

THE NEW TESTAMENT*

* For the Greek Text of the New Testament, see Ap. 94.

For the New Testament and the order of its books, see Ap. 95.

THE INTER-RELATION OF THE FOUR GOSPELS.*

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

- A¹ MATTHEW.** The Lord presented as Jehovah's KING. "Behold **THY KING**" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous **BRANCH**,‡ and a KING shall reign and prosper" (Jer. 23. 5, 6 ; 33. 15). Hence the *royal* genealogy is required from Abraham and David downward (1. 1-17) : and He is presented as what He is—before **MAN** (relatively)—the highest earthly position, the King.
- B¹ MARK.** The Lord presented as Jehovah's SERVANT. "Behold **MY SERVANT**" (Isa. 42. 1). "Behold, I will bring forth My Servant **THE BRANCH**"‡ (Zech. 3. 8). Hence **NO** genealogy is required : and He is presented as what He is—before **GOD** (relatively)—the lowest earthly position, the ideal Servant.
- A² LUKE.** The Lord presented as Jehovah's **MAN**. "Behold **THE MAN** Whose name is **THE BRANCH**"‡ (Zech. 6. 12). Hence the *human* genealogy is required upward to Adam (Luke 3. 23-38) : and He is presented as what He is—before **MAN** (intrinsically)—the ideal man.
- B² JOHN.** The Lord presented as **JEHOVAH HIMSELF**. "Behold **YOUR GOD**" (Isa. 40. 9). "In that day shall Jehovah's **BRANCH**‡ (i. e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence **NO** genealogy is required ; and He is presented as what He is—before **GOD** (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 95. II.

† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.

‡ There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (*zémach*) occurs twelve times (see Ap. 10) ; but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23. 5, 6, and 33. 15, Christ is presented as "the Branch", the KING *raised up* to rule in righteousness. This forms the subject-matter of MATTHEW'S Gospel.

In Zech. 3. 8, Christ is presented as "the Branch," the SERVANT *brought forth* for Jehovah's service. This forms the subject-matter of MARK'S Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6. 12, Christ is presented as "the Branch" *growing up* out of His place. This is the characteristic of LUKE'S Gospel, in which this *growing up* forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of JOHN'S Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible ; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make *one*, is to ignore the Divine purpose in giving *four*.

No one view could give a true idea of any building ; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendixes 96 and 97.

Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and *the same point of view*, and thus to differ from the fourth Gospel : whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the *four*, and not one standing apart from the *three*.

THE GOSPEL
ACCORDING TO
MATTHEW.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THY KING” (Zech. 9. 9).

(*Introversion.*)

A	1. 1—2. 23. PRE-MINISTERIAL.		
B	3. 1—4. THE FORERUNNER.		
C	3. 5—17. THE BAPTISM: WITH WATER.		
D	4. 1—11. THE TEMPTATION: IN THE WILDERNESS.		
E	F 4. 12—7. 29. THE KINGDOM	} PROCLAIMED. } THE FOURFOLD } REJECTED. } MINISTRY OF THE LORD.	
	G 8. 1—16. 20. THE KING		
	G 16. 21—20. 34. THE KING		
	F 21. 1—26. 35. THE KINGDOM		
D	26. 36—46. THE AGONY: IN THE GARDEN.		
C	26. 47—28. 15. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURREC- TION, 20. 22).		
B	28. 16—18. THE SUCCESSORS.		
A	28. 19, 20. POST-MINISTERIAL.		

For the New Testament, and the order of the Books, see Ap. 95.
 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 fulfil 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 :

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

II. Ten Parables :

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

III. Two Miracles :

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

IV. Nine Special Discourses :

The Sermon on the Mount (5-7).
The Invitation to the Weary (11. 28-30).
Idle Words (12. 36, 37).
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.† 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 *rheō* 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); but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.

† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.

° THE ° GOSPEL
° ACCORDING TO
° MATTHEW.

A A C a
(p. 1307)

- 1** ° THE ° book of the ° generation of ° Jesus Christ,
 b ° the Son of David,
 c ° the Son of Abraham.
D **2** ° Abraham ° begat Isaac; and Isaac ° begat ° Jacob; and Jacob ° begat ° Judas ° and his brethren;
3 And **2** Judas **2** begat ° Phares and Zara of ° Thamar; and Phares **2** begat ° Esrom; and Esrom **2** begat ° Aram;
4 And Aram **2** begat ° Aminadab; and Aminadab **2** begat ° Naasson; and Naasson **2** begat ° Salmon;
5 And Salmon **2** begat ° Booz of ° Rachab; and Booz **2** begat ° Obed of Ruth; and Obed **2** begat ° Jesse;
6 And Jesse **2** 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 Godspell = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek *euaggelion*, 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 Kalē*, 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 (A, p. 1305). PRE-MINISTERIAL. (Alternation.)

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|----------|--|---|--|--|
| A | | A | | 1. 1-17. Concerning others. Ancestors. |
| | | | | B 1. 18-25. Concerning Jesus Christ. Birth in the Land. |
| | | | | A 2. 1-12. Concerning others. The Wise Men. |
| | | | | B 2. 13-23. Concerning Jesus Christ. Flight from the Land. |

1. 1-17 (A, above). CONCERNING OTHERS. ANCESTORS. (Introversion.)

- | | | | | | | | | | | | |
|----------|--|---|---|---|--------|--|---------------|--------------------|--|------|--|
| A | | C | | a | | 1- | Jesus Christ. | } In Sum. Ascent. | | | |
| | | | | | | | b | | | -1- | David. |
| | | | | | | | c | | | -1. | Abraham. |
| | | | | | | | D | | | 2-6- | The Lay Ancestors: Abraham to David (1 Sam. 16. 13). Fourteen Generations (v. 17). |
| | | | E | | -6-11. | The Royal, or Crowned, Ancestors: David (2 Sam. 5. 3-5) to Josiah. Fourteen Generations (v. 17). | } In Detail. | | | | |
| | | | D | | 12-16. | The Lay Ancestors: Jeconiah to Christ. Fourteen Generations (v. 17). | | | | | |
| C | | C | | c | | 17- | Abraham. | } In Sum. Descent. | | | |
| | | | | | | | b | | | -17- | David. |
| | | | | | | | a | | | -17. | 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 N.T. 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 Zara. 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, 5. **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.

E
(p. 1307)

and David ° the king ° begat ° Solomon of ° her that had been the wife of ° Urias ;
7 And Solomon ° begat ° Roboam ; and Roboam ° begat ° Abia ; and Abia ° begat ° Asa ;
8 And Asa ° begat ° Josaphat ; and Josaphat ° begat ° Joram ; and Joram ° begat ° Ozias ;
9 And Ozias ° begat ° Joatham ; and Joatham ° begat ° Achaz ; and Achaz ° begat ° Ezekias ;
10 And Ezekias ° begat ° Manasses ; and Manasses ° begat ° Amon ; and Amon ° begat ° Josias ;
11 And Josias ° begat ° Jechonias and his brethren, about the time ° they were carried away to Babylon :

D

12 And after ° they were brought to Babylon, ° Jechonias ° begat ° Salathiel ; and Salathiel ° begat ° Zorobabel ;
13 And Zorobabel ° begat ° Abiud ; and Abiud ° begat ° Eliakim ; and Eliakim ° begat ° Azor ;
14 And Azor ° begat ° Sadoc ; and Sadoc ° begat ° Achim ; and Achim ° begat ° Eliud ;
15 And Eliud ° begat ° Eleazar ; and Eleazar ° begat ° Matthan ; and Matthan ° begat ° Jacob ;
16 And Jacob ° begat ° Joseph the husband of Mary, ° of whom was ° born ° Jesus, Who is called ° Christ.

C c

17 ° So ° all ° the generations from ° 1 Abraham to ° David are ° fourteen generations ;
and from ° 1 David until the ° 11 carrying away into Babylon are fourteen generations ;
and from the carrying away into Babylon unto ° 16 Christ are fourteen generations.

B F
(p. 1308)
5 B. C.

18 ° Now the ° birth of ° Jesus Christ was ° on this wise : When as His mother ° Mary ° was espoused to Joseph, ° before they ° came together, she was found with child of ° the Holy Ghost.

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 Thamar, 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. Jehoiakim (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. 25).

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 hēs*, fem. [Mary]. born = brought forth. Gr. *gennaō*. Spoken, here, of the mother. See note on "begat" (v. 2). Jesus. See Ap. 98. X.

17 So. Verse 17 is the Fig *Sympersasma*. Ap. 6. all the generations. See the Structure D, E, D, 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 (B, p. 1307). CONCERNING JESUS CHRIST. HIS BIRTH. (*Introversion*.)

B	F		18, 19.	Begetting.
	G		20.	The angel of Jehovah.
	H		21.	Prophecy delivered.
	H		22, 23.	Prophecy quoted.
	G		24.	The angel of Jehovah.
F			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. *gennēsis*. Occ. only here and Luke 1. 14, used of the Father. This verse is quoted by Irenæus (A. D. 178).

Jesus (Om. by Tr. [WH] Rm.) Christ. Heb. Messiah. So translated in John 1. 41 ; 4. 25. See Ap. 98. XI. on this wise: i. e. not begotten, as in the cases recorded in vv. 2-16.

Mary. See Ap. 100 for the six of this name in N.T. 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* ē, 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. III. 14.

5 B. C. 19 Then Joseph her husband, ° being a just man, ° and ° not ° willing to ° make her a publick example, ° was minded to ° put her away ° privily.

G (p. 1308) 20 But while ° he thought on ° these things, ° behold, ° the ° angel of ° the LORD ° appeared unto him in ° a dream, saying, “ Joseph, thou ° son of David, ° fear ° not to take unto thee Mary thy wife: for That Which is ° conceived in her is of ° the Holy Ghost.

H 21 And she shall ° bring forth a Son, and thou shalt call ° His name ° JESUS: for ° he shall save His People from their ° sins.”

H 22 Now ° all this was done, that it might be ° fulfilled which was ° spoken ° of ° the LORD ° by the prophet, saying,

23 ° Behold, ° a virgin shall be with child, and shall ° bring forth a Son, and they shall call ° His name ° Emmanuel, which being interpreted is, ° God with us.”

G 24 Then Joseph being raised from sleep did as ° the angel of ° the LORD had bidden him, and took unto him his wife :

F 25 And ° knew her ° not ° till she had ° brought forth ° her firstborn Son: and ° he called ° His name ° JESUS.

A J (p. 1309) 2 Now when ° Jesus was born ° in ° Bethlehem of Judæa ° in the days of ° Herod the king, ° behold, there came ° wise men from the ° east ° to Jerusalem,

4 B. C.

19 being a just man = though he was a just man (i. e. desirous of obeying the Law). and = yet. not. Gr. *mē*. Ap. 105. II. not willing = not wishing. Gr. *thelō*. See Ap. 102. 1. to make her a publick example = to expose her to shame. LT Tr. A WH read *deigmatizō* instead of *para-deigmatizō*. 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. *boulomai*. 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. behold. Fig. *Asterismos*. Ap. 6. the angel of the LORD. The first of three appearances to Joseph in these chapters, G and G, 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. VI. i. a 1. B. b. appeared. Gr. *phainō*. 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. *gennaō*, as in vv. 2, 16, 18. 21 bring forth. Not the same word as in vv. 2, 16, 20. 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. Gr = He, and none other, or He is the One Who (emph.). sins. Gk. *hamartia*. See Ap. 128. II. i. 22 all = the whole of. fulfilled. See Ap. 103 for the first fulfilment of prophecy in the N.T. spoken. Gr. *to rhēthen*. By Isaiah to Ahaz (Isa. 7. 13-16), but afterwards written. of = by. Gr. *hupo*. Ap. 104. xviii. 1. by = through, or by means of. Gr. *dia*. 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 Ap. 103, and 107. I. i. Emmanuel. Occurs only in Matt. See Ap. 98. VII. God. See Ap. 98. I. 25 knew her. Heb. idiom, and Fig. *Metonymy* (of Adjunct) for cohabitation. Note the imperfect tense = was not knowing. See Ap. 132. I. ii. not. Gr. *ou*. Ap. 105. I. till. Matt. 12. 46-50; 13. 55, 56, clearly show that she had sons afterwards. See the force of this word *heōs* 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.

2. 1-12 (A, p. 1307). CONCERNING OTHERS. THE WISE MEN. (Introversion and Alternation.)

A | J | 1. The Wise Men. Arrival.
 K | 2. The Star. Notification.
 L | 3. Herod hears of the Wise Men.
 M | d | 4. His Question to Rulers. “ Where? ”
 e | 5, 6. Their Answer.
 M | d | 7-. His Question to the Wise Men. “ What Time? ”
 e | -7, 8. Their Mission.
 L | 9-. Wise Men hear Herod.
 K | -9-11. The Star. Guiding.
 J | 12. The Wise Men. Departure.

1 Jesus. See Ap. 98. X. in. Gr. *en*. Ap. 104. viii. Bethlehem = house of bread. Now *Beit Lahm*, five miles south of Jerusalem. One of the fenced cities of Rehoboam, originally called Ephrath (Gen. 35. 16, 19). Herod the king. To distinguish him from other Herods. See Ap. 109. behold. Fig. *Asterismos* (Ap. 6), for emphasis. 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.

K 2 Saying, "Where is He That is born
(p. 1309) King of the Jews? for we have seen His star
4 B. C. in the east, and are come to worship
Him."

L 3 When Herod the king had heard these
things, he was troubled, and all Jerusalem
with him.

M d 4 And when he had gathered all the chief
priests and scribes of the People together, he
demanded of them where Christ should be
born.

e 5 And they said unto him, "In Bethlehem
of Judæa: for thus it is written by the prophet,

6 "And thou Bethlehem, in the land of Juda,
art not the least among the princes of
Juda: for out of thee shall come a Governor,
That shall rule My People Israel."

M d 7 Then Herod, when he had privily called
the wise men,

e enquired of them diligently what time the
star appeared.

8 And he sent them to Bethlehem, and said,
"Go and search diligently for the young
Child; and when ye have found Him, bring
me word again, that I may come and worship
Him also."

L 9 When they had heard the king, they departed;

K and, lo, the star, which they saw in the
east, went before them, till it came and
stood over where the young Child was.

10 When they saw the star, they rejoiced
with exceeding great joy.

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

J 12 And being warned of God in a dream
that they should not return to Herod, they
departed into their own country another
way.

B N¹ f 13 And when they were departed, behold,
(p. 1311)

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. *proskuneō*. See Ap. 137. i.

3 When = But.

had heard = on hearing.

was troubled. The enemy used this for another
attempt to prevent the fulfilment 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 *Sōpherim*, 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.

demanded = 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. 5. 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. *Tapeinōsis* (Ap. 6), in order to
magnify the place.

not = by no means. Gr. *oudamōs*. Occurs only here.
among. See Ap. 104. viii. 2.

princes. 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. *akribōō*. Occ. only here and in
v. 16.

what time, &c. This was the second of the two im-
portant questions: the other being "where" (v. 4).
the star appeared = the time of the appearing
star.

8 for = concerning. young Child.

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. 10. Fig. *Asterismos*. Ap. 6 (for emphasis). 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. *Polyptōton* (Ap. 6), for emphasis. 11 into. Gr. *eis*. Ap. 104. vi. into the house. Not
therefore at Bethlehem, for that would have been into the stable. See note on v. 1. There is no "discre-
pancy" here. 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. *mē*. 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.

4 B. C. °the angel of °the LORD 7 appeareth to Joseph
 12 in a dream,
 g saying, "Arise, and °take the 8 young Child
 (p. 1311) and His mother, and flee 11 into Egypt, and be
 thou there until I bring thee word: for 1 Herod
 °will seek the 8 young Child to destroy Him."
 h 14 When he arose, he °took the 8 young Child
 and His mother by night, and 13 departed 11 into
 Egypt:
 i 15 And was there until the °death of 1 Herod:
 O1 °that it might be fulfilled which was °spoken
 °of 13 the LORD 5 by the prophet, saying, "Out
 of Egypt °have I called My Son."
 N2 16 Then 1 Herod, when he °saw that he was
 °mocked 15 of the wise men, was exceeding
 °wroth, and sent forth, and slew °all the
 °children that were 1 in 1 Bethlehem, and 1 in
 all the °coasts thereof, from °two years old
 and under, according to the time which he had
 7 diligently enquired °of the wise men.
 O2 17 Then was fulfilled that which was °spo-
 ken °by °Jeremy the prophet, saying,
 18 "In °Rama was there a voice heard,
 °lamentation, and weeping, and great mourn-
 ing, Rachel weeping for her °children, and
 would °not be comforted, because they are
 °not."
 N3 f 19 But when 1 Herod was dead, behold, an
 13 angel of 13 the LORD 7 appeareth 12 in a dream
 to Joseph 1 in Egypt,
 g 20 Saying, "Arise, and 13 take the 8 young
 Child and His mother, and go 11 into the land
 of Israel: for °they are dead which sought
 the 8 young Child's °life."
 h 21 And he arose, and 14 took the 8 young Child
 and His mother, and came 11 into the land of
 Israel.
 i 22 But when he heard that °Archelaus did
 reign °in Judæa °in the room of his father
 1 Herod, he was afraid to go thither: notwith-
 standing, being 12 warned of God 12 in a dream,
 he °turned aside 11 into the parts of °Galilee:
 23 And he came and °dwelt °in a city called
 °Nazareth:
 O3 °that it might be fulfilled which was °spoken
 °by the prophets, "He shall be called a Naza-
 rene."

B P 3 °In those days °came °John the Baptist,
 (p. 1312) °preaching °in the °wilderness of Judæa,
 Q j
 A. D. 26

2. 13-23 (B, p. 1307). CONCERNING JESUS
 CHRIST. FLIGHT FROM THE LAND.
 (Repeated and Extended Alternation.)

B N1 f | 13-. The Angel.
 g | -13. His Command to Joseph. } Event.
 h | 14. Joseph's Obedience.
 i | 15-. Christ's abode. Egypt. }
 O1 | -15. Prophecy fulfilled.
 N2 | 16. Herod's wrath and crime. Event.
 O2 | 17, 18. Prophecy fulfilled.
 N3 f | 19. The Angel.
 g | 20. His Command. } Event.
 h | 21. Joseph's Obedience.
 i | 22, 23-. Christ's abode. Nazareth. }
 O3 | -23. Prophecy fulfilled.

the angel. See note on 1. 20.
 the LORD. Here denotes Jehovah. See Ap. 98. VI. i.
 α. 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. *teleutē*. 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.

Out. Ap. 104. vii. have I called = did I call.

16 saw. Ap. 133. I. 1.

mocked = deceived.

wroth. Gr. *thumoōmai*. Occ. only here.

all. The number could not have been great.

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

coasts = borders.

two years. Gr. *diētēs*. 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. *para*. 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*. Ap. 104. v. 1.

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

18 Rama = Ramah in O.T., now *er-Ram*, five miles
 north of Jerusalem.

lamentation. Gr. *thrēnos*. Occ. only here.

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

not. Gr. *ou*. Ap. 105. I.

20 they. Note the Fig. *Heterōsis* (of Number), Ap. 6,

by which the pl. is put for the sing.: i. e. Herod.

life = the soul. Gr. *ē psychē*. See Ap. 110. III.

22 Archelaus. See Ap. 109.

in = over. Gr. *epi*. See Ap. 104. ix. 1. LT [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*. Ap. 104. vi.

Nazareth. His former residence. Ap. 169. The Aramaic
 Luke 2. 39. that = so that. spoken. It does

name. See Ap. 94. III. 3. See note on vv. 1, 11, 16, and
 not say "written". It is not "an unsolved difficulty", as alleged. The prophecy had been uttered by more
 than one prophet; therefore the reference to the Heb. *nēzer* (= 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. *Hysterēsis*. Ap. 6.

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

1 In = And in. Gr. *en de*. See Ap. 104. viii. 2. In those days. Heb. idiom for an indefinite time
 (Ex. 2. 11, 23. Isa. 38. 1, &c.): while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23.
 came. Gr. comes: i. e. presenteth himself. came John, &c. Because "the word of God" had come
 to him (Luke 3. 2). John the Baptist = John the baptizer. preaching = proclaiming as a herald.
 Ap. 121. 1. in. Gr. *en*. Ap. 104. viii. 1. wilderness = country parts, which were not without towns
 or villages. David passed 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.

26 k (p. 1312)

2 And saying, °“Repent ye: for °the kingdom °of °heaven °is at hand.”

R

3 For this is he that was °spoken of °by the prophet °Esaiahs,

Qj

saying, °“The voice of one crying in the ¹ wilderness,

k

‘Prepare ye the way of °the LORD, make His paths straight.’”

P

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

C S I

5 Then went out °to him °Jerusalem, and °all °Judæa, and °all the region round about Jordan,

m

6 And °were °baptized °of him ¹ in Jordan, confessing their °sins.

T

7 But when he °saw many of the °Pharisees and Sadducees °come °to his °baptism, he said unto them, “O °generation of °vipers, °who hath °warned you to flee °from °the wrath °to come?

8 Bring forth therefore fruits °meet for ² repentance:

9 And °think °not to say °within yourselves, °‘We have Abraham to *our* father:’ for I say unto you, that °God is able °of these stones to raise up °children unto Abraham.

T n

10 And °now °also the ax °is laid °unto the root of the trees: therefore every tree which bringeth °not forth good fruit °is hewn down, and cast °into the fire.

o

11 ¶ indeed ⁵ baptize you °with water ¹⁰ unto repentance:

p

but He That cometh °after me is mightier than I, Whose °shoes I am °not °worthy to °bear:

3. 1-4 (B. p. 1305). THE FORERUNNER. (Introversion and Alternation.)

B

P | 1-. John. Time.
Q | j | -1. His Proclamation.
k | 2. Subject. Repentance.
R | 3-. Isaiah.
Q | j | -3-. His cry.
k | -3. Subject. Preparation.
P | 4. John. Manner.

2 Repent. Gr. *metanoō*. 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*”. Ap. 104. v. 1. 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 to-day; and, being provided for in the Law, are “clean”. See Lev. 11. 22.

3. 5-17 (C, p. 1305). BAPTISM. (Introversion and Alternation.)

C

S | 1 | 5. The Coming of the People to John.
m | 6. Their Baptism.
T | 7-9. John’s Warning.
T | 10-12. John’s Threatening.
S | l | 13. The Coming of Messiah to John.
m | 14-17. His Baptism.

