

# THE GOSPEL ACCORDING TO MATTHEW.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

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

Click to follow Link.

CLICK TO FOLLOW LINK.								
1: 1—2: 23.	PRE-MINISTERIAL.							
3: 1—4.	THE FORERUNNER.							
3: 5—17.	THE BAPTISM: WITH WATER.							
4: 1—11.	THE TEMPTATION: IN THE WILDERNESS.							
4: 12—7: 29.	THE KINGDOM							
8: 1—16: 20.	THE KING	}	PROCLAIMED	}	THE FOURFOLD			
16: 21—20: 34.	THE KING					}	REJECTED.	MINISTRY OF THE LORD.
21: 1—26: 35.	THE KINGDOM							
26: 36—46.	THE AGONY: IN THE GARDEN.							
26: 47—28: 15.	THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION, <u>20: 22</u> ).							
28: 16—18.	THE SUCCESSORS.							
28: 19, 20.	POST-MINISTERIAL.							

SEE [NOTES ON MATTHEW'S GOSPEL.](#)



For the New Testament, and the order of the Books, see [Ap. 96](#).

For the Diversity of the Four Gospels, see [Ap. 96](#).

For the Unity of the Four Gospels, see [Ap. 97](#).

For the Fourfold Ministry of the Lord, see [Ap. 119](#).

For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.

# NOTES ON MATTHEW'S GOSPEL.

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

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

## I. Four events connected with His infancy: [\(Click to follow Links\)](#)



The Visit of the Wise Men (**2: 1-15**).  
The Massacre at Bethlehem (**2: 16-18**).  
The Flight into Egypt (**2: 19-22**).  
The Return to Nazareth (**2: 23**).

## II. Ten Parables:

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

## III. Two Miracles:

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

## IV. Nine Special Discourses:

The Sermon on the Mount (**5-7**).  
The Invitation to the Weary (**11: 28-30**).  
Idle Words (**12: 36, 37**).  
The Revelation to Peter (**16: 17-19**). See [Ap. 147](#).  
Humility and Forgiveness (**18: 15-35**).  
His Rejection of that Generation (**21: 43**).  
The Eight Woes (**23**). See [Ap. 126](#).  
The Prophecy on Olivet (**24: 1-25: 46**). See [Ap. 155](#).  
The Commission and Promise (**28: 18-20**). See [Ap. 167](#).

## V. Six events in connection with His Passion:

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

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

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

---

\*Luke 11:2, "which is in heaven", being omitted by all the critical texts. See [Ap. 94. VII](#).

<sup>+</sup> Mark 13:14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See [Ap. 94. VII](#).

# ◦THE ◦GOSPEL ◦ACCORDING TO ◦MATTHEW.

**1** ◦THE *scroll* of the *genealogy* of ◦Jesus Christ, ◦the Son of David, ◦the Son of Abraham.

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

**3** And **Judah** <sup>2</sup>begat ◦Phares and **Zarah** [*twins*] of ◦Thamar; and Phares <sup>2</sup>begat ◦Esrom; and Esrom <sup>2</sup>begat Aram;

**4** And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson <sup>2</sup>begat Salmon;

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

**6** And Jesse begat David the king;

**TITLE. The.** The titles of the N.T. books in the A.V. and R.V. form no part of the books themselves in the original text.

**Gospel.** Anglo-Saxon God spell = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek *euangelion*, which denotes good news, and was in use as = joyful tidings, &c, B.C. 9, in an inscription in the market-place of Priene (now *Samsun Kale*, an ancient city of Ionia, near Mycale), and in a letter (papyrus) 250 years later; both are now in the Royal Library in Berlin.

**according to** = i.e. recorded by. Gr. *kata*. Ap. 104. x.

The title "Saint", as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries; and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW". The R.V. reads "The Gospel according to Matthew"; L Tr. T and WH read "according to Matthew"; B omits the word *hagion* = holy.

**Matthew.** See Ap. 141.

## 1: 1--2: 23.

## PRE-MINISTERIAL.

- |                  |  |
|------------------|--|
| <b>1: 1-17.</b>  | Concerning others. Ancestors.                  |
| <b>1: 18-25.</b> | Concerning Jesus Christ. Birth in the Land.    |
| <b>2: 1-12.</b>  | Concerning others. The Wise Men.               |
| <b>2: 13-23.</b> | Concerning Jesus Christ. Flight from the Land. |

## 1: 1-17.

## CONCERNING OTHERS. ANCESTORS.

- |               |  |   |                  |
|---------------|--|---|------------------|
| <b>1-.</b>    | Jesus Christ.  |   |                  |
| <b>-1-.</b>   | David.   | } | In Sum. Ascent.  |
| <b>-1.</b>    | Abraham.   |   |                  |
| <b>2-6-.</b>  | The Lay Ancestors: Abraham to David (1 Sam. 16: 13). Fourteen Generations (v. 17).               |   | }                |
| <b>-6-11.</b> | The Royal, or Crowned, Ancestors: David (2 Sam. 5: 3-5) to Josiah. Fourteen Generations (v. 17). |   |                  |
| <b>12-16.</b> | The Lay Ancestors: Jeconiah to Christ. Fourteen Generations (v. 17).                             |   |                  |
| <b>17-.</b>   | Abraham.   | } | In Sum. Descent. |
| <b>-17-.</b>  | David.   |   |                  |
| <b>-17.</b>   | Jesus Christ.  |   |                  |

**1 The.** No Art. in the Greek, but required in English. **book** = scroll, as in Gen. 5. 1 (Sept.). See notes on Gen. 2. 4, and 5. 1; and on the Structure of Genesis, p. 1. Occurs only in connection with the first man and the second man (Gen. 5. 1 and Matt. 1. 1). **generation** = genealogy or pedigree. See Ap. 99. The same meaning as the Heb. expression (Gen. 5. 1). **Jesus Christ:** i.e. the humbled One now exalted. See Ap. 98. XI. **the Son of David.** Because promised directly to David (2 Sam. 7. 12, 16). The expression occurs nine times of Christ in Matt. (1. 1; 9. 27; 12. 23; 15. 22; 20. 30, 31; 21. 9, 15; 22. 42). Cp. Ps. 132. 11. Isa. 11. 1. Jer. 23. 5. Acts 13. 23. Rom. 1. 3. David, heir to the throne. Ap. 98. XVIII. The name of David is in the commencement of the NT. and in the end also (Rev. 22. 16). **the Son of Abraham.** Because promised to him (Luke 1. 73), and received with joy by him as by David (John 8. 56. Matt. 22. 43). Cp. Gen. 12. 3; 22. 18. Gal. 3. 16. Heir to the land (Gen. 15. 18). Ap. 98. XVII. **2 Abraham.** Gen. 21. 2, 3. Rom. 9. 7, 9. **begat.** Gr. *gennaō*. When used of the father = *to beget* or *engender*; and when used of the mother it means *to bring forth into the world*; but it has not the intermediate sense, *to conceive*. In vv. 2-16- it is translated *begat*, and should be so in vv. -16 and 20 also. In 1. 1 the noun *genesis* means birth. **Jacob.** Gen. 25. 26. **Judas** = Judah. Gen. 29. 35; 49. 10. **and his brethren.** Because the promise was restricted to the house of Judah; not extended to the whole house of Abraham or of Isaac. **3 Phares and Zarah.** Heb. Pharez and Zarah. Twins. Gen. 38. 29, 30. **Thamar.** Gen. 38. 11-30. The first of four women in this genealogy. The other three were Rahab, v. 5; Ruth, v. 5; Bathsheba, v. 6. Note the *Introversion* :— Hebrew, Gentile; Gentile, Hebrew: showing the condescension of Christ in taking our nature. **Esrom.** Heb. Hezron. 1 Chron. 2. 4, 6. **Aram.** Heb. Ram. Ruth 4. 19. 1 Chron. 2. 11. **4 Aminadab** = Amminadab. Ruth 4. 19. 1 Chron. 2. 10. **Naasson.** Heb. Nahshon. Ruth 4. 20. Ex. 6. 23. **Salmon.** Heb. Salma. **5 Booz.** Heb. Boaz. Ruth 4. 21. 1 Chron. 2. 12. **Rachab.** Eng. Rahab. Josh. 2. 1; 6. 25. See note on Thamar, v. 3. **Obed of Ruth.** Ruth 4. 21. 1 Chron. 2. 12. **Jesse.** Ruth 4. 22. 1 Chron. 2. 12. **6 David the king.** Ruth 4. 22. This addition to the name of David is because of the object of Matthew's Gospel. See the Structure on p. 1305. Luke 1. 32.

and David ... begat <sup>o</sup>Solomon of *her that had been the wife* of Urias;

**7** And Solomon begat <sup>o</sup>Roboam = *Rehoboam*; and <sup>o</sup>Roboam begat <sup>o</sup>Abia = *Abijam*; and <sup>o</sup>Abia begat Asa;

**8** And Asa begat <sup>o</sup>Josaphat = *Jehoshaphat*; and <sup>o</sup>Josaphat begat <sup>o</sup>Joram = *Jehoram*; and <sup>o</sup>Joram begat <sup>o</sup>Ozias = *Uzziah*;

**9** And <sup>o</sup>Ozias begat <sup>o</sup>Joatham = *Jotham*; and <sup>o</sup>Joatham begat <sup>o</sup>Achaz = *Ahaz*; and <sup>o</sup>Achaz begat <sup>o</sup>Ezekias = *Hezekiah*;

**10** And Ezekias begat <sup>o</sup>Manasses = *Manasseh*; and <sup>o</sup>Manasses begat Amon; and Amon begat <sup>o</sup>Josias = *Josiah*;

**11** And <sup>o</sup>Josias begat <sup>o</sup>Jechonias = *Jehoiachin* and his brethren, about the time *removed* to Babylon:

**12** And after *the carrying away* to Babylon, <sup>o</sup>Jechonias begat <sup>o</sup>Salathiel = *Shealtiel*; and <sup>o</sup>Salathiel begat Zorobabel;

**13** And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

**14** And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

**15** And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

**16** And Jacob begat Joseph the husband of Mary, of whom was *brought forth* Jesus, Who is called *Anointed*.

**17** <sup>o</sup>So <sup>o</sup>all <sup>o</sup>the generations from Abraham to David *are* <sup>o</sup>fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

**18** But the *begetting* of <sup>o</sup>Jesus <sup>o</sup>Christ was <sup>o</sup>on this wise: When as His mother Mary *had been betrothed* to Joseph, <sup>o</sup>before they came together, she was found with Child of the *Holy Spirit*.

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

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

**her, &c.** See note on Tamar, v. 3. **Urias** = Uriah (2 Sam. 12. 24).

**7 Roboam** = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following :—Rehoboam (a bad father) begat a bad son (Abijah); Abijah (a bad father) begat a good son (Asa); Asa (a good father) begat a good son (Jehoshaphat); Jehoshaphat (a good father) begat a bad son (Jehoram). **Abia** = Abijam (1 Kings 14. 31); Abijah (2 Chron. 12. 16). See note on v. 7. **Asa.** 1 Kings 15. 8.

**8 Josaphat** = Jehoshaphat (2 Chron. 17-18).

**Joram** = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1).

Three names are omitted here. All are not necessary in a royal genealogy. In v. 1 three names are sufficient. The four names are: 1. Ahaziah (2 Kings 8. 27. 2 Chron. 22. 1-9). 2. Joash or Jehoash (2 Kings 11. 2—12. 20. 2 Chron. 24. 1-25). 3. Amaziah (2 Kings 14. 8-20. 2 Chron. 25. 1, 8). 4. Jehoiaxim (2 Kings 23. 36—24. 6. 2 Chron. 36. 5-8).

**Ozias** = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 21).

**9 Joatham** = Jotham (2 Kings 15. 7. 2 Chron. 26. 23).

**Achaz** = Ahaz (2 Kings 15. 38. 2 Chron. 27. 9).

**Ezekias** = Hezekiah (2 Kings 16. 20. 2 Chron. 28. 27).

**10 Manasses** = Manasseh. (2 Kings 20. 21. 2 Chron. 32. 33.)

**Amon.** (2 Kings 21. 18. 2 Chron. 33. 20.)

**Josias** = Josiah (2 Kings 21. 24. 2 Chron. 33. 20).

**11 Jechonias** = Jehoiachin (2 Kings 24. 8).

**they were carried away** = removed. Gk. *metoikesia* = the Babylonian transference. A standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jechoniah, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

**12 they were brought** = the carrying away, as in v. 11.

**Jechonias**, Jer. 22. 30, does not say "no sons"; but, "no sons to sit on the throne of David".

**Salathiel** = Shealtiel, the real son of Assir; and hence was the grandson of Jeconiah (1 Chron. 3. 17-19), born "after" (see v. 12).

**Zorobabel.** The real son of Pedaiah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2; 5. 2. Neh. 12. 1.

**16 of whom.** Gr. *ex hes*, fem. [Mary]. **born** = brought forth. Gr. *gennao*. Spoken, here, of the mother. See note on "begat" (v. 2).

**Jesus.** See Ap. 98. X.

**Christ** = Anointed. Heb. Messiah. See Ap. 98. IX.

**17 So.** Verse 17 is the Fig *Sympersasma*. Ap. 6.

**all the generations.** See the Structure, above. The *first* begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The *second* begins with the building of the Temple, and ends with the destruction of it. The *third* begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2). **the:** i.e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteens are reckoned in a special manner, as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks of Daniel (Dan. 9. Ap. 91).

#### 1: 18-25. CONCERNING JESUS CHRIST. HIS BIRTH.

18, 19.	Begetting.
20.	The angel of Jehovah.
21.	Prophecy delivered.
22, 23.	Prophecy quoted.
24.	The angel of Jehovah.
25.	Birth.

**18 Now:** or, But, in contrast with those mentioned in vv. 2-16. Render: "The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*". See Ap. 101. II. 14. **birth** = begetting. Gr. *gennesis*. Occ. only here and Luke 1. 14, used of the Father. **Jesus** (Omit. by Tr. [WH] Rm.). **Christ.** Heb. Messiah. So translated in John 1. 41; 4. 25. **on this wise:** i.e. not begotten, as in the cases recorded in vv. 2-16. **was espoused** = had been betrothed. By divine ordering, so that the two lines, through Solomon and Nathan, might be united and exhausted in Messiah. **before.** Gr. *prin*. Occ. seven times (26. 34, 75. Mark 14. 72. Luke 22. 61. John 4. 49; 8. 58; 14. 9); *prin e*, occ. seven times (Matt. 1. 18. Mark 14. 30. Luke 2. 26; 22. 34. Acts 2. 20; 7. 2; 25. 16). In eleven of the fourteen passages where this word occurs the events *did take place*. In the other three, one was miraculously prevented (John 4. 49); the day of the Lord is absolutely certain (Acts 2. 20); the other was legally imperative (Acts 25. 16). **came together:** as in 1 Cor. 7. 5. **the Holy Ghost.** Gr. *pneuma hagion* = holy spirit: i.e. power from on high. Not "the Holy Spirit". See Ap. 101. II. 14.

**19** Then Joseph her husband, *though he was a just man, yet* not *wishing to expose her to shame, made up his mind to divorce her according to the law secretly* .

**20** But while <sup>o</sup>he thought on <sup>o</sup>these things, behold, the *messenger* of the Lord appeared unto him in a dream, saying, "Joseph, thou <sup>1</sup>son of David, *be not afraid* to take unto thee Mary thy wife: for That Which is *begotten* in her is of <sup>11</sup>the *Holy Spirit* .

**21** And she shall <sup>o</sup>bring forth a Son, and thou shalt call *Him* JESUS: for He shall save His people from their sins."

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

**23** "Behold, <sup>o</sup>a virgin shall be with child, and shall bring forth a Son, and they shall call *Him* Emmanuel, which being interpreted is, God with us."

**24** Then Joseph being raised from sleep did as <sup>20</sup>the *messenger* of the Lord had bidden him, and took unto him his wife:

**25** And <sup>o</sup>knew her not <sup>o</sup>till she had brought forth <sup>o</sup>her firstborn Son: and *Joseph* called *Him* JESUS.

**2** Now when Jesus was born in <sup>o</sup>Bethlehem of Judaea in the days of Herod the king, behold, there came <sup>o</sup>wise men from the <sup>o</sup>east to Jerusalem,

**19** being a just man = though he was a just man (i.e. desirous of obeying the Law). and = yet. not. Gr. *me*. Ap. 105. II.

not willing = not wishing. Gr. *thelo*. See Ap. 102. 1.

to make her a publick example = to expose her to shame. L TTr. A WH read *deigmatizo* instead of *para-deigmatizo*. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8.5.

was minded = made up his mind, or determined. Gr. *boulomia*.

See Ap. 102. 2.

put her away = divorce her according to the Law (Deut. 24. 1). privily = secretly. By putting a "bill of divorcement into her hand" (Deut. 24. 1).

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

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

angel = messenger. The context must always show whether human or Divine. the LORD = Jehovah. No Art. See Ap. 98.

appeared. Gr. *phaino*. See Ap. 105. I.

a dream. Gr. *onar*. Occurs only in Matt, (here; 2.12, 13, 19, 22; and 27. 19). Only six dreams mentioned in N.T. To Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate's wife (Matt. 27. 19).

fear not = Be not afraid. This shows his condition of mind.

conceived = begotten. Gr. *gennao*, as in vv. 2, 16, 18.

**21** bring forth. Not the same word as in vv. 2, 16, 20. Gr. *tiklo*. Not "of thee" as in Luke 1. 35, because not Joseph's son. His name. Fig.

Pleonasm. Ap. 6 = Him. JESUS. For this type see Ap. 48. The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our] Saviour, or God Who [is] salvation. Cp. Luke 2. 21. See Ap. 98. X.

he = He, and none other, or He is the One Who (emph.).

sins. Gr. *hamartia*. See Ap. 128. II. i.

**22** all = the whole of.

fulfilled. See Ap. 103 for the first fulfillment of prophecy in the N.T.

spoken. Gr. *to rhethen*. By Isaiah to Ahaz (Isa. 7. 13-16;), but afterwards written. Ap. 104. v. 1.

**23** a virgin. Quoted from Isa. 7. 13-15. See the notes there. Gr. *parthenos*, which settles the meaning of the word in Isa. 7. 14. See

Emmanuel. Occurs only in Matt. See Ap. 98. VII.

tense = was not knowing. See Ap. 132. I. ii.

heos in Matt. 28. 20, "unto".

her firstborn Son. These words are quoted by Tatian (A. D. 172) and twelve of the Fathers before cent. 4; and are contained in nearly all MSS. except the Vatican and Sinaitic (cent. 4). All the Texts omit "her firstborn" on this weak and suspicious evidence. But there is no question about it in Luke 2. 7.

he: i.e. Joseph.

of = by. Gr. *hupo*.

by = through, or by means of. Gr. *dia*.

## 2: 1-12. CONCERNING OTHERS. THE WISE MEN.

- |        |  |
|--------|--|
| 1.     | The Wise Men. Arrival.                     |
| 2.     | The Star. Notification.                    |
| 3.     | Herod hears of the Wise Men.               |
| 4.     | His Question to Rulers. "Where?"           |
| 5, 6.  | Their Answer.                              |
| 7-.    | His Question to the Wise Men. "What Time?" |
| -7, 8. | Their Mission.                             |
| 9-.    | Wise Men hear Herod.                       |
| -9-11. | The Star. Guiding.                         |
| 12.    | The Wise Men. Departure.                   |

**1** Jesus. See Ap. 98. X. in. Gr. *en*. Ap. 104. viii.

of Rehoboam, originally called Ephrath (Gen. 35. 16, 19). Bethlehem = house of bread. Five miles south of Jerusalem. One of the fenced cities of Herod the king. To distinguish him from other Herods. See Ap. 109.

wise men. Gr. *magoi*. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The "adoration of the Magi" must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8+ 33 days. Lev. 12. 3, 4. Cp. Luke 2. 21-24), and thence returned to Nazareth (Luke 2. 39). Ap. 169. There, in "the house" (Matt. 2. 11), not "in a stable" at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 12); but, being well on their way home, easily escaped from Herod. Herod, having enquired accurately as to the time, fixed on "two years" (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He returned once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40.

east. North and south are always in Greek only in sing. East and west are relative to the north and therefore occur in the plural also to Jerusalem. The most likely place.



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

**3** But <sup>1</sup>Herod the king **on hearing these things**, he <sup>∘</sup>was troubled, and **most of the people at Jerusalem at that time** with him.

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

**5** And they said unto him, "In Bethlehem of Judaea: for thus it **standeth written by means of** the prophet,

**6** 'And thou <sup>1</sup>Bethlehem, in the land of **Judah**, <sup>∘</sup>art **by no means** the least among the <sup>∘</sup>princes of **Judah**: for out of thee shall **come forth** a Governor, that shall **shepherd** My people Israel.' "

**7** Then <sup>1</sup>Herod, when he had **secretly** called the <sup>1</sup>wise men, **enquired of them accurately the time of the appearing star shone forth**.

**8** And he sent them to <sup>1</sup>Bethlehem, and said, "Go and search <sup>7</sup>**accurately concerning** the <sup>∘</sup>young child; and when ye have found **Him**, bring me word again, **that I also may come** and <sup>2</sup>worship **Him**."

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

**10** When they **having seen the star** [**standing over where the young child was**], they <sup>∘</sup>rejoiced with exceeding great joy.

**11** And when they were come <sup>∘</sup>into the house, they saw the <sup>8</sup>young <sup>∘</sup>Child with <sup>∘</sup>Mary **His** mother, and fell down, and <sup>2</sup>worshipped <sup>∘</sup>**Him**: and when they had opened their **treasure cases**, they presented unto **Him** gifts; <sup>∘</sup>gold, and frankincense, and myrrh.

**12** And being **oracularly answered** of God in <sup>∘</sup>a dream that they should not return <sup>11</sup>unto Herod, they **returned** into their own country **by another way**.

**13** And when they **had retired**, behold,

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

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

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

**His star**. All questions are settled if we regard this as miraculous. Cp. Num. 24. 15-19. **are come** = we came.

**worship** = do homage. Gr. *proskuneo*. See Ap. 137. i.

**3** **When** = But. **had heard** = on hearing.

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

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

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

**scribes of the People** = the *Sopherim*, denoting the learned men of the People; learned in the Scriptures, and elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ's death (cp. Luke 22, 66). The scribes had no desire toward the person of the "Governor", whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet. Head-knowledge without heart-love may be used against Christ.

**demand** = kept enquiring. **where, &c.** This was the first of the two important questions : the other being "what time", &c, v. 7.

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

**5** **written** = standeth written. Not spoken, as in v. 23. Quoted from Mic. 6. 2. See Ap. 107. II. 3 b. **by** = by means of. Gr. *dia*. Ap. 104. v. 1.

**6** **Juda** = Judah. **art not the least**. Fig. *Tapeinosis*, in order to magnify the place. **not** = by no means. Gr. *oudamos*. Occurs only here. among. See Ap. 104. viii. 2. **princes**. Put by the Fig. *Metonymy* (of Subject), Ap. 6, for the "thousands" (or divisions) which they led.

**out**. Gr. *ek*. Ap. 104. vii. See note on Mic. 5. 2.

**come** = come forth, not "come unto", as in Zech. 9. 9.

**rule** = shepherd. Rulers were so called because this was their office.

**7** **privily** = secretly.

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

**what time, &c.** This was the second of the two important questions: the other being "where" (v. 4). **the star appeared** = the time of the appearing star. **appeared** = shone forth. See Ap. 106. I. i.

**8** **for** = concerning. **young Child**. Gr. *paidion*. Ap. 108. v. **that I may come** = that I also may come. Not "Him also" as well as others, but "I also" as well as you.

**9** **had heard** = having heard.

**departed**: to Nazareth (not to Bethlehem). Ap. 169.

**they saw**. When in the east. See v. 2. **went before** = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act. **till**. Implying both distance and time.

**came** = went: i.e. to Nazareth. See v. 1.

**10** **saw the star**. Supply the Ellipsis from v. 9 (Ap. 6) = "having seen the star [standing over where the young child was], they rejoiced", &c.

**rejoiced with . . . joy**. Fig. *Polypoton* (Ap. 6), for emphasis.

**11** **into**. Gr. *eis*. Ap. 104. vi. "discrepancy" here.

**into the house**. Not therefore at Bethlehem, for that would have been into the stable. See note out. I. There is no

**Child**. Gr. *paidion*. See Ap. 108. v.

**Mary**. See Ap. 100.

**Him**. Not Mary. treasures = receptacles or

treasure cases, gold, &c. From *three* gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings.

These presents supplied their immediate needs.

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

**in**. Gr. *kata*. Ap. 104. x. 2.

**a dream**. Gr. *onar*. See note on Matt. 1. 20.

**not**. Gr. *me*. Ap. 105. II.

**to** = unto. Gr. *pros*.

Ap. 104. xv.3

**departed** = returned.

**another** = by another, as in v. 5.

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

**13** **were departed** = had withdrawn or retired.

the angel of the Lord <sup>7</sup>appeareth to Joseph in a dream, saying, "Arise, and *take with thee* the <sup>8</sup>young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod *is on the point of seeking* the young Child to destroy Him."

**14** When he arose, he *took with him* the <sup>8</sup>young Child and His mother by night, and <sup>12</sup>departed into Egypt:

**15** And was there until the *end* of Herod: *In order that* it might be fulfilled which was spoken by the Lord by means of the prophet, saying, "Out of Egypt *did I call My Son*."

**16** Then <sup>1</sup>Herod, when he saw that he was *deceived by* the wise men, was exceeding wroth, and sent forth, and slew all the *boys* that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had <sup>7</sup>diligently inquired from the wise men.

**17** Then was fulfilled that which was spoken [as well as written] by means of Jeremiah the prophet, saying,

**18** "In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

**19** But when <sup>1</sup>Herod was dead, behold, an <sup>13</sup>angel of <sup>13</sup>the Lord appeareth in a dream to Joseph in Egypt,

**20** Saying, "Arise, and <sup>13</sup>take with thee the <sup>8</sup>young Child and His mother, and go into the land of Israel: for Herod is dead which sought the <sup>8</sup>young Child's life."

**21** And he arose, and <sup>14</sup>took with him the young Child and His mother, and came into the land of Israel.

**22** But when he heard that Archelaus did reign over Judaea instead of his father Herod, he was afraid to go thither: notwithstanding, being oracularly answered of God in a dream, he departed into the parts of Galilee:

**23** And he came and settled in a city called Nazareth: so that it might be fulfilled which was spoken by means of the prophets, "He shall be called a Nazarene."

**3** And in those days comes John the baptizer,

proclaiming as a herald in the country parts of Judaea,

alleged. The prophecy had been uttered by more than one prophet; therefore the reference to the Heb. *nezer* (= a branch) is useless, as it is used of Christ only by Isaiah (Isa. 11. 1; 60. 21), and it was "spoken" by "the prophets" (pl.). Note the Fig. *Hysteresis*. Ap. 6.

### 3. 1-4 [For Structure see next page].

**1** In = And in. Gr. *en de*. See Ap. 104. viii. 2. grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23. word of God" had come to him (Luke 3. 2). Ap. 121. 1.

in. Gr. *en*. Ap. 104. viii. 1. much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

In those days. Heb. idiom for an indefinite time (Ex. 2. 11, 23. Isa. 38. 1, &c): while the Lord, being came. Gr. comes: i.e. presenteth himself. came John, &c. Because "the

John the Baptist = John the baptizer.

preaching = proclaiming as a herald.

wilderness = country parts, which were not without towns or villages. David passed

### 2: 13-23. CONCERNING JESUS CHRIST. FLIGHT FROM THE LAND.

13-.	The Angel.	} Event.
-13.	His Command to Joseph.	
14.	Joseph's Obedience.	
15-.	Christ's abode. Egypt.	
-15.	Prophecy fulfilled.	} Event.
16.	Herod's wrath and crime.	
17, 18.	Prophecy fulfilled.	
19.	The Angel.	
20.	His Command.	} Event.
21.	Joseph's Obedience.	
22, 23-.	Christ's abode. Nazareth.	
-23.	Prophecy fulfilled.	

the angel. See note on 1. 20.

the LORD. Here denotes Jehovah.

See Ap. 98. VI. i. a. 1, B. b. and 4. II. Divine interposition was needed to defeat the designs of the enemy; and guidance was given only as and when needed. Cp vv. 20, 22. See Ap. 23. take = take with [thee].

will seek = is on the point of seeking.

14 took = took with [him].

15 death = end. Gr. *teleute*. Occ. only here.

that = in order that.

spoken. As well as written. Cp. vv. 5 and 23.

of = by. Gr. *hupo*.

See Ap. 104. xviii. 1.

Out of Egypt, &c. Quoted from Hos. 11. 1.

See Ap. 107. I. 3.

have I called = did I call.

16 saw. Ap. 133. I. 1.

mocked = deceived.

wroth. Gr.

*thumoomai*. Occ. only here.

all. The number could not have been great.

children = boys. Pl. of *pais*. Ap. 108. iv.

coasts = borders.

two years. Gr. *dietes*. Occ. only in Matthew. It was now nearly two years since the birth at Bethlehem. Herod had inquired very accurately, v. 7. See notes on vv. 1 and 11. The wise men found a *pais*, not a *brephos* (see Ap. 108. iv and viii), as the shepherds did (Luke 2. 16).

of = from. Gr. *p'ara*. Ap. 104. xii. 1.

17 spoken. As well as written.

by = by means of. Gr. *hupo*

(Ap. 104. xviii), but all the critical texts read *dia*.

Jeremy = Jeremiah. Quoted from Jer. 31. 15. See Ap. 107. i. 3.

18 Rama = Ramah in O.T.

lamentation. Gr. *threnos*. Occ. only here.

children. Gr. pl. of *teknon*. Ap. 108. I.

20 they. Note the Fig. *Heterosis* (of Number), Ap. 6, by which the pl. is put for the sing.: i.e. Herod.

life = the soul. Gr. *e psuche*.

22 Archelaus. See Ap. 109.

in = over. Gr. *epi*. See Ap. 104. ix. 1. L T [Tr.] [A] WH omit *epi*.

in the room of = instead of. Gr. *anti*. Ap. 104. ii.

turned aside = departed, as in vv. 12, 13.

Galilee. The region north of Samaria, including the Plain of Esdraelon and mountains north of it. Ap. 169.

23 dwelt = settled.

in. Gr. *eis*.

Nazareth. His former residence. Ap. 169. The Aramaic name. See Ap. 94. III. 3. See note on vv. 1, 11, in, and Luke 2. 39.

that = so that.

spoken. It does not say "written". It is not "an unsolved difficulty", as

**2** And saying, "Repent ye: for <sup>o</sup>the kingdom *from the heavens had drawn nigh*."

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

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

**5** Then went out *unto* him [the greater part of the inhabitants of] Jerusalem, and [the greater part of the inhabitants of] Judaea, and <sup>o</sup>all the region round about Jordan,

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

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

**8** Bring forth therefore fruits *worthy of* repentance:

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

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

**11** I indeed <sup>5</sup>baptize you with water <sup>o</sup>unto repentance: but **He** That cometh after me is mightier *than* I, whose *sandals* I am not *fit to fetch*:

### 3: 1-4. THE FORERUNNER.

- |     |                       |
|-----|-----------------------|
| 1-  | John. Time.           |
| -1. | His Proclamation.     |
| 2.  | Subject. Repentance.  |
| 3-  | Isaiah.               |
| -3- | His cry.              |
| -3. | Subject. Preparation. |
| 4.  | John. Manner.         |

**2 Repent.** Gr. *metanoeo*. See Ap. 111. 1.

**the kingdom of heaven.** See Ap. 114.

**of.** Gen. of origin = from. Ap. 17. 2. **heaven** = the heavens (pl.). See note on 6. 9, 10. **is at hand** = had drawn nigh. What draws nigh may withdraw. See 21. 43. Acts 1. 6; 3. 20.

**3 spoken.** As well as written.

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

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

See Ap. 79.

**The voice, &c.** Quoted from Isa. 40. 3. See note there.

Ap. 107. I. 1.

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

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

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

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

### 3: 5-17. BAPTISM.

- |        |                                   |
|--------|-----------------------------------|
| 5.     | The Coming of the People to John. |
| 6.     | Their Baptism.                    |
| 7-9.   | John's Warning.                   |
| 10-12. | John's Threatening.               |
| 13.    | The Coming of Messiah to John.    |
| 14-17. | His Baptism.                      |

**5 to** = unto. Gr. *pros*. Ap. 104. xv. 3.

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

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

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

**6 were baptized** = were being baptized.

**7 Pharisees and Sadducees.** See Ap. 120. II.

**generation** = brood or offspring.

**vipers** = serpents.

**warned, &c.** = forewarned; or who hath suggested

**the Wrath to come.** The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of "them that heard Him" (Heb. 2. 3. Cp. 22. 4).

Not ordinary snakes, but venomous vipers.

**who ... ?** Fig. *Erotasis* (Ap. 6.), for emphasis.

or given you the hint ? **from** = away from. Gr. *apo*. Ap. 104. iv.

The "times of refreshing", and "the restoration of all things" of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28.

**to come** = about to come. **8 meet for** = worthy of. **9 think** = think not

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

**within** = among. Gr. *en*. Ap. 104. viii. 2.

**We have, &c.** Cp. John 8. 39. Rom. 4. 1-6; 9. 7. Gal. 3. 9.

**God.** Ap. 98. I. i.

Gr. *ek*. Ap. 104. vii.

**children.** Gr. pl. of *teknon*. Ap. 108. I.

**not.** Gr. *me*. Ap. 105. II.

**of** = out of.

### 3: 10-12. JOHN'S THREATENING.

- |      |                                    |
|------|------------------------------------|
| 10.  | Warning. The "Ax" and the "Fire".  |
| 11-  | John's Baptism.                    |
| -11- | Christ and John.                   |
| -11. | Christ's Baptism.                  |
| 12.  | Warning. The "Fan" and the "Fire". |

**10 now** = already.

**also.** Omitted by all the texts (Ap. 94. VII.).

**is laid** = is lying at. The Jerusalem Talmud (*Beracoth*, fol. 5. 1) refers Isa.

10. 33, 34 to the destruction of Jerusalem; and argues from Isa. 11. 1 that Messiah would be born shortly before it **unto** = at. Gr. *pros*. Ap. 104. xv. 3.

**is hewn down** = getteth hewn down.

**11 with.** Gr. *en*. The literal rendering of the Heb. **ב** (*Beth* = B). Matt. 7. 6; 9. 34. Rom. 15. 6. 1 Cor. 4. 21, &c.

**shoes** = sandals.

**worthy** = fit or equal. Not the same word as "meet for" in v. 8.

**bear** = bring or fetch. Mark: "stoop down and unloose".

Luke: "unloose". Prob. repeated often in different forms.



**He Himself will** baptize you with the **Holy Spirit**, and with <sup>o</sup>fire:

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

**13** Then <sup>o</sup>cometh <sup>o</sup>Jesus **away from** Galilee to **the Jordan** unto John, to be <sup>o</sup>baptized of him.

**14** But John **was hindering** Him, saying, "I have need to be <sup>o</sup>baptized of Thee, and comest Thou **unto** me?"

**15** And <sup>13</sup>Jesus answering said unto him, "**Suffer Me** now: for thus [**in fulfilling this duty**] <sup>o</sup>it becometh us to fulfil <sup>o</sup>all righteousness." Then he suffered Him.

**16** And <sup>13</sup>Jesus, when **He** was <sup>o</sup>baptized, went up straightway **away from** the water: and, lo, the heavens were opened unto Him, and **The Lord** <sup>7</sup>saw **THE Holy Spirit** of God descending **as if** a <sup>o</sup>dove, and **coming** upon Him:

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

**4** <sup>o</sup>Then was Jesus led up **by THE Holy Spirit** into the wilderness to be **put to the test** of the devil.

**2** And when **He** had fasted <sup>o</sup>forty days and forty nights, **He** was afterward an hungred.

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

**He shall baptize.** "He" is emph. = He Himself will, and no other.

See Ap. 115. See Acts 1. 4, 5; 2. 3; 11. 15. Is. 44. 3. Cp. Ezek. 36. 26, 27. Joel 2. 28.

**baptize . . . with.** See Ap. 115. I. iii. 1. c.

**the Holy Ghost** = *pneuma hagian*, holy spirit, or "power from on high".

No Articles. See Ap. 101. II. 14.

**fire.** See Acts 2. 3. Note the Fig. *Hendiadys* (Ap. 6) = with *pneuma hagian* = *yea*, with a burning (or purifying) spirit too, separating the chaff from the wheat (v. 12), not mingling them together in water. "Fire" in v. 11. 35 symbolic (see Isa. 4. 3. Mal. 3. 1-4; 4. 1. Cp. Ps. 1. 4; 35. 5. Isa. 17. 13; 30. 24; 41. 16. Jer. 51. 2. Hos. 13. 3). In v. 12, the "fire" is literal; for destroying, not for purging.

Note the seven emblems of the Spirit (or of *pneuma hagian*) in Scripture.

"FIRE" (Matt. 3. 11. Acts 2. 3); "WATER" (Ezek. 36. 25. John 3. 5; 7. 38, 39); "WIND" (Ezek. 37. 1-10); "OIL" (Isa. 61. 1. Heb. 1. 9); a "SEAL" (Eph. 1. 13; 4. 30); an "EARNEST" (Eph. 1. 14); a "DOVE" (Matt. 3. 16).

**12 fan** = winnowing shovel. God *fans* to get rid of the chaff; Satan *sifts* to get rid of the wheat (Luke 22. 31).

**thoroughly** = thoroughly.

**floor** = threshing-floor.

**gather** = gather together.

**burn up.** Gr. *katakaio* = burn down, or quite up.

**13 Jesus.** See Ap. 98. X.

**from** = away from. Gr. *apo*.

**Jordan** = the Jordan.

**14 forbad** = was hindering. Gr. *diakoluo*. Occ. only here.

**15 it to be so:** or, supply the Ellipsis by "[Me]". The Lord was now, and here, recognized by John (John 1. 31-34).

**thus.** In fulfilling this duty.

**it becometh us.** This duty was incumbent on John as the minister of that Dispensation; likewise on the Lord: hence the word "thus". The reason is given in John 1. 31.

**all righteousness:** or every claim of righteous duty. This was the anointing of Messiah (see note on v. 17), and anointing was accompanied by washing or immersion (Ex. 29. 4-7; 40. 12. Lev. 8. 6).

**16 out of** = away from. Gr. *apo*. Ap. 104. iv.

**from.** Gr. *apo*.

**lo.** Fig. *Asterismos* (Ap. 6), for emphasis.

and see Ap. 101. II. 3.

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

appearance): referring to the descent, not to bodily form as in Mark 1. 10. In Luke 3. 22 *hosei* may still be connected with the manner of descent, the bodily form referring to the Spirit.

**dove.** See note on "fire", v. 11.

**17 a voice.** There were two voices: the first "Thou art", &c. (Mark 1. 11. Luke 3. 22), while the Spirit in bodily form was descending; the second (introduced by the word "lo"), "this is", &c, after it remained ("abode", John 1. 32). This latter speaking is mentioned by John for the same reason as that given in John 12. 30. Only one voice at the Transfiguration.

**from** = out of. Gr. *ek*. Ap. 104. vii.

**in.** See note on "with", v. 11.

22. 20. Ps. 51. 16. Cp. Isa. 42. 1. Matt. 12. 18. "This is My beloved Son" was the Divine formula of anointing Messiah for the office of Prophet (Matt. 3. 17); also for that of Priest (Matt. 17. 5. See Ap. 149); and "Thou art My Son" for that of King (Ps. 2. 7. Acts 13. 33. Heb. 1. 5; 5. 5).

**He saw:** i.e. the Lord saw.

**the Spirit of God.** Note the Articles,

**like** = as if. Gr. *hosei* = *sis* it were (not *homoios* = resembling in form or

**lighting** = coming.

**upon.** Gr. *epi*. Ap. 104. ix. 3.

**My beloved Son.** Not Joseph's or Mary's son = My Son,

**I am, well pleased** = I have found delight. Heb. idiom, as in 2 Sam.

#### 4: 1-11. THE TEMPTATION.

1-3-

Before the Temptation.

-3-10.

The Separate Temptations.

11.

After the Temptation.

**1 Then.** Immediately after His anointing as Messiah, "the second man" (1 Cor. 15. 47), "the last Adam" (1 Cor. 15. 45), must be tried like "the first man Adam" (1 Cor. 15. 45, 47), and in the same three ways (1 John 2. 16. Cp. with Gen. 3. 6).

**Jesus.** See Ap. 98. X.

**of** = by. Gr. *hupo*. Ap. 104. xviii. 1.

**the Spirit.** Ap. 101. II. 3.

**into.** Gr. *eis*. Ap. 104. vi.

**wilderness.** The first man was in the garden; Messiah's trial was in the wilderness, and His agony in a garden. Contrast Israel: fed with manna and disobedient, Christ hungered and obedient.

**tempted** = tried, or put to the

test. Gr. *peirazo*; from *peiro*, to pierce through, so as to test.

**2 forty.** The number of probation (Ap. 10).

**nights.** Joined thus with

"days", are complete periods of twenty-four hours. See Ap. 144.

**the tempter** = he who was tempting Him. See Ap. 116.

**he said.** See Ap. 116 for the two sets of three temptations, under different circumstances, with different words and expressions; and, in a different order in

Matt. 4 from that in Luke 4. It is nowhere said that there were "three" or only three; as it is nowhere said that there were "three" wise men in chap. 2.

⊙"If Thou be ⊙the Son of God, *speaking, in order that* ⊙these stones *become loaves*."

**4** But He answered and said, "*It standeth written*, Man shall not live *upon* bread *only*, but *upon* every *utterance* that proceedeth *through* the mouth of God."

**5** ⊙Then the devil ⊙taketh Him up into ⊙the holy city, and setteth Him on *the wing* of the *Temple buildings*,

**6** And saith unto Him, <sup>3</sup>"If Thou be <sup>3</sup>the Son of God, ⊙cast Thyself down: for ⊙it is written, 'He shall give His angels charge concerning Thee: and *upon their* hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'"

**7** Jesus said unto him, <sup>4</sup>"It is written again, ⊙"Thou shalt not ⊙tempt *Jehovah* thy God.'"

**8** *The devil taketh Him again* into an exceeding high mountain, and sheweth Him all the ⊙kingdoms of the [*created*] world, and the glory of them;

**9** And saith unto Him, ⊙"All these things will I give Thee, ⊙if Thou ⊙wilt fall down and *do homage to* me."

**10** Then saith Jesus unto him, ⊙"*Go !*, ⊙Satan: for <sup>4</sup>*it standeth written*, ⊙"Thou shalt ⊙worship the Lord thy God, and Him *alone* shalt thou serve.'"

**11** Then the devil leaveth Him, and, behold, ⊙angels came and ministered unto Him.

**12** Now when Jesus had heard that John was *delivered up*, He *withdrew* into Galilee;

#### 4: -3-10. THE SEPARATE TEMPTATIONS.

- 3. Temptation. "If Thou be".  
 4-. Answer. "It is written".  
 -4. Scripture. Deut. 8: 3.  
 5, 6. Temptation. "If Thou be".  
 7-. Answer. "It is written".  
 -7. Scripture. Deut. 6: 16.  
 8, 9. Temptation. "If Thou wilt".  
 10-. Answer. "It is written".  
 -10. Scripture. Deut. 6: 13; 10: 20.

lf. Gr. *ei*, with the indicative mood, assuming and taking it for granted as an actual fact: "If Thou art ?" See Ap. 118. II. 1. Same as in v. 6, but not the same as in v. 9.

the Son of God. Cp. this with 3. 17, on which the question is based. See Ap. 98. XV.

command that = speak, in order that.  
 these stones: in this the fourth temptation; but in the first temptation = "this stone" (Luke 4. 3). be made = become. bread = loaves.

**4 It is written** = It standeth written. This is the Lord's first ministerial utterance; three times. Cp. the last three (John 17. 8, 14, 17). The appeal is not to the spoken voice (3. 17) but to the written Word. Quoted from Deut. 8. 3. See Ap. 107. 1. and 117. 1. Man. Gr. *anthropos*. Ap. 123. 1.

by = upon. Gr. *epi*. Ap. 104. ix. 2. alone = only.

word = utterance.

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

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

**5 Then.** The fifth temptation. See Ap. 116.

taketh. Gr. *paralambano*. Cp. *ago*, of Luke 4. 9.

See the usage of *paralambano*, Matt. 17. 1, implying authority and constraint. This is the third temptation in Luke (Luke 4. 9), and the difference of the order is explained in Ap. 116. Both Gospels are correct and true. the holy city. So called in 27. 53. Rev. 11. 2. Neh.

11. 1. Isa. 48. 2; 52. 1. Dan. 9. 44. The Arabs still call it *El Kuds* = the holy place. It was so called on account of the Sanctuary. holy. See note on Ex. 3. 5. a pinnacle = the wing. Gr. *to pterugion*, used of that part of the Temple (or Holy Place) where "the abomination of desolation" is to stand, according to Theodotion (a fourth reviser of the Sept about the middle of cent. 2). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 24. 15. temple = the temple buildings; not *naoa*, the house itself or Sanctuary. See note on 23. 16.

**6 cast Thyself down.** An attempt upon His life. See Ap. 23, and note on 23. 16. it is written. Satan can quote Scripture and garble it by omitting the essential words "to keep Thee in all Thy ways", and by adding "at any time". Quoted from Ps. 91. 11, 12 (not v. 13; see note there). in = upon. Gr. *epi*, as "on" in v. 5. against. Gr. *pros*. Ap. 104. xv. 3. **7 Thou, &c.** Quoted from Deut. 6. 16 (Ap. 107. II. 3. c). not. Gr. *ou*. See Ap. 105. I.

tempt. Note the words which follow: "as ye tempted Him in Massah". A reference to Ex. 17. 7 shows that there it was to doubt Jehovah's presence and care. It was the same here. the LORD = Jehovah.

**8 Again, &c** This should be "The devil taketh Him again", implying that he had taken Him there before, as "It is written again" in v. 7. See Ap. 117. 1. This is the second temptation in Luke (Luke 4. 5). taketh. As in v. 5; not *anago*, "leadeth up", as in Luke 4. 5. exceeding. Not so in Luke 4. 5; because there it is only *oikoumene*, the inhabited world, or Roman empire (Ap. 129. 2); here it is *kosmos* (Ap. 129. 1).

world. Gr. *kosmos*, the whole world as created. See Ap. 129. 1. **9 All these.** Cp. Luke 4. 6 and see Ap. 116. if. See Ap. 118. I. 2. Not the same as in vv. 3 and 6. wilt fall down. Not in Luke. worship = do homage. Ap. 137. i. **10 Get thee hence** = Go ! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116.

**11 behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **12 cast into prison** = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (vv. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, *eis ten phulaken*). There is no "inaccuracy" or "confusion". *Paradidomi* is rendered "cast (or put) in prison" only here and Mark 1. 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times. Cp. 5. 25; 10. 17, 19, 21; 24. 9, &c. The "not yet" of John 3. 24 (Gr. *oupo*. Ap. 105. I) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up" may have led to this departure of Jesus from Judea. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 35, before the call of any disciples.

**departed** = withdrew. **11 behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **12 Get thee hence** = Go ! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116.

**11 behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **12 Get thee hence** = Go ! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116.

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

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

**13** And leaving <sup>o</sup>Nazareth, **He** came *and dwelt at* <sup>o</sup>Capernaum, which is <sup>o</sup>upon the sea coast, in *the* borders of Zabulon and Nephthalim:

**14** *In order that* it might be fulfilled which was <sup>o</sup>spoken [as well as written] *by means of Isaiah* the prophet, saying,

**15** <sup>o</sup>"The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the *nations*;

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

**17** <sup>o</sup>From that time Jesus began to *proclaim*, and to say, "Repent: for the kingdom of *the Heavens* is *drawn nigh*."

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

**19** And **He** saith unto them, "Follow **Me**, and **I** will make you <sup>o</sup>fishers of men."

**20** And they straightway left *their* <sup>o</sup>nets, and followed **Him**.

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

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

**23** And Jesus went about *the whole of* Galilee, teaching in their synagogues, and *proclaiming the glad tidings relating to* <sup>17</sup>the kingdom, and healing *every* sickness and *some of all kinds of* disease <sup>o</sup>among the people.

**24** And **His** <sup>o</sup>fame went *unto* all Syria: and they brought unto **Him** all sick *people* that were taken with divers <sup>o</sup>diseases and torments, and those which were possessed

#### 4: 12—26: 35. THE LORD'S FOUR-FOLD MINISTRY.

**4: 12—7: 29.** **THE FIRST PERIOD.** Subject: *The Proclamation of The Kingdom, and Call to Repentance* (4: 17). "Sermon on the Mount" unnamed (5: 1--7: 29). The Laws of the Kingdom.

**8: 1—16: 20.** **THE SECOND PERIOD.** Subject: *The Proclamation of The King*. His Person as "Lord" (8: 2, 6, 8) and "Man" 8 : 20). Miracles of Creation, manifesting His Deity; and of Compassion, declaring His Humanity.

**16: 21—20: 34.** **THE THIRD PERIOD.** Subject: *The Rejection of The King*. Parabolic Miracles (Lunatic, 17: 14; Blind men, 20: 30-34).

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

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

**4: 12-15.** The Lord. Departure to Galilee.  
**4: 16.** Dept of the great darkness. The People sitting in it.  
**4: 17.** The Kingdom proclaimed. Words.  
**4: 18-22.** Disciples called.  
**4: 23-.** The Kingdom proclaimed. Works.  
**4: 24, 25.** Fame of the "Great Light". The People following it.  
**5: 1--7: 29.** Disciples taught.

**13 Nazareth.** Aramaic. See *Ap.* 94. III. 8, and 169.

**in** = at. Gr. *eis* *Ap.* 104. vi.

**Capernaum.** Jewish authorities identify *Kaphir Nakhum* with *Kaphir Temkhum*, since corrupted into the modern *Tell Hum*. *Ap.* 169. A Synagogue has been discovered in the present ruins. For events at Capernaum see chs. 8, 9, 17, 18. Mark 1.

**upon the sea coast.** Gr. *parathalassios*. Occ. only here.

**14 That** = In order that. **spoken.** As well as written.

**by** = by means of. Gr. *dia*. **Esaias** = Isaiah.

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

**Galilee.** See *Ap.* 169.

**Gentiles** = nations.

**16 sat** = was sitting. **saw.** *Ap.* 133. 1. 1.  
 [yea] the dark shadow of death", or death's darkness.

**light.** *Ap.* 130. 1.  
**sprung up** = risen for them.

**the region and shadow, &c.** Fig. *Hendiadys* (*Ap.* 6) = "darkness,

#### 4: 18-22. DISCIPLES CALLED.

**18.** Two Brethren (Peter and Andrew).  
**19.** Their Call.  
**20.** Their Obedience.  
**21-.** Two Brethren (James and John).  
**-21.** Their Call.  
**22.** Their Obedience.

**17 From.** Gk. *apo*. *Ap.* 104. iv. **From that time.** Each portion of the Lord's fourfold ministry had a distinct beginning or ending. See the Structure (above). **preach** = proclaim. See *Ap.* 121. 1. **Repent.** Gr. *metanoeo*. *Ap.* 111. I. 1. **the kingdom of heaven.** See *Ap.* 114.

**heaven** = the heavens. See notes on 6. 9, 10. **is at hand** = is drawn nigh. **18 by** = beside. Gr. *para*. *Ap.* 104. xii. 3. **a net** = a large net. Gr. *amphiblestron*. Not the same word as in v. 20, or 13. 47. **18 fishers of men.** A Talmudic expression: "A fisher of the Law" (Maimonides, *Torah*, cap. I).

**20 nets.** Pl. *diktuon*. Not the same word as in v. 18, or 13. 47. **21 other.** Gr. *allos*. *Ap.* 124. 1. **James ... John.** See *Ap.* 141.

**Zebedee.** Aram. See *Ap.* 94. III. 3. **a** = the. These calls were to discipleship, not apostleship. **with.** Gr. *meta*. *Ap.* 104. xi. 1.

**mending** = setting in order. See *Ap.* 125. 8. **23 all** = the whole. Put by Fig. *Synecdoche* (of the Whole) for all parts. *Ap.* 6. **synagogues.** See *Ap.* 120.

**the gospel** = the glad tidings. **of** = relating to. **all manner of** = every. Put by Fig. *Synecdoche* (of the Whole), for some of all kinds.

