by Fig. *Synecdoche*, of the Part (Ap.6), for the whole person.

28 this do. No one ever did it, because the Law was given that, being convicted of our impotence, we might thankfully cast ourselves on His omnipotence. Cp. Rom. 7:7-13.

thou shalt live. See notes on Lev. 18:5, and cp. Ezek. 20:11, 13, 21. But see Rom. 3:21, 22. This is why Deut. 6:5 is one of the passages inscribed in the Phylacteries.

30 And Jesus [◊]*taking him up* said, “A certain *man* went [◊]down from Jerusalem to Jericho, and fell among *robbers*, which stripped him of his raiment [*and all that he had*], and *inflicted wounds on him*, and departed, leaving him [*for all they cared*] half dead.

31 And *according to coincidence* [◊]*was going down* a certain [◊]priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, *being* at the *spot*, came and *seeing him* passed by on the other side.

33 But a certain Samaritan, as he journeyed, [◊]came *to him*: and when he saw him, he *was moved with compassion on him*,

34 And went to *him*, and bound up his [◊]wounds, pouring in oil and wine, and set him *upon* his own beast, and brought him to an inn, and took care of him.

35 And *upon* the morrow when he departed, he took out two *denarii*, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, *in my coming back*, I will repay thee.

36 Which *therefore* of these three, *seems to thee, to have become* neighbour unto him that fell among the *robbers* ?”

37 And he said, He that shewed mercy *with* him. Then said Jesus unto him, “Go, and do thou likewise.”

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received **Him** into her house.

39 And she had a sister called Mary, which *seated herself also against the Lord’s* feet, and *was listening to His* word.

40 But Martha was *distracted concerning* much serving, and *came up* to **Him**, and said, [◊]Lord, *is it no concern to Thee* that my sister hath left me to serve alone? bid her therefore that [◊]she help me.

41 And Jesus answered and said unto her, “Martha, Martha, thou art careful and *agitated concerning* many things:

42 But [◊]*of one of them is there need*: and Mary hath chosen that good part, which shall not be taken away from her.”

11 And ^{*}it came to pass, that, [◊]*in His praying* in a certain place, *as He* ceased, one of **His** disciples said *to Him*, Lord, teach us to pray, *even as* John also taught his disciples.

2 And **He** said unto them, “When ye pray, say, Our Father which art in *the heavens*, *Sanctified* be Thy name. Thy kingdom *let come*. Thy will *come to pass*, as in heaven, so *upon* earth.

3 Give us *according to the day* our daily *food*.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And *bring* us not into *trial or testing*; but deliver us *away from* [◊]*the evil one*.”

5 And **He** said *to* them, “Which *among* you shall have a friend, and shall go *to* him at midnight, and say unto him, Friend, lend me three loaves;

6 *Since* a friend of mine *off* his journey is come to me, and I have *not what I may* set before him?

7 And he from within shall answer and say, Trouble me not: the door is [◊]*already* shut, and my *infant children* are [◊]with me in bed; *I am not able to* rise and give thee.

8 I say unto you, Though he will not rise and give him, *on account of* he is his friend, yet *on account of* his *persistence* he will rise and give him as many as he needeth.

9 And **I** say unto you, [◊]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

30 *taking him up*.

Gr.hupolambano. Used only by Luke, here, 7:43. Acts 1:9; 2:15, and in this sense only here =taking [the ground] from under him. **down**. In more senses than one. The road was a steep descent.

31 *was going down*. His duties being over. Jericho was a priestly city.

priest. Who might become defiled.

33 *came to him*. A beautiful type of the Lord. And the end is seen in John 14:3.

34 *wounds*. Gr.trauma. Occ. only here.

35 *denarii*. Two denarii=half a shekel, the ransom money for a life (Ex. 30:12, 13).

40 **Lord**. Note the avoidance of the name “Jesus” by His disciples and others. **she help me**. Gr.sunantilambanomai.

Occ. only here and Rom. 8:26 in N.T. Supposed to be only a Biblical word, but is found in the Papyri, and in inscriptions in the sense of taking a mutual interest or share in things.

42 *of one of, &c*. Not the unspiritual idea of “one dish”, as there were not two or more as in our days. The Lord referred not to Martha’s serving, but to her over-care.

11. 1 *in His praying*.

The sixth of seven such occasions.

4 *the evil one*. Denoting active harmfulness.

7 *already*. The door would on no account be opened to a stranger at night.

with. A whole family will sleep in one room, in the garments worn by day, in one large bed.

9 **Ask**. Gr.aiteo. Always used of an inferior to a superior. Never used of the Lord to the Father.

33 ^oNo man, when he hath lighted a *lamp*, putteth *it* in a *crypt*, neither under *the corn measure*, but on *the lampstand*, that they which come in may see the light.

34 The *lamp* of the body is the ^oeye: therefore when thine eye is ^o*sound*, thy whole body also is *illuminated*; but when *thine* eye is ^oevil, thy body also is *dark*.

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

36 If thy whole body therefore *be illuminated*, having no part dark, the whole shall be *illuminated*, as when *the lamp with its brilliance may light thee*."

37 And *in His speaking*, a certain Pharisee *asked Him that He would* ^o*take breakfast beside him*: and *He* went in, and *reclined Himself*.

38 And when the Pharisee saw *it*, he marvelled that *He* had not first *performed His ablutions* before *taking breakfast*.

39 And the Lord said *to him*, "Now do ye Pharisees make *ceremonially clean* the outside of the cup and the *dish*; but your inward part is full of *wicked greed*.

40 Ye *senseless ones*, did not *He* That made that which is without make that which is within also?

41 ^o*Nevertheless, ye say* give alms of *the things that are within*; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye *tithe* mint and rue and *every herb*, and *pass by* ^{*}*justice* and ^o*the love required by God*: these *it behoved you to do*, and not to *pass by* the other undone.

43 Woe unto you, Pharisees! for ye love the *chief* seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, ^ohypocrites ! for ye are as graves which *are unseen*, and the men *who walk about above them* are not aware of *them*."

45 Then answered one of the *teachers of the Law*, and said unto *Him, Teacher, these things* saying Thou *insultest* us also.

46 And *He* said, "Woe unto you also, ye *teachers of the Law*! for ye *heavy laden* men with burdens ^ogrievous to be borne, and ye yourselves *touch gently* not the burdens with one of your fingers.

47 Woe unto you! for ye *are building* the *tombs* of the prophets, and your fathers killed them.

48 So *then* ye bear witness *and give your full approval to* the deeds of your fathers: for they indeed killed them, and ye build their *tombs*."

49 Therefore also said ^othe wisdom of God [*Christ Himself*], ^o"*I will send to them* prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation [*overthrow*] of the world, may be required of ^othis generation;

51 From the blood of Abel unto the blood of *Zacharias* [*the prophet*], which perished between the *altar* [*of burnt offering*] and the *sanctuary*: *Truly* I say unto you, It shall be required of ⁵⁰this generation.

52 Woe unto you, *teachers of the Law* ! for ye have taken away the ^okey of knowledge: ye entered not in yourselves, and them that were entering in ye *forbade*."

53 And as *He was saying* these things unto them, the scribes and the Pharisees began *to urgently press upon Him*, and to provoke Him to speak of many things:

54 *Watching Him*, and seeking to catch something out of *His mouth*, ^o~~that they might~~ *accuse him*.

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

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

sound. Referring to the eyesight as "good". Occ. only here and Matt. 6:22.

evil. Gr.*poneros*. See Ap.128.III.1. (full of labors and pains of working mischief; evil intent).

37 take breakfast. Gr.*aristao*, not *deipeno*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14:12. Matt. 22:4. John 21:12, 15.

41 Nevertheless, &c. This was the great meritorious work, supposed to cleanse or make amends for everything.

44 hypocrites. Theodotion's rendering of Job 34:30, and 36:13, and Aquila and Theod. in Job 15:34, &c. show that the word had come to mean not merely "false pretence", but positive impiety or wickedness.

46 grievous. This refers to the innumerable precepts of the Oral Law, now embodied in the Talmud.

49 the wisdom of God. This is Christ Himself; for in Matt. 23:34 this is exactly what He did say. It is not a quotation from the O.T., or any apocryphal book.

I will send, &c. This He did, in and during the dispensation of the Acts. Cp. Matt. 22:1-7.

50 this generation. See note on Matt. 11:16 (the generation that rejected the Messiah).

52 key. Put by Fig. for entrance to and acquirement of knowledge. Cp. Mal. 2:8.

53 provoke Him to speak. The Papyri shows that from its original meaning (to dictate what was to be written) it had come to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not questioning for information, but for grounds of accusation.

54 that, &c. T [Tr.] WH R omit.

12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they *trampled one another down*, He began to say unto His disciples first of all, “*Take heed to yourselves* of the leaven of the Pharisees, which is ^ohypocrisy.

2 For there is nothing *concealed*, that shall not *become uncovered*; neither hid, that shall not be known.

3 *Instead of which* whatsoever ye *spake* in *the darkness* shall be heard in the light; and that which ye *spake to* the ear in *the chambers* shall be proclaimed upon the housetops.

4 And ^oI say unto you My friends, Be not afraid *from the hands of* them that kill the body, and after that have no more that they can do.

5 But I will *warn* you whom ye shall fear: Fear *God, Who* after He hath killed hath *authority* to cast into ^ohell [the *Gehenna*]; yea, I say unto you, Fear *Him*.

6 Are not five sparrows sold for two farthings, and not one *out of* them is forgotten *in the sight of* God?

7 But even the very hairs of your head *have been* all numbered. Fear not therefore: ye are of ^omore value than many sparrows.

8 Also I say unto you, Whosoever *may* confess *in My name in the presence of* men, *in him will* the Son of man also confess before the angels of God:

9 But he that *has disowned Me in the presence of* men *will* be *utterly disowned in the sight of* the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against ^o*THE Holy Spirit* it shall not be forgiven.

11 And when they bring you *before* the synagogues, and *unto* magistrates, and *authorities*, *be not full of care, or anxious* how or what thing ye shall *reply in defence*, or what ye shall say:

12 For ¹⁰*THE Holy Spirit will* teach you in the same hour what ye *should* say.”

13 And one *out of* the company said unto *Him, Teacher*, speak to my brother, that he divide the inheritance with me.

14 And He said unto him, “Man, who *appointed Me* a judge or a divider over you?”

15 And He said unto them, “*See, and keep yourselves from all covetousness*: for a man's life consisteth not in the abundance of the things which he possesseth.”

16 And He spake a parable unto them, saying, “The *estate* of a certain rich man brought forth plentifully:

17 And he *was reasoning* within himself, saying, What shall I do, because I have *not* room where to *lay up* my fruits?

18 And he said, This will I do: I will pull down my *granaries*, and build greater; and there will I *lay up* all my ^o*corn and produce* and my *good things*.

19 And I will say to *myself, Self*, thou hast much goods *laid by* for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, Thou *senseless one, this very night thy life* ^o*they demand* of thee: then whose shall those things be, ^owhich thou hast *prepared* ?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.”

22 And He said unto His disciples, “*On this account I* say unto you, ^oTake no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 *For the* life is more than *food*, and the body *is more* than raiment.

24 Consider the ravens: for they *sow not* nor reap; which *have not* ^ostorehouse *nor granary*; and God feedeth them: how much more are ye better than the *birds* ?

12. 1 *hypocrisy*. See note on “hypocrite” (11:44).

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

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5 *hell*. =the Gehenna. See note on 2 Kings 23:10. Matt. 5:3.

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7 *more value*. =differ from: i.e. excel.

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10 *THE Holy Spirit*. With Article. See Ap.101.II.3. As in v. 12.

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18 *corn*. WH R read “the corn”.

20 *they demand*. Only here and 6:30. Tr. A WH read “is required”. But both are impersonal, referring to some unknown invisible agencies which carry out God's judgments or Satan's will. Cp. Ps. 49:15. Job 4:19; 18:18; 19:26; 34:20. In a good sense cp. Isa. 60:11. *which, &c*. In the Gr. this clause is emph., standing before the question “then whose”, &c.

22 *Take no thought, &c*. This saying is repeated from Matt. 6:25. See note there.

24 *storehouse*. Same as “closet” in v. 3.