5 to = unto. Gr. *pros*. Ap. 104. xv. 3. Jerusalem . . . Judæa. Put by Fig. Metonymy (of Subject), Ap. 6, for their inhabitants.

all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. all the region. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for the greater part of the country. 6 were baptized = were being baptized. baptized of. See Ap. 115. I. vii. of = by. Gr. *hupo*. Ap. 104. xviii. 1. sins. Gr. *hamartia*. Ap. 128. II. 1. 7 Pharisees and Sadducees. See Ap. 120. II. saw. Ap. 133. I. 1. come = coming. to. Gr. *epi*. See Ap. 104. ix. 3. baptism. See Ap. 115. II. i. generation = brood or offspring. vipers = serpents. Not ordinary snakes, but venomous vipers. who . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. warned, &c. = forewarned; or who hath suggested or given you the hint? from = away from. Gr. *apo*. Ap. 104. iv. the wrath to come. The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of “them that heard Him” (Heb. 2. 3. Cp. 22. 4). The “times of refreshing”, and “the restoration of all things” of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28. to come = about to come. 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. not. Gr. *mē*. Ap. 105. II. 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. of = out of. Gr. *ek*. Ap. 104. vii. children. Gr. pl. of *teknōn*. Ap. 108. I.

3. 10-12 (T, above). JOHN’S THREATENING. (Introversion.)

T n | 10. Warning. The “Ax” and the “Fire”.
o | 11-. John’s Baptism.
p | -11-. Christ and John.
o | -11. Christ’s Baptism.
n | 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. into. Gr. *eis*. Ap. 104. vi. 11 with. Gr. *en*. Ap. 104. viii. 1, and Ap. 115. I. iii. The literal rendering of the Heb. \beth (*Beth* = B). Matt. 7. 6; 9. 34. Rom. 15. 6. 1 Cor. 4. 21, &c. See Ap. 115. I. iii. 1. a. shoes = sandals. not. Gr. *ou*. See Ap. 105. i. 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.

26 ^oHe shall ^obaptize you ¹¹⁻ with ^othe Holy Ghost, and ^{with} ^ofire:

ⁿ 12 Whose ^ofan ^{is} ¹ in His hand, and He will ^othoroughly purge His ^ofloor, and ^ogather His wheat ¹⁰ into the garner; but ^oHe will ^oburn up the chaff with unquenchable fire."

^{Sl} 13 Then ¹ cometh ^oJesus ^ofrom Galilee ⁷ to ^oJordan ¹⁰ unto John, ⁷ to be ^obaptized ⁶ of him.

^m 14 But John ^oforbad Him, saying, "I have need to be ^obaptized ⁶ of Thee, and comest Thou ⁶ to me?"

15 And ¹³ Jesus answering said ¹⁰ unto him, "Suffer ^oit to be so now: for ^othus ^oit becometh us to fulfil ^oall righteousness." Then he suffered Him.

16 And ¹³ Jesus, when He was ^obaptized, went up straightway ^oout of the water: and, ^olo, the heavens were opened unto Him, and ^oHe ⁷ saw ^othe Spirit of ^oGod descending ^olike a ^odove, and ^olighting ^oupon Him:

17 And ¹⁶ lo ^oa voice ^ofrom ² heaven, saying, "This is ^oMy beloved Son, ^oin Whom ^oI am well pleased."

^{D U} (p. 1313) **4** ^oThen was ^oJesus led up ^oof ^othe Spirit ^ointo the ^owilderness to be ^otempted ^oof the devil.

2 And when He had fasted ^oforty days and forty ^onights, He was afterward an hungred.

3 And ^owhen ^othe tempter ^ocame to Him, ^ohe said,

^oHe 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 hagion*, 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 hagion* = 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 is 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 hagion*) 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.

He. The 1611 edition of the A. V. omits "He".

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

13 Jesus. See Ap. 98. X.

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

Jordan = the Jordan.

14 forbad = was hindering. Gr. *diakoluō*. 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 all righteousness:

on the Lord: hence the word "thus". The reason is given in John 1. 31. 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).

from. Gr. *apo*. Ap. 104. iv. lo. Fig. *Asterismos* (Ap. 6), for emphasis. He saw: i.e. the Lord saw. the Spirit of God. Note the Articles, and see Ap. 101. II. 3. God.

See Ap. 98. I. i. 1. like = as if. Gr. *hōsei* = as it were (not *homoios* = resembling in form or appearance): referring to the descent, not to bodily form as in Mark 1. 10. In Luke 3. 22 *hōsei* may still be connected with the manner of descent, the bodily form referring to the Spirit. dove. See note on "fire", v. 11. lighting = coming. upon. Gr. *epi*. Ap. 104. ix. 3. 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. My

beloved Son. Not Joseph's or Mary's son = My Son, the beloved [Son]. See Ap. 99. in. See note on "with", v. 11. I am well pleased = I have found delight. Heb. idiom, as in 2 Sam. 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).

4. 1-11 (D, p. 1305). THE TEMPTATION. (*Introversion*.)

D | U | 1-3-. Before the Temptation.

V | -3-10. The Separate Temptations.

U | 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. *peirazō*; from *peirō*, 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. 3 when

. . . came, &c. = having approached Him and said. the tempter = he who was tempting Him. See Ap. 116. came to Him: as to our first parents, Adam and Eve. See Ap. 19. 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.

V W¹ q¹ (p. 1314) ° “If Thou be ° the Son of God, ° command that ° these stones ° be made ° bread.”
 r¹ 4 But He answered and ° said,
 s¹ ° “It is written, ° Man shall not live ° by bread ° alone, but ° by every ° word that proceedeth ° out of the mouth of ° God.”
 W² q² 5 ° Then the devil ° taketh Him up ¹ into ° the ° holy city, and setteth Him ° on ° a pinnacle of the ° temple,
 6 And saith unto Him, ° “If Thou be ° the Son of God, ° cast Thyself down: for ° it is written, ° He shall give His angels charge ° concerning Thee: and ° in their hands they shall bear Thee up, lest at any time Thou dash Thy foot ° against a stone.”
 r² 7 Jesus said unto him, ° “It is written again,
 s² ° “Thou shalt ° not ° tempt ° the LORD thy God.”
 W³ q³ 8 ° Again, the devil ° taketh Him up ¹ into an ° exceeding high mountain, and sheweth Him all the ° kingdoms of the ° world, and the glory of them;
 9 And saith unto Him, ° “All these things will I give Thee, ° if Thou ° wilt fall down and ° worship me.”
 r³ 10 Then saith ¹ Jesus unto him, ° “Get thee hence, ° Satan:
 s³ for ° it is written, ° “Thou shalt ° worship ° the LORD thy ° God, and Him ° only shalt thou serve.”
 U 11 Then the devil leaveth Him, and, ° behold,
 (p. 1313) ° angels came and ministered unto Him.
 E F X 12 Now when ¹ Jesus had heard that John was
 (p. 1315) ° cast into prison, He ° departed ¹ into Galilee;
 27

4. -3-10 (V, p. 1313). THE SEPARATE TEMPTATIONS. (Repeated and Extended Alternations.)

V W¹ q¹ | q¹ | -3. Temptation. “If Thou be”,
 r¹ | 4-. Answer. “It is written”.
 s¹ | -4. Scripture. Deut. 8. 3.
 W² q² | 5, 6. Temptation. “If Thou be”,
 r² | 7-. Answer. “It is written”.
 s² | -7. Scripture. Deut. 6. 16.
 W³ q³ | 8, 9. Temptation. “If Thou wilt”,
 r³ | 10-. Answer. “It is written”.
 s³ | -10. Scripture. Deut. 6. 13; 10. 20.

If. Gr. *ei*, with the indicative mood, assuming and taking it for granted as an actual fact: “If Thou art?” See Ap. 118. II. 1. Same as in v. 6, but not the same as in v. 9. the Son of God. Cp. this with 3. 17, on which the question is based. See Ap. 98. XV.

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

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. I. and 117. I.

Man. Gr. *anthrōpos*. 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. I. i. 1.

5 Then. The fifth temptation. See Ap. 116. taketh. Gr. *paralambanō*. Cp. *agō*, of Luke 4. 9. See the usage of *paralambanō*, 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. 24. 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. on. Gr. *epi*. Ap. 104. ix. 3. 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 *naos*, the house itself or Sanctuary. See note on 23. 16.

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). concerning. Gr. *peri*. Ap. 104. xiii. 1. 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. See Ap. VI. 1. a. 4. B. a

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. I. This is the second temptation in Luke (Luke 4. 5). taketh. As in v. 5; not *anagō*, “leadeth up”, as in Luke 4. 5. exceeding. Not so in Luke 4. 5; because there it is only *oikoumenē*, the inhabited world, or Roman empire (Ap. 129. 2); here it is *kosmos* (Ap. 129. 1). kingdoms. See Ap. 112. 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. Satan = the Adversary. Sept. for Heb. *Satan*.

Thou shalt, &c. Quoted from Deut. 11. 3, 4. See Ap. 107. II. 2, and 117. I. only = alone, as in v. 4. Quoted from Deut. 6. 13; where the possession of the earth (v. 10) depends on loyalty to God (v. 12), Who gives it (v. 10); and on obedience to Him (vv. 17, 18).

11 behold. Fig. *Asterismos* (Ap. 6), for emphasis. angels came, &c. Thus closing the whole of the Temptations. No such ministration at the end of the third temptation in Luke 4. 13.

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

12 cast into prison = delivered up. There is no Greek for “into” or “prison”. No disciples had yet been called (vv. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was “not yet cast into prison” (John 3. 24, *eis tēn phulakēn*). There is no “inaccuracy” or “confusion”. *Paradidōmi* 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. *oupō*. 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 (Ap. 98; X, p. 1315) from Judæa. 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.

27 13 And leaving ° Nazareth, He came and dwelt ° in ° Capernaum, which is ° upon the sea coast, ° in the borders of Zabulon and Nephtholim:

14 ° That it might be fulfilled which was ° spoken ° by ° Esaias the prophet, saying, 15 ° "The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, ° Galilee of the ° Gentiles;

Y t (p. 1315) 16 The People which ° sat 13 in darkness ° saw great ° light; and to them which ° sat 13 in ° the region and shadow of death ° light is ° sprung up."

u 17 ° From that time 1 Jesus began to ° preach, and to say, ° "Repent: for ° the kingdom of ° heaven ° is at hand."

Z A v 18 And 1 Jesus, walking ° by the sea of Galilee, 16 saw two brethren, Simon called Peter, and Andrew his brother, casting ° a net 1 into the sea: for they were fishers.

w 19 And He saith unto them, "Follow Me, and I will make you ° fishers of ° men."

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

A v 21 And going on from thence, He 16 saw ° other two brethren, ° James the son of ° Zebedee, and ° John his brother, 13 in ° a ship ° with ° Zebedee their father, ° mending their 20 nets;

w and He called them.

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

X 23 And 1 Jesus went about ° all Galilee, teaching 13 in their ° synagogues, and 17 preaching ° the gospel ° of 17 the kingdom,

Y u and healing ° all manner of sickness and ° all manner of ° disease ° among the people.

t 24 And His ° fame went ° throughout all Syria: and they brought unto Him all sick people that were taken with divers ° diseases and torments, and those which were possessed

by = by means of. Gr. *dia*. Ap. 104. v. 1. 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. I. 1. light. Ap. 130. 1. the region and shadow, &c. Fig. *Hendiadys* (Ap. 6) = "darkness, [yea] the dark shadow of death", or death's darkness. sprung up = risen for them.

4. 18-22 (Z, above). DISCIPLES CALLED. (*Extended Alternation*.)

Z | A | v | 18. Two Brethren (Peter and Andrew).
w | 19. Their Call.
x | 20. Their Obedience.
A | v | 21-. Two Brethren (James and John).
w | -21. Their Call.
x | 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 **E** (above). preach = proclaim. See Ap. 121. I. 1. Repent. Gr. *metanoë*. 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. *amphiblēstron*. Not the same word as in v. 20, or 13. 47. 19 fishers of men. A Talmudic expression: "A fisher of the Law" (Maimonides, *Torah*, cap. I). men. Gr. pl. of *anthrōpos*. Ap. 123. I. 20 nets. Pl. of *diktuaon*. 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. *Synecdochē* (of the Whole) for all parts. Ap. 6. synagogues. See Ap. 120. the gospel = the glad tidings. of = relating to. See Ap. 17. 5. all manner of = every. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for some of all kinds. disease. Gr. *malakia*. Occ. only in Matthew: here; 9. 35; 10. 1. among. Gr. *en*. Ap. 104. viii. 2. 24 fame = hearing. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for what was heard. throughout = unto. Gr. *eis*. Ap. 104. vi. diseases. Gr. *nosos*, transl. sickness in v. 23.

4. 12-26. 35 (**E**, p. 1305). THE LORD'S FOUR-FOLD MINISTRY. (*Introversion*.) See Ap. 119.

E F 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.

G 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.

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

F 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 (**F**, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.

(*Extended Alternation and Introversion*.)

F X | 4. 12-15. The Lord. Departure to Galilee.
Y | t | 4. 16. Depth of the great darkness. The People sitting in it.
u | 4. 17. The Kingdom proclaimed. Words.
Z | 4. 18-22. Disciples called.
X | 4. 23-. The Lord. Going about Galilee.
Y | u | 4. -23. The Kingdom proclaimed. Works.
t | 4. 24, 25. Fame of the "Great Light". The People following it.
Z | 5. 1-7. 29. Disciples taught.

13 Nazareth. Aramaic. See Ap. 94. III. 3, and 169. in = at. Gr. *eis*. Ap. 104. vi.

Capernaum. Jewish authorities identify *Kaphir Nakhum* with *Kaphir Temkhun*, 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. in = in. Gr. *en*. Ap. 104. viii.

14 That = In order that.

spoken. As well as written.

27 with ° devils, and those which ° were lunatick, and those that had the palsy; and He healed them.

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

Z B (p. 1316) 5 And ° seeing the multitudes, He went up ° into ° a mountain: and when He was ° set, His ° disciples came unto Him:

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

C a 3 ° "Blessed are the ° poor in ° spirit: for theirs is ° the kingdom of ° heaven.

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

c 5 ° Blessed are the ° meek: ° for they shall inherit ° the earth.

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

a 7 ° Blessed are the ° merciful: ° for they shall obtain ° mercy.

c 8 ° Blessed are the ° pure in heart: ° for they shall see ° God.

b 9 ° Blessed are the ° peacemakers: ° for they shall be called the ° children of ° God.

a 10 ° Blessed are they which ° are persecuted ° for righteousness' sake: ° for theirs is ° the kingdom of ° heaven.

11 Blessed are ye, when men shall ° revile you, and persecute you, and shall say all manner of ° evil ° against you ° falsely, for My sake.

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

devils=demons. Cp. 12. 26, 27. Mark 3. 22, 26. were lunatick. Gr. *selēniazomai*. Occ. only here, and 17. 15. From *selēnē*=the moon.

25 from. Gr. *apo*. Ap. 104. iv. Galilee. Ap. 169. and. Note the Fig. *Polysyndeton*. Ap. 6.

5. 1-7. 29 (Z, p. 1315). DISCIPLES TAUGHT. "THE SERMON ON THE MOUNT". (*Introversion*.)

Z | B | 5. 1-2. Introduction.
C | 5. 3-12. Characters. True Happiness.
D | 5. 13-16. True Disciples.
E | 5. 17-7. 12. THE KINGDOM. ITS LAWS.
E | 7. 13, 14. THE KINGDOM. ENTRANCE into it.
D | 7. 15-23. False Teachers.
C | 7. 24-27. Characters. True Wisdom.
B | 7. 28, 29. Conclusion.

1 seeing. Ap. 133. I. 1.

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

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 Cp. F and F, p. 1315. There is a reference also to Sinai.

set. The posture of the Oriental teacher to-day. disciples. Note this fact in interpreting the member Z. 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 (C, above). CHARACTERS. (*Introversion*.)

C | a | 3. Heirs of the Kingdom.
b | 4. Mourners. Reward for Mourners.
c | 5. Inheritance. Earthly.
d | 6. True righteousness.
d | 7. Fruits of righteousness.
c | 8. Inheritance. Heavenly.
b | 9. Peacemakers. Reward for Peacemakers.
a | 10-12. Heirs of the Kingdom.

3 Blessed = Happy, representing the Heb. *'ashrēy* (not *bārūk*, blessed). *'Ashrēy* (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 *'ashrēy* is *tōb* (sing., pl., or dual). See Ap. 94. III. 3, and Ap. 63. vi. Gr. *makarios* = happy (not *eulogētos*, 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) *'ānāyīm* (Heb. *'ānah*). 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. spirit. Gr. *pneuma*. See Ap. 101. II. 8. the kingdom of heaven. Then proclaimed as having drawn nigh (3. 2; 4. 17). See Ap. 114. 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. *gē*. See Ap. 129. 4. 6 hunger and thirst, &c. The idiom for a strong desire. Cp. Ps. 42. 1, 2; 119. 103. 7 merciful = compassionate. Cp. Ps. 41. 1. mercy. Not merely now, but in the manifestation of the kingdom, Jas. 2. 13 (cp. Heb. 4. 16; 8. 12; 10. 28). 8 pure in heart. Cp. Ps. 24. 4; 73. 1. God. Ap. 98. I. i. 1. 9 peacemakers. Cp. Ps. 133. 1. Gr. *eirēnopoios*. Occ. only here. children = sons. Gr. *huios*. See Ap. 108. III. 10 are persecuted = have been persecuted. Cp. Ps. 37. 39, 40. for = on account of. for righteousness' sake. Not otherwise. 11 revile = reproach. evil = harmful thing. Gr. *ponēros*. Ap. 128. IV. 1. against. Gr. *kata*. Ap. 104. x. 1. falsely. This is another condition of the happiness of v. 3. 12 Rejoice, &c. See 1 Pet. 4. 13. Cp. Acts 16. 25. in. Gr. *en*. Ap. 104. viii. for = because. Not the same as in v. 3, &c.

D e (p. 1317) 27 13 ^oYe ^oare the ^osalt of the ^oearth: but ^oif the salt have lost ^ohis savour, wherewith shall it be salted? it is thenceforth good ^ofor nothing, but to be cast out, and to be trodden under foot ^oof ^omen.

f 14 Ye are the ^olight of the ^oworld.

e ^oA city that is set on an hill ^ocannot be hid.

f 15 Neither do men light a ^ocandle, and put it ^ounder ^oa bushel, but ^oon ^oa candlestick; and it giveth light unto all that are ¹²in the house.

16 Let your ¹⁴light ^oso shine before ¹³men, ^othat they may ¹see your good works, and glorify your Father Which is ¹²in ³heaven.

E F 17 ^oThink ^onot that ^oI am come to ^odestroy ^othe law, or the prophets: I am ^onot come to ^odestroy, but to fulfil.

18 For ^overily I say unto you, ^oTill ^oheaven and ^oearth pass, one ^ojot or one ^otittle shall ^oin no wise pass ^ofrom ¹⁷the law, till all be fulfilled.

19 ^oWhosoever therefore shall break one of ^othese least commandments, and shall teach ¹³men so, he shall be called the least ¹²in ³the kingdom of ³heaven: but ^owhosoever shall do and teach *them*, the same shall be called great ¹²in ³the kingdom of ³heaven.

20 For I say unto you, That except your righteousness shall exceed ^othe righteousness of the scribes and ^oPharisees, ye shall ^oin no case enter ¹into ³the kingdom of ³heaven.

G H¹ 21 Ye have ^oheard that ^oit was said ^oby them of old time, *Thou shalt* ¹⁷not kill; and ¹⁹whosoever shall kill shall be in danger of the judgment:

22 But ³I say unto you, That ¹⁹whosoever is angry with his ^obrother ^owithout a cause shall be ^oin danger of the ^ojudgment: and

5. 13-16 (D, p. 1316). TRUE DISCIPLES. (Alternation.)

D | e | 13. In the earth. Salt.
f | 14-. The Light.
e | -14. In the earth. A City.
f | 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. for. Gr. *eis*. Ap. 104. vi. of=by. Gr. *hupo*. Ap. 104. xiii. 1. of men. Belongs to former clause, as well, by Fig. *Ellipsis*, Ap. 6. men. Pl. of *anthrōpos*. Ap. 123. 1.

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

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

A city. *Safed*, so placed, was within sight. cannot. Verb with *ou*. See Ap. 105. I.

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

candle=lamp. Gr. *luchnos*. Ap. 130. 5. under. Gr. *hupo*. Ap. 104. xviii. 2.

a bushel=the measure. Gr. *modion*=a dry measure. See Ap. 51. III. 3. (2): i.e. any measure there may happen to be in the house.

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

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

16 so=thus. that=so that.

5. 17-7. 12 (E, p. 1316). THE KINGDOM (THE LAWS OF IT). (Introversion.)

E | F | 5. 17-20. They fulfil the Law and the Prophets.

G | 5. 21-48. They transcend the Law of Moses.

G | 6. 1-7. 11. They excel the Tradition of the Elders.

F | 7. 12. They fulfil 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.

not. Gr. *mē*. See Ap. 105. II. 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. 16, 17; 24. 44. John 7. 19, 19, 23; 8. 17; 10. 34; 15. 25), five of these coupled with "Moses". not. Gr. *ou*. Ap. 105. I. 18 verily. Gr. *amēn*. 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. heaven=the heaven. Always in sing. when connected with the earth. (See notes on 6. 9, 10.) earth=the earth. Ap. 129. 4. jot=*yod*. Gr. *iota*. Occ. only here. The smallest Heb. letter (‘=Y). The Massorites numbered 66,420. tittle=the merest ornament. Not the difference between two similar Heb. letters, e.g. *resh* (=R) and *daleth* (=D), or *beth* (=B) and *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. in no wise. Gr. *ou mē*. See Ap. 105. III. 2. from. Gr. *apo*. Ap. 104. iv. 19 Whosoever=every one that (with Gr. *an*. Supposing the case). See note on "Till", v. 18. Note the Fig. *Anaphora* (Ap. 6). these least=these shortest. Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its *minutiae*. 20 the righteousness. Supply "[that]". Pharisees. See Ap. 120. II. in no case. See Ap. 105. III. 2.

5. 21-48 (G, above). THEY TRANSCEND THE LAW OF MOSES. (Division.)

G	H ¹	21-26. The Law of Murder. Com. VI.
	H ²	27-32. The Law of Adultery. Com. VII.
	H ³	33-37. The Law of Perjury. Com. III.
	H ⁴	38-42. The Law of Retaliation. (Ex. 21. 25. Lev. 24. 20. Deut. 19. 21.)
	H ⁵	43-48. The Law of Love. (Lev. 19. 18.)

H¹. THE LAW OF MURDER.

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

22 brother. An Israelite by nation and blood; while a neighbour was an Israelite by religion and worship (=a Proselyte). Both distinct from the heathen. So the Talmud defines *them*. without a cause. Omitted by LT [Trm. A], WH R. in danger of=liable to. judgment. The council of three in the local synagogue. See Ap. 120.

27 ¹⁹ whosoever shall say to his brother, ° ‘Raca,’ shall be ° in danger of ° the council: but ¹⁹ whosoever shall say, ° ‘Thou fool,’ shall be ° in danger ° of ° hell fire.

23 Therefore ¹³ if thou ° bring thy ° gift ° to the altar, and there rememberest that thy ²² brother hath ought ¹¹ against thee;

24 ° Leave there thy ²³ gift before the altar, and go thy way; first ° be reconciled to thy ²² brother, and then come and offer thy gift.