**disease.** Gr. *malakia*. Occ. only in Matthew: here; 9. 35; 10. 1. **24 fame** = hearing. Put by Fig. *Metonymy* (of the Adjunct), *Ap.* 6, for what was heard.

**throughout** = unto. Gr. *eis*.

**diseases.** Gr. *nosos*, transl. sickness in v. 23.



with *demons*, and those which <sup>o</sup>were lunatick [thought to be moon struck], and those that had the palsy; and He healed them.

**25** And there followed Him great multitudes of people from <sup>o</sup>Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

**5** And <sup>o</sup>seeing the multitudes, He went up into *the mountain*: and when He was <sup>o</sup>set, His disciples came unto Him:

**2** And He <sup>o</sup>opened His mouth, and <sup>o</sup>taught them, saying,

**3** “Happy are the <sup>o</sup>poor in <sup>o</sup>spirit: for theirs is <sup>o</sup>the kingdom of *the heavens*.

**4** <sup>o</sup>Blessed are they that mourn: for they shall be comforted.

**5** <sup>o</sup>Blessed are the <sup>o</sup>meek [mild and patient]: for they shall inherit the *land*.

**6** <sup>o</sup>Blessed are they which do <sup>o</sup>hunger and thirst after righteousness: for they shall be filled.

**7** <sup>o</sup>Blessed are the *compassionate*: for they shall obtain <sup>o</sup>mercy.

**8** <sup>o</sup>Blessed are the <sup>o</sup>pure in *mind*: for they shall see God.

**9** <sup>o</sup>Blessed are the <sup>o</sup>peacemakers: for they shall be called the *sons* of God.

**10** <sup>o</sup>Blessed are they which *have been* persecuted for righteousness' sake: for theirs is <sup>3</sup>the kingdom of <sup>3</sup>*the heavens*.

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

**12** <sup>o</sup>Rejoice, and be exceeding glad: <sup>3</sup>*because* great *is* your reward in <sup>3</sup>*the heavens*: *because* so persecuted they the prophets which *were* before you.

**devils** = demons. Cp. 12. 26, 27. Mark 3. 22, 26.

**were lunatick.** Gr. *seleniazomai*. Occ. only here, and 17. 15. From *selenē* = the moon.

**25 Galilee.** Ap. 169.

**and.** Note the Fig. *Polysyndeton*. Ap. 6.

**5: 1--7: 29.**

**DISCIPLES TAUGHT.  
“THE SERMON ON THE MOUNT”.**

**5: 1-2.**

Introduction.

**5: 3-12.**

Characters. True Happiness.

**5: 13-16.**

True Disciples.

**5: 17--7: 12.**

The Kingdom. Its Laws.

**7: 13, 14.**

The Kingdom. Entrance into it.

**7: 15-23.**

False Teachers.

**7: 4-27.**

Characters. True Wisdom.

**7: 28, 29.**

Conclusion.

**1 seeing.** Ap. 133. I. 1.

**a mountain** = the mountain. Well known and therefore unnamed, but corresponds with the Mount of Olives in the Structure of the Gospel as a whole. There is a reference also to Sinai.

**set.** The posture of the Oriental teacher to-day.

**2 opened His mouth.** Heb. idiom. Fig. *Metonymy* (of Adjunct), Ap. 6, for speaking (Job 3. 1. Dan. 10. 16. Acts 8. 35).

**taught them.** See note on 7. 39, and the Structure, above. The Structure is the commentary showing that this teaching is connected with the proclamation of the kingdom (v. 3), and is to be interpreted by it. As the kingdom was rejected and is now in abeyance, so likewise this discourse is in abeyance with all its commands, &c, until "the gospel of the kingdom" is again proclaimed, to herald its drawing nigh. Parts of this address were repeated at different times and on different occasions. Luke nowhere professes to give the whole address in its chronological setting or entirety. Only some thirty separate verses are so repeated by Luke out of 107 verses in Matthew. The later repetitions in Luke were given in "a plain" (Luke 6. 17) and after the calling of the Twelve (Luke 6. 13); here the whole is given before the calling of the Twelve (Matt. 9. 9). These are marks of *accuracy*, not of "discrepancy" as alleged. Modern critics first assume that the two accounts are identical, and then say: "No one now expects to find chronological accuracy in the evangelical records" ! For the relation of the Sermon on the Mount to Ps. 15, see Ap. 70; and to the seven "woes" of ch. 23, see Ap. 126.

**5: 3-12.**

**CHARACTERS.**

**3.**

Heirs of the Kingdom.

**4.**

Mourners. Reward for Mourners.

**5.**

Inheritance. Earthly.

**6.**

True righteousness.

**7.**

Fruits of righteousness.

**8.**

Inheritance. Heavenly.

**9.**

Peacemakers. Reward for Peacemakers.

**10-12.**

Heirs of the Kingdom.

**3 Blessed** = Happy, representing the Heb. '*ashrey* (not *baruk*, blessed). '*Ashrey* (Fig. *Beatitudo*, not *Benedictio*) occurs in nineteen Psalms twenty-six times; elsewhere only in eight books (Deut., 1 Kings, 2 Chron., Isa., Prov., Job, Ecc, and Dan.). The Aramaic equivalent for '*ashrey* is *tob* (sing., pl., or dual). See Ap. 94. III. 8, and Ap. 63. vi. Gr. *makarios* = happy (not *eulogetos*, which = blessed, and is used only of God (Mark 14. 61. Luke 1. 68. Rom. 1.25; 9.5; 2 Cor. 1. 3; 11. 31. Eph. 1. 3. 1 Pet. 1. 3). **poor in spirit.** The equivalent for the Aramaic (Ap. 94. III. 3, p. 135) '*anaiyim* (Heb. '*anah*. See note on Prov. 1. 11) = poor in this world (as in Luke 6. 20), in contrast with the promise of the kingdom. Cp. Jas. 2. 5.

**the kingdom of heaven.** Then proclaimed as having drawn nigh (3. 2; 4. 17). See Ap. 114. **spirit.** Gr. *pneuma*. See Ap. 101. II. 8. **heaven** = the heavens. See notes on 6. 9, 10.

**4 Blessed.** Note the Fig. *Anaphora* (Ap. 6). The eight Beatitudes are to be contrasted with and understood by the eight "woes" of 23. 13-33. See Ap. 126.

**5 meek.** Cp. Ps. 37. 11. **the earth:** or, the land. Gr. *ge*. See Ap. 129. 4.

**7 merciful** = compassionate. Cp. Ps. 41. 1.

**8 pure in heart.** Cp. Ps. 24. 4; 73. 1.

**children** = sons. Gr. *huios*.

**for righteousness'sake.** Not otherwise.

**falsely.** This is another condition of the happiness of v. 3.

same as in v. 3, &c.

**6 hunger and thirst, &c.** The idiom for a strong desire. Cp.

**mercy.** Not merely now, but in the manifestation of the kingdom, Jas.

**9 peacemakers.** Cp. Ps. 133. 1. Gr. *eirenopoios*. Occ. only here.

**10 a re persecuted** = have been persecuted. Cp. Ps. 37, 39, 40.

**evil** = harmful thing. Gr. *poneros*. Ap. 128. IV. 1.

**12 Rejoice, &c.** See 1 Pet. 4. 13. Cp. Acts 16. 25.

**for** = because. Not the



**13** <sup>o</sup>Ye **represent** the <sup>o</sup>salt of the earth: but <sup>o</sup>if the salt have lost **its** savour, wherewith shall it be salted [**by men**]? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot **by men**.

**14** Ye are the <sup>o</sup>light of the <sup>o</sup>world. A city that is set on an hill cannot be hid.

**15** **And not** do **men** light a **lamp**, and put it under **the measure**, but **upon the lampstand**; and it giveth light unto all that **are** in the house.

**16** Let your <sup>14</sup>light **thus** shine before men, **so that** they may see your good works, and glorify your Father which **is** in **the heavens**.

**17** **Deem not for a moment** that **I have come to pull down** <sup>o</sup>the law, or the prophets: **I am not come to pull down**, but to fulfil.

**18** For <sup>o</sup>verily **I** say unto you, <sup>o</sup>Till **the heaven** and **the earth** pass, one **yod** or one <sup>o</sup>tittle shall in no wise pass from <sup>17</sup>the law, till all be fulfilled.

**19** **Every one that** therefore shall break one of **these shortest** commandments, and shall teach men so, he shall be called the least in <sup>3</sup>the kingdom of <sup>3</sup>heaven: but **every one that** shall do and teach **them**, the same shall be called great in <sup>3</sup>the kingdom of <sup>3</sup>heaven.

**20** For **I** say unto you, That except your righteousness shall exceed **that** of the Scribes and <sup>o</sup>Pharisees, ye shall in no case enter into <sup>3</sup>the kingdom of <sup>3</sup>heaven.

**21** Ye have heard [**in the public reading of the Law**] that <sup>o</sup>it was said **to** them of old time, Thou shalt <sup>17</sup>not kill; and <sup>19</sup>**every one that** shall kill shall be in danger of the judgment:

**22** But **I** say unto you, That <sup>19</sup>**every one that** is angry with his <sup>o</sup>brother <sup>o</sup>without a cause shall be **liable to the council of three in the local synagogue**:

#### 5: 13-16. TRUE DISCIPLES.

- 13.** In the earth. Salt.  
**14-.** The Light.  
**-14.** In the earth. A City.  
**15, 16.** A Lamp.

**13 ye.** Representing the kingdom of v. 3 and 4. 17.

**are** = represent. Fig. *Metaphor*. Ap. 6.

**salt.** Cp. Mark 9. 50. Luke 14. 34, 35.

**if.** See Ap. 118. 1 b, expressing a real contingency; for, if the salt is stored on the bare earth, or is exposed to the air or sun, it *does* lose its savour and is fit for no place but the streets (see Thomson's *The Land and the Book*, Lond., 1869, p. 381). **his** = its. **of** = by. Gr. *hupo*.

**of men.** Belongs to former clause, as well, by Fig. *Ellipsis*, Ap. 6.

**14 light.** Gr. *phos* = light. See Ap. 130. 1.

**world.** Gr. *kosmos*. See Ap. 129. 1.

**A city.** *Safed*, so placed, was within sight.

**15 Neither** = and not (Gr. *ou*). Ap. 105. I.

**candle** = lamp. Gr. *luchnos*.

**a bushel** = the measure. Gr. *modion* = a dry measure: i.e. any measure there may happen to be in the house.

**on** = upon. Gr. *epi*.

**a candlestick** = the lampstand. Gr. *luchnia*. Ap. 130. 5.

**16 so** = thus. **that** = so that.

#### 5: 17--7: 12. THE KINGDOM (THE LAWS OF IT).

- 5: 17-20.** They fulfill the Law and the Prophets.  
**5: 21-48.** They transcend the Law of Moses.  
**6: 1--7: 11.** They excel the Traditions of the Elders.  
**7: 12.** They fulfill the Law and the Prophets.

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

**I am come** = I have come. Implying former existence. Cp. 8. 10.

**destroy** = pull down, as in 26. 61. **the law.** The first of fifteen refs. to the Law by Christ (5. 17, 18; 7. 12; 11. 13; 12. 5; 22. 40; 23. 23. Luke 10. 26; 16. .6, 17; 24. 44. John 7. 19, 19, 23; 8. 17; 10. 34; 15. 25), five of these coupled with "Moses".

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

See note on John 1. 52.

**Till.** With A. V. implying a possibility, not a certainty.

with the earth. (See notes on 6. 9, 10.)

**earth** = the earth. Ap. 129. 4.

The Massorites numbered 66,420.

**tittle** = the merest ornament. Not the difference between two similar Heb. letters, e. g. **ר** (*Resh* = R) and **ד** (*Daleth* = D), or **ב** (*Beth* = B) and **כ** (*Kaph* = K), as alleged, but a small ornament placed over certain letters in the Heb. text. See Ap. 93. III. The Eng. "tittle" is diminutive of *title* (Lat. *titulus*) = a small mark placed over a word for any purpose: e.g. to mark an abbreviation.

**19 Whosoever** = every one that (with Gr. *an*. Supposing the case). See note on "Till", v. 18. Note the Fig. *Anaphora* (Ap. 6.).

**shortest.** Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its *minutiae*.

**20 the righteousness.** Supply "[that]".

**Pharisees.** See Ap. 120. II.

**in no case.** See Ap. 105. III. 2.

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

- 21-26.** The Law of Murder. Commandant VI.  
**27-32.** The Law of Adultery. Commandant VII.  
**33-37.** The Law of Perjury. Commandant III.  
**38-42.** The Law of Retaliation. (Ex. 21: 25. Lev. 24: 20. Deut. 19: 21.)  
**43-48.** The Law of Love. (Lev. 19: 18.)

#### THE LAW OF MURDER.

**21 heard.** In the public reading of the Law.

**it was said.** Opp. to "I say". Cp. 19. 8, 9, where the "I" is not emphatic (as it is here). See Ex. 20. 13.

Deut. 5. 17. Ap. 117.

**by them** = or to them.

religion and worship (= a Proselyte). Both distinct from the heathen. So the Talmud defines them.

**in danger of** = liable to.

**judgment.** The council of three in the local synagogue. See Ap. 120.

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

**without a cause.** Omitted by LT [Trm. A], WH R.

and <sup>19</sup>*every one that* shall say to his brother, '**You !**', shall be *liable to the Sanhedrin*: but <sup>19</sup>*every one that* shall say, '**Thou wicked reprobate**,' shall be *liable unto the Gehenna of fire*.

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

**24** <sup>o</sup>Leave there thy <sup>23</sup>*sacrifice* before the altar, and go thy way; first *settle the difficulty with* thy <sup>22</sup>brother, and then come and offer thy gift.

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

**26** <sup>18</sup>Verily I say unto thee, Thou shalt by <sup>o</sup>no means come out thence, till thou hast paid the *last* <sup>o</sup>farthing.

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

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

**29** And if <sup>o</sup>thy right eye [thy choicest possession] *causeth thee to stumble morally*, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into <sup>22</sup>hell.

**30** And if <sup>o</sup>thy right hand <sup>29</sup>*cause thee to stumble morally*, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into <sup>22</sup>hell.

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

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

**33** Again, ye have heard that *it was said* <sup>21</sup>*to them* of old time, 'Thou shalt not *swear falsely*, but shalt perform unto the Lord thine oaths:'

**34** But I say unto you, Swear *not lightly*; neither by <sup>18</sup>heaven; for it is God's throne:

**35** Nor by the <sup>5</sup>earth; for it is **His** footstool: neither by Jerusalem; for it is <sup>o</sup>the city of the great King.

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

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

**38** Ye have heard that *it was said*, 'An eye for an eye, and a tooth for a tooth:'

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

**40** And *to him who, wishing to go to law with thee*, and take away thy <sup>o</sup>coat, let him have *thy long robe* also.

**Raca**. In 1611 edition spelt "Racha"; changed in 1638 edition to "Raca". An Aramaic word, see [Ap. 94. III. 3](#); not a contemptuous epithet, but a contemptuous interjection, expressing the emotion or scorn of a disdainful mind (so Augustine), like Eng. "You !" Cp. Lat. *Heus tu*, Gr. *raka*. Occ. only here.

**in danger of** = liable to.

**the council** = the Sanhedrin. The supreme national court. See [Ap. 120](#).

**Thou fool**. Gr. *mores*. Heb. *nabal*. Always = a wicked reprobate, destitute of all spiritual or Divine knowledge (cp. John 7. 49).

**of** = to or unto. Gr. *eis*. [Ap. 104. vi](#).

**hell fire** = the gehenna of fire, from Heb. *gey Hinnom* = the valley of Hinnom, profaned by the fires of Moloch worship (2 Chron. 33. 6), and defiled by Hezekiah. Also called "Tophet", Isa. 30. 33. Here the refuse of Jerusalem was continually being burnt up by the perpetual fires (cp. Jer. 7. 31-33. 2 Kings 23. 10. Mark 9. 48. Isa. 66. 24). See [Ap. 131. 2](#).

**23 bring** = offer, as in v. 24.

**gift**: i.e. sacrifice.

**to** = up to. Gr. *epi*.

**24 Leave**. An unusual practice.

**be reconciled**. Gr. *dialattomai*. Occ. only here.

**25 Agree** = Be well-minded. Gr. *eunoao*. Occ. only here..

adversary = opponent (in a lawsuit).

**with**. Gr. *meta*.

**officer**. Here = the tax-collector, as shown by the Papyri. See note on Luke 12. 58.

**26 by no means**. Gr. *on me*. Cp. [105. III. 2](#).

**utmost** = last.

**farthing**: which shows it to be a case of debt. See [Ap. 51. I. 2](#).

#### THE LAW OF ADULTERY.

**27 Thou, &c.** Quoted from Ex. 20. 14. Deut. 5. 18. [Ap. 117](#).

**28 whosoever** = every one that.

**looketh** = keeps looking See [Ap. 133. I. 5](#).

**a woman** = a married woman.

**29 thy right eye**: i.e. thy choicest possession. Fig. *Hypocatastasis*. [Ap. 6](#).

**offend** = causeth thee to stumble (morally). Cp. 18. 6. 1 Cor. 1. 23.

**30 thy right**. See note on v. 29.

**31 It hath been said**. It was said. See Deut. 24. 1.

#### THE LAW OF PERJURY.

**33 it hath been said** = it was said. See Lev. 19. 12; also [Ap. 107. II. 2](#).

**Thou shalt not, &c.** Quoted from Ex. 20. 7. Num. 30. 2. Deut. 23. 21.

**forswear** = swear falsely. Gr. *epiorkeo*. Occ. only here.

**the LORD**. See [Ap. 98. VI. i. a. 1. A](#).

**34 at all**. Fig. *Synecdoche* (of Genus), [Ap. 6](#); i.e. not lightly. The particulars given in vv. 35, 36.

**by**. Gr. *en*.

**God's**. [Ap. 98. I. i](#).

**35 the city of the great King**. Only here in N.T. Cp. Ps. 48. 2, referring to Zion. Contrast 2 Kings 18. 19, 28. See note on 4. 5.

**37 communication** = word Gr. *logos*. Omit "be". Yea, yea = Yes, [be] yes. Fig. *Epizeuxis*. [Ap. 6](#).

**Nay, nay** = Nay, [be] nay.

**whatsoever** = what.

**cometh** = is.

**of** = out of. Gr. *ek*. [Ap. 104. vii](#).

#### THE LAW OF RETALIATION.

**38 it hath been said** = it was said. Quoted from Ex. 21. 24. Cp. Lev. 24. 24. Deut. 19. 21. See [Ap. 107. 11. 2](#) and [117](#).

**39 smite**. Gr. *rapizo*. Occ. only in Matthew (here and 26. 67).

**40 if any man, &c.** = to him who, wishing to go to law with thee.

**will** = wishing. Gr. *thelo*. See [Ap. 102. 1](#).

**coat** = now called the *sulta* = an outer jacket or tunic, Gr. *chiton*.

**cloak**. The *jibbeh*, *juteh*, or *benish*, a long robe or mantle, full, with short sleeves, Gr. *himation*.

**41** And <sup>28</sup>*every one that* shall *force* thee to carry his *baggage* a mile, go with him twain.

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

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

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

**45** That ye may *become* the *sons* of your Father which *is* in <sup>3</sup>heaven: for **He** maketh **His** sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

**46** For <sup>13</sup>if ye love them which love you, °what reward have ye? do not even the *tax gatherers* the same?

**47** And <sup>13</sup>if ye salute your brethren only, what do ye more than others? do not even the °publicans so?

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

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

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

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

**4** <sup>2</sup>*So that* *thine* alms may be in secret: and thy Father which *observeth* in secret **Himself** shall reward thee ....

**5** And when ye pray, ye shalt not be as the <sup>2</sup>*actors are*: for they *are fond of praying* standing in the synagogues and in the corners of the *open places*, *so that* they may °be seen of men. <sup>2</sup>Verily **I** say unto you, <sup>2</sup>*They receive* their reward.

**6** But thou, when thou <sup>5</sup>prayest, enter into thy *secret-chamber*, and when thou hast shut thy door, <sup>5</sup>pray to thy Father Which *is* in secret; and thy Father which seeth in secret shall reward thee <sup>4</sup>....

**7** But when ye <sup>5</sup>pray, *repeat not the same things over and over*, as the *Gentiles do*: for they think that they shall be heard *in* their much speaking.

**8** Be not ye therefore like unto them:

**41** **compel thee**. Referring to the custom of forced service or transport. See 27. 32. Mark 15. 21. Cp. Luke 3. 14.

**to go**: i.e. to carry his baggage. Cp. Luke 3. 14.

**a mile**. Gr. *million* (from Lat. *miliarium*). Occ. only here.

**42** **would** = would fain. Gr. *thelo*. Ap. 102. 1.

**of** = from. Gr. *apo*.

#### THE LAW OF LOVE.

**43** **it hath been said** = it was said. Quoted from Lev. 19. 18.

**thine enemy** = thy foe. Personal, political, or religious.

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

**pray**. Gr. *proseuchomai*. Ap. 134. I. 2.

**for** = on behalf of. Gr. *hyper*.

**45** **be** = become.

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

**not**. Gr. *ouchi*. A strengthened form of *ou*. Ap. 105.

**Publicans** = tax-gatherers. Hence, extortioners. Latin = *publicani*.

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

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

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

#### 6: 1--7: 11.

#### THEY EXCEL THE TRADITION OF THE ELDERS.

**6: 1.**

Introduction.

**6: 2-4.**

As to Alms giving.

**6: 5-15.**

As to Prayer.

**6: 16-18.**

As to Fasting.

**6: 19-24.**

As to Riches.

**6: 25--7: 11.**

As to Cares, &c.

**1** **alms** = an alms. All the critical texts read "righteousness". referring to all the subjects that follow, 6: 2—7: 11. But this is conjecture, because "alms" is the first subject (v. 2). *Dikaiousune*, "righteousness", was subsequently substituted for *eleemosune*, "alms".

**men**. Gr. *anthropos*. Ap. 123. 1.

to = in order to. Gr. *pros to*. Ap. 104. xv. 3.

**seen**. As in a theatre, so as to be admired. Ap. 133. I. 12.

**of** = by (dat. not gen. case).

**of** = from. Gr. *para*.

**heaven** = heavens (pl.). See note on vv. 9, 10.

#### AS TO ALMS GIVING.

**2** **hypocrites** = actors: i.e. those who speak or act from under a mask.

Used later of actual impiety, to which it led. Cp. 23. 28; 24. 51. Mark 12. 15.

**that** = so that.

**of** = by. Gr. *hupo*.

**Verily**. See note on 5. 18.

**They have** = They receive. Gr. *apecho*. In the Papyri, (Ap. 94. IV.) used constantly in formal receipts, as = it is received: i.e. those men who desired to be seen of men, were seen, and had received all they looked for. They got their reward, and had nothing more to come. So in vv. 5, 16.

Luke 6. 24. Cp. Phil. 4. 18. Philem. 15.

**3** **know** = get to know. Gr. *ginosko*. Ap. 132. I. ii.

Ap. 133. I. 5.

**openly**. Omitted by all the Gr. texts. Ap. 94. VII.

**4** **seeth** = looketh, or observeth. Gr. *blepo*.

#### AS TO PRAYER.

**5** **thou prayest, thou**. All the critical Gr. texts read "ye pray, ye".

Gr. *phileo*. Ap. 135. 12.

**streets** = open places.

**that** = so that.

**prayest . . . pray**. Gr. *proseuchomai*. See Ap. 134. I. 2.

**love** = are fond of.

**6** **closet** = store-chamber. Hence a secret chamber where treasures were stored. Occ. only here, 24. 26, and Luke 12. 3, 24. Cp. Isa. 26. 20. 2 Kings 4. 33.

**7** **use not vain repetitions** = repeat not the same things over and over; explained in last clause. Gr. *battologeo*. Occ. only here.

Gr. *ethnikos*. Occ. only here, and 18. 17.

**for** = in. Gr. *en*.

**much speaking**. Gr. *polulogia*. Occ. only here.

**heathen** = Gentiles.



for your Father <sup>o</sup>knoweth what things ye have need of, before ye ask Him.

**9** <sup>o</sup>After this manner therefore pray ye: <sup>o</sup>Our Father *Who art in heaven, Holy and Sanctified* be <sup>o</sup>Thy name.

**10** <sup>o</sup>Thy kingdom <sup>o</sup>come. Thy *desire come to pass as in heaven, so upon earth also*.

**11** Give us this day our <sup>o</sup>daily bread.

**12** And forgive us <sup>o</sup>our debts, as *we also have forgiven* our debtors.

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

**14** For <sup>o</sup>if ye forgive men their *lapses*, your heavenly Father will *forgive you also*:

**15** But <sup>14</sup>if ye forgive not men their <sup>14</sup>*lapses*, neither will your Father forgive your <sup>14</sup>*lapses*.

**16** Moreover when ye fast, *become* not, as the <sup>2</sup>hypocrites, of a sad countenance: for they <sup>o</sup>disfigure their faces, that they may <sup>o</sup>appear unto men to fast. <sup>2</sup>Verily I say unto you, <sup>2</sup>They have their reward.

**17** But thou, when thou fastest, anoint thine head, and <sup>o</sup>wash thy face;

**18** That thou appear not unto men to fast, but unto thy Father Which *is* in secret: and thy Father, Which seeth in secret, shall reward thee <sup>4</sup>....

**19** *Treasure not up* for yourselves treasures upon <sup>10</sup>earth, where moth and rust doth *cause to vanish*, and where thieves break through and steal:

**20** But <sup>19</sup>*treasure up* for yourselves treasures in <sup>10</sup>heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

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

**22** The *lamp* of the body is the eye: <sup>14</sup>if therefore thine eye be *clear*, thy whole body shall be full of light.

**23** But <sup>14</sup>if thine eye be <sup>13</sup>evil, thy whole body shall be full of darkness. <sup>o</sup>If therefore the light that *is* in thee *is* darkness, how great *is* that darkness!

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

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

**9 After, &c.** Cp. "When". Luke 11. 2-4.

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

**heaven** = heavens. See note on v. 10.

**Hallowed** = Sanctified.

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

**10 Thy kingdom come.** This is the great subject of the first period of the Lord's ministry. See Ap. 119, also Ap. 112, 113, 114, and the Structure on pp. 1304, 1305, and 1315. **kingdom.** See Ap. 112.

**come.** It was then being proclaimed, but was afterward rejected, and is now in abeyance. See Ap. 112, 113, 114. Hence this same petition is *now* correct, not the usual prayers for the "increase" or "extension" of it.

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

**be done** = be brought to pass, come to pass, be accomplished. Gr. *ginomai*. Cp. 26. 42. **in** = upon. Gr. *epi*. Ap. 104, ix. 4.

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

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

**11 daily.** Gr. *epiousios*. A word coined by our Lord, and used only here and Luke 11. 3, by Him. Compounded from *epi* = upon (Ap. 104, ix.), and *ousios* = coming. This is derived from *eimi* = to come or go, which has the participle *epiousa* (not from *eimi* = to be, which would make the participle = *epousa*). Therefore it means *coming* or *descending upon*, as did the manna, with which it is contrasted in John 6. 32, 33. It is the true bread from heaven, by which alone man can live—the Word of God, which is prayed for here. *Epiousion* has the article and is separated from "this day" by the words "give to us"; "daily" here is from the Vulgate. *Epiousios* has been found in the *Papyri* (*Codd. Sergii*), but as these are, after all, not Greek (as shown by Prof. Nestle in 1900) but *Armenian*; the evidence for the word being Greek is still wanting.

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

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

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

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

**temptation** = trial. Cp. Jas. 1. 12, 13.

**deliver** = rescue.

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

**For, &c.** All the critical texts wrongly omit this doxology; for, out of about 500 codices which contain the prayer, only eight omit it. It is found also in the Syriac, Ethiopic, Armenian, Gothic, Slavonic, and Georgian Versions.

**for ever.** Gr. *eis tous aionas*. Ap. 151, II. A. 7. a.

**14 if.** Implying a contingency. Gr. *ean* (with Subj.). See Ap. 118, I. h.

Forgiveness was conditional in that dispensation of the kingdom.

**trespasses** = lapses, varying in degree. Gr. pl. of *paraptoma*.

**heavenly.** Here the emphasis is on Father, the adj. *ouranios* being used, instead of the noun, in regimen. It occ. only here, vv. 26, 32; 15. 13.

**also forgive you** = forgive you also (emph. on "you").

Luke 2. 13. Acts 26. 19; and in the critical texts, additional in 5. 48; 18. 35; 23. 9.

#### AS TO FASTING.

**16 be** = become.

**disfigure . . . appear.** Note the Fig. *Paronomasia* (Ap. 6), *aphanizousin . . . phanosin*.

**appear.** Ap. 106, I.

**17 wash.** Gr. *niptd*. Ap. 136, i.

#### AS TO RICHES.

**19 Lay . . . up** = Treasure . . . up.

**corrupt** = cause to vanish.

**21 heart be also** = heart also be.

**22 light** = lamp. Gr. *luchnos*.

Ap. 130, 4. **single** = clear.

**23 If.** Assuming it as a fact.

**be** = is.

**24 No man** = No one. Gr. *oudeis*. See Ap. 105, I.

**can** = is able to.

**serve.** As a bondservant.

**masters.** Gr. *kurios*. See Ap. 98, VI. i. a. 4. B.

**hate:** or care not for.

**cannot** = are not (Ap. 105, I) able to.

**mammon** = riches. An Aramaic word. See Ap. 94, III. 3. Luke 16. 13.



**25** On account of this I say unto you, *Be not over-anxious* for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the *soul worth more* than meat, and the body than raiment ?

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

**27** Which *from among* you by *being over-anxious* can <sup>o</sup>add one *span* unto his *age*?

**28** And why <sup>25</sup>take ye thought *concerning* raiment? Consider *carefully, so as to learn from* the lilies of the field, how they grow; they toil not [*as men*], neither do they <sup>o</sup>spin [*as women*]:

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

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

**31** Therefore <sup>25</sup>*be not over-anxious*, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?'

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

**33** But seek ye first <sup>o</sup>the kingdom of God, and <sup>o</sup>His righteousness; and all these things *shall come on afterward* unto you.

**34** <sup>25</sup>*Be not therefore* <sup>25</sup>*over-anxious* for the morrow: for the morrow *will certainly* take thought for ... itself. <sup>o</sup>Sufficient unto the day *be* the <sup>23</sup>evil thereof.

**7** Judge not, that ye be not judged.

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

**3** And why <sup>o</sup>beholdest thou the *splinter* that is in thy <sup>o</sup>brother's eye, but <sup>o</sup>considerest not the <sup>o</sup>beam that is in thine own eye ?

**4** Or how wilt thou say to thy <sup>3</sup>brother, 'Let me pull out the <sup>3</sup>*splinter* out of thine eye;' and, behold, a beam is in thine own eye?

**5** Thou hypocrite, first cast out the <sup>3</sup>beam out of thine own eye; and then shalt thou see clearly to cast out the <sup>3</sup>*splinter* out of thy <sup>3</sup>brother's eye.

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

**7** <sup>o</sup>Ask [*for something to be given*], and it shall be given you; seek, and ye shall find; knock, and <sup>o</sup>it shall be opened unto you:

**8** For every one that <sup>7</sup>asketh receiveth; and he that seeketh findeth; and to him that knocketh <sup>7</sup>it shall be opened.

**9** Or what <sup>o</sup>man is there of you, whom <sup>o</sup>if his son <sup>7</sup>ask bread, will he give him a stone?

**10** Or *if he shall* <sup>7</sup>ask a fish also, will he give him a serpent ?

**11** If ye then, being *harmful*, know how to give good gifts unto

#### AS TO CARES, ETC.

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

**Take no thought** = Be not careful: i.e. full of care, or over-anxious. Cp. vv. 27, 28, 31, 34. **life** = soul Gr. *psuche*. **more** = [worth] more.

**26** Behold = Look attentively (*emblepo*, Ap. 133. I. 7) at (*eis*).

**of** = which fly in. Gen. of Relation. Ap. 17.5.

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

**your**. Speaking to disciples. Contrast "them" with their creator.

**27** **of** = from among. Gr. *ek*.

**add** = prolong.

**cubit** = span. Cp. Luke 12. 26. Put by Fig. *Metonymy* (of Subject), Ap. 6, for a very small thing, as in Ps. 39. 5, where the Gr. *pechus* is used as the rendering of Heb. *ammah*.

**stature**. Used elsewhere of age in John 9. 21, 23. Heb. 11. 11, and of stature in Luke 19. 3. Doubtful in 6. 27. Luke 2. 52. Eph. 4. 13.

**28** **for** = about or concerning. Gr. *peri*. Ap. 104. xiii. 1.

**Consider** = Consider carefully, so as to learn from.

Gr. *katamanthano*. Occ. only here.

**toil not**. As men.

**spin**. As women. Consolation for both sexes.

**30** **if**. Assuming the fact. See Ap. 118. 2. a.

**O ye of little faith**. Note the four occurrences of this word (*oligopistos*). Here, rebuking *care*; 8. 26, rebuking *fear*; 14. 31, rebuking *doubt*; 16. 8, rebuking *reasoning*. Luke 12. 28 is parallel with Matt. 6. 30.

**32** **Gentiles** = nations.

**33** **the kingdom of God**. See Ap. 114. Occurs five times: Matt. 6. 33; 12. 28; 19. 24; 21. 31, 43.

**His**: i.e. God. L T [A] WH R omit, and read "His righteousness and kingdom".

**shall be added**. Hebraism = come on afterward, as in Act 3 12. 3. Luke 20. 11. Sept. for Heb. *yasaph*.

**34** **shall**. Hebraism = is sure to, will certainly.

**the things of**. All the critical texts omit these words.

**Sufficient, &c.** This verse is not "omitted by Luke"; but it was not included by the Lord when repeated on a later occasion which Luke records. See Ap. 97.

**is** = be.

**7. 1** **not**. Gr. *me*. Ap. 105. II. Jewish proverb.

**2** **with what, &c.** Fig. *Paroemia*. Ap. 6.

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

**3** **beholdest**. See Ap. 133. I. 6. This is in contrast with "considerest". Jewish proverb.

**mote**. Anglo-Saxon, *mot* = a particle of dust, something dry: i.e. any dry particle, as wood (splinter), chaff, or dust.

**brother's**. See note on 5. 22.

**considerest**. Gr. *katanoeo*. Stronger than "beholdest" above. See Ap. 133. II. 4.

**beam**. Gr. *dokos*. Sept. for Heb. *korah* in 2 Kings 6. 2, 5.

**4** **out of** = from. Gr. *ap'o*. Ap. 104. iv.

**6** **dogs**. Note the *Introversion* here.

g | dogs.

h | swine.

h | swine.

g | dogs (and the dogs).

**they**: i.e. the swine. trample. All the critical texts read "shall trample upon".

**under** = with. Gr. *en*.

**and** = and [the dogs].

**turn again and** = having turned.

**7** **Ask**. Gr. *aileo*. Ap. 134. I. 4.

**it shall be opened**. This is never done in the East to this day.

The one who knocks is always first questioned. L Tr. WH m. read "it is opened"

**9** **if**. See Ap. 118. I. h.

**10** **if he ask**. All read "if he shall ask". **a fish** = a fish also.

**11** **evil** = grudging, or harmful. See Ap. 128. IV. i. Scripture thus challenges man, that is why man challenges it.

your children, how much more shall your Father Which *is* in *the heavens* give °good things to them that ask Him?

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

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

**14** How <sup>13</sup>*narrow is* the gate, and *straitened is* the way, which leadeth unto *the life eternal*, and few there be that find it.

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

**16** °Ye shall *fully know and recognize* them *from* their fruits.

°Do men gather grapes <sup>15</sup>*from* thorns, or figs <sup>15</sup>*from* thistles?

**17** Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth <sup>11</sup>*harmful* fruit.

**18** A good tree cannot bring forth <sup>11</sup>*harmful* fruit, neither *can* a corrupt tree bring forth good fruit.

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

**20** Wherefore <sup>16</sup>*from* their fruits <sup>16</sup>ye shall know them.

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

**22** Many will say to Me in that day, <sup>21</sup>‘Lord, Lord, *did* we not *act as spokesmen through Thy name* ? and *through Thy name* have cast out *demons* ? and °in Thy name done many °wonderful works ?’

**23** And then will I profess unto them, ‘I never *got to know* you: depart *away from* Me, ye that work *lawlessness*.’

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

**25** °And *down came the rain*, and the °floods came [at the foundation], and the °winds blew [at the sides], and *dashed against* that house; and it fell not: for it *had been* founded upon <sup>24</sup>*the rocky ground*.

**26** And every one that heareth these <sup>24</sup>*words* of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

**27** <sup>25</sup>And <sup>25</sup>*down came the rain*, and the floods came, and the winds blew, and *lightly struck on the roof of* that house; and it *did fall*: and great was the fall of it.”

**28** And it came to pass, when Jesus had °ended these <sup>24</sup>*words*, the *multitudes* were astonished at His *teaching*:

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

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

**2** And, °behold, there came a °leper and

heaven = the heavens. See notes on 6. 9, 10.

good things. Cp.Ps.34.8-10; 84. 11. Luke 11. 13. Jas.1. 17.

**12** Therefore. Summing up all that has been said in vv. 1-11.

would = be willing. See Ap. 102. 1. the law. See note on 5. 17.

**13** Enter ye in, &c. Repeated on a later occasion. Luke 13. 2.

at = through, or by means of Gr. *dia*.

strait = narrow.

wide. Gr. *platus*. Occ. only here.

broad = extensive. Gr. *euruchos*. Occ. only here, the way. For

"the two ways", see Deut. 30. 15, 1 Kings 18. 21. 2 Pet. 2. 2, 15.

leadeth = leads away. to = unto. Gr. *eis*. go = enter in.

thereat = through. Gr. *dia*. Ap. 104. v. 1.

**14** Because strait. L Tr. R marg. Syr. Vulg. &c., and some fifty codices read "How strait". narrow = straitened.

unto. Gr. *eis*. Same as "to", v. 14.

life: i.e. the life [eternal]. See note on Lev. 18. 5. Ap. 170. 1.

**15** Beware = Take heed, as in 6. 1. of = from, or away from. Gr.

*apo* : i.e. Beware [and keep] away from.

**16** Ye shall know. Note the Fig. *Epanadiplosis* (Ap. 6). See v. -20.

know = fully know and recognize. See Ap. 132.1. iii.

by = from. Gr. *apo*.

Do men, &c. Fig. *Erotesis*, for emphasis.

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

the kingdom of heaven. See Ap. 114.

heaven = heavens. All the texts read "the heavens". See notes on 6. 9, 10.

will. Gr. *thelema*. See Ap. 102.

**22** have = did. Note the Fig. *Erotesis*.

prophesied = acted as spokesmen. See Ap. 49.

in Thy name = by or through Thy name. Note the Fig. *Anadiplosis*.

devils = demons.

wonderful works. Gr. *dunamis* (see

Ap. 172. 1); in Sept. in this sense only in Job 37. 16.

**23** knew = got to know. Gr. *ginosko*. See Ap. 132. I. ii.

from = away from. Gr. *apo*. Ap. 104. iv.

iniquity = lawlessness. See Ap. 128. X. 1.

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

sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32.

wise = prudent.

a = the.

rock = rocky ground.

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

the rain descended = down came the rain. Gr. *broche*. Occ. only here. On the roof.

floods. At the foundation.

winds. At the sides.

beat = broke upon, dashed against (with great violence), as in Luke 6. 48, in contrast with "beat" in v. 27, which is a much weaker word.

was = had been.

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

fell = did fall.

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

people = multitudes.

doctrines = teaching.

**29** taught = was continually teaching.

having authority: i.e. possessing Divine authority. Gr. *exousia*.

Ap. 172. 5. In the current Heb. literature of that time it denoted the Heb. *mippi hagg burah* = from the mouth of God. See notes on Matt. 26. 64. Mark 14. 62, and Heb. 1. 3.

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

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

**1** When = And when. from = away from. Gr. *apo*.

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

leper. See note on Ex. 4. 6.

was *prostrating himself*, and did homage to Him, saying, "Lord, if Thou wilt, Thou canst make me <sup>o</sup>clean."

**3** And <sup>o</sup>Jesus put forth *His* hand, and touched him, saying, "**I am willing**; be thou <sup>2</sup>clean." And immediately *he was cleansed of his leprosy*.

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

**5** And when Jesus was entered into Capernaum, <sup>o</sup>there came unto Him a <sup>o</sup>centurion, *appealing to Him*,

**6** And saying, "Lord, my *young man servant is thrown down* at home *paralyzed*, grievously tormented."

**7** And <sup>3</sup>Jesus saith unto him, "**I will come and heal him.**"

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

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

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

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

**12** But the *sons and heirs*, of <sup>11</sup>the kingdom shall be

and the consequents also, as may be seen from the two records.

See Ap. 102. I.

Inscriptions in this sense.

**4** no man = no one.

**go.** To Jerusalem.

**shew thyself, &c.** See Lev. 14. 4.

**Moses.** The first of eighty occurrences of "Moses" in the N.T. *Thirty-eight* in the Gospels (see the first occurrence in each Gospel (Matt. 8. 4. Mark 1.44. Luke 5. 14. John 1. 17); *nineteen* times in Acts (see note on Acts 3. 22); *twenty-two* times in the Epistles (see note on Rom. 5. 14; *once* in Revelation (Rev. 15. 3). See Ap. 117. I.

**3 Jesus.** All the texts (Ap. 94. VII) read "He".

**I will** = I am willing.

**his leprosy was cleansed.** Fig. *Hypallage* (Ap. 6) = he was cleansed of his leprosy. *Kaharizo* is found in the Papyri and in

**shew thyself, &c.** See Lev. 14. 4.

**Moses.** The first of

## 8: 1—16: 13. THE SECOND PERIOD OF THE MINISTRY. PROCLAMATION OF THE KING.

**8: 1—9: 38.**

The Lord. His Person. Proclaimed as "Lord" and "Son of Man". Witness and Evidences begun.

**10: 1-42.**

Miracles and Calls.

**11: 1, 2.**

Mission of the Twelve begun.

**11: 3-6.**

Miracles.

**11: 7-30.**

Effects.

**12: 1-8.**

Teaching.

**12: 9-13.**

Results. Opposition of Pharisees.

**12: 14-50.**

Miracles.

**13: 1-53.**

Effects.

**13: 54-58.**

Teaching.

**14: 1-12.**

Results. Opposition of His own kindred.

**14: 13-36.**

Mission of John Baptist ended.

**15: 1, 2.**

Miracles.

**15: 3-11.**

Effects.

**15: 12-20.**

Teaching.

**15: 21-39.**

Result. Opposition of Pharisees.

**16: 1-4.**

Miracles.

**16: 5-12.**

Effect.

**16: 13-16.**

Teaching.

**16: 17-20.**

Result. Opposition complete.

The Lord, Messiah. Declared. Witness and Evidences ended.

**worshipped** = did homage. See Ap. 137. i. The variations in Mark 1, and Luke 5, are due to the fact that they do not record the same miracle. See Ap. 97.

**Lord.** Ap. 98. VI. i. a. 3. B. This is the first time that Jesus is called "Lord". In this second period of His ministry, His Person is to be proclaimed as Messiah, both Divine (here), and in v. 20 human.

When once they begin to call Him "Lord", they continue. Cp. vv. 6, &c.

**clean.** See note on v. 3. Not the same miracle as in Mark 1. 40 and Luke 5. 12. Here both *without* the city (Capernaum, Ap. 169); there, both *within*

(prob. Chorazin), for the leper was "full" and therefore "clean" (Lev. 13. 12, 13). Here, the leper *obeys* and is silent; there, he *disobeys*, so that the Lord

could no more enter the city (Chorazin). The antecedents were different,

## 8: 5-13. THE PALSY.

**5-7.**

Servant sick.

**8, 9.**

Word. Sufficiency.

**10-12.**

The Divine Command.

**13-.**

Word. Efficacy.

**-13.**

Servant healed.

**5 Capernaum.** See note on 4. 13, and Ap. 169.

occasion. See notes there.

Ap. 131. I. 6.

**6 servant** = young man, in legal relation (like the French *garçon*), Gr. *pais*. See Ap. 108. IV.

**sick of the palsy** = paralyzed.

**authority.** Gr. *exousia*. Ap. 172. 5.

**another:** i.e. of the same rank (see Ap. 124. I) = another [soldier].

marvelled at: (1) faith (here); (2) unbelief (Mark 6. 6).

**no, not** = not even. Gr. *oude*. Related to *ou*. Ap. 105. I.

at this stage of His ministry.

**the kingdom of heaven.** See Ap. 114.

related by any ties of friendship: e.g. followers, learners, inhabitants, &c.

**there came, &c.** This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior

**centurion.** Commanding 100 men, the sixtieth part of a legion.

**beseeking** = appealing to. Gr. *parakaleo*.

**lieth** = is thrown down.

**8 worthy** = fit. Not "worthy" (morally), but "fit" socially.

**come** = enter.

**9 I** = I also.

**me** = myself.

**and.** Note the Fig. *Polysyndeton* in this verse, Ap. 6.

**this man** = this [soldier].

**servant** = bondservant.

**10 marvelled.** Only two things that the Lord

**Verily.** Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18.

**11 many.** Used by Fig. *Euphemismos* for *Gentiles* (Ap. 6), to avoid giving offence

**and.** Note the Fig. *Polysyndeton*

**12 children** = sons. Gr. *huios*. Ap. 108. III (and heirs). A Hebraism, denoting those who were



cast out into *the outer* darkness: there shall be *the weeping and the grinding* of teeth."

**13** And Jesus said unto the centurion, "Go thy way; and as thou *didst believe*, so be it done unto thee." And his <sup>6</sup>servant was healed in *that* hour.

**14** And when Jesus was come into <sup>o</sup>Peter's house, **He** saw his wife's mother *laid out for death*, and sick of a fever.

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

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

**17** So that it might be fulfilled which was spoken *by means of Isaiah* the prophet, <sup>o</sup>saying, "**Himself** <sup>o</sup>took our infirmities, and *took upon Himself our diseases*."

**18** Now when Jesus saw great multitudes *around Him*, **He** gave commandment to depart unto the *farther side*.

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

**20** And Jesus saith unto him, "The foxes have holes, and the birds of the *heaven have roosts*; but <sup>o</sup>the Son of man [*Who has dominion in the earth*] hath not where *He may lay His head*."

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

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

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

**24** And, <sup>o</sup>behold, there arose a great <sup>o</sup>tempest [*squall*] in the sea,

**8: 1—9: 38. THE LORD. HIS PERSON. PROCLAIMED AS "LORD" AND "SON OF MAN" (8: 20). MIRACLES AND CALLS.**

8: 1-4.	The Leper.	}	8: 1-16.
8: 5-13.	The Palsy.		
8: 14, 15.	The Fever.		
8: 16.	Many.	}	Four Miracles.
8: 17.	Testimony. (Isaiah.)		
8: 18-22.	Disciples. Waverers.		
8: 23-27.	The Storm.	}	8: 23—9: 8.
8: 28-31.	Two Demoniacs.		
8: 32-34.	The Swine.		
9: 1-8.	The Palsy.	}	Four Miracles.
9: 9.	Disciple. True. (Matthew.)		
9: 10-17.	Testimony. (People).		
9: 18-26.	Two Women.	}	9: 18-35.
9: 27-31.	Two Blind Men.		
9: 32-34.	Dumb demon.		
9: 35.	Many.	}	Four Miracles.
9: 36, 37.	Testimony. (His own.)		
9: 38.	Disciples. (Prayer for.)		

**outer** = the outer. Gr. *exoteros*. Occ only in Matthew (here, and in 22. 13, and 25. 30). Outside the place where the feast was going on in v. 11.

**weeping and gnashing** = the weeping and the grinding. The Articles denoting not a state but a definite occasion and time when this event shall take place. Used by the Lord seven times (Matt. 8. 12; 13. 42; 13. 50; 22. 13; 24. 51; 25. 30. Luke 13. 28). A study of these will show that the occasion is "the end of the age", when "the Lord and His servants shall have come", and when He will deal with the "wicked" and "unprofitable" servants, and sit down with Abraham and Isaac and Jacob in His kingdom.

**13 hast believed** = *didst believe*.

**selfsame** = that.

**14 Peter's house**. The Lord was in Capernaum, so that He was probably lodging with Peter. Cp. Mark 1. 29. See Ap. 169.

**laid out—laid out for death**. A Hebraism.

**16 When** = And when. **the even**. Probably the Sabbath, for they came straight out of the Synagogue and waited for the end of the Sabbath.

**devils** = demons: i.e. evil spirits. Ap. 101. II. 12.

**spirits**. Ap. 101. II. 11.

**with His word** = by a word. Supply

"a" instead of "His".

**sick** = in evil case. Ap. 128. IV. 4.

**17 That** = So that.

**by** = by means of. Gr. *dia*.

**Esaias** = Isaiah. See Ap. 79. I.

**saying**. Quoted from the Heb. of Isa. 53. 4. Cp. 1 Pet. 2. 24.

Inspirer of Isaiah adapts and deals as He pleases with His own words.

Rom. 15. 1. Gal. 5. 10; 6. 17. Cp. John 4. 6.

**took . . . bare**. The two words together fulfill the sense of the Hebrew (Isa. 53. 4). The

**bare** = to take up for one's self; to bear our infirmities as in Luke 14. 27.

**sicknesses**. Gr. *nosos* diseases.

**8: 18-22. DISCIPLES. WAVERERS.**

18, 19.	A Scribe. Forwardness.
20.	Discouragement.
21.	A Disciple. Backwardness.
22.	Encouragement.

**18 about** = around. Gr. *peri*. Ap. 104. xiii. 3.

**Master** = Teacher. Ap. 98. XIV. v. 1.

**nests** = roosts.

**the Son of Man**.

lay. Cp. Rev. 14. 14. 21

**another** = a different one: Gr. *heteros*. i.e. a disciple, not a "scribe" (v. 19). Ap. 124. 2.

allow me, &c. This was, and is to-day, a polite way of excusing one's self, it being well understood as such, because all knew that the dead are buried on the day of the death, and no one leaves the house.

**first**. No! See 6. 33.

**22 let** = leave.

**the dead** = corpses. Note the well-known

Fig. *Antanaclassis* (Ap. 6), by which one word is used twice in the same sentence with two meanings which *clash* against each other: "leave the dead to bury their own corpses". See Ap. 139. I.

**8. 23-27 [For Structure see next page].**

**33 a ship** = the ship. Referring to v. 18.

**24 behold**. Fig. *Asterismos* (Ap. 6), to call attention to another stage of "the great conflict". See

Ap. 23, p. 27. This is not the same tempest as that recorded in Mark 4. 37-41, and Luke 8. 23-25. This was *before* the calling of the Twelve: the other was *after* that event. There is no "discrepancy", if we note the differences on p. 1325, and Ap. 97.

**tempest** = earthquake. Always so rendered in the other



insomuch that the ship *was getting covered by* the waves: but He was *sleeping*.

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

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

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

**28** And when He was come *into* the other side into the country of the Gergesenes, there met Him two *demoniacs*, coming out of the tombs, exceeding fierce, so that *one was not able to pass* <sup>17</sup>by that way.

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

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

**31** So the *demons* <sup>5</sup>*appealed to* Him, saying, "If thou cast us out, suffer us to go away into the herd of swine."

**32** And He said unto them, "*Go forth out of the man*."

And when they were come out, they went into the herd of swine: and, <sup>2</sup>behold, the whole herd of swine ran violently down *the* steep place into the sea, and *died* in the waters.

**33** And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the <sup>28</sup>*demoniacs*.

**34** And, <sup>2</sup>behold, the whole city came out *for a meeting with* Jesus: and when they saw Him, they <sup>o</sup>besought Him that He would depart *away from* their coasts.

**9** And He entered into *the boat*, and passed over, and came into His own <sup>o</sup>city [*Capernaum*].

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

### 8: 23-27. THE STORM.

23, 24-.	Tempest arising.
-24.	The Lord asleep.
25.	Disciples awakening Him.
26-.	Disciples reproached by Him.
-26-.	The Lord arising.
-26.	Tempest calmed.