25 And which of you with taking thought can add to his ^o**age** one cubit?
26 If ye then be not able to do that thing which is ^oleast, why take ye thought for the rest?
27 Consider the lilies *how they toil not* they *neither spin nor weave*; and yet **I** say unto you, that *not even Solomon was in all his glory* arrayed like one of these.
28 If then God so clothe the grass, which is to day in the field, and to morrow is *cast [for fuel]* into the *furnace*; how much more will *He* clothe you, O ye of little faith?
29 And seek not ye what ye shall eat, or what ye shall drink, *and not* be ye *excited*.
30 For all these things do the nations of the world seek after: and your Father knoweth *[intuitively]* that ye have need of these things.
31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
32 Fear not, little flock; for ^o*your father took delight* to give you the kingdom.
33 Sell *your possessions*, and give alms; provide yourselves *purses* which *never wear out*, a treasure in the heavens *unfailing*, where no thief approacheth, neither moth *destroyeth*.
34 For where your treasure is, there will your *heart also be*.
35 Let your loins be girded about, and your *lamps* burning;
36 And ye yourselves like unto men *looking for* their lord, *whensoever* he *may* ^o*return back out of* the wedding; that when he cometh and knocketh, they may open unto him immediately.
37 *Happy* are those *bondmen*, whom the lord when he cometh shall find watching: verily **I** say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find them *thus*, *happy* are those *bondmen*.
39 And this know, that if the *master* of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be *dug* through.
40 *Become* ye therefore ready also: for the Son of man cometh at an hour when ye think not.”
41 Then Peter said unto **Him**, ^oLord, speakest Thou this parable unto us, or even to all?
42 And the Lord said, “Who then is *the faithful steward and prudent man*, whom *his* lord shall *set* over his household, to give *them their* ^o*measure of food* in due season?
43 *Happy* is that *bondman*, whom his lord when he cometh shall find so doing.
44 Of a truth **I** say unto you, that he will make him ruler over all that he hath.
45 But and if that *bondman* say in his heart, My lord ^odelayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
46 The lord of that *bondman* will come in a day when he looketh not for *him*, and *in* an hour when he *knows not*, and will cut him in sunder, and will appoint him his portion with the *unfaithful*.
47 *But* that *bondman*, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is *committed*, *from* him shall be much required: and to whom men have committed much, of him they will ask the more.
49 *I came* to send ^ofire *into* the earth; and *what do I wish* if it be already kindled?
50 But ^o**I** have a baptism to be baptized with; and ^o*how am I being pressed* till it be accomplished!

25 age. As in John 9:21, 23. Heb. 11:11, referring to fullness of growth, hence rendered “stature” (Luke 19:3. Eph. 4:13). A “cubit” could not be “the least” of v. 26. It must therefore be put by Fig. *Metonymy* (of Subject), for *length* generally: either the least measure (an inch) to his height, or a moment to his age (or life). Gr.*helikia*. Occ. elsewhere in Luke 2:52 and Matt. 6:27.

26 least. This determines the meaning of “cubit” in v. 25, or it would nullify the Lord’s argument.

32 your Father, &c. The King was present: what could He not supply?

36 return back. Gr.*analuo*. Occ. only here, and Phil. 1:23, in N.T. In Sept. only in the Apocryphal books, and always in the sense of returning back, as in *ana-kampto* (Heb. 11:15). The noun *analysis* = a returning back of the body to dust, as in Gen. 3:19, occurs only once, in 2 Tim. 4:6.

41 Lord. Note, not “Jesus”.

42 measure of food. Gr.*sitometrion*. Occ. only here. Supposed to be a peculiar N.T. word, but it is found in the Papyri, and the kindred verb in Gen. 47:12, 14 (Sept.).

45 delayeth. The emphasis is placed on this verb by the Fig. *Hyperbaton* (Ap.6), because it is this postponement of the reckoning which leads to his evil doings.

49 fire. See Joel 2:30, &c. Had the nation received Him, *all* that the prophets had spoken would have been fulfilled. So would it have been had Peter’s proclamation been received (Acts 3:18-26).

50 I have a baptism, &c. Referring to the sufferings which had to be first accomplished. See 24:26. Acts 3:18.

how am I, &c. The prayer in Gethsemane shows how this was. See 22:41, 42. Heb. 5:7.

51 Suppose ye that *I became present* °to give peace *in the earth* ? I tell you, Nay; but rather *disunion*:

52 For °*from now* there shall be five in one house divided, three °against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.”

54 And He said *to the crowds also*, “When ye see a cloud rise *from* the west, straightway ye say, There cometh a shower; and so *it happens*.

55 And when ye *see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye °hypocrites, ye *know how to* discern the *appearance* of the *heaven* and of the earth; but how is it that ye do not discern this time?

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

58 *For, when thou are brought among* thine °adversary *before a* magistrate, *as thou art* in the way, *do your best* that thou mayest be *set free* from him; lest he *haul* thee *unto* the judge, and the judge deliver thee to the °*tax-gatherer*, and the °*tax-gatherer* cast thee into prison.

59 I tell thee, thou shalt *by no means* depart thence, till thou °*shall have paid* the very last mite.”

13 There *arrived in* that season some *telling Him about* the °Galilaeans, whose blood Pilate had mingled *among* their sacrifices.

2 And He answering said unto them, “Suppose ye that these Galilaeans *happened to be* °*defaulters* above all the Galilaeans, because they *have suffered* such things?

3 I say to you, Nay: but, *if ye repent not*, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and *killed* them, think ye that they were *defaulters* above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, *if ye repent not*, ye shall all likewise perish.”

6 He spake also °this parable; “A certain *man* had °a fig tree planted in his vineyard; and he came and sought fruit *on it*, and found *not any*.

7 Then said he unto the dresser of his vineyard, Behold, *since these* °*three years* I come seeking fruit on this °fig tree, and find *not any*: *cut it out [from among the vines]*; why °*injureth it the soil also* ?

8 And he answering said unto him, Lord, let it alone *this [third] year* also, till I shall dig about it, and *put manure around it*:

9 And if it bear fruit, *well*: and if not, *then in the future* °thou shalt *cut it out [from the vines]*.”

10 And He was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had *an evil demon causing* infirmity °eighteen years, and was *bent double*, and °*wholly unable to lift* up herself.

12 And when He saw her, He called her to Him, and said unto her, “Woman, thou art °loosed from thine infirmity.”

13 And He laid *His* hands on her: and immediately she was *set upright again*, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that He had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

51 to give peace. This was the *object* of His coming (Isa. 9:6, 7): but the *effect* of His presence would bring war. He came not to judge (John 12:47) as to this *object*, but the *effect* of His coming was judgment (John 9:39).

52 from now. Explaining the effect. *against*. Referring to Mic. 7:6.

56 hypocrites. See note on 11:44.

57 judge ye, &c. Found in an inscription at Amorgus, as pronouncing a just judgment, anticipating v. 58.

58 adversary. Shown in the last clause to be the *tax-gatherer*. *tax-gatherer*. I.e. the adversary of the first clause. Gr. *praktor* = doer, or executive officer. Thus used in the Papyri. He was the one could cast a defaulter into prison.

59 shall have paid. This verse is repeated from Matt. 5:25, with a different purpose, and therefore with different words. *mite*. = 3/16 of a cent.

13. 1 Galilaeans...Pilate.

Probably the cause of the enmity of 28:12.

2 defaulters. Connecting it with 12:58.

6 this parable. Combining the fig tree and the vineyard. See John 15:1.

a fig tree. The symbol of Israel's *national* privilege. See notes on Judges 9:8-12. Here it denotes that special privilege of that generation. Cp. Jer. 24:3. Hos. 9:10. Matt. 21:19.

7 three years. Can refer only to the period of the Lord's ministry.

injureth. Gr. *katargeo*. Only here in the Gospels. Twenty-five times in the Epistles in the sense of vitiate.

9 thou shalt. Note, not I will.

11 eighteen years. A type of the condition of the nation.

wholly unable to lift. Complete human inability.

12 loosed. Used of disease only here in N.T., because she had been bound with a demoniac band. See note on Mark 7:35.

15 The Lord then answered him, and said, *Thou* “hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ^oought not this woman, being a ^{*}*descendant* of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”

17 And *while He was saying* these things, all **His** adversaries were *put to shame*: and all the people rejoiced *at* all the glorious things that were *coming to pass* by **Him**.

18 ^oThen said **He**, “Unto what is ^othe kingdom of God like? and whereunto shall **I** resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and *became into* a ... tree; and the *birds* of *the heaven* *nested* in the branches of it.”

20 And again **He** said, “Whereunto shall **I** liken ¹⁸the kingdom of God?

21 It is like ^oleaven, which a woman took and hid in three measures of meal, till the whole was leavened.”

22 And **He** went through the cities and villages, teaching, and *progressing* toward Jerusalem.

23 Then said one unto **Him**, Lord, *if there are* few that *are being* saved? And **He** said unto them,

24 ^o“*Struggle* to enter in *through* the *narrow* ^o*door*: for many, **I** say unto you, will seek to enter in, and shall not be able.

25 *From whatsoever time* the master of the house *may have risen up*, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and **He** shall answer and say unto you, **I** know you not *of what family* ye are:

26 Then shall ye begin to say, We have eaten and drunk *before Thee*, and ^oThou hast taught in our streets.

27 But **He** shall say, **I** tell you, I know you not *of what family* ye are; depart from **Me**, all ye workers of *unrighteousness*.

28 There shall be *the weeping* and *grinding* of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves being cast outside*.

29 And ^othey shall come from the east, and *from* the west, and from the north, and *from* the south, and shall *recline at table* in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.”

31 *In the same hour* there came *certain Pharisees*, saying unto **Him**, Get thee out, and depart hence: for Herod *means to* kill Thee.

32 And **He** said unto them, “Go ye, and tell that fox, Behold, **I** cast out *demons*, and **I** *perform cures* to day and to morrow, and the third day ^o*I come to an end of My work*.

33 Nevertheless **I** must *journey* [*through Herod’s country*] to day, and to morrow, and the *day* following: for *it is not fitting* that a prophet perish *except in* Jerusalem.

34 O ^oJerusalem, Jerusalem, which ^okildest the prophets, and stonest them that are sent unto thee; how often **I** *desired to gather* thy children together, as a hen *doth gather* her brood under *her* wings, and *ye did not desire it* !

35 Behold, ^o*the Temple* is left unto you ^odesolate: and verily **I** say unto you, Ye shall *by no means* see **Me**, until *the time* come when ye shall say, ^oBlessed *is the Coming One* in the name of *Jehovah*.”

15 hypocrite. See note on 11:44.

16 ought. The same word as the ruler’s, but as an Interrogative. The former was based on ceremonial law; the Lord’s on the necessity of Divine love.

18 Then said He, &c. Repeated with variations from Matt. 13:31, &c.
the kingdom of God.

Ap.114.

21 leaven. See note on Matt. 13:33.

24 Struggle. Lit. agonize. Occ. elsewhere only in John 18:36. 1 Cor. 9:25. Col. 1:29; 4:12. 1 Tim. 6:12. 2 Tim. 4:7.

door. All the texts read “door”, as in v. 25. In Matt. 7:13 it is “gate”.

26 Thou hast taught, &c. This shows to whom these words are addressed, and thus limits the interpretation to “this generation”.

29 they shall come. A ref. to Isa. 49:12.

32 I come to an end, &c. Viz. by the miracle of John 11:40-44. Cp. John 19:30.

34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap.6). See note on Gen. 22:11. Repeated on the second day before the Passover (Matt. 23:37).

killst the prophets. See 11:47; 20:14; 23:34. Cp. Isa. 1:21.

35 the Temple. It had been Jehovah’s house. Cp. John 2:16. Now it was no longer owned as His. Cp. Luke 19:46.

desolate. Every place is “desolate” where Christ is not.

Blessed. Fig. *Benedictio*, as in 1:42; 19:38; not *Beatitudo*, as in 12:37, 38, 43, or 14:14, 15. Quoted from Ps. 118:26. Referring to the final and national repentance of Israel, which might have been then (Acts 3:18-20) near, but Acts 28:25-28 is yet future, while all blessedness has been has been postponed.

14 And *it came to pass, *in His going* into the house of one of the *rulers of the Pharisees* to eat *food* on *a certain Sabbath*, that they *were engaged in watching* Him.

2 And, behold, there was a certain °man before Him °which had the dropsy.

3 And Jesus answering spake unto the *doctors of the Law* and Pharisees, saying, “Is it lawful to heal on the sabbath day?”

4 And they held their peace. And He *took hold of him*, and healed him, and let him go;

5 And *answering unto them*, saying, “Which of you shall have °a son or an ox fallen into a pit, and will not *immediately draw him up* on the sabbath day?”

6 And they could not *reply as to* these things.

7 And He put forth a parable to those which were *invited*, when He marked how they °were *picking out* the °first *couches*; saying unto them,

8 “When thou art *invited by* any man to *a wedding feast*, *recline* not down in the highest *couches*; lest a more honourable man than thou be *invited by* him;

9 And he that *invited* thee and him come and say to thee, Give this man place; and thou begin with shame to take the *last place*.

10 But when thou art *invited*, go and *recline* down in the *last place*; that when he that *invited* thee cometh, he may say unto thee, Friend, go up *forward*: then shalt thou have *honour* in the presence of them that *recline at table* with thee.