25 ° Agree with thine ° adversary quickly, whiles thou art ¹² in the way ° with him; lest at any time the ° adversary deliver thee to the judge, and the judge deliver thee to the ° officer, and thou be cast ¹ into prison.

26 ¹⁸ Verily I say unto thee, Thou shalt ° by no means come out thence, till thou hast paid the ° uttermost ° farthing.

H² (p. 1317) 27 Ye have heard that it was said ²¹ by them of old time, ° ‘Thou shalt ¹⁷ not commit adultery:’

28 But I say unto you, That ° whosoever ° looketh on ° a woman ° to lust after her hath committed adultery with her already ¹² in his heart.

29 And ° if ° thy right eye ° offend thee, pluck it out, and cast *it* ¹⁸ from thee: for it is profitable for thee that one of thy members should perish, and ¹⁷ not *that* thy whole body should be cast ¹ into ²² hell.

30 And ²⁹ if ° thy right hand ²⁹ offend thee, cut it off, and cast *it* ¹⁸ from thee: for it is profitable for thee that one of thy members should perish, and ¹⁷ not *that* thy whole body should be cast ¹ into ²² hell.

31 ° It hath been said, ²⁸ ‘Whosoever shall put away his wife, let him give her a writing of divorcement:’

32 But I say unto you, That ²⁸ whosoever 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.

H³ 33 Again, ye have heard that ° it hath been said ²¹ by them of old time, ° ‘Thou shalt ¹⁷ not ° forswear thyself, but shalt perform unto ° the LORD thine oaths:’

34 But I say unto you, Swear ²⁹ not ° at all; neither ° by ¹⁸ heaven; for it is ° God’s throne:

35 Nor ³⁴ by the ° earth; for it is His footstool: neither ° by Jerusalem; for it is ° the city of the great King.

36 Neither shalt thou swear ³⁴ by thy head, because thou canst ¹⁷ not make one hair white or black.

37 But let your ° communication be, ° Yea, yea; ° Nay, nay, for ° whatsoever is more than these ° cometh ° of ¹¹ evil.

H⁴ 38 Ye have heard that ° it hath been said, ‘An eye for an eye, and a tooth for a tooth:’

39 But I say unto you, That ye resist ¹⁷ not ¹¹ evil: but ²⁸ whosoever shall ° smite thee ¹⁵ on thy right cheek, turn to him the ° other also.

40 And ° if any man ° will sue thee at ¹⁷ the law, and take away thy ° coat, let him have *thy* ° cloke also.

Raca. In 1611 edition spelt “Racha”; changed in 1638 edition to “Raca”. An *Aramaic* word, see Ap. 94. III. 8; 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. *mōros*. 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. *gēy 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. 181. 2.

23 bring = offer, as in v. 24. gift: i. e. sacrifice. to = up to. Gr. *epi*. Ap. 104. ix. 3.

24 Leave. An unusual practice. be reconciled. Gr. *dialattomai*. Occ. only here.

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

adversary = opponent (in a lawsuit).

with. Gr. *meta*. Ap. 104. xi. 1.

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

26 by no means. Gr. *ou mē*. Cp. 105. III. 2. uttermost = last.

farthing: which shows it to be a case of debt. See Ap. 51. I. 2.

H². 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.

to. Gr. *pros to*. Ap. 104. xv. 3.

29 if. Gr. *ei*. Ap. 118. II. 1.

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.

H³. THE LAW OF PERJURY.

33 it hath been said = it was said. See Lev. 19. 12; also Ap. 107. II. 2 and 117. I.

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

forswear = swear falsely. Gr. *epitorkeō*. Occ. only here. the LORD. See Ap. 98. VI. i. a. 1. A.

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

by. Gr. *en*. Ap. 104. viii. God’s. Ap. 98. I. i.

35 by. Gr. *eis*. Ap. 104. vi.

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.

H⁴. THE LAW OF RETALIATION.

38 it hath been said = it was said. Quoted from Ex. 21. 24. Cp. Lev. 24. 20. Deut. 19. 21. See Ap. 107. II. 2 and 117.

39 smite. Gr. *rapizō*. Occ. only in Matthew (here and 26. 67). other. Ap. 124. 1. 40 if any man, &c. = to him who, wishing to go to law with thee. will = wishing. Gr. *thelō*. See Ap. 102. 1. coat = now called the *sūlta* = an outer jacket or tunic, Gr. *chitōn*. cloke. The *jibbeh*, *juteh*, or *benish*, a long robe or mantle, full, with short sleeves, Gr. *himation*.

and 26. 67). other. Ap. 124. 1.

will = wishing. Gr. *thelō*. See Ap. 102. 1.

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

27 41 And ²⁸ whosoever shall ° compel thee ° to go ° a mile, go ²⁵ with him twain.
42 Give to him that asketh thee, and ¹⁸ from him that ° would borrow ° of thee turn ⁻¹⁷ not thou away.

H⁵ (p. 1317) 43 Ye have heard that ° it hath been said, 'Thou shalt love thy neighbour,' and 'hate ° thine enemy.'

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

45 That ye may ° be the ° children of your Father Which is ¹² in ³ heaven: for He maketh His sun to rise ¹⁵ on the ¹¹ evil and ¹⁵ on the good, and sendeth rain ¹⁵ on the just and on the unjust.

46 For ¹³ if ye love them which love you, ° what reward have ye? do ° not even the ° publicans the same?

47 And ¹³ if ye salute your brethren only, what do ye more *than others*? do ⁴⁶ not even the ° publicans so?

48 Be ye therefore ° perfect, even as ° your Father Which is ¹² in ³ heaven is ° perfect.

INT. (p. 1319) 6 Take heed that ye do ° not your ° alms before ° men, ° to be ° seen ° of them: otherwise ye have ° no reward ° of your Father Which is ° in ° heaven.

G J¹ 2 Therefore when thou doest *thine* alms, do ¹ not sound a trumpet before thee, as the ° hypocrites do ¹ in the synagogues and ¹ in the streets, ° that they may have glory ° of ¹ men. ° Verily I say unto you, ° They have their reward.

3 But when thou doest alms, let ¹ not thy left hand ° know what thy right ° hand doeth:

4 ² That thine alms may be ¹ in secret: and thy Father Which ° seeth ¹ in secret Himself shall reward thee ° openly.

J¹ 5 And when ° thou ° prayest, ° thou shalt ° not be as the ² hypocrites *are*: for they ° love to ° pray standing ¹ in the synagogues and ¹ in the corners of the ° streets, ° that they may ° be seen of ¹ men. ² Verily I say unto you, ² They have their reward.

6 But thou, when thou ⁵ prayest, enter ° into thy ° closet, and when thou hast shut thy door, ⁵ pray to thy Father Which is ¹ in secret; and thy Father Which ⁴ seeth ¹ in secret shall reward thee ⁴ openly.

7 But when ye ⁵ pray, ° use ¹ not vain repetitions, as the ° heathen *do*: for they think that they shall be heard ° for their ° much speaking.

8 Be ¹ not ye therefore like unto them: for

men, were seen, and had received all they looked for. They got their reward, and had nothing more to come. So in *vv.* 5, 15. Luke 6. 24. Cp. Phil. 4. 18. Philem. 15. 3 know = get to know. Gr. *ginōskō*. Ap. 132. I. ii. hand. Omitted in the 1611 edition of the A.V. 4 seeth = looketh, or observeth. Gr. *blepō*. Ap. 133. I. 5. openly. Omitted by all the Gr. texts. Ap. 94. VII.

J². AS TO PRAYER (*vv.* 5-15).

5 thou prayest, thou. All the critical Gr. texts read "ye pray, ye". prayest... pray. Gr. *proseuchomai*. See Ap. 134. I. 2. not. Gr. *ouk*. Ap. 105. I. love = are fond of. Gr. *phileō*. Ap. 135. I. 2. streets = open places. that = so that. be seen = appear. Gr. *phainō*. Ap. 106. I. i. 6 into. Gr. *eis*. Ap. 104. vi. 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. *battologeō*. Occ. only here. heathen = Gentiles. Gr. *ethnikos*. Occ. only here, and 18. 17. for = in. Gr. *en*. Ap. 104. viii. much speaking. Gr. *polulogia*. Occ. only here.

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. *milion* (from Lat. *miliarium*). Occ. only here. 42 would = would fain. Gr. *thelō*. Ap. 102. 1. of = from. Gr. *apo*. Ap. 104. iv.

H⁵. THE LAW OF LOVE.

43 it hath been said = it was said. Quoted from Lev. 19. 18, see Ap. 117. I.

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. *huper*. Ap. 104. xvii. 1.

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 (G, p. 1317). THEY EXCEL THE TRADITION OF THE ELDERS.

(Division.)

6. 1. INTRODUCTION.

G J¹ | 6. 2-4. As to Almsgiving.
J² | 6. 5-15. As to Prayer.
J³ | 6. 16-18. As to Fasting.
J⁴ | 6. 19-24. As to Riches.
J⁵ | 6. 25-7. 11. As to Cares, &c.

1 not. Gr. *mē*. Ap. 105. II.

alms = an alms. All the critical texts read "righteousness", referring to all the subjects that follow, J¹-J⁵. But this is conjecture, because "alms" is the first subject (*v.* 2). *Dikaïosunē*, "righteousness", was subsequently substituted for *eleēmosunē*, "alms".

men. Gr. *anthrōpos*. 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).

no. Gr. *ouk*. Ap. 105. I.

of = from. Gr. *para*. Ap. 104. xii. 2.

in. Gr. *en*. Ap. 104. viii.

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

J¹. AS TO ALMSGIVING (*vv.* 2-4).

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*. Ap. 104. xviii. 1.

Verily. See note on 5. 18.

They have = They receive. Gr. *apechō*. 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

27

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

9 °After this manner therefore °pray ye: °Our Father °Which art °in °heaven, °Hallowed be °Thy name.

10 °Thy °kingdom °come. Thy °will °be done °in °earth, as it is °in °heaven.

11 Give us this day our °daily bread.

12 And forgive us °our debts, as °we °forgive our debtors.

13 And °lead us °not °into °temptation, but °deliver us °from °evil: °For Thine is the °kingdom, and the power, and the glory, °for ever. Amen.

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

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

J³

(p. 1319)

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

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

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

J⁴

19 °Lay °not up for yourselves treasures °upon °earth, where moth and rust doth °corrupt, and where thieves break through and steal:

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

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

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

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

24 °No man °can °serve two °masters: for either he will °hate the one, and love the °other: or else he will hold to the one, and despise the °other. Ye °cannot serve °God and °mammon.

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. Ap. 104. iv. 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, Æthiopic, 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. b. Forgiveness was conditional in that dispensation of the kingdom. trespasses = lapses, varying in degree. Gr. pl. of paraptōma. Ap. 128. II. 4. 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. Luke 2. 13. Acts 26. 19; and in the critical texts, additional in 5. 48; 18. 35; 23. 9. also forgive you = forgive you also (emph. on "you").

J³. AS TO FASTING (vv. 16-18).

16 be = become. disfigure . . . appear. Note the Fig. Paronomasia (Ap. 6), aphanizousin . . . phanōsin. appear. Ap. 106. I. 17 wash. Gr. niptō. Ap. 136. i.

J⁴. AS TO RICHES (vv. 19-24).

19 Lay . . . up = Treasure . . . up. In the Elephantinē Papyri = establish a credit (J. of Bib. Lit., 1912, p. 27). upon. Gr. epi. Ap. 104. ix. 1. corrupt = cause to vanish. 21 heart be also = heart also be. 22 light = lamp. Gr. luchnos. Ap. 180. 4. single = clear. 23 If. Assuming it as a fact. Ap. 118. 2. a. 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. Gr. heteros. See Ap. 124. 2. cannot = are not (Ap. 105. I) able to. God. Ap. 98. I. i. 1. mammon = riches. An Aramaic word. See Ap. 94. III. 3. Luke 16. 13.

8 knoweth. Gr. oida. See Ap. 132. I. 1. Very significant in this connection.

before. Gr. pro. Ap. 104. xiv.

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. 1804, 1805, and 1815. kingdom. See Ap. 112.

come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See App. 112-114, and cp. Ap. 63. ix. 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. gē. 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 epioussa (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. Epioussion has the article and is separated from "this day" by the words "give to us"; "daily" here is from the Vulgate. Epioussios has been found in the Papyri (Codd. Sergii), but as these are, after all, not Greek (as shown by Prof. Nestlé 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,

J⁵
(p. 1319)
27

25 ° Therefore I say unto you, ° Take ° no thought 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 ° life ° more than meat, and the body than raiment?

26 ° Behold the fowls ° of the ° air: for they sow not, neither do they reap, nor gather ° into barns; yet ° your ° heavenly Father feedeth them. Are ye not much better than they?

27 Which ° of you by ° taking thought can ° add one ° cubit ° unto his ° stature?

28 And why ° take ye thought ° for raiment? ° Consider the lilies of the field, how they grow; they ° toil ° not, neither do they ° spin:

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

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

31 Therefore ° take ° no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewith shall we be clothed?'

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

33 But seek ye first ° the kingdom of God, and ° His righteousness; and all these things ° shall be added unto you.

34 ° Take therefore ° no thought for the morrow: for the morrow ° shall take thought for ° the things of itself. ° Sufficient unto the day ° is the ° 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 ° again.

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

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

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

6 Give ° not that which is holy unto the ° dogs, neither cast ye your pearls before swine, lest ° they ° trample them ° under their feet, ° and ° turn again and rend you.

7 ° Ask, and it shall be given you; seek, and ye shall find; knock, and ° it shall be opened unto you:

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

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

10 Or ° if he ° ask ° a fish, will he give him a serpent?

11 ° If ye then, being ° evil, ° know how to give

J⁵. AS TO CARES, ETC. (6. 25—7. 11).

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.

no. Gr. *mē*. Ap. 105. II.

life = soul. Gr. *psuchē*. Ap. 110. III.

more = [worth] more.

26 Behold = Look attentively (*emblepō*, Ap. 133. I. 7) at (*eis*, Ap. 104. vi).

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*. Ap. 104. vii.

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. *pēchus* is used as the rendering of Heb. 'ammah.

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

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. *katamanthanō*. 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 Acts 12. 3. Luke 20. 11. Sept. for Heb. *yāsaph*.

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

the things of. All the critical texts omit these words, Sufficient, &c. Prob. the Fig. *Paræmia*. Ap. 6.

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. *mē*. Ap. 105. II. Jewish proverb.

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

with. Gr. *en*. Ap. 104. viii.

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

3 beholdest. See Ap. 133. I. 5. 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. in. Gr. *en*. Ap. 104. viii.

brother's. See note on 5. 22.

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

not. Gr. *ou*. Ap. 105. I. Not the same word as in v. 1, beam. Gr. *dokos*. Sept. for Heb. *kōrah* in 2 Kings 6. 2, 5.

4 out of = from. Gr. *apo*. Ap. 104. iv.

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

5 out of. Gr. *ek*. Ap. 104. vii.

6 dogs. Note the *Introversio* here.

K | g | dogs.

h | swine.

h | swine ("they").

g | dogs (and the dogs).

they: i. e. the swine.

trample. All the critical texts read "shall trample upon". under = with. Gr. *en*. Ap. 104. viii. and = and [the dogs]. turn again and = having turned.

7 Ask. Gr. *aiteō*. 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. WHm. read "it is opened" 9 man. Gr. *anthrōpos*. Ap. 123. i. if. See Ap. 118. I. b.

10 if he ask. All read "if he shall ask". a fish = a fish also. 11 If. Ap. 118. 2. a. evil = grudging, or harmful. See Ap. 128. IV. i. Scripture thus challenges man, that is why man challenges it. know. Gr. *oida*. Ap. 132. I. i.

upon". under = with. Gr. *en*. Ap. 104. viii.

7 Ask. Gr. *aiteō*. 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. WHm. read "it is opened"

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trample. All the critical texts read "shall trample upon".

turn again and = having turned.

9 man. Gr. *anthrōpos*. Ap. 123. i. if. See Ap. 118. I. b.

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

11 If. Ap. 118. 2. a. evil = grudging, or harmful. See Ap. 128. IV. i. Scripture thus challenges man, that is why man challenges it.

27 good gifts unto your °children, how much more shall your Father Which is °in °heaven give °good things to them that ask Him ?

F (p. 1317) 12 °Therefore all things whatsoever ye °would that °men should do to you, do ye even so to them: for this is °the law and the prophets.

E (p. 1316) 13 °Enter ye in °at the °strait gate: for °wide is the gate, and °broad is °the way, that °leadeth °to destruction, and many there be which °go in °thereat:

14 °Because °strait is the gate, and °narrow is the way, which leadeth °unto °life, and few there be that find it.

D 15 °Beware °of false prophets, which come °to you °in sheep's clothing, but inwardly they are ravening wolves.

16 °Ye shall °know them °by their fruits. °Do °men gather grapes °of thorns, or figs °of thistles ?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth °evil fruit.

18 A good tree can °not bring forth °evil 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 °by their fruits °ye shall °know them.

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

22 Many will say to Me °in that day, °'Lord, Lord, °have we °not °prophesied °in Thy name? and °in Thy name have cast out °devils? and °in Thy name done many °wonderful works?'

23 And then will I profess unto them, °'I never °knew you: depart °from Me, ye that work °iniquity.'

C 24 Therefore °whosoever heareth these °sayings of Mine, and doeth them, I will liken him unto a °wise °man, which built his house °upon °a °rock:

25 And °the rain descended, and the °floods came, and the °winds blew, and °beat °upon that house; and it fell °not: for it °was founded °upon °a °rock.

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

27 And the °rain descended, and the floods came, and the winds blew, and °beat upon that house; and it °fell: and great was the fall of it."

B 28 And it came to pass, when Jesus had °ended these °sayings, the °people were astonished °at His °doctrine:

29 For He °taught them as °one °having authority, °and °not as the scribes.

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

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*. Ap. 104. v. 1. strait = narrow. wide. Gr. *platus*. Occ. only here. broad = extensive. Gr. *euruchōros*. 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*. Ap. 104. vi. 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*. Ap. 104. vi. 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*. Ap. 104. iv.: i. e. Beware [and keep] away from.

to. Gr. *pros*. Ap. 104. xv. 3.

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

know = fully know and recognize. See Ap. 132. I. iii. by = from. Gr. *apo*. Ap. 104. iv.

Do men, &c. Fig. *Erotēsis* (Ap. 6), for emphasis.

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

21 Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Ap. 98. VI. i. a. 2. B. a. the kingdom of heaven. See Ap. 114.

heaven = heavens. All the texts read "the heavens". See notes on 6. 9, 10. will. Gr. *thelēma*. See Ap. 102.

22 have = did. Note the Fig. *Erotēsis*. Ap. 6.

prophesied = acted as spokesmen. See Ap. 49.

in Thy name = by or through Thy name. Note the Fig. *Anadiplosis*. Ap. 6. devils = demons.

wonderful works. Gr. *dunamis* (see Ap. 172. 1); in Sept. in this sense only in Job 37. 16, for Heb. *miph'la'āh*.

23 knew = got to know. Gr. *ginōskō*. 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. *Synecdochē* (of Genus), Ap. 6.

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

man. Gr. *anēr*. Ap. 123. 2. upon. Gr. *epi*. Ap. 104. ix. 3. a = the. rock = rocky ground.

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

the rain descended = down came the rain. Gr. *brochē*. 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, F, p. 1315, and Ap. 119. people = multitudes.

at. Gr. *epi*. Ap. 104. ix. 2. doctrine = 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. *mippī 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. (Ap. 6), for emphasis.

from = away from. Gr. *apo*. Ap. 104. iv. leper. See note on Ex. 4. 6.

2 behold. Fig. *Asterismos*

27 ° worshipped Him, saying, ° “Lord, if Thou wilt, Thou canst make me ° clean.”
 3 And ° Jesus put forth His hand, and touched him, saying, ° “I will; be thou 2 clean.” And immediately ° his leprosy was cleansed.
 4 And ° Jesus saith unto him, ° “See thou tell ° no man; but ° go thy way, ° shew thyself to the priest, and offer the gift that ° Moses commanded, ° for a testimony unto them.”
 B¹ i (p. 1323) 5 And when Jesus was entered ° into ° Capernaum, ° there came unto Him a ° centurion, ° beseeching Him,
 6 And saying, 2 “Lord, my ° servant ° lieth at home ° sick of the palsy, grievously tormented.”
 7 And 3 Jesus saith unto him, “3 will come and heal him.”
 k 8 The centurion answered and said, 2 “Lord, I am ° not ° worthy that Thou shouldst ° come ° under my roof: but speak the word only, and my ° servant shall be healed.
 9 For 3 I am ° a man ° under ° authority, having soldiers ° under ° me: ° and I say to ° this man, ‘Go,’ ° and he goeth; and to ° another, ‘Come,’ and he cometh; and to my ° servant, ‘Do this,’ ° and he doeth it.”
 l 10 When Jesus heard it, He ° marvelled, and said to them that followed, ° “Verily I say unto you, I have not found so great faith, ° no, not ° in Israel.
 11 And I say unto you, That ° many shall come 1 from the east and west, and shall ° sit down ° with Abraham, ° and Isaac, ° and Jacob, 10 in ° the kingdom of heaven.
 12 But the ° children of 11 the kingdom shall be

8. 1—16. 13 (G, p. 1315). THE SECOND PERIOD OF THE MINISTRY. PROCLAMATION OF THE KING. (Introversion and Alternations.)
 G L | 8. 1—9. 38. THE LORD. His Person. Proclaimed as “Lord” and “Son of Man”. Witness and Evidences begun. Miracles and Calls.
 M N | 10. 1—42. Mission of the TWELVE begun.
 O P¹ R¹ | 11. 1, 2. Miracles.
 S¹ | 11. 3—6. Effects.
 Q¹ T¹ | 11. 7—30. Teaching.
 U¹ | 12. 1—8. Results. Opposition of Pharisees.
 P² R² | 12. 9—13. Miracles.
 S² | 12. 14—50. Effects.
 Q² T² | 13. 1—53. Teaching.
 U² | 13. 54—58. Results. Opposition of His own kindred.
 M N | 14. 1—12. Mission of JOHN BAPTIST ended.
 O P³ R³ | 14. 13—36. Miracles.
 S³ | 15. 1, 2. Effects.
 Q³ T³ | 15. 3—11. Teaching.
 U³ | 15. 12—20. Result. Opposition of Pharisees.
 P⁴ R⁴ | 15. 21—39. Miracles.
 S⁴ | 16. 1—4. Effect.
 Q⁴ T⁴ | 16. 5—12. Teaching.
 U⁴ | 16. 13—16. Result. Opposition complete.
 L | 16. 17—20. THE LORD, Messiah. Declared. Witness and Evidences ended.