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

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

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

**27 marvelled.** In 14. 33 "worshipped".

**manner, &c.** = kind of a Being.

**28 when He was come.** This miracle of the two demoniacs was not the same as that recorded in Mark 5. 1-20 and Luke 8. 26-40. Here, there were *two* men; in the later miracle there was *one*; here, they landed opposite the place whence they set sail (Gergesenes); there, the Gadarenes (not Gadera) not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were *not* afterwards used, and the Twelve not yet called; there, the one man *was* used, and the Twelve had been called. The consequences also are different. See Ap. 97.

**to** = into. Gr. *eis*.

**Gergesenes.** Prob. Girgashites, so called from one of the original Canaanite nations (Gen. 10. 16; 15. 21; Deut. 7. 1. Josh. 3. 10; 24. 11. 1 Chron. 1. 14. Neh. 9. 8). Not Gadarenes, as in Mark and Luke. "Gergesenes is the reading of the vast majority of MSS. of both families; of the Coptic, Ethiopic, and Armenian versions". Origen is the great authority; but Wetstein "imagined" that it was Origen's "gratuitous conjecture". Critics have followed Wetstein, but Scrivener is right (as usual) in retaining Gergesenes.

**two.** In the later miracle only one. Cp. "we", v. 29.

**possessed with devils:** i.e. demoniacs. Gr. *daimonizomai*.

**no man might pass** = one was not able to pass.

**29 What have we to do with Thee ?** A Hebraism. See note on 2 Sam. 16. 10. Occ. Mark 1. 24; 5. 7. Luke 4. 34; 8. 28; and John 2. 4.

**Jesus.** All the texts (Ap. 94. VII) omit "Jesus" here.

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

**Son of God.** See Ap. 98. XV.

**before.** Gr. *pro*. Ap. 104. xiv.

**31 devils** = demons.

**If.** Assuming that He would do so.

**32 Go.** Gr. *hupago* = go forth, i.e. *out of* the man.

**a** = the. Evidently, the well-known precipice.

**perished** = died. Those who defiled the temple (21. 12, 12. John 2. 14-16)

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

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

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

**34 the whole.** Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part.

**out of** = away from. Gr. *apo*. Ap. 104. iv.

### 9: 1-8. THE PALSY.

1, 2-.	Palsied Man brought.
-2.	Forgiveness declared.
3.	Scribes. Evil thoughts entertained.
4.	Scribes. Evil thoughts challenged.
5, 6.	Forgiveness. Power claimed.
7, 8.	Palsied Man healed.

**1 a ship** the boat. The one already mentioned in ch. 8.

**His own.** See note on "private" (2 Pet. 1. 20).

**city.** Capernaum. See note on

4. 13, and Ap. 169. **2 behold.** Fig. *Asterismos*. Ap. 6.

**a man sick of the palsy** = a paralytic.

**bed** = couch.

**seeing** = on seeing. See Ap. 133. I. 1.

**their faith.** Including of course that of the paralytic.

**Son** = Child. Gr. *teknon*.

**be forgiven** = stand remitted. L T Tr. and WH read the Indicatives "have been and are forgiven", marking the Lord's authority. Not the ambiguous "be forgiven".

**3** And, <sup>2</sup>behold, certain of the scribes said *among* themselves, "This *man* blasphemeth."

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

**5** For whether is easier, to say, 'Thy sins <sup>2</sup>be forgiven thee;' or to say, 'Arise, and walk?'

**6** So that ye may <sup>4</sup>know that <sup>o</sup>the Son of man hath *authority* on *the earth* to forgive sins," (then saith **He** to the *paralytic*.) "Arise, take up thy <sup>2</sup>*couch*, and go unto thine house."

**7** And he arose, and departed <sup>o</sup>to his house.

**8** But when the *crowds* saw *it*, they marvelled, and glorified God, Which had given such <sup>6</sup>*authority* unto men.

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

**10** <sup>o</sup>And it came to pass, as Jesus *was reclining* in *Matthew's house*, <sup>2</sup>behold, many *tax gatherers* and <sup>o</sup>sinners came *and was reclining* with **Him** and **His** disciples.

**11** And when the <sup>o</sup>Pharisees saw *it*, they said unto **His** disciples, "Why eateth your *Teacher* with <sup>10</sup>*tax gatherers* and <sup>10</sup>sinners?"

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

**13** <sup>o</sup>But go ye [*to your teachers*] and learn what *that is*, '**I require compassion**, and not sacrifice:' for **I came not** to call the *just ones*, but <sup>10</sup>sinners <sup>o</sup>...."

**14** Then *come* to **Him** the disciples of John, saying, "Why do we and the <sup>11</sup>Pharisees <sup>o</sup>fast oft, but **Thy** disciples fast not?"

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

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

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

**18** While **He** spake these things unto them, <sup>2</sup>behold, there came *one*, *a civil ruler*, and *began doing homage to Him*, saying, "My daughter

**3** *within* = among. Gr. *en*. Ap. 104. viii. 2.

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

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

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

See Ap. 172. 5. **earth** = the earth. Gr. *ge*. Ap. 129. 4.

**unto**. Gr. *eis*. Same as "into", v. 1.

**7** **to**. Gr. *eis*. Same as "unto", v. 6.

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

**9** *forth* = along. **Matthew**. An Aramaic word. See Ap. 94. III. 3.

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

#### 9: 10-17. TESTIMONY. TWO QUESTIONS.

**10, 11.** Question of Pharisees to His disciples.

**12.** Proverb. } An-

**13.** Application. } swer.

**14.** Question of John's disciples to Him.

**15.** Proverb. } An-

**16, 17.** Application. } swer.

**10** *And it came to pass*. A Hebraism: frequent in O.T. See note on Gen. 1. 2. **sat at meat** = was reclining

**the house** = his house: **he**. Matthew's house. Cp. Luke 5. 29;

so in v. 28. **publicans** = tax-gatherers.

**sinners**. Especially in a religious sense. This usage is common in the Inscriptions in Asia Minor (Deissmann).

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

**12** *They that be, &c.* Fig. *Paroemia* (Ap. 6).

**whole** = strong. Eng. "whole" is from Anglo-Saxon *hael* = our "hale", healthy or strong.

**13** *But, &c.* This is the application. Hos. 6. 6 is quoted with evident reference to Hos. 6. 1; 5. 13 and 7. 1. See Ap. 117. I.

**go ye**. To your teachers. **meaneth** = is.

**will have** = require. **mercy** = compassion. Gr. *eleos*.

**I am not come** = I came not. **the righteous** = just ones.

**to repentance**. All the texts omit: also wanting in Syr. and Vulg. both here and in Mark 2. 17.

**14** *came* = come. **fast oft**. Cp. Luke 18. 12.

**15** *Can, &c.* Fig. *Paroemia*.

**the children, &c.** A Hebraism. Used in various connections. Cp. 23.

15. Deut. 13. 13. 1 Sam. 2. 12 (marg.); 20. 31. 2 Sam. 12. 5 (marg.).

John 17. 12. Acts 3. 25. **children** = sons. Gr. pl. of *huios*.

**shall** = will. **16** *No man* = No one.

**new cloth** = new flannel: i.e. undressed or unfurled. In this condition it is less supple and will tear away. **unto** = on or upon. Gr. *epi*.

**that which is put in, &c.** = the insertion: i.e. the patch put on.

**taketh** = teareth away.

**the rent is made worse** = a worse rent takes place.

**17** *new* = freshly made: i.e. young. Gr. *neos* = new as to time.

**old bottles** = old or dried skins. **bottles** = wine skins.

**else** = otherwise. **break** = burst. **perish** = are ruined.

**new bottles** = fresh wineskins of newer quality or character. Gr. *kainos*.

**preserved** = preserved together.

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

**18** *a certain* = one. A Hebraism.

**ruler** = a civil ruler. Not the same miracle as that in Mark 5. 22, and Luke 8. 41. See Ap. 138.

**worshipped** = began doing homage. Ap. 137. I.

*hath just now died:* but come and lay Thy hand upon her, and she shall *come to life again*."

**19** And Jesus arose, and followed him, and *so did* His disciples.

**20** (And, <sup>2</sup>behold, <sup>o</sup>a woman, which was diseased with a *hemorrhage* twelve years, came behind *Him*, and touched the <sup>o</sup>hem of *His* garment:

**21** For she *kept saying* <sup>o</sup>within herself, <sup>o</sup>"If I may but touch *His* garment, I shall be *healed*."

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

**23** And when Jesus came into the ruler's house, and saw the *flute players* and the *crowd loudly wailing*,

**24** *He* said unto them, "*Go out of the room:* for the *damsel* is not dead, but *is asleep*." And they laughed *Him* to scorn.

**25** But when the people were put forth, *He* went in, and took her by the hand, and the <sup>24</sup>*damsel* arose.

**26** And *this report* went abroad into all that land.

**27** And when Jesus departed thence, two blind men followed *Him*, crying, and saying, "*Thou* <sup>o</sup>Son of David, have <sup>11</sup>*compassion* on us."

**28** And when *He* was come into <sup>o</sup>the house, the blind men came to *Him*: and Jesus saith unto them, "Believe ye that *I* am able to do this?" They *say* unto *Him*, "Yea, Lord."

**29** Then touched *He* their eyes, saying, "According to your faith be it unto you."

**30** And their eyes were opened; and Jesus straitly charged them, saying, "See *that* no man know *it*."

**31** But they, <sup>o</sup>when *they had gone out, they made Him known* in all that country.

**32** *As they were going*, <sup>2</sup>behold, they brought to *Him* a dumb man *a demoniac*.

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

**34** But the <sup>11</sup>Pharisees said, "*He* casteth out <sup>32</sup>devils *by* the prince of the <sup>32</sup>devils."

**35** And Jesus went about all the cities and villages, teaching in their <sup>o</sup>synagogues, and *heralding* the *good news concerning* the kingdom, and healing *every kind of* sickness and *every kind of* disease ....

**36** But when *He* saw the <sup>8</sup>*crowds*, *He* was moved with compassion *concerning* them, because they *were harassed*, and were scattered abroad, <sup>o</sup>as sheep having *feeling as if they had* <sup>o</sup>no shepherd.

**37** Then saith *He* unto *His* disciples, "The harvest *indeed* is *great*, but the labourers *are* few;

**38** Pray ye therefore the Lord of the harvest, that *He* will send forth labourers into *His* harvest."

#### 9: 18-26. TWO WOMEN.

- 18, 19. The Ruler's daughter. Dead.  
20, 21. The Woman's faith. Exercised.  
22. The Woman's faith. Rewarded.  
23-26. The Ruler's daughter. Raised.

*is even now dead* = hath just now died.

*live* = come to life again. Especially to live again in resurrection. See Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5.

**20 a woman, &c.** Not the same miracle as in Mark 5. 25 and Luke 8. 43. See Ap. 138.

**an issue of blood** = a hemorrhage. Gr. *haimorroeo*. Occ only here.

**hem:** the tassel at one of the four corners, to touch which was a mark of profound respect. But see Ap. 188, and cp. Num. 15. 37-41.

**21 said** = kept saying. **within herself.** The second woman seems to have spoken to others.

**If I may, &c.** See Ap. 118. I. h. The condition being quite hypothetical.

**whole** = saved: i.e. healed. A Hebraism. Cp. Ps. 42.11; 43. 5; 67. 2 = saving health. Not the same word as in v. 12.

**22 comfort** = courage.

**made thee whole** = saved. As in v. 21.

**23 minstrels** = flute-players, or pipers.

**people** = crowd. See v. 8.

**making a noise** = loudly wailing.

**24 Give place** = Go out [of the room].

**maid.** Gr. *korasion*. The same as "damsel" in Mark 6. 22, 28: not the same as "damsel" in Mark 5. 39 (Ap. 108. IX), which is *paidion* (Ap. 108. V).

**sleepeth.** Gr. *katheudo*. Ap. 171. I.

**26 fame hereof** = this report.

#### 9: 27-31. TWO BLIND MEN.

27. Blind men. Their prayer.  
28-30-. The Lord. Compliance.  
-30. The Lord. Command.  
31. Blind men. Their disobedience.

**27 Son of David.** The second of nine occurrences in Matthew. See notes on 1. 1; 21. 9; 22. 42. See Ap. 98. XVIII.

**28 the house, or his house.** See note on e. 10.

**said** = say.

**29 According to.** Gr. *kata*. Ap. 104. x. 2.

**31 when they were departed.. (32)** As they went out = when they had gone out . . . but as they were leaving.

**spread . . . fame** = made Him known.

**32 As they went** = As they were going.

**possessed with a devil** = a demoniac. **33 devil** = demon.

**34 through** = by. Gr. *en*. Ap. 104. viii. See note on "with", 3. 11.

**35 synagogues.** See Ap. 120.

**preaching** = heralding. Gr. *kerusso*. See Ap. 121. I.

**the gospel of the kingdom** = the glad tidings of the kingdom. See Ap. 140.

**gospel** = glad tidings, good news.

**of** = concerning. Genitive of Relation. Ap. 17. 5.

**every.** Fig. *Synecdoche* (of Genus), Ap. 6. Put for every kind.

**sickness.** Gr. *malakia*. Occ. only in Matthew (here; 4. 23; 10. 1).

**among the People.** All the texts omit these words.

**36 on** = concerning. Gr. *peri*.

fainted = were wearied. All the texts (Ap. 94. VII) read "were harassed".

**as.** Fig. *Simile*. Ap. 6.

**no.** Gr. *me*. Ap. 105. II. Read this with having = feeling as if they had, &c.

**37 truly** = indeed. **plenteous** = great.

**38 Pray.** Gr. *deormai*. Ap. 134. I. 5.



**10** And when **He** had called unto *Him* <sup>o</sup>**His** twelve <sup>o</sup>disciples, **He** gave them *authority over* unclean <sup>o</sup>spirits, *so as to* cast them out, and to heal *every kind of* sickness and *every kind of* disease.

**2** Now the names of <sup>1</sup>the twelve <sup>o</sup>apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of* <sup>o</sup>Zebedee, and John his brother;

**3** Philip, and <sup>o</sup>Bartholomew; Thomas, and Matthew the *tax gatherer*; James *the son of* <sup>o</sup>Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

**4** Simon the <sup>o</sup>Canaanite, and <sup>o</sup>Judas Iscariot, who *even delivered Him up*.

**5** These <sup>1</sup>twelve Jesus sent forth, and commanded them, saying, "*Go not abroad [from the land]* into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

**6** But go rather to the <sup>o</sup>lost sheep of <sup>o</sup>the house of Israel.

**7** And as ye go, *herald*, saying, "The kingdom of *the heavens is drawn nigh*."

**8** Heal *sick ones*, cleanse *leprous ones*, raise *dead ones*, cast out *demons*: freely ye have received, freely give.

**9** Provide neither <sup>o</sup>gold, nor silver, nor brass [*money*] in your *girdles*,

**10** Nor *wallet with writings on it* [*begging bags*] for your journey, neither two coats, neither *spare sandals*, nor *a staff for walking*: for the workman is worthy of his *meals*.

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

**12** And when ye come into *a man's house*, *pronounce peace on it*.

**13** And if the house be worthy, let your <sup>o</sup>peace come upon it: but if it be not worthy, let your peace return to you.

**14** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, <sup>o</sup>shake off the dust of your feet.

**15** <sup>o</sup>Verily **I** say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in <sup>o</sup>the day of judgment, than for that city.

**16** <sup>o</sup>Behold, **I** send you forth as <sup>o</sup>sheep in the midst of wolves: *become ye* therefore wise as <sup>o</sup>serpents, and harmless as doves.

**17** But beware *and keep away from* men: for they will deliver <sup>o</sup>you up *unto councils*, and they will scourge you in their synagogues;

# 10: 1-42. MISSION OF THE TWELVE (BEGUN).

1-4.	Mission.
5, 6.	Injunctions.
7-13.	Their reception.
14, 15.	Their rejection.
16-.	Mission.
-16, 17-.	Injunctions.
-17-39.	Their rejection.
40-42.	Their reception.

- 1 His twelve.** See Ap. 141. **disciples** = learners. **power** = authority. See Ap. 172. 5. **against** = over. Gr. Gen. of Relation. Ap. 17. 5. **spirits.** Pl. of Gr. *pneuma*. See Ap. 101. II. 12. **to** = so as to. **all manner of** = every. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for all kinds of, as in 9. 35. **sickness.** See note on 9. 35.
- 2 apostles** = those sent forth. See note on Mark 3. 14. **Zebedee.** See note on 4. 21.
- 3 Bartholomew, Thomas, and Matthew . . . Alphaeus . . . Thaddaeus.** These are all Aramaic words. See Ap. 94. III. 3. **the publican** = the tax-gatherer. Note the Fig. *Ampliatio*. Ap. 6. **Alphaeus.** Heb. *halphah*. Same root as Cleophas; and probably the same name, if not the same person, as John 19. 25.
- 4 Canaanite.** The Aramaic word for the Greek *Zelotes* (Luke 6. 15. Acts 1. 13) = Zealot: so called from his *zeal* for the Law. See Ap. 94 III. 3. Josephus (*Bell. Jud.* 4. 3, 9) says the sect of "Zealots" did not arise till just before the fall of Jerusalem.
- Judas Iscariot.** The only apostle not from Galilee. He belonged to Judah. **also betrayed Him** = even betrayed Him. **betrayed** = delivered up.
- 5 Go not** = Go not abroad: i.e. from the land.
- 6 to.** Gr. *pros*. **lost sheep.** Cp. Ezek. 34. 16; and Matt. 15. 24; 18. 11. uke 19. 10.
- the house of Israel.** A *Hebraism* = the family of Israel. See note on 1 Kings 12. 17.
- 7 preach** = herald. Gr. *kerusso*. See Ap. 121. 1.
- The kingdom of heaven.** See Ap. 114. **heaven** = the heavens. See note on 6. 9, 10. **is at hand** = is drawn nigh. Cp. 4. 17.
- 8 the sick** = sick ones. **the lepers** = leprous ones.
- the dead** = dead people. See Ap. 139. 2. **devils** = demons. Cp. v. 1.
- 9 gold . . . silver . . . brass.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the money made from them.
- purses** = girdles, some of which contain pockets for money and valuables.
- 10 scrip** = that which is written: then a small wallet that holds such a writing. Gr. *pera*. Only here, Mark 6. 8. Luke 9. 3; 10. 4; and 22. 35, 36. Not a "purse", because no money: not a "bread bag" because no bread (Luke 9. 4. Deissmann quotes an Inscription at *Kefr-Hauar*, in Syria, in which a slave of a temple, "sent by the lady" on a begging expedition, brought back each journey seventy bags (*pera*) of money which he had collected. The Lord means they were *not to beg*.
- shoes** = sandals (i.e. not a spare pair).
- Staves** = a staff (for walking), not clubs. See note on 26. 47.
- meat.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for all kinds of food.
- 11 town** = village, as in 9. 35.
- 12 an house** = a man's house.
- salute it:** i.e. make your *salaam* = pronounce "peace".
- 13 peace.** Referring to the *salaam* of v. 12.
- 14 shake off, &c.** Fig. *Paroemia*. Ap. 6. Cp. 18. 17. See Acts 13. 51.

**15 Verily, &c.** See note on 6. 18. **the day of judgment.** Which the Lord spoke of as imminent, and coming at the end of that dispensation, had the nation repented. **16 Behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **sheep . . . wolves.** No Art., for *all* sheep are *not* in the midst of wolves. **be ye** = become ye. **serpents . . . doves.** With Art., because all serpents are prudent, and all doves harmless. **harmless** = guileless. **17 of** = away from: i.e. beware [and keep] away from. Gr. *apo*. Ap. 104. iv. **men.** Pl. of *anthropos*. Ap. 123. 1.

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

**you.** This was true of the Twelve ("them that heard Him": Heb. 2. 3) in the dispensation of the Acts. **to** = unto. **the councils** = councils. Courts of justice.



**18** *Yea and*; ye shall be brought <sup>o</sup>before governors and kings *on account of Me, with a view to* a testimony *unto* them and the *nations*.

**19** But when *they shall have delivered you up, be not anxious* how or what ye *should* speak: for it shall be given you in that same hour what ye shall speak.

**20** For it is not ye that speak, but *THE Holy Spirit* of your Father Which speaketh *within* you.

**21** And the brother shall deliver up the brother <sup>17</sup>*unto* death, and the father the <sup>o</sup>child: and the children shall rise up against *their* parents, and *will put them to death*.

**22** And ye *will* be hated *by the greater part of men on account of My name's sake*: but he that endureth to the <sup>o</sup>end *he shall be saved*.

**23** But when they persecute you in this city, flee ye into *another of a different kind of city*: for <sup>15</sup>verily **I** say unto you, Ye shall *by no means* have *finished going over* the cities of Israel, <sup>o</sup>till the Son of man <sup>o</sup>be come.

**24** A *pupil* is not <sup>o</sup>above *his teacher*, nor the *bond servant* above his *master*.

**25** It is *sufficient* for the disciple that he *become* as his <sup>24</sup>*teacher*, and the <sup>24</sup>servant as his <sup>24</sup>*master*. If they *have surnamed* the master of the house <sup>o</sup>Beelzebub, how much more shall they call them of his household?

**26** *Ye should not fear* therefore: for there is nothing *concealed*, that shall not be revealed; and hid, that shall not be known.

**27** What **I** tell you in *the darkness*, that speak ye in *the light*: and what ye <sup>o</sup>hear in the ear, *that herald* ye upon the <sup>o</sup>housetops.

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

# 10: -17-39. THEIR REJECTION.

-17-23.	Enmity.
24-33.	Encouragement.
34-36.	Enmity.
37-39.	Encouragement.

## -17-23. ENMITY.

-17, 18.	Enmity. Men.
19, 20.	Promise. Defence.
21-22.	Enmity. Brethren.
-22.	Promise. Endurance.
23.	Enmity. Men.
-23.	Promise. Endurance.

**18** *And* = *Yea and*; or *And* . . . kings also. **before.** Gr. *epi*.  
**for My sake** = on account of Me. Gr. *heneken*. **for** = with a view to.  
**against** = unto. **Gentiles** = nations.  
**19** *they deliver you up*. All texts read "they shall have delivered you up".  
**take no thought** = be not anxious (as in 6. 25, 27, 28, 31, 34).  
**shall** = should.  
**20** *the Spirit* = the Spirit (Himself). See Ap. 101. II. 3.  
**21** *child* . . . *children*. Gr. pl. of *teknon*. Ap. 108.1.  
**against.** Gr. *epi*. Ap. 104. ix. 8. Not the same as in v. 18.  
**cause them to be put to death** = will put them to death.  
**22** *shall* = will. **of** = by. Gr. *hupo*.  
**all.** Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part.  
**for** = on account of. Gr. *dia*.  
**end.** Gr. *telos* (not *sunteleia*). See notes on 24. 3, and Ap. 114: i.e. of that dispensation, which would have thus ended had the nation repented at the call of Peter (Acts 3. 19-26). As it did not repent, this is of course now future. Cp. 1 Cor. 1. 8.  
**shall be saved** = he shall be saved (escape or be delivered). Cp. 24. 4-14.  
**23** *another* = into the other: i.e. the next. Gr. *allos* (Ap. 124. 1), but all texts read *heteros*. Ap. 124. 2.  
**not** = by no means; in no wise. Gr. *ou me*.  
**gone over** = completed, or finished [going over].  
**till.** See the four: 10. 23; 16. 28; 28. 39; 24. 34.  
**the Son of man.** See Ap. 98. XVI.  
**be come** = may have come. This is rendered hypothetical by the Particle *an* (which cannot be translated), because His coming depended on the repentance of Israel (Acts 3. 19-26). It would then have been (and will now yet be) the judicial coming of "the Son of Man". Cp. Acts 17. 31.

# 10: 24-33. ENCOURAGEMENT.

24, 25.	Encouragement.
26.	"Fear not".
27.	Encouragement.
28.	"Fear not".
29, 30.	Encouragement.
31.	"Fear not".
32, 33.	Encouragement.

**24** *The disciple* = a pupil. **above.** Gr. *huper*. **master** = teacher. Ap. 98. XIV. v. 4. **servant** = bondservant. **lord** = master.  
**25** *enough* = sufficient. **be** = become. **have called.** All the texts read "have surnamed". **Beelzebub.** Aramaic, *Beelzeboul*.  
Ap. 94. III. 3. **Beelzebub** = the lord of flies (2 Kings 1. 2), was the god of the Ekronites. It was changed in contempt by the Israelites to Baalzebel = lord of the dunghill, and thence used of the prince of the demons.  
**them of his household.** Gr. *oikiakos*. Occ. only here, and v. 36. **26** *Fear . . . not* = Ye should not fear. **covered** = concealed.  
**27** *darkness* = the darkness. **that.** For this word italics are not needed. **light** = the light. **hear in the ear.** A Hebraism. Fig.  
*Polypoton.* Ap. 6. Cp. Gen. 20. 8; 23. 16. Ex. 10.2. Isa. 5. 9. Acts 11. 22. **in** = into. Gr. *eis*. **upon.** Gr. *epi*. Ap. 104. ix. 1.  
**housetops.** The usual place of proclamation. **28** *fear not.* Heb. *yare'min*. Deut. 1. 29; 5. 5. Ps. 3. 6; 27. 1. **them** = [and flee] from them.  
Gr. *apo*. **kill.** Man causes the loss of life, but he cannot kill: i.e. "destroy" it. Only God can do that. **the soul.** Gr. *psyche*. See  
Ap. 110. III. **destroy.** Note the difference. Not "kill" merely. Cp. Luke 12. 4, 5. **hell.** Gr. *geenna*. See note on 5. 22, and Ap. 131. I.

**29** Are not two sparrows sold <sup>o</sup>for a farthing? and one *from among* them shall not fall on the ground *without your Father's knowledge*.

**30** But the very <sup>o</sup>hairs of your head are all <sup>o</sup>numbered.

**31** <sup>28</sup>Fear ye not therefore, ye are of more value than many sparrows.

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

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

**34** Think not that **I came to cast, as seed** peace on <sup>o</sup>earth: **I** came not to *cast* peace, but a <sup>o</sup>sword.

**35** For <sup>34</sup>**I came to part a man asunder** against his father, and the daughter against her mother, and the daughter in law against her mother in law.

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

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

**38** And he that taketh not his <sup>o</sup>cross, and followeth after **Me**, is not worthy of **Me**.

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

**40** He that receiveth <sup>o</sup>you receiveth **Me**, and he that receiveth **Me** receiveth **Him That sent Me**.

**41** He that receiveth <sup>o</sup>a prophet *because he is* a prophet shall receive a prophet's reward; and he that receiveth a righteous man *because he is* a righteous man shall receive a righteous man's reward.

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

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

**2** Now when John had <sup>o</sup>heard in the prison the works of *the Messiah*, <sup>o</sup>he sent *by means* of his disciples,

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

**4** And **Jesus** <sup>o</sup>answered and said unto them, "Go and *report to* John ... those things which ye do hear and <sup>o</sup>see:

**29 for a farthing.** Gr. *assarion*. Cp. Luke 12. 6, "five sold for two *assarions*" is not the same; but the difference may arise from the market price, which varied from time to time. Deissmann tells us that a fragment of a papyrus was discovered at Aegira (in Achaea, on the Corinthian gulf), in 1899, containing part of a market tariff of Diocletian (third century, A. D.), showing that sparrows were sold in *tens*. The tariff fixed the *maximum* price of ten for sixteen *denarii* (about 31/2 *d.* Eng. In our Lord's day, therefore, the market value would be nearly 1*d.* Eng.). See Ap. 51. I. 2 (2).

**of** = from among Gr. *ek*. **on.** Gr. *epi*.

**without your Father:** i.e. without His knowledge or will.

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

**32 confess Me.** Gr. confess in (*en*. Ap. 104. viii) Me. Aramaic idiom.

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

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

**send** = cast, as seed. Cp. Mark 4. 26. **earth.** Gr. *ge*. See Ap. 129. 4.

**sword.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for "war" or "fightings".

**35 set ... at variance.** Gr. *dichazo*. Occ. only here. Quoted from Mic. 7. 6. **the daughter, &c.** See Ap. 117. II.

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

**more than** = above. Gr. *huper*.

**38 cross.** Gr. *stauros*. See Ap. 162. All criminals bore their own cross (John 19. 17). Cp. 16. 25.

**39 He that findeth** = He that has found. Note the *Introversion* in this verse (find, lose; lose, find). **life** = soul. See Ap. 110. III.

**loseth** = has lost. **for My sake** = on account of Me. Luke 14. 14;

20. 35, 36. John 5. 29; 11. 25. **find it.** In resurrection. Cp. 1 Pet. 4. 19.

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

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

**41 a prophet.** See Ap. 49.

**in the name of:** i.e. because he is. A Hebraism (*b'shem*). Ex. 5. 23. Jer. 11. 21. **in.** Gr. *eis*. As in v. 27.

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

**of** = full of or containing. Gen. of the contents. Ap. 17. 7.

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

**11. 1 Jesus.** Ap. 98. X.

**preach** = proclaim. Ap. 121. 1. Continuing His mission (4. 17).

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

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

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

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

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

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

**4 Jesus** = And Jesus. Ap. 98. X. **answered and said.** A

Hebraism. See note on Deut. 1. 41.

**shew** = report.

**again.** Not in the Greek. in w. 7, 8.

**5** *Blind* receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, *dead persons* are *raised to life*, and the poor have the gospel preached to them.

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

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

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

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

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

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

**12** *But* from the days of John the Baptist until now <sup>11</sup>the kingdom of heaven *suffereth violence*, and the *forceful ones lay hold of it*.

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

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

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

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

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

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

*the dead* = dead (persons). No Art. See Ap. 139. 2.

*raised up* = raised to life.

*have the gospel preached to them*. This is one word in the Greek (*euangelizo*) = are told the good news or glad tidings (Isa. 61. 1).

**6** *blessed* = happy. See note on 5. 3.

*not be offended* = find nothing to stumble at.

**Me**: i.e. in My Person, My teachings, My grace, &c.; as many did. Cp. Luke 4. 22 with 28.

## 11: 7-30.

## TEACHING.

7-9.

Ministry of John.

10.

Word of God. Fulfillment of "Messenger".

11-13.

Ministry of John.

14, 15.

Word. of God. Fulfillment of Elijah.

16-24.

Ministry of Messiah.

25-30.

Will of God. Rest in.

**7** *departed* = were going forward. See note on v. 1.

*concerning*. Gr. *peri*. Ap. 104. xiii. 1.

**What . . . ?** Fig. *Erotosis*, and *Anaphora*. See vv. 8, 9.

*to see* = to gaze on. Gr. *theaomai*. Ap. 133. I. 12.

*with* = by. Gr. *hupo*. Ap. 104. xviii. 1.

**8** *for to see* = to see. Gr. *eidon*. Ap. 133. I. 1.

*soft raiment* = soft, or effeminate [raiment]. Mantles are meant, made of silk or linen, as worn by the *effendis* or gentry, in the East, to-day.

*behold*. Fig. *Asterismos*. Ap. 6.

**9** *prophet*. See Ap. 49.

*more than* = far more than.

**10** *of* = concerning. Gr. *peri*, as in v. 7.

*it is written* = it standeth written.

**I send, &c.** Quoted from Mal. 3. 1.

See Ap. 107. I. 1 and 117. I. Cp. Mark 1. 2. Luke 1. 17, 76; 7. 27.

*messenger* = angel. Gr. *angelos*.

**11** *Verily*. See note on Matt. 5. 18.

**Among**. Gr. *en* with pl.

*born of women* = brought forth by women (see note on Matt. 1. 2, 16, 18). A Hebraism (*y<sup>h</sup>lud 'ishshah*). See Job 14. 1; 15. 14; 25. 4.

*least* = less: i.e. younger, meaning Himself.

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

*the kingdom of heaven*. See Ap. 114.

*heaven* = the heavens (pl.).

**he**: i.e. John.

**12** *And* = But.

*suffereth violence* = forceth itself upon men's attention. Gr. *biazomai*. OCC. only here and Luke 16.

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

*take it by force* = lay hold of it.

**13** *all the prophets*. See Acts 3. 21.

*the law*. See note on 5. 17.

*until John*. And all

would have been fulfilled then had the nation repented.

*will* = are willing. Gr. *thelo*.

*receive* = to receive. Cp. Acts 2. 41.

would have been reckoned as Elijah.

*is* = represents. Fig. *Metaphor*. Ap. 6.

See Mal. 4. 5, and Luke 1. 17.

**15** *He that hath ears to hear*. A Hebraism. Fig. *Polyptoton*. Ap. 6. Used only by the Lord, and marking a

dispensational crisis (as this was) on fourteen different occasions. See Ap. 142.

**16** *this generation?* A significant expression, occurring sixteen

times (11. 16; 12. 41, 42; 23. 36; 24. 34. Mark 8. 12, 12; 13. 30. Luke 7. 31; 11. 30, 31, 32, 50, 51; 17. 25; 21. 32). Characterized by other epithets, "evil" and "adulterous" (12. 39, 45; 16. 4. Mark 8. 38. Luke 11. 29); "faithless and perverse" (17. 17. Mark 9. 19. Luke 9. 41); "untoward" (Acts 2. 40). All this because it was the particular generation that rejected the Messiah.

*children* = little children. Dim. of *pais*. Ap. 108. iv.

*fellows* = companions.

Gr. *hetairos*. Some of the texts read "others" (i.e. *heteros* for *hetairos*). OCC. only here; 20. 13; 22. 12; and 26. 50 ("friend").

**17** *have not* = did not. danced . . . lamented. Fig. *Paronomasia* (Ap. 6) in the Gr. *orchestashe* . . . *ekopsashe*; but Fig. *Parechesis*, also in Ararnaic = *rakkedton* ... *arkkedton*. In Eng. "ye did not leap ... did not weep"; or "stept not ... wept not". A common custom to this day; such response on the part of the audience being greatly appreciated.



**18** For John <sup>o</sup>came neither eating nor drinking [*with others*], and they say, 'He hath a *demon*.'

**19** <sup>o</sup>The Son of man <sup>18</sup>came <sup>18</sup>eating and drinking [*with others*], and they say, <sup>o</sup>'Behold a man gluttonous, and *drinking to excess*, a friend of publicans and sinners.' And wisdom is justified *by* her <sup>o</sup>children."

**20** <sup>o</sup>Then began He to upbraid *the people of the cities in which* most of His <sup>o</sup>mighty works *had taken place*, because they <sup>o</sup>repented not:

**21** <sup>o</sup>"Woe unto thee, <sup>o</sup>Chorazin! woe unto thee, Bethsaida! for if the <sup>20</sup>mighty works, which were done in you, had *taken place* in <sup>o</sup>Tyre and Sidon, they would have <sup>20</sup>repented long ago in sackcloth and ashes.

**22** But I say unto you, It shall be more tolerable for <sup>21</sup>Tyre and Sidon *in* <sup>o</sup>the day of judgment, than for you.

**23** And thou, <sup>o</sup>Capernaum, which *wast* exalted unto *the heavens*, shalt be brought down to <sup>o</sup>hell: for if the <sup>20</sup>mighty works, which have <sup>21</sup>*taken place* in thee, had been done in Sodom, it would have remained until this day.

**24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

**25** <sup>22</sup>In <sup>o</sup>that *season* Jesus *prayed and said*, "*I openly confess to Thee*, O <sup>o</sup>Father, Lord of <sup>23</sup>*the heaven and the earth*, because Thou *didst hide* these things from *wise ones* and *prudent ones*, and hast revealed them unto babes.

**26** Even so, <sup>25</sup>Father: for so it *became well pleasing* in Thy sight.

**27** All things *were* [*at some definite time*] *delivered* unto Me *by* My <sup>25</sup>Father: and no man *fully knoweth* the Son, but the Father; neither *fully knoweth* any man the Father, save the Son, and *he* to whomsoever the Son *intendeth to unveil and reveal Him*.

**28** <sup>o</sup>Come unto Me, <sup>o</sup>all ye that *toil* and are *burdened*, and I will give you rest.

**29** Take My yoke upon you, and learn <sup>19</sup>*by* Me; for I am meek and lowly in heart: and ye shall find rest unto *yourselves*.

**30** For My yoke *is* easy, and My burden is light."

**12** At that *season* Jesus went on the <sup>o</sup>sabbath day through the *cornfields*; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.

**18 came.** In the Greek this is the Fig. *Hyperbaton* (put out of its place by commencing the verse), causing the Fig. *Anaphora* ([Ap. 6](#)).

**eating nor drinking.** Supply the *Ellipsis*, eating nor drinking [with others]. **devil** = demon.

**19 The Son of Man.** See [Ap. 98. XVI](#).

**winebibber** = drinking to excess.

**publicans and sinners.** See notes on 5. 46; 9. 10.

**But** = And: i.e. And [for all that] Wisdom was [in each case] vindicated by her children; so with Messiah (the Wisdom of God. 1 Cor. 1. 24. 30. Cp. Matt. 23. 34 with Luke 11. 49).

**of** = by. Gr. *apo*. [Ap. 104. iv](#).

**children.** [Ap. 108. I](#). Tr. reads "work".

**20 Then.** Marking another stage of His rejection. Fig. *Chronographia*. **cities.** Put by Fig. *Metonymy* (of Subject) for their inhabitants. [Ap. 6](#).

**wherein** = in which. Gr. *en*, as in v. 1.

**mighty works.** Gr. pl. of *dunamis* ([Ap. 172. 1](#)). See note on John 2. 18.

**were done** = had taken place.

**repented.** Gr. *metanoeo*. [Ap. 111. 1](#).

**21 Woe, &c.** Fig. *Maledictio*. [Ap. 6](#). A testimony as to His rejection.

**Chorazin.** Not named elsewhere, and no miracles recorded as performed there, or at Bethsaida. See [Ap. 169](#).

**been done** = taken place.

**Tyre and Sidon.** No mention of the Lord's having been there.

**Tyre.** Now *es Sur*.

**Sidon.** The Zidon of the O.T.; now *Saida*, twenty-five miles south of *Beirout*.

**22 at** = in, as in v. 1.

**the day, &c.** Now drawing near. See note on 16. 23.

**23 Capernaum.** See note on 4. 13, and [Ap. 169](#).

**art** = wast.

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

**hell.** Gr. *Hades*. See [Ap. 131. 2](#).

#### 11: 25-30. THE WILL OF GOD. REST IN.

25-27.

Rest. Christ's rest: found.

28-30.

Rest. Our rest: given and found.

**25 that time.** Of His rejection. Fig. *Chronographia* ([Ap. 6](#)), emphasizing the lesson. **time** = season.

**answered and said** = prayed and said. A Hebraism. See note on Deut. 1. 41.

**I thank Thee** = I openly confess to Thee.

**Father.** See [Ap. 98. IV](#).

**earth** = the earth. [Ap. 129. 4](#).

**hast hid** = didst hide.

**the wise** = wise ones (no Art.).

**prudent** = prudent ones: i.e. in their own eyes.

**26 seemed good** = became well-pleasing. Occ. with *ginomai*, only here and Luke 10. 21.

**27 are delivered** = were [at some definite time] delivered.

**of** = by. Gr. *hupo*.

**No man** = no one. Gr. *odes*, or compound of. [Ap. 105. 1](#).

**knoweth** = fully knoweth.

**will reveal** = intendeth (Gr. *boulomai*) to reveal.

**reveal** = unveil. Gr. *apokalupto*.

#### 11: 28-30. REST. OURS. GIVEN AND FOUND.

28-.

Our burden heavy.

-28.

His rest given.

29-.

Command. "Take", &c.

-29-.

Command. Reason. "For".

-29.

Our rest found.

30.

His burden light.

**28 Come, &c.** Here Christ refers, not to sins, but to service; not to guilt, but to labour; not to the conscience, but to the heart; not to repentance, but to learning; not to finding forgiveness, but to finding rest. **all.** Here limited to those seeking "rest". **labour** = toil. **heavy laden** = burdened. **give.** His rest is

*given*. Ours must be found in His gift. We have none to give. **29 your souls** = your own selves (emph.).

**12. 1 time** = season.

**corn** = cornfields.



**2** But when <sup>o</sup>the Pharisees saw *it*, they said unto **Him**,  
"Behold, Thy disciples do that which is not lawful to do  
upon the sabbath day."

**3** But **He** said unto them, <sup>o</sup>"Have ye not read <sup>o</sup>what David  
did, when he was an hungred, and they that were with him;

**4** How he entered <sup>o</sup>into the *tabernacle*, and did eat <sup>o</sup>the  
shewbread, <sup>o</sup>which was not lawful for him to eat, neither for  
them which were with him, but only for the priests?

**5** Or <sup>3</sup>have ye not read <sup>o</sup>in the law, how that on <sup>o</sup>the  
<sup>1</sup>sabbath days the priests in the temple *treat as common*  
<sup>o</sup>the sabbath, and are *guiltless* ?

**6** But **I** say unto you, That *here* is *One* <sup>o</sup>greater than the  
temple.

**7** But if ye *were aware of* what *this is*, <sup>o</sup>"*I desire grace*, and  
not sacrifice', ye would not have condemned the <sup>o</sup>guiltless.

**8** For <sup>o</sup>the Son of man is Lord ... <sup>o</sup>of the sabbath day."

**9** And when **He** was departed thence, **He** went into <sup>o</sup>their  
<sup>o</sup>synagogue:

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

**11** *But* **He** said unto them, "What man shall there be *of* you,  
that shall have one sheep, and <sup>o</sup>if it fall into a pit on the  
<sup>1</sup>sabbath day, will he not lay hold on it, and lift *it* out?

**12** How much then is a man better than a sheep? Wherefore  
it is lawful to do *a good deed* on the <sup>1</sup>sabbath days."

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

**14** *But* <sup>2</sup>the Pharisees went out, and <sup>o</sup>held a council against  
**Him**, how they might destroy **Him**.

**15** But when Jesus <sup>7</sup>*was aware of it*, **He** withdrew **Himself**  
<sup>o</sup>*thence*: and great multitudes followed **Him**, and **He** healed  
them all;

**16** And charged them <sup>10</sup>*in order that* they should not make  
**Him** *publicly known*:

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

**2** the Pharisees. See Ap. 120.

**3** Have ye not read. ... ? This question was asked by the Lord on six  
different occasions, and referred to seven different books of the O.T., and to  
ten distinct passages. See Ap. 143.

what David did. Ref. to 1 Sam. 21. 6. Ap. 117. I.

**4** into. Gr. *eis*. Ap. 104. vi.

the house of God: i.e. the tabernacle.

the shew bread. See Ex. 25. 30. Lev. 24. 5-8.

which was . . . but only, &c. See Lev. 24. 9.

**5** in the law. See note on 5. 17. Cp. Num. 28. 9, 10 and Ap. 143.

the sabbath. (Num. 28. 9, 10. Cp. Neh. 13. 17. Ezek. 24. 21. John 7. 22,  
23.) There were more sacrifices on the sabbath than on any other day.

profane. Our Eng. word "profane" = far from the temple. The Greek word  
here = to trample down and thus treat as common. Cp. Acts 24. 6.

blameless = guiltless, as in v. 7. Gr. *anaitios*. Occ. only here and v. 7.

**6** in this place = here.

greater than the temple. Cp. v. 41, a greater prophet; and v. 42, a greater  
king; who can be only God Himself.

**7** if, &c. Implying that it was not the fact. See Ap. 118. I a. Not the same  
condition as in vv. 11, 26, 27, 28.

had known = were aware of. Gr. *ginosko*.

meaneth = is.

**I will** = I desire. Gr. *thelo*. Ap. 102. I. Quoted from Hos. 6. 6.

mercy = lovingkindness, or grace.

guiltless. Gr. *anaitios*. See note on blameless, v. 5.

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

even. All the texts omit this word.

of the sabbath. As the Son of man. Cp. v. 6, Lord of the Temple as the  
Son of God.

**9** their. Probably inhabitants of Tiberias. For, in Mark 3. 6, the Pharisees  
conferred with the Herodians, so that the Lord was in Herod's jurisdiction.  
synagogue. See Ap. 120.

#### 12: 9-13. MIRACLES.

9, 10-	Withered hand.
-10-	Question of the enemies.
-10.	Purpose. Accusation.
11, 12.	Questions of the Lord's.
13.	Withered hand.

**10** man. Gr. *anthropos*. Ap. 123. I.

on the sabbath days. This was the first of seven miracles wrought on the  
sabbath. See Mark 1, 21-31. Luke 13. 11; 14. 2. John 5. 8, 9; 9. 14.

that = in order that.

**11** And = But.

among = of. Gr. *ek*.

if ... ? The condition is hypothetical.

**12** How much ? Fig *Erotasis*, for emphasis. Ap. 6.

well: i.e. a good deed.

**13** other. Gr. *allos*. Ap. 124. I.

#### 12: 14-50. EFFECTS.

14.	Proposed destruction of the Lord by enemies.
15-21.	The Word of God. Fulfilled.
22.	Miracle (demoniac) wrought.
23-37.	Miracle . Consequences.
38-45.	The Word of God. Better than a sign.
46-50.	Proposed capture by kindred.

**14** Then = But.

held a council. Occ. only in 22. 15; 27. 1, 7; 28. 12. Mark 3. 6; 15. 1.

**16** known = publicly known. Gr. *phaneros*. Cp. Ap. 106. I. v.

by = by means of. Gr. *dia*.

**Esaias** = Isaiah (Ap. 79. I). Quoted from Isa. 42. 1-4. See Ap. 107. II. 1. From the Hebrew direct; but the last clause  
differs, because the Holy Spirit is recording the act of *fulfillment*, and varying it by way of Divine comment.

**17** That = To the end that.

**15** from thence = thence, as in v. 9.

spoken. As well as written.

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

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

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

**21** And *on* °His name shall the <sup>18</sup>*nations* °trust."

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

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

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

**25** And °Jesus <sup>7</sup>knew their thoughts, and said unto them, “Every kingdom divided against itself is brought to desolation; and every city or house divided against itself *will* not stand:

**26** And if Satan cast out Satan, he is divided against himself; how <sup>25</sup>*will* then his kingdom stand?

**27** And if I <sup>24</sup>*in the power of* <sup>24</sup>Beelzebub cast out *demons*, <sup>24</sup>*in the power of* whom do your *sons [disciples]* cast them out? *on account of this* they shall be your judges.

**28** But if I cast out <sup>22</sup>*demons* by °the Spirit of God, *it follows that* °the kingdom of God is come *upon* you.

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

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

**31** *Therefore* I say unto you, All manner of °sin and °blasphemy <sup>25</sup>*will* be forgiven unto men: but the blasphemy *concerning THE Holy Spirit* shall not be forgiven ....

**32** And whosoever speaketh a word against <sup>8</sup>the Son of man, it shall be forgiven him: but whosoever speaketh against *the Spirit, THE Holy Spirit*, it shall not be forgiven him, neither in this *age-time*, neither in *the age about to be*.

**29** strong man's = the strong [one's].

#### 12: 31-37. CONDEMNATION.

- 31, 32. Words. Forgiven and unforgiven.  
33. Illustration. Trees.  
34-. Expostulation.  
-34. Reason.  
35. Illustration. Characters.  
36, 37. Words. Justified and condemned.

**31** *Wherefore* = On this account. Gr. *dia touto*, same as "therefore", v. 27. [concerning] the Spirit. Gr. *pneuma* with Art. See Ap. 101. II. 3.

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

**the world to come** = [the age] about to be. Ap. 129.2.

**18** Behold, &c. Quoted from Isa. 41. 8; 42. 1. See Ap. 107. I. 1.

**Servant**. Gr. *pais*. See Ap. 108. iv.

**Chosen**. Gr. *hairetizo*. Occ. only here.

**in**. Gr. *eis* (Ap. 104. vi); but L A WH omit. Tr. reads *en* (Ap. 104. viii).

**My soul** = I (emph.). Heb. *nephesh*. Ap. 9.. Gr. *psuche*. Ap. 110. IV.

**is well pleased** = hath found delight.

**spirit**. See Ap. 101. II. 8.

**upon**. Gr. *epi*. Ap. 104. ix. 3.

**shew** = declare.

**Gentiles** = nations.

**19** *strive* = contend. Gr. *erizo*. Occ. only here.

**Cry** = make outcry or clamour.

**20** *O smoking*. Gr. *tuphoomai*. Occ. only here. 1 Tim. 3. 6; 6. 4. 2 Tim. 3. 4.

**send forth** = bring forth (what was before hidden), as in v. 35 and 13. 52. Cp. Deut. 32. 34.

**21** *in*. All texts omit this, and read "on".

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

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

**22** *one possessed with a devil* = a demoniac. Gr. *daimonizomai*.

**insomuch that** = so that.

#### 12: 23-37. MIRACLE. CONSEQUENCES.

23. People. Amazement.

24-37. Pharisees. Blasphemy.

**23** *people* = multitude.

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

**the son of David**. The third of nine occurrences of this Messianic title in Matthew. See Ap. 98. XVIII.

#### 12: 24-37. PHARISEES. BLASPHEMY.

24-30. Confutation.

31-37. Condemnation.

#### 12: 24-30. CONFUTATION.

24-26. Illustration. Divided kingdom.

27, 28. Application.

29. Illustration. Strong man's house.

30. Application.

**24** *Pharisees*. See Ap. 120.

**This fellow** = this [man]. Not emphatic.

**devils** = demons.

**but** = except.

**by** = in [the power of]. Gr. *en*.

**Beelzebub**. See note on 10. 25.

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

**shall** = will.

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

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

**28** *the Spirit*. There is no Art. Gr. *pneuma*. (Ap. 101. II. 4) = by God's *pneuma*, put for Divine power. In Luke 11. 20 God's "finger" put for the power exercised by it by Fig. *Metonymy* (of Cause). So in Ex. 8. 19.

**then** = it follows that. **the kingdom of God**. The second of five occurrences in Matthew. See note on 6. 33 and Ap. 114.

**spoil** = plunder.

**33** Either make the tree good, and *its* fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree *getteth known from his* fruit.

**34** O *offspring* of vipers, how can ye, being <sup>o</sup>evil, speak good things? for out of the *overflow* of the heart the mouth speaketh.

**35** The good man out of the good *treasury* ... bringeth forth good things: and *the* <sup>34</sup>evil man out of the <sup>34</sup>evil treasure bringeth forth <sup>34</sup>evil things.

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

**37** For <sup>33</sup>from thy <sup>o</sup>words thou shalt be justified, and <sup>33</sup>from thy <sup>o</sup>words thou shalt be condemned."

**38** Then certain of the scribes and of the <sup>24</sup>Pharisees answered, saying, "*Teacher*, we *desire to see* <sup>o</sup>a sign from Thee."

**39** But He answered and said unto them, "An <sup>34</sup>evil and <sup>o</sup>adulterous [*Spiritually*] <sup>o</sup>generation *is for ever seeking* after a sign; and there shall no sign be given to it, but the sign of the prophet *Jonah*:

**40** For *just as* <sup>39</sup>*Jonah* was three days and three nights in *the great fish's* belly; so shall <sup>8</sup>the Son of man be three days and three nights *in the earth* .

**41** The <sup>o</sup>men of Nineveh shall *stand up in the judgment* with this <sup>39</sup>generation, and shall condemn it: because they <sup>o</sup>repented at the *proclamation of Jonah*; and, <sup>2</sup>behold, a <sup>o</sup>greater than <sup>39</sup>*Jonah* *is* here.

**42** A *queen* of the south shall <sup>o</sup>rise up in the judgment with this <sup>39</sup>generation, and shall condemn it: for <sup>o</sup>she came *out of* the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a <sup>41</sup>greater than Solomon *is* here.

**43** But when an unclean <sup>o</sup>spirit <sup>o</sup>is gone [*temporarily*] away from the man, it *roameth* through *waterless* places [*where no humans are*], seeking rest, and *findeth it not*.

Father" (see John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8); so that the assertions of modern critics are perilously near blasphemy against God Himself *earth*. Gr. *ge*. Ap. 129. 4.

#### 12: 41, 42. APPLICATION.

41-.	Persons. Ninevites ("rise").
-41-.	Reason. Proclamation of Jonah.
-41.	Greater reason.
42-.	Person. Queen of the South ("rise").
-42-.	Reason. Wisdom of Solomon.
-42.	Greater reason.

**41** men. Gr. No Art., pl. of *aner*. Ap. 123. 2.

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

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

**repented**. The last reference to repentance in Matthew. See Ap. 111. II. 1.

**preaching** = proclamation. Cp. Ap. 121. 1.

**greater**. See note on v. 6.

**42** The queen = A queen.

**rise up**. In resurrection. Not the same word as "rise" in v. 41.

**she came**. See 1 Kings 10. 1, &c.

**from** = Out of

#### 12. 43-45- [For Structure see next page].

**43** When = But when. Introducing the allegory.

**the** = an. The Art. being inclusive and hypothetic as "a man", which also has the Art. and is rendered

"a". **spirit**. Gr. *pneuma*. See Ap. 101. XII.