11 °For whosoever exalteth himself shall be *humbled*; and he that humbleth himself shall be exalted.”

12 Then said He *to the host also* that *invited* Him, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also *invite you in return*, and a recompence *take place, when such an one asks for gifts, not friends*.

13 But when thou makest a feast, *invite* °the poor, the *crippled*, the lame, the blind:

14 °And thou shalt be °happy; for they *have not wherewith to repay* thee: for thou shalt be recompensed *in* °the resurrection of the just.”

15 And when one of them that *reclined at table* with Him heard these things, he said unto Him, ¹⁴*Happy is* he that shall eat bread in the kingdom of God.

16 Then said He unto him, “A certain man °was *making* a great supper, and *invited* many:

17 And °sent his *bondman* at supper time to say to them that were *invited*, Come; for all things are now ready.

18 And they all *from one mind* began to *beg off*. The first said unto him, I have bought *a field*, and I *have need to go out from the city to see* it: I pray thee *consider me* excused.

19 And another said, I have bought five yoke of oxen, and I *go forth to try* them: I pray thee *hold* me excused.

20 And another said, I have married a wife, and *on account of this* I *am not able to* come.

21 So that *bondman* came, and *reported to* his lord these things. Then the master of the house being angry said to his *bondman*, Go out quickly into the streets and lanes of *Jerusalem*, and bring in hither the poor, and the *crippled*, and the *lame*, and the blind.

22 And the *bondman* said, Lord, it is done as thou *didst command*, and *still* there is °room.

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

24 For I say unto you, That *not one* of those men which were *invited* shall taste of my supper.


14. 2 man...which had the dropsy. = dropsical (a medical term). Occ. only here.

5 a son. All the texts read *huios* = a son, instead of *onos* = an ass, which latter has no Manuscript authority. In O.T. always ox and ass. Cp. Ex. 23:12.

7 were picking out. Going on before His eyes. *first couches*. Gr. *protoklisia*. Same as “highest room”, v. 8. Cp. 20:46. Matt. 23:6.

11 For, &c. This is repeated on two other occasions. Cp. 18:14 and Matt. 23:12.

13 the poor. Note the Fig. *Asyndeton*, not emphasizing the particular classes, but hastening us on to the climax in v. 14. Note the opposite Figure in v. 21.

14 And thou shalt be happy. This is the climax. *happy*. Fig. *Beatitudo*, not *Benedicto*. the resurrection of the Just.  Cp. Rev. 20:6.

16 was making. This parable in Luke only. For the interpretation, see Ap. 140. II. 3.

17 sent. According to custom.

23 constrain. See all nine occ.: here; Matt. 14:22. Mark 6:45. Acts 26:11; 28:19. 2 Cor. 12:11. Gal. 2:3, 14; 6:12. Compulsion necessary, because the “will” is a fallen “will”, and therefore no stronger than that of our first parents when unfallen. See Ps. 14:2, 3; 53:2, 3. John 5:40. Rom. 3:10-18. Man’s fallen will has never been used *for* God, without the compulsion of Phil. 2:13.

25 And there *were going* great multitudes with Him: and He turned, and said unto them,

26 “If any *man* come to Me, and *is fonder of* his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own *soul* also, he *is not able to* be My disciple.

27 And whosoever doth not bear *his own* cross, and come after Me, *is not able to* be My disciple.

28 For which *out of* you, *desiring* to build a tower, sitteth not down first, and [◦]*calculateth* the cost, whether he have *the means for its completion* ?

29 Lest haply, after he hath laid *its foundation*, and is not *strong enough to finish it off*, all that behold it [◦]begin to mock him,

30 *Saying that this man* began to build, and was not able to *finish it off*.

31 Or what king, going *to encounter for war* against another king, sitteth not down first, and consulteth whether he be able *in the midst of* ten thousand to meet him that cometh against him with twenty thousand?

32 *If not*, while the other is *still* a great way off, he sendeth an *embassy*, and *seeketh the terms for* peace.

33 So likewise, whosoever he be *out of* you that *taketh leave of* not all that *he possesses*, he *is not able to* be My disciple.

34 [◦]Salt *is* good: but if the salt have *become tasteless*, with *what* shall it be seasoned?

35 It is neither fit for the land, nor yet for *manure*; but men cast it *without*. He that hath ears to hear, let him hear.”

15 *Then were drawing near* unto Him *a large number of* the *tax-gatherers* and sinners *to hear* Him.

2 And the [◦]Pharisees and scribes [◦]*were muttering*, saying, This man receiveth sinners, and eateth with them.

3 And He spake [◦]this parable unto [◦]them, saying,

4 “What [◦]man *from among* you, having an hundred sheep, *having lost* one of them, doth not leave the ninety and nine in the [◦]wilderness, and go after that which is lost, until he find it?

5 And *having found it*, he layeth *it on his own shoulders*, rejoicing.

6 And *having come into the house*, he calleth together *his* friends and neighbours, saying unto them, Rejoice [◦]with me; for I have found my sheep which was lost.

7 *I Who know* say unto [◦]you *murmuring Pharisees* that likewise joy shall be in heaven over one sinner *repenting*, more than over ninety and nine [◦]just persons, which need no repentance.

8 [◦]Either what [◦]woman having ten pieces of silver, if she lose one piece, doth not light a *lamp*, and sweep the house, and seek diligently *until* she find it?

9 And *having found it*, she calleth *her female friends* and *her* neighbours together, saying, Rejoice [◦]with me; for I have found the ⁸piece which [◦]*I lost*.

10 Likewise, *I Who know* say unto ⁷you, there *becomes* joy [◦]*before* the angels of God over one sinner *repenting*.”

11 And He said, “A certain [◦]man had two sons:

12 And the younger of them said to *his* father, Father, [◦]give me [◦]the portion of *movable property* that falleth *to me*. And he divided unto [◦]them *his* [◦]living .

13 And not many days [◦]after the younger son gathered all together, and *went abroad* into a far country, and there wasted his *property living ruinously*.

28 *calculateth*. Gr. *psephizo*.

Occurs only here and in Rev.

13:18 in N.T. It is from *psephos* = a pebble, with which calculations were made, or votes given. Occurs only in Acts 26:10. Rev. 2:17.

29 *begin*. As they see him nearing the end of his resources.

34 *Salt, &c*. See note on Matt. 5:13.

15.2 *Pharisees*. This settles the scope of all that follows.

were muttering. The word implies subdued threatening. Occ. only here and 19:7.

3 *this parable*. It had already been uttered in Matt. 18:12-14 with another object (v. 11), and with a different application (v. 14). It is now repeated, later, under different circumstances (Luke 15:1, 2), in combination with two other similar parables, with quite another application (vv. 6, 7, 9, 10; 23, 24). Hence the change of certain words.

them This determines the scope of the three parables.

4 *man*. Here representing Christ. *wilderness*. A place of wild fertility. Cp. 2:8.

6 *with me*. Not with the sheep (because of the scope of the parable). See note on v. 3. The joy is in heaven (v. 7).

7 *you murmuring Pharisees*. This is the point of the parable. *just persons*. I.e. the Pharisees. Cp. v. 2; 16:15; 18:9.

8 *Either*. This parable recorded only in Luke.

woman. Here representing the Holy Spirit.

9 *I lost*. Cp. “was lost” in v. 6.

10 *before*. It does not say that the angels rejoice; but it is the Divine joy in their presence.

11 *man*. (as in v. 4). Here representing the Father (God).

12 *give me*. Contrast “make me” (v. 19). *the portion*.

According to Jewish law, in the case of two sons the elder took two-thirds, and the younger one-third of movable property, at the father’s death. *them*. including the elder, who did not ask it.

living. Put by Fig. for his means or property which support his living.

13 *after*. Ref. to the rapidity of the fall of Israel.

14 And *having spent* all, there arose a mighty famine *throughout* that land; and he ^obegan to be in want.

15 And he went and ^o*forced himself on one of the citizens* of that country; and he sent him into his fields to feed swine.

16 And he *was longing to fill* his belly *from the pods of the carob tree* that the swine *were eating*; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's *abound in food*, and I perish *from the famine here* !

18 I will arise and go to my father, and will say unto him, Father, I have sinned against *God Himself*, and *in the presence of* thee,

19 And *I no longer deserve* to be called thy son: ^omake me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and *fervently kissed* him.

21 And the son said unto him, Father, ^o*I sinned against God Himself*, and *before thee*, and am no more worthy to be called thy son.

22 But the father said to his *bond-servants*, *Bring forth quickly* the ^o*first robe* and *clothe him with it*; and put *a signet-ring* for his hand, and ^o*sandals* for his feet:

23 And bring hither the fatted calf, and ^o*sacrifice it*; and let us eat, and be merry:

24 For this my son ^o*to be* dead, and is alive again; he *to be* lost, and [*when he came to himself*] ^o*was found* . And they began to be merry.

25 Now ^ohis elder son was in the field: and as he came and drew nigh to the house, he heard *a choral dance*.

26 And he *called to him* one of the *young men*, and *began to inquire* what these things *might be*.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And ^ohe was angry, and *was not willing to go in*: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, ^oneither transgressed I at any time thy commandment: and yet thou never gavest me ^oa kid, that I might make merry with my friends:

30 But as soon as this ^othy son *came as though a stranger*, which hath *eaten up* thy ¹²living with harlots, thou hast *sacrificed* for him the fatted calf.

31 And he said unto him, ^o*Child*, thou art *always* with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother *to be* dead, and is alive again; and was lost, and is found."

16 And He said *unto His disciples also*, "There was ^oa certain rich man, which had a *house manager* ; and the same ^owas accused unto him *as wasting* his goods.

2 And he called him, and said unto him, *What is this* that I hear this *concerning* thee? *render the* account of *the office of the house manager* ; for thou *canst* be no longer *house manager*.

3 Then the ¹steward said *in* himself, What shall I do? for my lord *is taking away* from me the *office of house manager*: *to dig, I am not strong enough*; to beg I am ^oashamed.

14 *began to be in want*. Contrast "began to be merry" (v. 24).

15 *forced himself*. Cleaved to (Gr. Pass. of *kollao* = glue together).

19 *make me*. Contrast "give me" (v. 12).

21 *I sinned*. Confession of sin is the necessary condition for receiving the blessing. Cp. 2 Sam. 12:13. Ps. 32:5. Isa. 6:5, 6. Luke 5:8, &c. And so with Israel (Lev. 26:40, 42. Isa. 64:6, 7. Hos. 5:15; 14:1, 2.

22 *first*. Either the first that comes to hand, or the former robe the son used to wear. See on Gen. 27:15.

sandals. The ring and the sandals mark a free man. Servants went barefoot.

23 *sacrifice it*. It was a sacrificial feast.

24 *to be*. Not the past tense of the verb "die", but of the verb "to be". He had been as a dead man to his father.

was found. I.e. "when he came to himself" (v. 17), which shows that that was the result of the father's seeking.

25 *his elder son*. This is the point of the parable (cp. v. 2). It was addressed "unto them" specially (v. 3), as the correction of their murmuring.

28 *he was angry*. Referring to the deep-seated feeling of the Pharisees against Messiah and those who followed Him. This increased steadily (and is seen to-day). Cp. Acts 11:2, 3, 17, 18; 13:45, 50; 14:5, 19; 17:5, 6, 13; 18:12, 13; 19:9; 21:27-31; 22:18-22. Gal. 5:11. 1 Thess. 2:14-16.

29 *neither transgressed I, &c.* This was the Pharisees' claim and boast. Cp. 18:11, 12 and 18-21.

a kid. In contrast with "the fatted calf" (v. 23).

30 *thy son*. Not "my brother". Contrast with "thy brother" (v. 32).

31 *Child*. Gr. *teknon*. Affectionately reminding him of his birth.

16. 1 *a certain rich man*. Cp. v. 19. *was accused*. Gr. *diaballomai*. Occ. only here =to be struck through, implying malice, but not necessarily falsehood.

3 *ashamed*. Ashamed to beg, but not ashamed to embezzle.

4 *I have it ! I know* what *I will do*, that, *when I shall have been removed from the office of house manager, the debtors* may receive me into *their own* houses.

5 So he called [*separately*] *each* one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, *Take back* thy bill [*agreement*], and *sitting down*, *quickly write* fifty.

7 Then said he to another, *And thou, How much owest thou ?* And he said, An hundred measures of wheat. And he said unto him, *Take back* thy ^obill, and write fourscore.

8 And *his master* commended the unjust *house manager*, because he had done *shrewdly*: for the *sons* of this *age* are *with reference to their own* generation *more shrewd* than the ^ochildren of light [*are with reference to theirs*].

9 ^o*And, Do I say unto you?* Make to yourselves friends *by* the *riches* of unrighteousness; that, when *it shall fail*, they may receive you into *eternal tents*.

10 ^oHe that is faithful in that which is least is faithful *in much also*: and he that is unjust in the least is unjust *in much also*.