8. 1—9. 38 (L, above). [For Structure see next page.] 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, and the consequents also, as may be seen from the two records. 3 Jesus. All the texts (Ap. 94. VII) read “He”. I will = I am willing. See Ap. 102. 1. his leprosy was cleansed. Fig. Hypallage (Ap. 6) = he was cleansed of his leprosy. Katharizō is found in the Papyrus and in Inscriptions in this sense. 4 Jesus. See Ap. 98. X. See. Gr. horaō. Ap. 133. I. 8. 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. for. Gr. eis. Ap. 104. vi.

8. 5-13 (B¹, p. 1324). THE PALSY. (Introversion.)

B¹ i | 5-7. Servant sick.
 k | 8, 9. Word. Sufficiency.
 l | 10-12. The Divine Command.
 k | 13-. Word. Efficacy.
 i | -13. Servant healed.

5 into. Gr. eis. Ap. 104. vi. Capernaum. See note on 4. 13, and Ap. 169. there came, &c. This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior occasion. See notes there. centurion. Commanding 100 men, the sixtieth part of a legion. beseeching = appealing to. Gr. parakalō. Ap. 134. I. 6. 6 servant = young man, in legal relation (like the French garçon). Gr. pais. See Ap. 108. IV. lieth = is thrown down. sick of the palsy = paralysed. 8 not. Gr. ou. Ap. 105. I. worthy = fit. Not “worthy” (morally), but “fit” socially. come = enter. under. Gr. hupo. Ap. 104. xviii. 2. 9 3 = I also. a man. Gr. anthrōpos. See Ap. 123. I. authority. Gr. exousia. Ap. 172. 5. me = myself. and. Note the Fig. Polysyndeton in this verse, Ap. 6. this man = this [soldier]. another: i. e. of the same rank (see Ap. 124. 1) = another [soldier]. servant = bondservant. 10 marvelled. Only two things that the Lord marvelled at: (1) faith (here); (2) unbelief (Mark 6. 6). Verily. Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18. no, not = not even. Gr. oude. Related to ou. Ap. 105. I. in. Gr. en. Ap. 104. vii. 11 many. Used by Fig. Euphēmismos for Gentiles (Ap. 6), to avoid giving offence at this stage of His ministry. sit down = recline as guests (in eating, or at a feast). with. Gr. meta. Ap. 104. xi. 1. and. Note the Fig. Polysyndeton (Ap. 6). the kingdom of heaven. See Ap. 114. 12 children = sons, Gr. huiois. Ap. 108. III (and heirs). A Hebraism, denoting those who were related by any ties of friendship: e. g. followers, learners, inhabitants, &c.

27 cast out ⁵ into ^o outer darkness: there shall be ^o weeping and gnashing of teeth.”

k 13 And Jesus said unto the centurion, “Go thy way; and as thou ^o hast believed, so be it done unto thee.”

i And his ⁶ servant was healed ¹⁰ in the ^o selfsame hour.

C¹ 14 And when Jesus was come ⁵ into ^o Peter’s house, He ^o saw his wife’s mother ^o laid, and sick of a fever.

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

D¹ 16 ^o When ^o the even was come, they brought unto Him many that were possessed with ^o devils: and He cast out the ^o spirits ^o with His word, and healed all that were ^o sick:

W¹ X¹ 17 ^o That it might be fulfilled which was spoken ^o by ^o Esaias the prophet, ^o saying, “^o Himself ^o took our infirmities, and ^o bare our ^o sicknesses.”

Y¹ m 18 Now when Jesus ¹⁴ saw great multitudes ^o about Him, He gave commandment to depart ^o unto the ^o other side.

19 And ^o a certain scribe came, and said unto Him, ^o “Master, I will follow Thee whithersoever Thou ^o goest.”

n 20 And Jesus saith ^o unto him, “The foxes have holes, and the birds of the ^o air ^o have ^o nests; but ^o the Son of Man hath ⁸ not where ^o to lay His head.”

m 21 And ^o another of His disciples said unto Him, ^o “Lord, ^o suffer me ^o first to go and bury my father.”

n 22 But Jesus said unto him, “Follow Me; and ^o let ^o the dead ^o bury their dead.”

V² A² o 23 And when He was entered ⁵ into ^o a ship, His disciples followed Him.

24 And, ^o behold, there arose a great ^o tempest

8. 1—9. 38 (L, p. 1323). THE LORD. HIS PERSON. PROCLAIMED AS “LORD” AND “SON OF MAN” (8. 20). MIRACLES AND CALLS.

(Repeated and Extended Alternations and Introversions.)

L	V ¹	A ¹		8. 1-4. The Leper.	}	8. 1-16.
		B ¹		8. 5-13. The Palsy.		Four
		C ¹		8. 14, 15. The Fever.		Miracles.
		D ¹		8. 16. Many.		
		W ¹		8. 17. (Isaiah.)		Testimony.
		Y ¹		8. 18-22. Disciples. Waverers.		
V ²	A ²		8. 23-27. The Storm.	}	8. 23-9. 8.	
	B ²		8. 28-31. Two Demoniacs.		Four.	
	C ²		8. 32-34. The Swine.		Miracles.	
	D ²		9. 1-8. The Palsy.			
	W ²		9. 9. Disciple. True. (Matthew.)		Testimony.	
	X ²		9. 10-17. (People.)			
V ³	A ³		9. 18-26. Two Women.	}	9. 18-35.	
	B ³		9. 27-31. Two Blind Men.		Four	
	C ³		9. 32-34. Dumb demon.		Miracles	
	D ³		9. 35. Many.			
	W ³		9. 36, 37. (His own.)		Testimony.	
	Y ³		9. 38. Disciples. Prayer for.			

outer = the outer. Gr. *exōteros*. 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. saw. Gr. *eidon*. Ap. 133. I. 1. laid = 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. III. 12. *spirits*. Ap. 101. III. 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*. Ap. 104. v. 1. *Esaias* = Isaiah. See Ap. 79. I. *saying*. Quoted from the Heb. of Isa. 53. 4. Cp. 1 Pet. 2. 24. See Ap. 107. I. 3. *took . . . bare*. The two words together fulfil the sense of the Hebrew (Isa. 53. 4). The Inspirer of Isaiah adapts and deals as He pleases with His own words. *bare* = to take up for one’s self; to bear our infirmities as in Luke 14. 27. Rom. 15. 1. Gal. 5. 10; 6. 17. Cp. John 4. 6. *sicknesses*. Gr. *nosos* diseases.

8. 18-22 (Y¹, above). DISCIPLES. WAVERERS. (Alternation.)

Y ¹		m		18, 19. A Scribe. Forwardness.
		n		20. Discouragement.
		m		21. A Disciple. Backwardness.
		n		22. Encouragement.

18 *about* = around. Gr. *peri*. Ap. 104. xiii. 3. *unto*. Gr. *eis*. Ap. 104. vi. *other side* = farther side, not either of the words in Ap. 124. 19 *a* = one. A Hebraism for “a”. *Master* = Teacher. Ap. 98. XIV. v. 1. *goest* = mayest go. 20 *unto him*. No Preposition. *air* = heaven. *nests* = roosts. *the Son of Man*. He Who has dominion in the earth. The first of eighty-seven occurrences. See Ap. 98. XVI. *to lay* = He may lay. Cp. Rev. 14. 14. 21 *another* = a different one: Gr. *heteros*. Ap. 124. 2. i. e. a disciple, not a “scribe” (v. 19). Ap. 124. 2. *Lord*. Ap. 98. VI. a. 3. A. *suffer me, &c.* = 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].

23 *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 thirteen occurrences. In the later event it was a squall (Gr. *lailaps*).

27 ¹⁰ in the sea, insomuch that the ship ° was covered ° with the waves:
 P but $\xi\tau$ was ° asleep.

(p. 1325) 25 And His disciples came to *Him* and awoke Him, saying, ²¹ "Lord, save us: we ° perish."

9 26 And He saith unto them, ° "Why are ye fearful, ° O ye of little faith?"

P Then He arose, and rebuked the winds and the sea ;

o and there ° was a great calm.

27 But the ° men ° marvelled, saying, "What ° manner of man is This, that even the winds and the sea obey Him!"

B² (p. 1324) 28 And ° when He was come ° to the other side ° into the country of the ° Gergesenes, there met Him ° two ° possessed with devils, coming ° out of the tombs, exceeding fierce, so that ° no man might pass ¹⁷ 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 time?"

30 And there was a good way off ¹ from them an herd of many swine feeding.

31 So the ° devils ° besought Him, saying, ° "If Thou cast us out, suffer us to go away ° into the herd of swine."

C² 32 And He said unto them, ° "Go." And when they were come out, they went ° into the herd of swine: and, ° behold, the whole herd of swine ran violently ° down ° a steep place ° into the sea, and ° perished ¹⁰ 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 ° possessed of the devils.

34 And, ° behold, ° the whole ° city came out ° to meet Jesus: and when they saw Him, they ° besought *Him* that He would depart ° out of their coasts.

D² r (p. 1325) 9 And He entered ° into ° a ship, and passed over, and came ° into ° His own ° city.

2 And, ° behold, they brought to Him ° a man sick of the palsy, lying ° on a ° bed: and Jesus ° seeing ° their faith said unto the sick of the palsy;

s ° "Son, be of good cheer; thy ° sins ° be forgiven thee."

perished = died. Those who defiled the temple (21. 12, 13. John 2. 14-16) lost their trade; and those who defiled Israel (here) lost their animals. 34 the whole. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. city. Prob. Gergasa. See note on v. 28. to meet = for a meeting with. Gr. *sunantēsis*. Occ. only here, but L T Tr. WH read *hupantēsin*, 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. out of = away from. Gr. *apo*. Ap. 104. iv.

9. 1-8 (D², p. 1324). THE PALSY. (*Introversion*.)

D² | r | 1, 2-. Palsied Man brought.
 s | -2. Forgiveness declared.
 t | 3. Scribes. Evil thoughts entertained.
 t | 4. Scribes. Evil thoughts challenged.
 s | 5, 6. Forgiveness. Power claimed.
 r | 7, 8. Palsied Man healed.

1 into. Gr. *eis*. Ap. 104. vi. 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. on. Gr. *epi*. Ap. 104. ix. 1. bed = couch. seeing = on seeing. See Ap. 133. I. 1. their faith. Including of course that of the paralytic. Son = Child. Gr. *teknon*. See Ap. 108. I. sins. Gr. pl. of *hamartia*. Ap. 128. II. 1. be forgiven = stand remitted. L T Tr. and WH read the Indicative = "have been and are forgiven", marking the Lord's authority. Not the ambiguous "be forgiven".

8. 23-27 (A², p. 1324). THE STORM. (*Introversion*.)

A² | o | 23, 24-. Tempest arising.
 p | -24. The Lord asleep.
 q | 25. Disciples awakening Him.
 q | 26-. Disciples reproached by Him.
 p | -26-. The Lord arising.
 o | -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*. Ap. 104. xviii. 1. asleep = sleeping. 25 perish = are perishing.

26 Why . . . ? Fig. *Erotēsis* (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 men. Pl. of *anthrōpos*. Ap. 128. 1. marvelled. In 14. 33 "worshipped". manner, &c. = kind of a Being.

28 when He was come. This miracle of the two demoniacs was not the same as that recorded in Mark 5. 1-20 and Luke 8. 26-40. Here, there were two men; in the later miracle there was one; here, they landed opposite the place whence they set sail (Gergesenes); there, the Gadarenes (not Gadera) not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were not afterwards used, and the Twelve not yet called; there, the one man was used, and the Twelve had been called. The consequents also are different. See Ap. 97.

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

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, Æthiopic, 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*. out of. Gr. *ek*. Ap. 104. vii.

no. Gr. *mē*. Ap. 105. I.

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. Son of God. See Ap. 98. XV.

art . . . ? Fig. *Erotēsis*. Ap. 6.

before. Gr. *pro*. Ap. 104. xiv. 31 devils = demons. If. See Ap. 118. 2. a. Assuming that He would do so.

32 Go. Gr. *hupagō* = go forth, i. e. out of the man. down. Gr. *kata*. Ap. 104. x. 1.

a = the. Evidently, the well-known precipice.

t 3 And, ² behold, certain of the scribes said
(p. 1325) ° within themselves, "This man blasphemeth."

27 t 4 And ° Jesus ° knowing their thoughts said,
"Wherefore think ye ° evil ° in your hearts?"

s 5 For whether is easier, to say, 'Thy ² sins
² be forgiven thee'; or to say, 'Arise, and
walk?'

6 But that ye may ⁴ know that ° the Son of
man hath ° power ² on ° earth to forgive ² sins,"
(then saith He to ² the sick of the palsy,) "Arise,
take up thy ² bed, and go ° unto thine
house."

r 7 And he arose, and departed ° to his house.

8 But when the ° multitudes ² saw it, they
 marvelled, and glorified God, Which had
 given such ⁶ power unto ° men.

W² Y² 9 And as ⁴ Jesus passed ° forth from thence, He
(p. 1324) ² saw a ³ man, named ° Matthew, sitting ° at
 ° the receipt of custom: and He saith unto him,
 "Follow Me." And he arose, and followed
 Him.

X² t 10 ° And it came to pass, as ⁴ Jesus ° sat at
(p. 1326) meat ° in ° the house, ² behold, many ° publi-
 cans and ° sinners came and ° sat down with
 Him and His disciples.

11 And when the ° Pharisees ² saw it, they
 said unto His disciples, "Why eateth your
 ° Master ° with ¹⁰ publicans and ¹⁰ sinners?"

u 12 But when ⁴ Jesus heard that, He said unto
 them, "They that be ° whole need ° not a phy-
 sician, but they that are sick.

v 13 ° But ° go ye and learn what that ° mean-
 eth, 'I ° will have ° mercy, and ¹² not sacrifice: '
 for ° I am ¹² not come to call ° the righteous, but
 ¹⁰ sinners ° to repentance."

t 14 Then ° came to Him the disciples of John,
 saying, "Why do we and the ¹¹ Pharisees ° fast
 oft, but Thy disciples fast ¹² not?"

u 15 And ⁴ Jesus said unto them, "Can ° the
 ° children of the bridechamber mourn, as long
 as the bridegroom is ¹¹ with them? but the
 days will come, when the bridegroom shall be
 taken ° from them, and then ° shall they fast.

v 16 ° No man putteth a piece of ° new cloth
 ° unto an old garment, for ° that which is put
 in to fill it up ° taketh ¹⁵ from the garment, and
 ° the rent is made worse.

17 Neither do men put ° new wine ¹ into ° old
 ° bottles: ° else the ° bottles ° break, and the
 wine runneth out, and the ° bottles ° perish:
 but they put ° new wine ¹ into ° new ° bottles,
 and both are ° preserved."

A³ w 18 While He spake these things unto them,
(p. 1327) ² behold, there came ° a certain ° ruler, and
 ° worshipped Him, saying, "My daughter

shall = will. 16 No man = No one.
 In this condition it is less supple and will tear away.
 that which is put in, &c. = the insertion: i.e. the patch put on.
 the rent is made worse = a worse rent takes place.
 new as to time. old bottles = old or dried skins.
 break = burst. perish = are ruined. new bottles = fresh wineskins of newer quality or character.
 Gr. kainos. preserved = preserved together.

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

4 Jesus. Ap. 98. X.

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. Ap. 128. III. i.
 in, &c. = among [you] in your hearts. Gr. en. Ap. 104.
 viii. 2.

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

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.

men. Gr. anthrōpos. Ap. 123. 1.

9 forth = along.

Matthew. An Aramaic word. See Ap. 94. III. 3.

at = over. Gr. epi. Ap. 104. ix. 3.

the receipt of custom = the custom-house.

9. 10-17 (X², p. 1324). TESTIMONY. TWO QUESTIONS. (Extended Alternation.)

X² | t | 10, 11. Question of Pharisees to His disciples.

u | 12. Proverb. } Answer.

v | 13. Application. } Answer.

t | 14. Question of John's disciples to Him.

u | 15. Proverb. } Answer.

v | 16, 17. Application. } Answer.

10 And it came to pass. A Hebraism: frequent in
 O.T. See note on Gen. 1. 2.

sat at meat = was reclining.

in. Gr. en. Ap. 104. viii. 1.

the house = his house: i.e. 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 (Deiss-
 mann).

11 Pharisees. See Ap. 120.

Master = Teacher. See Ap. 98. XIV. v. 1.

with. Gr. meta. Ap. 104. xi. 1.

12 They that be, &c. Fig. Paræmia (Ap. 6). See
 "u" above.

whole = strong. Eng. "whole" is from Anglo-Saxon
 hael = our "hale", healthy or strong.

not. Gr. ou. Ap. 105. I.

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. See Ap. 102. 1.

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. Paræmia (Ap. 6). See "u" above.
 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. Ap. 108. III.

from. Gr. apo. Ap. 104. iv.

new cloth = new flannel: i.e. undressed or unfulled.

unto = on or upon. Gr. epi. Ap. 104. ix. 2.

that which is put in, &c. = the insertion: i.e. the patch put on.

the rent is made worse = a worse rent takes place.

17 new = freshly made: i.e. young. Gr. neos =

bottles = wine skins. else = otherwise.

new bottles = fresh wineskins of newer quality or character.

9. 18-26, A³, p. 1324 [For Structure see next page].

18 a certain = one. A Hebraism.
 and Luke 8. 41. See Ap. 138.

ruler = a civil ruler. Not the same miracle as that in Mark 5. 22,
 worshipped = began doing homage. Ap. 137. I.

27 °is even now dead: but come and lay Thy hand ° upon her, and she shall ° live.”
19 And ° Jesus arose, and followed him, and so *did* His disciples.

x (p. 1327) 20 (And, ° behold, ° a woman, which was diseased with ° an issue of blood twelve years, came behind *Him*, and touched the ° hem of His garment:

21 For she ° said ° within herself, ° “If I may but touch His garment, I shall be ° whole.”

z 22 But ° Jesus turned *Him* about, and when He ° saw her, He said, “Daughter, be of good ° comfort; thy faith hath ° made thee whole.” And the woman was ° made whole ° from that hour.)

w 23 And when ° Jesus came ° into the ruler’s house, and ° saw the ° minstrels and the ° people ° making a noise,

24 He said unto them, ° “Give place: for the ° maid is ° not dead, but ° sleepeth.” 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 ° maid arose.

26 And the ° fame hereof went abroad ° into all that land.

B³ y 27 And when ° Jesus departed thence, two blind men followed *Him*, crying, and saying, “*Thou* ° Son of David, have ° mercy on us.”

z 28 And when He was come ° into ° the house, the blind men came to *Him*: and ° Jesus saith unto them, “Believe ye that I am able to do this?” They ° said 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;

z and ° Jesus straitly charged them, saying, “See *that* ° no man know *it*.”

y 31 But they, ° when they were departed, ° spread abroad His ° fame ° in all that country.

C³ (p. 1324) 32 ° As they went out, ° behold, they brought to *Him* a dumb ° man ° possessed with a devil.

33 And when the ° devil was cast out, the dumb spake: and the ° multitudes marvelled, saying, “It was never so seen ° in Israel.”

34 But the ° Pharisees said, “He casteth ° out ° devils ° through the prince of the ° devils.”

D³ 35 And ° Jesus went about all the cities and villages, teaching ° in their ° synagogues, and ° preaching ° the ° gospel ° of the kingdom, and healing ° every ° sickness and ° every disease ° among the People.

W³ X³ 36 But when He saw the ° multitudes, He was moved with compassion ° on them, because they ° fainted, and were scattered abroad, ° as sheep having ° no shepherd.

37 Then saith He unto His disciples, “The harvest ° truly is ° plenteous, but the labourers are few;

Y³ 38 ° Pray ye therefore ° the Lord of the harvest, that He will send forth labourers ° into His harvest.”

9. 18-26 (A³, p. 1324). TWO WOMEN.
(Introversion.)

A³ w | 18, 19. The Ruler’s daughter. Dead.
x | 20, 21. The Woman’s faith. Exercised.
x | 22. The Woman’s faith. Rewarded.
w | 23-26. The Ruler’s daughter. Raised.

is even now dead = hath just now died.

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

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 hæmorrhage. Gr. *haimorroëd*. Occ. only here.

hem: the tassel at one of the four corners, to touch which was a mark of profound respect. But see Ap. 138, and cp. Num. 15. 37-41. 21 said = kept saying.

within herself. The second woman seems to have spoken to others. within. Gr. *en*. Ap. 104. viii.

If I may, &c. See Ap. 118. I. b. 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. *katheudō*. Ap. 171. 1.

26 fame hereof = this report.

9. 27-31 (B³, p. 1324). TWO BLIND MEN.
(Introversion.)

B³ y | 27. Blind men. Their prayer.
z | 28-30-. The Lord. Compliance.
z | -30. The Lord. Command.
y | 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 v. 10.

said = say. Lord. Ap. 98. VI. i. a. 3. B.

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 out devils. The 1611 edition of the A.V. reads “out the devils”.

through = by. Gr. *en*. Ap. 104. viii. See note on “with”, 3. 11.

35 synagogues. See Ap. 120.

preaching = heralding. Gr. *kērussō*. See Ap. 121. 1. 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 omit these words.

36 on = concerning. Gr. *peri*. Ap. 104. xiii. 1.

fainted = were wearied. All the texts (Ap. 94. VII) read “were harassed”. as. Fig. *Simile*. Ap. 6.

no. Gr. *mē*. Ap. 105. II. Read this with having = feeling as if they had, &c.

37 truly = indeed. plenteous = great.

38 Pray. Gr. *deomai*. Ap. 134. I. 5.

the Lord. Ap. 98. VI. i. a. 1. A. b.

M N E
(p. 1328)
27

10 And when He had called unto *Him* ° His twelve ° disciples, He gave them ° power ° against unclean ° spirits, ° to cast them out, and to heal ° all manner of ° sickness and ° all manner of disease.

2 Now the names of ¹ the twelve ° apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of* ° Zebedee, and John his brother;

3 Philip, and ° Bartholomew; ° Thomas, and ° Matthew ° the publican; James *the son of* ° Alphæus, and Lebbaeus, whose surname was ° Thaddæus;

4 Simon the ° Canaanite, and ° Judas Iscariot, who ° also ° betrayed Him.

F **5** These ¹ twelve Jesus sent forth, and commanded them, saying, ° “Go ° not ° into the way of the Gentiles, and ° into *any* city of the Samaritans enter ye ° not:

6 But go rather ° to the ° lost sheep of ° the house of Israel.

G H **7** And as ye go, ° preach, saying, ° ‘The kingdom of ° heaven ° is at hand.’

8 Heal ° the sick, cleanse ° the lepers, raise ° the dead, cast out ° devils: freely ye have received, freely give.

9 Provide neither ° gold, nor ° silver, nor ° brass ° in your ° purses,

10 Nor ° scrip ° for *your* journey, neither two coats, neither ° shoes, nor yet ° staves: for the workman is worthy of his ° meat.

11 And ° into whatsoever city or ° town ye shall enter, enquire who ° in it is worthy; and there abide till ye go thence.