**is gone out**. If of its own accord, it have gone out, it returns (v. 44). But not when it is "bound"

and cast out, as in v. 29.

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

**a** = the.

**he** = it.

**walketh**. = roameth. Cp. Acts 8. 4.

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

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

**33** his = its.

**is known** = getteth known. Gr. *ginosko*. Ap. 132. I. ii.

**by** = from. Gr. *ek*.

**34** generation = offspring or brood. Cp. 3. 7; 23. 33.

**evil**. See Ap. 128. IV. 1.

**out of**. Gr. *ek*.

**abundance**: or overflow.

**35** A = The.

**treasure** = treasury.

**the heart**. All the texts omit "the heart".

**an** = the.

**36** idle = careless or useless. Cp. 20. 3. 1 Tim. 5. 13. Tit. 1. 12.

**word** = saying. Not the same as in v. 37.

**that** = which.

**give account thereof** = suffer its consequences. A Hebraism.

**thereof** = concerning (Ap. 104. xiii. 1) it.

**37** words. Gr. pl. of *logos*. Not the same as in v. 36. See note on Mark 9.

32. "Words" are reckoned as "deeds" (2 Cor. 5. 10). See Ap. 121. 10.

#### 12: 38-45. THE WORD OF GOD. BETTER THAN A SIGN.

38-40.

Sign given. Asked for. (Historic.)

41, 42.

Application.

43-45-.

Sign given. Unasked. (Experimental.)

-45.

Application.

**38** Master = Teacher. See Ap. 98. XIV. v. 1.

**would** = desire. Gr. *thelo*. Ap. 102. 1.

**see** = to see. Gr. *eidon*.

**a sign**. The first of six "signs" asked for. Cp. 16. 1; 24. 3. Luke 11. 16. John 2. 18; 6. 30.

**from**. Gr. *apo*.

**39** adulterous. Spiritually. See Jer. 3. 9. Ezek. 23. 37, &c

**generation**. Gr. *genea*. Not the same as in v. 34. See note on 11. 16.

**seeketh**: or, is for ever seeking.

**Jonas** = Jonah. See Ap. 117. I.

**40** as = just as. The Lord was dead, therefore Jonah must have been.

Nothing is said about his being "preserved alive". That "sign" would have had no relation to what is here *signified*. See notes on Jonah.

**three nights**. Apart from these words, "three days" might mean any portion of a day. But "three nights" forbids this interpretation. See Ap. 144 and 156. Quoted from Jonah 1. 17.

**the whale's**. Gr. *ketos*. Occ only here. There is nothing about "a whale" either in the Heb. of Jonah (1. 17) or in the Greek here. The "great fish" was specially "prepared" by its Creator. See Jon. 1. 17.

**the heart of the earth** = in the earth: i.e. the sepulchre, or tomb, 27. 60.

Mark 15. 46. Luke 23. 53. John 19. 40. Acts 13. 29. It is the Fig.

**Pleonasm** (a Hebraism), Ap. 6, = the midst, or "in". See Ex. 15. 8. Ps. 46.

2. 2 Sam. 18. 14. Deut. 4. 11. In any case it is not "the centre", any more than the heart is in the centre of the body, instead of near the top. We are to conclude that the Lord establishes "the literal validity of the history of Jonah", inasmuch as He spoke "not His own words but only words of the

**44** Then <sup>43</sup>*it* saith, 'I will return into my house *whence* I came out;' and when <sup>43</sup>*it* is come, he findeth *it* empty, swept, and *decorated*.

**45** Then goeth <sup>43</sup>*it*, and taketh with *itself* seven other spirits <sup>o</sup>more wicked than *itself*, and they enter in and dwell there: and <sup>o</sup>the last *state* of that man *becometh* worse than the first. Even so shall it be *unto this wicked [present]* <sup>39</sup>*generation also*."

**46** While **He** yet *was talking* to the *multitudes*, <sup>2</sup>behold, *His* mother and *His* brethren *were standing* without, *seeking* to speak with **Him**.

**47** Then one said unto **Him**, <sup>2</sup>"Behold, Thy mother and Thy brethren *are standing without*, <sup>46</sup>*seeking to speak* with Thee."

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

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

**50** For <sup>o</sup>whosoever *have done* the will of **My** Father which is in *the heavens*, *he* is **My** brother, and sister, and mother."

**13** <sup>o</sup>The same day went Jesus <sup>o</sup>out of <sup>o</sup>the house, and *was sitting beside the sea*.

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

**3** And **He** spake <sup>o</sup>many things unto them *by* <sup>o</sup>parables, saying, <sup>o</sup>"Behold, *the sower* went forth to sow;

# 12: 43-45-. SIGN GIVEN. UNASKED.

43-.	The going out of an unclean spirit.
-43.	Action. Seeking rest.
44-.	Return. Purposed.
-44.	Condition of house.
45-.	The going out of an unclean spirit.
-45.	Action. Seeking other spirits.
-45.	Condition of house.

**44 from whence** = whence.

**garnished** = decorated.

**45 himself** = itself.

**more wicked**. Showing that there are degrees of wickedness among spirits and demons. See 17. 21. Acts 16. 16, 17, &c.

**the last state**. See Dan. 9. 27; 11. 21, 23, &c. Rev. 13; and cp. John 5. 43.

**is** = becometh.

**also . . . generation** = generation also.

**this** = this [present].

**wicked**. Gr. *poneros*. Ap. 128. IV. 1.

**wicked generation**. See notes on 11. 16; 23. 25; 24. 34. Mark 13. 30.

Luke 21. 32. Acts 2. 40.

# 12: 46-50. PROPOSED CAPTURE BY KINDRED.

46.	Mother and brethren. (Natural.) "Without".
47.	Their will. Reported (Mark 3: 21-31).
48.	The Lord's Question.
49.	Mother and brethren. (Spiritual.) "Within".
50.	God's will. Declared.

**46 talked** = was talking. **people** = multitudes. **stood** = were standing. **desiring to speak** = seeking to speak. Their *avowed* purpose. But in Mark 3. 21, 31 their *real* purpose was to "lay hold on Him", and the reason is given: "for they said 'He is beside Himself' ". This accounts for the Lord's answer.

**47 stand without** = are standing without. The reason for not going in is obvious.

**49 stretched forth His hand toward** = He pointed to.

**50 whosoever**. Fig. *Synecdoche* (of Genus), Ap. 6, denned by obedience, and made an hypothesis by the particle "an".

**do** = have done. **heaven** = [the] heavens. Plural, because there is no contrast with the "earth". See note on 6. 9, 10. **the same** = he.

# 12: 1-53. TEACHING.

1, 2.	Place. Departure. "Out of the house".
3-9.	ONE Parable. (The Sower.)
10-23.	Question of Disciples. Answer <i>not</i> understood.
24-33.	THREE Parables. "Another", "Another", "Another".
34, 35.	Multitudes.
36-.	Place. Departure. "Into the house".
-36-43.	Disciples.
44-50.	THREE Parables. "Again", "Again", "Again".
51.	Question to Disciples. Answer understood.
52.	ONE Parable. (The Scribe.)
53.	Place. Departure. "Thence".

**1 The same day**. Gr. *en*. The day referred to in 12. 46-50.

was public; from vv. 36-52 was within the house, in private, out of. Gr. *apo*, as in 12. 43. But Tr. reads [*ek*] and *apo* in marg. WH omit *apo* and read *ek* in marg. L and T read *ek* (104. vii.) in text.

**by ... side** = beside. Gr. *para*.

**a** = the. See notes on 4. 21; 8. 23.

occasions. There are no "discrepancies".

alleged) are selected for the special purpose of the Holy Spirit in this Gospel. See Ap. 96 and 145.

**a sower** = the sower. As these eight parables relate to "the Kingdom of the Heavens" (Ap. 114), the sowing must relate to the proclamation of it (v. 19):

(1) by John, "the wayside", 3. 2, 5, 6; (2) by Christ, the Twelve, and the Seventy, "the stony ground", 4. 12—26. 35; (3) by the Twelve in the land, and Paul in the synagogues of the Dispersion (the Acts); (4) still future (Matt. 24. 14) and on "good", because prepared ground. See Ap. 140. I. 1, and 145.

**Jesus**. Ap. 98. X.

**out of the house**. The teaching from vv. 3-35

**the house**: or His house, at Capernaum (9. 28). Ap. 169.

**sat** = was sitting.

**2 gathered together**. Not the same as in vv. 28, 29, 30, 40, 41, 48, but same as in vv. 30, 47.

**into**. Gr. *eis*.

**on**. Gr. *epi*.

**3 many things**. Some of these parables were repeated (and varied) on other

**parables**. Here, *eight* (not "seven" as sometimes

**Behold**. Fig. *Asterismos*. Ap. 6.



**4** And *in his sowing*, *some indeed* seeds fell by the <sup>o</sup>way side, and the *birds* came and devoured them up:

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

**6** And when the sun was up, they were scorched; and <sup>5</sup>*through not having depth of earth* they had <sup>5</sup>*not depth enough of root*, they withered away.

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

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

**9** <sup>o</sup>Who hath ears to hear, let him hear."

**10** And the disciples came, and said unto Him, "Why speakest Thou unto them in parables?"

**11** And *He* answered and said unto them, "Because it *hath been permanently given* unto you *to get to know* the *secrets belonging to* <sup>o</sup>the kingdom of *the heavens*, but to them *it hath not been given*.

**12** For <sup>o</sup>whosoever hath, to him shall be given, and he shall *be made to abound*: but whosoever hath not, from him shall be taken away even that he hath.

**13** *On this account* speak **I** to them in parables: because they <sup>o</sup>seeing see not; and hearing they hear not, neither do they understand.

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

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

**16** But *happy are* <sup>o</sup>your eyes, for they see: and <sup>o</sup>your ears, for they hear.

**17** For <sup>o</sup>verily **I** say unto you, That many prophets and righteous *men desired earnestly to get a sight of those things which ye are seeing*, and *never saw them*; and to hear *those things which ye hear*, and *never heard them*.

**18** Hear ye therefore the parable of the sower.

**19** When any one heareth <sup>o</sup>the word of the kingdom, and understandeth *it* not, then

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

*some* = some indeed.

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

*fowls* = birds.

**5** *Some* = And some.

*stony places* = rocky or broken land.

*not much earth*. Not depth enough of earth.

*forthwith* = immediately.

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

**7** *among* = upon. Gr. *epi*. Ap. 104. ix. 3.

**8** *into* = upon. Gr. *epi*. Ap. 104. ix. 3.

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

*brought forth*. All the verbs are in past tenses.

**9** *Who*: i.e. Him who hears.

#### 13: 10-23. QUESTION OF DISCIPLES.

10-17.

Colloquy.

18-23.

Interpretation of Parable.

#### 13: 10-17. COLLOQUY.

10.

Question of Disciples. Put.

11, 12.

Answer. Reason. "Because".

13-.

Question of Disciples. Answered.

-13-17.

Answer. Reason. "Because".

**11** *He* = And He.

*is given* = hath been given: i.e. is permanently given.

*to know* = to get to know. Gr. *ginosko*. Ap. 132. I. ii.

*the mysteries* = the secrets; or the things hitherto kept secret.

*of* = belonging to. Gen. of Relation. Ap. 17. 5.

*the kingdom of heaven*. See Ap. 114.

*heaven* = the heavens (pl.).

See notes on 6. 9. 10.

*it is not given* = it hath not been given.

**12** *whosoever*. Fig. *Synecdoche* (of Genus). whosoever hath, &c. Fig.

*Paroemia*. Cp. 25. 29.

*have more abundance* = be made to abound.

#### 12: -13-17. ANSWER. REASON.

-13.

Condition of the People. Apathy.

14, 15.

Prophet. Isaiah. Foreseen.

16.

Condition of Disciples. Happy.

17.

Prophets. Desired to see and hear.

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

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

**14** *in* = upon. Gr. *epi*.

*fulfilled* = is fulfilling. See Isa. 6. 9. Cp.

John 12. 40. Acts 28. 26.

*Esaias* = Isaiah. Quoted from Isa. 6. 9, 10. Cp. the other two: John 12. 39. Acts 28. 25-27.

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

**15** *waxed gross* = grown fat.

*see*. Gr. *blepo*. Ap. 133. I. 5.

*be converted* = be turned to [the Lord].

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

*your eyes . . . your ears* = ye. "Eyes" and "ears" being put by Fig.

*Synecdoche* (of the Part), Ap. 6. for the persons themselves.

**17** *verily*. See note on 5. 18.

*have desired* = desired [earnestly].

*to see* = to

*get a sight of*. Gr. *eidon*. Ap. 133. I. 1.

*ye see* = ye are seeing. Gr. *blepo*.

*have not seen* = never saw.

*seen*. Gr. *eidon*.

*have not heard* = never heard.

#### 13: 18-23. INTERPRETATION OF THE SOWER.

18-20-.

Interpretation.

Wayside. Stony ground.

-20-22-.

Interpretation.

Thorns.

-22, 23-.

Interpretation.

Good ground.

-23.

Interpretation.

**19** *the word of the kingdom*: i.e. the proclamation of its having drawn nigh, as in 3. 2; 4. 17. Acts 2. 28; 3. 19-26.

*word*. Gr. *logos*.

cometh *the evil one*, and catcheth away that which was sown in his heart. This is he which <sup>o</sup>received seed <sup>1</sup>*beside* the way side.

**20** But he that <sup>19</sup>received the seed <sup>8</sup>*upon* stony places, the same is he that heareth the <sup>19</sup>word, and *immediately* with joy receiveth it;

**21** Yet hath he not root <sup>3</sup>in himself, *but is temporary and endureth but for a season*: for when tribulation or persecution ariseth <sup>5</sup>because of the <sup>19</sup>word, *immediately* he *stumbles*.

**22** He also that <sup>19</sup>received seed among the thorns <sup>22</sup>*this is he* that heareth the <sup>19</sup>word; and the care of this *age*, and the deceitfulness of riches, choke the <sup>19</sup>word, and *it* becometh unfruitful.

**23** But he that <sup>19</sup>received seed <sup>8</sup>*upon* the good ground *this is he* that heareth the <sup>19</sup>word, and understandeth *it*; *who indeed* beareth fruit, *and produceth also, some indeed* an hundredfold, *but other* sixty, *but other* thirty."

**24** <sup>o</sup>Another parable put **He** forth unto them, saying, <sup>o</sup>"The kingdom of *the heavens* is likened unto a man which sowed good seed <sup>3</sup>*upon* his field:

**25** But while men <sup>o</sup>slept, his enemy came and <sup>o</sup>sowed <sup>o</sup>tares *in* the wheat, and <sup>o</sup>went his way.

**26** But when the blade was sprung up, and brought forth fruit, then <sup>o</sup>appeared the <sup>25</sup>tares also.

**27** So the *bondservants* of the *master of the house* came and said unto him, 'Sir, didst not thou sow good seed <sup>3</sup>*upon* thy field? from whence then hath it <sup>25</sup>tares?'

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

**29** But he said, 'Nay; lest while *gathering them together* the <sup>25</sup>tares, ye root up also the wheat with them.

**30** Let both grow together until the harvest: and <sup>3</sup>in the time of harvest **I** will say to the <sup>o</sup>reapers, <sup>o</sup>"Gather ye together first the <sup>25</sup>tares, and bind them *into* <sup>o</sup>bundles *in order to burn* them: but <sup>2</sup>gather the wheat into my barn.' ' ' "

**31** <sup>24</sup>Another parable put **He** forth unto them, saying, <sup>24</sup>"The kingdom of <sup>24</sup>*the heavens* is like to a grain of mustard seed, which a man took, and sowed <sup>3</sup>*upon* his field:

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

**33** <sup>24</sup>Another parable spake **He** unto them; <sup>24</sup>"The kingdom of <sup>24</sup>*the heavens* is like unto <sup>o</sup>leaven [*sour dough*], which <sup>o</sup>a woman took, and hid in three measures of meal, till the whole was *corrupted*."

**the wicked one** = the evil [one]. See Ap. 128. IV. 1.

**received.** Cp. Acts 2. 41. 1 Thess. 2. 13. Not the same word in Greek, but the same truth.

**20 anon** = immediately. The same word as "by and by" in v. 21.

**21 but dureth for a while** = but is temporary, or endureth but for a season. **by and by** = immediately. Same word as "anon". v. 20. The offence is as immediate as the joy. **is offended** = stumbles.

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

**23 which also** = who indeed. **and bringeth forth** = produceth also. **some** = some indeed. **some** = but other.

**24 Another.** Gr. *alos*. Ap. 124. 1. The parables spoken outside (v. 1) are introduced thus; those within the house by the word "again" (v. 36): marking off the Structure p. 1336; and Ap. 144.

**The kingdom of heaven.** See Ap. 114.

**heaven** = the heavens. See note on 6. 9, 10.

**25 slept.** Ap. 171. 1.

**sowed** = sowed upon [and therefore among]. Gr. *epispeiro* = sowed. Occ. only here. All the texts read "sowed over".

**tares.** Gr. *zizania* (occ. only in this chapter, vv. 25, 36.) Not "darnel" (the *Lolium temulentum* of naturalists), but *zewan* as known to-day in Palestine. While growing it looks like wheat, but when full grown the ears are long and the grains almost black. Each grain of *zewan* must be removed before grinding wheat, or the bread is bitter and poisonous. Wheat is golden; but tares show their true colour as they ripen.

**among** = in (Gr. *ana*.) the midst.

**went his way.** He had no doubt as to the result. Nor should those have doubt who sow "the good seed" of the Word of God. They should have as much confidence in their sowing as the "enemy" had in his; and go their way, and sow more.

**26 appeared.** Gr. *phaino*. Ap. 106. I. i.

**27 servants** = bondservants.

**householder** = master of the house. See Ap. 98. XIV. iii.

**Sir.** Gr. *kurios*.

**28 He** = And he. **An enemy** = A man an enemy. Fig. *Pleonasm* (Ap. 6), for emphasis. **hath done** = did.

**Wilt.** Gr. *thelo*. See Ap. 102. 1.

**gather them up?** = collect them together?

**29 Nay.** Gr. *ou*. Ap. 105. I.

**ye gather up** = [while] gathering them together.

**30 grow together.** Gr. *sunauxanomai*. Occ. only here.

**reapers.** Gr. *theristes*. Occ. only here, and in v. 39.

**in** = into. Gr. *eis*. **bundles.** Gr. *desme*. Occ. only here, in this form.

**to burn** = in order to burn.

**32 the least** = less indeed.

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

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

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

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

**33 leaven** = sour dough. Always used in a bad sense, as meal is in a good sense: therefore the common interpretation as to the Gospel's improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions *three* kinds of leaven, all of which were evil in their working: the leaven (1) of the Pharisees = hypocrisy or formalism (Luke 12. 1); (2) of the Pharisees and Sadducees = evil doctrine or teaching (Matt. 16. 11, 12); (3) of Herod = political religion, or worldliness (Mark 8. 15). Cp. also Gen. 19. 3. 1 Cor. 5. 6-8. Matt. 23. 14, 16, 23-28.

**a woman.** A common symbol of evil in the moral or religious spheres. See Zech. 5. 7, 8. Rev. 2. 20; 17. 1-6.

**hid.** Cp. v. 44, and see the Structure. Ap. 145.

**leavened** = corrupted.

**34** All these things spake Jesus unto the *multitudes* in parables; and without a parable *was He not speaking* unto them:

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

**36** Then Jesus sent the <sup>34</sup>*multitudes* away, and <sup>o</sup>went into *Peter's house*: and His disciples came unto Him, saying, "*Expound* unto us the parable of the <sup>25</sup>tares of the field."

**37** He answered and said unto them, "He that soweth the good seed is <sup>o</sup>the Son of man;

**38** The field is the <sup>35</sup>world, the good seed *these represent* the *sons* of the kingdom; but the <sup>25</sup>tares are the *sons* of <sup>19</sup>*the evil one*;

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

**40** As therefore the <sup>25</sup>tares are <sup>28</sup>*collected together* and burned in the fire; so shall it be in the <sup>39</sup>end of *this present* <sup>22</sup>*world age time*.

**41** <sup>37</sup>The Son of man shall send forth His angels, and they shall <sup>28</sup>*collect together* out of His kingdom all things that *cause offence or stumbling*, and them which do *lawlessness*;

**42** And shall cast them into *the* furnace of fire: there shall be <sup>o</sup>wailing and *the grinding* of teeth.

**43** Then shall the righteous <sup>o</sup>shine forth as the sun in <sup>o</sup>the kingdom of their Father. <sup>o</sup>Who hath ears to hear, let him hear.

**44** <sup>o</sup>Again, <sup>24</sup>the kingdom of heaven is like unto treasure *lying hidden* in a field; the which when a man hath found, he hideth, and *from* joy thereof goeth and selleth all that he hath, and <sup>o</sup>buyeth that field.

**45** <sup>44</sup>Again, <sup>24</sup>the kingdom of <sup>24</sup>heaven is like unto *a man, a merchant*, seeking goodly pearls:

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

**47** <sup>44</sup>Again, <sup>24</sup>the kingdom of heaven is like unto *a drag-net*, that was cast into the sea, and <sup>2</sup>gathered *out of* every kind:

**48** Which, when it was full, they *drew up upon the shore*, and sat down, and <sup>28</sup>*collected together* the good into vessels, but cast *the useless* [*cat-fish in the Sea of Galilee*] *out*.

**49** So shall it be *in* <sup>39</sup>the end of <sup>22</sup>*this world age*: the angels shall *go out*, and *separate* the *evil ones out from* among the *righteous ones*,

**50** And shall cast them into the furnace of fire: there shall be <sup>42</sup>wailing and <sup>42</sup>*the grinding* of teeth.

**51** <sup>o</sup>..., Have ye understood all these things?" They say unto Him, "Yea, ...."

**34** *multitude* = multitudes (pl). **spake He not** = was He not speaking.

**35** **That** = So that.

**fulfilled**. Quoted from Ps 78. 2. See Ap. 107. I. 3, and 117.

**by** = by means of. Gr. *dia*. Ap. 104. v. 1.

**utter** = pour forth. Gr. *ereugomai*. Occ. only here.

**from the foundation of the world**. Note the *seven* occurrences of this expression (here; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 6. Rev. 13. 8; 17. 8).

Contrast "before the overthrow", &c. (John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

**foundation** = overthrow. See Gen. 1. 2. Ap. 146.

**world**. Gr. *kosmos*. Ap. 129. 1.

#### 13: -36-43.

#### DISCIPLES.

36-.

Disciples come.

-36.

Explanation requested.

37-.

The Lord's answer.

-37-43.

Explanation given (vv. -37-39).

Application made (vv. 40-43).

**36** **went into the house**. This determines the Structure, on p. 1336. **the house**. Peter's house.

**Declare** = Expound. Gr. *phrazo*. Occ. only here, and in 15. 15.

**37** **the Son of man**. See Ap. 98. XVI. Cp. 8. 20.

Here the Lord is explaining the parable.

**38** **are** = these are: i.e. represent. Fig. *Metaphor*. Ap. 6.

**children** = sons. Ap. 108. III.

**39** **the end of the world** = the end of the age, age-time, or dispensation.

The expression occurs six times (here, vv. 40, 49; 24. 3; 28. 20. Heb. 9. 26), always in this sense.

**end**. Gr. *sunteleia* (not "*telos*") = closing time, denoting the joining of two age-times: i.e. the closing time of one leading on to the other. The *sunteleia* mark the closing period, while *telos* marks the actual and final end.

**the angels** = angels. In v. 41 "His angels".

**40** **this world** = this [present] age-time (cp. vv. 22, 39).

**41** **out of**. Gr. *ek*.

**offend** = cause offence, or stumbling.

**iniquity** = lawlessness.

**42** **a furnace** = the furnace, as in v. 50.

**wailing and gnashing**. See note on 8. 12.

**gnashing** = the grinding.

**43** **shine forth**. Gr. *eklampeo*. Occ. only here.

**the kingdom, &c**. See Ap. 112. 3.

**Who hath, &c**. See note on 11. 15. See Ap. 142.

**44** **Again**. This word marks and links together the last three parables. See the Structure, p. 1336 (Ap. 145), and note on "another", v. 24.

**hid** = lying hidden. Cp. vv. 33 and 35.

**for** = from. Gr. *apo*.

**buyeth**. Not the word for "redeem". See note on 2 Pet. 2. 1.

**45** **a merchant man** = a man, a merchant. Cp. v. 28, "an enemy".

**47** **a net** = a drag-net, or seine. Gr. *sagene*. Occ. only here.

**of** = out of. Gr. *ek*. Ap. 104. vii.

**48** **drew** = drew up. Gr. *anabibazo*. Occ. only here.

**to shore** = upon (Gr. *epi*.) the shore.

**the bad** = the useless: i.e. the cat-fish, plentiful in the Sea of Galilee.

**away** = out.

**49** **at** = in, as in v. 3.

**come forth** = go out. The Lord was speaking on earth.

**sever** = separate.

**wicked** = evil ones. Gr. pl. of *poneros*. Ap. 128. IV. i.

**from among**. Gr. *ek*

**just** = righteous ones.

**51** **Jesus saith unto them**. All the texts omit this clause.

**Lord**. All the texts omit "Lord" here.



**52** Then said **He** unto them, <sup>13</sup>**"On this account** every scribe *which is initiated as a disciple in* <sup>24</sup>the kingdom of heaven is like unto a man *that is a* householder, which bringeth forth out of his treasure *things new in character* and old."

**53** And it came to pass, *that* when Jesus had <sup>o</sup>finished these parables, **He** <sup>o</sup>departed thence.

**54** And when **He** was come into **His** own country, **He was** *teaching* them in their <sup>o</sup>synagogue, insomuch that they were astonished, and said, "Whence hath *this fellow* this wisdom, and *these* mighty works?"

**55** Is not <sup>54</sup>*this fellow* the carpenter's son? is not **His** mother called Mary? <sup>o</sup>and **His** brethren, James, and Joses, and Simon, and Judas?

**56** And **His** sisters, are they not all with us? Whence then hath <sup>54</sup>*this fellow* all these things?"

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

**58** And **He** did not many <sup>54</sup>mighty works there <sup>3</sup>because of their unbelief.

**14** In that *season* **Herod Antipas** the <sup>o</sup>tetrarch heard of the *report concerning* Jesus,

**2** And said unto his *young men courtiers*, "This is John the Baptist; he is risen <sup>o</sup>from <sup>o</sup>the dead; and *on this account* mighty works do shew forth themselves in him."

**3** For <sup>o</sup>Herod had laid hold on John, and bound him, and *had him put* in prison <sup>o</sup>for Herodias' sake, his brother <sup>o</sup>Philip's *widow*.

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

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

country. So called from *tetartos* = fourth.

**of** = concerning. Gen. (of Relation). Ap. 17. 5.

**therefore** = on this account. Gr. *dia touto*.

**heard of the fame.** Fig. *Polypotton*. Gr. *ekousen* . . . *akoen*.

**2 servants** = young men or courtiers. Gr. *pais*. Ap. 108. iv.

**mighty works.** See note on 13. 54, above.

**fame** = hearing, or report.

**the dead.** With Art. See Ap. 139. 1.

**in.** Gr. *en*.

#### 14: 3-11.

#### JOHN'S DEATH.

- |        |   |                          |
|--------|---|--------------------------|
| 3.     | Herod's imprisonment of John (from enmity). | } John's death desired.  |
| 4.     | Reason. John's reproof.                     |                          |
| 5-.    | Herod's imprisonment of John (from fear).   |                          |
| -5.    | Reason. People's opinion.                   | } John's death effected. |
| 6.     | Opportunity given.                          |                          |
| 7.     | Herod's promise to Herodias. Made.          |                          |
| 8.     | John's head asked.                          |                          |
| 9, 10. | Herod's promise to Herodias. Kept.          |                          |
| 11.    | John's head given.                          |                          |

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

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

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

**52 instructed** = disciplined, or initiated as a disciple.

**unto.** All the texts omit *eis* (Ap. 104. vi), L reads *en*, reading "in the kingdom", for "unto the kingdom".

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

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

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

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

#### 13: 54-58.

#### RESULTS. OPPOSITION OF HIS OWN KINDRED.

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

**54 taught** = was teaching

**synagogue.** See Ap. 120.

**this** = this [fellow].

**mighty works.** Pl. of *dunamis*. Ap. 172. 1.

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

**56 with** Gr. *pros*.

**57 offended** = stumbled.

**in** = at. Gr. *en*.

**his own house.** His own family: "house" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the family dwelling within it.

#### 14: 1-12.

#### MISSION OF JOHN BAPTIST ENDED.

- |       |                         |
|-------|-------------------------|
| 1, 2. | Herod hearing of John.  |
| 3-11. | John's Death.           |
| 12-.  | John's burial.          |
| -12.  | Jesus hearing of Herod. |

**1 At** = In. Gr. *en*.

**time** = season.

**Herod** = Herod Antipas. Son of Herod the Great by Malthace. See Ap. 109.

**tetrarch.** The Greek word transliterated = a governor over the *fourth* part of any region; but the word subsequently lost its strict etymological meaning, and came to denote any petty prince not ruling over an entire



**6** But when Herod's birthday was *being celebrated*, <sup>o</sup>the daughter of Herodias danced *in the midst of them in public*, and pleased <sup>1</sup>Herod.

**7** Whereupon he promised <sup>o</sup>with an oath to give her whatsoever she would ask.

**8** And she, being *prompted by* her mother, said, "Give me here John Baptist's head *upon a wooden platter*."

**9** And the king was sorry: nevertheless <sup>3</sup>*on account of his solemn oath's* sake, and them which sat with him at meat, he commanded *it* to be given *her*.

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

**11** And his head was brought <sup>8</sup>*upon a wooden platter*, and given to the *young girl*: and she brought *it* to her mother.

**12** And his disciples came, and took up the <sup>o</sup>body, and buried it, and went and told Jesus.

**13** When Jesus heard *of it*, **He withdrew** thence *in a ship* into a desert place apart: and when the *multitudes* had heard *thereof*, they followed **Him** on foot *from* the cities.

**14** And Jesus went forth [*from His solitude*], and saw a great multitude, and was moved with compassion <sup>o</sup>toward them, and **He** healed their sick.

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

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

**17** *But* they say unto **Him**, "We *have not here anything except* five loaves, and two fishes."

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

**19** And **He** commanded the multitude to sit down *upon* the grass, and took the five loaves, and the two fishes, and looking up *into the heaven*, **He** blessed, and *after breaking*, and gave the loaves to *His* disciples, and the disciples *gave* *to* the multitude.

**20** And they did all eat, and were *satisfied*: and they took up of the fragments that remained twelve <sup>o</sup>baskets full.

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

**22** And *immediately* Jesus constrained **His** disciples to get into *the* ship, and to go before **Him** unto the other side, while <sup>o</sup>**He** sent the multitudes away.

**23** And when **He** had sent the multitudes away, **He** went up into <sup>22</sup>*the* mountain apart to pray: and when the evening was come, **He** was there alone.

**24** But the ship was now in the midst of the sea, tossed *by the waves*: for the wind was contrary.

**25** And in <sup>o</sup>the fourth watch of the night [*3 a.m. to 6 a.m.*] Jesus went unto them, walking <sup>19</sup>*upon* the sea.

**6** kept = being celebrated. **the daughter.** Salome (Josephus, *Ant.* xviii. 5. 4). **Herodias.** See *Ap.* 109. **before them** = in the midst of them: i.e. in public.

**7** with. Gr. *meta.* *Ap.* 104. xi. 1. **8** before instructed = prompted, or instigated. **of** = by. Gr. *hupo.* **in** = upon. Gr. *epi.* **charger** = a wooden trencher, or dish. Gr. *pinax*; Occ only here, v. 11. Mark 6. 25, 28 and Luke 11. 39 ("platter"). The Eng. is from the French *charger* = to load. Then by Fig. *Metonymy* (of the Subject) *Ap.* 6, put for *what is laden*; hence, used of a horse, as well as a dish.

**9** the oath's = his great or solemn oath.

**11** damsel. Gr. *korasion.* *Ap.* 108. ix.

**12** body. Mark 6. 29 reads *ptoma* = corpse.

## 14: 13-36.

## MIRACLES.

13-.	Departure from the people.
-13.	Concourse.
14.	Many miracles. Feeding the Five Thousand.
22, 23.	Departure from the people.
24-33.	One Miracle. Walking on the Sea.
34, 35-.	Concourse.
-35, 36.	Many Miracles.

**13** departed = withdrew. by = in. Gr. *en.* **people** = multitude. **out of** = from. Gr. *apo.* *Ap.* 104. iv.

**14** went forth. From His solitude, v. 13. toward. Gr. *epi.*

## 14: 15-21.

## ONE MIRACLE. FEEDING THE FIVE THOUSAND.

15.	Multitudes. Hungry.
16.	"Give ye them".
17.	Supply. Insufficient.
18, 19-.	Supply. Sufficient.
-19.	"He gave".
20, 21.	Multitudes. Filled.

**15** time = hour. **now** = already.

**17** And = But.

**have here but** = have not (Gr. *ou*, as in v. 4) here [anything] except.

**19** on = upon. Gr. *epi.* **to** = into. Gr. *eis.*

**heaven** = the heaven (sing). See note on 6. 9, 10.

**break** = after breaking. The bread was made in thin cakes, which had to be broken (not cut) before they could be eaten. Hence the idiom "to break bread" means to eat bread, as in Luke 24. 35; Acts 27. 35. See notes on Num. 18. 19, and Isa. 58. 7. Put by Fig. *Metonymy* (of the Adjunct). *Ap.* 6. **to** = [gave] to. The Ellipsis must be thus supplied from the preceding clause.

**20** filled = satisfied.

**baskets.** Gr. *kophinos.* A small wicker hand-basket.

**21** men = males. Gr. pl. of *aner.* See *Ap.* 123. 2.

**22** straightway = immediately, as in v. 13. **a** = the.

**He sent, &c.** This was a miracle in itself.

## 14: 24-33.

## ONE MIRACLE. WALKING ON THE SEA.

24-.	The ship.
-24.	The wind. Contrary.
25-31.	The miracle. Wrought.
32-.	The ship.
-32.	The wind. Ceased.
33.	The miracle. Effect.

**24** with = by. Gr. *hupo.* *Ap.* 104. xviii. 1. **waves** = the waves.

14. 25-31 [For Structure see next page].

**25** the fourth watch. See *Ap.* 51. III. 4. (6).

**26** And when the disciples saw **Him** walking <sup>19</sup>*upon* the sea, they were troubled, saying, "It is a *phantom*;" and they cried out *from* fear.

**27** But <sup>22</sup>*immediately* Jesus spake unto them, saying, "Be of good cheer; *I am He*; be not afraid."

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

**29** And **He** said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

**30** But when <sup>o</sup>he saw the wind boisterous, he was afraid; and beginning to *be overwhelmed in the sea*, he cried, saying, "Lord, save me."

**31** And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, "O thou of little faith, *why* didst thou *waver*?"

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

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

**34** And when they were gone over, they came into the land of <sup>o</sup>Gennesaret.

**35** And when the men of that place *having recognized Him*, they sent out into all that country round about, and brought unto **Him** all that were diseased;

**36** And besought **Him** that they might only touch the *border* of **His** garment: and as many as touched were *completely healed*.

**15** Then *come* to Jesus *the scribes* and <sup>o</sup>Pharisees, which were *away from* <sup>o</sup>Jerusalem, saying,

**2** "Why do **Thy** disciples <sup>o</sup>transgress the tradition of <sup>o</sup>the elders? for they <sup>o</sup>wash not their hands when they eat <sup>o</sup>bread."

**3** But **He** answered and said unto them, "Why do <sup>o</sup>ye <sup>o</sup>also transgress the commandment of God *on account of* your tradition?"

**4** For God <sup>o</sup>commanded, saying, 'Honour thy father and mother:' and, 'He that curseth father or mother, *he shall surely die*.'

**5** But ye say, 'Whosoever shall say to *his* father or *his* mother, '*Be that dedicated to God*, by whatsoever <sup>o</sup>thou [*the parent*] mightest be *helped of* <sup>o</sup>me [*the son*];'

**6** And [*in consequence of this evasion*] *you certainly do not* honour *by no means* his father or his mother, .... Thus have ye made the commandment of God of none effect by your tradition.

**7** Ye hypocrites, well did *Isaiah* prophesy *concerning* you, saying,

**8** "This people draweth nigh unto **Me** with their mouth,

#### 14: 25-31. THE MIRACLE WROUGHT.

25.	The Lord walking on the sea.
26.	Disciples troubled.
27.	Be not afraid.
28, 29.	Peter essaying to walk, &c.
30.	Peter afraid.
31.	Wherefore didst thou doubt.

**26** a spirit = a phantom. Gr. *phantasma*. Occ. only here and Mark 6. 49. **for** = from. Gr. *apo*. Ap. 104. iv.

**27** it is I = I am [He].

**28** Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. A.

if, &c. Assuming it as a fact.

**29** to. Gr. *pros*. Ap. 104. xv. 8.

**30** he saw the wind boisterous. He looked at the circumstances instead of the Lord. *This was the secret of his (and of our) failure.*

**sink** = be overwhelmed in the sea. Gr. *katapontizomai*. Occ. only here and 18. 6.

**31** O thou of little faith. See note on 6. 30.

**wherefore** = why, or for what. Gr. *eis*.

**doubt** = waver, or hesitate. Gr. *distazo*. Occ. only here and 28. 17.

**33** the Son of God = God's Son (no Art.). Ap. 98. XV.

**34** Gennesaret. It was at the northern end of the lake and to the west of the Jordan (Ap. 169). The Talmud identifies it with Chinnereth of the O.T. Josephus says it was about four miles long by two and a half broad.

**35** had knowledge of = having recognized.

**36** hem = border, or fringes. Cp. 9. 20.

**made perfectly whole** = completely saved or healed. Gr. *diasozo* = to save throughout. Occ. eight times (here; Luke 7. 3. Acts 23. 24; 27. 43, 44; 28. 1, 4. 1 Pet. 3. 20). All are interesting and used of bodily saving.

**15. 1** came = come. **scribes, &c.** = the scribes. Note the four parties addressed in this chapter: (1) scribes, &c. from Jerusalem, vv. 1-9; (2) the multitudes, vv. 10, 11; (3) the disciples, vv. 12-14; (4) Peter, vv. 15-20. **Pharisees.** See Ap. 120. II. of = away from. Gr. *apo*.

**Jerusalem.** The seat of authority in these matters.

**2** transgress. Gr. *parabaino*. Ap. 128. VII. 1.

**the elders.** Gr. *presbuteroi*. Always used in the Papyri officially, not of age (old men), but of communal officers and heathen priests.

**wash not.** To wash before eating is still a rigorous custom in Palestine.

See Ap. 136.

**bread.** Put by Fig. *Synecdoche* (of Species), Ap. 6.

for all kinds of food.

#### 15: 3-11. TEACHING.

3.	Pharisees. Transgression.
4.	God's Commandment.
5, 6.	"Ye say".
7.	Pharisees. Hypocrisy.
8, 9.	God's Word.
10, 11.	"I say".

**3** ye. **Emphatic.** Note the Fig. *Anteisagoge*.

**also.** Connect "also" with "ye", not with "transgress".

**by** = on account of. Gr. *dia*. **4** commanded. Quoted from Ex. 20. 12; 21. 17. Ap. 117. I. **let him die the death** = he shall surely die. Fig.

*Polyptoton*. See Ex. 21. 17. Lev. 20. 9. Deut. 5. 16; 27. 16. Prov. 30. 17.

**5** It is. Supply ("Be that") instead of "It is". **a gift** = dedicated to God.

**thou:** i.e. the parent. **profited** = helped. **by** = of. Gr. *ek*.

**me:** i.e. the son.

**6** And = And [in consequence of this evasion].

not = you certainly do not. Gr. *ou me* = by no means, in no wise.

**he shall be free.** There is no *Ellipsis* here if it be supplied as in v. 8.

**7** Esaias = Isaiah. See Ap. 79. I.

**8** This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

and honoureth **Me** with *their* lips; but their heart *keepeth far distance away from Me*.

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

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

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

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

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

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

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

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

**17** Do not ye yet understand, that whatsoever entereth *into* the mouth goeth into the belly, and is cast out into the *sewer*?

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

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

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

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

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

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

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

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

**26** But **He** answered and said, "It is not

is far = keepeth far distant.

from = away from. Gr. *apo*. Ap. 104. iv.

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

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

**11** into. Gr. *eis*. Ap. 104. vi. a = the. out of. Gr. *ek*.

#### 15: 12-20. RESULT. OPPOSITION OF THE PHARISEES.

12.	Disciples. Report. Opposition of Pharisees.
13, 14.	The Lord. Explanation of opposition.
15.	Disciples. Peter's request.
16-20.	The Lord. Explanation of statement.

**12** came = came unto [Him].

His disciples. See note on "scribes", v. 1.

offended = stumbled.

saying. Gr. *logos*. See note on Mark 9. 32.

**13** Every plant. Implying the scribes, &c, by the Fig. *Hypocatastaais*.

See note on "dogs", v. 26, and on "heaven" (16. 6).

plant. Gr. *phuteia*. Occ. only here.

heavenly. Gr. *ouranios*. See note on 6. 14.

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

if, &c.: i.e. experience will show it. Ap. 118. 1 b.

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

Declare = Expound. See note on 13. 36.

**16** yet = still. Gr. *akmen*. Occ. only here.

**17** in at = into. Gr. *eis*. Ap. 104. vi.

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

**18** But those, &c. Fig. *Epimone*, vv. 18-20.

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

**19** evil. Gr. *poneros*. Ap. 128. IV. 1.

thoughts = reasonings.

false witness. Gr. *pseudomarturia*. Occ. only in Matthew (here, and 26. 59).

#### 15: 21-39. MIRACLES.

21.	Departure.
22-28.	Miracle. Woman of Canaan.
29.	Departure.
30-38.	Miracle. The Four Thousand.
39.	Departure.

#### 15: 22-28. MORACLE. WOMAN OF CANAAN.

22.	Woman. Her prayer. "Have mercy".
23-.	The Lord. No answer. No claim.
-23.	Woman. Disciples' prayer. "Send her away".
24.	The Lord. Answer. Explanation of silence.
25.	Woman. Prayer. "Lord help."
26.	The Lord. Answer delayed.
27.	Woman. Plea. Confession. I have no claim.
28.	The Lord. Answer. Healing given.

**22** out of = from. Gr. *apo*. the same = those. coasts = borders.

Have mercy = Pity

Son Of David. The fourth of nine occurrences of this title (Ap. 98. XVIII). The woman (a "dog" of the Gentiles) had no claim on the "Son of David". Hence the silence of the Lord.

grievously = miserably.

vexed with a devil = possessed by a demon; Gr. *daimonizomai*.

the Son of David. Fig. *Accismus*. Ap. 6.

lost. Because being without a shepherd. But see note on 1 Kings 12. 17.

See note on and cp. Acts 2. 14, 22, 36.

See Ap. 137. 1.

**25** worshipped Him = threw herself at His feet [and remained there]. Imperfect tense. Cp. John 9. 38.

Lord, help me. This was a better plea, but there was no definition of the "me", as with the publican: "me, a sinner" (Luke 18. 13).



*fair* to take **the bread of the children**, and to cast *it* to **puppies**."

**27** And she said, "Yea, Lord: *for even* the <sup>26</sup>**puppies** eat of the **scraps** which fall from their masters' table."

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

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

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

**31** Insomuch that the multitude wondered, when they saw the dumb **speaking**, the maimed **sound**, the lame **walking**, and the blind **seeing**: and they glorified <sup>o</sup>the God of Israel.

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

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

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

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

**36** And **He** took the seven loaves and the fishes, and gave thanks, and <sup>o</sup>brake **them**, and gave to **His** disciples, and the disciples **gave to** the multitude.

**37** And they did all eat, and were <sup>33</sup>**satisfied**: and they took up of the **fragments** that was left seven **large baskets** full.

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

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

**16** The <sup>o</sup>Pharisees also with the <sup>o</sup>Sadducees **having come to Him**, and tempting desired **Him** that **He** would shew them <sup>o</sup>a sign **[a miracle] out from the heaven**.

**2** And **He** answered and said unto them, "When it is evening, ye say, ... <sup>o</sup>fair weather: for **the heaven** is <sup>o</sup>red."

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

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

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

**26** meet = fair.

**the children's bread** = the bread of the children, with emphasis on children. Fig. *Enallage*. Ap. 6.

**children's**. See Ap. 108. i.

**dogs** = puppies, or little household dogs; this is true only of such.

Dogs are not cared for (in the East) when grown. The Lord used the Fig. *Hypocatastasis* (Ap. 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (7. 6. 1 Sam. 17. 43. 2 Sam. 3. 8; 9. 8. 2 Kings 8. 13. Phil. 3. 2).

**27** Truth = Yea.

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

**28** answered and said = exclaimed and said. A Hebraism. See note on Deut. 1. 41. **O woman**. Fig. *Ecphonesis*.

**great is thy faith**. Contrast the disciples (16. 8), where the same Fig. *Hypocatastasis* (Ap. 6), is used, and ought to have been understood.

**29** nigh unto = beside. Gr. *para*. Ap. 104. xii. 3.

**a** = the, as in 14. 23.

**sat down** = was sitting down.

**30** others = differently affected. Gr. *heteros*. Ap. 124. 2.

**at** = beside. Gr. *para*.

**31** to speak = speaking. **to be whole** = sound.

**to walk** = walking. **to see** = seeing.

**the God of Israel**. See Isa. 29. 23.

**32** called = called to [Him]. **on** = upon. Gr. *epi*. **now** = already.

**three days** = the third day. Observe, not "and nights". See note on 12. 40, and Ap. 144 and 156. **nothing** = not anything.

**I will not** = I am not willing. See Ap. 102. 1.

**33** we. Emphatic, as are the words which follow.

**the wilderness** = a desert place. These are emphatic also, in addition to "we". **fill** = satisfy.

**35** sit down = recline.

**36** brake. See note on 14. 19.

**to** = [gave] to. Supplying the Ellipsis from the preceding clause.

**37** broken meat = fragments, or crumbs.

**baskets** = large baskets. Gr. *spuris*. Cp. 14. 20. Acts 9. 25. Our modern clothes-basket.

**38** took ship = entered into Gr. *eis*. the ship (mentioned above, in 14. 22, &c). **Magdala**. See Ap. 169.

#### 16: 1-4. EFFECTS.

- |        |                          |
|--------|--------------------------|
| 1.     | Sign desired.            |
| 2, 3-. | Discernment. (Positive.) |
| -3.    | Discernment. (Negative.) |
| 4.     | Sign refused.            |

**1** Pharisees ... Sadducees. See Ap. 120. II.

**came** = having come to [Him]. **a sign**. Cp. 12. 38.

**from** = out of. Gr. *ek*.

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

**2** He = And He. **It will be**. Omit.

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

**the sky** = the heaven (sing), as in v. 1 (see note on 6. 9, 10). This is the point of the question.

**red**. Gr. *purrazo*. Occ. only here, and in v. 3.

**3** foul weather = a storm.

**can** = get to know by experience. Ap. 132. I. ii

**discern**. Gr. *diakrino*. Ap. 122. 4.

**4** wicked = evil. See note on 11. 16.

**adulterous**: spiritually. See 12. 39. Jer. 3. 9. Ezek. 23. 37, &c.

**seeketh** = is (constantly) seeking.

**Jonas** = Jonah. See 12. 39.

16. 8-12 [For Structure see next page].

**5** to = unto. Gr. *eis*.

**take** = bring.

**bread** = loaves.



**6** Then Jesus said unto them, "**Look well** and **be careful to keep away from** the <sup>o</sup>leaven **from** the <sup>1</sup>Pharisees and of the <sup>1</sup>Sadducees."

**7** And they reasoned among themselves, saying, "*It is because we have <sup>5</sup>brought no <sup>5</sup>loaves.*"

**8** Which when Jesus perceived, **He** said unto them, <sup>o</sup>"O ye of little faith, why reason ye among yourselves, because ye have brought no <sup>5</sup>loaves ?

**9** Do ye not yet understand, neither remember the five loaves of the five thousand, and how many <sup>o</sup>baskets ye took up?

**10** Neither the seven loaves of the four thousand, and how many <sup>o</sup>baskets ye took up?

**11** How is it that ye do not understand that **I** spake *it* not to you concerning <sup>5</sup>loaves, that ye should **be careful and keep away from** the <sup>6</sup>doctrine **from** the <sup>1</sup>Pharisees and **from** the <sup>1</sup>Sadducees?"

**12** Then understood they how that he bade *them* not <sup>6</sup>beware of the <sup>6</sup>leaven of bread, but **from** the *teaching* of the <sup>1</sup>Pharisees and of the <sup>1</sup>Sadducees.

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

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

**15** **He** saith unto them, "**But who** say ye that **I** am ?"

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

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

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

# 16: 5-12. TEACHING.

- |         |                       |
|---------|-----------------------|
| 5.      | Bread. Forgetfulness. |
| 6.      | Leaven. Warning.      |
| 7-10.   | Bread. Remembrance.   |
| 11, 12. | Leaven. Instruction.  |

**6 Take heed** = Look well. Gr. *horao*. Ap. 133. I 8.  
**beware of the leaven.** Fig. *Hypocatastasis*. leaven put by implication for "doctrine" (v. 12), because of its evil effects. Cp. notes on 15. 26, and 13. 33.

**beware** = pay attention to, so as to be careful of.

**of** = from. Here, away from: i.e. beware [and keep] away from, or keep clear of, as in 7. 15. Gr. *apo*. Ap. 104. iv.

**leaven.** See note on 13. 33.

**8 O ye of little faith.** See note on 6. 30; and cp. 8. 26; 14. 31, and Luke 12. 28.

**9 baskets.** Gr. *kophinos*. Used in connection with the five thousand and the twelve full baskets left in 14. 20.

**10 baskets.** Gr. *spuris*. A larger plaited basket or hamper. Used in connection with the seven baskets left in 15. 37.

**11 concerning.** Gr. *peri*. Ap. 104. xiii. 1.

**12 doctrine** = teaching. This was the word which the Lord had been implying in v. 6, using the Fig *Hypocatastasis*. Ap. 6. The woman of Canaan saw what was implied in the word "dog"; and her faith was called "great" (15. 28); the disciples did *not* understand what the Lord implied by the word "leaven", and their faith was "little".

# 16: 13-16. RESULT. OPPOSITION COMPLETED.

- |     |                         |
|-----|-------------------------|
| 13. | Question. Who say men ? |
| 14. | Answer to Disciples.    |
| 15. | Question. Who say ye ?  |
| 16. | Answer to Peter.        |

**13 into.** Gr. *eis*. Ap. 104. vi.

**coasts** = parts.

**Whom** = Who. The pronoun being governed by the verb "am", not by the verb "say", it must be "who" as in Acts 13. 25 also.

**men.** Gr. pl. of *anthropos*. Ap. 123. 1.

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

**14 John.** Risen from the dead.

**some** = others. Gr. *allos*. Ap. 124. 1.

**Elias** = Elijah.

**others** = different ones. Gr. *heteros*.

**16 the Christ** = the Messiah. The 1611 edition of the A. V. reads "Thou art Christ".

# 16: 17-20. JESUS. THE MESSIAH DECLARED. WITNESS AND EVIDENCES. ENDED.

- |          |  |
|----------|--|
| 17.      | Divine revelation.                         |
| 18-.     | The Foundation itself. Peter's Confession. |
| -18, 19. | The Foundation. To be built on.            |
| 20.      | Divine Injunction.                         |

**17 Blessed** = Happy. See note on 5. 3.  
divine origin of the revelation made to him.

**Simon Bar-jona** = Simon, son of Jonah. The Lord uses his human name and parentage in contrast with the

**Bar-jona.** Aramaic. See Ap. 94. III. 3. 28. Occ. only here. **flesh and blood.** Put by Fig. *Synecdoche* (of the Part), Ap. 6. for a mortal human being in contrast with God the Father in the heavens. See 1 Cor. 15. 50. Gal. 1. 16. Eph. 6. 12. Heb. 2. 14.

**heaven** = the heavens (pl.). See note on 6. 9, 10. **18 I say also** = I also say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. **thou art Peter.** See Ap. 147. **Peter.** Gr. *petros*. A stone (loose and movable), as in John 1. 42. **this.** Very emphatic, as though pointing to Himself. See notes on John 2. 19; 6. 58. One of three important passages where "this" stands for the speaker. See notes on John 2. 19, and 6. 58.