11 If therefore ye have not been faithful in the unrighteous *riches*, who will *entrust to you* the *real riches*?

12 And if ye have not been faithful in that which is *a foreigner's*, who shall give you that which is ^o*our own* ?

13 No *domestic household servant is able to do bondservice for two lords*: for either he will hate 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* .”

14 And the Pharisees also, who *being then money lovers*, heard all these things: and they ^o*were turning up their noses at Him*.

15 And He said ^ounto them, “Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: *since then* the kingdom of God is preached, and *all* ^opresseth into it.

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

18 Whosoever ^oputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ^o*But there was* a certain rich man, which *was habitually clothed* in purple and fine linen, and fared *in splendour* every day:

20 And there was a certain *poor man* named ^oLazarus, which was *cast down* at his gate, full of sores,

21 And *eagerly desiring* to be fed *from* ^othe crumbs which fell from the rich man's table: *but instead of finding food even the dogs* came and *licked off* his *ulcers*.

22 And it came to pass, that the *poor man* died, and was carried by the angels into ^oAbraham's bosom: the rich man also died, and was buried;

6 *quickly*. It was a secret and hurried transaction.

8 *children of light*. In the former case they are all unscrupulous alike.

9 *And, Do I say unto you?* Is this what I say to you? In vv. 10-12 the Lord gives the reason why He does not say that; otherwise these verses are wholly inconsequent, instead of being the true application of vv. 1-8. For this punctuation see [Ap.94.V.3.](#) *tents*. Answering to the “houses” of v. 4.

10 *He that is faithful, &c.* This is the Lord's own teaching, which gives the reason why “No!” is the true answer to His question in v. 9.

12 *our own*. Gr.*hemeteros*. But, though all the modern critical texts (except WH an Rm) read it thus, yet the primitive text must have read *hemeteros* = ours, or our own; for it is the reading of “B” (the Vatican MS.) and, before this or any other Greek MS. extant, Origen (186-253), Tertullian (second cent.), read *hemon* =ours; while Theophylact (1077), and Euthymius (twelfth cent.), with B (the Vatican MS.) read *hemeteros* = our own, in contrast with “foreigners” in preceding clause. See note on 1 John 2:2. This makes true sense; otherwise it is unintelligible.

14 *were turning, &c.* Occ. only here and 23:35. Found in the LXX. Ps. 2:4; 22:7; 35:16. This was the immediate cause of the second Parable (vv. 19-30), and the solemn application (v. 31).

15 *unto them*. Addressed to the Pharisees.

16 *presseth*. See note on Matt. 11:12.

17 *tittle*. = the merest ornament.

See note on Matt. 5:18 and [Ap.93.III.](#)

18 *putteth away, &c.* The Rabbis made void the law and the prophets by their traditions, evading Deut. 22:22, and their “scandalous license” regarding Deut. 24:1.

19 *But there was, &c.* This commences the second part of the Lord's address to the Pharisees, against their tradition making void God's word as to the dead, which may be seen in Ps. 6:5; 30:9; 31:17; 88:11, &c. Eccles. 9:6, 10; 12:7. Isa. 38:17-19, &c. It is not called a “Parable”, because it cites a notable example of the Pharisees tradition, which had been brought from Babylon.

20 *Lazarus*. A common Talmudic contraction of the Heb. Eleazar; but introduced by the Lord to point to His closing comment in v. 31.

21 *the crumbs*. Some texts read “the things”.

22 *Abraham's bosom*. The Pharisees taught that there were three places: (1). Abraham's bosom; (2) “under the throne of glory”; (3) in the garden of Eden (Gr. Paradise). Speaking of death, they would say “this day he sits in Abraham's bosom”.

23 And ⁱⁿ ^{Hades} he *having lifted up* his eyes, *being there* in torments, and seeth Abraham *from afar*, and Lazarus in his bosom.

24 And *crying out, he said*, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am *distressed* in this flame.

25 But Abraham said, *Child*, remember that thou in thy ^{life} *had all* thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art *distressed*.

26 And beside all this, between us and you there *has been* a great *chasm established*: so that they which *desire to* pass from hence to you *are not able*; neither can they pass to us, that *would come* from thence.

27 Then he said, *I entreat* thee therefore, father, that thou wouldest send him *unto* my father's house:

28 For I have five brethren; that he may *earnestly testify* unto them, *that they also may not* come into this place of *distress*.

29 Abraham saith unto him, They have ^{Moses} and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them *away from dead people*, they will repent.

31 ^{And} he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, *not even if* one rose *from among dead people*."

17 Then said He unto *His disciples*, "It is *inevitable* but that *stumbling-blocks* will come: but woe *unto him*, through whom they come!

2 It were *well* for him *if an ass-millstone* were hanged *round* his neck, and he *hurled with violence* into the sea, than that he should *be a cause of stumbling to* one of these little ones.

3 Take heed to yourselves: If thy brother *sin* against thee, rebuke him; and if he repent, forgive him.

4 And if he *sin* against thee seven times in a day, and seven times in a day turn again *unto* thee, saying, I repent; thou shalt forgive him."

5 And the apostles said unto the Lord, *Give us more faith*.

6 And the Lord said, "If ye had faith as a grain of mustard seed, ^{ye} might say unto ^{this} *mulberry* tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which *from among* you, having a *bondman* plowing or *shepherding*, will say unto him *when he is come in from the field, Come at once* and *recline at table*?

8 *But will he not* say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, *while I eat and drink*; and *after these things* thou shalt eat and drink?

9 Doth he thank that *bondman* because he did the things that were commanded him? *I think not*.

10 *Thus ye also*, when ye *may* have done all those things which are commanded you, *say that we* are ^{not needed for bondmen}: we have done that which was our duty to do."

11 And ^{it} came to pass, *as He was on His way unto* Jerusalem, that He passed *between* Samaria and Galilee.

12 And as He *was about to enter* into a certain village, there met Him ten men that were lepers, which stood afar off [100 paces]:

13 And they lifted up *their* voices, and said, Jesus, *Commander*, have *compassion* on us.

14 And when He saw *them*, He said unto them, "Go shew yourselves unto the priests." And ^{it} came to pass, that, *in their going*, they were cleansed.

23 ...in Hades. Titan (A.D. 170), the Vulg. and Syr., omit the second "and", and read, "and was buried in Hades".

Hades. =the grave.

25 life. Gr.*zoe*, as being the opposite of death.

29 Moses and the prophets. The latter including the historical books. Referring to v. 16. Cp. John 1:45; 5:39, 46.

31 And, &c. The lesson of the parable. From these final words of the Lord (v. 31) Lightfoot says "it is easy to judge what was the design and intention of this parable". The Lord's words were proved to be true, by the results of the resurrection of another Lazarus (John 12:9), and Himself (Matt. 28:11-13).

17. 1 Then said He, &c.

Vv. 1, 2 contain matters which had been spoken by the Lord on a former occasion (Matt. 18:6, 7. Mark 9:42) and repeated here with a variation of certain words; vv. 3, 4 also had been spoken before, and recorded in Matt. 18:21, 22 (but not in Mark). The passage here is therefore not "out of its context", but is repeated with special reference to 16:14-30.

6 ye might. With Gr.*an*, marking it as being purely hypothetical.

this mulberry tree. On a former occasion (Matt. 17:20) the Lord said "this mountain" (of the Transfiguration); and also on a later occasion (Mark 11:23), referring to Olivet. But here, "this tree," because the locality was different. No discrepancy here.

10 not needed for. This may be for various reasons. Occurs only here and in Matt. 25:30, where the reason may be for having done wickedly.

15 And one *from among* them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face *beside* His feet, giving Him thanks: and he was a Samaritan.

17 And Jesus answering said, “*Were not the ten cleansed ? But the nine, where are they?*”

18 *Were there not* found that returned to give glory to God, save this *alien of another race ?*”

19 And He said unto him, “Arise, go thy way: thy faith hath made thee whole.”

20 And *having been asked by* the Pharisees [*who was watching Him with hostile intent*], when the kingdom of God *is coming*, He answered them and said, “The kingdom of God cometh not with *hostile watching* :

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *among you yourselves.*”

22 And He said unto the disciples, “The days will come, when ye shall desire to see *one* of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, *Lo* here; or, *lo* there: *go not forth* after *them*, nor follow *them*.

24 For as the lightning, that *flasheth* out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall *the Son of man also* be in *His* day.

25 But first must He suffer many things, and be rejected *on the part of this present generation.*

26 And as it *came to pass* in *the* days of *Noah*, so shall it be *in the days also* of the Son of man.

27 They did eat, *they were drinking*, they married wives, they were given in marriage, until the day that *Noah* entered into the ark, and the flood came, and destroyed them all.

28 Likewise *even* as it *came to pass* in *the* days of Lot; *they were eating*, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out *from* Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 *According to the same things* shall it be in the day when the Son of man is *revealed*.

31 In that day, he which shall be upon the *housetop*, and his *goods* in the house, let him not come down [*by the staircase outside*] to take it away: and he that is in the field, let him likewise not return back [*to the things behind*].

32 *Remember* Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose *it* shall *preserve it alive*.

34 I tell you, in that night there shall be *two persons upon* one bed; the one shall be taken, and the other shall be left.

35 Two women shall be *grinding to the same end*; the one shall be taken, and the other left.”

36 ~~*Two men shall be in the field; the one shall be taken, and the other left.*~~

37 And they answered and said unto Him, *Where, Lord?* And He said unto them, “Whosoever the *carcass* is, thither will the *vultures* be gathered together.”

18 And He spake *a* parable unto them *to this purport that it is necessary*, that men ought *on all occasions* to pray, and not to *give up*;

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

3 And there was *a* widow in that city; and she *repeatedly came* unto him, saying, *Do me justice from* mine adversary.

18 alien of, &c.

Gr. *allogenes*. Occurs only here, but frequently in the Sept.

20 hostile watching.

Gr. *parateresis*. Occurs only here. The verb *paratereo* is used always in a bad sense; and occurs only in Acts 9:24, and Gal. 4:10 (observe).

21 among. I.e. already there in the Person of the King (whose presence marks a kingdom). The same meaning as in Matt. 12:28. John 1:26.

22 one of the days, &c.

Such as they were then seeing. i.e. have another opportunity.

24 His day. Described in the Apocalypse.

26 days of Noah. See Gen. 6:4-7, 11-13.

27 they were drinking.

(and so the Imperfect tense throughout the verse). Note the Fig. *Asyndeton* in this verse, to emphasize the crisis of the flood.

28 the days of Lot. See Gen. 19:15-25. Isa. 13:19. Ezek 16:46-56. Amos 4:11. Jude 7.

30 revealed. Gr. *apokalupto*. [to take off the cover].

31 housetop. Cp. 12:3; 5:19.

32 Remember, &c. Fig. *Exemplum*. See Gen. 19:26.

35 grinding, &c.

Referring to the morning.

36 Two, &c. The texts omit this verse.

37 Where, Lord? The question repeated in Matt. 24:28, as well as the answer. [see Job 39:30].

18. 1 a parable. Only here that the explanation is put first.

2 regarded. Gr. *entrepomai*. Cp. Matt. 21:37.

3 a widow. Widows were specially cared for under the law.

4 And he *did not wish to* for a while: but *after these things* he said *to* himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will *do justice for* her, lest by her continual coming she *pester* me.”

6 And the Lord said, “Hear what *the judge of injustice* saith.

7 And God, shall He not do justice for His own *elect*, which cry day and night *to Him*, though *He delayeth over* them?

8 I tell you that *He will perform the ⁵avenging of* them speedily. Nevertheless when the Son of man cometh, shall He find *the faith on the earth?*”

9 And He spake this parable unto *some also* which trusted in themselves that they were righteous, and *made nothing of the rest*:

10 “Two men went up into the temple to pray; the one a Pharisee, and the other a *tax-gatherer*.

11 The Pharisee *took his stand* and *began to pray these things to* himself, God, I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this *tax-gatherer*.

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

13 And the *tax-gatherer*, standing [*in a position of humility*] afar off, would *not even lift up his eyes unto the heaven*, but *began to smite ... his breast*, saying, God *be reconciled [through the atoning blood sprinkled on the mercy-seat]* to me *the sinner*.

14 I tell you, this man went down *unto* his house *justified compared with that one*: *for every one that exalteth himself shall be humbled*; and he that humbleth himself shall be exalted.”

15 *And they brought unto Him infants also* that He would touch them: but when *His* disciples saw *it*, they rebuked them.

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

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter *into it*.”

18 And a certain ruler asked Him, saying, Good *Teacher*, what shall I do to inherit *life age-abiding* ?

19 And Jesus said unto him, “Why callest thou *Me* good? none *is* good, *but One, that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, He said unto him, “*Still one thing is lacking to thee*: sell all *whatsoever* thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and *come hither*, follow *Me*.”