12 And when ye come ° into ° an house, ° salute it.

13 And ° if the house be worthy, let your ° peace come ° upon it: but ° if it be not worthy, let your peace return ° to you.

J **14** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, ° shake off the dust of your feet.

15 ° Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah ° in ° the day of judgment, than for that city.

E **16** ° Behold, ¶ send you forth as ° sheep ° in the midst of ° wolves:

F ° be ye therefore wise as ° serpents, and ° harmless as ° doves.

17 But beware ° of ° men:

G J K a¹
(p. 1329)

for they will deliver ° you up ° to ° the councils, and they will scourge you ° in their synagogues;

seventy bags (*pēra*) 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. in. Gr. *en*. Ap. 104. viii. 1. **12** an house = a man's house. salute it: i. e. make your *salaam* = pronounce “peace”. **13** if, &c. See Ap. 118. 1 b. peace. Referring to the *salaam* of v. 12. upon. Gr. *epi*. Ap. 104. ix. 3. if it be not. See Ap. 118. 2 c. **14** shake off, &c. Fig. *Paremia*. Ap. 6. Cp. 18. 17. See Acts 13. 51. **15** Verily, &c. See note on 5. 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 *anthrōpos*. 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. Gr. *eis*. Ap. 104. vi. the councils = councils. Courts of justice.

10. 1-42 (N, p. 1323). MISSION OF THE TWELVE (BEGUN). (*Extended Alternation and Introversion*.)

N | E | 1-4. Mission.

F | 5, 6. Injunctions.

G | H | 7-13. Their reception.

J | 14, 15. Their rejection.

E | 16-. Mission.

F | -16, 17-. Injunctions.

G | J | -17-39. Their rejection.

H | 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. *Synecdochē* (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 . . . Alphæus . . . Thaddæus. These are all Aramaic words. See Ap. 94. III. 3.

the publican = the tax-gatherer. Note the Fig. *Ampliatio*. Ap. 6.

Alphæus. 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 *Zēlotēs* (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.

not. Gr. *mē*. Ap. 105. II. into. Gr. *eis*. Ap. 104. vi.

6 to. Gr. *pros*. Ap. 104. xv. 3. [Luke 19. 10.]

lost sheep. Cp. Ezek. 34. 16; and Matt. 15. 24; 18. 11. the house of Israel. A *Hebraism* = the family of Israel. See note on 1 Kings 12. 17.

7 preach = herald. Gr. *kērussō*. 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.

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

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. *pēra*. 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

27 18° And ye shall be brought ° before governors and kings ° for My sake, ° for a testimony ° against them and the ° Gentiles.

b¹ 19 But when ° they deliver you up, ° take no thought how or what ye ° shall speak : for it shall be given you ¹¹ in that same hour what ye shall speak.

20 For it is ° not ye that speak, but ° the Spirit of your Father Which speaketh ¹¹ in you.

a² 21 And the brother shall deliver up the brother ¹⁷ to death, and the father the ° child : and the ° children shall rise up ° against their parents, and ° cause them to be put to death.

22 And ye ° shall be hated ° of ° all men ° for My name's sake :

b² but he that endureth ¹⁷ to the ° end ° shall be saved.

a³ 23 But when they persecute you ¹¹ in this city, flee ye ⁵ into ° another :

b³ for ¹⁵ verily I say unto you, Ye shall ° not have ° gone over the cities of Israel, ° till ° the Son of man ° be come.

L c¹ 24 ° The disciple is ²⁰ not ° above his ° master, nor the ° servant ° above his ° lord.

25 It is ° enough for the disciple that he ° be as his ²⁴ master, and the ²⁴ servant as his ²⁴ lord. ° If they ° have called the master of the house ° Beelzebub, how much more ° shall they call ° them of his household ?

d¹ 26 ° Fear them ⁵ not therefore : for there is nothing ° covered, that shall ²⁰ not be revealed ; and hid, that shall ²⁰ not be known.

c² 27 What I tell you ¹¹ in ° darkness, ° that speak ye ¹¹ in ° light : and what ye ° hear ° in the ear, that ° preach ye ° upon the ° housetops.

d² 28 And ° fear ⁵ not ° them which kill the body, but are ⁵ not able to ° kill ° the soul : but rather fear Him Which is able to ° destroy both soul and body ¹¹ in ° hell.

10. -17-39 (J, p. 1328). THEIR REJECTION. (Alternation.)

J | K | -17-23. Enmity.
L | 24-33. Encouragement.
K | 34-36. Enmity.
L | 37-39. Encouragement.

-17-23 (K, above). ENMITY. (Repeated Alternation.)

K | a¹ | -17, 18. Enmity. Men.
b¹ | 19, 20. Promise. Defence.
a² | 21-22-. Enmity. Brethren.
b² | -22. Promise. Endurance.
a³ | 23-. Enmity. Men.
b³ | -23. Promise. Endurance.

18 And = Yea and ; or And . . . kings also. before. Gr. *epi*. Ap. 104. ix. 3. 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). no. Gr. *mē*. Ap. 105. II. shall = should.

20 not. Gr. *ou*. Ap. 105. I.

the Spirit = the Spirit (Himself). See Ap. 101. II. 3.

21 child . . . children. Gr. pl. of *teknon*. Ap. 108. I. against. Gr. *epi*. Ap. 104. ix. 3. 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*. Ap. 104. xviii. 1.

all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part.

for = on account of. Gr. *dia*. Ap. 104. iv.

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 mē*. See Ap. 105. III.

gone over = completed, or finished [going over]. till. See the four : 10. 23 ; 16. 28 ; 23. 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 (L, above). ENCOURAGEMENT. (Repeated Alternation.)

L | c¹ | 24, 25. Encouragement.
d¹ | 26. " Fear not ".
c² | 27. Encouragement.
d² | 28. " Fear not ".
c³ | 29, 30. Encouragement.
d³ | 31. " Fear not ".
c⁴ | 32, 33. Encouragement.

24 The disciple = a pupil. above. Gr. *huper*. Ap. 104. xvii. 2. master = teacher. Ap. 98. XIV. v. 4. servant = bondservant. lord = master. Ap. 98. VI. i. a. 4. A. 25 enough = sufficient. be = become. If, &c. See Ap. 118. 2 a. 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. shall they call. These italics are unnecessary. 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. *Polyptōton*. Ap. 6. Cp. Gen. 20. 8 ; 23. 16. Ex. 10. 2. Isa. 5. 9. Acts 11. 22. in = into. Gr. *eis*. Ap. 104. vi. upon. Gr. *epi*. Ap. 104. ix. 1. housetops. The usual place of proclamation. 28 fear not. Heb. *yāre' min*. Deut. 1. 29 ; 5. 5. Ps. 3. 6 ; 27. 1. them = [and flee] from them. Gr. *apo*. Ap. 104. iii. kill. Man causes the loss of life, but he cannot kill : i. e. " destroy " it. Only God can do that. the soul. Gr. *psychē*. See Ap. 110. III. destroy. Note the difference. Not " kill " merely. Cp. Luke 12. 4, 5. hell. Gr. *gehēna*. See note on 5. 22, and Ap. 131. I.

^{c3} (p. 1329) 27 **29** ° Are not two sparrows sold ° for a farthing? and one ° of them shall ° not fall ° on the ground ° without your Father.

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

^{d3} **31** ²⁸ Fear ye ° not therefore, for ye are of more value than many sparrows.

^{c4} **32** Whosoever therefore shall ° confess Me before ¹⁷ men, him will ° I confess also before My Father Which is ¹¹ in heaven.

33 But whosoever shall deny Me before ¹⁷ men, him will I also deny before My Father Which is ¹¹ in heaven.

^K **34** Think ° not that ° I am come to ° send peace ²⁹ on ° earth: I came ²⁰ not to ° send peace, but a ° sword.

35 For ³⁴ I am come to ° set a ¹⁷ man at variance ° against his father, and ° the daughter ° against her mother, and the daughter in law ° against her mother in law.

36 And a ¹⁷ man's foes shall be ²⁵ they of his own household.

^L **37** He that ° loveth father or mother ° more than Me is ²⁰ not worthy of Me: and he that ° loveth son or daughter more than Me is ²⁰ not worthy of Me.

38 And he that taketh ²⁰ not his ° cross, and followeth after Me, is ²⁰ not worthy of Me.

39 ° He that findeth his ° life shall lose it: and he that ° loseth his ° life ° for My sake shall ° find it.

^H (p. 1328) **40** He that receiveth ° you ° receiveth Me, and he that ° receiveth Me receiveth Him That sent Me.

41 He that receiveth ° a prophet ° in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man ° in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of ° these little ones a cup ° of cold water only ²⁷ in the name of a disciple, ¹⁶ verily I say unto you, he shall ° in no wise lose his reward."

^{O P1 R1} (p. 1323) **11** And it came to pass, when ° Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to ° preach ° in their cities.

2 Now when John had ° heard ¹ in the prison the works of ° Christ, ° he sent ° two of his disciples,

^{S1} **3** And said unto Him, "Art Thou ° He That should come, or ° do we look for ° another?"

4 ° Jesus ° answered and said unto them, "Go and ° shew John ° again those things which ye do hear and ° see:

29 are not. See Ap. 105. Ia.

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 3½d. Eng. In our Lord's day, therefore, the market value would be nearly 1d. Eng.). See Ap. 51. I. 2 (2).

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

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

without your Father: i. e. without His knowledge or will.

30 hairs . . . numbered. Note the Fig. *Parêchsis*. Ap. 6. In Aramaic, hairs=*mene*.

numbered=*mana*.

32 confess Me. Gr. confess in (*en*. Ap. 104. viii) Me. Aramaic idiom.

I 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. *gê*. See Ap. 129. 4.

sword. Put by Fig. *Metonymy* (of Cause), Ap. 6, for "war" or "fightings".

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

against. Gr. *kata*. Ap. 104. x. 1.

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

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

more than = above. Gr. *huper*. Ap. 104. xvii. 2.

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).

in. Gr. *en*. Ap. 104. viii. 1.

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

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

he sent. Gr. *pempô*. 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]. Gr. *heteros*. Ap. 124. 2. **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. see. Gr. *blepô*. Ap. 133. I. 5. Not the same word as

in vv. 7, 8.

27 5 °The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, °the dead are °raised up, and the poor °have the gospel preached to them.

6 And °blessed is he, whosoever shall °not be offended ¹ in °Me."

Q¹ T¹ M¹
(p. 1331)

7 And as they °departed, ¹Jesus began to say unto the multitudes °concerning John, °" What went ye out °into the wilderness °to see? A reed shaken °with the wind?

8 But ⁷ what went ye out °for to see? A °man clothed ¹ in °soft raiment? °behold, they that wear °soft clothing are ¹ in kings' houses.

9 But ⁷ what went ye out ³ for to see? A °prophet? yea, I say unto you, and °more than a °prophet.

N¹ 10 For this is he, °of whom °it is written, 'Behold, °³ send My °messenger °before Thy face, which shall prepare Thy way before Thee.'

M² 11 °Verily I say unto you, °Among them that are °born of women there hath °not risen a greater than John the Baptist: notwithstanding he that is °least ¹ in °the kingdom of °heaven is greater than °he.

12 °And °from the days of John the Baptist until now ¹¹ the kingdom of ¹¹ heaven °suffereth violence, and °the violent °take it by force.

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

N² 14 And °if ye °will °receive it, °this °is °Elias, which °was for to come.

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

M³ 16 But whereunto shall I liken °this generation? It is like unto °children sitting ¹ in the markets, and calling unto their °fellows,

17 And saying, 'We have piped unto you, and ye °have ¹¹ not °danced; we have mourned unto you, and ye °have ¹¹ 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 (*quâ* 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 (*euangelizō*)=are told the good news or glad tidings (Isa. 61. 1).

6 blessed=happy. See note on 5. 3.

not. Gr. *mē*. See Ap. 105. 2.

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 (T¹, p. 1323). TEACHING.

(Repeated Alternation.)

T ¹	M ¹	7-9. Ministry of John.
	N ¹	10. Word of God. Fulfilment of "Messenger".
	M ²	11-13. Ministry of John.
	N ²	14, 15. Word of God. Fulfilment of Elijah.
	M ³	16-24. Ministry of Messiah.
	N ³	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. *Erotēsis* (Ap. 6), and *Anaphora*. See v. 8, 9. into. Gr. *eis*. Ap. 104. vi.

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.

man. Gr. *anthrōpos*. Ap. 123. 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.

3 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*.

before. Gr. *pro*. Ap. 104. xiv.

11 Verily. See note on Matt. 5. 18.

Among. Gr. *en* with pl. Ap. 104. viii. 2.

born of women=brought forth by women (see note on Matt. 1. 2, 16, 18). A Hebraism (*ye'ūd ishshah*). See Job 14. 1; 15. 14; 25. 4. not. Gr. *ou*. Ap. 105. I. 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.). See notes on 6. 9, 10. he: i.e. John. 12 And=But. from. Gr. *apo*. Ap. 104. iv. suffereth

violence=forceeth itself upon men's attention. Gr. *biazomai*. Occ. only here and Luke 16. 16. Supposed to be only passive (as rendered here), but this agrees neither with the facts nor with the context. Deissmann (*Bib. Stud.*, p. 258) tells of the discovery of an inscription of Xanthus the Lycian, found near Sunium (E. Attica), containing the regulations as to approaching the healing divinity of the sanctuary of *Men Tyrannos*: "If any one forces himself in, his offering was not acceptable." Those who fulfilled the conditions had the founder's good wishes. This last clause is conclusive and agrees with Luke 16. 16. the violent=forceful ones. No Art. Gr. *biastēs*. Occ. only here. 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. 14 if, &c. Assuming it as a fact. See Ap. 118. II. 1, as in v. 21, 23. will=are willing. Gr. *thelō*. Ap. 102. 1. receive=to receive.

Cp. Acts 2. 41. this is=he represents. Had the nation repented, John would have been reckoned as Elijah. is=represents. Fig. *Metaphor*. Ap. 6. Elias=Elijah. was for to come=is about to come. See Mal. 4. 5, and Luke 1. 17. 15 He that hath ears to hear. A Hebraism. Fig. *Polyptōton*. 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. *hetairoi*. Some of the texts read "others" (i.e. *heteros* for *hetairoi*). 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. *ōrchēsasthe*... *ekopsasthe*; but Fig. *Parēchēsis*, also (Ap. 6) in Aramaic=*raḥkedtōn*... *arḥkedtōn*. 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.

27

18 For John °came neither °eating nor drinking, and they say, 'He hath a °devil.'

19 °The Son of man °came °eating and drinking, and they say, °Behold a man gluttonous, and a °winebibber, a friend of publicans and sinners.' °But Wisdom is justified °of her °children."

20 °Then began He to upbraid the °cities °wherein most of His °mighty works °were done, because they °repented °not:

21 °"Woe unto thee, °Chorazin! woe unto thee, °Bethsaida! for °if the °mighty works, which were done °in you, had °been done °in °Tyre and °Sidon, they would have °repented long ago °in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for °Tyre and °Sidon °at °the day of judgment, than for you.

23 And thou, °Capernaum, which °art exalted unto °heaven, shalt be brought down to °hell: for °if the °mighty works, which have °been done °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."

N³ O¹
(p. 133a)

25 °At °that °time °Jesus °answered and said, °"I thank Thee, O °Father, °Lord of °heaven and °earth, because Thou °hast hid these things °from °the wise and °prudent, and hast °revealed them unto babes.

26 Even so, °Father: for so it °seemed good in Thy sight.

27 All things °are delivered unto Me °of My °Father: and °no man °knoweth the Son, but the °Father; neither °knoweth any man the °Father, save the Son, and he to whomsoever the Son °will °reveal Him.

O² P

28 °Come °unto Me, °all ye that °labour and are °heavy laden,

Q

and I will °give you rest.

R

29 Take My yoke upon you, and learn °of

R

Me; for I am °meek and lowly in heart:

Q

and ye shall find °rest unto °your °souls.

P

30 For My yoke °is easy, and My burden is light."

U¹

12 °At that °time °Jesus went on the °sabbath day °through the °corn; 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* (Ap. 6), 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*. Ap. 6.

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. *metanoēō*. 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.

Bethsaida. Aramaic. Ap. 94. III. 3. Now *et Tell*; then a fishing suburb of Capernaum; Roman name, *Julias*.

been done = taken place.

Tyre and Sidon. No mention of the Lord's having been there. Tyre. Now *es Sūr*.

Sidon. The Zidon of the O.T.; now *Saida*, twenty-five miles south of *Beirut*. 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 (N³, p. 1331). THE WILL OF GOD. REST IN. (*Division*.)

N³ | O¹ | 25-27. Rest. Christ's rest: found.
| O² | 28-30. Rest. Our rest: given and found.

25 that time. Of His rejection. Fig. *Chronographia* (Ap. 6), emphasising 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.

Lord. See Ap. 98. VI. i. a. 4. B. b. 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*. Ap. 104. xviii. 1.

no man = no one. Gr. *oudeis*, or compound of. Ap. 105. I. knoweth = fully knoweth. See Ap. 132. I. 3.

will reveal = intendeth (Gr. *boulomai*. Ap. 102. 2) to reveal.

reveal = unveil. Gr. *apokaluptō*.

11. 28-30 (O², above). REST. OURS. GIVEN AND FOUND. (*Introversion*.)

O² | P | 28-. Our burden heavy.
| Q | -28. His rest given.
| R | 29-. Command. "Take", &c.
| R | -29-. Command. Reason, "for".
| Q | -29. Our rest found.
| P | 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. unto. Gr. *pros*. Ap. 104. xv. 3. 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 meek . . . rest. Note the Fig. *Parēchēsis* (Ap. 6). In the Aramaic or Syriac (Peshito) we have *nich . . . n²yāchā'*, but in the Lewis Codex it is better still: *nich . . . v²enichkōn*.

your souls - your own selves (emph.). Ap. 110. IV. souls. Gr. pl. of *psuchē*. Ap. 110. IV.

12. 1 At. Gr. *en*. Ap. 104. viii. time = season. Jesus. Ap. 98. X. sabbath. See Luke 6. 1. Gr. *sabbata*, Aram. See Ap. 94. III. 3. through. Gr. *dia*. Ap. 104. v. 1. corn = cornfields.

27 2 But when °the Pharisees °saw *it*, they said unto Him, °“Behold, Thy disciples do that which is °not lawful to do °upon the sabbath day.”

3 But He said unto them, °“Have ye °not read °what David did, when he was an hungry, and they that were °with him;

4 How he entered °into °the house of God, and did eat °the shewbread, °which was °not lawful for him to eat, neither for them which were °with him, °but only for the priests?

5 Or °have ye °not read °in the law, how that on °the °sabbath days the priests °in the temple °profane °the °sabbath, and are °blameless?

6 But I say unto you, That °in this place is One °greater than the temple.

7 But °if ye °had known what *this* °meaneth, °I will have °mercy, and °not sacrifice, °ye would °not have condemned the °guiltless.

8 For °the Son of man is °Lord °even °of the sabbath day.”

P² R² e (p. 1333) 9 And when He was departed thence, He went °into °their °synagogue:

10 And, °behold, there was a °man which had *his* hand withered.

f And they asked Him, saying, “Is it lawful to heal °on the °sabbath days?”

g °that they might accuse Him.

f 11 °And He said unto them, “What °man shall there be °among you, that shall have one sheep, and °if it fall °into a pit on the °sabbath day, will he °not lay hold on it, and lift *it* out?

12 °How much then is a °man better than a sheep? Wherefore it is lawful to do °well on the °sabbath days.”

e 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.

S² S 14 °Then °the Pharisees went out, and °held a council °against Him, how they might destroy Him.

T 15 But when Jesus °knew *it*, He withdrew Himself °from thence: and great multitudes followed Him, and He healed them all;

16 And charged them °that they should °not make Him °known:

17 °That it might be fulfilled which was °spoken °by °Esaias the prophet, saying,

2 the Pharisees. See Ap. 120.

saw. Gr. *eidon*. Ap. 133. I. 1.

Behold. Fig. *Asterismos*. Ap. 6.

not. Gr. *ou*. Ap. 105. I.

upon. Gr. *en*. Ap. 104. viii. 1.

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.

with. Gr. *meta*. Ap. 104. xi. 1.

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

the house of God: i.e. the tabernacle.

the shewbread. 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.

in. Gr. *en*. Ap. 104. viii.

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. 1 a. Not the same condition as in vv. 11, 26, 27, 28.

had known = were aware of. Gr. *ginōskō*. Ap. 132. I. ii. meaneth = is.

I will = I desire. Gr. *thelō*. Ap. 102. I. Quoted from Hos. 6. 6. See Ap. 107. II. 1.

mercy = lovingkindness, or grace.

guiltless. Gr. *anaitios*. See note on blameless, v. 5.

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

Lord. See Ap. 98. VI. i. α. B. a.

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 (R², p. 1323). MIRACLES. (Introversion.)

R² e | 9, 10-. Withered hand.

f | -10-. Question of the enemies.

g | -10. Purpose. Accusation.

f | 11, 12. Questions of the Lord.

e | 13. Withered hand.

10 man. Gr. *anthrōpos*. Ap. 123. 1.

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*. Ap. 104. vii.

if...? The condition is hypothetical. Ap. 118. 1 b.

not. Gr. *ouchi*. Ap. 105. I (a).

well: i.e. a good deed. 13 other. Gr. *allos*. Ap. 124. I.

12 How much? Fig. *Erotēsis*, for emphasis. Ap. 6.

12. 14-50 (S², p. 1323). EFFECTS. (Introversion.)

S² S | 14. Proposed destruction of the Lord by enemies.

T | 15-21. The Word of God. Fulfilled.

U | 22. Miracle (demoniac) wrought.

U | 23-37. Miracle. Consequences.

T | 38-45. The Word of God. Better than a sign.

S | 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. against. Gr. *kata*. Ap. 104. x. 1. 15 from thence = thence, as in v. 9. 16 not. Gr. *mē*. Ap. 105. II. known - publicly known. Gr. *phaneros*. Cp. Ap. 106. I. v. 17 That = To the end that. spoken. As well as written. by = by means of. Gr. *dia*. Ap. 104. v. 1. 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 *fulfilment*, and varying it by way of Divine comment.

27 18 "Behold My ° Servant, Whom I have ° chosen; My Beloved, ° in Whom ° My soul ° is well pleased: I will put My ° spirit ° upon Him, and He shall ° shew judgment to the ° Gentiles.

19 He shall ° not ° strive, nor ° cry; 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 ° send forth ° judgment ° unto victory.

21 And ° in ° His name shall the ° Gentiles ° trust."

U (p. 1333) 22 Then was brought unto Him ° one possessed with a devil, blind, and dumb: and He healed him, ° insomuch that the blind and dumb both spake and saw.

U V¹ (p. 1334) 23 And all the ° people were amazed, and said, "Is ° not This ° the son of David?"

V² W¹ h 24 But when the ° Pharisees heard it, they said, "This fellow doth ° not cast out ° devils, ° but ° by ° Beelzebub the prince of the ° devils."