**this rock** = Gr. *petra*. *Petra* is Fem., and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with *homologia* (which is Fem.), and is rendered *confession* in 1 Tim. 6. 13, and *profession* in 1 Tim. 6. 12. Heb. 3. 1; 4. 14; 10. 23. Cp. 2 Cor. 9. 13. Whether we are to understand it (with Augustine and Jerome) as implying "thou hast said [it]" (see Ap. 147.), or "thou art Peter", most Protestants as well as these ancient "Fathers" agree that Peter's *confession* is the foundation to which Christ referred, and not Peter himself. He was neither the foundation nor the builder—a (poor builder, v. 23)—but Christ alone, Whom he had confessed (1 Cor. 3. 11). Thus ends the great subject of this second portion of the Lord's ministry. See Ap. 119.  
**rock.** Gr. *petra*. A rock (in *situ*) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "foundation-stone" (Isa. 28. 16); and the rejected stone (Ps. 118. 22). **will** = shall. Therefore then future, as in Hos. 1. 10; 2. 23.

*assembly*; and <sup>o</sup>the gates of *Hades* [the grave] shall not <sup>o</sup>prevail against it.

**19** And **I** will give unto thee <sup>o</sup>the keys of [the power to open] *the kingdom of the heavens*: <sup>o</sup>and whatsoever thou shalt *declare shall be binding* on earth shall be bound in heaven: and whatsoever <sup>o</sup>thou shalt *declare shall be loosed* on earth shall be loosed in <sup>17</sup>*the heavens*."

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

**21** <sup>o</sup>From that time forth <sup>o</sup>began Jesus to shew unto **His** disciples, how that **He** <sup>o</sup>must go unto Jerusalem, and suffer many things <sup>o</sup>from the elders and chief priests and scribes, and be killed, and <sup>o</sup>be raised ... <sup>o</sup>the third day.

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

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

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

**25** For whosoever *be willing to save* <sup>o</sup>his life shall lose it: and whosoever will lose his life for **My** sake shall find it.

**church** = assembly. Defined as "Israel", and the "Remnant" (Rom. 9. 2. 1-27). Not the *ecclesia* of the mystery (or secret) revealed in Ephesians; but that referred to in Ps. 22. 22, 25, &c.

**the gates**. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for power.

**the gates of hell** = the gates of *Hades* (=THE grave), denoting the power of the grave to retain, as in Isa. 38. 10. Job 38. 17 (Sept.). Ps. 9. 13; 107. 18.

**hell** = THE grave. Gr. *Hades*. See Ap. 131. II.

**prevail**. Gr. *katischuo*. Occ. only here and Luke 23. 23 = have full strength, to another's detriment: i.e. THE grave shall not have power to retain its captives, because Christ holdeth the keys of those gates, and they shall not be strong enough to triumph (Rev. 1. 18. Cp. Ps. 68. 20).

Resurrection is the great truth asserted here. Cp. Ezek. 37. 11-14. Acts 2. 29-31. 1Cor. 15. 55. Hos. 13. 14.

**19 the keys**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power to open. Christ has the keys of Hades; Peter had the keys of the kingdom. See next note.

**the kingdom of heaven** = the kingdom of the heavens. See Ap. 112. 1, and 114. This power Peter exercised in Acts 2 in Israel, and Acts 10 among the Gentiles. Not the "Church" of the mystery (Eph. 3).

**thou shalt bind, &c.** This power was given to the others (18. 18. John 20. 23), and exercised in Acts 5. 1-11, 12-16. Whatever authority is implied, no power was given to communicate it to others, or to them in perpetuity. Binding and loosing is a Hebrew idiom for exercising authority. To bind = to declare what shall be binding (e.g. laws and precepts) and what shall be not binding.

**on**. Gr. *epi*. Ap. 104. ix. 1.

**20 Jesus**. All the texts omit this, here, with Syr.

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

#### 16: 21--20: 34.

#### THE THIRD PERIOD OF THE MINISTRY. THE REJECTION OF THE KING.

16: 21--17: 13.

**SUFFERINGS**. First Announcement.

17: 14-21.

Miracle. The lunatic son.

17: 22, 23.

**SUFFERINGS**. Second Announcement.

17: 24-27.

Gentiles. Authority. Sons free.

18: 1-35.

Discipleship. Little child.

19: 1-12.

Pharisees. Question.

19: 13-15.

Discipleship. Little children.

19: 16-26.

Certain man. Question.

19: 27--20: 16.

Discipleship. Rewards.

20: 17-19.

**SUFFERINGS**. Third Announcement.

20: 20-27.

Gentiles. Authority. Brethren free.

20: 28.

**SUFFERINGS**. Fourth Announcement.

20: 29-34.

Miracle. Blind man.

#### 16: 21-28.

#### THE SUFFERINGS AND GLORY. FORETOLD.

21-.

Sufferings.

} His Own.

-21.

Glory. Resurrection.

22.

Peter's rebuke of the Lord.

23.

Peter's rebuke by the Lord.

24-26.

Sufferings.

} His Disciples.

27, 28.

Glory. Kingdom.

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

**began, &c.** This is stated four times (here, 17. 22; 20. 17; 20. 28). See the Structure above; each time with an additional feature. **must**. Note the necessity (Luke 24. 26). **be raised again**. Omit "again". Not the same word as in 17. 9, but the same as in 17. 23. **the third day**. The first occurrence of this expression (canonically). See Ap. 148.

**22 took Him** = took Him aside. **Be it far from Thee** = "[God] be merciful to Thee". A pure Hebraism. See 1 Chron. 11. 19. not = by no means. **23 Get thee ... Satan**. The Lord saw in this a direct assault of Satan himself through Peter. **Satan**. See note on 4. 10. **an offence** = a snare: i.e. an occasion of stumbling. **savourest** = regardest. **be of** = belong to. **24 If, &c.** Assuming such a case. **will** = is willing (Indic), or desireth. Gr. *thelo*. All hinges on the will. Cp. John 5. 40. **come** = to come. **take up**. The "cross" was always borne by the one condemned. **cross**. Gr. *stauros*. See Ap. 162. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the suffering associated with the burden.

**25 will save** = be willing (Subj.) to save, as above. **his life**. Gr. *psyche* his soul. Should be "soul" here, if "soul" in v. 26; or, "life" in v. 26, if "life" here.

**26** For what is a man profited, *if he should* gain the whole world, and lose his own *life*? or what shall a man give in exchange for his <sup>25</sup>soul?

**27** For <sup>13</sup>the Son of man shall come in <sup>o</sup>the glory of His Father with His angels; and then He shall *render to* every man according to his *doings*.

**28** <sup>o</sup>Verily I say unto you, There *are some of those* standing here, which shall <sup>22</sup>*by no means* taste of death, <sup>o</sup>till they *may have seen* the Son of man <sup>o</sup>coming in His kingdom."

**17** And <sup>o</sup>after six days Jesus *taketh Him aside* <sup>o</sup>Peter, and James, and John his brother, and bringeth them up into <sup>o</sup>an high mountain apart,

**2** And was <sup>o</sup>transfigured [*changed in form*] before them: and His face did shine as the sun, and His raiment *became* white as the <sup>o</sup>light.

**3** And, <sup>o</sup>behold, there <sup>o</sup>appeared unto them <sup>o</sup>Moses and *Elijah talking together* with Him.

**4** Then answered Peter, and said unto Jesus, "Lord, it is good for us to be here: if Thou *desire*, let us make here three *booths*; one for Thee, and one for <sup>3</sup>Moses, and one for <sup>3</sup>*Elijah*.

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

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

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

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

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

**28 if he shall, &c.** = if he should. Expressing an impossible condition. world. Gr. *kosmos*. See [Ap. 129. 1](#).

his own soul = his life, as in v. 25.

soul. Gr. *psuche*. [Ap. 110. III. 2](#).

**27 the glory.** The sufferings are never mentioned apart from the glory (v. 21). See [Ap. 71](#), and cp. 17. 1-9.

reward = render to.

according to. Gr. *kata*.

works = doing.

**28 Verily.** See note on 5. 18.

be = are.

some = some of those.

till. The particle *an*, with the Subjunctive Mood, gives this a hypothetical force. Cp. the four "tills" (10. 23; 16. 28; 23. 39; 24. 34; 26. 29).

see = may have seen. [Ap. 133. I. 2](#). See notes on "an" above and below. Gr. *eidon*. [Ap. 133. I. 1](#).

coming, &c. The promise of this coming was definitely repeated later, in Acts 3. 19-26, and was conditional on the repentance of the nation. Hence the particle "an", which (though untranslatable) expresses the condition or hypothesis implied. Their continuing to live until Acts 28. 25, 26 was certain; but the fulfillment of the condition was uncertain. No "an" after "until" in 17. 9.

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

- |       |                        |
|-------|------------------------|
| 1-.   | The Ascent.            |
| -1.   | Disciples taken up.    |
| 2.    | The Vision.            |
| 3.    | The Lord. Accompanied. |
| 4.    | Voice. Peter's.        |
| 5.    | Voice. The Father's.   |
| 6, 7. | The Vision. Ended.     |
| 8.    | The Lord. Alone.       |
| 9-.   | The Descent.           |
| -9.   | Disciples. Charged.    |

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

after. Gr. *meta*. [Ap. 104. xi. 2](#).

Jesus. [Ap. 98. X](#).

taketh = taketh [Him aside].

Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 6. 37), and in Gethsemane (26.37). James = and James.

an high mountain. Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon.

**2 transfigured.** Gr. *metamorphoomai* = to change the form. Occ. only here, Mark 9. 2, and in Rom. 12. 2, 2 Cor. 3. 18. Marking the change to a new condition, while *metaschematizo* = change FROM a former condition. See note on Phil. 3. 21.

**3 behold.** Fig *Asterismos* ([Ap. 6](#)), for emphasis.

appeared. [Ap. 106. I. vi](#).

Moses. Representing the Law, and those to be raised from

the dead. See note on 8. 4.

Elias = Elijah. Representing those "caught up" without dying. Both mentioned in Mal. 4. 4, 5.

talking = talking together. In Luke 9. 31 "they spake of His decease".

if, &c. See the condition in [Ap. 118. 11. 1](#). Not the same as in v. 20.

wilt. [Ap. 102. 1](#).

tabernacles = booths.

**5 spake** = was speaking.

a bright cloud. Was this the *Shekhinah*, the

symbol of Jehovah's glory?

out of. Gr. *ek*.

This is My beloved Son. The Divine formula of consecration of Messiah as

priest; in 3. 17 as prophet. In Ps. 2. 7. Acts 13. 33, and Heb. 1. 5; 5. 5, as king.

am well pleased = have found delight.

hear ye Him. Cp.

Deut. 18. 18, 19.

**6 on.** Gr. *epi*.

sore = exceedingly.

**7 not.** Gr. *me*. [Ap. 105. II](#).

saw. [Ap. 133. I. 1](#).

**8 no man** = no one.

save = except, used for *alla* (= but). See note on "but", 20. 23.

only = alone.

**9 from** = away from. Gr. *apo*. [Ap. 104. iv](#).

the Son of man. See [Ap. 98. XVI](#).

be risen again = have risen. Here, "again" is

part of the verb. Not so in v. 23, and 16. 21.

from = from among. Gr. *ek*. [Ap. 104. vii](#). The first occ. of *ek* in this connection. Always

associated with Christ and His People (not with the wicked dead). See all the other occurrences: Mark 6. 14; 9. 9, 10; 12. 25. Luke 9. 7; 16. 31; 20. 35; 24. 46. John 2. 22; 12. 1, 9, 17; 20. 9; 21. 14. Acts 3. 15; 4. 2, 10; 10. 41; 13. 30, 34; 17. 3, 31. Rom. 4. 24; 6. 4, 9, 13; 7. 4; 8. 11, 11; 10. 7, 9; 11. 15. 1 Cor. 15. 12, 20. Gal. 1. 1. Eph. 5. 14. Phil. 3. 11 (see note). Col. 1. 18; 2. 12. 1 Thess. 1. 10. 2 Tim. 2. 8. Heb. 13. 20. 1 Pet. 1. 3, 21. On the other hand, with *apo* see 14. 2; 27. 64; 28. 7. Cp. Luke 16. 30, 31. In all other cases it is used simply of a resurrection of dead bodies, or of dead people.

the dead = dead people (no Art.). See [Ap. 139. 2](#).

**10** And **His** disciples asked **Him**, saying, "Why then say the scribes that *Elijah* must first come?"

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

**12** But **I** say unto you, That <sup>3</sup>*Elijah* is come already, and they *recognized* him not, but *did in his case* whatsoever they *pleased*. Likewise <sup>9</sup>*the Son of man also is about to suffer by* them."

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

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

**15** "Lord, have *pity* on my son: for he is *moonstruck* [epileptic]; and *suffers miserably*: for oftentimes he falleth into the fire, and oft into the water.

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

**17** Then Jesus answered and said, "O *unbelieving* and *perverted* <sup>o</sup>generation, how long shall **I** be with you? <sup>o</sup>how long shall **I** *put up with* you? bring him hither to **Me**."

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

**19** Then came the disciples to Jesus apart, and said, "*Why were not we not able to cast it out*?"

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

**21** Howbeit <sup>o</sup>this kind goeth not out *except* by <sup>o</sup>prayer and fasting."

**22** And while they abode in <sup>o</sup>Galilee, Jesus said unto them, <sup>9</sup>"*The Son of man is about to be delivered up* into the hands of men:

**23** And they *will* kill **Him**, and the third day **He** shall *be raised up*." And they were exceeding sorry.

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

to yonder place = thither (as though pointing). See note on Luke 17. 6.

4. 1. T Tr. [A] WH R omit this verse; but not the Syr.

but = except.

**22** Galilee. Ap. 169.

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

betrayed = delivered up. This is added in this the second announcement of His sufferings. Cp. 16, 21.

**23** shall = will.

the third day. See note on 16. 21; and Ap. 148.

be raised again = be raised up. Not the same word as in v.9, but the same as in 16. 21.

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

24. Tribute inquired about.

25. Their own exempted.

26-. But of foreigners.

-26. Their own free.

27. Tribute paid.

**24** tribute = money = the *didrachma* = the half-shekels (Ex. 30. 11-16). Occ. only here. See Ap. 51.1. 8. Not the same word as in v. 25; 22. 19.

#### 17: 10-13. THE SUFFERINGS AND GLORY.

10. Disciples. Question, re Elijah.

11. The Lord. Admission.

12. The Lord. Addition.

13. Disciples. Explanation, re John the Baptist.

**11** shall first come = cometh first.

restored will restore. Not the same, but better. The noun occurs only in Acts 3. 21. The verb occurs eight times: 12. 13; 17. 11. Mark 3. 5; 8. 25; 9. 12. Luke 6. 10. Acts 1. 6. Heb. 13. 19.

**12** knew = recognized. Gr. *epiginosko*. Ap. 132.1. iii.

not. Gr. *ou*.

have done = did.

unto him = in his case. Gr. *en*. Ap. 104. viii.

listed = pleased, or willed. Gr. *thelo*. Ap. 102. 1.

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

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

of = through or by. Gr. *hupo*. Ap. 104. xviii. 1.

**13** of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

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

14, 15. Request made.

16. Disciples' inability. Complaint.

17-. Unbelief. Deplored.

-17, 18. Request granted.

19. Disciples' inability. Inquiry.

20, 21. Unbelief. Explained.

**14** came = came down, &c. Cp. Mark 9. 14. Luke 9. 37.

a certain man = a man. Gr. *anthropos*. Ap. 123. 1.

**15** mercy = pity.

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

sore vexed = suffers miserably.

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

**17** faithless = unbelieving.

pervse = perverted.

generation. See note on 11. 16.

how long . . . ? = until when . . . ? Figs. *Erotosis* and *Ecphonesis*. Ap. 6.

suffer = put up with.

**18** the devil = it, or him.

he = it: i.e. the demon.

out of = away from. Gr. *apo*. Ap. 104. iv. Not the same as v. 5.

child = boy. Gr. *pais*. Ap. 108. iv.

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

**20** Because = On account of. Gr. *dia*. See note on Luke 17. 6.

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

verily. See note on 5. 18.

If, &c. Denoting a contingent condition. Ap. 118.1. b.

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

**21** this kind. Implying different kinds. See 12. 45. Acts 16. 17. 1 John prayer. Gr. *proseuche*. See Ap. 134. II. 2.

See the Structure, and note on 16. 21.

Cp. 16, 21.

**23** shall = will.

Not the same word as in v.9, but the same as in 16. 21.



**25** He saith, "Yes." And when **He** was come into the house, Jesus *anticipated, and spoke first to Peter*, saying, "What thinkest thou, Simon? *from* whom do the kings of the earth take *toll* or *tax*? of their own *sons*, or of *those of other families*?"

**26** Peter saith unto **Him**, <sup>26</sup>"*from* <sup>25</sup>*those of other families*." Jesus saith unto him, "*It followeth, then, that the sons* are free.

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

**18** *In* the same *hour* came the disciples unto Jesus, saying, "*Who, then* is the *greater* in <sup>o</sup>the kingdom of *the heavens*?"

**2** And Jesus called a <sup>o</sup>little child unto **Him**, and set *it* in the midst of them,

**3** And said, "Verily **I** say unto you, *Unless* ye be *turned to God, in repentance*, and become as <sup>2</sup>little children, ye shall *by no means* enter into the kingdom of *the heavens*."

**4** Whosoever therefore shall humble himself <sup>o</sup>as this little child, the same is <sup>1</sup>*greater* in <sup>1</sup>the kingdom of *the heaven*."

**5** And whoso shall receive one such <sup>2</sup>little child in **My** name receiveth **Me**.

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

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

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

**9** And <sup>8</sup>if thine eye <sup>6</sup>*keep on causing thee to offend*, pluck it out, and cast *it* from thee: it is better for thee to enter into <sup>8</sup>*life eternal* with one eye, rather than having two eyes to be cast into *the Gehenna of fire*.

**10** Take heed that ye despise not one of these <sup>6</sup>little ones; for **I** say unto you, That in <sup>1</sup>heaven <sup>o</sup>their angels do always behold the face of **My** Father Which is in <sup>1</sup>heaven.

**11** For the Son of man is come to save <sup>o</sup>that which was lost.

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

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

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

**earth**. Gr. *ge* Ap. 129. 4.

**custom** = toll, or duty.

**tribute** = tax. Gr. *kensos*, from Lat.

*census*, which = registration, which involved taxation.

**children** = sons. Ap. 108. III. Not the same as v. 18.

**strangers** = those of other families: i.e. not their own sons. Not foreigners.

Gr. *allotrios*. Ap. 124. 6.

**26** **Then** = It followeth, then, that.

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

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

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

#### 18: 1-35. DISCIPLESHIP. LITTLE CHILD.

1-6. Instruction. Humility.

7-9. Offences. One's self.

10-14. Instruction. Humility.

15-20. Offences. Brethren.

21, 22. Instruction. Forgiveness.

23-34. Offences. Fellow-servants.

35. Application.

**1** **At = In**. Gr. *en*. Ap. 104. viii. **time** = hour.

**Who** = Who, then.

**greatest** = greater. Put by Fig. *Heterosis*

(of Degree) for greatest. See Ap. 6.

**the kingdom of heaven**. See Ap. 114.

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

**2** **little child**. Gr. *paidion*. Ap. 108. v.

**him** = it.

**3** **Verily**. See note on 5. 18.

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

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

**not** = by no means. Gr. *ou me*.

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

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

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

**believe in**. See Ap. 150. I. I. v (i).

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

**about**. Gr. *epi* = upon. Ap. 104. ix. 3. But all the texts read "*peri*" = around. Ap. 104. xiii. 3.

**drowned**. See note on 14. 30.

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

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

**7** **world**. Gr. *kosmos*. Ap. 129. 1.

**because of**. Gr. *apo*.

**but** = yet, or only.

**by** = by means of. Gr. *dia*.

**8** **if thy hand, &c.** Assuming the condition. See Ap. 118. 1. a.

**offend** = keepeth on causing thee to offend.

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

**life** = the life: i.e. resurrection life, or life eternal. Gr. *zoe*. Ap. 170. 1.

See note on 9. 18 and Lev. 18. 5. Cp. 7. 14.

**hell fire** = Gehenna of fire. See note on 5. 22. Occ. elsewhere only in Mark 9. 47. Ap. 131. 1.

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

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

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

**doth he not, &c. ?** Or, will he not leave the ninety-nine on the mountain and seek, &c.

**13** And if so be that he find it, <sup>o</sup>verily I say unto you, he rejoiceth more **over it**, than **over** the ninety and nine which went not astray.

**14** Even so it is not the **desire** of **My Father** Which is in <sup>1</sup>heaven, that one of these <sup>6</sup>little ones should perish.

**15** Moreover <sup>12</sup>if thy brother shall **do wrong unto** thee, go and **reprove him** between thee and him alone: <sup>12</sup>if he shall hear thee, thou hast gained thy brother.

**16** But <sup>12</sup>if he will not hear **thee**, **then** take with thee one or two more, that **upon** the mouth of <sup>o</sup>two or three witnesses every **statement** may be established.

**17** And <sup>12</sup>if he shall **fail** to hear them, tell **it** unto the **assembly**: but if he **fail** to hear **the assembly also**, let him be unto thee as **the Gentile** and **the tax-gatherer**.

**18** <sup>13</sup>Verily I say unto you, <sup>o</sup>Whatsoever ye shall **declare shall be binding upon the earth** shall be bound in **the heaven**: and whatsoever ye shall ye shall loose **upon the earth** shall be loosed in **the heaven**.

**19** Again I say unto you, That <sup>12</sup>if two of you shall agree <sup>18</sup>**upon** <sup>18</sup>**the earth concerning** any **matter** that they shall <sup>o</sup>ask, it shall be done for them **from My Father** Which is in <sup>1</sup>**the heavens**.

**20** For where <sup>o</sup>two or three are gathered together in **My** name, there **Am I** in the midst of them."

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

**22** Jesus saith unto him, "**I** say not unto thee, Until seven times: but, Until <sup>o</sup>seventy times seven.

**23** **On account of this** is <sup>1</sup>the kingdom of <sup>1</sup>heaven likened unto **a man, a king**, which **wished to compare accounts with** his servants.

**24** And when he had begun **to compare accounts, one debtor owed** him ten thousand <sup>o</sup>talents.

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

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

**27** Then the <sup>25</sup>**master** of that servant was moved with compassion, and **released** him, and forgave him the **loan**.

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

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

**30** And he would not: but went and <sup>o</sup>cast him into prison, till he should pay the debt.

**13 verily.** See note on 5. 18.

**of** = over. Gr. *epi*. Ap. 104. ix. 2.  
**that sheep** = it.

**14 will** = desire. Gr. *thelema*, from *thelo*. Ap. 102. 1.  
**your.** L Tr. WH and Rm read "My".

**15 trespass.** Gr. *hamartano*. Ap. 128. I. 1.  
**tell him his fault** = reprove him.

**against.** Gr. *eis*.

**16 with.** Gr. *meta*. **in** = upon. Gr. *epi*. Ap. 104. ix. 1.

**two or three.** Ref. to Pent. (Dent. 19. 15). Cp. John 8. 17. See Ap. 117. I.  
**word.** Gr. *rhema* = statement. See note on Mark 9. 32.

**17 neglect** = fail. Gr. *parakouo*. Occ. only here.

**church** = assembly. In this case the synagogue, or local court, as in Acts 19. 39. See Ap. 120.

**the church** = the assembly also.

**an heathen** = the Gentile. Gr. *ethnikos*. Occ. only here, and 6. 7.

**a publican** = the tax-gatherer.

**18 Whatsoever, &c.** See 16. 19 **on** = upon. Gr. *epi*.

**earth** = the earth. Gr. *ge*. Ap. 129. 4.

**heaven** = the heaven. See notes on 6. 9, 10.

**19 as touching** = concerning. Gr. *peri*. Ap. 104. xiii. 1.

**thing** = matter. **ask.** Gr. *aiteo*. Ap. 134. I. 4. **of** = from. Gr. *para*.

**20 two or three.** It was believed that "where two are assembled to study the Law, the Shechinah was with them".

**21 sin.** Gr. *hamartano*. Ap. 128. I. 1.

**22 seventy times.** Gr. *hebdomekontakis*. Occ. only here.

#### 18: 23-34. OFFENCE. FELLOW-SERVANTS.

23-25.	Action of King. Debt owing.
26.	Appeal for delay. Granted.
27.	Conduct. Compliance.
28.	Action of Servant. Debt demanded.
29.	Appeal for delay. Refused.
30.	Conduct. Non-compliance.
31.	Action of Servant. Reported.
32, 33.	Appeals. Contrasted.
34.	Conduct. Punished.

**23 Therefore** = On account of this. Gr. *dia* (Ap. 104. v. 1), *touto*.

**a certain king** = a man (Ap. 123. 1) a king (Hebraism).

**would** = wished. Gr. *thelo*. Ap. 102. 1.

**take account** = to compare accounts. Gr. *sunairo*. Occ. only in Matthew (here, v. 24, and 25. 19). Said not to be classical Greek: but the colloquial Greek is found in the *Papyri* in Cent. II. in two letters, one from Oxyrhynchus, and the other from Dakkeh in Nubia, dated March 6, 214A.D. See Deissmann's *Light*, &c., pp. 118, 119. **of** = with. Gr. *meta*.

**24 to reckon** = to compare accounts, as in v. 23. See note above.

**one . . . -which owed** = one debtor. Found in Sophocles and Plato as well as the *Papyri*, though said to be only Biblical.

**talents.** See Ap. 51. II. 6. Gr. *talanton*. OCC. only in Matthew.

**25 to be sold.** Ref. to Pent. (Ex. 22. 3. Lev. 25. 39, 47).

**and.** Fig. *Polysyndeton* (Ap. 6), for emphasis.

**children.** Ap. 108. I.

**26 worshipped** = did homage. See Ap. 134. I. 7 and 137. 1.

**with.** Gr. *epi*. Ap. 104. ix. 2 (Tr. reads 3).

**27 loosed** = released.

**debt** = loan. Gr. *daneion*. Occ. only here.

**28 found** = sought and found.

**owed** = was owing.

**pence.** Gr. *denaria*. See Ap. 51. I. 4.

**laid hands on** = seized.

**took him by the throat** = began throttling him.

**that** = what.

**29 at.** Gr. *eis*.

**besought** = kept beseeching (imperfect). Ap. 134. I. 6.

**30 cast him into prison.** The *Papyri* show that this was a widespread Graeco-Roman-Egyptian custom.

**31** So when his fellowservants saw what *had taken place*, they were *exceedingly* sorry, and came and *gave an exact account* unto their <sup>22</sup>master all that was done.

**32** Then his <sup>22</sup>master, after that he had called him, said unto him, 'O thou <sup>o</sup>wicked servant, I forgave thee all that debt, because thou *besoughtedst* me:

**33** *Was it not binding on thee* also [to] have had *pity* on thy fellowservant, *as I also* had pity on thee?'

**34** And his <sup>25</sup>master was wroth, and delivered him to the *jailors*, till he should pay all that was due unto him.

**35** So likewise shall My <sup>o</sup>heavenly Father do *also* unto you, <sup>12</sup>if ye from your hearts forgive not every one his brother their <sup>o</sup>trespasses."

**19** <sup>o</sup>And it came to pass, *that* when Jesus had finished these *words*, *He withdrew by sea* from Galilee, and came into the *borders* of Judaea <sup>o</sup>beyond Jordan;

**2** And great multitudes followed Him; and He healed them there.

**3** The <sup>o</sup>Pharisees also came unto Him, *trying Him*, and saying unto Him, "Is it lawful for a man to put away his wife *on account of* every cause?"

**4** And He answered and said unto them, <sup>o</sup>"Have ye not read, that He which made *them from* <sup>o</sup>the beginning made them *a male and a female*,

**5** And said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: <sup>o</sup>and *the two* shall be one <sup>o</sup>flesh?'

**6** Wherefore they are no more <sup>5</sup>*the two*, but one <sup>5</sup>flesh. *The unity* therefore God *joined together*, let not man put asunder."

**7** They say unto Him, "Why *then* did <sup>o</sup>Moses then <sup>o</sup>command to give *a bill* of divorcement, and to put her away?"

**8** He saith unto them, <sup>7</sup>"Moses *in view of* the hardness of your hearts *allowed* you to put away your wives: but from <sup>4</sup>the beginning it <sup>o</sup>was not so.

**9** *But I* say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

**10** His disciples say unto Him, <sup>o</sup>"If the *cause* of the *husband* be so with *his* wife, it is not *profitable* to marry."

**11** But He said unto them, "*Not all men can* receive this <sup>1</sup>saying, save *they* to whom it *has been* given.

**12** For there are some eunuchs, which were so <sup>o</sup>born from *their* mother's womb: and there are some eunuchs, which were <sup>o</sup>made eunuchs *by* men: and there be eunuchs, which have made themselves eunuchs <sup>o</sup>for <sup>o</sup>the kingdom of *the heavens*' sake. He that is able <sup>o</sup>to receive *it*, let him receive *it*."

**31** was done = had taken place.

**very** = exceedingly.

**told** = narrated (gave an exact account). Gr. *diasapheo*. Occ only here.

**32** wicked. Gr. *poneros*. Ap. 128. IV. 1.

**desiredst** = besoughtedst. Same word as in v. 29.

**33** **Shouldst, &c.** = Was it not binding on thee?

**had compassion** = pitied, as in the next clause. Same word.

**even as I** = as I also.

**34** **tormentors:** or jailors. Gr. *basanistes*. Occ. only here. Imprisonment was called in Roman law-books *cruciatu corporis*.

**35** **heavenly.** Gr. *epouranios*. Elsewhere Gr. *ouranios*. See 6. 14, 26, 32; 15. 13. Luke 2. 13. Acts 26. 19.

**trespasses.** See Ap. 128. II. 4.

#### 19: 1-12. PHARISEES. QUESTION.

1, 2.

The Cause. Miracles wrought.

3.

Inquiry. To tempt.

4-6.

Answer. Original purpose.

7.

Inquiry. To tempt further.

8, 9.

Answer. Mosaic sufferance.

10-12.

The Consequence. Disciples instructed.

**1** **And it came to pass.** A Hebraism.

**sayings** = words. Gr. *logos*. See note on "saying", Mark 9. 32.

**departed** = withdrew (by sea).

**from.** Gr. *apo*.

**into.** Gr. *eis*.

**coasts** = borders.

**beyond Jordan.** Perea, east side of Jordan, from the Sea of Galilee to the Dead Sea.

**3** **Pharisees.** See Ap. 120.

**tempting Him** = trying Him. See note on Luke 16. 18.

**for** = on account of. Ap. 104. x. 2.

**4** **Have ye not read ... ?** See Ap. 143.

**at** = from. Gr. *apo*.

**the beginning.** See note on John 8. 44.

**male and female** = a male and a female. Ref. to Pent. (Gen. 1. 27). This settles the theory of evolution.

**male.** Gr. *arsen*. Ap. 123. 5.

**5** **and they twain.** This is added by the Lord to Gen. 2. 24. See

Ap. 107. II. 2., and 117. I.

**they twain** = the two.

**flesh.** Fig. *Synecdoche* (of the Part), put for the whole person. Ap. 6.

**6** **What** = The unity, not "those" (the persons).

**God.** Ap. 98. I. i. 1.

**hath joined together, &c.** = joined together, &c. The converse is true also. See note on Phil. 1. 10.

**7** **Why ?** Why then ? Moses. See note on 8. 4.

**command, &c.** Not till the close of the forty years.

**writing.** A bill. Ref. to Pent. (Dent. 24. 1). See Ap. 117. I.

**8** **because of** = in view of, or having regard to. Gr. *pros*. Ap. 104. xv. 3.

**suffered** = allowed.

**was not so:** i.e. from the first constitution down to Moses.

**9** **And** = But.

**for.** Gr. *epi*.

**10** **If the case, &c.** The condition is hypothetical. See Ap. 118. I. 1.

**case** = cause, as in v. 3.

**the man.** Put by Fig. *Synecdoche* (of Genus), Ap. 6. for a husband.

**good** = profitable.

**11** **All men cannot** = not (as in v. 4) all men can.

**is** = has been.

**12** **born.** See note on "begat", 1. 2.

**made eunuchs.** The verb occ. only here.

**of** = by. Gr. *hupo*.

**for ... sake.** Gr. *dia*. Ap. 104. v. 2.

**the kingdom of heaven's.** See Ap. 114.

**heaven's** = the heavens'. Pl. as in v. 14. Not Sing. as in v. 21.

**to receive ... let him receive.** Fig. *Polyptoton*. Ap. 6.



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

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

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

**16** And, <sup>o</sup>behold, one came and said unto **Him**, <sup>o</sup>"Good *Teacher*, what good thing shall I do, that I may have *life age-abiding*?"

**17** And **He** said unto him, "Why callest thou **Me** good? *there is* none good but **One**, *that is*, God: but <sup>10</sup>if thou *desireth to enter* into <sup>o</sup>life, keep the <sup>o</sup>commandments."

**18** He saith unto **Him**, <sup>o</sup>"Which ?" And **Jesus** said, <sup>o</sup>"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

**19** Honour thy father and *thy* mother: and, <sup>o</sup>Thou shalt love thy neighbour as thyself."

**20** The young man saith unto **Him**, <sup>o</sup>"All these things have I kept from my youth up: what lack I yet?"

**21** Jesus said unto him, <sup>10</sup>"If thou *art willing to be* perfect, go *and sell thy possessions*, and give to the <sup>o</sup>poor, and thou shalt have treasure in <sup>o</sup>heaven: and come *and follow Me*."

**22** But when the young man heard that <sup>1</sup>saying, he went away *grieving*: for he had *many* possessions.

**23** Then said Jesus unto **His** disciples, <sup>o</sup>"**Verily I** say unto you, That a rich man shall *with difficulty* enter into <sup>12</sup>the kingdom of <sup>12</sup>heaven.

**24** And again **I** say unto you, It is easier for a <sup>o</sup>camel [*with its burden*] to *pass* through <sup>o</sup>the eye of a needle; than for a rich man to enter into <sup>o</sup>the kingdom of God."

**25** When **His** disciples heard *it*, they were exceedingly amazed, saying, "Who *it followeth* can be saved?"

**26** But Jesus <sup>o</sup>beheld *them*, and said unto them, "With men this is impossible; but with God <sup>o</sup>all things are possible."

**27** Then answered Peter and said unto **Him**, <sup>16</sup>"Behold, we have forsaken all, and followed **Thee**; what shall we have therefore ?"

#### 19: 13-15. DISCIPLESHIP. LITTLE CHILDREN.

- 13-. Request for His hands to be laid.  
-13. Rebuked by Disciples.  
14. Encouraged by Christ.  
15. Request granted.

**13 little children** = young children. Gr. pl. of *paidion*. Ap. 108. v. Cp. Mark 10. 13-15. Luke 18. 16, 17.

**should put** = should lay, as in v. 15.

**and pray** = and should pray.

Gr. *proseuchomai*. Ap. 134. I. 2

**rebuked** = reprimanded.

**14 forbid** = hinder.

**of such is**: or, to such belongeth (in Eng. idiom): so Tyndale.

#### 16-26. A CERTAIN MAN. QUESTION.

16. Young Man. Question. "What ?", &c.  
17. The Lord. Answer. "Keep", &c.  
18-. Young Man. Question. "Which ?"  
-18, 19. The Lord. Answer. All. (Tenth omitted.)  
20. Young Man. Question. "What ?", &c.  
21. The Lord. Answer. The Tenth enforced.  
22. Young Man. Went away.  
23, 24. The Lord. Application.  
25. Disciples. Question. "Who then ?", &c.  
26. The Lord. Answer. God.

**16 behold**. Fig. *Asterismos*. Ap. 6.

**Good**. All the texts omit. The accounts here (vv. 16-27, Mark 10. 17-28, and Luke 18. 18-28) are partly identical and partly complementary.

**Master** = Teacher. Gr. *Didaskalos*. See Ap. 98. XIV. v. 1.

**eternal life** = life age-abiding. Gr. *zoe aionios*. Ap. 170. 1 This was to be gained by "doing" in that Dispensation and since the Fall. Cp. Lev. 18. 6. Now all is "done", and "eternal life is the gift of God" (Rom. 6. 23. 1 John 5. 11, 12).

**17 Why . . . ?** Note the several questions. See the Structure above.

**wilt enter** = desirest (Ap. 102. 1) to enter.

**life**. Gr. *zoe*. Ap. 170. 1.

**commandments**. All of them (5. 19. Jas. 2. 10, 11. Deut 27. 26 (Sept.). Gal. 3. 10).

**18 Which ?** The Lord, in reply, recites five (the sixth, seventh, eighth, ninth, and fifth), but omits the tenth in order to convict him out of his own mouth when he says he has kept "all these". See Ap. 117. I.

**Jesus** = And Jesus.

**Thou shalt do, &c.** Quoted from Ex. 20. 12-16.

**18 Thou shalt love thy neighbour as thyself**. Quoted from Lev. 19. 18.

**20 All these**. Yes, but not the tenth. Hence the Lord's answer "go and sell", which brought conviction.

**21 wilt be** = art willing to be. Ap. 102. 1.

**that thou hast** = thy property or possession. Same word (but not the same form) as "is" in Phil. 3. 20 = exists as a possession.

**poor**. Ap. 127. 1.

**heaven**. Sing; not pl., as in vv. 12, 14, i.e. not on earth. See notes on 6. 9, 10. note on 5. 18.

**hardly** = with difficulty.

**24 camel**. With its burden. Not a cable, as some suggest.

**through**. Gr. *dia*. Ap. 104. v. 1.

**the eye**. Gr. *trupema*. Occ. only here.

after dark. To pass through, the camel must be unloaded. Hence the difficulty of the rich man. He must be unloaded, and hence the proverb, common in the East. In Palestine the "camel"; in the Babylonian Talmud it is the elephant.

note on 6. 33, and Ap. 114.

**25 then** = it followeth.

**all things are possible**. For eternal life is now "the gift of God" (cp. Rom. 6. 23). See also Gen. 18. 14. Job 42. 2 (marg). Zech. 8. 6 (Sept.). Luke 1. 37.

**22 sorrowful** = grieving

**great** = many.

**23 Verily**. See

**go** = pass,

**the eye of a needle**. A small door fixed in a gate and opened

**the kingdom of God**. The third of five occurrences in Matthew. See

**26 beheld**. Gr. *emblepo*. Ap. 133. 7. Not the same as vv. in, 27.

19. 27—20. 16 [For Structure see next page].



**28** And Jesus said unto them, <sup>23</sup>“Verily I say unto you, That <sup>o</sup>ye which have followed Me, in *the making of all things new* when the Son of man *shall have taken His seat upon His glorious throne*, ye also shall sit upon twelve thrones, judging <sup>o</sup>the twelve tribes of Israel.

**29** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

**30** But <sup>o</sup>many ... first shall be last; and the last *shall be* first.

**20** For <sup>o</sup>the kingdom of heaven is like unto *a man a householder*, which went out early in the morning to hire labourers *for* his <sup>o</sup>vineyard.

**2** And when he had agreed with <sup>o</sup>the labourers for a <sup>o</sup>penny a day, he sent them into his vineyard.

**3** And he went out about <sup>o</sup>the third hour [9:00 a.m.], and saw <sup>o</sup>others standing idle in the marketplace,

**4** And said unto them; ‘Go ye also into the vineyard, and whatsoever is *just* I will *pay* you.’ And they went their way.

**5** Again he went out about <sup>o</sup>the sixth and <sup>o</sup>ninth hour, and did likewise.

**6** And about <sup>o</sup>the eleventh hour he went out, and found others standing idle, and saith unto them, ‘Why stand ye here all the day idle?’

**7** They say unto him, ‘Because no man hath hired <sup>o</sup>us.’ He saith unto them, ‘Go ye also into the vineyard; and whatsoever is <sup>4</sup>*just*, *that* shall ye receive.’

**8** So when <sup>o</sup>even was come, the lord of the <sup>1</sup>vineyard saith unto his steward, ‘Call the labourers, and <sup>4</sup>*pay* them *their* hire, beginning from the last unto the first.’

**9** And when they came that *were hired* about <sup>6</sup>the eleventh hour, they received *each* a penny.

**10** But when the first came, they *reckoned according to law* that they should have received more; and they likewise received every man a <sup>2</sup>penny.

**11** And when they had received *it*, they murmured against the *master of the house*,

**penny.** Gr. *denarion* (Ap. 51. I. 4) = a day's wage at that time (Luke 10. 35 = two days'). Came to be used for any coin, as in English we "turn an honest penny". The initial of *denarius* came to be our "d" for pence.

**others.** Not there at the first hour. Other labourers were then engaged (Acts 4. 36; 6. 1, 5; 8. 4, 12; 9. 10, 25, 27, 30). **4 right** = just.

**give** = pay. **5 the sixth . . . hour.** The hour of the vision when Peter was sent to the Gentiles at Caesarea (Acts 10. 9). ninth hour. The hour when the angel appeared to Cornelius (Acts 10. 3), and others became labourers (Acts 21. 16).

**6 the eleventh hour.** The Art. is emphatic, as with the "third". See note on "even" (v. 8). It was immediately before the end. **7 no man** = no one. **us.** These were the heralds of the gospel of the kingdom, immediately before the close of the dispensation of the Acts. See Acts 17. 34; 18. 2, 8, 10, 18, 24; 19. 6-8, 20; 20. 1, 4, 17; 21. 8, 16.

**8 even.** Even Bengel held that this refers to "the last judgment". And it is clearly the time of reckoning and of the reward spoken of in 19. 29, when all will be justly rewarded.

**9 every man** = each.

**10 supposed** = reckoned according to law. See note on Luke 3. 23.

**Goodman** = the master of the house.

**Goodman** = the master of the house.

# 19: 27--20: 16. DISCIPLESHIP. REWARDS.

19: 27.	The first chosen (John 15: 16). The Twelve. Inquiry. "We".
19: 28.	Agreement with them. Twelve thrones.
19: 29.	Others.
19: 30.	Prophecy. First, last; last, first.
20: 1.	The servants first hired. The Twelve. The Parable.
20: 2.	Agreement with them.
20: 3-7.	Others. (Third, sixth, ninth, and eleventh hours.)
20: 8.	Prophecy fulfilled.
20: 9.	Others. The last called. Rewarded first.
20: 10.	Agreement with the first chosen.
20: 11-15.	The first chosen. Their complaint.
20: 16.	Prophecy fulfilled. The "many" are first (in order). The few are last (in order).

**28 ye.** The answer to Peter's "we", v. 27.

**the regeneration** = the making of all things new. The restoration of Acts 3. 21 = the "when" of the next clause. In Mark 10. 30 we have the synonymous expression "the coming age": thus referring to the future time of reward, and not to the then present time of their following; the word *palingenesia* occurs only here, and in Titus 3. 5. The Syr. reads "in the new world" (i.e. age).

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

**shall sit** = shall have taken His seat.

**in** = upon. Ap. 104. ix. 1.

**the throne of His glory** = His glorious throne.

**upon.** Gr. *epi*. Ap. 104. ix. 3.

**the twelve tribes of Israel.** This can have nothing to do with the Church of the Mystery as revealed in the prison epistles.

**29 or.** Note the Fig. *Paradiastole*. Ap. 6.

**everlasting.** Gr. *aionios*. See Ap. 151. II. B. ii.

**life.** Gr. *zoe*. Ap. 170. 1.

**30 many.** Connected with "last" as well as "first". Omit the italics "that are", and connect this verse with 20. 1 as evidenced by the word "For" (20. 1) and "So" in v. 16.

**20. 1 the kingdom of heaven.** See Ap. 114. This parable occurs only in Matthew, and is called forth by Peter's question in 19. 27.

**heaven** = the heavens. See note on 6. 9, 10.

**a man that is a householder** = a man a house holder. A Hebraism = master of a house.

**early in the morning** = together with the dawn.

**to hire.** Gr. *misthoomai*. OCC. only here, and v. 7.

**into** = for. Gr. *eis*. Ap. 104. vi.

**vineyard.** See Isa. 5. 1-7. Ps. 80. 8, 9. Israel was in question, not the Church. See 19. 28.

**2 with.** Gr. *meta*.

**the labourers:** i.e. the twelve Apostles (the first called).

**for.** Gr. *ek*. Ap. 104. vii; *ek* = out of, or from [the bargain] a penny a day.

**12** Saying, '*That these* last *made one hour*, and thou hast *done to them* equal unto us, which have borne the burden and *scorching heat* of the day.'

**13** But he answered <sup>o</sup>one of them, and said, '*Comrade*, I do thee no *injustice*: didst not thou agree with me for a penny?

**14** *Take up thine own*, and go thy way: *for I desire to give* unto this last, *as to thee also*.

**15** Is it not lawful for me to do what I <sup>14</sup>*desire in mine own affairs*? Is <sup>o</sup>thine eye *grudging*, because I am *generous*?'

**16** <sup>o</sup>So the last shall be first, and the first last: for many be called, but few chosen."

**17** And Jesus going up to Jerusalem took the twelve disciples apart in the way, *and* said unto them,

**18** "Behold, we go up to Jerusalem; and <sup>o</sup>the Son of man shall be *delivered up* unto the chief priests and unto the scribes, and they shall <sup>o</sup>condemn Him to death,

**19** And shall *deliver Him up* to the Gentiles to mock, and to scourge, and to crucify Him: and <sup>o</sup>the third day He shall rise again."

**20** Then <sup>o</sup>came to Him <sup>o</sup>the mother of <sup>o</sup>Zebedee's *sons* with her <sup>o</sup>sons [James and John], *prostrating herself before Him*, and *asking* a certain thing *from Him*.

**21** And He said unto her, "What *desire* thou?" She saith unto Him, "*Bid* that these my two <sup>20</sup>sons may sit, the one on Thy right hand, and the other on *Thy left*, in Thy kingdom."

**22** But Jesus answered and said, "*Ye two have no idea* what ye *ask for*. Are *ye two* able to drink of <sup>o</sup>the cup that *I am about to drink of*, and to be <sup>o</sup>baptized with the <sup>o</sup>baptism that *I am baptized with*?" They say unto Him, "We are able."

**23** And He saith unto them, <sup>22</sup>"*Ye two* <sup>o</sup>shall drink indeed of My cup, and be <sup>22</sup>baptized with the <sup>22</sup>baptism that *I am* <sup>22</sup>baptized with: but to sit on My right hand, and on My left, is not Mine to give, *but to those for whom* it is *destined by My Father*."

**24** And when the ten heard *it*, they were <sup>o</sup>moved with indignation *about* the two brethren.

**25** But Jesus called them *unto Him*, and said, <sup>22</sup>"*Ye two* know that the princes of the Gentiles *lord it over* them, and *the great ones oppress* them.

**12** *These* = That these. Gr. *hoti*, putting their words between quotation marks. See note on Luke 23. 43.

**have wrought but one hour** = made one hour. A Hebraism. Cp. Ruth 2. 19, "Where wroughtest thou to-day?" (Heb. '*anah 'asitha*). So, in the sense of making or spending time (Acts 15. 33; 18. 23. 2 Cor. 11. 25); used for continuing, as suggested in A.V. marg. But it is the same word rendered "made" in the next clause. **made them** = done to them.

**heat** = scorching heat.

**13 one**. Representing the whole body, as Peter was the "one" in 19. 27.

**Friend**. Gr. *Hetairos* = Comrade, more distant than *philos* (= beloved). Occ. only in Matthew (here; 11.16; 22. 12; 26.50).

**wrong** = injustice.

**14 Take** = Take up.

**that thine is** = thine own.

**I will give** = for I will (Ap. 102. 1) to give.

**will** = wish, or desire. Ap. 102. 1.

**even as unto thee** = as to thee also.

**15 with** = in. Gr. *en*. Ap. 104. viii.

**mine own**. Plural = mine own [affairs].

**thine eye evil**. A Hebraism. Ref. to Pent. (Dent. 15. 9). Ap. 117. I.

**evil** = grudging. Gr. *poneria*. Ap. 128. IV. 1. 3. Emphatic

**good** = generous.

**16 So, &c.** See note on 19. 30, which precedes the parable, as this concludes it.

**17 Jesus**. Ap. 98. X.

**18 Behold**. Fig. *Asterismos*. Ap. 6.

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

**betrayed, &c.** = delivered up, as in v. 19. These are the additional features of this third announcement (see note on 16. 21); the second and fourth being 17. 22 and 20. 28.

**condemn**. Gr. *katakrino*. Ap. 122. 7.

**19 deliver Him** = deliver Him up, as in v. 18.

**the third day**. See Ap. 148.

20: 20-27.	GENTILES. AUTHORITY. BRETHREN FREE.
20, 21.	Pre-eminence sought for two brethren.
22, 23.	Pre-eminence. Refusal.
24.	Indignation of the ten.
25, 26-.	Pre-eminence. Instruction. For Gentiles, not for brethren.
-26, 27.	True pre-eminence defined.

**20 came**. With her sons. Mark 10. 35 "came [with their mother]".

**the mother**. *Salome*. Cp. 27. 56 with Mark 15. 40.

**Zebedee's**. See note on 4. 21.

**children** = sons. Ap. 108. iii. The two sons (James and John) acted with their mother (prompting her). Cp. "Ye" (v. 22, and Mark 10. 35). Mark's account is supplementary.

**sons**. Implies what Mark says. All three came together.

worshipping = prostrating herself. Gr. *proskuneo*. Ap. 137. 1.

**desiring** = asking.

**of** = from. Gr. *para*. Ap. 104. xii. 1.

**21 Grant** = Bid, as in 4. 3; or 23. 3 ("bid").

**the left** = [Thy] left.

**22 Ye**. Ye two.

know not = have no idea. Gr. *oida*. Ap. 132. I. 1.

**ask** = ask for. Ap. 134. I. 4.

**the cup**. Which would be at His right hand. A symbol of participation. Jer. 25. 15; 49. 12. Ezek. 23. 33.

**shall drink of** = am about to drink of.

**baptized**. Ap. 115. I. i.

**baptism**. Ap. 115. II. i.

**23 shall** = shall indeed. James (Acts 12. 2), and John martyred, according to tradition.

**but it shall be given to them for whom, &c.** Omit all these italics, and read "but [to those] for whom". Cp. Mark 10. 40.

**prepared**: or, destined.

**of** = by. Gr. *hupo*.

**Father**. Ap. 98. III.

**24 moved with indignation** = took great umbrage.

**against** = about, or with respect to. Gr. *peri*.

**25 exercise dominion** = lord it over.

**they that are great** = the great ones.

**exercise authority upon**. The Prep, *kata* (= down. Ap. 104. x. 1) in the verb implies a bad sense and = oppress them. Cp. Luke 22. 25; where the verb is not the same. See note there.

**26** *However* it shall not be so among you: <sup>o</sup>but whosoever <sup>14</sup>*desires to* be great among you, let him be your *servant*;

**27** And whosoever <sup>14</sup>*desires to* be *first* among you, let him be your *bond servant*:

**28** Even as <sup>18</sup>the Son of man came not *to be served*, but to *serve*, and to give His life a *redemption price in the stead of many*."

**29** And as they <sup>o</sup>departed from Jericho, a <sup>o</sup>great multitude followed Him.

**30** And, <sup>18</sup>behold, <sup>o</sup>two blind men <sup>o</sup>sitting *beside* the way side, when they heard that Jesus *is passing* by, cried out, saying, "Have *pity* on us, O Lord, *Thou* <sup>o</sup>Son of David."

**31** And the multitude *charged them to be silent*: but they *kept crying* the more, saying, "Have <sup>30</sup>*pity* on us, O Lord, *Thou* <sup>o</sup>Son of David."

**32** And Jesus stood still, and <sup>o</sup>called them, and said, "What *desireth* ye that *I should do for* you?"

**33** They say unto Him, "Lord, that our eyes may be opened."

**34** So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes *regained* sight, and they followed Him.

**21** And <sup>o</sup>when they drew nigh unto Jerusalem, and *had arrived* to <sup>o</sup>Bethphage, *toward* the mount of Olives, then sent Jesus two <sup>o</sup>disciples,

**2** Saying unto them, "*Go forward* into the village *just off the high road facing you*, and *immediately* ye shall find an <sup>o</sup>ass tied, and a <sup>o</sup>colt with her: loose *them*, and bring *them* unto Me.