23 And when he heard this, *he became* very sorrowful: for he was *rich exceedingly*.

24 And *Jesus seeing him becoming* very sorrowful, He said, “How *with difficulty do they* that have riches enter into the kingdom of God!

25 For it is easier for a camel [*with its burden*] to *pass* through a needle's eye, than for a rich man to enter into the kingdom of God.”

26 And they that heard *it* said, Who then *is able to* be saved?

27 And He said, “The things which are impossible with men are possible with God.”

28 Then Peter said, Lo, we *left our own*, and followed Thee.

5 pester. Lit. give me a blow under the eye. Gr. *hupopiazō*. Occurs only here and in 1 Cor. 9:27 (“buffet”).

7 elect. I.e. His own people.

He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose.

12 twice in the week. The law prescribed only one in the year (Lev. 16:29. Num. 29:7). By the time of Zech. 18:19 there were four yearly fasts. In our Lord's day they were bi-weekly (Monday and Thursday), between Passover and Pentecost; and between the Feast of Tabernacles and the Dedication.


all. The law only prescribed corn, wine, oil, and cattle (Deut. 14:22, 23. Cp. Matt. 23:23).

13 be reconciled, &c. Gr. *hilaskomai*. Cp. Ex. 25:17, 18, 21. Rom. 3:25. Heb. 2:17. Used in the Sept. in connection with the mercy-seat (Gr. *hilasterion*). Heb. 9:5.

14 justified. Reckoned as righteous.

for, &c. Repeated from 14:11. Cp. Hab. 2:4.

15 And they brought, &c. A common custom for mothers to bring their babes for a Rabbi's blessing.

25 a needle's eye.  A small door fixed in a gate and opened after dark. To pass through, the camel must be unloaded

29 And **He** said unto them, “Verily **I** say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in *this very season*, and in *the world age that is coming* life everlasting.”

31 ^oAnd **He** took unto **Him** the twelve, and said unto them, “Behold, we go up to Jerusalem, and all things that *have been and stand written through* the prophets concerning the Son of man shall be accomplished.

32 For **He** shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge **Him**, and put **Him** to death: and the third day **He** shall rise again.”

34 And they understood *nothing* of these things: and this saying was hid from them, *and they did not know* the things which were spoken.

35 ^oAnd it came to pass, that *in His drawing near* unto Jericho, ^oa certain blind man *was sitting [as a custom] beside* the way side begging:

36 And hearing the multitude pass by, ^o*he kept asking* what it meant.

37 And they told him, that Jesus *the Nazarene is passing by*.

38 And he *called out*, saying, Jesus, Thou Son of David, have *pity* on me.

39 And they which ^owent before rebuked him, that he should hold his peace: but he *continued calling* so much the more, *Thou* Son of David, have *pity* on me.

40 And Jesus *stopped*, and commanded him to be brought unto **Him**: and when he was come near, **He** asked him,

41 Saying, “What *desireth* thou that **I** shall do unto thee?” And he said, Lord, that **I** may receive my sight.

42 And Jesus said unto him, “Receive thy sight: thy faith hath *healed* thee.”

43 And immediately he received his sight, and followed **Him**, glorifying God: and all the people, when they saw *it*, gave praise unto God.

19 And Jesus *having entered and was passing through* ^oJericho.

2 And, behold, *there was* a man *called by name* Zacchaeus, which was *a chief tax-gatherer*, and he was rich.

3 And he *was busy seeking* to see Jesus *which one of the crowd* **He** was; and could not for the *crowd, seeing that* he was *small* of stature.

4 And *having run forward before*, he climbed up *on to* a ^osycamore tree to see **Him**: for **He was about to pass through that way**.

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

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

7 And when they saw *it*, they all *began to murmur aloud*, saying, That **He** was gone *to lodge with a sinful man*.

8 But Zacchaeus *took his stand*, and said unto the Lord; Behold, Lord, the half of my goods ^o*I now propose to give* to the poor; and if I have ^otaken any thing from any man by false accusation, I restore *him* ^ofourfold.

9 And Jesus said unto him, “*That this day* is salvation *come to pass* to this *household*, forsomuch as he also is a *descendant* of Abraham.

10 For the Son of man *came* to seek and to save that which was lost.”

31 *And, &c.* For vv. 31-34, cp. Matt. 20:17-19, and Mark 10:32-34. The fourth announcement of His rejection, containing additional particulars.

35 *And it came, &c.* Not the same miracle as in Matt. 20:29-34, or Mark 10:46-52.

a certain, &c. Not the same description as in Matt. 20:30, or Mark 10:46.

36 *he kept asking.* (Imp.) He knew not; but the other two heard and knew.

39 *went before rebuked.* Those who go before the Lord (instead of following) are apt to make mistakes.

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19.1 *Jericho.* Now *Eriha*. In mediaeval times *Riha*. The city of palm trees (Deut. 34:3. Judg. 1:16), about eighteen miles from Jerusalem, and six miles from the Jordan. Cp. Josh. 6:26 with 1 Kings 16:34. It afterward became a great and wealthy city with some 100,000 inhabitants.

4 *sycamore.* Occ. only here. Not the same word as “sycamine” in 17:6, or with our “sycamore”, but the Egyptian fig, as in John 1:49.

8 *I know propose, &c.* Referring to a present vow, not to past habit.

taken...by false accusation. ...Whatever its origin, it came to mean a malicious accuser. Our Eng. word “sycophant” means a toady, &c.

fourfold. This was the restitution required of a sheep-stealer (Ex. 22:1).

11 And as they heard these things, **He went on to speak** a parable, *on account of the fact that He was nigh to Jerusalem, and because they thought that the kingdom of God was about to at the very moment be manifested.*

12 He said therefore, “A certain nobleman went *unto* a *distant* country to receive for himself *his sovereign power*, and to return.

13 And he called *ten servants of his*, and delivered them ten pounds, and said unto them, *Engage in business while I go and return.*

14 But his citizens *used to hate* him, and sent *an embassy* after him, saying, We *desire to* not have this *man* to reign over us.

15 And ^{*}it came to pass, that *on his coming back*, having received the kingdom, then he *directed* these servants to be called unto him, to whom he had given the money, that he might *get to know* how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound *hath made in addition* ten pounds.

17 And he said unto him, Well, thou good servant: *seeing that* thou hast been faithful in a very little, ^ohave thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath *made* five pounds.

19 And he said *to this one also, Become* thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I *was keeping* laid up in a *handkerchief*:

21 For I feared thee, *seeing that* thou art an *dry, hard and harsh* man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. *Didst thou know* that I was an *dry, hard and harsh* man, taking up that I laid not down, and reaping that I did not sow ?

23 Wherefore then gavest not thou my money into the *table, of the exchangers*, that at my coming I might have required mine own with *interest* ?

24 And he said unto them that stood by, Take *away from* him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

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

27 *But as for* those mine enemies, which *were unwilling* that I should reign over them, bring hither, and *cut them down* before me.”

28 And when **He** had thus spoken, **He went on** ascending up *unto* Jerusalem.

29 ^oAnd ^{*}it came to pass, when He was come nigh to ^oBethphage and Bethany, at the mount called *the mount* of Olives, **He** sent two of **His** disciples,

30 Saying, “*Withdraw* ye into the village over against *you*; in the which at your entering ye shall find a ^ocolt tied, *on which* yet never man sat: loose him, and bring *him hither*.

31 And ^oif any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.”

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

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

35 And they *led* him to Jesus: and they cast *their own* garments upon the colt, and they set Jesus thereon.

36 And as **He** went, they *were strewing under* their clothes in the way.

12 A certain nobleman.

This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap.109) had actually gone from Jericho (where the parable was spoken; and where the latter had just rebuilt his palace. Josephus).

nobleman. A man high born. Gr.eugenēs.

Elsewhere only in Acts 17:11. 1 Cor. 1:26.

13 pounds. Gr.mna.

Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his pecuniary affairs. Not the same parable as that of the Talents in Matt. 25:14-30, which was uttered later, on the second day before the last Passover.

14 an embassy. This was actually done in the case of Archelaus (Josephus). The Jews appealed to Augustus, on account of the cruelties of Archelaus and Herods generally. It led to his deposition.

17 have thou authority, &c. Exactly what Archelaus had then just done.

26 For I say, &c. This is the Lord's own application.

29 And, &c. This is the second entry, which was not unexpected as the former was (Matt. 21:1, &c.), but pre-arranged (John 12:12, 13). See Ap.153 and 156. **Bethphage.** See note on Matt. 21:1.

Bethany. The place of Lazarus. Bethany was the starting-point of this second entry. See John 12:1, 12; Mark 11:1, whereas in Matt. 21:1 the Lord was at Bethphage. see note there.

30 colt. On the former entry, *two* animals were sent for. Luke is not “less circumstantial”, but more so.

31 if, &c. The condition probable.

37 And when **He** was come nigh, even now *to* the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice *concerning* all the mighty works that they had seen;

38 ^oSaying, Blessed be the King that cometh in the name of *Jehovah*: peace in heaven, and glory in the highest.

39 And some of the Pharisees *from* the multitude said unto **Him**, *Teacher*, rebuke Thy disciples.

40 And **He** answered and said unto them, “**I** tell you that, if these should hold their peace, the stones would immediately cry out.”

41 And when **He** was come near, **He** *looking on the city wept aloud* over it,

42 Saying, “If thou hadst known, even thou, at least in this thy ^oday, the things ^ofor thy peace ! but now they are hid *away from* thine eyes.

43 For *days* shall come upon thee, that thine enemies shall cast a ^otrench about thee, and compass thee round, and keep thee in on every side,

44 And shall *level and dash* thee even with the ground, and thy children within thee; and they shall not leave in thee *stone upon stone*; *the reason for which things is that* thou knewest not the *season* of thy ^ovisitation.”

45 And **He** went into *the temple courts*, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, ^o“*It standeth written*, My house is the house of prayer: but ye have made it a *cave* of *robbers*.”

47 And **He** *continued teaching* ^oday by day in *the temple courts*. But the *high priests* and the scribes and the chief of the people sought to destroy **Him**,

48 And could not find what they might do: for all the people were *hanging on Him*, *listening*.

20 And ^{*}it came to pass, *that* on one of *those* [last six] *days*, as **He** *was teaching* the people in *the temple courts*, and *announced the glad tidings*, the chief priests and the scribes came upon **Him** [*suddenly and hostility*] with the elders,

2 And spake unto **Him**, saying, Tell us, by ^owhat kind of ^oauthority doest Thou these things? or Who is **He** that gave Thee this authority?

3 And **He** answered and said unto them, “**I** also will ask you one *question*; and answer **Me**:

4 The baptism of John, was it from heaven, or *from* men?”

5 And they reasoned *among* themselves, saying, If we shall say, From heaven; **He** will say, Why then believed ye him not?

6 But and if we say, *From* men; all the people will *stone us to death*: for *the people has been firmly convinced* that John was a prophet.

7 And they answered, that they *did not know* whence *it* was.

8 And Jesus said unto them, “Neither tell **I** you by *what kind of* authority **I** do these things.”

9 Then began **He** to speak to ^othe people this parable; “A certain man planted a ^ovineyard, and *leased it out* to ^ohusbandmen, and *left the country* for a long time.

10 And ... the season he sent a *bond-servant* to the husbandmen, that they should give him *from* the fruit of the vineyard: but the husbandmen ^obeat him, and sent *him* away empty.

11 And *he sent yet a different bond-servant*: and they ¹⁰beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And *he sent yet* a third: and they wounded him also, and ^ocast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: ^osurely they will *stand in awe of him* when they see him.

38 *Saying, &c.* Quoted from Ps. 118:26.

42 *day*. Put by Fig., for the events taking place in it.

for thy peace. For these see Isa. 48:18 and Ps. 122. Note the Fig., denoting that the blessedness involved in this knowledge was overwhelmed by the thought of the tribulation which was to come on account of their ignorance of it.

43 *trench*. = rampart. Gr.charax. Occurs only here. Cp. Isa. 29:3, 4; 37:33.

44 *visitation*. As stated in 1:68 and 78.

46 *It standeth written*. Quoted from Isa. 56:7 and Jer. 7:11.

47 *day by day*. I.e. On each of these last six days. Cp. 20:1.

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20. 2 *what kind of*. I.e. as Priests, Scribe, Prophet, Rabbi or what?

authority. Gr.exousia. Ap.172.5. v. 2 in religious matters; v. 22 in civil matters; v. 33 in domestic matters.

9 *the people*. But still in the hearing of the rulers.

vineyard. See Isa. 5:1-7. Jer. 2:21. Ezek. 15:1-6.

husbandmen. I.e. Israel.

10 *beat*. This is supplementary, not contradictory to Matthew and Mark.