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

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

i 27 And ° if ¶ 24 by ° Beelzebub cast out ° devils, ° by whom do your ° children cast them out? ° therefore they shall be your judges.

28 But ° if ¶ cast out ° devils by ° the Spirit of God, ° then ° the kingdom of God is come ° unto you.

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

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

W² X 31 ° Wherefore I say unto you, All manner of ° sin and ° blasphemy ° shall be forgiven unto ° men: but the blasphemy ° against the Holy Ghost shall ° not be forgiven ° unto ° men.

32 And whosoever speaketh a word ° against ° the Son of man, it shall be forgiven him: but whosoever speaketh ° against ° the Holy Ghost, it shall ° not be forgiven him, neither ° in this ° world, neither ° in ° the world to come.

18 Behold, &c. Quoted from Isa. 41. 8; 42. 1. See Ap. 107. I. 1. Servant. Gr. *pais*. See Ap. 108. iv. chosen. Gr. *hairesis*. 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. *nepshesh*. Ap. 9. Gr. *psuchē*. Ap. 110. IV.

is well pleased = hath found delight.

spirit. See Ap. 101. III. 8.

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

shew = declare.

Gentiles = nations.

19 strive = contend. Gr. *erizō*. Occ. only here.

cry = make outcry or clamour.

20 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.

unto. Gr. *eis*. Ap. 104. vi.

21 in. All 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 (U, p. 1333). MIRACLE. CONSEQUENCES. (Division.)

U | V¹ | 23. People. Amazement.

| V² | 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 (V², above). PHARISEES. BLASPHEMY. (Division.)

V² | W¹ | 24-30. Confutation.

| W² | 31-37. Condemnation.

12. 24-30 (W¹, above). CONFUTATION. (Alternation.)

W¹ | h | 24-26. Illustration. Divided kingdom.

| i | 27, 28. Application.

| h | 29. Illustration. Strong man's house.

| i | 30. Application.

24 Pharisees. See Ap. 120.

This fellow = this [man]. Not emphatic.

devils = demons.

but = except.

by = in [the power of]. Gr. *en*. Ap. 104. viii.

Beelzebub. See note on 10. 25.

25 Jesus = He. All texts omit "Jesus" here.

shall = will. 26 against. Gr. *epi*. Ap. 104. ix. 3.

27 children = sons: i.e. disciples. The Pharisees believed in and practised 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. III. 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. unto = upon. Gr. *epi*. Ap. 104. ix. 3. 29 strong man's = the strong [one's]. spoil = plunder.

12. 31-37 (W², above). CONDEMNATION. (Introversion.)

W² | X | 31, 32. Words. Forgiven and unforgiven.

| Y | 33. Illustration. Trees.

| Z | 34-. Expostulation.

| Z | -34. Reason.

| Y | 35. Illustration. Characters.

| X | 36, 37. Words. Justified and condemned.

31 Wherefore = On this account. Gr. *dia touto*, same as "therefore", v. 27. sin. Gr. *hamartia*. See Ap. 128. II. 1. blasphemy = impious or evil speaking. against the Holy Ghost = [concerning] the Spirit. Gr. *pneuma* with Art. See Ap. 101. III. 3. unto men. Omit LT Tr. [A] WH R. 32 the

Holy Ghost = the Spirit, the Holy [Spirit], emph. Ap. 101. III. 3. world = age, age-time, or dispensation. Gr. *aiōn*. 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.

Y (p. 1334) 27 **33** Either make the tree good, and ° his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree ° is known ° by his fruit.

Z **34** O ° generation of vipers, how can ye, being ° evil, speak good things?

Z for ° out of the ° abundance of the heart the mouth speaketh.

Y **35** ° A good ° man ° out of the good ° treasure of ° the heart bringeth forth good things: and ° an ° evil ° man ° out of the ° evil treasure bringeth forth ° evil things.

X **36** But I say unto you, That every ° idle ° word ° that ° men shall speak, they shall ° give account ° thereof ° in the day of judgment.

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

T A (p. 1335) **38** Then certain of the scribes and of the ° Pharisees answered, saying, ° "Master, we ° would ° see ° a sign ° from Thee."

39 But He answered and said unto them, "An ° evil and ° adulterous ° generation ° seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet ° Jonas:

40 For ° as ° Jonas was ° three days and ° three nights ° in ° the whale's belly; so shall ° the Son of man be three days and ° three nights ° in ° the heart of the ° earth.

B j **41** The ° men of Nineveh shall ° rise ° in ° judgment ° with this ° generation, and shall condemn it:

k because they ° repented ° at the ° preaching of ° Jonas;

l and, ° behold, a ° greater than ° Jonas is here.

j **42** ° The queen of the south shall ° rise up ° in the judgment ° with this ° generation, and shall condemn it:

k for ° she came ° from the uttermost parts of the earth to hear the wisdom of Solomon;

l and, behold, a ° greater than Solomon is here.

A m (p. 1336) **43** ° When ° the unclean ° spirit ° is gone ° out of ° a ° man,

n ° he ° walketh ° through ° dry places, seeking rest, and ° findeth none.

33 his=its. is known=getteth known. Gr. *ginōskō*. Ap. 132. I. ii. by=from. Gr. *ek*. Ap. 104. vii.

34 generation=offspring or brood. Cp. 8. 7; 23. 33. evil. See Ap. 128. IV. 1. out of. Gr. *ek*. Ap. 104. vii. 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. 2 Pet. 1. 8.

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 (T, p. 1335). THE WORD OF GOD. BETTER THAN A SIGN. (Alternation.)

T A | 38-40. Sign given. Asked for. (Historic.)
B | 41, 42. Application.
A | 43-45-. Sign given. Unasked. (Experimental.)
B | -45. Application.

38 Master=Teacher. See Ap. 98. XIV. v. 1. would=desire. Gr. *thelō*. Ap. 102. 1. see=to see. Gr. *eidōn*. Ap. 133. I. 1. 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*. Ap. 104. iv. **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. *kētos*. 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 the words of the 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. *gē*. Ap. 129. 4.

12. 41, 42 (B, above). APPLICATION. (Extended Alternation.)

B | j | 41-. Persons. Ninevites ("rise").
k | -41-. Reason. Proclamation of Jonah.
l | -41. Greater reason.
j | 42-. Person. Queen of the South ("rise").
k | -42-. Reason. Wisdom of Solomon.
l | -42. Greater reason.

41 men. Gr. No Art., pl. of *anēr*. 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. I. at. Gr. *eis*. Ap. 104. vi. 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. Gr. *ek*. Ap. 104. vii.

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.

o 44 Then ⁴³he saith, 'I will return ⁴into my house ^ofrom whence I came out;'

p and when ⁴³he is come, he findeth *it* empty, swept, and ^ogarnished.

m 45 Then goeth ⁴³he,

n and taketh with ^ohimself seven other ⁴³spirits ^omore wicked than ^ohimself,

o and they enter in and dwell there:

p and ^othe last *state* of that ¹⁰man ^ois worse than the first.

B Even so shall it be ^oalso unto ^othis ^owicked ³⁹generation."

S C q (p. 1336) 46 While He yet ^otalked to the ^opeople, ²behold, *His* mother and His brethren ^ostood without, ^odesiring to speak with Him.

r 47 Then one said unto Him, ²"Behold, Thy mother and Thy brethren ^ostand without, ⁴⁶desiring to speak with Thee."

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

C q 49 And He ^ostretched forth His hand ^otoward His disciples, and said, "Behold My mother and My brethren!

r 50 For ^owhosoever shall ^odo the will of My Father Which is ⁵in ^oheaven, ^othe same is My brother, and sister, and mother."

T² E¹ 13 ^oThe same day went ^oJesus ^oout of ^othe house, and ^osat ^oby the sea ^oside.

2 And great multitudes were ^ogathered together ^ounto Him, so that He went ^ointo ^oa ship, and sat; and the whole multitude stood ^oon the shore.

F G 3 And He spake ^omany things ^ounto them ^oin ^oparables, saying, ^o"Behold, ^oa sower went forth to sow;

contrast with the "earth". See note on 6. 9, 10.

13. 1-53 (T², p. 1323). TEACHING. (Alternation and Introversion.)

T² | E¹ | 1, 2. Place. Departure. "Out of the house".
F | G | 3-9. ONE Parable. (The Sower.)
H | 10-23. Question of Disciples. Answer not understood.
J | 24-33. THREE Parables. "Another", "Another", "Another".
K | 34, 35. Multitudes.
E² | 36-. Place. Departure. "Into the house".
F | K | -36-43. Disciples.
J | 44-50. THREE Parables. "Again", "Again", "Again".
H | 51. Question to Disciples. Answer understood.
G | 52. ONE Parable. (The Scribe.)
E³ | 53. Place. Departure. "Thence".

1 The same day. Gr. en (Ap. 104. viii). The day referred to in 12. 46-50. Jesus. Ap. 98. X. out of the house. The teaching from vv. 3-35 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. the house: or His house, at Capernaum (9. 28). Ap. 169. sat = was sitting. by... side = beside. Gr. para. Ap. 104. xii. 3. 2 gathered together. Not the same as in vv. 28, 29, 30, 40, 41, 48, but same as in vv. 30, 47. unto. Gr. pros. Ap. 104. xv. 3. into. Gr. eis. Ap. 104. vi. a = the. See notes on 4. 21; 8. 23. on. Gr. epi. Ap. 104. ix. 3. 3 many things. Some of these parables were repeated (and varied) on other occasions. There are no "discrepancies". unto. Gr. pros. Ap. 104. xv. 3. in = by. Gr. en. Ap. 104. viii. parables. Here, eight (not "seven" as sometimes alleged) are selected for the special purpose of the Holy Spirit in this Gospel. See Ap. 96 and 145. Behold. Fig. Asterismos. Ap. 6. 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 of the Acts; (4) still future (Matt. 24. 14) and on "good", because prepared ground. See Ap. 140. I. 1, and 145.

12. 43-45- (A, p. 1335). SIGN GIVEN. UNASKED. (Extended Alternation.)

A | m | 43-. The going out of an unclean spirit.
n | -43. Action. Seeking rest.
o | 44-. Return. Purposed.
p | -44. Condition of house.
m | 45-. The going out of an unclean spirit.
n | -45-. Action. Seeking other spirits.
o | -45-. Return. Effected.
p | -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. ponēros. Ap. 128. IV. 1. wicked generation. See notes on 11. 16; 23. 35; 24. 34. Mark 13. 30. Luke 21. 32. Acts 2. 40.

12. 46-50 (S, p. 1333). PROPOSED CAPTURE BY KINDRED. (Introversion and Alternation.)

S | C | q | 46. Mother and brethren. (Natural.) "Without".
r | 47. Their will. Reported (Mark 3. 21-31).
D | 48. The Lord's Question.
C | q | 49. Mother and brethren. (Spiritual.) "Within".
r | 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. toward. Gr. epi. Ap. 104. ix. 1. 50 whosoever. Fig. Synecdochē (of Genus), Ap. 6, defined by obedience, and made an hypothesis by the particle "an". do = have done. heaven = [the] heavens. Plural, because there is no the same = he.

27

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

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

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

9 Who hath ears to hear, let him hear."

H L¹ M
(p. 1337)

10 And the disciples came, and said unto Him, "Whyspeakest Thou unto them in parables?"

N

11 He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

M

13 Therefore speak I to them in parables:

N s

because they seeing see not; and hearing they hear not, neither do they understand.

t

14 And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, 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 be converted, and I should heal them.'

s

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

t

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

L² O u

18 Hear ye therefore the parable of the sower.

19 When any one heareth 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.

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

stony places = rocky or broken land.

not. Gr. *ou.* Ap. 105. I.

not much earth. Not depth enough of earth.

forthwith = immediately.

because = through (Gr. *dia.* Ap. 104. v. 1) not (Ap. 105. II) having depth of earth. no. Gr. *mē.* Ap. 105. II.

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 (H, p. 1336). QUESTION OF DISCIPLES. (Division.)

H

L¹ | 10-17. Colloquy.
L² | 18-23. Interpretation of Parable.

13. 10-17 (L¹, above). COLLOQUY. (Alternation.)

L¹

M | 10. Question of Disciples. Put.
N | 11, 12. Answer. Reason. "Because".
M | 13-. Question of Disciples. Answered.
N | -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. *ginōskō.* 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. *Synecdochē* (of Genus).

whosoever hath, &c. Fig. *Paromia.* Ap. 6. Cp. 25. 29.

have more abundance = be made to abound.

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

13. -13-17 (N, above). ANSWER. REASON. (Alternation.)

N

s | -13. Condition of the People. Apathy.
t | 14, 15. Prophet. Isaiah. Foreseen.
s | 16. Condition of Disciples. Happy.
t | 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. *Polyptōton.* Ap. 6.

14 in = upon. Gr. *epi.* Ap. 104. ix. 2.

fulfilled = is fulfilling. See Ap. 107. I. 1; II. 3; and 117. 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.

hearing . . . hear . . . seeing . . . see. Fig. *Polyptōton.* Ap. 6.

15 waxed gross = grown fat. see. Gr. *blepō.*

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

eyes . . . your ears = ye. "Eyes" and "ears" being put by Fig. *Synecdochē* (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. *blepō.* Ap. 133. I. 5. have

not seen = never saw. seen. Gr. *eidon.* Ap. 133. I. 1. have not heard = never heard.

13. 18-23 (L², above). INTERPRETATION OF THE SOWER. (Introversion and Alternation.)

L ¹	O	u	18, 19-. Interpretation.
		v	-19. Wayside.
		v	20-. Stony ground.
		u	-20, 21. Interpretation.
O	w	22-. Thorns.	
		x	-22. Interpretation.
	w	23-. Good ground.	
		x	-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.* See note on Mark 9. 32. not. Gr. *mē.* Ap. 105. II.

27 cometh °the wicked one, and catcheth away that which was sown ³ in his heart.

v This is he which °received seed ¹ by the way side. °

(p. 1337) v 20 But he that ¹⁹ received the seed ⁸ into stony places,

u the same is he that heareth the ¹⁹ word, and °anon °with joy receiveth it;

21 Yet hath he ⁵ not root ³ in himself, °but dureth for a while: for when tribulation or persecution ariseth ⁵ because of the ¹⁹ word, °by and by he °is offended.

O w 22 He also that ¹⁹ received seed ° among the thorns

x °is he that heareth the ¹⁹ word; and the care of this ° world, and the deceitfulness of riches, choke the ¹⁹ word, and °he becometh unfruitful.

w 23 But he that ¹⁹ received seed ⁸ into the good ground

x ²² is he that heareth the ¹⁹ word, and understandeth it; °which also beareth fruit, and bringeth forth, °some an hundredfold, °some sixty, °some thirty.”

J 24 °Another parable put He forth unto them, saying, °“The kingdom of °heaven is likened unto a °man which sowed good seed ³ in his field:

(p. 1336) 25 But while ²⁴ men °slept, his enemy came and °sowed °tares °among the wheat, and °went his way.

26 But when the blade was sprung up, and brought forth fruit, then °appeared the ²⁵tares also.

27 So the °servants of the °householder came and said unto him, °“Sir, didst °not thou sow good seed ³ in thy field? from whence then hath it ²⁵tares?”

28 °He said unto them, °“An enemy °hath done this.” The servants said unto him, °“Wilt thou then that we go and °gather them up?”

29 But he said, °“Nay; lest while °ye ²⁸ gather up the ²⁵tares, ye root up also the wheat with them.

30 Let both °grow together until the harvest: and ³ in the time of harvest I will say to the °reapers, ²⁸“Gather ye together first the ²⁵tares, and bind them °in °bundles °to burn them: but ²gather the wheat ²into my barn.”

31 ²⁴Another parable put He forth unto them, saying, ²⁴“The kingdom of ²⁴heaven is like to a grain of mustard seed, which a ²⁴man took, and sowed ³ in his field:

32 Which indeed is °the least °of all seeds: but when °it is grown, it is °the greatest among herbs, and becometh a tree, so that the birds of °the air come and °lodge ³ in the branches thereof.”

33 ²⁴Another parable spake He unto them; ²⁴“The kingdom of ²⁴heaven is like unto °lea-

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. with. Gr. *meta*. Ap. 104. xi. 1.

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. *aiōn*. 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. *allos*. 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 J, p. 1336; and Ap. 144.

The kingdom of heaven. See Ap. 114.

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

man. Gr. *anthrōpos*. Ap. 123. 1.

25 slept. Ap. 171. 1.

sowed = sowed upon [and therefore among]. Gr. *epispēirō* = sowed. Occ. only here. All the texts read “sowed over”.

tares. Gr. *zizania* (occ. only in this chapter, v. 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*, Ap. 104. i) 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. *phainō*. Ap. 106. I. i.

27 servants = bondservants.

householder = master of the house. See Ap. 98. XIV. iii.

Sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.

not. Gr. *ouchi*, a strengthened form of *ou*. See Ap. 105. I (a).

28 He = And he.

An enemy = A man an enemy. Fig. *Pleonasm* (Ap. 6), for emphasis. hath done = did.

Wilt. Gr. *thelō*. 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. *sunauξανomai*. Occ. only here.

reapers. Gr. *theristēs*. Occ. only here, and in v. 39.

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

bundles. Gr. *desmē*. Occ. only here, in this form.

to. Gr. *pros*. Ap. 104. xv. 3.

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.

27 ven, which ° a woman took, and ° hid ³⁰ in three ° measures of meal, till the whole was ° leavened."

K (p. 1336) 34 All these things spake ¹ Jesus unto the ° multitude ³ in parables; and without a parable ° spake He ⁵ not unto them:

35 ° That it might be ° fulfilled which was spoken ° by the prophet, saying, "I will open my mouth ³ in parables; I will ° utter things which have been kept secret ¹² from the ° foundation of the ° world."

E² (p. 1339) 36 Then ° Jesus sent the ³⁴ multitude away, and ° went ² into ° the house:

F K y and His disciples came unto Him, saying,

z ° "Declare unto us the parable of the ²⁵ tares of the field."

y 37 He answered and said unto them,

z "He That soweth the good seed is ° the Son of man;

38 The field is the ³⁵ world; the good seed ° are the ° children of the kingdom; but the ²⁵ tares are the ° children of ¹⁹ the wicked one;

39 The enemy that sowed them is the devil; the harvest is ° the ° end of the ²² world; and the ³⁰ reapers are ° the angels.

40 As therefore the ²⁵ tares are ²⁸ gathered and burned ³ in the fire; so shall it be ³ in ³⁹ the ³⁹ end of ° this ²² world.

41 ³⁷ The Son of man shall send forth His angels, and they shall ²³ gather ° out of His kingdom all things that ° offend, and them which do ° iniquity;

42 And shall cast them ² into ° a furnace of fire: there shall be ° wailing and ° gnashing of teeth.

43 Then shall the righteous ° shine forth as the sun ³ in ° the kingdom of their ° Father. ° Who hath ears to hear, let him hear.

J (p. 1336) 44 ° Again, ²¹ the kingdom of heaven is like unto treasure ° hid ³ in a field; the which when a ²⁴ man hath found, he hideth, and ° for joy thereof goeth and selleth all that he hath, and ° buyeth that field.

45 ⁴⁴ Again, ²⁴ the kingdom of ²⁴ heaven is like unto ° a merchant ²⁴ man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, ° went and sold all that he had, and ⁴⁴ bought it.

47 ⁴⁴ Again, ²⁴ the kingdom of ²⁴ heaven is like unto ° a net, that was cast ² into the sea, and ² gathered ° of every kind:

48 Which, when it was full, they ° drew ° to shore, and sat down, and ²⁸ gathered the good ² into vessels, but cast ° the bad ° away.

49 So shall it be ° at ³⁹ the ³⁹ end of the ²² world: the angels shall ° come forth, and ° sever the ° wicked ° from among the ° just,

50 And shall cast them ² into the furnace of fire: there shall be ⁴² wailing and ⁴² gnashing of teeth."

H 51 ° Jesus saith unto them, "Have ye understood all these things?" They say unto him, "Yea, ° Lord."

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. measures. Gr. *saton*. See Ap. 51. III. 3 (ii) (9). leavened = corrupted.

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 (K, p. 1336). DISCIPLES. (Alternation.)

K | y | 36-. Disciples come.
z | -36. Explanation requested.
y | 37-. The Lord's answer.
z | -37-43. Explanation given (vv. -37-39). Application made (vv. 40-43).

36 went into the house. This determines the Structure E², on p. 1336. the house. Peter's house. Declare = Expound. Gr. *phrazō*. Occ. only here, and in 15. 15.

37 the Son of man. See Ap. 98. XVI. Cp. 8. 20.

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. See Ap. 129. II; 151.

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*. Ap. 104. vii.

offend = cause offence, or stumbling.

iniquity = lawlessness. See Ap. 123. X. 1.

42 a furnace = the furnace, as in v. 50.

wailing and gnashing. See note on 8. 12.

gnashing = the grinding.

43 shine forth. Gr. *eκlampō*. Occ. only here.

the kingdom, &c. See Ap. 112. 3.

Father. Ap. 98. III.

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 "J", p. 1336 (Ap. 145), and note on "another", v. 24.

hid = lying hidden. Cp. vv. 33 and 35.

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

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".

46 went. The 1611 edition of the A.V. reads "he went".

47 a net = a drag-net, or seine. Gr. *sagēnē*. Occ. only here. of = out of. Gr. *ek*. Ap. 104. vii.

48 drew = drew up. Gr. *anabibazō*. Occ. only here.

to shore = upon (Gr. *epi*. Ap. 104. ix. 3) 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 *ponēros*. Ap. 128. IV. i.

just = righteous ones.

51 Jesus saith unto them. All the texts omit "Lord" here.

from among. Gr. *ek*. Ap. 104. vii.
the texts omit this clause.

Lord. Ap. 98. VI. i. a. 4. B. All the texts omit "Lord" here.

G (p. 1336) 27 52 Then said He unto them, 13 "Therefore every scribe which is °instructed °unto 24 the kingdom of heaven is like unto a 24 man that is °an householder, which bringeth forth 41 out of his treasure things ° new and old."

E^s 53 And it came to pass, that when 1 Jesus had °finished these parables, He ° departed thence.

U² P a (p. 1340) 54 And when He was come 2 into His own country,

b He ° taught them 3 in their ° synagogue, Q insomuch that they were astonished, and said, R "Whence hath ° this man this wisdom, and these ° mighty works?"

S c 55 Is 5 not 54 This the carpenter's son? d is 27 not His mother called Mary? S c ° and His brethren, James, ° and Joses, ° and Simon, ° and Judas?

a 56 And His sisters, are they 27 not all ° with us? R Whence then hath 54 this man all these things?"

Q 57 And they were ° offended ° in Him.

P a But 1 Jesus said unto them, "A prophet is 5 not without honour, save 3 in his own country, and 3 in ° his own house."

b 58 And He did 5 not many 54 mighty works there 5 because of their unbelief.