**26** But = However.

among. Gr. *en*.

**minister** = servant (in relation to *activity*).

**27** chief = first.

**servant** = bond-servant (in relation to servitude).

**28** The fourth announcement of His sufferings. See note on 16. 21.

**to be ministered unto** = to be served.

**to minister** = to serve.

**life** = soul.

**ransom** = redemption price. Ref. to Pent. (Num. 35. 31).

**Ap. 117. 1.**

**for** = in the stead of. Gr. *anti*. **Ap. 104. ii.**

### 20: 29-34. MIRACLE. TWO BLIND MEN.

**29, 30-**. The two blind men. Sitting.

**-30.** Request, and cry for healing.

**31.** Rebuke of multitude.

**-31.** Rebuke useless.

**32-34-**. Request granted. Healing given.

**-34.** The two blind men. Following.

**29** *departed* = not approaching, as in Luke 18. 35; or arriving and leaving, as in Mark 10. 46.

**great multitude**. The population was about 100,000, doubtless with many blind about the gates.

**30** **two blind men**. There are no "discrepancies" between this account and those of Mark 10. 46 and Luke 18. 35. They describe three miracles on four blind men: one on approaching Jericho; one on leaving; two after He had left. See **Ap. 152**.

**Sitting**. Not "begging", as in Luke 18. 35.

**by** = beside. Gr. *para*. **Ap. 104. xii. 3**. The others were at each gate.

**passed by** = is passing by.

**mercy** = pity.

**Lord**. **Ap. 98. VI. i. a. 3. B. a.**

**Son of David**. Therefore Israelites, having a claim on Him as such. The fifth of nine occurrences of this title in Matthew. See note on 1. 1, and **Ap. 98. XVIII**.

**31** **rebuked ... peace** = charged them to be silent.

**cried** = kept crying.

**the more**. Gr. *meizon*. (Adv.) Occ. only here.

**Son of David**. The sixth of nine occurrences in Matthew. See note on 1. 1.

**32** **called them**. In the other cases He commanded them to be "called" (Mark 10. 49), and "led" (Luke 18. 40). **Ap. 152**. **shall** = should.

**unto** = for.

**34** **received** = regained.

**they followed**. As in Mark 10. 52, and Luke 18. 43.

### 21: 1-26: 35. THE FOURTH PERIOD. THE KINGDOM REJECTED.

**21: 1-7.** Bethphage. Arrival and Departure.

**21: 8-11.** Jerusalem. The first entry into.

**21: 12-16.** In the temple. Cleansing.

**21: 17.** Bethany. Return to.

**21: 18-22.** Jerusalem. Return to.

**21: 23-25: 46.** In the temple and on Olivet. Prediction.

**26: 1-17-**. Bethany. Return to.

**26: -17-29.** Jerusalem. The Last Super.

**26: 30-35.** In the Mount of Olives. Prediction.

### 21: 1-7. BETHPHEGE. ARRIVAL AND DEPARTURE.

**1.** Mission of Two Disciples. Begun.

**2, 3.** Commission given.

**4, 5.** Fulfillment of Prophecy.

**6.** Commission carried out.

**7.** Mission of Two Disciples. Ended.

**1** **when they drew nigh**. There were *two* entries: the first in Matthew 21: the second on "the first day" of the following week (Mark 11. 1-3. Luke 19. 28-31. John 12. 12-15). See **Ap. 153** and **156**.

**were come** = had arrived.

**Bethphage** = House of Figs. *kef et Tor* According to the Talmud

Bethphage consisted of some buildings and the space of ground extending from the wall of Jerusalem about a mile (or half-way) toward the town of Bethany (now *el 'Azariyeh*).

**unto** = toward. Gr. *pros*. **Ap. 104. xv. 3**. All the texts read "*eis*" as in the preceding clause.

**disciples**. Not Apostles.

**2** **Go** = go forward.

**over against** = or just off the high road. Gr. *apenanti* = facing you. In Mark and Luke *katēnanti* = opposite and below, preferred, here, by all the texts. But the text may have been altered to *make* Matt, agree with Mark and Luke.

**straightway** = immediately.

**ass ... colt**. Here the *two* are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only *one* (only one being necessary to fulfill the part of Zechariah quoted by John 12. 14, 15).

**with**. Gr. *meta*.

**3** And <sup>o</sup>if any *man* say ought unto you, ye shall say, 'The Lord hath need of them;' and <sup>2</sup>*immediately* he will send them."

**4** All this *came to pass*, that it might be <sup>o</sup>fulfilled which was spoken [as well as written] *through* the prophet, saying,

**5** "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an <sup>2</sup>ass, and a <sup>2</sup>colt the foal of <sup>o</sup>an ass."

**6** And the disciples went, and did as Jesus commanded them,

**7** And *led* the <sup>2</sup>ass, and the <sup>2</sup>colt, and <sup>o</sup>put on them their *outer garments*, and *He took His seat upon them*.

**8** And *the greater part of the crowd* spread their garments in the way; others cut down branches from the trees, and *were spreading them* in the *road*.

**9** And the multitudes that went before, and that followed, cried, saying, <sup>o</sup>"Hosanna [*Save Now*]" to the Son of David: Blessed is *He* That cometh in the name of *Jehovah*; Hosanna in the highest."

**10** And when *He* was come into Jerusalem, all the city was *agitated*, saying, <sup>o</sup>"Who is this?"

**11** And the multitude said, "This is Jesus the prophet *from* <sup>o</sup>Nazareth of Galilee."

**12** And Jesus went into *the temple courts* of God, and cast out all them that sold and bought in the temple, and overthrew the tables of <sup>o</sup>the moneychangers, and the seats of them that sold <sup>o</sup>doves,

**13** And said unto them, "*It standeth written*, <sup>o</sup>My house shall be called the house of prayer; but ye have made it a den of *robbers*."

**14** And the blind and the lame came to *Him* in the <sup>12</sup>temple; and *He* healed them.

**15** And when the chief priests and scribes saw *the wonders* that *He* <sup>o</sup>did, and the <sup>o</sup>children crying in the temple, and saying, "Hosanna to <sup>o</sup>the Son of David;" they were sore displeased,

**16** And said unto *Him*, "Hearest Thou what these *are saying*?" And Jesus saith unto them, "Yea; <sup>o</sup>have ye never read, 'Out of the mouth of babes and sucklings thou hast *prepared* praise?'"

**17** And *He* left them, and went *outside* the city into Bethany; and *He passed the night in the open air* there.

**18** Now *early in the morning* as *He* returned into the city, *He* hungered.

**15 wonderful things** = the wonders. Occ. only here. These were the Lord's final miracles, wrought at this crisis, and must have been very special in character. **did** = wrought. **children**. Gr. *pais*. See Ap. 108. iv.  
**16 say** = are saying. **have ye never read ... ?** See Ap. 143. 4.  
 Gr. *katartizo* = to perfect by preparing See Ap. 126. 8. **17 out of** = without, outside. Not the same word as inv. 16. **lodged** = passed the night (in the open air). Occ. only here, and in Luke 21. 37.

#### 21: 18-22. JERUSALEM. RETURN TO.

**18 in the morning** = early in the morning. See Ap. 97.

**3 if ... &c.** Expressing the condition simply. Ap. 118. 1. b.  
 The Lord. Ap. 98. VI. i. a. 2. A. 2.

**4 was done** = came to pass, fulfilled. Cp. Luke 21. 24 and 32.  
**spoken**. As well as written.

**by** = through. Gr. *dia*. Ap. 104. v. 1.

**5 Tell ye, &c.** Quoted from Zech. 9. 9. See Ap. 107. I. 1. Cp. Isa. 62. 11. Ap. 117. I. **Behold**. Fig. *Asterismos*. Ap. 6.

**upon**. Gr. *epi*. **an ass** = a beast of burden. Not the same word as in the preceding clause.

**7 brought** = led. **put on ... clothes**. Cp. 2 Kings 9. 13 (a mark of respect). **clothes** = outer garments.

**they set Him**. "He took His seat", Gr. *epikathizo*. Occ. only here.  
**thereon** = upon them: i.e. the garments.

#### 21: 8-11. JERUSALEM. FIRST ENTRY.

**8.** Action.

**9.** Cry. Made.

**10.** Cry. Effect.

**11.** Action.

**8 a very great multitude** = the greater part of the crowd: referring to the proportionate part, not to the actual size. **in**. Gr. *en*.

**from**. Gr. *apo*. Ap. 104. iv.

**strawed** = were strewing. Same word as "spread" in preceding clause.  
 Eng. "straw" = to scatter straw. Here used of branches of trees.

**9 Hosanna** = Save now. Aramaic *Hoshi'an-na'* = Help now. See Ap. 94. III. 3. Quoted from Ps. 118. 25, 26. At the later entry (Luke 19. 38) the cry was different in words, but similar in intent. For the order of events of these last six days, see Ap. 156.

**the Son of David**. Ap. 98. XVIII. The seventh of nine occ. of this title in Matthew. See note on 1. 1.

**the LORD** = Jehovah. Ap. 98. VI. i. a. 1. B. a.

**10 moved** = agitated. Same word as "quake" (27. 51) and "shake" (28. 4. Heb. 12. 26. Rev. 6. 13).

**Who is This ?** The city was evidently taken by surprise at this first entry; but the second entry (Mark 11. 1-11. Luke 19. 29-44) was known, and the people "met Him" (John 12. 18), hence, there was no surprise.

**11 of** = from. Gr. *apo*. **Nazareth**. See note on 2. 23. Ap. 169.

#### 21: 12-16. IN THE TEMPLE. CLEANSING.

**12.** Miracle. Cleansing.

**13.** Scripture fulfilled.

**14-16.** Miracle. Healing.

**-16.** Scripture fulfilled.

**12 the temple**. Gr. *hieron*, the temple courts. Not the *naos*. See note on 23. 16.

**the moneychangers**. The half-shekel had to be paid on the 15th of the month Adar, by every Israelite (even the poorest). In every city collectors sat to receive it. On the 25th day (18 or 19 days before the Passover) they began to sit in the temple; and then they distrained if not paid. Change was given at a profit for the moneychangers. (So Maimonides, quoted by Lightfoot, vol. iii, p. 45, Pitman's edn.)

**doves**. Required for the Temple offerings.

**13 It is written** = It standeth written. **My house, &c.** A composite quotation from Isa. 56. 7, and Jer. 7. 11. See Ap. 107. II 4. and 117. I.

**thieves** = robbers. Same word as in 27. 38, 44.



**19** And when **He** saw *one single* fig tree *on* the way, **He** came *up to it*, and <sup>o</sup>found nothing thereon, but leaves only, and said unto it, "Let no fruit grow on thee henceforward *for the age*." And *immediately* the fig tree withered away.

**20** And when the disciples saw *it*, they marvelled, saying, <sup>o</sup>"How soon is the fig tree withered away!"

**21** Jesus answered and said unto them, <sup>o</sup>"Verily **I** say unto you, <sup>o</sup>If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, <sup>o</sup>"Be thou removed, and be thou cast into the sea;" it shall be done.

**22** And all things, whatsoever ye shall <sup>o</sup>ask in prayer, believing, ye shall <sup>o</sup>receive [*it, if it be His will*]."

**23** And when **He** was come into the *temple courts*, the chief priests and the elders of the People came unto **Him** as **He** was teaching, *and* said, "By *what kind of* <sup>o</sup>authority doest Thou these things? and who gave Thee this authority?"

**24** And Jesus answered and said unto them, "**I** also will ask you one *question*, which <sup>o</sup>if ye tell **Me**, *I also* will tell you by what authority **I** do these things.

**25** The <sup>o</sup>baptism of John, whence was it? from **God**, or *from* men?" And they reasoned with themselves, saying, <sup>24</sup>"If we shall say, 'From **God**;' **He** will say unto us, 'Why did ye not then believe him?'

**26** But <sup>24</sup>if we shall say, <sup>25</sup>*From* men; we fear the *crowd*; for *the greater part* hold John as a prophet."

**27** And they answered Jesus, and said, "**We do not know**." And **He** said unto them, "Neither tell **I** you by what authority **I** do these things.

**28** But what think ye? <sup>o</sup>A *certain* man had two *children*; and he came to the first, and said, '*Child, Go to-day, work in my vineyard*.'

**29** He answered and said, '*I do not choose to go*;' but afterward he <sup>o</sup>repented, and went.

**30** And he came to *the other*, and said likewise. And he answered and said, '*I go, sir*;' and went not.

**what** = what kind of. **authority**. Gr. *exousia*. Ap. 172. 6.  
quite dependent on a contingency. Ap. 118. 1. b.  
**heaven**. Put by Fig. *Metonymy* (of Subject), Ap. 6. for "God", sing.  
crowd. **all**. Put by Fig. *Synecdoche* (of Genus), for the greater part.  
**tell** = know. Gr. *oida*. Ap. 132. 1. i.

**19 a** = one (single).

**in** = on. Gr. *epi*. Ap. 104. ix. 1.

**found nothing**. See notes on Mark 11. 13.

**for ever** = for the age (see Ap. 151. II. A. ii. 4. a.), i.e. to the end of that Dispensation. The fig tree represents the national privilege of Israel (see notes on Judges 9. 10), and that is to be restored (Rom. 11. 2, 26).

**presently** = at once, on the spot; Gr. *parachrema*, rendered "soon" in v. 20. See note on "immediately", Luke 1. 64.

**20 How soon, &c.** Fig. *Erotesis* (in wonder). Ap. 6.

**21 Verily**. See note on 5. 18.

**If ye have faith, &c.** This is the *third* occasion that this was repeated. The first was in 17. 20; Mark 11. 23; and the second in Luke 17. 6. The condition is quite hypothetical. See Ap. 118. 1. b.

**doubt**. Ap. 122. 4. **Be thou removed, &c.** It was a common proverb to say of a great teacher, who removed difficulties, that he was "a rooter up of mountains". See note on Luke 17. 6.

**22 ask**. Gr. *aiteo*. Ap. 134. I. 4.

**receive**. Supply the Ellipsis: "[it, if it be His will]", from 26. 39-44. Jas. 5. 14, 15. 1 John 5. 14, 15. This is the one abiding condition of all prayer; and this Ellipsis must always be supplied.

#### 21: 23--25: 46. IN THE TEMPLE. TEACHING.

21: 23--22: 46. Priests and Elders. Controversy.  
23: 1-12. Teaching. Crowds and Disciples.  
Moral.  
23: 13-39. Scribes and Pharisees. Denunciation.  
24: 1--25: 46. Teaching. Disciples. Prophetic.

#### 21: 23--22: 46. PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE.

21: 23-27. Questions. Chief Priests and Elders.  
21: 28-44. Parables. Two Sons and Vineyard.  
21: 45. Conviction.  
21: 46. Conspiracy.  
22: 1-14. Parable. Marriage of King's Son.  
22: 15-46. Questions. Pharisees and Sadducees.

#### 21: 23-27. QUESTIONS. CHIEF PRIESTS AND ELDERS.

23. Their question. Put.  
24, 25-. His question. Put.  
-25, 26-. Their reasoning.  
-26. Their reason.  
27-. His question. Unanswered.  
-27. Their question. Answered.

**23 temple** = the Temple courts. Gr. *hieron*. See note on 23. 16.

**24 thing** = question. Gr. *logos* = word, or matter. **if**. The condition being  
Note the Fig. *Anteisagoge*. Ap. 6. **25 baptism**. Ap. 115. II. 1.  
**of** = from. Same word as "from" in preceding clause. **26 people** =  
**27 cannot tell** = do not (Ap. 105. 1) know.

#### 21: 28-44. PARABLES.

28-32. The Two Sons. Disobedience.  
33-44. The Husbandmen. Rebellion.

#### 21: 28-32. THE TWO SONS. DISOBEDIENCE.

28-. Appeal for opinion.  
-28-30. The Two Sons. Contrasted.  
31-. Appeal for decision.  
-31-. The Two Sons. Answer.  
-31, 32. Application.

**28 A certain man, &c.** Here follow three parables spoken in the Temple.

**29 I will not** = I do not choose [to go].

**repented**. Gr. *metamelomai*.

**sons** = children. Gr. *teknon*.

**Go work to day** = Go to-day, work.

**30 the second**. Tischendorf reads "the other" (Gr. *heteros*, Ap. 124. 2).

**31** Which of the two did *the desire* of his father?" They say unto him, "The first." Jesus saith unto them, <sup>21</sup>"Verily I say unto you, That the *tax-gatherers* and the harlots *go before you into the kingdom of God*."

**32** For John came unto you in the way of righteousness, and ye believed him not: but the <sup>31</sup>*tax-gatherers* and the harlots believed him: and ye, when ye had seen *it*, <sup>29</sup>repented not afterward, that ye might believe him.

**33** Hear <sup>o</sup>another parable: There was a certain *master of a house*, which planted a vineyard, and *placed around it a fence*, and digged a <sup>o</sup>winepress in it, and built a <sup>o</sup>tower [for the watchmen], and *leased* it out to husbandmen, and *went abroad*:

**34** And when the *season* of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

**35** And the husbandmen took his servants, and *one they beat, and one they killed, and one they stoned*.

**36** Again, he sent other servants more than the first: and they did unto them *the same way*.

**37** But *at last* he sent unto them <sup>o</sup>*his own son*, saying, 'They will *stand in awe of my son*.'

**38** But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us *hold on to* his inheritance.'

**39** And they caught him, and cast *him outside* of the vineyard, and slew *him*.

**40** When the lord therefore of the vineyard *shall have come*, what will he do unto those husbandmen?"

**41** They say unto him, "He will *miserably destroy those miserable men*, and will let out *his* vineyard unto other husbandmen, *of such character that they* shall render him the fruits in their seasons."

**42** Jesus saith unto them, <sup>o</sup>"Did ye never read in the Scriptures, <sup>o</sup>"The Stone Which the builders rejected, the same is become the head of the corner: this is *Jehovah's* doing, and it is marvellous in our eyes?"

**43** Therefore say I unto you, <sup>31</sup>The kingdom of God shall be taken from you, and <sup>o</sup>given to a nation bringing forth the fruits thereof.

**44** And whosoever shall fall *upon* this Stone shall be broken: but *upon* whomsoever it shall fall, it will <sup>o</sup>grind him to powder."

**45** And when the chief priests and Pharisees had heard *His* parables, they *got to know* that *He* spake of them.

**46** But when they sought to lay hands on *Him*, they feared the *crowds*, because they *were holding Him as a prophet*.

**31** Whether of them twain = Which of the two.

**the will** = the desire. Gr. *thelema* (the Noun of [Ap. 102. 1](#)).

**publicans** = tax-gatherers.

**go into . . . before** = go before you into.

**the kingdom of God**. See [Ap. 114](#). The fourth of five occurrences in Matthew. See note on 6. 33.

#### 21: 33-44. THE HUSBANDMEN.

33-41. The Parable. Given.

42. The Scripture cited (Ps. 118: 22).

43. The Parable. Its application.

44. The Scripture cited. (Isa. 8: 14).

#### 21: 33-41. THE PARABLE GIVEN.

33. The Owner making his vineyard.

34-39. The Husbandmen. Conduct.

40. The owner coming to His Vineyard.

41. The Husbandmen. Judgment.

**33** another. Gr. *alios*. [Ap. 124. 1](#): i.e. a similar. The second parable spoken in the Temple.

**householder** = master of a house.

**hedged it round about** = placed about it a fence.

**winepress**. Sept. for Heb. *gath*, the press, not the vat. Isa. 5. 2.

**tower**. For the watchmen. See Isa. 1. 8; 5. 2; 24. 20. Job 27. 18.

**let it out**. There were three kinds of leases: (1) where the labourers received a proportion of the produce for their payment; (2) where full rent was paid; (3) where a definite part of the produce was to be given by the lessees, whatever the harvest was. Such leases were given by the year, or for life, or were even hereditary. From v. 34 and Mark 12. 2 the word "of" shows that the latter kind of lease is referred to in this parable.

**went into a far country** = went abroad, or journeyed. As in 25. 14, 15. Mark 12. 1; 13. 34. Luke 15, 13; 20. 9.

**34** time = season. **to**. Gr. *pros*.

**35** beat one, &c. = one they beat, and one they killed, and one they stoned.

**and**. Note the Fig. *Polysyndeton*, [Ap. 6](#).

**another** = one.

**37** last of all = at last.

**his son** = his own son. Here is the real answer to v. 23.

**reverence** = stand in awe of.

**38** among. Gr. *en*. [Ap. 104. viii. 2](#).

**seize on** = hold on to, or hold fast. See note on 2 Thess. 2. 6,

"withholdeth": which should be rendered as here.

**39** out = without, outside (as in Heb. 13. 12).

**40** Cometh = shall have come.

**41** miserably . . . wicked. Note the Fig *Paronomasia* ([Ap. 6](#)). Gr. *kakos kakos*. In Eng. "miserably destroy those miserable [men]" (R.V.); or, "those wretches he will put to a wretched death".

**which** = of such character that they.

**42** Did ye never read, &c. ? See [Ap. 117. I.](#) and [143. 4](#).

**The Stone, &c**. Quoted from Ps. 118. 22. Cp. Acts 4. 10-12. See [Ap. 107. I. 1](#).

**the LORD'S** = Jehovah's. [Ap. 98. VI. i. a. 4. B. a](#). Lit. "from Jehovah".

**43** given to a nation. The new Israel, as prophesied in Isa. 66. 7-14.

**44** on = upon. Gr. *epi*. [Ap. 104. ix. 3](#).

**grind him to powder**. Supposed to mean winnow or scatter as dust. But in a *Papyrus* (Fayyum, second or third cent, A. D.) it is used for *ruining* a thing in some way. This supplies the contrast here. Occ. elsewhere only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21.

**45** perceived = got to know. Gr. *ginosko*. [Ap. 132. I. ii](#).

**46** multitude = crowds.

**took Him, &c**. = were holding Him as a prophet.

**for**. Gr. = as; but all the texts read "*eis*" = for.

**22** And Jesus answered and spake unto them again *in* <sup>o</sup>parables, and said,  
**2** <sup>o</sup>“The kingdom of *the heavens* is like unto a certain king, which made a *wedding feast* for his son,  
**3** And <sup>o</sup>sent forth his servants to call *those who had been bidden* to the *wedding feast*: and they *wished not to come*.  
**4** Again, he sent forth <sup>o</sup>other servants, saying, Tell them which *had been bidden*, <sup>o</sup>“Behold, I have prepared my *luncheon*: my oxen and my *fatted beasts* are killed, and all things *are* ready: come unto the <sup>2</sup>*wedding feast*.”  
**5** But they *gave no heed to it*, and *went away*, one to his *own* farm, another to his *commerce*:  
**6** And the remnant took his servants, and *treated them harshly*, and *killed them*.  
**7** But when the king heard <sup>o</sup>*thereof*, he was wroth: and he sent forth <sup>o</sup>his armies, and destroyed those murderers, and <sup>o</sup>burned up their city.  
**8** <sup>o</sup>Then saith he to his servants, “The <sup>3</sup>*wedding feast* is ready, but they which <sup>3</sup>*had been bidden* were not worthy.  
**9** <sup>o</sup>Go ye therefore *upon the public roads*, and as many as ye shall find, bid to the <sup>2</sup>*wedding feast*.”  
**10** So those servants *having gone out* into <sup>o</sup>the *public roads*, and gathered together all as many as they found, both *evil* and good: and the <sup>3</sup>*wedding feast became filled* with guests.  
**11** And when the king came in *to inspect* the guests, *he beheld* there a man which had not on <sup>o</sup>a <sup>3</sup>wedding garment:  
**12** And he saith unto him, <sup>o</sup>“Friend, how camest thou in hither <sup>o</sup>not having <sup>11</sup>a <sup>3</sup>wedding garment?” And he was <sup>o</sup>speechless.  
**13** Then said the king to the servants, “Bind him hand and foot, and take him away, and cast *him* into *the outer* darkness; there shall be *the weeping and the grinding of teeth*.”  
**14** <sup>o</sup>For many are called, but few *are* chosen.”  
**15** Then *came* <sup>o</sup>the Pharisees, and took counsel how they might *entrap Him* in *His* talk.

**8 Then, &c.** This, as to time, leaps over the present Dispensation, and takes up the yet future preaching of 24. 14, for it has to do with the same people.  
**9 Go ye therefore, &c.** After the present Dispensation. **into** = upon. Gr. *epi*. Ap. 104. ix. 3. **the highways** = the public roads, or cross-roads. Gr. *diexodos*. Occ. only here. **10 went out** = having gone out. **bad.** Gr. *poneros*. Ap. 128. III. 1. **was furnished** = became filled.  
**11 to see** = to gaze upon, view as a spectacle, or inspect. Ap. 133. I. 12. **he saw** = he beheld. Ap. 133. I. 1. **a wedding garment.** As prescribed by Eastern etiquette. **12 Friend.** Gr. *hetairos*. Occ. only in Matthew (here; 11. 16; 20. 13; 26. 50). **not.** Gr. *me*. Not the same word as in v. 11, because this refers to the man's subjective consciousness of the omission when he entered, not to the mere forgetfulness of the fact.  
**speechless.** There was no excuse for the insult implied in the negative *me*, above. **13 outer** = the outer. Gr. *exoteros*. Occ. only in Matt. 8. 12; 22. 13; and 25. 30. **weeping, &c.** The weeping and the grinding. See note on 8. 12. **14 For, &c.** Cp. 20. 16.

#### 22: 15-46. QUESTIONS. PHARISEES AND SADDUCEES.

- 15-22. The Pharisees' Question. Civil.  
 23-33. The Sadducees' Question. Religious.  
 34-40. The Pharisee's Question. Moral.  
 41-46. The Lord's Question and Answer.

**15 went** = came: as in v. 23. A threefold temptation. See above. **the Pharisees.** See Ap. 120. II. **entangle** = entrap. Gr. *pagideuo*. Occ. only here.

#### 22: 1-14. PARABLES. MARRIAGE OF THE KING'S SON.

- 1-7. The bidden Guests.  
 8-14. The substituted Guests.

#### 22: 1-7. THE BIDDEN GUESTS.

- 1-3-. Call to those bidden. First call.  
 -3. Servants sent. Refused.  
 4. Call to those bidden. Second call.  
 5-7. Servants sent. Ill Treated.

**1 Jesus.** See Ap. 98. X.  
**by** = in. Gr. *en*. Ap. 104. viii.  
**parables.** This was the third of the three spoken in the Temple. Cp. 21. 28, 33.  
**2 The kingdom of heaven.** See Ap. 114.  
 heaven = the heavens. See notes on 6. 9, 10.  
**marriage** = marriage or wedding feast. See Ap. 140. II. 2.  
**3 sent forth, &c.** John, the Lord, and the Twelve.  
**were bidden** = those who had been bidden. This bidding had been done by the prophets. For the custom of such a later "sending" cp. Est. 5. 8 with 6. 14.  
**to.** Gr. *eis*. Ap. 104. vi.  
**wedding** = wedding feast, as "marriage" in v. 1.  
**would not come** = wished not to come. Ap. 102. 1.  
**4 other servants.** Peter and "them that heard Him" (Heb. 2. 3), as recorded in the Acts.  
**are bidden** = had been bidden, as in v. 3.  
**Behold.** Fig. *Asterismos* (Ap. 6).  
**dinner** = breakfast, or luncheon. Not *deipnon*, which is supper.  
**fatlings** = fatted beasts. Gr. *sitistos*. Occ. only here.  
**unto.** Gr. *eis*.  
**5 made light of it** = gave no heed [to it].  
**went their ways** = went away.  
**his** = his own; "our own" being emphatic for contrast. Cp. 1 Chron. 29. 16.  
**merchandise** = commerce. Gr. *emporía*. Occ. only in Matthew.  
**6 entreated, &c.** As in Acts 4. 1-3; 5. 40, 41; 11. 19. slew them. Acts 7. 64-60; 8. 1; 12. 2-5.  
**7 thereof.** See the varied supply of the Ellipsis after "heard" in vv. 7, 22, and 33.  
**his armies.** The Roman armies.  
**burned up their city.** Gr. *empretho*. Occ. only here. This refers to the destruction of Jerusalem, which took place shortly after the close of the Acts Dispensation.

#### 22: 8-14. THE SUBSTITUED GUESTS.

8. The bidden Guests. Not worthy.  
 9. Other Guests to be substituted.  
 10. Other Guests substituted.  
 11-14. The intruding Guest. Detected.

**16** And they sent out unto **Him** *their own* disciples with the <sup>o</sup>Herodians, saying, "**Teacher**, <sup>o</sup>we know that **Thou** art true, and teachest the way of God in truth, *there is no care with Thee about* any man: for **Thou lookest not on** the person of men.

**17** Tell us therefore, What thinkest thou? Is it lawful to give *poll-tax* unto Caesar, or not?"

**18** But **Jesus** <sup>o</sup>perceived their <sup>o</sup>wickedness, and said, "Why tempt ye **Me**, ye hypocrites?

**19** Shew **Me** the <sup>17</sup>*poll-tax coin*." And they brought unto **Him** a *denarius*.

**20** And **He** saith unto them, "Whose *is* this <sup>o</sup>image and *inscription*?"

**21** They say unto **Him**, "Caesar's." Then saith **He** unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

**22** When they had heard <sup>o</sup>*these words*, they marvelled, and left **Him**, and went their way.

**23** *On that same day* came to **Him** <sup>o</sup>the Sadducees, which say that there *is not a resurrection*, and asked **Him**,

**24** Saying, <sup>16</sup>*Teacher*, <sup>o</sup>Moses said, <sup>o</sup>"If a man *should die*, having no *son*, his brother shall <sup>o</sup>marry his wife, and raise up <sup>25</sup>seed [*issue*] unto his brother."

**25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no *seed*, left his wife unto his brother:

**26** Likewise the second also, and the third, unto the seventh.

**27** And *at last the woman also died*.

**28** Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

**29** *But Jesus* answered and said unto them, "Ye do err, <sup>o</sup>not knowing the Scriptures, nor the power of God.

**30** For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in <sup>o</sup>heaven.

**31** But as *concerning* the resurrection *of dead bodies*, <sup>o</sup>Have ye not read that which was spoken unto you by God, saying,

**32** "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of *dead people*, but of *living people*."

**33** And when the multitude heard *this*, they were astonished at **His teaching**.

**34** But when <sup>15</sup>the Pharisees had heard that **He** had put <sup>23</sup>the Sadducees to silence, they were gathered together.

#### 22: 15-22. THE PHARISEES' QUESTION.

15.	Counsel taken.	} The Argument.
16, 17.	Their Question. as to Tribute.	
18, 19-.	His demand.	
-19.	Their compliance.	
20.	His Question.	
21-.	Their Reply.	
-21.	Their Question answered.	
22.	Departure taken.	

**16** *their* = their own.

**Herodians**. It is uncertain whether this refers to Herod's servants, officers, household, or to a political party. Prob.= courtiers.

**Masters** = Teacher. Ap. 98. XIV. v. 1.

**we know**. Gr. *oida*. See Ap. 132. 1.

**God**. Ap. 98. I. i. 1.

**neither carest** = there is no (Gr. *ou*. Ap. 105. I.) care with Thee.

**for** = about. Gr. *peri* = concerning.

**regardest not** = lookest not on. Gr. *eis*.

**17 tribute**. This was the poll-tax paid in Roman money by each person who was enrolled in the census. See note on 17. 25. Occ. only there, here, and Mark 12. 14.

**18 perceived**. Gr. *ginosko*. Ap. 132. I. 2.

**wickedness**. Gr. *poneria*. Ap. 128. III (1).

**19 money** = coin. Gr. *nomisma*. Occ. only here.

**penny** = a *denarius*. See note on 20. 2 and Ap. 51. 1. 4.

**20 image**. Therefore not a Jewish or Herodian coin, but a Roman.

**superscription** = inscription.

**22 these words**. See note on "thereof", v. 7.

#### 22: 23-33. THE SADDUCEES' QUESTION.

23.	Sadducees' error. Denial of Resurrection.
24-28.	Resurrection. Questioned.
29.	Sadducees' error. Ignorance of Scripture.
30-33.	Resurrection. Proved.

**23 The same day** = On (Gr. *en*. Ap. 104. viii) that same day.

**the Sadducees**. No Article. See Ap. 120. II.

**is no resurrection** = is not a resurrection.

**no**. Gr. *me*. Denying subjectively not the fact, but asserting their disbelief of the fact.

**24 Moses**. See note on 8. 4.

**If a man die. &c.** An hypothetical case. See Ap. 118. I. b. Quoted from Deut. 25. 5. See Ap. 107. II. 2.

**die** = should die.

**children**. Gr. *teknon*, here put for son. So Deut. 25. 5.

**marry**. Gr. *epigambreuo*. Occ. only in Matthew. Used here because it specially refers to a marriage between relatives.

**seed** = issue, as in v. 25.

**25 issue**. Same as "seed" in v. 24.

**27 last of all** = at last, as in 21. 37.

**the woman died also** = the woman also died.

**29 Jesus** = But Jesus (Ap. 98. X).

**not knowing**. Note the negative, implying their unwillingness to know, not stating the mere fact. See Ap. 105. II. All are sure to err who do not know the Scriptures.

**30 heaven**. Singular. See note on 6. 9, 10.

**31 touching** = concerning. Gr. *peri*.

**of the dead** = of dead bodies, with Art. See Ap. 139. 1.

**saying**. See Ap. 107. II. 1.

**the dead** = dead people. See Ap. 139. 2 (without the Article).

again in resurrection in order that He may be their God. This is what the Lord set out to prove (in v. 31) "concerning the resurrection". Gr. *zao*. See note on 9. 18.

**33 this**. See note on "thereof" (v. 7).

**have ye not read . . .** = Did ye never read . . . See Ap. 143.

**32 I am, &c.** Quoted from Ex. 3. 6. See Ap. 117. I.

**the living** = living people. The only conclusion being that they must rise and live

**at**. Gr. *epi*. Ap. 104. ix. 2.

**doctrine** = teaching.

22. 34-40 [For Structure see next page].



**35** Then one of them, *which was a teacher of the law*, asked *Him* a question, tempting **Him**, and saying,

**36** <sup>16</sup>"*Teacher, which kind of commandment is great* in the law?"

**37** Jesus said unto him, "Thou shalt love **Jehovah** thy God with all thy heart, and with all thy soul, and with all thy mind.

**38** This is the first and great commandment.

**39** And <sup>o</sup>the second *is* like unto it, <sup>37</sup>Thou shalt love thy neighbour as thyself.

**40** *In* these two commandments hang *the whole* of the law and the prophets."

**41** While the Pharisees were gathered together, Jesus asked them,

**42** Saying, "What think ye *concerning the Messiah* ? whose Son is **He**?" They say unto **Him**, "*David's Son*."

**43** **He** saith unto them, "How then doth David *by THE Holy Spirit* call **Him** Lord, saying,

**44** <sup>o</sup>"The LORD said unto My Lord [**Jehovah** said unto **Adonai**], 'Sit Thou on My right hand, *until I shall have set Thine enemies as a footstool for Thy feet* ?' "

**45** If David then call **Him** Lord, how is **He** his Son ?"

**46** And no man was able to answer **Him** <sup>o</sup>a word, neither durst any *man* from that day forth ask **Him** any more questions.

**23** Then spake Jesus to the *crowds*, and to **His** disciples, **2** Saying, "The scribes and the <sup>o</sup>Pharisees *have taken their seat upon* Moses' seat:

**3** *All things* therefore whatsoever they bid you observe, ... *ye observe and do*; but do not *ye according to* their works: for *they say "ought to be done"*, *but they do not the works themselves*.

**4** <sup>o</sup>For they bind [*by what they "bid you observe"*] heavy burdens and grievous to be borne, and lay *them upon* men's shoulders;

#### 22: 34-40. THE PHARISEES' QUESTION.

34-36.	The Great Commandment.	} Severally.
37, 38.	Answer. The First: Love of God.	
39.	Answer. The Second: Love Neighbour.	
40.	The Great Commandment.	

**36** *which, &c.* = what kind of commandment ?

**is the great** = is great. The Scribes divided them all up: 248 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 248 + 365 = 613 = the number of letters in the Decalogue. Some were great and some were small (or heavy and light). The question was as to great and small (as in v. 38); not the greatest and least.

**37** *Thou shalt love, &c.* Quoted from Deut. 6. 5; 10. 12; 30. 6.

**the LORD** = Jehovah. Ap. 98. VI. i. a. A. a.

**soul.** Gr. *psuche*. Ap. 110. V.

**39** *the second, &c.* Quoted from Lev. 19. 18.

**40** **On** = In. Gr. *en*. Ap. 104. viii. **all** = the whole.

#### 22: 41-46. THE LORD'S QUESTION AND ANSWER.

41, 42-.	His Question: "Whose Son is Messiah ?"
-42.	The Answer: "The Son of David."
43, 44.	David's Words.
45.	His Question: "How is He his Son ?"
46.	Their Answer: not given.

**41** **Pharisees.** See Ap. 120. II.

**42** *What think ye of Christ ?* See Ap. 154.

**of** = concerning. Gr. *peri*, as in v. 16 ("for").

**Christ** = the Messiah (with Art.).

**The Son of David.** Lit. David's Son. The last of nine occ. of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII.

**43** **in** = by, as in v. 1. **spirit.** Gr. *pneuma*. Ap. 101. II. 3.

**44** **The LORD said, &c.** = Jehovah said unto Adonai. Quoted from Ps. 110. 1. See Ap. 4. II. and VIII (2); Ap. 98. VI. i. a. 1. A. a. For the principle underlying the form of quotation, see Ap. 107. 1. i and 117. I.

**till, &c.** = until I shall have (Gr. *an*) set Thine enemies as a footstool for Thy feet. The first of seven references to Ps. 110. 1 in the N.T. (here; Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13; 10. 13). All refer to Messiah's session on the Father's throne until His enemies shall be placed "as a footstool for His feet", except 1 Cor. 15. 25, where they are at length put in subjection to the Son (Adonai) "under His feet." In all the six, the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. as they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 23; 16. 28; 23. 39; 24. 34. Acts 8. 19-26; 28. 25-26.

**46** **no man** = no one. Gr. *ou deis*. See Ap. 105. I.

**a word.** Gr. *logos*. See note on Mark 9. 32. **from.** Gr. *apo*. Ap. 104. iv.

#### 23: 1-12. TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL.)

1, 2.	Self-exaltation. Scribes. (Session.)
3, 4.	"Do not ye" what they bid.
5-7.	Self-exaltation. Scribes. (Works.)
8-11.	"Be not ye" like them.
12.	Self-exaltation. Scribes. (Application.)

**1** **multitude** = crowds. Note the Structure (p. 1857).

**sit** = have taken [their] seat. **in** = upon. Gr. *epi*.

following are not a command, for the whole chapter is taken up with a denunciation of the very things that they thus bade. Later (27. 20-23) they "bade" the People to ask Barabbas and destroy Jesus.

**Observe and do** = ye observe and do. The second person plural is exactly the same in the Indicative and Imperative, and nothing can determine which is the Mood but the context: and the Structure determines its meaning. **observe.** Inwardly. **do.** Outwardly. **but.** Marking the contrast

between "ye do" and "do ye not". after = according to. Gr. *kata*. Ap. 104. x. 2. **they say** = they say [ought to be done], but they do not do the works themselves. **4** **For they bind, &c.** By what they "bid you observe". A further proof that "observe and do" is not the Lord's command to

carry these many burdens "grievous to be borne".

**on.** = upon. Gr. *epi*.

**men's.** Gr. *anthropos*. Ap. 123. 1.

but they *themselves* **do not choose to touch** them with one of *their own* fingers.

**5** But all their works they do **for the purpose of being gazed upon as a spectacle** of men: they make broad their phylacteries [a small case for wearing Scripture], and enlarge *the fringes* of their garments,

**6** And **are fond of the first place in** feasts, and the **first** seats in the synagogues,

**7** And **the formal salutations** in the markets, and to be called **by** men, Rabbi, Rabbi [my Master].

**8** But be not ye called Rabbi: for **One** is your **Leader**, <sup>o</sup>*even Christ*; and all ye are brethren.

**9** And call no *man* your <sup>o</sup>father <sup>o</sup>upon the earth: for one is your <sup>o</sup>Father, Which is in *the heavens*.

**10** Neither be ye called <sup>8</sup>Leaders: for **One** is your <sup>8</sup>Leader, <sup>8</sup>*even* <sup>8</sup>Christ.

**11** But *the greater of you* shall be your servant.

**12** And whosoever shall exalt himself shall be *humbled*; and he that shall humble himself shall be exalted.

**13** But <sup>o</sup>woe unto you, <sup>2</sup>scribes and <sup>2</sup>Pharisees, hypocrites! for ye <sup>o</sup>shut up the kingdom of *the heavens in men's faces*: for ye <sup>o</sup>neither go in *yourselves*, <sup>o</sup>neither *allow* ye them that are entering to go in.

**14** <sup>13</sup>Woe unto you, scribes and <sup>2</sup>Pharisees, hypocrites! for ye devour widows' houses, and for a pretence *praying at great length*: *on this account* ye shall receive the *more abundant judgment*.

**15** <sup>13</sup>Woe unto you, scribes and <sup>2</sup>Pharisees, hypocrites! for ye compass sea and *dry land* to make one <sup>o</sup>proselyte [Gentile covert], and when he *becomes one*, ye make him twofold more *Gehenna's people* than yourselves.

**16** <sup>13</sup>Woe unto you, ye blind guides, which say, 'Whosoever shall swear by *the Sanctuary*, it is nothing; but whosoever shall swear by the gold of *the Sanctuary*, he *is bound to fulfill the oath* !'

**17** Ye fools and blind: for whether is greater, the gold, or <sup>16</sup>*the Sanctuary* that sanctifieth the gold ?

**18** And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that *is upon it*, he <sup>16</sup>*is bound to fulfill the oath*.

**19** Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift ?

**20** Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

**21** And whoso shall swear by <sup>16</sup>*the Sanctuary*, sweareth by it, and by **Him That dwelleth therein**.

**will not move** = do not choose to touch. **will.** See Ap. 102. 1.

**move.** Much less bear.

**their** = their own.

**5 for to be seen** = to be gazed upon as a spectacle. Same word as "see" in 22. 11.

**for** = for the purpose. Gr. *pros*. Ap. 104. xv.

**phylacteries.** Gr. *phulakterion*. Occ only here. See notes, &c, on Ex. 13. 9. Deut. 6. 8. Ref. to Pent. Ap. 92 and 117. 1.

**the borders** = the fringes. Ref. to Pent. (Num. 15. 37-41. Deut. 22. 12). Originally a mark of separation between Israel and the surrounding nations. Cp. Luke 8. 44.

**6 love** = are fond of. Gr. *phileo*. Ap. 135. I. 2.

**uppermost rooms** = the first place, as in next clause.

**at** = in. Gr. *en*. Ap. 104. viii.

**chief seats** = first seats, as in preceding clause.

**7 greetings** = the formal salutations.

**of** = by. Gr. *hupo*.

**Rabbi** = my Master. Cp. v. 8. Note the Fig. *Epizeuxis* for Emph. (Ap. 6).

**8 Master** = Leader, Guide, or Director. Gr. *kathgetes*. Occ. only here and in v. 10. All the texts read *didlaskalos*, Teacher.

**even Christ.** All the texts omit, with Syr.; but, Scrivener thinks, on insufficient authority.

**Christ.** See Ap. 98. IX.

**9 father.** This is against those who loved to be so called.

**upon.** Gr. *epi*. Ap. 104. ix. 1.

**Father.** See Ap. 98. III. **heaven** = the heavens. See note on 6. 9, 10.

**11 he that is greatest among you** = the greater of you.

**12 abased** = humbled, as in next clause.

#### 23: 13-39. SCRIBES AND PHARISEES.

13-33. Denunciation. The Eight Woes.  
34-39. Prophecy.

#### 13-33. DENUNCIATION. THE EIGHT WOES.

13-15. Their treatment of the living.  
16-22. False swearing.  
23. Hypocrites.  
24. Blind guides.  
25-28. False cleansing.  
29-33. Their treatment of the dead.

#### 13-15. THE TREATMENT OF THE LIVING.

13. Proselytes. The honest hindered.  
14-. Incrimination.  
-14. Condemnation.  
15. Proselytes. Those made, made worse.

**13 woe.** The first of eight woes in (vv. 13-33). Cp. 5. 3 ; and see Ap. 126. All the texts (with Syr.) transpose vv. 13 and 14. **shut up.** Cp. 5. 3.

**the kingdom of heaven.** See Ap. 114.

**heaven** = the heavens. See note on 6. 9, 10.

**against** = before: i.e. in men's faces.

**neither** = not, as in v. 4.

**14 Woe, &c.** Cp. 5. 4; and see Ap. 126.

**make long prayer** = praying at great length.

**therefore** = on this account. Gr. *dia* (Ap. 104. v. 2).

**greater** = more abundant.

**damnation** = judgment or condemnation.

**15 woe, &c.** Cp. 5. 5, and see Ap. 126.

**land** = dry [land].

**proselyte.** The Greek is transliterated, and means a comer over to. Used of a Gentile who came over to the Jews' religion. Occ. only here; and Acts 2. 10; 6. 5; 13. 43.

**is made** = becomes [one].

**the child of hell** = a son of Gehenna. A Hebraism = Gehenna's people.

See Ap. 131. I; and note on 5. 22.

**16 the Temple** = the Sanctuary: i.e. the *Naos*, or actual Temple building, consisting of the Holy Place and the Holy of Holies. Spelt in *The Companion Bible* with a capital "T", to distinguish it from *hieron*, the whole of the Temple courts, but translated temple also; this is spelt with a small "t" in *The Companion Bible*. **debtor** = is bound [to fulfill the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. *Parechesis* = guilty [and must pay the *geld*, i.e. the penalty]. See Ap. 6.

**22** And he that shall swear by <sup>o</sup>heaven, sweareth by the throne of God, and by **Him** That sitteth thereon.

**23** <sup>o</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye **tithe** of mint and **dill** and <sup>o</sup>cummin, and have omitted the weightier **matters** of the law, judgment, mercy, and **faithfulness**: these ought ye to have done, and not to leave the other undone.

**24** Ye blind guides, <sup>o</sup>which **habitually filter out the** <sup>o</sup>gnat, and **gulp down the** <sup>o</sup>camel.

**25** <sup>o</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye **cleanse ceremonially** the outside of the cup and of the **side dish**, but within they are full of **plunder** and **incontinence**.

**26** Thou blind Pharisee, cleanse first **the inside of** the cup and platter, **that the outside also may become clean**.

**27** <sup>o</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye <sup>o</sup>are like unto <sup>o</sup>whited sepulchres, which indeed appear beautiful outward, but are within full of **bones of dead people**, and of all uncleanness.

**28** Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and **lawlessness**.

**29** <sup>o</sup>Woe unto you, scribes and Pharisees, hypocrites! because ye build the <sup>o</sup>tombs of the prophets, and **decorate** the **monuments** of the righteous,

**30** And say, <sup>o</sup>"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

**31** **So that** ye be witnesses unto yourselves, that ye are the **sons** of them which killed the prophets.

**32** **And ye, fill ye up** then the measure of your fathers.

**33** Ye serpents, ye **offspring** of vipers, how can ye **escape from** the <sup>14</sup>**judgment** of <sup>15</sup>hell?

**34** **Because of this**, <sup>o</sup>behold, I send unto you prophets, and wise men, and scribes: and **some** of them ye shall kill and crucify; and **some** of them shall ye scourge in your synagogues, and persecute **them** <sup>o</sup>from city to city:

**35** **So that** upon you may come all **the** righteous <sup>o</sup>blood shed upon the earth, <sup>34</sup>from the blood of **Abel the righteous one** unto the blood of <sup>o</sup>Zacharias son of Barachias, whom <sup>o</sup>ye slew between <sup>16</sup>**the Sanctuary** and the altar.

**36** <sup>o</sup>Verily I say unto you, All these things shall come upon <sup>o</sup>this generation.

**22** heaven. Sing. See notes on 6. 9, 10.

**23** Woe, &c. Cp. 5. 7, and see Ap. 126.

**pay tithe** = tithe, or take tithes. Eng. tithe = tenth; hence, a district containing *ten* families was called a tithing

**anise** = dill. Occ. only here.

**cummin**. Heb. *kumin*. Gr. *kuminon*. (Occ. only here.) Germ. *kummel*.

**faith**. Or, faithfulness, as in Rom. 8. 3. Gal. 5. 22.

**24** which, &c. Fig. *Paroemia*. Ap. 6.

**strain** = habitually filter out. Gr. *diulizo*. Occ. only here.

**at**. A mistake perpetuated in all editions of the A.V. All "the former translations" had "out".

**a** = the: which makes it read like a proverb.

**gnat**. Gr. *konops*. Occ. only here.

**swallow** = gulp down: Eng. drink up.

**camel**. An unclean animal. See Lev. 11. 4.

**25** Woe, &c. Cp. 5. 8, and see Ap. 126.

**make clean** = cleanse ceremonially.

**platter** = dish: i.e. a side dish. Gr. *paropsis*. Occ. only in these verses.

**extortion** = plunder.

**excess** = incontinence.

**26** that which is within = the inside of.

**be** = become.

**clean also**. The "also" must be connected with outside: "that the outside also may become clean".

**27** Woe, &c. Cp. 5. 9, and see Ap. 126.

**are like unto**. Gr. *paromoiazō*. Occ. only here.

**whited**. Sepulchres were whited a month before the Passover, to warn off persons from contracting uncleanness (Num. 19. 16).

**dead men's bones** = bones of dead people. See Ap. 139. 2.

**28** iniquity = lawlessness. Ap. 128. III. 4.

**29** Woe, &c. Cp. 5. 9, and see Ap. 126.

**tombs**. Gr. *taphoi*. There are four at the base of Olivet: those of Zechariah, Absalom, Jehoshaphat, and St. James; but there is no authority for these names.

**garnish** = adorn or decorate. Perhaps being whited just then, before the Passover.

**sepulchres** = *mnemia* = monuments.

**30** If, &c. The condition being assumed as an actual fact.

**31** Wherefore = so that.

**children** = sons. Ap. 108. III.

**32** Fill ye up = And ye, fill ye up.

**33** generation = offspring, or brood. Pl. as in 3. 7; 12. 34; and Luke 3. 7.

**escape** = escape from (Gr. *apo*). Ap. 104. iv.

#### 23: 34-39. PROPHECY.

**34.** Prophets. Future sending.

**35.** Result.

**36.** "I say unto you".

**37.** Prophets. Past sending.

**38.** Result.

**39.** "I say unto you".

**34** Wherefore = Because of this. Gr. *dia* (Ap. 104. v. 2) *touto*.

**behold**. Fig. *Asterismos*. Ap. 6.

**from** = away from. Gr. *apo*. Ap. 104. iv.

**35** That = So that. **upon**. Gr. *epi*.

**blood**. Put by Fig. *Metonymy* (of the Subject) for blood-guiltiness (Ap. 6).

**righteous Abel** = Abel the righteous [one]. Gen. 4. 4. Cp. Heb. 11. 4.

**Zacharias son of Barachias**. Not the son of Jehoiada (2 Chron. 24. 20, 21) but Zechariah the prophet (Zech. 1. 1, 7), who, we here learn (by Fig. *Hysteresis*, Ap. 6) was killed in the same way. And why not? Are there not many examples of historical coincidences? Why should the Lord single out "Zacharias the son of Jehoiada" then nearly 800 years before, instead of the later Zacharias (the prophet) some 400 years before? And why may it not be prophetic of another "Zechariah, the son of Baruch" who was thus martyred some thirty-six years after? See Josephus (*Wars*, iv. 5. 4). **ye slew**. This may be taken as the Fig. *Prolepsis* (Ampliatio), Ap. 6, speaking of future things as present. See 26. 2. Ps. 93. 1; 97. 1; 99. 1. Isa. 37. 22; 48. 5-7. Luke 3. 19, 20. Cp. Matt. 11. 2, &c. **36** Verily. See note on 5. 18.

**this generation**. See note on 11. 16; 24. 34.



**37** O °Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy °children together, even as a hen gathereth her **brood** under *her* wings, and ye **were not willing** !

**38** <sup>34</sup>Behold, °your °house **is being left** unto you °desolate.

**39** For I say unto you, Ye shall **by no means, in no wise** see Me henceforth, °ill ye shall say, °**Blessed is He** that cometh in the name of the Lord. ' "

**24** And Jesus °went out, and departed **away from the Temple courts**: and His disciples came to **Him** for to shew Him the buildings [**courts, halls, colonnades, towers and wings**] of the temple.