12 *cast him out*. See 13:33, 34 and Neh. 9:26. 1 Kings 22:24-27. 2 Chron. 24:19-22. Acts 7:52. 1 Thess. 2:15.

13 *What shall I do?* Cp. Gen. 1:26; 6:7.

surely. Gr.isos. Occurs only here; and only once in O.T. where it is Sept. for Heb. ak (1 Sam. 25:21).

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may *become* ours.

15 So they cast him *outside* the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 *Some answered, he* shall come and destroy these husbandmen, and shall give the vineyard to *others [of the same kind]*." And when they heard *it*, *others said, may it never be*.

17 And **He** *looked fixedly at* them, and said, "What is this then that *has been written*, *the stone which the builders rejected, the same is become into the head of the corner*?"

18 Whosoever shall fall upon that stone shall be *broken to pieces*; but on whomsoever it shall fall, it will *grind him to powder*."

19 And the chief priests and the scribes *in the same* hour sought to lay hands on **Him**; and they feared the people: for they *got to know* that **He** had spoken this parable against them.

20 And they *hostile watched Him*, and sent forth *secret agents*, which should *falsely pretend to be* themselves *honest* men, that they might take hold of **His discourse, to the end that** they might deliver **Him** unto the *Roman rule* and authority of *the governor*.

21 And they *questioned Him*, saying, *Teacher*, we know that **Thou** sayest and teachest rightly, neither *acceptest* **Thou** the person of any, but teachest the way of God *with truth*:

22 Is it lawful for us to give *poll-tax* unto Caesar, or no?

23 But **He discerned** their *cunning*, and said unto them, "Why tempt ye **Me**?"

24 *Exhibit Me* a penny. Whose image and *inscription* hath it?" They answered and said, Caesar's.

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

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

27 Then came to **Him** certain of the Sadducees, which *say that there is no resurrection*; and ²⁰they asked **Him**,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died ²⁸without children.

30 And the second took her to wife, and he died ²⁸childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all *the woman also died*.

33 Therefore in the resurrection whose wife of them *becomes* she? for seven had her *as wife*.

34 And Jesus answering said unto them, "The *sons* of this *age* marry, and are given in marriage:

35 But they which shall be accounted worthy to *attain to* that *age*, and the resurrection *out from* *dead people*, neither marry, nor are given in marriage:

36 *For neither* can they die any more: for they are equal unto the angels; and are the *sons* of God, being the ³⁴*sons* of the resurrection.

37 *But* that *corpses* are raised, even *Moses* *disclosed* *in the section of Scripture known as the bush*, when he calleth *Jehovah* the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For **He** is not a God of *dead people*, but of *living people*: for all live *by Him*."

16 *others, &c.* I.e. a new Israel, not a different Gentile nation, which would be *heteros*.

others said. I.e. others who heard it said.

17 *The stone, &c.*

Quoted from Ps. 118:22.

Cp. 19:38.

18 *grind him to powder.*

See note on Matt. 21:44.

20 *falsely, &c.* Gr.

hupokrinomai. [Ap.122.9.](#)

Occurs only here in N.T.

the governor. Pilate.

He alone had the rule as to life and death. So that it was the Lord's life they had in view.

21 *acceptest.* See Gal.

2:6. Jas. 2:1. It is a

Hebraism.

27 *say that there is, &c.*

This is the key to what follows.

34 *sons.* A Hebraism.

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

35 *dead people.* I.e. leaving them for a subsequent resurrection.

No Art. See [Ap.139.3.](#)

36 *For neither.* No more births, marriages, or deaths. 1 Cor. 15:52. Rev. 21:4.

37 *Moses disclosed.*

Moses cited because his testimony was in question (v. 28).

disclose. Gr. *menuo*, originally to disclose something before unknown.

in the..the bush.

Referring to one of the sections known by that name. See on 2 Sam.

1:18. "the Bow"; Ezek.

1, "the Chariot". Cp.

Rom. 11:2, "Elijah".

Quoted from Ex. 3:6.

38 *live.* In resurrection.

See note on Matt. 9:18.

39 Then certain of the scribes answering said, *Teacher*, Thou hast well said.

40 And after that they durst *not any more* ask Him any *question at all*.

41 And He said unto them, "How say they that *the Messiah* is David's Son?

42 And °David himself saith in the book of Psalms, *Jehovah* said unto my Lord, Sit Thou on My right hand, (**Ps.110:1**)

43 Till I *set* Thine enemies *as a footstool for Thy feet*.

44 David therefore calleth Him Lord, how is He then his son?"

45 Then *as all the people were listening* He said unto His disciples,

46 "*Beware and keep from* the scribes, which desire to walk in long robes, and love *salutations* in the markets, and *front* seats in the synagogues, and the *best couches in* feasts;

47 Which *swallow up* widows' houses, and for a *pretext* make long prayers: the same shall receive greater *judgment*."

21 And He looked up [*in the Temple*], and saw the rich men casting their gifts into °the treasury.

2 And He saw *a certain poor widow also* casting in thither two mites.

3 And He said, "Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have *out of* their abundance cast in unto the *gifts* of God: but she *out of* her *lack and want* hath cast in all the *livelihood* that she had."

5 And as some spake *about* the temple, how it was adorned with goodly stones and *dedicated gifts*, He said,

6 "*As for* these things which ye *are gazing at*, the days will come, in the which there shall not be left *stone upon stone*, that shall not be thrown down."

7 And °some asked Him, saying, *Teacher*, but when shall these things be? and what *the sign will there* be when these things *may be about to take place*?

8 And He said, "Take heed that ye be not *misled*: °for many shall come in My name, saying, I am *Christ*; and the *season has drawn* near: go ye not therefore after them.

9 But when ye shall hear of wars and *unrest, be not scared*: for these things must first come to pass; but the end is not *immediately*."

10 Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and *famines, and pestilences [*dearths and deaths*]; and °*things that fill with fear* and great signs shall there be from heaven.

12 But °before all these, they shall lay their hands *upon* you, and persecute you, delivering you up *unto* the synagogues, and into prisons, being brought *up to* kings and rulers for My name's sake.

13 And it shall *turn out* to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you *a mouth and wisdom, which all your adversaries shall not be able °to say *nothing against it* nor resist.

16 And ye shall be *delivered up* both by parents, and brethren, and kinsfolks, and friends; and *some from among* you shall they cause to be put to death.

17 And ye shall be hated *by* all *men on account of* My name's sake.

18 But there shall *by no means* an hair *out of* your head perish.

19 In your *patient endurance ye shall possess* your *lives*.

20 And when ye shall see °Jerusalem °*surrounded by* armies, then *get to know* that the desolation thereof *has drawn near*.

42 David himself saith, &c. Considering that the Lord spoke only what the Father gave Him to speak (Deut. 18:18, 19. John 7:16; 8:28; 12:49; 14:10, 24; 17:8, 14), it is perilously near blasphemy for modern critic to say: "nothing can be more mischievous...or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism." The Lord's name is not "dragged in". It is He Who is speaking. It is He Who declares in the name of Jehovah that "David himself wrote these words "in the book of Psalms". It is the denial of this that must "undermine faith in Christ".

21. 1 And He looked up, &c. The Lord was still in the Temple, showing that this prophetic discourse is not the same as that spoken later on the Mount of Olives. They are similar to v. 11, when the Lord goes back and speaks of what shall happen "before all these things". **the treasury.** See note on Matt. 24:1 and Mark 12:41. Cp. John 8:20.

7 some. I.e. "the some" of v. 5. Not any of the Apostles. See **Ap.155**.

8 for many, &c. This was speedily fulfilled. It was the first sign as to "when" (v. 7). Cp. 1 John 2:18, "the last hour."

11 things that, &c. Gr. pl. of *phobetron*. In medical language =objects imagined by the sick.

12 before all these. The Lord goes back, here, instead of continuing, as in Matt. 24:8, 9, and Mark 13:9.

15 to say, &c. See Acts 4:14; 6:10.

20 Jerusalem. This is the point of the Lord's prophecy, in Luke. There is nothing of this in Matthew or Mark.

21 Then let them which are in Judaea flee *unto* the mountains; and let them which are in the midst of *her* depart out; and let not them that are in the *fields* enter *into her*.

22 For these be the days of ^ovengeance, that ^oall things which *have been, and stand written* may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress *upon the earth*, and wrath *to* this people.

24 And they shall fall by the *mouth* of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down *by the nations*, ^ountil ^othe times of the ^oGentiles be fulfilled.

25 ^oAnd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves *rage*;

26 Men's hearts *fainting* them *from* fear, and for *expectation of* those things which are coming on the *inhabited earth*: for ^othe powers of *the heavens* shall be shaken.

27 And then shall they see the Son of man coming *within* a cloud with power and great glory.

28 And when these things begin to come to pass, then *watching with outstretched necks*, and lift up your heads; *because* your *deliverance* draweth nigh.”

29 And He spake to them a parable; “*Look ye* the fig tree, and all the trees;

30 When they *already sprout, seeing ye get to know from experience* your own selves that summer is *already* nigh at hand.

31 *So ye also*, when ye see these things *coming* to pass, *get to know* ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, ^oThis generation shall *by no means* pass away, ^otill all may *possibly come to pass*.

33 *The heaven* and earth shall pass away: but My *utterances* shall *by no means* pass away.

34 And take heed to yourselves, lest at any time your ^{*}hearts [*yourself*] be *weighed down* with *excess*, and drunkenness, and cares of this life, and so that day *should come* upon you *suddenly*.

35 For as a snare [*trap*] shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, *praying in every season*, that ye may be accounted worthy to escape all these things that *are about to come to pass*, and to stand before the Son of man.”

37 (^o*By day* He was teaching in the temple; and at night He went out, and *used to lodge into the protecting shelter of* the mount that is called *the mount of Olives*.)

38 And all the people *rising early in the morning, came* to Him in the temple, for to hear Him.

22 ^oNow the feast of unleavened bread *was drawing* nigh, which is called the ^oPassover.

2 And the chief priests and scribes *were seeking* how they might *get rid of Him*; ^ofor they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he *having gone away* communed with the chief priests and *officers of the Levitical Temple guards*, how he might *deliver Him up* unto them.

5 And they *rejoiced*, [*because that promised to solve their difficulty*], and *agreed* to give him money.

6 And he promised [*for his part*], and sought ^oopportunity to betray Him unto them *without a crowd*.

7 Then ^o*came near* ^othe day of unleavened bread, when the *passover lamb* must be killed.

22 vengeance. Quoted from Hos. 9:7. See Dan. 9:26, 27; and Josephus, *Bell. Jud.* v.10.

all things which, &c.

These and no more nor less. As in Acts 3:21.

24 until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner—Israel.

the times. I.e. the times of the Gentiles possession of Jerusalem.

Gentiles = nations, as in the preceding clause.

25 And there shall, &c. The Lord here passes over the intervening present dispensation, and takes up the yet future time of the end, enlarged on later in Matt. 24:29-31. Mark 13:24-27.

26 the powers, &c.

Probably refers to the angelic world rulers. See note on Dan. 10:13.

32 This generation. See note on Matt. 11:16.

till all may, &c. (Not the same word as “fulfilled” in v. 24.) Had the nation repented at Peter’s call, in Acts 2:38; 3:19-26, “all that the prophets had spoken” would have come to pass.

37 by day. A parenthetical statement referring to His custom during these last six days.

22. 1 Now, &c. Cp.

Matt. 26:17-19. Mark 14:12-16.

Passover. Aramaic, *pascha*. Ap.94.III.3.

2 for, &c. Therefore their aim was to take Him secretly, and evade a public trial.

6 opportunity. Implying the difficulty.

7 came near. For the preparation had not yet been made.

the day. The 15th of Nisan. This was only the 10th.

8 And **He** sent Peter and John, saying, “Go and prepare us the ⁷passover, that we may ^o*eat the Feast*.”

9 And they said unto **Him**, Where *desirest* Thou that we prepare?

10 And **He** said unto them, “Behold, when ye are entered into the city, there shall a ^oman meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the *master* of the house, *The Teacher* saith unto thee, Where is the guestchamber, where **I** shall eat the *passover feast* with **My** disciples?

12 And *that one* shall shew you ^oa large upper room *strewed with divans and cushions*: there make ready.”

13 And they went, and found *even as* **He** had said unto them: and they made ready the ⁷passover.

14 And when the hour *had arrived*, **He reclined**, and the twelve apostles with **Him**.

15 And **He** said unto them, “*I have earnestly desired* to eat ^o*this as a Passover* with you before **I** suffer:

16 For **I** say unto you, **I** will *by no means* any more eat *of it*, until ^o*it may be fulfilled* in the kingdom of God.”

17 And **He** took the ^ocup, and gave thanks, and said, “Take this, and divide *it* among yourselves:

18 For **I** say unto you, **I** will *by no means* drink *from* ^o*the produce* of the vine, until the kingdom of God ^oshall come.”