M N T 14 ° At that ° time ° Herod the ° tetrarch ° heard of the ° fame ° of ° Jesus, 2 And said unto his ° servants, "This is John the Baptist; he is risen ° from ° the dead; and ° therefore ° mighty works do shew forth themselves ° in him."

U V e 3 For ° Herod had laid hold on John, and bound him, and ° put him 2 in prison ° for Herodias' sake, his brother ° Philip's ° wife.

f 4 For John ° said unto him, "It is ° not lawful for thee to have her."

e 5 And ° when he would have put him to death, he feared the multitude,

f because they ° counted him as a prophet.

52 instructed = disciplined, or initiated as a disciple. unto. All the texts omit eis (Ap. 104. vi). L reads en (Ap. 104. viii), 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 (U², p. 1323). RESULTS. OPPOSITION OF HIS OWN KINDRED. (Introversion and Alternation.)

U² P | a | 54-. "His own country." b | -54-. His words. Q | -54-. Effect of His teaching. "Astonished". R | -54-. Question. "Whence", &c. S | c | 55-. Father. (Male.) d | -55-. Mother. (Female.) S | c | -55. Brethren. (Males.) d | 56-. Sisters. (Females.) R | -56. Question. "Whence", &c. Q | 57-. Effect of His teaching. "Offended". P | a | -57. "His own country." b | 58. "His works."

54 taught = was teaching. synagogue. See Ap. 120. this = this [fellow]. mighty works. Pl. of dunamis. Ap. 172. 1. Cp. John 2. 18. Heb. 2. 4, &c.

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

56 with. Gr. pros. Ap. 104. xv. 3.

57 offended = stumbled. in = at. Gr. en. Ap. 104. viii. 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 (N, p. 1323). MISSION OF JOHN BAPTIST. ENDED. (Introversion.)

N | T | 1, 2. Herod hearing of John. U | 3-11. John's death. U | 12-. John's burial. T | -12. Jesus hearing of Herod.

1 At = In. Gr. en. Ap. 104. vii. 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 heard of the fame. Fig. Polyptoton. Ap. 6. Gr. of = concerning. Gen. (of Relation). Ap. 17. 5.

from. Gr. apo. therefore = on this account. Gr. dia (Ap. 104. v. 2) touto. mighty works. See note on 13. 54, above. in. Gr. en. Ap. 104. viii.

14. 3-11 (U, above). JOHN'S DEATH. (Introversion and Alternations.)

U | V | e | 3. Herod's imprisonment of John (from enmity). f | 4. Reason. John's reproof. e | 5-. Herod's imprisonment of John (from fear). f | -5. Reason. People's opinion. W | 6. Opportunity given. V | g | 7. Herod's promise to Herodias. Made. h | 8. John's head asked. g | 9, 10. Herod's promise to Herodias. Kept. h | 11. John's head given. } John's death desired. } John's death effected.

3 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10. 28. put: i. e. had him put. for . . . sake = on account of. Gr. dia. Ap. 104. v. Philip's = Philip I, son of Herod the Great and Mariamne II. See Ap. 109. wife: i. e. widow. 4 said = used to say. not. Gr. ou. Ap. 105. I. 5 when he would have put him to death = wishing (Ap. 102. 1) to kill him. counted = held. Cp. 21. 26, 46.

W (p. 1340) 6 But when Herod's birthday was °kept, °the daughter of °Herodias danced °before them, and pleased °Herod.

V g 7 Whereupon he promised ° with an oath to give her whatsoever she would ask.

h 8 And she, being ° before instructed ° of her mother, said, "Give me here John Baptist's head ° in a ° charger."

g 9 And the king was sorry : nevertheless ° for ° the 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.

h 11 And his head was brought ° in a ° charger, and given to the ° damsel : and she brought it to her mother.

U 12 And his disciples came, and took up the ° body, and buried it,

T and went and told ° Jesus.

R³ X (p. 1341) 13 When ° Jesus heard of it, He ° departed thence ° by ship ° into a desert place apart :

Y Z i and when the ° people had heard thereof, they followed Him on foot ° out of the cities.

k 14 And ° Jesus ° went forth, and saw a great multitude, and was moved with compassion ° toward them, and He healed their sick.

A l 15 And when it was evening, His disciples came to Him, saying, " This is a desert place, and the ° time is ° now past ; send the multitude away, that they may go ° into the villages, and buy themselves victuals."

m 16 But ° Jesus said unto them, " They need ° not depart ; give ° them to eat."

n 17 ° And they say unto Him, " We ° have here but five loaves, and two fishes."

n 18 He said, " Bring them hither to Me."

19 And He commanded the multitude to sit down ° on the grass, and took the five loaves, and the two fishes, and looking up ° to ° heaven, He blessed, and ° brake,

m and gave the loaves to His disciples, and the disciples ° to the multitude.

l 20 And they did all eat, and were ° filled : and they took up of the fragments that remained twelve ° baskets full.

21 And they that had eaten were about five thousand ° men, beside women and children.

X 22 And ° straightway ° Jesus constrained His disciples to get ° into ° a ship, and to go before Him ° unto the other side, while ° He sent the multitudes away.

23 And when He had sent the multitudes away, He went up ° into ° a mountain apart to pray : and when the evening was come, He was there alone.

Y A B (p. 1343) 24 But the ship was now in the midst of the sea, tossed ° with ° waves :

C for the wind was contrary.

D o 25 And in ° the fourth watch of the night ° Jesus went ° unto them, walking ° on 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.* Ap. 104. xviii. 1.

in = upon. Gr. *epi.* Ap. 104. ix. 2.

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 *ptōma* = corpse.

14. 13-36 (R³, p. 1323). MIRACLES. (*Alternations and Introversion.*)

R³ X | 13-. Departure from the people.

Y Z | i | -13. Concourse.

k | 14. Many Miracles.

A | 15-21. One Miracle. Feeding the Five Thousand.

X | 22, 23. Departure from the people.

Y A | 24-33. One Miracle. Walking on the Sea.

Z | i | 34, 35-. Concourse.

k | -35-36. Many Miracles.

13 departed = withdrew.

by = in. Gr. *en.* Ap. 104. viii.

into. Gr. *eis.* Ap. 104. vi. people = multitudes.

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

14 went forth. From His solitude, v. 13.

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

14. 15-21 (A, above). ONE MIRACLE. FEEDING THE FIVE THOUSAND. (*Introversion.*)

A | l | 15. Multitudes. Hungry.

m | 16. "Give ye them".

n | 17. Supply. Insufficient.

z | 18, 19-. Supply. Sufficient.

m | -19. "He gave".

l | 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.* Ap. 104. ix. 3.

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

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

brake = 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 *anēr.* See Ap. 123. 2.

22 straightway = immediately, as in v. 31.

a = the.

unto. Gr. *eis.* Ap. 104. vi.

He sent, &c. This was a miracle in itself.

14. 24-33 (A, above). ONE MIRACLE. WALKING ON THE SEA. (*Extended Alternation.*)

A | B | 24-. The ship.

C | -24. The wind. Contrary.

D | 25-31. The miracle. Wrought.

B | 32-. The ship.

C | -32. The wind. Ceased.

D | 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).

unto. Gr. *pros.* Ap. 104. xv. 3.

p 26 And when the disciples saw Him walking
(p. 1342) ¹⁹on the sea, they were troubled, saying, "It is
28 a spirit;" and they cried out for fear.

q 27 But ²²straightway ¹Jesus spake unto them,
saying, "Be of good cheer; ° it is ³; be ° not
afraid."

o 28 And Peter answered him and said, ° "Lord,
° if it be ³hou, bid me come ²⁵unto Thee ¹⁹on
the water."

29 And He said, "Come." And when Peter
was come down ¹³out of the ship, he walked
¹⁹on the water, to go ° to ¹Jesus.

p 30 But when ° he saw the wind boisterous, he
was afraid; and beginning to ° sink, he cried,
saying, ²⁸"Lord, save me."

q 31 And immediately ¹Jesus stretched forth
His hand, and caught him, and said unto him,
° "O thou of little faith, ° wherefore didst thou
° doubt?"

B 32 And when they were come ¹³into the ship,
C the wind ceased.

D 33 Then they that were ²in the ship came and
worshipped Him, saying, "Of a truth Thou
art ° the Son of God."

Z i 34 And when they were gone over, they
(p. 1341) came ¹³into the land of ° Gennesaret.

35 And when the ²¹men of that place ° had
knowledge of Him, they sent out ¹³into all
that country round about,

i and brought unto Him all that were diseased;
36 And besought Him that they might only
touch the ° hem of His garment: and as many
as touched were ° made perfectly whole.

S³ 15 Then ° came to ° Jesus ° scribes and ° Phari-
(p. 1323) sees, which were ° of ° Jerusalem, saying,
2 "Why do Thy disciples ° transgress the
tradition of ° the elders? for they ° wash ° not
their hands when they eat ° bread."

T³ r 3 But He answered and said unto them,
(p. 1342) "Why do ° ye ° also transgress the command-
ment of ° God ° by your tradition?"

s 4 For ³God ° commanded, saying, 'Honour thy
father and mother;' and, 'He that curseth
father or mother, ° let him die the death.'

t 5 But ³ye say, 'Whosoever shall say to his
father or his mother, ° It is ° a gift, by whatso-
ever ° thou mightest be ° profited ° by ° me;'

6 ° And honour ° not his father or his mother,
° he shall be free.' Thus have ye made the
commandment of ³God of none effect ³by your
tradition.

r 7 Ye hypocrites, well did ° Esaias prophesy
° of you, saying,

s 8 ° This people draweth nigh unto Me with

4 commanded. Quoted from Ex. 20. 12; 21. 17. Ap. 117. I. let him die the death = he shall surely die. Fig. *Polyptoton*. Ap. 6. 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*. Ap. 104. vii. 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. Ap. 105. III. he shall be free. There is no *Ellipsis* here if it be supplied as in v. 8. 7 Esaias = Isaiah. See Ap. 79. I. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. 8 This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

14. 25-31 (D, p. 1341). THE MIRACLE WROUGHT. (Extended Alternation.)

D o | 25. The Lord walking on the sea.
p | 26. Disciples troubled.
q | 27. Be not afraid.
o | 28, 29. Peter essaying to walk, &c.
p | 30. Peter afraid.
q | 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 ³ = ³ am [He].

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

28 Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. A. if, &c. See Ap. 118. 2 a. Assuming it as a fact.

29 to. Gr. *pros*. Ap. 104. xv. 3.

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* (Ap. 104. vi.) *ti*.

doubt = waver, or hesitate. Gr. *distazō*. Occ. only here and 29. 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. *diasōzō* = 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.

Jesus. See Ap. 98. X.

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*. Ap. 104. iv.

Jerusalem. The seat of authority in these matters.

2 transgress. Gr. *parabainō*. 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.

not. Gr. *ou*. Ap. 105. I.

bread. Put by Fig. *Synecdochē* (of Species), Ap. 6, for all kinds of food.

15. 3-11 (T³, p. 1323). TEACHING. (Extended Alternation.)

T³ r | 3. Pharisees. Transgression.
s | 4. God's Commandment.
t | 5, 6. "Ye say".
r | 7. Pharisees. Hypocrisy.
s | 8, 9. God's Word.
t | 10, 11. "I say".

3 ye. Emphatic. Note the Fig. *Anteisagōgē*. Ap. 6. also. Connect "also" with "ye", not with "transgress". God. Ap. 98. I. i. 1.

by = on account of. Gr. *dia*. Ap. 104. v. 2.

Ap. 117. I. let him die the death = he shall surely die. Fig. *Polyptoton*. Ap. 6. 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*. Ap. 104. vii. 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. Ap. 105. III. he shall be free. There is no *Ellipsis* here if it be supplied as in v. 8. 7 Esaias = Isaiah. See Ap. 79. I. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. 8 This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

28 their mouth, and honoureth Me with their lips; but their heart ° is far ° from Me. 9 But in vain they do worship Me, ° teaching for doctrines the commandments of ° men.”

t (p. 134^a) 10 And He ° called ° the multitude, and said unto them, “Hear, and understand: 11 ° Not that which goeth ° into the mouth defileth ° a ° man; but that which cometh ° out of the mouth, this defileth ° a ° man.”

U³ u (p. 134^b) 12 Then ° came ° His disciples, and said unto Him, “Knowest Thou that the Pharisees were ° offended, after they heard this ° saying?”

v 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.”

u 15 Then answered ° Peter and said unto Him, ° “Declare unto us this parable.”

v 16 And ° Jesus said, “Are ° ye ° also ° yet without understanding?

17 Do not ye yet understand, that whatsoever entereth ° in at the mouth goeth ° into the belly, and is cast out ° into the ° draught?

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

19 For ° out of the heart proceed ° evil ° thoughts, 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.”

R⁴ E¹ 21 Then ° Jesus went thence, and departed ° into the ° coasts of Tyre and Sidon.

F¹ w¹ 22 And, ° behold, a woman of Canaan came ° out of ° the same ° coasts, and cried unto Him, saying, ° “Have mercy on me, O ° Lord, Thou ° Son of David; my daughter is ° grievously ° vexed with a devil.”

x¹ 23 ° But He answered her ° not a word.

w² And His disciples came and besought Him, saying, “Send her away; for she crieth after us.”

x² 24 But He answered and said, ° “I am ° not sent ° but ° unto the ° lost sheep of ° the house of Israel.”

w³ 25 Then came she and ° worshipped Him, saying, ° “Lord, help me.”

x³ 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*. Ap. 6. men. See Ap. 123. 1. 10 called = called to [Him]. the multitude. See note on “scribes”, v. 1. 11 into. Gr. *eis*. Ap. 104. vi. a = the. man. Ap. 123. 1. out of. Gr. *ek*. Ap. 104. vii.

15. 12-20 (U³, p. 1323). RESULT. OPPOSITION OF THE PHARISEES. (*Alternation*.)

U³ u | 12. Disciples. Report. Opposition of Pharisees. v | 13, 14. The Lord. Explanation of opposition. u | 15. Disciples. Peter's request. v | 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. *Hypocatastasis*. Ap. 6. 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. *Paræmia*. 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. *akmên*. Occ. only here. 17 in at = into. Gr. *eis*. Ap. 104. vi. draught = sewer, or sink. Gr. *aphedrôn*, a Macedonian word. 18 But those, &c. Fig. *Epimônê*, vv. 18-20. from = out of. Gr. *ek*, as in preceding clause. 19 evil. Gr. *ponêros*. Ap. 128. IV. 1. thoughts = reasonings. false witness. Gr. *pseudomarturia*. Occ. only in Matthew (here, and 26. 59).

15. 21-39 (R⁴, p. 1323). MIRACLES. (*Repeated Alternation*.)

R⁴ E¹ | 21. Departure. F¹ | 22-28. Miracle. Woman of Canaan. E² | 29. Departure. F² | 30-38. Miracle. The Four Thousand. E³ | 39. Departure.

21 coasts = parts. Tyre. See Ap. 169.

15. 22-28 (F¹, above). MIRACLE. WOMAN OF CANAAN. (*Repeated Alternation*.)

F¹ w¹ | 22. Woman. Her Prayer. “Have mercy”. x¹ | 23-. The Lord. No answer. No claim. w² | -23. Woman. Disciples' prayer. “Send her away.” x² | 24. The Lord. Answer. Explanation of silence. w³ | 25. Woman. Prayer. “Lord, help.” x³ | 26. The Lord. Answer delayed. w⁴ | 27. Woman. Plea. Confession. I have no claim. x⁴ | 28. The Lord. Answer. Healing given.

22 behold. Fig. *Asterismos*. Ap. 6. out of = from. Gr. *apo*. Ap. 104. iv. the same = those.

coasts = borders. Have mercy = Pity. Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. B. 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*. 23 But, &c. Because a Gentile had no claim on the Son of David. Fig. *Accismus*. Ap. 6. 24 I am, &c. = I was. but = except. unto = to. Gr. *eis*. Ap. 104. vi. lost. Because being without a shepherd. But see note on 1 Kings 12. 17. the house of Israel. Therefore it was still represented by those in the Land. See note on and cp. Acts 2. 14, 22, 36. 25 worshipped Him = threw herself at His feet [and remained there]. Imperfect tense. Cp. John 9. 38. See Ap. 137. 1. 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).

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28 °meet to take ° the ° children's ² bread, and to cast it to ° dogs."

w⁴ (p. 1343) 27 And she said, ° " Truth, ²² Lord : ° yet the ²⁶ dogs eat ¹ of the ° crumbs which fall ³ from their masters' table."

x⁴ 28 Then ¹ Jesus ° answered and said unto her, ° " O woman, ° great is thy faith :. be it unto thee even as thou wilt." And her daughter was made whole ³ from that very hour.

E² 29 And ¹ Jesus departed from thence, and came ° nigh unto the sea of Galilee; and went up ¹¹ into ° a mountain, and ° sat down there.

F² 30 And great multitudes came unto Him, having ° with them those that were lame, blind, dumb, maimed, and many ° others, and cast them down ° at ¹ Jesus' feet; and He healed them :

31 Inasmuch that the multitude wondered, when they saw the dumb ° to speak, the maimed ° to be whole, the lame ° to walk, and the blind ° to see : and they glorified ° the God of Israel.

32 Then ¹ Jesus ° called His disciples unto Him, and said, " I have compassion ° on the multitude, because they continue with Me ° now ° three days, and have ° nothing to eat : and ° I will ² not send them away fasting, lest they faint ° in the way."

33 And His disciples say unto Him, " Whence should ° we have so much bread ³² in ° the wilderness, as to ° fill so great a multitude ? "

34 And ¹ 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 ° sit down ³² on the ground.

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

37 And they did all eat, and were ³³ filled : and they took up of the ° broken meat that was left seven ° baskets full.

38 And they that did eat were four thousand ° men, beside women and children.

E³ 39 And He sent away the multitude, and ° took ship, and came ¹¹ into the coasts of ° Magdala.

S⁴ y (p. 1344) 16 The ° Pharisees also with the ° Sadducees ° came, and tempting desired Him that He would shew them ° a sign ° from ° heaven.

z 2 ° He answered and said unto them, " When it is evening, ye say, ° ' It will be ° fair weather : for ° the sky is ° red.'

3 And in the morning, ' It will be ° foul weather to day : for ² the sky is ² red and lowring.'

z O ye hypocrites, ye ° can ° discern the face of ² the sky ; but can ye ° not discern the signs of the times ?

y 4 A ° wicked and ° adulterous generation ° seeketh after a sign ; and there shall ° no sign be given unto it, but the sign of the prophet ° Jonas." And He left them, and departed.

Q^t a (p. 1345) 5 And when His disciples were come ° to the other side, they had forgotten to ° take ° bread.

26 meet=fair. the children's bread = the bread of the children, with emphasis on children. Fig. Enallagē. 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=scrap.

28 answered and said=exclaimed and said. A Hebraism. See note on Deut. 1. 41.

O woman. Fig. Ecphronēsis. Ap. 6. 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 with=Gr. meta. Ap. 104. xi. others=differently affected. Gr. heteros. Ap. 124. 2. at=beside. Gr. para. Ap. 104. xii. 3.

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. Ap. 104. ix. 3. now = already.

three days = the third day. Observe, not "and nights". See note on 12. 40, and Ap. 144 and 156. nothing = not (Ap. 105. I.) anything.

I will not = I am not willing. See Ap. 102. 1. in. Gr. en. Ap. 104. viii.

33 etc. 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 men. Ap. 128. 2. 39 took ship = entered into (Gr. eis. Ap. 104. vi.) the ship (mentioned above, in 14. 22, &c.). Magdala. See Ap. 169.

16. 1-4 (S⁴, p. 1323). EFFECTS. (Introversion.) S⁴ | y | 1. Sign desired.

z | 2, 3-. Discernment. (Positive.) z | -3. Discernment. (Negative.) y | 4. Sign refused.

1 Pharisees . . . Sadducees. See Ap. 120. II. came = having come to [Him]. a sign. Cp. 12. 28. from = out of. Gr. ek. Ap. 104. vii.

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. purrazō. Occ. only here, and in v. 3. 3 foul weather = a storm. can = get to know by experience. Ap. 132. I. ii. discern. Gr. diakrinō. Ap. 122. 4.

not. Gr. ou. Ap. 105. I. 4 wicked = evil. Ap. 136. IV. 1. See note on 11. 16. adulterous: spiritually. See 12. 39. Jer. 3. 9. Ezek. 23. 37. Hos. 1. 2, &c. seeketh = is (constantly) seeking.

no. Gr. ou. Ap. 105. I. Jonas = Jonah. See 12. 39.

16. 5-12 [For Structure see next page]. 5 to = unto. Gr. eis. Ap. 104. vi. take = bring. bread = loaves.

b
(p. 1345)
28
a

6 Then Jesus said unto them, ° "Take heed and °beware °of the °leaven of the 1 Pharisees and of the 1 Sadducees."

7 And they reasoned °among themselves, saying, "It is because we have 5 taken 4 no 5 bread."

8 Which when Jesus perceived, He said unto them, ° "O ye of little faith, why reason ye 7 among yourselves, because ye have brought 4 no 5 bread?"

9 Do ye 3 not yet understand, neither remember the five loaves of the five thousand, and how many °baskets ye took up?

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

b 11 How is it that ye do 3 not understand that I spake it 3 not to you ° concerning 5 bread, that ye should 6 beware 6 of the 6 leaven 6 of the 1 Pharisees and 6 of the 1 Sadducees?"

12 Then understood they how that He bade them 3 not 6 beware 6 of the 6 leaven of bread, but 6 of the ° doctrine of the 1 Pharisees and of the 1 Sadducees.

U4 c 13 When Jesus came ° into the ° coasts of Cæsarea Philippi, He asked His disciples, saying, ° "Whom do ° men say that 3 ° the Son of man am?"

d 14 And they said, ° "Some say that Thou art ° John the Baptist: ° some, ° Elias; and ° others, Jeremias, or one of the prophets."

c 15 He saith unto them, "But 13 whom say ye that 3 am?"

d 16 And Simon Peter answered and said, "Thou art ° the Christ, ° the Son of the living God."

L e 17 And Jesus answered and said unto him, ° "Blessed art thou, ° Simon ° Bar-jona: for ° flesh and blood hath 3 not revealed it unto thee, but My ° Father Which is ° in ° heaven.

f 18 And ° 3 say also unto thee, That ° thou art ° Peter,

f and ° upon ° this ° rock I ° will build My

16. 5-12 (T4, p. 1323). TEACHING. (Alternation.)

- T4 | a | 5. Bread. Forgetfulness.
- b | 6. Leaven. Warning.
- a | 7-10. Bread. Remembrance.
- b | 11, 12. Leaven. Instruction.

6 Take heed = Look well. Gr. *horaō*. Ap. 133. I. 8. beware of the leaven. Fig. *Hypocatastasis* (Ap. 6), leaven put by implication for "doctrine" (v. 12), because of its evil effects. Cp. notes on 15. 26, and 18. 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.