**2** And Jesus said unto them, "**Behold**, ye not all these things? Verily I say unto you, There **shall by no means** be left here one stone °upon another, that °shall not be thrown down."

**3** And as He sat upon the mount of Olives, the disciples came unto Him °privately [**apart**], saying, "Tell us, when shall these things be? and what **shall be** the sign of Thy **presence**, and of **the meeting together of all that marks the consummation of the age** ?"

**4** And Jesus answered and said unto them, "**Watch** that **no one lead you astray**."

**5** For many shall come **upon** [**trading upon**] My name, saying, 'I am the Christ;' and shall **lead astray** many.

**6** And ye **will be about to hear** of wars and rumours of wars: °see that ye be not troubled: for all **these things it is necessary for them to arise**, but °the end is not yet.

**37 Jerusalem.** Note the Fig. *Epizeuxis* (**Ap. 6**), for emphasis. Put by Fig. *Metonymy* (of Adjunct), for the inhabitants.

**children.** Pl. of *teknon*. **Ap. 108. I.**

**chickens** = brood. Gr. *nossia*. Occ. only here.

**would not** = were not willing. **Ap. 102. 1.**

**not.** Gr. *ou* (**Ap. 105. I.**), denying as a matter of fact.

**38 your . . . you.** Very emphatic. At the beginning of the Lord's ministry it was "My Father's house" (John 2. 16); but at the end, after His rejection, it was "your house".

**house:** i.e. the Temple, where He was speaking.

**is left** = is being left. See 24. 1.

**desolate.** Every "house" and every place is "desolate" where Christ is not.

**39 not** = by no means, in no wise. Gr. *ou me*, **Ap. 105. III.**

**see** = behold. **Ap. 133. I. 1.**

**till.** With *an*, implying uncertainty. The *not seeing* was certain: their *saying* it at that time was uncertain. Cp. the four "untils" with *ou me*: 10.23; 16.

28; 23. 39; 24.34.

**Blessed, &c.** Quoted from Ps. 118. 26; cp. Matt. 21. 9. See **Ap. 117. II.**

#### 24: 1--25: 26. TEACHING. DISCIPLES. PROPHETIC.

<b>24: 1-</b>	Place. Departure from the Temple.
<b>24: -1.</b>	Disciples come to show.
<b>24: 2.</b>	Prophecy. General.
<b>24: 3-</b>	Place. Arrival at the Mount of Olives.
<b>24: -3.</b>	Disciples come to ask.
<b>24: 4--25: 26.</b>	Prophecy. Particular.

**1 went out, &c.** Thus marking this (see Mark 13. 1) as the second of the two prophecies: the former (Luke 21) being spoken "in the Temple". See **Ap. 155.**

**from** = away from. Gr. *apo*. **Ap. 104. iv.**

**the temple** = the Temple courts, the sacred enclosure. See note on 23. 35. **the buildings, &c.** These consisted of the courts, halls, colonnades, towers, and "wings". In Luke 21 "some" spake of its adornment with goodly stones and gifts.

**2 See** = Behold, look on. **Ap. 133. I. 5.** Not the same word as in vv. 6, 15, 30, 33.

**verily.** See note on 5. 18.

**shall not** = shall by no means. Very emphatic, because certain. Gr. *ou me*.

**Ap. 105. III.**

**upon.** Gr. *epi*. **Ap. 104. ix. 3.**

**shall not.** All the texts omit the "me", and read simply "ou" as in the first clause.

**3 privately** = apart. Luke 21 was spoken publicly.

#### -3. DISCIPLES COME TO ASK.

-3-	First Question: WHEN shall these things (v. 2) be ?
-3-	Second Question: WHAT the sign of Thy <i>Parousia</i> .
-3.	Third Question: WHAT [the sign] of the consummation of the age ?

**coming** = presence. Gr. *parousia*. This is the first of twenty-four occurrences of this important word (Matt. 24. 3, 27, 37, 39. 1 Cor. 15. 23; 16. 17. 2 Cor. 7. 6, 7; 10. 10. Phil. 1. 26; 2. 12. 1 Thess. 2. 19; 3. 13; 4. 15; 5. 23. 2 Thess. 2. 1, 8, 9. Jas. 5. 7, 8. 2 Pet. 1. 16; 3. 4, 12. 1 John 2. 28). The *Papyri* show that "from the Ptolemaic period down to the second century A. D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor", also of other persons in authority, or of troops. (See Deissmann's *Light*, &c, pp. 372-8, 441-5). It is not therefore a N.T word, as some have supposed.

**the end of the world.** See **Ap. 129. 2.**

**the end** = the *sunteleia*. *Sunteleia* = meeting together of all that marks the consummation of the age; not *telos* = the actual end, vv. 6, 13, 14.

#### 24: 4--25: 26. PROPHECY. PARTICULAR.

<b>24: 4-6.</b>	Answer to the First Question.
<b>24: 7-28.</b>	Answer to the Second Question.
<b>24: 29--25: 26.</b>	Answer to the Third Question.

#### 24: 4-6. ANSWER TO THE FIRST QUESTION.

Read with Mark 13: 5-7. Luke 21: 8, 9.

4.	Warning. The beginning.	} First Sign.
5.	Many Antichrists.	
6-	Rumours of Wars.	
-6.	Warning. Not the end.	

**4 Take heed.** Gr. *blepo*. **Ap. 133. I. 5.**

Gr. *epi*. **Christ** = the Messiah. **Ap. 98. IX.**

same word as in vv. 2, 15, 30.

Not the same as in v. 3. This marks the beginning, not the end. The "many Christs" would be the very first sign. See note on 1 John 2. 18.

**no man** = not (*me*. **Ap. 105. II**) any one.

**6 shall hear** = will be about to hear.

**must** = it is necessary [for them to].

**come to pass** = arise (as in v. 34).

**deceive** = lead astray.

**5 in** = upon: trading upon.

**see.** Gr. *horao*. **Ap. 133. I. 8.** Not the

**the end.** Gr. *telos*.



7 <sup>o</sup>For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and <sup>o</sup>pestilences, and earthquakes, *in different places*.

8 All these *are a* beginning of *birth-pangs*.

9 Then shall they deliver you up *unto tribulation*, and shall kill you: and ye shall be hated *by* all nations *on account of* My name's sake.

10 And then shall many *stumble*, and *will deliver up* one another, and shall hate one another.

11 And many false prophets shall rise, and shall <sup>4</sup>*lead astray* many.

12 And *on account of lawlessness* shall *be multiplied*, the love of *the many* shall *grow* cold.

13 But he that *shall have endured* unto *the actual end*, the same shall be *delivered*.

14 And this <sup>o</sup>gospel *concerning* the kingdom shall be *proclaimed* in all the <sup>o</sup>world *to* a witness unto all *the nations*; and then shall <sup>13</sup>*the actual end* come.

15 When ye therefore shall see [*perceive*] <sup>o</sup>the abomination <sup>o</sup>of desolation, spoken of *through* Daniel the prophet, stand in <sup>o</sup>the holy place, (whoso readeth, let him *observe attentively*.)

16 Then let them which be in Judaea flee *upon* the mountains:

17 Let him which is on the housetop not come down to take *the things* out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight *happen* not in the winter, neither on the sabbath day:

21 For then <sup>o</sup>shall be great tribulation, such as *has not happened from* <sup>o</sup>the beginning of the <sup>o</sup>world to this time, no, <sup>o</sup>nor ever shall be.

22 And except those days should be <sup>o</sup>shortened [*curtailed*], there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then <sup>o</sup>if any man shall say unto you, 'Lo, here *is the Messiah*,' or 'there;' believe *it* not.

24 For there shall arise false Christs, and false prophets,

#### 24: 7-28. ANSWER TO THE SECOND QUESTION.

7, 8.	The Tribulation. The birth-pangs. Read this with Mark 13: 8, and Luke 21: 10, 11.
9-14.	Tribulation. General. } Read this with
15-20.	The Second Sign. } Mark 13: 9-23,
21-28.	The Great Tribulation. } not Luke 21.

7 For nation, &c. See Ap. 117. II. Quoted from Isa. 19. 2. famines, and pestilences. Fig *Paronomasia*. Gr. *limoi kai loimoi*. Eng. dearths and deaths, in divers = Gr. *kata* = in [different] places.

8 the = a. sorrows = birth-pangs.

#### 24: 9-14. TRIBULATION. GENERAL.

9.	Proclamation. The Gospel of the Kingdom.
10.	Consequences. Stumbling.
11-.	False Prophets. Arising.
-11.	False Prophets. Deception.
12.	Consequence. Coldness.
13, 14.	Promise. The Gospel of the Kingdom.

9 to be afflicted = unto tribulation. to = unto. Gr. *eis*. of = by. for = on account of. Gr. *dia*.

10 be offended = stumble. See Ap. 117. I. II. Quoted from Isa. 8. 15. shall betray = will deliver up, as in v. 9.

12 because = on account of. Gr. *dia*, as in v. 9. iniquity = lawlessness.

abound = be multiplied. Cp. Acts 6. 1, 7; 7. 17; 9. 31. many = the many.

wax = grow. Anglo-Saxon *weaxen*, to grow. wax cold. Gr. *psuchomai*.

13 shall endure = shall have endured.

the end. Gr. *telos*, the actual end. Not the *sunteleia* (v. 3), but the same as in vv. 6 and 14. saved = delivered (1 Thess. 1. 10).

14 gospel of the kingdom. See Ap. 140. of = concerning. Gen. of Relation. Ap. 17. 5. preached = proclaimed. Ap. 121. 1.

world = the (then) habitable world. Gr. *oikoumene*. See Ap. 129. 3. The civilized as distinct from barbarian. Not the same word as in either vv. 3 and 21.

for = to, or with a view to. Gr. *eis*. Ap. 104. vi. nations = the nations.

#### 24: 15-20. THE SECOND SIGN.

15.	Warning. The Second Sign.
16-18.	Direction. Flight.
19.	Commiseration.
20.	Direction. Prayer and Flight.

15 see. Gr. *eidon*. Not the same word as in either vv. 2, 6, 30.

the abomination, &c. Ref. to Dan. 12. 11. See Ap. 117. I and II, and notes on Dan. 9. 27; 11. 31; 12. 11. Used as the equivalent for a special idol. Deut. 7. 26. 1 Kings 11. 7. 2 Kings 23. 13. Cp. 2 Thess. 2. 4.

of. Gen. of Cause, that which brings on God's desolating judgments.

by = by means of, or through. Gr. *dia*. the holy place. See note on "pinnacle", 4. 5. understands = observe attentively.

16 into = upon. Gr. *epi*. LTr. WH read "eis". Ap. 104. vi.

17 anything. All the texts read "the things".

20 be = happen. on. Gr. *en*. Ap. 103. viii.

#### 24: 21-28. THE GREAT TRIBULATION.

21, 22.	The Great Tribulation. Beginning.
23.	Warning. "If they shall say".
24-.	False Messiahs and false prophets.
-24.	Their object.
25, 26.	Warning. "If they shall say".
27, 28.	The Great Tribulation. The End.

21 shall be, &c. See Ap. 117. II. Quoted from Dan. 12. 1. in v. 1. the beginning. See note on John 8. 44.

i.e. shall by no means happen.

Christ = the Messiah. Ap. 98. IX.

22 shortened = curtailed. See Ap. 90.

was not = has not arisen, or happened; same as "fulfilled", v. 34.

world. Gr. *kosmos* Ap. 129. I.

nor ever = *ou me*. Ap. 105. III;

23 if .. &c. The condition is hypothetical. Ap. 118.1. b.

and shall **give** great signs and wonders; *so as to* if it were possible, they shall **lead astray** the very elect.

**25** Behold, I have told you before.

**26** Wherefore <sup>23</sup>if they shall say unto you, 'Behold, **He** is in the desert;' go not forth: 'behold, **He** is in the secret chambers;' believe *it* not.

**27** For **just as** the lightning cometh **from** the east, and shineth even unto the west; so shall ... <sup>o</sup>the coming [presence] of <sup>o</sup>the Son of man be.

**28** For wheresoever the <sup>o</sup>carcase is, there will the **vultures** be <sup>o</sup>gathered together.

**29** <sup>o</sup>Immediately <sup>o</sup>after the tribulation of those days <sup>o</sup>shall the sun be darkened, and the moon shall not give her light, and the stars shall fall <sup>1</sup>from **the heaven**, and <sup>o</sup>the powers of <sup>o</sup>the heavens shall be shaken:

**30** And then shall **shine forth** <sup>o</sup>the sign of <sup>27</sup>the Son of man in <sup>29</sup>**the heaven**: and <sup>o</sup>then shall all the tribes of the <sup>o</sup>earth mourn, and <sup>o</sup>they shall see <sup>27</sup>the Son of man coming **seated upon** the clouds of <sup>29</sup>**the heaven** <sup>o</sup>with power and great glory.

**31** And **He** shall send **His** angels with <sup>o</sup>a great sound of a trumpet, and <sup>o</sup>they shall gather together <sup>o</sup>**His** elect **out of** the four winds, from one end of <sup>o</sup>heaven to the other.

**32** Now learn **the** parable <sup>o</sup>of the fig tree; When **its** branch **shall have become already** tender, and putteth forth leaves, ye **get to know** that summer is nigh:

**33** So ye **also**, when ye <sup>o</sup>shall see all these things, <sup>32</sup>know that **He is near**, even at the doors.

**34** <sup>2</sup>Verily I say unto you, <sup>o</sup>This generation shall **by no means** pass, <sup>o</sup>till all these things **take place**.

**the powers, &c.** See Isa. 13. 10, 11; 34. 4. Probably referring to the evil "principalities and powers" of Eph. 1. 21; 6. 12. Col. 1.16; 2. 10, 15.

**the heavens.** Pl. See note on 6. 9, 10. **30 appear** = shine forth. Gr. *phaino*. Ap. 106. I. i. **the sign.** As asked in v. 3. **then shall, &c.**

Quoted from Zech. 12. 12. **earth** = land. Gr. *ge*. Ap. 129. 4. **they shall see.** Gr. *opsomai*. Ap. 133. 8. a. **in** = [seated] upon.

Gr. *epi*. **with.** Gr. *meta*. Quoted from Dan. 7. 13. **with power and great glory** = with power, yea, with great and glorious power. Fig.

Hendiadys. Ap. 6.

**31 a great sound of a trumpet.** Gr. "a trumpet and a great sound" = a trumpet, yea, a great sounding trumpet. Fig. Hendiadys

(Ap. 6); not two things, but one.

Acts 2. 41. 1 Thess. 2. 13.

**they shall gather, &c.** Quoted from Deut. 30. 4. See 1 Thess. 4. 16, 17. **His elect.** Who "received the Word".

**from** = out of. Gr. *ek*. Ap. 104. vii.

**heaven** = heavens. Pl. See note on 6. 9, 10.

#### 24: 32-41. PARABLES AND TYPE.

- 32. Parable. The Fig-tree.
- 33. The application.
- 34. Time. Nearness.
- 35, 36. Divine certainty. Creature ignorance.
- 37. Type. The days of Noah.
- 38. The application.
- 39-. Time. Suddenness.
- 39-41. Divine certainty. Creature ignorance.

**33 a** = the. Referring probably to a well-known saying.

**of** = from. Gr. *apo*.

**his** = its.

**is yet** = shall have become already.

**know** = get to know. Gr. *ginosko*. Ap. 132. I. ii. The same word as in vv. 33, 39, 43 ("know").

**it is near** = He is near

**34 This generation.** See note on 11. 16.

**33 likewise ye** = ye also.

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

**till.** Here with Gr. "*an*", and the Subj. Mood, marking the uncertainty, which was conditional on the repentance of the nation. Note the four "tills" (10. 23; 16. 28; 23.39; 24.34), and cp. what is certain with what is uncertain.

**be fulfilled** = may have begun to arise, or take place: referring specially to the *first*

"sign" in v.4, in response to the first question in v. 3; not the same word as in Luke 21, 24, but the same as in v. 32.

**24 shew** = give.

**insomuch that** = so as to, &c.

**if it were possible.** The condition involves no doubt as to its being impossible. See Ap. 118. 2. a.

**26 secret chambers.** See note on 6. 6. Gr. *tameion*. Occ. only there, here, and Luke 12. 3, 24.

**27 as** = just as. **out of** = from. Gr. *apo*.

**also.** All the texts omit "also".

**the coming** = the *parousia*, or presence. See note on v. 3.

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

**28 carcase.** Gr. *ptoma*. **eagles** = vultures.

**gathered together.** See Job 39. 30: which shows the true interpretation.

#### 24: 29--25: 46.

#### THE ANSWER TO THE THIRD QUESTION.

- |             |   |                        |
|-------------|---|------------------------|
| 24: 29, 30. | The Son of man. Shining forth.            | } Particular. General. |
|             | The Third Sign.                           |                        |
| 24: 31.     | The gathering of the elect (Israel).      |                        |
| 24: 32-41.  | Parables and Type.                        |                        |
|             | The Fig-tree, and Noah.                   |                        |
| 24: 42-44.  | Warning. "Watch therefore".               |                        |
| 24: 45-51.  | Servants. Parable.                        |                        |
| 25: 1-12.   | Parable. The Ten Virgins.                 |                        |
| 25: 13.     | Warning. "Watch therefore".               |                        |
| 25: 14-30.  | Servants. Parable.                        |                        |
| 25: 31.     | The Son of man. On His throne.            |                        |
| 25: 32-46.  | The gathering of the nations. (Gentiles). |                        |

#### 24: 29-30.

#### THE SON OF MAN. SHINING FORTH. THE THIRD SIGN.

Read this with Mark 13: 24-27. Luke 21: 25-28.

- 29. Heaven. Sun darkened.
- 30-. The Son of man. The Third Sign.
- 30-. Earth. Mourning.
- 30. The Son of man. Himself.

**29 Immediately after.** No room therefore for a Millennium before His coming. It must follow it.

**after.** Gr. *meta*. Ap. 104. xi. 2.

**shall the sun, &c.** Ap. 117. II. Quoted from Isa. 13. 10; 34. 4.

**heaven** = the heaven (Sing.). See note on 6. 9, 10.

**35** <sup>29</sup>*The Heaven* and earth shall pass away, but My <sup>◊</sup>words shall <sup>34</sup>*by no means* pass a way.

**36** But *concerning* that day and hour [*no man*] *hath any intuitive knowledge*, no, not the angels of <sup>29</sup>*the heaven*, but My Father *alone*.

**37** But <sup>27</sup>*just as* the days of *Noah* were, so *will* <sup>◊</sup>also <sup>◊</sup>the coming [*presence*] of <sup>27</sup>the Son of man be.

**38** For <sup>27</sup>*just as* in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that *Noah* entered into the ark,

**39** And <sup>32</sup>knew not <sup>◊</sup>until the flood came, and took them all away; so <sup>37</sup>*will* <sup>37</sup>also the coming of <sup>27</sup>the Son of man be.

**40** Then <sup>37</sup>*will* two be in the field; <sup>◊</sup>the one *is* <sup>◊</sup>taken, and the other <sup>◊</sup>left.

**41** Two <sup>◊</sup>women shall be grinding *in* <sup>◊</sup>the mill; the one <sup>37</sup>*will* be <sup>40</sup>taken, and the other <sup>40</sup>left.

**42** <sup>◊</sup>Watch therefore: for ye <sup>36</sup>know not what hour your Lord doth come.

**43** But <sup>32</sup>*get to know* this, that <sup>24</sup>if the *master of the house* had <sup>36</sup>known in what watch the thief *is coming*, he would have watched, and would not have suffered his house to be broken up.

**44** *On this account become* ye also ready: for in such an hour as ye think not <sup>27</sup>the Son of man cometh.

**45** Who then is a faithful and wise servant, whom his lord hath made ruler *at the head of* his household, to give them *their food* in due season?

**46** *Happy is* that servant, whom his lord when he cometh shall find so doing.

**47** <sup>2</sup>Verily I say unto you, That he shall make him ruler *in charge of* all his *property*.

**48** *But if* that <sup>◊</sup>evil servant shall say in his heart, "My lord delayeth *to come*,"

**49** And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

**50** The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he *knoweth not*,

**51** And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be *the weeping and the grinding* of teeth.

**25** *At that point in a then future time will* <sup>◊</sup>the kingdom of *the heavens* be likened unto ten virgins, which took their *torches*, and went forth <sup>◊</sup>to meet [*and return with*] the bridegroom.

of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19-26. See the Structure (p. 1366). The Parable has nothing to do with the Church to-day as to *interpretation*, though there is the same solemn *application* as to watchfulness. **shall** = will.

**the kingdom of heaven.** See Ap. 114. **heaven** = the heavens. Cp. 6. 9, 10.

**to meet** = for the meeting (of two parties from opposite directions): i.e. the meeting and returning with. Gr. *apanantesis*. OCC. only here, v. 6. Acts 28. 15, and 1 Thess. 4. 17. But all the texts read *hupanteis*, as in John 12. 13. **lamps** = torches. See Ap. 130. 6.

**35 words.** Pl. of *logos*. See note on Mark 9. 32.

**36 of** = concerning. Gr. *peri*. Ap. 104. xiii. 1.

knoweth = has any intuitive knowledge. Gr. *oida*. The same word as in vv. 42, 43 ("known"); not the same as in vv. 32, 33, 39, 43 ("known").

**Father.** Ap. 98. III.

**only** = alone. Not the Lord as "the Son of man", though surely as "the Son of God".

**37 shall** = will.

**also the coming** = the *parousia* (or presence) also.

**the coming** = the *parousia*. See note on v. 3.

**38 Noe** = Noah.

**39 until.** Ref. to Pent. (Gen. 7-11).

**40 the one shall be taken, &c.** 1 Thess. 4. 15, 16 refers to this, for it is the same *parousia*. **shall** = is. So in v. 41.

**taken** = taken to one's side, in peace and for blessing, as in 1. 20, 24; 17. 1. Luke 9. 10; 18. 31; John 14. 3 ("receive").

**left.** For judgment; as in 13. 30 ("let"); 15. 14 ("let alone"); 19. 27, 29 ("forsaken"); 23. 38; 26. 56, &c.

**41 women.** Grinding was and is woman's work in the East, and is done in the morning. **at** = in. Gr. *en*. Ap. 104. viii.

**the mill.** Gr. *mulon*. OCC. only here.

#### 24: 42-44. WARNING. "WATCH THEREFORE".

42-. Warning. "Watch".

-42. Reason.

43-. Thief. Knowledge of. } Comparison.

-43. Thief. Action against. }

44-. Warning. "Be ready".

-44. Reason.

**42 Watch.** As in 1 Thess. 5. 6 and 10 ("wake").

**43 goodman of the house** = master of the house.

**would come** = is coming.

**44 Therefore** = on this account. Gr. *dia touto*. Ap. 104. v. 2.

**be** = become.

#### 24: 45-51. SERVANTS. PARABLE.

45-. The faithful and wise servant.

-45. His duties performed.

46. His lord's coming.

47. His reward.

48. The evil servant.

49. His duties neglected.

50. His lord's coming.

51. His punishment.

**45 over** = at the head of. Gr. *epi*. **meat** = their food. "Meat" being put by Fig. *Metonymy* (of Adjunct) for all kinds of food (Ap. 6).

**46 Blessed** = Happy. As in 5. 3.

**47 over** = in charge of. Gr. *epi*.

**48 But and if** = But if. As in v. 23.

**evil.** Gr. *kakos*. Ap. 128. iv. 2.

**50 aware of** = knoweth, as in v. 32, 33, 39.

**51 weeping and gnashing.** See note on 8. 12.

25. 1-12 [For Structure see next page].

**1 Then** = At that point in a then future time. The Structure (p. 1366) shows that this parable formed the closing part of the Lord's teaching on the Mount of Olives (see 24. 1, 3); and was designed to illustrate and enforce His teaching as to watchfulness, in view of the then immediate *parousia*, conditional on the repentance of that generation in response to the ministry

**2** And five of them were *prudent*, and five *were* foolish.  
**3** They that *were* foolish took their <sup>1</sup>*torches*, and took no oil with them:  
**4** But the <sup>2</sup>*prudent* took oil in their <sup>o</sup>vessels [to pour on the *torches*] with their *torches*.  
**5** While the bridegroom tarried, they all *became drowsy* and *went to sleep and continued asleep*.  
**6** And at midnight *there arose a cry*, <sup>o</sup>'Behold, the bridegroom cometh; go ye out to meet him.'  
**7** Then all *those former* virgins arose, and trimmed their <sup>1</sup>*torches*.  
**8** And the foolish said unto the <sup>2</sup>*prudent*, 'Give us of your oil; for our *torches are going out*.'  
**9** But the wise answered, saying, '*We must refuse*; lest there be <sup>o</sup>not enough for us and you: but go ye rather to them that sell, and buy for yourselves.'  
**10** And while they *were on their way* to buy, the bridegroom came; and they that were ready went in with him to the *wedding feast*: and the door was shut.  
**11** Afterward *came the other virgins also*, saying, 'Lord, Lord, open to us.'  
**12** But he answered and said, <sup>o</sup>'Verily I say unto you, <sup>o</sup>I know you not.'  
**13** <sup>o</sup>Watch therefore, for ye <sup>12</sup>know *not* the day nor the hour *in which* <sup>o</sup>the Son of man cometh.  
**14** For the *coming of the Son of man is* as a man <sup>o</sup>travelling into a far country, *who* called his own servants, and delivered unto them his goods.  
**15** And unto one he gave five <sup>o</sup>talents, to another two, and to another one; to every man according to *his own peculiar capacity*; and straightway <sup>o</sup>took his journey.  
**16** Then he that had received the five <sup>15</sup>talents went and *wrought in* the same, and *gained* other five <sup>15</sup>talents.  
**17** And likewise *he also* that *had received* two, he also gained other two.  
**18** But he that had received one *went off* and digged in the *ground*, and hid his lord's money.  
**19** After a long time the lord of those servants cometh, and *compareth accounts* with them.  
**20** And so he that had received five <sup>15</sup>talents came and brought other five talents, saying, 'Lord, thou deliverdest unto me five talents: <sup>o</sup>behold, I have gained *upon* them five <sup>15</sup>talents more.'  
**21** His lord said unto him, 'Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will *set* thee ruler over many things: <sup>o</sup>enter thou into *the place of joy* of thy lord.'

**25: 1-12. PARABLE. THE TEN VIRGINS.**

1, 2.	The ten.
3.	The five foolish.
4.	The five wise.
5-.	The Bridegroom tarrying.
-5.	The ten sleeping ones.
6-.	The Cry.
-6.	The Call.
7.	The ten.
8.	The five foolish.
9.	The five wise.
10.	The Bridegroom coming.
11, 12.	The five foolish ones.

**2** wise = prudent.

**3** no. Gr. *ou*. Ap. 105. I. with. Gr. *meta*. Ap. 104. xi.

**4** vessels. Containing oil, to pour on the torches. Gr. *angeion*. Occ only here, and 13. 48.

**5** slumbered = became drowsy. Gr. *nustazo*. Occ. only here and 2 Pet. 2.

**3.** slept = went to sleep (and continued asleep). Gr. *katheudo*.

**6** there was a cry made = there arose a cry. Behold. Fig. *Asterismos*.

**7** those = those former ones.

**8** are gone out = are going out.

**9** Not so. Or, supply the Ellipsis thus: "[we must refuse] lest there be not enough", &c.

not. Gr. *ou*. Ap. 105. I. But all the texts read "ou me". Ap. 105. III.

**10** went: were on their way.

marriage = marriage, or wedding feast; as in 22. 2, 3, 4.

**11** came also the other virgins = "came the other virgins also".

lord, lord. Fig. *Epizeuxis*, Ap. 6. for emph., denoting urgency.

**12** Verily. See note on 5. 18. I know you not. Gr. *oida*.

**13** Watch. This is the great lesson of the parable.

neither = not. Gr. *ou*, as in v. 6.

wherein = in (Gr. *en*. Ap. 104. viii) which.

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

**25: 14-30. SERVANTS. PARABLE. THE MASTER.**

14, 15. The Master. Departure. Commission.

16-18. Servants. Conduct. Described.

19. The Master. Return. Reckoning.

20-30. Servants. Conduct. Judged.

**14** the kingdom of heaven. Or supply the Ellipsis from v. 13: "[the coming of the Son of man]".

travelling, &c. See note on "went", &c, 21. 33.

**15** talents. Gr. *talanton*. Occ. only here, and in 18. 24. See

Ap. 51. II. 6. (2). Hence the word comes to be used now of any gift entrusted to one for use.

every man = each one.

according to. Gr. *kata*. Ap. 104. x. 2.

his several ability = his own peculiar capacity.

took his journey. Same as "travelling" in v. 14.

**16** traded with = trafficked or wrought in (Gr. *en*. Ap. 104. viii). The virgins wait: the servants work.

made them. Put by Fig. *Metonymy* (of Cause), Ap. 6. for "gained".

**17** he = he also.

**18** went = went off. earth = ground. Gr. *ge*. Ap. 129. 4.

**19** After. Gr. *meta*. Ap. 104. xi. 2.

reckoneth = compareth accounts. Gr. *sunairo*. Occ. only here, and in 18. 23, 24.

**25. 20-30** [For Structure see next page].

**20** beside = upon. Gr. *epi*.

**21** make = set.  
enters into him.

enter... joy. He enters into joy, and joy  
the joy = the [place of] joy.



**22** He also that had received two <sup>15</sup>talents came and said, 'Lord, thou deliveredst unto me two <sup>15</sup>talents: <sup>6</sup>behold, I have gained two other <sup>15</sup>talents <sup>20</sup>*upon* them.'

**23** His lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into <sup>21</sup>*the place of joy* of thy lord.'

**24** *He also* which <sup>o</sup>had received the one <sup>15</sup>talent came and said, 'Lord, *I got to know thee* that thou art an hard man, reaping where thou *didst not sow*, and gathering where thou *didst not scatter*:

**25** And I was afraid, and went and hid thy talent in the earth: <sup>o</sup>lo, *there* thou hast *thine own*.'

**26** His lord answered and said unto him, 'Thou <sup>o</sup>wicked and slothful servant, <sup>o</sup>thou knewest that I reap where I sowed not, and gather where I <sup>24</sup>*didst not scatter*:

**27** Thou oughtest therefore to have put my money to the *bankers*, and *then* at my coming I should have received mine own with *interest*.

**28** Take therefore the <sup>15</sup>talent *away from* him, and give it unto him which hath ten <sup>15</sup>talents.

**29** For unto every one that hath shall be given, and he shall have abundance: but <sup>28</sup>from him that hath not shall be taken away even that which he hath.

**30** And cast ye the unprofitable servant into *the outer* darkness: there shall be weeping and *grinding* of teeth.'

**31** <sup>o</sup>When <sup>13</sup>the Son of man *shall have come* in His glory, and all the holy angels with Him, then shall He sit upon <sup>o</sup>the throne of His glory:

**32** And before Him <sup>o</sup>shall be gathered *all the nations*: and He shall separate <sup>o</sup>them one <sup>28</sup>from another, as a shepherd divideth *his* sheep <sup>28</sup>from the <sup>o</sup>goats:

**33** And He shall set the sheep on His right hand, but the goats on the left.

**34** Then shall the King say unto them <sup>33</sup>[*sheep*] on His right hand, 'Come, ye blessed of My <sup>o</sup>Father, inherit the kingdom prepared for you from <sup>o</sup>the foundation of the world :

**35** For I was *hungry*, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

**36** *Scantily clothed*, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.'

**37** <sup>o</sup>Then shall the righteous answer Him, saying, 'Lord, when saw we Thee <sup>35</sup>*hungry*, and fed Thee? or thirsty, and gave Thee drink ?

it is Masc, while "nations" are Neuter, and therefore are regarded collectively

**34** Father. Ap. 98. III. the foundation, &c See Ap. 146.

**36** Naked = Scantily clothed. Fig. *Synecdoche* (of the Whole), Ap. 6.

# 25: 20-30. SERVANTS. CONDUCT JUDGED.

20.	Reckoning.
21-.	Commendation.
-21.	Reward.
22.	Reckoning.
23-.	Commendation.
-23.	Reward.
24, 25.	Reckoning.
26, 27.	Condemnation.
28-30.	Punishment.

**24** Then he = He also.

**had received.** Note the change from the Aorist to the Perf. He had received it, and it remained with him.

**I knew thee** = I got to know thee. Gr. *ginosko*. Ap. 132. I. ii. Not the same as vv. 12, 13, 26.

**hast not sown** = didst not sow.

**hast not strawed** = didst not scatter.

**25 lo, there.** Fig. *Asterismos*. Ap. 6.

**that is thine** = thine own.

**26 wicked.** Gr. *poneros*. Ap. 128. IV. 1.

**thou knewest.** Gr. *oida*. Ap. 132. I. i.

**27 exchangers** = bankers. So called from the tables or counters at which they sat. Gr. *trapezites*. Occ. only here.

**usury** = interest. Ref. to Pent. (Deut. 23. 19, 20). Cp. Ps. 15. 5. Hebrews were forbidden to take it from Hebrews, but allowed to take it from foreigners.

**28 from** = away from. Gr. *apo*. Ap. 104. iv.

**29 not.** Gr. *me*. Ap. 105. II. Not the same word as in vv. 9, 12, 24, 26, 43, 44, 45.

**30 outer** = the outer. Gr. *exoteros*. Occ. only in Matthew (here, 8. 12, and 22. 13).

**weeping and gnashing.** See note on 8. 12.

**31 When the Son of man.** See the Structure (p. 1366).

**shall come** = shall have come.

**the throne.** Luke 1. 32. Cp. Ps. 47. 8. Jer. 3. 17; 14. 21. Zeph. 3. 8.

# 25: 32-46. THE GATHERING OF THE NATIONS (GENTILES).

32.	The Gathering.
33.	Stationing.
34.	Right hand. Blessed.
35, 36.	Reason.
37-39.	Inquiry.
40.	Answer.
41-.	Stationing.
-41.	Left hand. Cursed.
42, 43.	Reason.
44.	Inquiry.
45.	Answer.

**32 shall be gathered all nations.** There is no resurrection here.

Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 34. 1, 2. Joel 3. 1, 2, 11, 12). There are three classes, not two. The test is not even "works", but the treatment of the "brethren" by the other two. No believer, i.e. those who "received the word" (Acts 2. 41. 1 Thess. 2. 13): for these were (and will yet be) "taken out of all nations", Acts 15. 14: Israel not gathered here, because "not reckoned among the nations" (Num. 23. 9). The Church of the Mystery (Eph. 3) not here, because the reward here is "from the foundation (Ap. 146) of the world" (v. 34); while the Church was chosen "before" that (Eph. 1. 4). The "throne" is that of David (Luke 1. 32).

**all nations** = all the nations.

**them.** Refers to individuals, because

**goats.** Gr. *eriphion*. Occ. only here.

**35 an hungred** = hungry.

**37 Then shall the righteous answer, &c.** Fig. *Dialogismos*.

**38** When saw we Thee a stranger, and took *Thee* in ? or <sup>36</sup>*scantily clothed*, and clothed *Thee*?

**39** Or when saw we Thee sick, or in prison, and came unto Thee?

**40** And the King shall answer and say unto them, <sup>12</sup>Verily I say unto you, Inasmuch as ye have done *it* unto one of *even the least* of these My brethren, ye have done *it* unto Me.'

**41** Then shall He say unto them <sup>33</sup>[goats] also on the left hand, 'Depart <sup>28</sup>away from Me, ye that are abiding under a curse into age-abiding fire, prepared for the devil and his angels:

**42** For I was <sup>35</sup>*hungry*, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

**43** I was a stranger, and ye took Me not in: <sup>36</sup>*scantily clothed*, and ye clothed Me not: sick, and in prison, and ye visited Me not.'

**44** Then shall they also answer Him, saying, 'Lord, when saw we Thee <sup>35</sup>*hungry*, or athirst, or a stranger, or <sup>36</sup>*scantily clothed*, or sick, or in prison, and did not minister unto Thee?'

**45** Then shall He answer them, saying, <sup>12</sup>Verily I say unto you, Inasmuch as ye did *it* not to one of the <sup>40</sup>*even the least* of these, ye did *it* not to Me.'

**46** And these shall go away into <sup>o</sup>everlasting <sup>o</sup>punishment: but the righteous into life eternal."

**26** And it came to pass, when Jesus had <sup>o</sup>finished all these <sup>o</sup>sayings, He said unto His disciples,

**2** <sup>o</sup>"Ye know that after two days *cometh the feast of the* <sup>o</sup>passover, and <sup>o</sup>the Son of man is *delivered up for the purpose of being hung upon a stake*."

**3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the *court, with access from the street* of the high priest, who was called Caiaphas,

**4** And consulted *to the end that* they might *seize* Jesus by *guile*, and kill Him.

**5** But they said, "Not *during the feast*, lest there be an uproar among the People."

**6** Now when Jesus *came to be* in <sup>o</sup>Bethany, in the house of <sup>o</sup>Simon <sup>o</sup>the leper,

**7** There came unto Him <sup>o</sup>a woman [Unnamed] having an alabaster *flask* of <sup>o</sup>very precious ointment, and poured *it upon* <sup>o</sup>His head, as He *reclined at table*.

**8** But when <sup>o</sup>His disciples saw *it*, they had indignation, saying, <sup>2</sup>"For what purpose *is* this waste ?

**9** For this ointment might have been sold for much, and given to the poor."

**40 the least.** Emph.= even the least.

**41 say also unto them** = say unto them also.

**ye cursed** = that are abiding under a curse.

**everlasting fire** = the fire, the age-abiding [fire]. See Ap. 151.

**46 everlasting** Gr. *aionion*. Ap. 151. B. ii. In the same sense as in Heb. 5. 9 (Isa. 45. 17); 6. 2; 9. 12. 2 Thess. 1. 9. (Cp. Ps. 52. 5; 92. 7.) The eternal result must be the same as in the next clause.

**punishment.** Gr. *kolasis*. According to Aristotle *kolasis* has regard to him who suffers it, while *timoria* has regard to the satisfaction of him who inflicts it. (Occ. only in Heb. 10. 29. The verb *timeo* only in Acts 22. 5, and 26. 11.) *Kolasis* occ only here, and 1 John 4. 18 (the verb *kolazomai* only in Acts 4. 21; 2 Pet. 2. 9). What this *kolasis* is must be learnt from 25. 41. Cp. 3. 12, and note on Luke 3. 17.

#### 25: 1-35. BETHANY. RETURN TO.

1, 2.	The Passover. Two days before.
3-5.	Conspiracy of Chief Priests, Scribes, and Elders.
6-13.	The second Anointing.
14-16.	Conspiracy of Judas Iscariot.
17-35.	The Passover. One day before.

**1 finished.** Cp. 7. 28. Marking an epoch. As in 11. 1; 13. 53; 19. 1. See Ap. 156.

**sayings.** Pl. of *logos*. See note on Mark 9. 42.

**2 Ye know.** Gr. *oida*. Ap. 132. I. i. **after.** Gr. *meta*.

**after two days, &c.** See Ap. 156.

**is** = takes place, or cometh. Gr. *ginomai*. See note on "fulfilled", Luke 21. 32.

**passover.** Gr. *pascha*, an Aramaic word. Heb. *pesach*. Ap. 94. III. 3.

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

**betrayed** = delivered up. The Present Tense is the Fig *Prolepsis* (Ap. 6). See note on "ye slew", Matt. 23. 35.

**to** = for: i.e. for the purpose of. Gr. *eis*. Ap. 104. vi.

**crucified** = hung upon a stake. Gr. *stauros* was not two pieces of wood at any angle. It was an upright pale or stake. Same as *xulon*, a piece of timber (Acts 5. 30; 10. 39. Gal. 3. 13. 1 Pet. 2. 24). Even the Latin *crux* means a mere stake, or stave (cp. vv. 47, 55, &c.); while *stauroo* (here) means to drive stakes. See Ap. 162.

**3 palace** = court, with access from the street. Should he so rendered in vv. 58, 69. Mark 14. 54, 66; 15. 16. Luke 11. 21; 22. 55. John 18. 15, as it is in Rev. 11. 2. It is rendered "hall" in Mark 15. 16. Luke 22. 55.

**4 that** = to the end that. **take** = seize. **subtily** = guile.

**5 Not.** Gr. *me*. Ap. 105. II. Not the same as in vv. 11, 24, 29, 35, 39, 40, 42, 53, 70, 72, 74.

**on** = during. Gr. *en*. The same as "among" in the next clause.

**on the feast day** = during the feast.

#### 26: 6-13. THE SECOND ANOINTING.

6, 7.	The woman [Unnamed]. Historic.
8.	Indignation.
9.	Reasoning.
10.	Reprehension.
11.	Reasoning.
12, 13.	The woman. Prophetic.

**6 was** = came to be, as in v. 20. Gr. *ginomai*.

**Bethany.** Note this return to Bethany from Jerusalem after His first entry in Matt. 21. 1-11, &c., and before His triumphal entry in Mark 11. 1-10. Luke 19. 29-38, and John 12. 12-19. See Ap. 156.

**Simon.** Showing this to be a second anointing, later than that of John 12. 2-8. See Ap. 158.

**the leper.** Fig. *Ampliatio* (Ap. 6). So called after his healing, as Matthew was still called "the tax-gatherer". See note on Ex. 4. 6.

**7 a woman.** Unnamed. In the former anointing it was Mary.

See Ap. 158, and note on i Sam. 3. 1.

**box** = flask.

**very precious.** Gr. *barutimos*. Occ. only here.

**on** = upon. Gr. *epi*.

**His head.** In the former anointing, by Mary, it was His feet. See Ap. 158. case it was Judas Iscariot. Ap. 158.

**sat** = reclined [at table].

**8 His disciples.** In the former

**10** When Jesus *got to know it*, **He** said unto them, "Why trouble ye the woman? for she hath wrought a *excellent* work *toward Me*."

**11** For ye have the poor always with you; but **Me** ye have <sup>o</sup>not always.

**12** For in that she hath poured this ointment on **My** body, she did *it* for **My** *embalming*.

**13** <sup>o</sup>Verily **I** say unto you, Wheresoever *the good news* shall be *proclaimed* in the whole <sup>o</sup>world, *there* shall *this* *also which* this woman hath done, be told for a memorial of her."

**14** Then one of the twelve, called Judas Iscariot, went unto the chief priests,

**15** And said *unto them*, "*What are ye willing to give*, and I will deliver **Him** unto you?" And they *weighed to him* <sup>o</sup>thirty pieces of silver [*sheckels of the Sanctuary*].

**16** And from that time he sought opportunity to <sup>2</sup>*deliver Him up*.

**17** Now <sup>o</sup>the first day of the *feast of* unleavened bread the disciples came to Jesus, saying unto **Him**, <sup>o</sup>"Where <sup>15</sup>wilt Thou that we prepare for Thee to eat the <sup>2</sup>passover?"

**18** And **He** said, "Go <sup>o</sup>into the city to *a certain man*, and say unto him, 'The *Teacher* saith, 'My time is at hand; I will keep the <sup>2</sup>passover *with thee* with **My** disciples.' ' "

**19** And the disciples did as Jesus <sup>o</sup>had appointed them; and they made ready the <sup>2</sup>passover.

**20** Now when the even was come, <sup>o</sup>**He** sat down with the twelve.

**21** And <sup>o</sup>as they did eat, **He** said, <sup>o</sup>"Verily **I** say unto you, that one of you shall *deliver Me up*."

**22** And they were exceeding sorrowful, and began *each* one of them to say unto him, "Lord, is it I?"

**23** And **He** answered and said, "He that *dipped his* hand with **Me** in the dish, the same shall <sup>2</sup>*deliver Me up*."

**24** <sup>o</sup>The Son of man goeth as it *hath been written concerning Him*: but woe unto that man *by means of* whom the Son of man is <sup>2</sup>betrayed! <sup>o</sup>it had been good for that man <sup>o</sup>if he had not been born."

**25** Then Judas, which <sup>2</sup>*delivered Him up*, answered and said, "*Not I, is it Master?*?" **He** said unto him, "*Thou thyself hast said it*."

**26** And as they were eating, Jesus took *the hard biscuit*, and blessed *it*, and brake *it*, and gave it to the disciples, and said, "Take, eat; *this represents My* body."

**27** And **He** took the cup, and gave thanks,

**10** **understood** = got to know. Gr. *ginosko*. Ap. 132. 1. ii. Not the same word as in vv. 2, 70, 72, 74. **good** = excellent.

**upon** = toward. Gr. *eis*. Ap. 104. vi.

**11** **with**. Gr. *meta*. Ap. 104. xi. 1.

**not**. Gr. *ou*. Ap. 105. i. Not the same as in vv. 5, 29, 35; but the same as in vv. 24, 39, 40, 42, 53, 70, 72, 74.

**12** **burial** = embalming. Cp. John 19. 40. Should be the same as in Mark 14. 8. John 12. 7. It is the Sept. for Heb. *hanat*, in Gen. 50. 2.

**13** **Verily**. See note on 5. 18.

**this gospel** = the good news.

**preached** = proclaimed. Ap. 121. 1.

**world**. Gr. *kosmos*. Ap. 129. 1.

**also this, that** = this also which.

**14** **unto**. Gr. *pros*.

**15** **will ye give . . . ?** = what are ye willing to give?

**will**. Gr. *thelo*. Ap. 102. 1.

**covenanted with him** = they placed for him [in the balance]: i.e. they weighed to him.

**thirty pieces of silver**. See Ap. 161. These were shekels of the Sanctuary. Ap. 51. 1. 6. This was the price of an ox which had gored a servant (Ex. 21. 32). It was here destined for the purchase of sacrifices.

#### 26: -17-29. JERUSALEM. THE LAST SUPPER.

-17-19. The preparation.

20-25. The Supper. Prediction. Betrayal.

26-29. The New Covenant.

#### -17-19. THE PREPARATION.

-17. Preparation. Inquiry.

18. Command.

19-. Obedience.

-19. Preparation. Effected.

**17** **the first day**. The eating of the Passover took place on the *fourteenth* of Nisan. See Ex. 12. 6, 8, 18. Lev. 23. 5. Num. 9. 3; 28. 16. The *fifteenth* was the high sabbath, the first day of the feast. See Num. 28. 17.

**Where . . . ?** This question shows that the date was the fourteenth of Nisan.

**18** **into**. Gr. *eis*. Ap. 104. vi., as in vv. 30, 32, 41, 45, 52, 71.

such a man = a certain one. Gr. *deina*. Occ. only here in N.T.

**Master** = Teacher. Ap. 98. XIV. v. 3.

**at thy house** = with (Ap. 104. xv. 3) thee.

**19** **had appointed**. Gr. *suntasso*. Occ. only here, and 27. 10.

#### 20-25. THE SUPPER. PREDICTION. BETRAYAL.

20, 21. Prediction. Betrayal.

22. Question of all.

23. Answer.

24. Prediction.

25-. Question of one.

-25. Answer.

**20** **He sat down**. Thus showing us that this could not be the Passover lamb, which must be eaten *standing*. See Ex. 12. 11.

**21** **as they did eat**. This had been preceded by John 13. 1-30. It was the Passover feast, but not the Passover lamb, which followed it. See v. 2, and Ap. 156 and 157. **betray Me** = deliver Me up.

**22** **every** = each. One after the other.

**Lord**. Ap. 98. VI. i a. 3. A. Lit., "Not I, is it. Lord?"

**23** **dippeth** = dipped.

**24** **The Son of man**. See Ap. 98. XVI.

**is written** = hath been (or standeth) written. **of** = concerning. Gr. *peri*. **by** = by means of. Gr. *dia*. Not the same word as in v. 63.

**it had been good**. Fig. *Paroemia*. Ap. 6.

**if, &c.** Assuming the condition as a fact. See Ap. 118. 2. a.

**25** **Master** = Rabbi.

Ap. 98. XIV. vii., as in v. 49; not the same as in v. 18. Lit., "Not I, is it. Master?"

**Thou hast said** = Thou thyself hast said [it].

**26** **bread** = a hard biscuit, which required to be broken.

**this is** = this represents. See Ap. 159 and Ap. 6, Fig. *Metaphor*.



and gave *it* to them, saying, "Drink ye all of it;

**28** For this is <sup>o</sup>My blood of *the New Covenant*, which <sup>o</sup>is shed <sup>o</sup>for many for the remission of sins.

**29** But **I** say unto you, **I** will *by no means* drink henceforth of <sup>o</sup>this fruit of the vine, until that day when **I** drink it <sup>28</sup>new with you in My <sup>o</sup>Father's kingdom."

**30** And when they had sung *a Psalm*, <sup>o</sup>they went out into the mount of Olives.

**31** Then saith Jesus unto them, 'All ye shall *stumble in Me during this very night*: for *it standeth written*, <sup>o</sup>**I** will smite the shepherd, and the sheep of the flock shall be scattered abroad.'

**32** But after **I** am risen again, <sup>o</sup>**I** will go before you into <sup>o</sup>Galilee."

**33** But **Peter** answered and said unto **Him**, "*Even if* all men shall <sup>31</sup>*stumble* <sup>31</sup>*in Thee*, yet will I never <sup>31</sup>*stumble*."

**34** Jesus said unto him, <sup>13</sup>"Verily **I** say unto thee, <sup>o</sup>That <sup>31</sup>*this very night*, <sup>o</sup>before *one of the other cocks* crow, thou wilt deny Me <sup>o</sup>thrice."

**35** Peter said unto **Him**, "*Even if it be necessary for me to die together with Thee*, yet will I <sup>29</sup>*by no means* deny Thee." Likewise *said all the disciples also*.

**36** <sup>o</sup>Then cometh Jesus with them unto a <sup>o</sup>place called Gethsemane, and saith unto the disciples, "Sit ye here, while **I** go and <sup>o</sup>pray yonder."

**37** And **He** took with **Him** <sup>o</sup>Peter and the two sons of <sup>o</sup>Zebedee [*James and John*], and began to be *full of anguish and distress and very heavy*.

**38** Then saith **He** unto them, "<sup>o</sup>My <sup>o</sup>soul is *crushed with anguish*, even unto death: tarry ye here, and watch with Me."

**39** And **He** went a little further, and fell on **His** face, and <sup>36</sup>prayed, saying, "O My <sup>29</sup>Father, <sup>24</sup>if it be possible, let this cup pass from Me: nevertheless not as **I am willing**, but as Thou wilt."

the = a: i.e. one of other cooks.

Shalt = wilt.

thrice: i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-crows. This prophecy was uttered three times: (1) John 13. 38, relating to fact, not to time; (2) Luke 22. 34, in the supper room; (3) and last, Matt. 26. 34 (Mark 14. 30), on the Mount of Olives. See Ap. 156 and 160.

with = together with. Gr. *sun*. Ap. 104. xvi.

**35** *Though I should die* = Even if (as in v. 24) it be necessary for me to die.

also said ... **disciples** = said ... disciples also.

#### 26: 36-46. THE AGONY.

36-. Arrival.

-36-38. Purpose. Stated.

39-45. Purpose. Effected.

46. Departure.

**36** *Then cometh, &c.* The Structure (p. 1305) shows the correspondence between the Temptation in the Wilderness (4. 1-11) and the Agony in the Garden (26. 36-46). That both were an assault of Satan is shown in Luke 22. 53, John 14. 30; and by the fact that in each case angelic ministration was given. Cp. 4. 11 with Luke 22. 43.

**place**. Not the usual word, or the same as in v. 52, but Gr. *chorion* = field, or farmstead; used as "place" is in Eng. of a separated spot, in contrast with the town. Cp. its ten occurrences (here, Mark 14. 32. John 4. 5. Acts 1. 18, 19, 19; 4. 34; 5. 3, 8; 28. 7). **Gethsemane**. An Aramaic word. See Ap. 94. III. 3.

**pray**. Gr. *proseuchomai*. Ap. 134. I. 2. As in vv. 39, 41, 42, 44. Not the same as in v. 53.

**37** *Peter, &c.*: i.e. Peter, James, and John. **Zebedee**. See note on 4. 21.

*ademoneo* = very heavy: only here, Mark 14. 33, and Phil. 2. 26.

**exceeding sorrowful** = crushed with anguish. So the Sept. Ps. 42. 5, 11; 43. 5.

**sorrowful and very heavy** = full of anguish and distress. Gr.

**38** *soul*. Gr. *psyche*. See Ap. 110. IV. 1.

**39** *will* = am willing. See Ap. 102. 1.

**28** *My blood*. No covenant could be made without shedding of blood (Ex. 24. 8. Heb. 9. 20); and no remission of sins without it (Lev. 17. 11).