19 ^oAnd **He** took ^o*a thin flat hard biscuit*, and gave thanks, and brake *it*, and gave unto them, saying, “This is **My** body which *is being given on your behalf*: this do *for My memorial*.”

20 Likewise *the cup also* after supper, saying, “This cup is the new ^o*covenant* in **My** blood, which is shed for you.

21 But, behold, the hand of him that *is delivering Me up is* with **Me** on the table.

22 And truly the Son of man goeth, *according as it has been determined*: but woe unto that man by whom **He** is betrayed!”

23 And they began to inquire among themselves, which of them it was that *was about to do* this thing.

24 And *there happened* ^o*a strife also* among them, which of them should be accounted the *greater*.

25 And **He** said unto them, “The kings of the *nations lord it* over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall not be* so: but he that is *greater* among you, let him be as the younger; and he that is *the leader*, as he that doth serve.

27 For whether *is* greater, he that *reclineth* at meat, or he that serveth? *is* not he that sitteth at meat? but **I** am *in the midst of* you as **He** that serveth.

28 Ye are they which have continued with **Me** in **My trials**.

29 And **I assign** unto you a kingdom, *even as* **My** Father hath appointed unto **Me**;

30 That ye may eat and drink at **My** table in **My** kingdom, and sit on thrones judging the twelve tribes of Israel.”

31 And the Lord said, “Simon, Simon, behold, ^oSatan ^o*hath demanded* to have you, that he may ^osift you as wheat, [*to get rid of the corn*]:

32 But I have prayed *concerning* thee [*Simon*], that ^othy faith fail not: and *thou, when thou hast once turned again, establish* thy brethren.”

33 And he said unto **Him**, Lord, I am ready to go with Thee, both into prison, and *into* death.

8 eat the Feast. Not the Lamb, but the Feast = the Chagigah.

10 man. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a man carrying a “pitcher”.

12 a large, &c.

Probably the same room of Acts 1:13 and 2:1.

15 this as a Passover.

Not the eating of the Lamb, but the Chagigah or feast which preceded it = this [as] a Passover.

16 it may be, &c.

Which it would have soon been, had the nation repented.

17 cup. Put by Fig., for the wine in it.

18 the produce. I.e. the wine (gennema, not karpos = fruit).

shall come = may have come.

19 And He, &c. Cp. Matt. 26:26-29. Mark 14:22-25. 1 Cor. 11:23-25.

a thin flat hard biscuit. Which was broken, and not cut.

This is My body. See Ap.159.

20 covenant. Gr. diatheke. See notes on Heb. 9:14-23. Blood has nothing to do with a “will” or “testament”, but it has with a covenant.

24 a strife. = a love of dispute.

31 Satan. See note on Matt. 4:10.

hath demanded. Gr. exaiteo. Occurs only here in N.T. It means to obtain by asking.

sift. Gr. siniazo. The Lord “winnows” to get rid of the chaff. Cp. Matt. 3:12. 1 Pet. 5:8, 9.

32 thy faith. Not Simon himself.

34 And **He** said, “**I** tell thee, °Peter, °*a cock* shall not crow *to-day*, before that thou shalt thrice deny that thou knowest **Me**.”

35 And **He** said unto them, °“**When I** sent you without purse, and °scrip [*begging bag*], and shoes, lacked ye any thing?” And they said, Nothing.

36 Then said **He** unto them, °“**But now**, he that hath a purse, let him take *it*, and likewise *his* ³⁵scrip [*begging bag*]: and he that hath *not money*, let him sell his garment, and buy *a sword*.”

37 For **I** say unto you, that this that °*standeth written* must yet be accomplished in **Me**, And **He** was reckoned *with* the transgressors: for the things concerning **Me** have an end.”

38 And they said, Lord, behold, here *are* two swords. And **He** said unto them, “It is enough.”

39 And **He** came out, and went, *according to His custom*, to the mount of Olives; and **His** disciples [*The eleven*] also followed **Him**.

40 And when **He** was at the place [*Gethsemane*], **He** said unto them, “Pray that ye enter not into temptation.”

41 And **He Himself** was *parted* from them about a stone's cast, and kneeled down, and prayed,

42 Saying, “**Father**, if *it be Thine intention*, remove this cup from **Me**: nevertheless not **My desire**, but **Thine**, be done.”

43 And there appeared an °angel unto **Him** from heaven, strengthening **Him**.

44 And °*becoming* in °an agony **He** prayed more earnestly: and **His** sweat *became* as it were great drops of blood falling down *upon* the ground.

45 And when **He** rose up from prayer, and was come to **His** disciples, **He** found them sleeping *from* sorrow,

46 And said unto them, “**Why** sleep ye? rise and pray, lest ye enter into temptation.”

47 And while **He was yet speaking**, behold a *crowd*, and he that was called Judas, one of the twelve, *was going* before them, and drew near unto Jesus to kiss **Him**.

48 But Jesus said unto him, “**Judas, deliverest thou up** the Son of man with a kiss?”

49 When they which were *around Him* saw what *was about to happen*, they said unto **Him**, Lord, shall we smite with the sword?

50 And one of them smote °the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, “**Suffer ye thus far**.” And **He** touched his ear, and °healed him.

52 Then Jesus said unto the °chief priests, and ⁴captains of the temple, and the elders, which were come *against Him*, “**Be ye come out**, as against a *robber*, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth *not* hands against **Me**: but this is *your hour, and the hour of the authority of darkness*.”

54 °Then *seized* they **Him**, and led *Him*, and brought **Him** into the high priest's house. And Peter *was following* afar off.

55 And when they had *lighted* a fire in the midst of the *court*, and were set down together, Peter sat down *in the midst* of them.

56 But a certain maid *saw* him as he sat *at the light*, and earnestly looked upon him, and said, *This one also was* with **Him**.

57 And he denied **Him**, saying, Woman, I know **Him** not.

58 And after a little while *a different one* saw him, and said, *Thou also art* of them. And Peter said, Man, I am not.

59 And about the space of one hour after *a certain other* confidently affirmed, saying, *Upon* a truth this *fellow* also was with **Him**: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And *on the spot*, while he *was yet speaking*, *a cock crew*.

34 Peter. The Lord addressed him such, only here, and Matt. 16:18, to remind him of his weakness. He mentions him in Mark 16:7.

a cock. See Ap.160.

35 When I sent, &c.

See note on 9:2, 3.

script. [begging bag].

See note on Matt. 10:10.

36 But now, &c

Showing that precepts given when the Kingdom was being proclaimed, no longer held good when it had been rejected.

37 standeth written.

See Isa. 53:12.

43 angel. As after the Temptation (Matt. 4:11).

44 becoming. Implying increasing intensity.

an agony. Gr.*agonia*.

[struggle, anguish].

Occurs only here.

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50 the servant. The well known servant Malchus (John 18:10).

51 healed him. Added by Luke. See 6:17.

52 chief priests. The heads of the twenty-four courses.

54. Verses 54-60. Cp. 26:57-75. Mark 14:53-72.

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61 And the Lord turned, ^oand looked upon Peter. And Peter remembered the word of the Lord, how **He** had said unto him, “Before the cock crow, thou shalt deny Me thrice.”

62 And Peter went *outside*, and wept bitterly.

63 And the men that held Jesus *were mocking Him*, and *smiting Him*.

64 And when they had *covered Him*, they struck **Him** on *the face [still covered]*, and *kept asking Him*, saying, Prophecy, who is it that smote Thee?

65 And many *different* things blasphemously *said* they *to Him*.

66 And as soon as it *became* day, ^o*the assembly of the elders* of the people *both chief priests and scribes* came together, and led **Him** into their ^ocouncil, saying,

67 *If Thou art the Messiah*, tell us. And **He** said unto them, “If **I** tell you, ye will not believe:

68 And if *I ask you also*, ye will not answer **Me**, nor let *Me* go.

69 *From hence forth* shall the Son of man *be seated at* the right hand of the power of God.”

70 Then said they all, Art Thou then the Son of God? And **He** said unto them, ^o“Ye say that **I Am**.”

71 And they said, *Why have we still need of testimony* ? for we ourselves *heard* of **His** own mouth.

23 And the whole *assembly* of them arose, and led **Him** unto Pilate.

2 And they began to accuse **Him**, saying, We found [*As a result of our examination*] this fellow *agitating* the nation, and forbidding to give tribute to Caesar, saying that **He** Himself is *Messiah* a King.

3 And Pilate *questioned Him*, saying, Art Thou ^othe King of the Jews? And **He** answered him and said, “Thou sayest *it*.”

4 Then said Pilate to the chief priests and to the *crowds*, I find no fault in this Man.

5 And they *kept insisting*, saying, **He** ^o*instigates* the people, teaching throughout all *Judea*, beginning from Galilee to this place.

6 When Pilate heard of *Galilee [mentioned]*, he asked *if* the man were a Galilaean.

7 And as soon as he *got to know* that **He was of** Herod's *authority*, he sent **Him** to Herod, who himself also was *in* Jerusalem at *those days of the Feast*.

8 And when Herod saw Jesus, he was exceeding glad: for he was *wishing* to see **Him** of a long *season*, *on account of his hearing* many things *concerning Him*; and he *was hoping [all that long time]* to have seen some *sign accomplished* by **Him**.

9 Then he questioned with **Him** in many words; but **He** answered him nothing.

10 And the chief priests and scribes *had stood* and vehemently accused **Him**.

11 And Herod with his men of war *treated Him with contempt*, and mocked **Him**, and arrayed **Him** in a *elegant* robe, and sent **Him** again to Pilate.

12 And the same day Pilate and Herod *became* friends *with one another*: for before they were *in* enmity *with reference to* themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that *turneth away* the people: and, behold, I, having examined **Him** before you, have found no fault in this man touching those things whereof ye accuse **Him**:

15 *Nor even* Herod: for I sent you to him; and, lo, nothing worthy of death *has been done by Him*.

16 ^oI will therefore chastise **Him**, and release **Him**.

17 ^o(~~For of necessity he must release one unto them at the feast.~~)

18 And they cried out *all together*, saying, Away with this *Man*, and release unto us ^oBarabbas:

61 and looked. He was bound; and to *speak* aloud was out of the question.

66 the assembly, &c. As in Acts 22:5. **council.** Gr *sunhedrion*. [the Sanhedrin].

70 Ye say, &c. A Hebraism, denoting a strong affirmation.

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23.1 assembly. Gr. *plethos* = number (not *ochlos* = crowd). In the usage of the Papyri it denotes an assembly.

3 the King. Pilate using the Article, as though implying hid belief.

Thou sayest. A Hebraism for a strong affirmation. Cp. 22:70.

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16 I will, &c. Probably with his own hands (Cp. v. 22. Matt. 27:26. Mark 15:15) instead of crucifying Him; with a view of releasing Him.

17 For, &c. Most texts omit this verse.

18 Barabbas. Aramaic. =son of a (distinguished) father. Origen (A.D. 186-253) read “Jesus, Barabbas” in Matt. 27:17, the choice lying between two of the same name.

19 (Who *on account of* a certain *insurrection which had taken place* in the city, and for [◦]murder, *had been* cast into prison.)

20 Pilate therefore, *wishing* to release Jesus, *again addressed* them.

21 But they *kept shouting*, saying, Crucify *Him*, crucify *Him*.

22 And he *spake* unto them the third time, Why, what evil hath *He* done? I have found no cause of death in *Him*: I will therefore chastise *Him*, and let *Him* go.

23 And they *were urgent* with loud voices, requiring that *He* might be crucified. And the voices of them and of the chief priests *had power to bear down Pilate's remonstrance*.

24 And Pilate *pronounced sentence* that *their request should be carried out*.

25 And he released unto them him that for *insurrection* and murder *had been* cast into prison, whom they *required*; but he delivered Jesus to their *desire*.

26 And as they led *Him* away, they laid hold upon one Simon, a Cyrenian, coming out of a *field*, and on him they laid [◦]the cross, that he might bear *it* after Jesus.

27 And there followed *Him* a great *multitude* of people, and of women, which also *were beating their breasts and lamenting Him*.

28 But Jesus turning unto them said, [◦]“Daughters of Jerusalem, weep not *over Me*, but weep *over* yourselves, and *over* your children.

29 For, behold, the days are coming, in the which they shall say, [◦]*Happy are* the barren, and the wombs that *did not bear*, and the paps which *did not give* suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they *are doing* these things in [◦]*the living wood*, what *must happen* in [◦]*the dry wood* ?”

32 And there were *different ones also, two*, [◦]*evildoers*, [◦]led with *Him* to be put to death.

33 And when they were come to the place, which is called [◦]Calvary, there they crucified *Him*, and the ³²*evildoers*, one on the right hand, *and one* on the left.

34 Then said Jesus, “Father, [◦]forgive them; for they know not what they *are doing*.” And they parted *His* raiment, and cast lots.