**the new testament** = the New Covenant. This can be nothing else than that foretold in Jer. 31. 31. If not made then, it can never now be made, for the Lord has no blood to shed (Luke 24. 39). This is the ground of the proclamation of "them that heard Him" (Heb. 2. 3). See Acts 2. 38, and 3. 19, &c. See also Ap. 95. I.

**new**. Gr. *kainos*. New as to quality and character; not fresh made. Cp. 27. 60. Mark 1. 27.

**testament**. Gr. *diatheke*. This is the first occurrence in the N.T. It is an O.T. word, and must always conform to O.T. usage and translation. It has nothing whatever to do with the *later* Greek usage. The rendering "testament" comes from the Vulg. "testamentum". See Ap. 95. I. *Diatheke* occurs in N.T. thirty three times, and is rendered *covenant* twenty times (Luke 1. 72. Acts 3. 25; 7. 8. Rom. 9. 4; 11. 27. Gal. 3. 15, 17; 4. 24. Eph. 2. 12. Heb. 8. 6, 8, 9, 9. 10; 9. 4, 4; 10. 16, 29; 12. 24; 13. 20); and *testament* thirteen times (here, Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25. 2 Cor. 3. 6, 14. Heb. 7. 22; 9. 15, 15, 16, 17, 20. Rev. 11. 19). It should be always rendered "covenant". See notes on Heb. 9. 15-22, and Ap. 95.

**is**. Used by the Fig. *Prolepsis*. Ap. 6.

**for the remission of sins**. See Acts 2. 38; 3. 19.

**29** *not* = by no means. Gr. *ou me*. Ap. 105. III. This might have been soon verified, had the nation repented at the proclamation of Peter (Acts 3. 19-26). But now it is postponed.

**this fruit of the vine**. Fig. *Periphrasis*. Ap. 6.

**Father's**. Ap. 98. III, and 112. 3.

#### 26: 30-35. THE FIRST PREDICTION OF PETER'S DENIALS.

30-32. The Stumbling of all.

33. The disclaimer of Peter.

34. The Denial of one.

35. The disclaimer of all.

**30** *hymn* = Psalm. Probably the second part of "the great *Hallel*" (or Hallelujah), Pss. 115, 116, 117, 118.

**they went out**. Another proof that this was not the Passover lamb. Cp. Ex. 12. 22. See note on v. 20.

**31** *be offended* = stumble. **because of** = in. Gr. *en*.

**this night** = in or during (Gr. *en*. Ap. 104. viii) this very night.

**it is written** = it standeth written.

**I will smite, &c.** Ref. to Zech. 13. 7. See Ap. 107. I. 1 and 117. I and II.

**32** *I will go before you*. Cp. John 10. 4. **Galilee**. Ap. 169.

**33** *Peter* = But Peter. **Though**. Gr. Even if. Same condition implied as in vv. 24, 39, 42.

**34** *That*. Gr. *hoti*. Separating what was said from the time when it was said. See note on Luke 23. 43. **before**. See note on 1. 18.



**40** And **He** cometh unto the disciples, and findeth them asleep [*intentionally*], and saith unto Peter, "What, could ye not watch with **Me** one hour?"

**41** "Watch and <sup>36</sup>pray, *to the end that* ye enter not into temptation: the <sup>o</sup>spirit indeed *is ready*, but the flesh *is* weak."

**42** **He** went away again the second time, and <sup>36</sup>prayed, saying, "O **My** <sup>29</sup>Father, <sup>24</sup>if this cup may not pass away from **Me**, except **I** drink it, <sup>o</sup>Thy will be done."

**43** And **He** came and found them asleep again: for their eyes were heavy.

**44** And **He** left them, and went away again, and <sup>36</sup>prayed the third time, saying the same words.

**45** Then cometh **He** to **His** disciples, and saith unto them, "Sleep on *afterward*, and take *your* rest: behold, <sup>o</sup>the hour is at hand, and <sup>o</sup>the Son of man is <sup>2</sup>*delivered up* into the hands of sinners.

**46** Rise, let us be <sup>o</sup>going: <sup>45</sup>behold, he is at hand that doth <sup>2</sup>*deliver Me up*."

**47** And while **He** yet spake, <sup>o</sup>lo, Judas, <sup>o</sup>one of the twelve, came, and with him a great *crowd* with swords and *clubs*, from the chief priests and elders of the people.

**48** Now he that <sup>2</sup>betrayed **Him** *had given* them a sign, saying, "Whomsoever I shall kiss, that same is **He**: *seize Him*."

**49** And forthwith he came to Jesus, and said, "*Peace*, <sup>25</sup>*Rabbi*," and <sup>o</sup>kissed **Him**.

**50** And Jesus said unto him, "*Comrade, Carry out thy purpose*." Then came they, and laid hands on Jesus, and *seized Him*.

**51** And, <sup>45</sup>behold, one of them which were with Jesus stretched out *his* hand, and drew his <sup>o</sup>sword, and struck *the bondservant* [*Malchus*] of the high priest's, and smote off *the lobe of his ear*.

**52** Then said Jesus unto him, "Put up again thy sword into *its sheath*: for all they that <sup>o</sup>take the sword [*on their own responsibility*] <sup>o</sup>shall perish *by* the sword.

**53** Thinkest thou that **I am not able even now to call upon My** <sup>29</sup>Father, and **He** shall *instantly send Me* more than <sup>o</sup>twelve <sup>o</sup>legions of angels?

**54** But how then shall the scriptures be fulfilled, that thus it must *come to pass*?"

**55** In that same hour said Jesus to the <sup>47</sup>*crowds*, "Are ye come out as against *a robber* with swords and <sup>47</sup>*clubs* for to take **Me**? *I was accustomed to sitting* daily with you teaching in the temple, and ye *did not seize Me*.

**56** But all this *is come to pass*, <sup>41</sup>that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook **Him**, and fled.

**40** asleep. Intentionally. Ap. 171. 1.

**41** that = to the end that.

spirit. Gr. *pneuma*. Ap. 101. II. 8.

willing = ready.

**42** Thy will be done. The very words of 6. 10.

**45** now = afterward. Not "now", for see v. 46. If taken as meaning "henceforth" it must be a question, as in Luke 22. 46.

the hour is at hand. See note on John 7. 6.

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

**46** going. To meet Judas; not to attempt flight.

**26: 47--28: 15. THE BAPTISM OF SUFFERING.**  
(20: 22, 23).

**26: 47--27: 34. The Betrayal.**  
**27: 35-54. The Crucifixion.**  
**27: 55-66. The Burial.**  
**28: 1-15. The Resurrection.**

**26: 47--27: 54. THE BETRAYAL.**

**26: 47-56.** Judas. Treachery.  
**26: 57.** The Lord. Led to Caiaphas.  
**26: 58.** Peter. Following.  
**26: 59-66.** The Lord before Caiaphas.  
**26: 67, 68.** Personal abuse.  
**26: 69-75.** Peter. Denial.  
**27: 1, 2.** The Lord. Delivered to Pilate.  
**27: 3-10.** Judas. Remorse.  
**27: 11-26.** The Lord before Pilate.  
**27: 27-34.** Personal abuse.

**26: 47-56. JUDAS. TREACHERY.**

**47.** Judas with the crowd.  
**48-54.** Acts of two disciples. Treachery and zeal.  
**55, 56-.** The Lord to the multitudes.  
**-56.** Act of all the disciples. Desertion.

**47** lo. Fig Asterismos. Ap. 6.

one of the twelve. So in all three

Gospels. Had probably become almost an appellative by the time the Gospels were written (as "he that betrayed Him" had).

multitude = crowd. staves = clubs. As in v. 55 and Mark 14. 43, 48. Luke 22. 52. Not "staves", which is pl. of *rabdos* = a staff for walking, as in 10, 10. Mark 6. 8. Luke 9. 3 and Heb. 11. 21.

**48** gave = had given.

hold Him fast = seize Him.

**49** Hail = Gr. *Chaire*. An Aramaic salutation, like the Greek "Peace". Occ only here; 27. 29; 28. 9; Mark 15. 18. Luke 1. 28. John 19. 3. 2 John 10. 11.

kissed Him = ostentatiously embraced Him.

**50** Friend = Comrade. Gr. *hetairos*. Occ. only in Matthew (here; 11. 16; 20. 13; 22. 12).

wherefore, &c. This is not a question, but an elliptical expression: "[Do that] for which thou art here", or "Carry out thy purpose".

took = seized.

**51** sword. See Luke 22. 36. a servant = the bondservant; marking a special body-servant of the high priest, by name "Malchus" (John 18. 10). his ear = the lobe of his ear.

**52** place: i.e. its sheath. Gr. *topos*.

Not the same word as in v. 36.

take the sword, &c.: i.e. on their

own responsibility (Rom. 13. 4).

shall perish. Cp. Gen. 9. 6.

with = by. Gr. *en*.

**53** cannot = am not able.

now = even now. T Tr. WH R read this after "give Me".

pray = call upon. Gr. *parakaleo*. Ap. 134. I. 6. presently = instantly.

give = send, or furnish.

twelve legions: i.e. for Himself and the

eleven apostles. legions. A legion consisted of 6,000 (6,000 x

12 = 72,000). Cp. 2 Kings 6. 17.

**54** be = come to pass.

**55** a thief = a robber. As in 27. 38, 44. (Not "thief", as in 6. 19, 20; 24. 43; or "malefactor", as in Luke 23. 39-43.)

I sat = I used to sit; or, was accustomed to sit. Imperf. Tense.

laid no hold on Me = ye did not (Gr. *ou*. Ap. 105. I) seize me.

**56** was done = is come to pass.

**57** And they that had *seized* Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders *had gathered together*.

**58** But Peter followed *Him from afar even to* the high priest's <sup>3</sup>*court, with access to the street*, and went *within the court*, and sat with the *officers*, to see the end.

**59** Now the chief priests, and elders, and all the *Sanhedrin*, *were seeking* false witness against Jesus, *so that they might put Him to death*;

**60** But found *not any*: yea, though many false witnesses came, <sup>o</sup>*yet found they none*. *But at last* came <sup>o</sup>two false witnesses,

**61** And said, "This *fellow* said, <sup>o</sup>"I am able to destroy the <sup>o</sup>Temple of God, and to build it *within* three days.' "

**62** And the high priest arose, and said unto *Him*, "Answerest thou nothing? what *is it which* these witness against *Thee*?"

**63** But Jesus *continued holding* His peace. And the high priest answered and said unto *Him*, "*I put Thee on Thine oath* by the living God, that thou tell us *if* Thou be *Messiah*, <sup>o</sup>the Son of God."

**64** Jesus saith unto him, "*Thou thyself hast said it: however I* say unto you, *Later on* shall ye see <sup>o</sup>the Son of man sitting on the right hand of <sup>o</sup>power, and coming *upon* the clouds of *the heavens*."

**65** Then the high priest rent his *robe*, saying, "He hath spoken blasphemy; what further need have we of witnesses? <sup>45</sup>behold, now ye have heard His blasphemy.

**66** What think ye?" They answered and said, "He is *deserving* of death."

**67** Then did they spit *on to* His face, and *slapped Him*; and others <sup>o</sup>smote *Him* with the palms of their hands,

**68** Saying, "*Divine* unto us, Thou <sup>63</sup>*Messiah*, Who is he that smote *Thee*?"

**69** <sup>o</sup>Now Peter *was sitting* without in the <sup>3</sup>*court*: and *one damsel* came unto him, saying, "Thou also wast with Jesus of Galilee."

**57** laid hold on = seized.

**58** afar off = from afar.  
servants = officers.

were assembled = had gathered together.

unto = even to. in = within [the court].

#### 26: 59-66. THE LORD BEFORE CAIAPHAS.

59-61. False witnesses. Sought.

62-64. Examination.

65-66-. False witnesses. Superseded.

-66. Condemnation.

**59** council = Sanhedrin.

sought = were seeking.

false witness. Gr. *pseudomarturia*. Occ. only in Matthew, here, and 15. 19.

against. Gr. *kata*. Not the same word as in v. 55.

to put = so that they might put, &c.

**60** none = not [any]. Gr. *ou*. Ap. 105. I.

yet found they none. All the texts omit these words; but Scrivener thinks on insufficient authority.

At the last = But at last.

two. Cp. Deut. 19. 15.

**61** I am able to destroy. This was "false". He said "Destroy ye". The false witnesses helped to fulfill it.

Temple. Gr. *naos*, the shrine. See note on 23. 16.

in. Gr. *dia*. Perhaps better "within". See Mark 2. 1. Acts 24. 17. Gal. 2. 1.

#### 26: 62-64. EXAMINATION.

62. Question.

63. Silence.

-63. Adjuration.

64. Speech. Answer.

**63** held = continued holding.

I adjure Thee = I put Thee on Thine oath. Gr. *exor-kizo*. Occ. only here. whether = if, &c. Throwing no doubt on the assumption: as in vv. 24, 39, 42.

the Christ = Messiah. Ap. 98. VIII and IX.

the Son of God. See Ap. 98. XV.

**64** Thou hast said = Thou thyself hast said [it].

nevertheless = moreover, or however.

Hereafter, or Later on.

shall ye see. See Ap. 133. I. 8. a.

the Son of man. As in vv. 2, 24, 45. This is the last occurrence in Matthew. Quoted from Ps. 110. 1. Dan. 7. 13.

on. Gr. *ek*. (Not the same word as in v. 18.) "On" here is not the same as in vv. 5, 7, 12, 39, 50.

power. See note on 7. 2...

in = upon. Gr. *epi*. heaven = the heavens. See note on 6. 9, 10.

**65** clothes = robe.

**66** guilty = deserving or subject to; "guilty" is obsolete in this sense Gr. *enochos*, as in Mark 14. 64. 1 Cor. 11. 27. Jas. 2. 10.

**67** in = on to. Gr. *eis*.

buffeted = cuffed, or slapped.

smote . . . hands. One word in the Gr. Not necessarily implying "rods". See 5. 39. Mark 14. 65. John 18. 22; 19. 3. Cp. Isa. 50. 6 (Sept.) and Hos. 5. 1; 11. 4 (Symmachus). Gr. *rapizo*. Occ. only in Matthew, here and 5. 39.

**68** Prophecy = Divine. Refers to the past, not to the future.

#### 26: 69-75. PETER. DENIAL.

69-74-. Peter. Three denials.

-74. A cock crowing.

75-. Peter. Denial. Remembered.

-75-. A cock crowing. (The word of the Lord.)

-75. Peter. Repentance.

#### 26: 69-74-. PETER. THREE DENIALS.

69. First challenge. A maid.

70. First denial.

71. Second challenge. Another [maid].

72. Second denial.

73. Third challenge. Bystanders.

74-. Third denial.

**69** Now Peter, &c. See Ap. 160 on Peter's denials.

sat = was sitting.

a damsel. Gr. one damsel. Because another is to be mentioned (v. 71).

**70** But he <sup>o</sup>denied before *them* all, saying, "I know not what thou sayest."

**71** And when he was <sup>o</sup>gone out into the porch [to avoid further questioning], <sup>o</sup>another *maid* saw him, and said unto them that were there, "***This man also was*** with Jesus of Nazareth."

**72** And again he <sup>70</sup>denied with an oath, "I do not know <sup>o</sup>the man [Not even His name]."

**73** And after a while came unto *him* they that stood by, and said to Peter, "Surely thou also art *one* of them; for thy speech bewrayeth thee."

**74** Then began he to <sup>o</sup>curse and to swear, *saying*, "I know not the man." And immediately *a* cock crew.

**75** And Peter remembered the *saying* of Jesus, ***Who had said*** unto him, "Before <sup>34</sup>*a* cock crow, thou shalt deny Me <sup>34</sup>thrice." And he went out, and wept bitterly.

**27** When the morning was come, all the chief priests and elders of the People took counsel against Jesus ***so that they might put Him*** to death:

**2** And when they had bound **Him**, they led **Him** away, and delivered **Him** to Pontius Pilate the governor.

**3** Then Judas, ***that delivered Him up***, when he saw that **He** was condemned, <sup>o</sup>repented himself, and brought again <sup>o</sup>the thirty pieces of silver to the chief priests and elders,

**4** Saying, "I have <sup>o</sup>sinned in that I have betrayed <sup>o</sup>the <sup>o</sup>innocent <sup>o</sup>blood." And they said, <sup>o</sup>"What *is that* to us? *thou wilt see to it*."

**5** And he cast down the pieces of silver ***into the Sanctuary***, and departed, and went and <sup>o</sup>hanged himself.

**6** And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, ***since*** it is the price of blood."

**7** And they took counsel, and ***purchased with money in the market out of*** them the potter's <sup>o</sup>field, ***for a burying ground for foreigners***.

**8** Wherefore that <sup>7</sup>field was called, "The <sup>7</sup>field of blood," unto this day.

**9** Then was fulfilled that which was <sup>o</sup>spoken ***by means of Jeremiah*** the prophet, saying, "And they took the thirty pieces of silver, (the price of **Him** That was valued, Whom they ***from*** the *sons* of Israel did value );

**10** And gave them for the potter's field, ***according to what*** the Lord appointed me."

**11** And Jesus stood before the governor:

**70** denied. See Ap. 160.

**71** gone out. To avoid further questioning.

another. Another [maid]; fem. See Ap. 124. I.

**This fellow was also** = This [man] also was.

**72** the man. Not even His name.

**74** curse: i.e. to call down curses on himself if what he said were not true.

Gr. *katanathematizo*. Occ. only here. See Ap. 160.

**the** = a. No Art. See note on v. 34 and Ap. 160.

**75** word = saying. Gr. *rhema*. See note on Mark 9.32.

**which** = Who.

**said** = had said.

**27. 1** against. Gr. *kata*. Ap. 104. x. 1.

**Jesus**. Ap. 98. X.

**to put Him, &c.** = so that they might put Him, &c.

#### 26: 3-10.

#### JUDAS. REMORSE.

3.	Remorse.			}	Money returned.
4.	Confession.				
5-.	Restoration.				
-5.	Suicide.				
6.	Price of blood.	}	Fulfillment.	}	Money spent.
7, 8.	Purchase.				
9.	Price of blood.	}	Prophecy.		
10.	Purchase.				

**3** which had betrayed Him = that delivered Him up.

repented himself. Gr. *matamelomai*. Ap. 111. I. 2.

the thirty pieces, &c. Cp. 26. 15.

**4** sinned. Ap. 128. I. 1. Lit. "I sinned".

the innocent. (No Art.) The innocence of the Lord affirmed by six witnesses, three in Matthew and three in Luke: 1. Judas (27. 4); 2. Pilate (27. 24); 3. Pilate's wife (27. 19); 4. Herod (Luke 23. 15); 5. the malefactor (Luke 23. 41); 6. the Roman centurion (Luke 23. 47).

innocent. Gr. *athoos*. Occ. only here, and v. 24.

blood. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person, with a latent ref. to v. 6. Cp. vv. 24, 25. Ps. 94. 21. Prov. 1. 11.

What . . . &c. Ignoring both the Lord's innocence and Judas's guilt. see thou to that = thou wilt see [to it]. see. Ap. 133. I. 8.

**5** in. Gr. *en*. Ap. 104. viii. But all the texts read *eis* = into (vi) the Sanctuary, over the barrier *into* the Sanctuary.

Temple = the Sanctuary. Gr. *naos*. See note on 23. 16.

hanged himself. Gr. *apagchomai*. Occ. only here. Acts 1. 18 describes what took place, in consequence, afterward. He must have been hanging before he could "fall forward". See note there. Gr. *apagche*. Occ. only here (Matt. 27. 5) in N.T. Sept. for *hanak*. 2 Sam. 17. 23, only of Ahithophel, the type of Judas (Ps. 55. 14, 15). See note on Acts 1. 18.

**6** because = since.

**7** bought = purchased with money in the market. In Acts 1. 18, the word is not *agorazo*, as here, but *ktaomai* = acquired as a possession by purchase. Acts 1. 18 refers to quite another transaction. See Ap. 161. I. There is no "discrepancy" except that which is created by inattention to the Greek words used.

**with** = out of. Gr. *ek*. Ap. 104. vii.

**field**. Gr. *agros*, not *chorion* = a small holding, as in Acts 1. 18.

**to bury strangers in** = for (Gr. *eis*. Ap. 104. vi) a burying ground (Gr. *taphe*. Occ. only here) for foreigners.

**9** spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. *to rhethen*, not *ho gegraptai*. See Ap. 161.

**by** = by means of, or by [the mouth of]. Gr. *dia*. Ap. 104. v. 1.

**Jeremy** = Jeremiah. of = from. Gr. *apo*. Ap. 104. iv.

**children** = sons. Ap. 108. III.

**10** as = according to what. Gr. *katha*. Occ. only here.

**appointed**. Gr. *suntasso*. Occ. only in Matthew (here and 26. 19).

27. 11-26 [For Structure see next page].

and the governor asked **Him**, saying, "Art **Thou** the King of the Jews ?" And Jesus said unto him, "**Thou thyself sayest it.**"

**12** And when **He** was accused *by* the chief priests and elders, **He** answered nothing.

**13** Then said Pilate unto **Him**, "Hearest **Thou** not how many things they witness against **Thee** ?"

**14** And **He** answered him **not one** <sup>◊</sup>word; insomuch that the governor marvelled greatly.

**15** Now at *that* feast the governor was wont to release unto the **crowd** a prisoner, whom they <sup>◊</sup>would.

**16** And they had then a notable prisoner, called <sup>◊</sup>Barabbas.

**17** Therefore when they were gathered together, Pilate said unto them, "Whom **choose** ye that I release unto you ?

<sup>16</sup>Barabbas, or Jesus **Which** is called **Messiah** ?"

**18** For he *was aware* that *on account of* envy they had delivered **Him**.

**19** When he was set down *upon* the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just **Man**: for **I suffered** many things this day in <sup>◊</sup>a dream <sup>◊</sup>because of **Him**."

**20** But the chief priests and elders <sup>◊</sup>persuaded the **crowds** that they should *ask for themselves* <sup>16</sup>Barabbas, and destroy Jesus.

**21** The governor answered and said unto them, "Whether of the twain <sup>17</sup>**choose** ye that I release unto you?" They said, <sup>16</sup>"Barabbas."

**22** Pilate saith unto them, "What shall I do then with Jesus **Which** is called <sup>17</sup>**Messiah** ?" They all say unto him, "Let **Him** be <sup>◊</sup>crucified."

**23** And the governor said, "Why, what <sup>◊</sup>evil hath **He** done?" But they **kept crying** out the more, saying, "Let **Him** be <sup>22</sup>crucified."

**24** When Pilate saw that he could prevail nothing, but *that* rather a tumult *was brewing*, he took water, and *symbolically washed* his hands before the <sup>20</sup>**crowds**, saying, "I am *guiltless from* the <sup>◊</sup>blood of this just **One**: *ye will see to it.*"

**25** Then answered all the People, and said, "**His** <sup>24</sup>blood *be* on us, and on our *offspring*."

**26** Then released he <sup>16</sup>Barabbas unto them: and when he had <sup>◊</sup>scourged Jesus, he **handed Him over** to be <sup>22</sup>crucified.

**27** Then the soldiers of the governor took Jesus into the **open courtyard**, and gathered *against* **Him** the whole **cohort** ....

### 27: 11-26. THE LORD BEFORE PILATE.

11-.	The Lord before the Governor.
-11-.	Pilate. Question.
-11.	The Lord. Answer.
12-.	Rulers. Accusation.
-12.	The Lord. Silence.
13.	Pilate. Question of the Lord.
14.	The Lord. Silence.
15-25.	Pilate. Remonstrance with the People.
26.	The Lord delivered by the Governor.

**11** **Thou sayest** = Thou thy self sayest [it]. A Hebraism.

**12** **of** = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same as in vv. 9, 21.

**nothing**. Note the occasions of the Lord's silence and speech.

**14** **never** = not one.

**word**. Gr. *rhema*. See note on Mark 9. 32.

### 27: 15-25. PILATE. REMONSTRANCE WITH THE PEOPLE

15, 16.	Release of one. Customary.	} Custom existing.
17, 18.	Question as to preference.	
19.	Advice of Pilate's wife to Pilate.	
20.	Release of Barabbas. Persuasion.	} Custom acted on.
21-23.	Question as to preference.	
24, 25.	Advice of Pilate to the People.	

**15** **people** = crowd. **would**. Gr. *thelo*. Ap. 102. I.

**16** **Barabbas**. Aramaic. See Ap. 94. III. 3.

**17** **will** = choose. Ap. 102. 1.

**Christ** = Messiah. Ap. 98. IX.

**18** **knew** = was aware. Gr. *oida*.

**for** = on account of. Gr. *dia*.

**19** **on** = upon. Gr. *epi*. Ap. 104. ix. 1. Not the same as in 25, 30.

**unto**. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 27, 33; but same as in v. 62.

**I have suffered** = I suffered.

**a dream**. Gr. *onar*. See note on 1. 20.

**because of**. Gr. *dia*.

**20** **persuaded**. See Ap. 150. I. 2.

**multitude** = crowds.

**ask** = ask for (themselves).

**22** **crucified**. See Ap. 162.

**23** **evil**. Gr. *kakos*. Ap. 128. IV. 2.

**cried** = kept crying

**24** **Was made** = arose, or was brewing.

**washed**. Gr. *aponipto*. Occ. only here. See Ap. 136. ii.

**innocent** = guiltless.

**of** = from. Gr. *apo*. Ap. 104. iv. Same as in vv. 9, 57. Not the same as in vv. 12, 29, 48.

**blood**. Put by Fig. *Synecdoche* (of Species), Ap. 6. for murder, as in 23. 35.

Deut. 19. 12. Ps. 9. 12. Hos. 1. 4.

**Person** = [One].

**see ye** = ye will see. Gr. *opsomai*. Ap. 133. I. 8. a.

**25** **on**. Gr. *epi*. Ap. 104. ix. 3. Not the same as vv. 19, 30.

**children** = offspring. Gr. pl. of *teknon*. Ap. 108. I.

**26** **scourged**. Gr. *phragelloo*. Occ. only here, and Mark 15. 15.

**delivered Him** = handed Him over.

### 27: 27-34-. PERSONAL ABUSE.

27.	Place. Praetorium.
28-32.	Treatment. Crown and Cross.
33.	Place. Golgotha.
34.	Treatment. The bitter cup.

**27** **common hall** = Praetorium. In Mark 15. 16 it is called the *aule*, or open courtyard (cp. Matt. 26. 3). In John 18. 28, 33; 19. 9, it is Pilate's house, within the *aule*.

**unto** = against. Gr. *epi*. Ap. 104. ix. 8.

Not the same as in vv. 19, 33, 45, 62.

**band**. Render "cohort" and omit "of soldiers". The cohort contained about 600 men.



**28** And they stripped **Him**, and put on **Him** a *purple* <sup>o</sup>robe.

**29** And when they had platted a <sup>o</sup>crown of thorns, they put *it* upon **His** head, and a reed in **His** right hand: and they bowed the knee before **Him**, and <sup>o</sup>mocked **Him**, saying, "Hail, King of the Jews!"

**30** And they spit *at* **Him**, and took the reed, and *kept beating* **Him** <sup>o</sup>on the head.

**31** And after that they had <sup>29</sup>mocked **Him**, they took the robe off from **Him**, and put **His** own raiment on **Him**, and led **Him** away *for to* <sup>22</sup>crucify **Him**.

**32** And as they came out, they found a man of Cyrene, Simon by name: *this man* they <sup>o</sup>compelled to bear **His** cross.

**33** And when they were come <sup>o</sup>unto a place called <sup>o</sup>Golgotha [*Calvary*], that is to say, a place of a skull,

**34** <sup>o</sup>They gave **Him** <sup>o</sup>vinegar to drink mingled with gall: and when **He** had <sup>o</sup>tasted *thereof*, <sup>o</sup>**He** would not drink.

**35** And they <sup>22</sup>crucified **Him**, and <sup>o</sup>parted **His** garments, casting lots: that it might be fulfilled which was spoken by the prophet, "They parted **My** garments among them, and upon **My** vesture did they cast lots."

**36** And sitting down they *were keeping guard over* **Him** there;

**37** And <sup>o</sup>set up over **His** head **His** accusation written, <sup>o</sup>**THIS IS JESUS THE KING OF THE JEWS**.

**38** <sup>o</sup>Then were there *two robbers* <sup>22</sup>crucified *together with* **Him**, one on the right hand, and another on the left.

#### 27: 28-32. TREATMENT.

28.	Clothing. Changed.
29, 30.	Crown and Sceptre.
31.	Clothing. Re-changed.
32.	Cross.

**28** scarlet = purple. **robe.** Gr. *chlamus*. Occ. only here, and v. 31.

**29** crown. Gr. *Stephanos* (used by kings and victors); not *diadema*, as in Rev. 12. 3; 13. 1; 19. 12. **upon.** Gr. *epi*. Ap. 104. ix. 3.

**in.** Gr. *epi*. Ap. 104. ix. 3. But all the texts read *in* (as in vv. 5, 60).

**mocked Him:** as foretold by Him in 20. 17-19, but they were only ignorantly fulfilling His own word, as well as the Father's purpose.

**Hail.** . .! Cp. 28. 9.

**30** upon = at. Gr. *eis*. Ap. 104. vi.

**smote** = kept heating.

**on.** Gr. *eis*. Same word as "upon", v. 30.

**31** to = for to. Gr. *eis* (with Inf.). Ap. 104. vi.

**32** him = this [man].

**compelled.** See note on 5. 41.

**33** unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 19, 27, 45, 62.

**Golgotha.** An Aramaic word, from the Heb. *Gulgoleth* (see Ap. 94. III. 3. Judg. 9. 53. 2 Kings 9.35). Nothing is said about a "green hill". But an elevation, which we speak of as being a "head", "shoulder", or "neck". The Latin is *calvaria* = a skull. Hence Eng. Calvary.

**34** They gave Him ... drink. Note the five occasions on which this was done; and observe the accuracy of what is said, instead of creating "discrepancies": 1. On the way to Golgotha (Mark 15. 23 = were offering, Imperfect Tense), He did not drink. 2. When they arrived there (Matt. 27. 33), He tasted it, but would not drink. 3. Later, by the soldiers after He was on the cross (Luke 23. 36), probably at their own meal. 4. Later still, a proposal made by some and checked by others, but afterward carried out (Matt. 27. 48). 5. The last about the ninth hour, in response to the Lord's call (John 19. 29).

**vinegar.** In the first case, it was wine (Gr. *oinon*) drugged with myrrh (see Mark 15. 22, 23). 2. In the second case, it was "vinegar (Gr. *oxos*) mingled with gall" (Gr. *chole*) (Matt. 27. 33). 3. In the third case, it was "sour wine" (Gr. *oxos*), (Luke 23. 36). 4. In the fourth case it was also "sour wine" (Gr. *oxoa*), (Matt. 27. 48, as in v. 34). 5. In the fifth case it was the same

(Gr. *oxoa*), (John 19. 28). These then were the *five* occasions and the three kinds of drink.

**tasted.** See notes above. He would not. Gr. *thelo*.

#### 27: 35-54. THE CRUCIFIXION.

35-37.	The parting of the garments.
38-44.	After the parting of the garments.
45-54.	The three hours' darkness.

#### 27: 35-37. THE PARTING OF THE GARMENTS.

35-.	The crucifixion.
-35.	God's writing fulfilled.
36.	The watching.
37.	Man's writing put up.

**35** parted **His** garments. This fulfilled Ps. 22. 18; and marks a fixed point in the series of events, which determines the time of others. **36** watched = were keeping.

**guard over.** (Note the Imperf. Tense.) **37** set up over **His** head. This is not therefore the inscription written by Pilate and put upon the cross before it left Pilate's presence (John 19. 19); this was brought after the dividing of the garments; and was probably the result of the discussion of John 19. 21, 22. See Ap. 163.

**over.** Gr. *epano* = up over. See note "upon", 28. 2.

**THIS, &c.** For these capital

letters see Ap. 48.

#### 27: 38-44. AFTER THE PARTING OF THE GARMENTS.

38.	The two <i>lestai</i> (robbers). Brought.
39, 40.	The Reviling of the Passers-by.
41-43.	The Mocking of the Rulers.
44.	The two <i>lestai</i> (robbers). Reviling.

**38** Then. After the parting of the garments. See Ap. 163.

*kakourgoi*) of Luke 23.32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23. 33). These two "robbers" were brought later. Note the word "Then" (v. 38). See Ap. 164.

**one on, &c.** See Ap. 164.

**two thieves** = two robbers. Gr. *lestia*. Therefore not the two "malefactors" (Gr.

**with** = together with: i.e. in conjunction (not association). Gr. *sun*. Ap. 104. xvi.

**39** And they that *were passing* by *spoke evil of Him*, wagging their heads,  
**40** And saying, "Thou That destroyest the <sup>5</sup>temple, and buildest *it* in <sup>5</sup>three days, save Thyself. If Thou be <sup>o</sup>the Son of God, come down <sup>40</sup>*off* the cross."  
**41** Likewise *the chief priests also* mocking *Him*, with the scribes and elders, said ,  
**42** <sup>o</sup>"He saved <sup>o</sup>others; *Himself He is not able to save*. *He* is the King of Israel, let *Him* now come down <sup>40</sup>*off* the cross, and we will believe *Him*.  
**43** He <sup>o</sup>trusted in God; let *Him* deliver *Him* now, <sup>o</sup>if He <sup>17</sup>*choose to* have *Him*: for He said, 'I am the Son of God.' "  
**44** The <sup>38</sup>*robbers* also, which were crucified with *Him*, *kept reviling Him*.  
**45** Now <sup>40</sup>from <sup>o</sup>the sixth hour [Noon] <sup>o</sup>there was darkness over all the <sup>o</sup>land *until* <sup>o</sup>the ninth hour [3 p.m.].  
**46** And <sup>o</sup>about <sup>45</sup>the ninth hour Jesus cried with a loud voice, saying, <sup>o</sup>"Eli, Eli, lama sabachthani?" that is to say, "My God, My God, why hast Thou forsaken Me?"  
**47** Some of them that stood there, when they heard *that*, said, "This *man* calleth for *Elijah*."  
**48** And straightway one of them ran, and took a sponge, and filled *it* with <sup>o</sup>vinegar, and put *it* on a reed, and *was offering Him* to drink.  
**49** The rest <sup>41</sup>*kept saying*, "Let be, let us see whether <sup>47</sup>*Elijah is coming* to save *Him*."  
**50** Jesus, when He had cried again with a loud voice, yielded up the *Spirit*.  
**51** And, <sup>o</sup>behold, <sup>o</sup>the veil of the <sup>5</sup>Temple was rent *into* twain *from above* to the bottom; <sup>o</sup>and the earth did quake, and the rocks *were rent*;  
**52** And the *tombs* were opened; and many bodies <sup>o</sup>of the saints which slept *were raised*,  
**53** And came <sup>o</sup>out of the <sup>52</sup>*tombs* <sup>o</sup>after His <sup>o</sup>resurrection, and went into <sup>o</sup>the holy city, and <sup>o</sup>appeared [*privately*] unto many.  
**54** Now when the centurion, and they that were with *Him*, watching Jesus, *having seen* the earthquake, and those things that were done, they feared greatly, saying, "Truly This was <sup>40</sup>the Son of God."  
**55** And many women were there <sup>o</sup>beholding *from afar*, *who* followed Jesus from <sup>o</sup>Galilee, ministering unto *Him*:

**39** *passed* = were passing. Another indication that it was not the Passover day. See Ap. 166.

**40** *Thou that, &c.* Perverting the Lord's words (John 2. 19). Cp. 6. 18. *the Son of God*. Ap. 98. XV.

*from* = off. Gr. *apo*. Ap. 104. iv. Same as in w. 42, 45, 55, 64.

**41** *also the chief priests* = the chief priests also. *said* = kept saying.

**42** *He saved*. Note the Alternation here, in the Greek. In Eng. it is an *Introversion*.

j | Others

k | He saved

j | Himself

k | He cannot save.

*others*. Ap. 124. 1.

*cannot* = is not (Gr. *ou*, as in v. 6) able to.

*If he be, &c.* The condition is assumed. See Ap. 118. 2. a.. All the texts omit "if", and read "he is" (in irony).

**43** *trusted*. See Ap. 150. I. 2. Quoted from Ps. 22. 8.

*if He will*. The condition assumed, as in v. 42. Cp. Ps. 18. 19; 41. 11.

**44** *cast . . . teeth* = kept reviling Him. *Both* the robbers reviled; but only *one* of the malefactors (Luke 23. 39, 40). See Ap. 164.

#### 27: 45-54. THE THREE HOURS DARKNESS.

**45.** Sign in heaven. Darkness.

**46.** Cry. "Eli, Eli".

**47-49.** Misunderstanding of Bystanders.

**50.** Cry. Repeated.

**51-53.** Signs on earth. Veil, earthquake, &c.

**54.** Understanding of Centurion and others.

**45** *the sixth hour*. Noon. See Ap. 165.

*there was darkness*. No human eyes must gaze on the Lord's last hours.

*land*. Gr. *ge*. Ap. 109. 4.

*unto* = until. See Ap. 165.

*the ninth hour*. 3 p.m. See Ap. 165.

**46** *about*. Gr. *peri*. Ap. 104. xiii. 3.

Eli, Eli, lama sabachthani. The English transliteration of the Greek, which is the Greek transliteration of the Aram, 'eli, 'eli, lamah 'azabhani. The whole expression is Aramaic. See Ap. 94. III. 3. Words not reported in Luke or John. Quoted from Ps. 22. 1. See the notes there. Thus, with the Lord's last breath He gives Divine authority to the O.T. See Ap. 117. I.

Note the "seven words" from the cross: (1) Luke 23. 34; (2) Luke 23. 43; (3) John 19. 26, 27; (4) Matthew 27. 46; (5) John 19. 28; (6) John 19. 30; (7) Luke 23. 46.

#### 27: 47-49. MISUNDERSTANDING OF BYSTANDERS.

**47.** The Call, *Eli, Eli*. Misunderstood.

**48.** Giving to drink.

**49.** The Response. Waited for.

**47** *Elias*. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) 'eliy-yah.

**48** *vinegar*. Gr. *oxos*. See notes on v. 34. *gave* = was offering.

**49** *will come* = is coming. Ref. to Mai. 4. 5.

**50** *ghost* = spirit. Gr. *pneuma*. See Ap. 101. II. 6.

**51** *behold*. Fig. *Asterismos*. Ap. 6. *the veil*. Gr. *katapetasma* = that which is spread out downward, or that which hangs down. Sept. for Heb. *masak*, (Ex. 26. 37; 35. 12; 40. 5). Occ only here; Mark 15. 38. Luke 23.

45. Heb. 6. 19; 9. 3; 10. 20. Not the same word as in 1 Cor. 11. 15, or as in

2 Cor. 3. 13-16 (Ex. 34. 33, &c).

*in* = into. Gr. *eis*. Not the same word as in vv. 5, 19, 29, 40, 43, 59, 60.

*from the top* = from above, as in Luke

1. 3. See note there. Gr. *anothen*. First of thirteen occurrences.

*and*. Note the Fig *Polysyndeton* in vv. 51-53.

*rent* = were rent.

**52** *graves* = tombs.

*arose* = were waked. All the texts read "were raised". Is this the resurrection referred to in Rom. 1. 3 ? See notes there. Gr.

*egesis* = awaking rousing up, or arising. Occ. only here. Cp. John 12. 24. They thus fulfilled the Lord's word in John 5. 25.

**53** *out of*. Gr. *ek*.

*after*. Gr. *meta*. Ap. 104. xi. 2.

*resurrection* = arising He rose: they were raised.

*the holy city*. See note on 4. 5.

*appeared*: privately. Gr. *emphanizo*. See Ap. 106. I. iv.

**54** *saw* = having seen.

27. 55—28. 15 [For Structure see next page].

**55** *beholding*. Gr. *theoreo*. Ap. 133. I. 11.

*afar off* = from (Gr. *apo*. Ap. 104. iv) afar.

*which* = who: i.e. such as.

*Galilee*. Ap. 169.

**56** Among <sup>o</sup>which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of <sup>o</sup>Zebedee's sons [James and John].

**57** When the even was come, there came a rich man of Arimathaea, named Joseph, who *himself also had been* **discipled to Jesus**:

**58** *This man* went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be **given up**.

**59** And when Joseph had taken the body, he wrapped it in a clean linen cloth,

**60** And <sup>o</sup>laid it in his own <sup>o</sup>new [unused] <sup>o</sup>tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the **tomb**, and departed.

**61** And there was <sup>o</sup>Mary Magdalene, and the other <sup>o</sup>Mary, sitting over against the **burying-place**.

**62** Now the next day, <sup>o</sup>that followed <sup>o</sup>the day of the preparation, the chief priests and Pharisees came together unto Pilate,

**63** Saying, <sup>o</sup>"Sir, we *have been reminded* that that *impostor* said, while **He** was yet alive, 'After three days **I** will rise again.'

**64** Command therefore that the <sup>61</sup>**burying place** be **secured** until <sup>o</sup>the third day, lest **His** disciples come by night, and steal **Him** away, and say unto the people, '**He** is risen from <sup>o</sup>the dead:' so the last **deception** shall be worse than <sup>o</sup>the first."

**65** Pilate said unto them, "**Ye may have a guard**: go your way, <sup>64</sup>make it as sure as ye **know how**."

**66** So they went, and made the **burying-place** sure, sealing the stone, **with** <sup>65</sup>**a guard**.

**28** <sup>o</sup>In <sup>o</sup>the end of <sup>o</sup>the sabbath, as it began to dawn toward the first **day** of the week, came <sup>o</sup>Mary Magdalene and the other Mary **to gaze upon** the <sup>o</sup>sepulchre.

**2** And, <sup>o</sup>behold, there **happened** a great earthquake: for the angel of **Jehovah** descended **out of** <sup>o</sup>heaven, and came and **had rolled back** the stone **away from** the door, and <sup>o</sup>sat upon it.

# 27: 55--28: 15. MISUNDERSTANDING OF BYSTANDERS.

27: 55-66. Burial.  
28: 1-15. Resurrection.

## 27: 55-66. BURIAL.

55, 56. The Women. Mary and the others.  
57. Joseph of Arimathaea.  
58-. His application to Pilate.  
-58. Pilate's compliance.  
59, 60. Tomb. Body placed.  
61. The Women. Mary and the others.  
62. Chief Priests and Pharisees.  
63, 64. The application to Pilate.  
65. Pilate's compliance.  
66. Tomb secured.

**56 which**. Denoting a class: referring to 27. 55.

**Zebedee's**. See note on 4.21.

**57 also himself** = himself also. **was, &c.** = had been discipled to Jesus.

**58 He** = This [man]. The Lord was thus buried by two secret disciples.

See John 19. 38, 39. Cp. Mark 15. 42, 43. Luke 23. 50-53.

**delivered** = given up. Cp. 18. 25-34.

**60 laid it**. See note on Isa. 53. 9. **new** = Gr. *kainos*. See note on 9. 17; 26. 28, 29. Here = not newly hewn, but fresh; i.e. unused and as yet undefiled by any dead body. **tomb** = monument. Gr. *mnemeion*.

**sepulchre** = tomb, as above. Not the same word as in v. 61.

**departed**. When Joseph rolled the stone against the door he departed; when the angel rolled it away, he "sat upon it" (Matt. 28. 2).

**61 Mary . . . Mary**. See Ap. 100.

**sepulchre**. Gr. *taphos* = burying-place. Not the same -word as in v. 60.

**62 that followed**. This was the "high Sabbath" of John 19. 42, not the weekly Sabbath of 28. 1. See Ap. 156.

**the day of the preparation**. See Ap. 156 and 166.

**63 Sir**. See Ap. 98. VI. i. a. 4. B.

**remember** = [have been] reminded. **deceiver** = impostor.

**After three days**. They had heard the Lord say this in 12. 39, 40. This is how they understood the "three days and three nights". See Ap. 144, 148, and 166; cp. "after" in v. 53.

**64 made sure** = secured.

**the third day**. See Ap. 148.

**the dead**. See Ap. 139. 1.

**error** = deception.

**the first**. They do not say what the first was. It may be the crucifixion itself.

**65 Ye have**. Or, Ye may have. **a watch** = a guard: the word being a transliteration of the Latin *custodia*, consisting of four soldiers (Acts 12. 4). See note there. Gr. *koustodia*. Occ. only in Matthew (here, and in 28. 11). **can** = know [how]. Gr. *oida*. Ap. 132. I. i.

**66 and setting a watch** = with (Gr. *meta*, as in vv. 34, 41, 54. Not as in vv. 7, 38) the watch: i.e. in the presence of the watch, leaving them to keep guard.

## 27: 1-15. RESURRECTION.

1. The Women. Seeing.  
2-4. Events at the Sepulchre.  
5-10. The Women. Seeking.  
11-15. Events in the city.

**1 In, &c.** For the sequence of events connected with the resurrection see Ap. 166.

**end of** = late on, &c.

**the sabbath**. The weekly

sabbath. The seventh day; not the high sabbath of v. 62 or John 19. 42, because that was the first day of the feast (following the "preparation day"). See

Ap. 156. **toward**. Gr. *eis*. Ap. 104. vi.

**Mary ... the other Mary**. See Ap. 100.

**to see** = to gaze upon. Gr. *theoreo*.

Ap. 133. I. 11. Not the same as in vv. 6, 7, 10, 17.

**sepulchre**. Gr. *taphos*. As in 27. 61, 64, 66. Not the same as in "tomb" (27. 60).

**28. 2-4** [For Structure see next page].

**2 behold**. Fig. *Asterismos*. Ap. 6.

**was** = happened.

**the LORD** = Jehovah (Ap. 4. II). See Ap. 98. VI. i. o. 1. B. b.

**from** = out of. Gr. *ek*.

**heaven**. Sing. See note on 6. 9, 10.

**rolled back** = had rolled back.

**from** = away from. Gr. *apo*. Cp. 27. 37.

**sat upon it**. See note on 27. 60. Sat that it might be known by what power it was rolled back.

**3** His *general appearance* was <sup>o</sup>like lightning, and his raiment white as snow:

**4** And *from* fear of him the keepers did shake, and became as <sup>o</sup>dead *men*.

**5** And the angel answered and said unto the women, "Fear not ye: for <sup>o</sup>I know that ye seek Jesus, **Which** was crucified.

**6** He is not here: for He is risen, *according as* He said. Come, see the place where the Lord *was lately lying*.

**7** And go quickly, and tell His disciples that He is risen <sup>2</sup>from <sup>o</sup>the dead; and, <sup>2</sup>behold, he goeth before you *unto* <sup>o</sup>Galilee; there shall ye <sup>o</sup>see Him: lo, I have told you."

**8** And they departed quickly <sup>2</sup>from the sepulchre with fear and great joy; and did run to bring His disciples word.

**9** And as they *were going* to tell His disciples, <sup>2</sup>behold, Jesus *confronted* them, saying, "All hail." And they came and *seized Him by the feet*, and *prostrated themselves before* Him.

**10** Then said Jesus unto them, "Be not afraid: go tell My brethren that they go into Galilee, and there shall they <sup>7</sup>see Me."

**11** Now when they were going, <sup>2</sup>behold, some of the *guards* came <sup>7</sup>unto the city, and *told* unto the chief priests all the things that *had come to pass*.

**12** And when they were assembled with the elders, and had taken counsel, they gave *sufficient money* [to bribe them *with*] unto the soldiers,

**13** *Telling them to say*, "His disciples came by night, and stole Him away while we slept."

**14** And *Should this come* to the governor's ears, we will *bribe* him, and *make you safe*."

**15** So they took the money, and did as they were taught: and this *story has been* commonly reported among the Jews until this day.

**16** Then the eleven disciples went away <sup>7</sup>unto Galilee, <sup>7</sup>unto the mountain where Jesus had appointed them.

**17** And when they <sup>6</sup>saw Him, they <sup>9</sup>worshipped Him: but some *hesitated*.

**18** And Jesus *approached* and spake unto them, saying, "All <sup>o</sup>power [and authority] *has just been given* unto Me in heaven and *upon* earth.

**19** <sup>o</sup>Go ye therefore and *disciple* all the nations, <sup>o</sup>baptizing them *into* <sup>o</sup>the name of the <sup>o</sup>Father, and of the Son, and of **THE Holy Spirit**:

**20** Teaching them to observe all things whatsoever I have commanded you: and, <sup>o</sup>lo, I Am with you *all the days*, *even until the completion of this world age*." Amen.

Israel did not then repent (Acts 3. 19-26; 28. 25-28), hence all is postponed till Matt. 24. 14 shall be taken up and fulfilled, "then shall the end (*telos*) of the *sunteleia* come". This particular commission was therefore postponed. See Ap. 167.

### 28: 2-4. EVENTS AT THE SEPULCHRE.

2-.	Effect. Earthquake.	} The Angel
-2.	Cause. Action.	
3.	Cause. Appearance.	
4.	Effect. Terror of the Watch.	

**3** countenance = general appearance. Gr. *idea*. Occ. only here. **like lightning**: in effulgence.

**4** for = from. Gr. *apo*. **dead men**. See Ap. 139. 2.

### 28: 5-10. THE WOMEN. SEEKING.

5, 6.	Words of the angel.	} The Women.
7.	Their Commission.	
8-.	Their departure.	
-8.	Their mission.	
9, 10-.	Words of the Lord.	
-10.	His commission.	

**5** I know. Gr. *oida*. See Ap. 132. 1.

**6** as = according as. **see**. Gr. *eidon*. Ap. 133. I. 1.

**lay** = was (lately) lying.

**7** the dead. See Ap. 139. 4. (Pl.)

**into** = unto. Gr. *eis*.

**Galilee**. Ap. 169.

**see**. Gr. *opsomai*. Ap. 133. I. 8. a.

**9** went = were going.

**met** = confronted. As from an opposite

direction. Cp. the noun (25. 1, 6. Acts 28. 15. 1 Thess. 4. 17).

**held Him by the feet** = seized Him by the feet.

**worshipped** = prostrated themselves before. See Ap. 137. 1.

### 28: 11-15. EVENTS IN THE CITY.

11.	The Watch. Their report.
12.	Bribe offered.
13, 14.	The Watch. Report falsified.
15.	Bribe accepted.

**11** the watch. See note on 27. 68, 66.

**shewed** = told. See vv. 8, 9, 10.

**were done** = had come to pass.

**12** large = sufficient: i.e. to bribe them with.

**13** Saying, Say ye = Telling them to say.

**14** if this come, &c. = Should this come, &c. A condition of uncertainty.

Ap. 118. 1 b. **persuade** = satisfy: i.e.

**bribe**. Cp. Gal. 1. 10. See Ap. 150. II.

**secure you** = free you from care: i.e. make you safe, or screen you. Cp. 1 Cor. 7. 32.

**15** saying = story. Gr. *logos*. See note on Mark 9. 32.

**is** = has been. **16** a = the.

**17** doubted = hesitated.

Gr. *distazo*. Occ. only in Matthew (here and in 14. 31). The Gr. aorist may be so rendered, especially in a parenthesis; and is so rendered in 16. 5. Luke 8. 29. John 18. 24: it should be in 26. 48 and in Luke 22. 44 also.

**18** came = approached (as in v. 9).

**spake . . . Saying**. "Spake"

referring to the act, and "saying" referring to the substance.

**power** = authority. Gr. *exousia*. Ap. 172. 5.

**is given** = has (just, or lately) been given.

**heaven**. Sing. See note

on 6. 9, 10. **in** = upon. Gr. *epi*.

**19** Go ye, &c. See Ap. 167.

**teach** = disciple. Not the same word as

in v. 20. **nations** = the nations. **baptizing . . . in**. See Ap. 115. 1. iv. 4.

Tr. and WI m. read "having baptized".

**in** = into. Denoting object

and purpose. Cp. 3. 11. Acts 2. 38.

**the name**. Sing. Not

"names". This is the final definition of "the Name" of the One true God.

**Father**. Ap. 98. III.

**the Holy Ghost** = the Holy Spirit. Gr.

*pneuma*. See Ap. 101. II. 3.

**20** always = all the days.

**unto** = until. **the end of the world** = the completion, or consummation,

of the age: i.e. that then current dispensation, when this apostolic commission might have ended. See Ap. 129. 2, and note on 13. 39. But as

**world** = age. Gr. *aion*. Ap. 129. 2.