35 And the people stood *looking on*. And the rulers also with them [◦]*were mocking [and turning up their noses at Him]*, saying, *This fellow* saved others; let him save *Himself*, if *He* be *the Messiah*, the chosen of God.

36 And the soldiers also mocked *Him*, *coming up close* to *Him*, and offering *Him* vinegar,

37 And saying, If Thou be the king of the Jews, save Thyself.

38 And a [◦]superscription also was written over *Him* in letters of Greek, and Latin, and Hebrew, [◦]THIS IS THE KING OF THE JEWS.

39 And one of the *evildoers* which were hanged *kept up a railing* on *Him*, saying, If Thou be [◦]*Saviour*, save Thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we *are receiving* the due reward of *what we did*: but this Man *did* nothing amiss.

42 And he said unto Jesus, *my Lord*, remember me when Thou *shall have come into possession of* Thy kingdom.

43 And Jesus said unto him, “Verily *I say unto thee* [◦]*To day* shalt thou be with *Me* in the *paradise*.”

44 And it was about the sixth hour [noon], and there *came to be* a darkness over all *the land* until the ninth hour [3 p.m.].

45 And the sun was darkened, and [◦]the veil of *the Sanctuary* was rent in the midst.

19 murder. Cp. Acts 3:14.

26 the cross. Ap.162.

28 Daughters, &c. Not therefore the women from Galilee of vv. 49, 55.

29 Happy. See note on Matt. 5:3, and cp. 11:27. Hos. 9:12-16.

31 the living wood. I.e. the Lord.

the dry wood. I.e. the nation.

32 evildoers.

Gr.kakourgoi. Not lestal = brigands, as in Matt. 27:38.

led with Him. The brigands were brought later.

33 Calvary. Calvary is the Greek for the Heb. Golgotha = a skull. Now called “a hill”.

34 forgive them. The last of eight recorded occasions of prayer in Luke. See note on 3:21, and cp. Matt. 27:46 for the last “seven words” on the cross. Cp. Isa. 53:12.

35 were mocking. Same word as in 16:14. Cp. Ps. 2:4; 22:7; 35:16 (LXX).

38 superscription. Not the same word as in Matthew and John. See Ap.163.

THIS IS, &c. See Ap.48 for this type; and Ap.163 for the words themselves.

39 Saviour. The Lewis Codex of the Syr. Gospels recently found at Mount Sinai reads “Saviour”, not Messiah. save Thyself and us. This reads (in the same Codex), “save Thyself alive this day, and us also”.

43 To day. Connect this with “I say”, to emphasize the solemnity of the occasion; not with “shalt thou be”. See the Hebraism in note on Deut. 4:26. As to the punctuation, see Ap.94.V.i.3; and to the whole clause, see Ap.173.

45 the veil. See Lev. 4:6. Matt. 23:16. [that which hangs down].

46 And when Jesus had cried with a loud voice, **He** said, “Father, into Thy hands I [◦]**commit** My [◦]spirit:” and having said thus, **He** *breathed His last and expired*.

47 [◦]Now when the centurion saw what *took place*, he glorified God, saying, Certainly this was a righteous **Man**.

48 And all the *crowds* that came together to that sight, *gazing at* the things which *took place*, [◦]*beating* their breasts, and *turned back*.

49 [◦]*But* all *those who knew Him*, and the women that *followed with Him* from Galilee, [◦]*continued standing* afar off, *looking on* these things.

50 And, behold, *there was* a man named [◦]Joseph, a counsellor [*a member of the Sanhedrin*]; *and he was* a good man, and a just:

51 (The same had not *voted with* the counsel and deed of them;) *he was from* Arimathaea, a city of the Jews: who *himself also* waited for the kingdom of God.

52 This *man* went unto Pilate, and *asked for* the body of Jesus.

53 And he took it down, and wrapped it in [◦]linen, and laid it in a *tomb* that was *hewn in a rock*, wherein never man before was laid.

54 And that day was the preparation, and *the high sabbath* drew on.

55 And the women also, which *were come* with **Him out of** Galilee, followed after, and beheld the *tomb*, and how **His** body was laid.

56 And they *turned back*, and [◦]prepared spices and ointments; and *rested from labour* the sabbath day according to the commandment.

24 *But* upon the [◦]first day of the week, [◦]very early in the morning, they came *upon* the *tomb*, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the *tomb*.

3 And they entered in, and found not the body of [◦]the Lord Jesus.

4 And ^{*}it came to pass, *in their being* much perplexed *concerning this*, behold, two men stood by them in *flashing as lightning splendid raiment*:

5 And *becoming filled with fear*, and bowed down *their* faces to the earth, they said unto them, Why seek ye *the living One* among *dead bodies* ?

6 **He** is not here, but is risen: [◦]remember how **He** spake unto you when **He** was yet in Galilee,

7 Saying, “The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”

8 And they remembered **His** words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, *and the rest* with them, which told these things unto the apostles.

11 And their words seemed *in their sight like* [◦]*silly nonsense*, and they *disbelieved them*.

12 Then arose Peter, [◦]and ran unto the sepulchre; and stooping down, he beheld the linen clothes [◦]laid by themselves, and *went away to his own house wondering* in himself at that which was come to pass.

13 And, behold, two of them *were going in that* same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they *were conversing with one another concerning* all these things which had happened.

15 And it came to pass, that, *in their communing together* and reasoned, Jesus **Himself** *having drawn near was walking* with them.

46 *commit*. Cp. Ps. 31:5.

Acts 7:59. 1 Pet. 2:23.

spirit. Gr. *pneuma*.

Ap. 101. II. 6. Cp. 8:55.

47 *Now, &c*. Cp. Matt.

27:51-56. Mark 15:39-54.

48 *beating...turned back*.

The women “stood”.

49 *But*. Marking the

contrast between the

people and the women.

continued standing. The

crowds turned back.

50 *Joseph*. One of two

secret disciples who buried

the Lord: Nicodemus

being the other (see John

3:1, 4, 9; 7:50; 19:39).

The Eleven had no part in

it.

53 *linen*. Showing he was

a rich man. Cp. Matt.

27:57. Mark 14:51;

15:46.

56 *prepared, &c*. These

had to be bought (Mark

16:1) between the two

Sabbaths.

24. 1 *the first day, &c*.

Our Saturday sunset to

Sunday sunset.

very early, &c. Lit. at

deep dawn. Cp. John 20:1.

3 *the Lord Jesus*. The

first occurrence of this full

expression. Rightly found

in this connection. It is the

prelude to some forty

occurrences in the Epistles.

6 *remember*. The true

messenger of the Lord

recalls His words.

11 *silly nonsense*. Gr.

leros. Occurs only here. A

medical term for delirium.

12 *and ran*. Note the six

things Peter did here,

“arose”, “ran”, “stopped”,

“beheld”, “departed”,

“wondered”; and the one

thing he did not do,

“believed”.

laid by themselves.

Important evidence in view

of Matt. 28:12-15.

16 But their eyes were holden that they should not *recognize* Him.

17 And He said unto them, “What manner of *sayings* are these that ye *exchange* one to another, as ye walk, ^oand are sad?”

18 And the one of them, whose name was ^oCleopas, answering said unto Him, Art Thou *the only stranger in Jerusalem who has not got to know* the things which are come to pass *in it* in these days?

19 And He said unto them, “*What kind of things ?*” And they said unto Him, Concerning Jesus of Nazareth, Which was ^oa prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered Him *the judgment of death*, and have crucified Him.

21 But we *were hoping* that it had been He Which ^owas about to redeem Israel: and *with all these things*, to day is the third day *from the time when* these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not His body, they came, saying, that they had ... seen a vision of angels [*also*], which said that He *is living*.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but Him they saw not.

25 And He said unto them, ^o“*O dullards*, and slow of heart to believe ^o*on all* that the prophets have spoken:

26 *Behoved it not the Messiah* to have suffered these things, ^oand to enter into His glory?”

27 And beginning at Moses and *from all* the prophets, He *interpreted* unto them in all the Scriptures the things concerning Himself.

28 And they drew nigh unto the village, whither they *were going*: and He made as though He would have gone further.

29 But they constrained Him, saying, Abide with us: for it is toward evening, and the day *has declined*. And He went in to tarry with them.

30 And it came to pass, *in His reclining down* at meat with them, He ^otook *the bread*, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they *recognized* Him; and He *became invisible from them*.

32 And they said one to another, *was not our heart burning in us*, while He *was talking* with us *in* the way, and while He *was interpreting* to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven *crowded* together, and them that were with them,

34 ^oSaying, The Lord *has risen* indeed, and hath appeared to Simon.

35 And they *related* what things *were done by* the way, and how He *became recognized* of them in *the breaking of the bread*.

36 And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, “Peace *be* unto you.”

37 But they were terrified and affrighted, and supposed that they had seen a ^ospirit.

38 And He said unto them, “Why are ye troubled ? and why do *reasonings* arise in your hearts?

39 Behold My hands and My feet, that it is I Myself: handle Me, and see; for a ³⁷spirit hath not flesh and bones, as ye see Me have.”

40 And when He had thus spoken, He shewed them *His* hands and *His* feet.

17 and are sad.

According to T Tr. WH R (not the Syr.) the question ends at “walk”, and reads on: “and they stood still, sad in countenance”.

18 Cleopas. Aramaic. An Abbreviation of Cleopatros. Not the same as Clopas of John 19:25.

19 a prophet. See Acts 3:22.

21 was about to redeem. In accordance with 2:38. Cp. Acts 1:6.

25 O dullards. Gr. *anoetos* =without reflection (not *aphron* =without mind; or *asophos* =without wisdom); i.e. dull is your heart, and slow in believing.

on all. Not some. The Jews believed the prophecies of the “glory”, but not those of the “sufferings”, and cast the Lord out, because they thought He was not good enough for the world. Many to-day do the reverse, and think the world is not yet good enough for Him.

26 and to enter, &c. This, in God’s counsels, was to follow immediately on the sufferings, had the nation repented. See Acts 3:18-26, and cp. 1 Pet. 1:11; 14:13; 5:1. Doubtless this was the subject of Acts 1:3.

30 took the bread. He took the part of the host.

34 Saying. The eleven and those with them, being the speakers.

37 spirit. Ap.101.II.11. [angel, or spirit being].

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41 And while they yet believed not *from* joy, and *were wondering*, He said unto them, “Have ye here *anything eatable* ?”

42 And they gave Him a piece of a broiled fish, ~~and of an~~ [°]*honeycomb*.

43 And He took *it*, and did eat before them.

44 And He said unto them, “These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which *have been and stand written* in [°]the law of Moses, and in the prophets, and in the psalms, concerning [°]Me.”

45 Then [°]opened He their understanding, that they might understand the Scriptures,

46 And said unto them, “Thus it is written, and thus it behoved *the Messiah* to suffer, and to rise *out from among dead people* the third day:

47 And that repentance and [°]remission of sins should be *proclaimed on the foundation of His name to all the nations*, [°]beginning *from* Jerusalem.

48 And ye are *witness-bearers* of these things.

49 And, behold, I *send forth* [°]the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with [°]power from on high.”

50 And [°]He led them *until they were at* Bethany, and He lifted up His hands, and blessed them.

51 And it came to pass, while He blessed them, He *stood apart* from them, and carried up into heaven.

52 And they *having worshipped* Him, and returned to Jerusalem with great joy:

53 And were continually in [°]*the Temple courts* , praising and blessing God. Amen.

42 honeycomb. Common fare. Most texts omit from “and” to the end of verse.

44 the law, &c. These are the three great divisions of the Hebrew Bible. See Ap.1 and note on Matt. 5:17.

Me. Christ is the one great subject of the whole Bible. Cp. Isa. 40:7. John 5:39. Acts 17:3. 1 John 5:20.

45 opened, &c. For this important truth, see Matt. 11:27; 13:11; 16:17. John 16:13. Acts 16:14. 1 Cor. 2:14. Cp. Ps. 119:18.

47 remission of sins. The new Covenant

having been made, this could now be proclaimed. Cp. 1:17. Acts 2:38; 3:19;

10:43; 13:38, 39. Heb. 9:22.

beginning from Jerusalem. Cp. Isa. 2:3.

Mic. 4:2. This was done by Peter (Acts 1-12).

49 the promise. The gift of *pneuma hagion*.

According to Joel 2:28 (Acts 2:17, 18).

power from on high. This defines the meaning of *pneuma hagion*, which is synonymous with it. See Acts 1:4, 5.

50 He led, &c. At the end of the forty days (Acts 1:3-12).

53 the Temple courts. See note on Matt.

23:16. Not offering or eating of the sacrifices there, but at home. See Acts 1:14; 2:26; 3:1; 5:42. Luke ends his Gospel, and commences the Acts with the Ascension.