7 among. Gr. *en*. Ap. 104. viii. 2.
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 (U4, p. 1323). RESULT. OPPOSITION COMPLETED. (Alternation.)

- U4 | c | 13. Question. Who say men?
- d | 14. Answer of Disciples.
- c | 15. Question. Who say ye?
- d | 16. Answer of 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 *anthrōpos*. 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*. Ap. 124. 2.

16 the Christ = the Messiah. The 1611 edition of the A.V. reads "Thou art Christ". the Son, &c. See Ap. 98. XV.

16. 17-20 (L, p. 1323). JESUS. THE MESSIAH DECLARED. WITNESS AND EVIDENCES. ENDED. (Introversion.)

- L | e | 17. Divine revelation.
- f | 18-. The Foundation itself. Peter's Confession.
- f | -18, 19. The Foundation. To be built on.
- e | 20. Divine Injunction.

17 Blessed = Happy. See note on 5. 3. Simon Bar-jona = Simon, son of Jonah. The Lord uses his human name and parentage in contrast with the divine origin of the revelation made to him. Bar-jona. Aramaic. See Ap. 94. III. 3. 28. Occ. only here. flesh and blood. Put by Fig. *Synecdochē* (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. Father. Ap. 98. III. in. Gr. *en*. Ap. 104. viii. heaven = the heavens (pl.). See note on 6. 9, 10. 18 3 say also = 3 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. upon. Gr. *epi*. Ap. 104. ix. 2. 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.

28 ° church; and ° the gates of ° hell shall ° prevail against it.

19 And I will give unto thee ° the keys of ° the kingdom of ° heaven: ° and whatsoever ° thou shalt bind ° on earth shall be bound ° in ° heaven: and whatsoever thou shalt loose ° on earth shall be loosed ° in ° heaven."

(p. 1345) 20 Then charged He His disciples that they should tell no man that He was ° Jesus ° the Christ.

G K Q¹ R g (p. 1346) 21 ° From that time forth ° began Jesus to shew unto His disciples, how that He ° must go ° unto Jerusalem, and suffer many things ° of the elders and chief priests and scribes ° and be killed,

h ° and ° be raised again ° the third day.

S 22 Then Peter ° took Him, and began to rebuke Him, saying, ° "Be it far from Thee, ° Lord: this shall ° not be unto Thee."

S 23 But He turned, and said unto Peter, ° "Get thee behind Me, ° Satan: thou art ° an offence unto Me: for thou ° savourest ° not the things that ° be of ° God, but those that be of ° men."

R g 24 Then said Jesus unto His disciples, ° "If any man ° will ° come after Me, let him deny himself, and ° take up his ° cross, and follow Me.

25 For whosoever ° will save ° 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. 25-27). 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. *katischuō*. 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. 1 Cor. 15. 56. 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).

and. The 1611 edition of the A. V. omits this "and". 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 (G, p. 1305). THE THIRD PERIOD OF THE MINISTRY. THE REJECTION OF THE KING. (*Introversion and Alternation*.)

G	G	K		16. 21-17. 13. SUFFERINGS. First Announcement.
	L			17. 14-21. Miracle. The lunatic son.
	H	M		17. 22, 23. SUFFERINGS. Second Announcement.
		N		17. 24-27. Gentiles. Authority. Sons free.
		J		O ¹ 18. 1-35. Discipleship. Little child.
				P ¹ 19. 1-12. Pharisees. Question.
				O ² 19. 13-15. Discipleship. Little children.
				P ² 19. 16-26. Certain man. Question.
				O ³ 19. 27-20. 16. Discipleship. Rewards.
	H	M		20. 17-19. SUFFERINGS. Third Announcement.
		N		20. 20-27. Gentiles. Authority. Brethren free.
G	K			20. 28. SUFFERINGS. Fourth Announcement.
	L			20. 29-34. Miracle. Blind man.

16. 21-17. 13 (K, above). SUFFERINGS. FIRST ANNOUNCEMENT. (*Division*.)

K	Q ¹		16. 21-28. The Sufferings and Glory. Foretold.
	Q ²		17. 1-9. The Glory. Foreshown. (The Transfiguration.)
	Q ³		17. 10-13. The Sufferings and Glory. Explained.

16. 21-28 (Q¹, above). THE SUFFERINGS AND GLORY. FORETOLD. (*Introversion and Alternation*.)

Q ¹	R		g 21-. Sufferings.	} His Own.
			h -21. Glory. Resurrection.	
	S		22. Peter's rebuke of the Lord.	} His Disciple.
	S		23. Peter rebuked by the Lord.	
R	g		24-26. Sufferings.	} His Disciple.
	h		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 (K, M, M, K); each time with an additional feature. See the notes. must.

Note the necessity (Luke 24. 26). unto. Gr. *eis*. Ap. 104. vi. and. Note the Fig. *Polysyndeton* (Ap. 6).

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. 143. 22 took Him = took Him aside. Be it far from Thee = "[God] be merciful to Thee". A pure Hebraism. See 1 Chron. 11. 19. Lord. Ap. 98. VI. i. a. 3. A. not=by no means. Gr. *ou mē*. See Ap. 105. III. 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. Gen. of Relation. Ap. 17. 5. God. Ap. 98. I. i. 1. 24 If, &c. Assuming such a case. Ap. 118. 2. a. will=is willing (Indic.), or desireth. Gr. *thelō*. Ap. 102. 1. 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. his soul. Should be "soul" here, if "soul" in v. 26; or, "life" in v. 26, if "life" here. life=soul. See note above. Gr. *psychē*. Ap. 110. III.

28 26 For what is a ¹³ man profited, ° if he shall gain the whole ° world, and lose ° his own ° soul ? or what shall a man give in exchange for his ° soul ?

h (p. 1346) 27 For ¹³ the Son of man shall come ¹⁷ in ° the glory of His ¹⁷ Father ° with His angels ; and then He shall ° reward every man ° according to his ° works.

28 ° Verily I say unto you, There ° be ° some standing here, which shall ²² not taste of death, ° till they ° see ¹³ the Son of man ° coming ¹⁷ in His kingdom."

Q² T i (p. 1347) k 17 And ° after six days ° Jesus ° taketh ° Peter, ° James, and John his brother, and bringeth them up ° into ° an high mountain apart,

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

m 3 And, ° behold, there ° appeared unto them ° Moses and ° Elias ° talking ° with Him.

V 4 Then answered Peter, and said unto ¹ Jesus, ° " Lord, it is good for us to be here : ° if Thou ° wilt, let us make here three ° tabernacles ; one for Thee, and one for ³ Moses, and one for ³ Elias."

V 5 While he yet ° spake, ³ behold, ° a bright cloud overshadowed them : and ³ behold a voice ° out of the cloud, which said, ° " This is My beloved Son, ° in Whom I ° am well pleased ; ° hear ye Him."

U l 6 And when the disciples heard it, they fell ° on their face, and were ° sore afraid.

7 And ¹ Jesus came and touched them, and said, " Arise, and be ° not afraid."

m 8 And when they had lifted up their eyes, they ° saw ° no man, ° save ¹ Jesus ° only.

T i 9 And as they came down ° from the mountain,

k ¹ Jesus charged them, saying, " Tell the vision to ° no man, until ° the Son of man ° be risen again ° from ° the dead.

26 if he shall, &c.=if he should. Expressing an impossible condition. Ap. 118. 1. b. world. Gr. *kosmos*. See Ap. 129. 1. his own soul = his life, as in v. 25. soul. Gr. *psuchē*. 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. with. Gr. *meta*. Ap. 104. xi. 1.

reward = render to. according to. Gr. *kata*. Ap. 104. x. 2. 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 fulfilment of the condition was uncertain. No "an" after "until" in 17. 9.

17. 1-9 (Q², p. 1346). THE GLORY FORESHOWN. THE TRANSFIGURATION. (Introversion and Alternations.)

Q² T | i | 1-. The Ascent.
k | -1. Disciples taken up.
U | 1 | 2. The Vision.
m | 3. The Lord. Accompanied.
V | 4. Voice. Peter's.
V | 5. Voice. The Father's.
U | 7 | 6, 7. The Vision. Ended.
m | 8. The Lord. Alone.
T | i | 9-. The Descent.
k | -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 5. 37), and in Gethsemane (Mark 14. 33). Ap. 104. vi. 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. *metamorphoōmai* = 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. was = became. light. Ap. 130. 1. 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". with. Gr. *meta*. Ap. 104. xi. 1. 4 Lord. Ap. 98. VI. i. a. 3. A. if, &c. See the condition in Ap. 118. II. 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*. Ap. 104. vii. 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. in. Gr. *en*. Ap. 104. viii. am well pleased - have found delight. hear ye Him. Cp. Deut. 18. 18, 19. 6 on. Gr. *epi*. Ap. 104. ix. 3. sore = exceedingly. 7 not. Gr. *mē*. 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* (Ap. 104. iv) 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.

(26. 37). James = and James. into. Gr. *eis*. Ap. 104. vi. 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. *metamorphoōmai* = 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. was = became. light. Ap. 130. 1. 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". with. Gr. *meta*. Ap. 104. xi. 1. 4 Lord. Ap. 98. VI. i. a. 3. A. if, &c. See the condition in Ap. 118. II. 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*. Ap. 104. vii. 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. in. Gr. *en*. Ap. 104. viii. am well pleased - have found delight. hear ye Him. Cp. Deut. 18. 18, 19. 6 on. Gr. *epi*. Ap. 104. ix. 3. sore = exceedingly. 7 not. Gr. *mē*. 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* (Ap. 104. iv) 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.

Q^s n (p. 1348) 10 And His disciples asked Him, saying, "Why then say the scribes that ³Elias must first come?"

28 o 11 And ¹Jesus answered and said unto them, "Elias truly ^oshall first come, and ^orestore all things.

o 12 But I say unto you, That ³Elias is come already, and they ^oknew him ^onot, but ^ohave done ^ounto him whatsoever they ^olisted. Likewise shall ^oalso ^othe Son of man suffer ^oof them."

n 13 Then the disciples understood that He spake unto them ^oof John the Baptist.

L p 14 And when they were come ^oto the multitude, there ^ocame to Him ^oa certain man, kneeling down to Him, and saying,

15 "Lord, have ^omercy on my son: for ^ohe is lunatick, and ^osore vexed: for oftentimes he falleth ¹into the fire, and oft ¹into the water.

q 16 And I brought him to Thy disciples, and they ^ocould ¹²not cure him."

r 17 Then Jesus answered and said, "O ^ofaithless and ^operverse ^ogeneration, ^ohow long shall I be ³with you? ^ohow long shall I ^osuffer you?

p bring him hither to Me."

18 And ¹Jesus rebuked ^othe devil; and ^ohe departed ^oout of him: and the ^ochild was cured ³from that very hour.

q 19 Then came the disciples to ¹Jesus apart, and said, "Why could ¹²not we cast him out?"

r 20 And ¹Jesus said unto them, "Because of your ^ounbelief: for ^overily I say unto you, ^oIf ye have faith as a grain of mustard seed, ye shall ^osay unto this mountain, 'Remove hence ^oto yonder place;' and it shall remove; and nothing shall be impossible unto you.

21 Howbeit ^othis kind goeth ¹²not out ^obut ^oby ^oprayer and fasting."

H M (p. 1346) 22 And while they abode ⁵in ^oGalilee, ¹Jesus said unto them, "The Son of man ^oshall be ^obetrayed ¹into the hands of ¹⁴men:

23 And they ^oshall kill Him, and ^othe third day He shall ^obe raised again." And they were exceeding sorry.

N s (p. 1348) 24 And when they were come ^oto Capernaum, they that received ^otribute money came to Peter, and said, "Doth ¹²not your Master pay tribute?"

to yonder place = thither (as though pointing). See note on Luke 17. 6. **21 this kind.** Implying different kinds. See 12. 45. Acts 16. 17. 1 John 4. 1. T Tr. [A] WH R omit this verse; but not the Syr. but = except. by. Gr. *en*. Ap. 104. viii. prayer. Gr. *proseuchē*. See Ap. 134. II. 2. **22 Galilee.** Ap. 169. shall be = is about to be. This is the second of the four announcements. See the Structure K, M, N, K, 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 (N, p. 1346). GENTILES. AUTHORITY. SONS FREE. (Introversion.)

N | s | 24. Tribute inquired about.
t | 25. Their own exempted.
u | 26-. But of foreigners.
t | -26. Their own free.
s | 27. Tribute paid.

24 to. Gr. *eis*. Ap. 104. vi. Not the same as in v. 14. **tribute money = the didrachma = the half-shekels** (Ex. 30. 11-16). Occ. only here. See Ap. 51. I. 8. Not the same word as in v. 25; 22. 19.

17. 10-13 (Q^s, p. 1346). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

Q^s | n | 10. Disciples. Question, *re* Elijah.
o | 11. The Lord. Admission.
o | 12. The Lord. Addition.
n | 13. Disciples. Explanation, *re* John the Baptist.

11 shall first come = cometh first. restore = 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 8. 5; 8. 25; 9. 12. Luke 6. 10. Acts 1. 6. Heb. 13. 19.

12 knew = recognised. Gr. *epiginoskō*. Ap. 132. I. iii. not. Gr. *ou*. Ap. 105. I. have done = did.

unto him = in his case. Gr. *en*. Ap. 104. viii. listed = pleased, or willed. Gr. *thelō*. 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 (L, p. 1346). MIRACLE. THE LUNATIC SON. (Extended Alternation.)

L | p | 14, 15. Request made.
q | 16. Disciples' inability. Complaint.
r | 17-. Unbelief. Deplored.
p | -17, 18. Request granted.
q | 19. Disciples' inability. Inquiry.
r | 20, 21. Unbelief. Explained.

14 to. Gr. *pros*. Ap. 104. xv. 3. came = came down, &c. Cp. Mark 9. 14. Luke 9. 37. a certain man = a man. Gr. *anthrōpos*. Ap. 123. 1.

15 mercy = pity. he is lunatick = moonstruck: i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. *selēniázomai*. 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.**

perverse = perverted. generation. See note on 11. 16. how long . . . ? = until when . . . ? Figs. *Erotēsis* and *Ephōnēsis*. 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*. Ap. 104. v. 2. See note on Luke 17. 6.

unbelief. All the texts read "little faith", or "littleness of faith". See note on 6. 30. 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.

t (p. 1348) 28 25 He saith, "Yes." And when he was come ¹ into the house, ¹ Jesus ^o prevented him, saying, "What thinkest thou, Simon? ^o of whom do the kings of the ^o earth take ^o custom or ^o tribute? ^o of their own ^o children, or ^o of ^o strangers?"

u 26 Peter saith unto him, ²⁵ "Of ²⁵ strangers."

t ¹ Jesus saith unto him, "Then are the ²⁵ children free.

s 27 Notwithstanding, ^o lest we should offend them, go thou ²⁴ to the sea, and cast ^o an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find ^o a piece of money: that take, and give unto them ^o for Me and thee."

O¹ W¹ (p. 1349) 18 ^o At the same ^o time came the disciples unto ^o Jesus, saying, "Who is the ^o greatest ^o in ^o the kingdom of ^o heaven?"

2 And ¹ Jesus called a ^o little child unto Him, and set ^o him ¹ in the midst of them,

3 And said, "Verily I say unto you, ^o Except ye ^o be converted, and become as ² little children, ye shall ^o not enter ^o into ¹ the kingdom of ¹ heaven.

4 Whosoever therefore shall humble himself ^o as this ² little child, the same is ¹ greatest ¹ in ¹ the kingdom of ¹ heaven.

5 And whoso shall receive one such ² little child ^o in My name receiveth Me.

6 But whoso shall ^o offend one of these ^o little ones which ^o believe ^o in Me, it were better for him that ^o a millstone were hanged ^o about his neck, and *that* he were ^o drowned ¹ in ^o the depth of ^o the sea.

X¹ 7 Woe unto the ^o world ^o because of offences! for it must needs be that offences come; ^o but woe to that ^o man ^o by whom the offence cometh!

8 Wherefore ^o if thy hand or thy foot ^o offend thee, cut them off, and cast *them* ^o from thee: it is ^o better for thee to enter ³ into ^o life halt or maimed, rather than having two hands or two feet to be cast ³ into ^o everlasting fire.

9 And ⁸ if thine eye ^o offend thee, pluck it out, and cast *it* ⁸ from thee: it is better for thee to enter ³ into ^o life with one eye, rather than having two eyes to be cast ³ into ^o hell fire.

W² 10 Take heed that ye despise ^o not one of these ⁶ little ones; for I say unto you, That ¹ in ¹ heaven ^o their angels do always ^o behold the face of My ^o Father Which is ¹ in ¹ heaven.

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

12 ^o How think ye? ^o if a ⁷ man have an hundred sheep, and one ^o of them be gone astray, ^o doth he ^o not leave the ninety and nine, and

25 Yes. Showing that the Lord did pay. Cp. v. 27. prevented=anticipated: i.e. spoke first, or forestalled. Gr. *prophthanō*. Occ. only here. of=from. Gr. *apo*. Ap. 104. iv., as in v. 9, not in vv. 12, 13. earth. Gr. *gē*. Ap. 129. 4.

custom=toll, or duty. tribute=tax. Gr. *kēnsos*, 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. *allogēnos*. Ap. 124. 6.

26 Then=It followeth, then, that.

27 lest we should offend, &c. But, not (Gr. *mē*. 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. *statēr*: i.e. a shekel. Occ. only here. See Ap. 51. I. 5. for. Gr. *anti*. Ap. 104. ii.

18. 1-35 (O¹, p. 1346). DISCIPLESHIP. LITTLE CHILD. (*Repeated Alternation*.)

O¹ | W¹ | 1-6. Instruction. Humility.
X¹ | 7-9. Offences. One's self.
W² | 10-14. Instruction. Humility.
X² | 15-20. Offences. Brethren.
W³ | 21, 22. Instruction. Forgiveness.
X³ | 23-34. Offences. Fellow-servants.
W⁴ | 35. Application.

1 At=In. Gr. *en*. Ap. 104. viii. time=hour. Jesus. Ap. 98. X. Who=Who, then. greatest=greater. Put by Fig. *Heterōsis* (of Degree) for greatest. See Ap. 6.

in. Gr. *en*. Ap. 104. viii. 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. Ap. 118. I. 2.

be converted=be turned: i.e. to God, in repentance. not=by no means. Gr. *ou mē*. Ap. 105. III. into. Gr. *eis*. Ap. 104. vi.

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

5 in. Gr. *epi*. Ap. 104. ix. 2.

6 offend=cause to offend, as in vv. 8, 9, and 16. 27. little ones. Not the same as in v. 2.

believe in. See Ap. 150. I. 1. v (i).

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

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*. Ap. 104. iv.

but=yet, or only.

man. Gr. *anthrōpos*. Ap. 123. 1.

by=by means of. Gr. *dia*. Ap. 104. v. 1. 8 if thy hand, &c. Assuming the condition. See Ap. 118. I. a. offend=keepeth on causing thee to offend. from. Gr. *apo*. Ap. 104. iv. better=good. Fig. *Heterōsis* (of Degree). Ap. 6. life=the life: i.e. resurrection life, or life eternal. Gr. *zōē*. Ap. 170. 1. See note on 9. 18 and Lev. 18. 5. Cp. 7. 14. everlasting. See Ap. 151. II. B. ii. 9 hell fire=Gehenna of fire. See note on 5. 22. Occ. elsewhere only in Mark 9. 47. Ap. 131. 1. 10 not. Gr. *mē*. Ap. 105. II. their angels. Their servants (Heb. 1. 14). The tradition of so-called "guardian" angels has no foundation in this. behold. Ap. 133. I. 5. Father. Ap. 98. III. 11 the Son of man. See Ap. 98. XVI. 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. See Ap. 118. 1. b. of. Gr. *ek*. Ap. 104. vii. doth he not, &c.? Or, will he not leave the ninety-nine on the mountain and seek, &c. not. Gr. *ouchi*. Ap. 105. I (a).

28 goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

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

X2 (p. 1349) 15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

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

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father Which is in heaven.

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

W3 21 Then came Peter to Him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

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

X3 Y1 v1 (p. 1350) 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

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

w1 26 The servant therefore fell down, and worshipped him, saying, "lord, have patience with me, and I will pay thee all."

x1 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Y2 v3 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.'

w2 29 And his fellowservant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.'

x2 30 And he would not: but went and cast him into prison, till he should pay the debt.

took him by the throat = began throttling him. besought = kept beseeching (imperfect). Ap. 134. I. 6. show that this was a widespread Græco-Roman-Egyptian custom.

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

13 verily. See note on 5. 18.

of = over. Gr. *epi*. Ap. 104. ix. 2.

that sheep = it. 14 not. Gr. *ou*. Ap. 105. I.

will = desire. Gr. *thelēma*, from *thelo*. Ap. 102. 1.

your. L Tr. WH and Rm read "My".

15 trespass. Gr. *hamartanō*. Ap. 128. I. 1.

against. Gr. *eis*. Ap. 104. vi.

tell him his fault = reprove him.

16 with. Gr. *meta*. Ap. 104. xi. 1.

in = upon. Gr. *epi*. Ap. 104. ix. 1.

two or three. Ref. to Pent. (Deut. 19. 15). Cp. John 8. 17. See Ap. 117. I.

word. Gr. *rhēma* = statement. See note on Mark 9. 32.

17 neglect = fail. Gr. *parakouō*. 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*. Ap. 104. ix. 1.

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

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

19 astouching = concerning. Gr. *peri*. Ap. 104. xiii. 1.

thing = matter. ask. Gr. *aitēō*. Ap. 134. I. 4.

of = from. Gr. *para*. Ap. 104. xii. 1.

20 two or three. It was believed that "where two are assembled to study the Law, the Shechina was with them".

21 Lord. Ap. 98. VI. i. a. 3. A.

sin. Gr. *hamartanō*. Ap. 128. I. 1.

22 seventy times. Gr. *hebdōmēkontakis*. Occ. only here.

18. 23-34 (X3, p. 1349). OFFENCE. FELLOW-SERVANTS.

(Extended and Repeated Alternation.)

X3 Y1 v1 | 23-25. Action of King. Debt owing.

w1 | 26. Appeal for delay. Granted.

x1 | 27. Conduct. Compliance.

Y2 v2 | 28. Action of Servant. Debt demanded.

w2 | 29. Appeal for delay. Refused.

x2 | 30. Conduct. Non-compliance.

Y3 v3 | 31. Action of Servant. Reported.

w3 | 32, 33. Appeals. Contrasted.

x3 | 34. Conduct. Punished.

23 Therefore = On account of this. Gr. *diā* (Ap. 104. v. 1), *touto*.

a certain king = a man (Ap. 123. 1) a king (Hebraism).

would = wished. Gr. *thelō*. Ap. 102. 1.

take account = to compare accounts. Gr. *sunairō*.

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, 214 A.D. See Deissmann's *Light*, &c., pp. 118, 119.

of = with. Gr. *meta*. Ap. 104. xi. 1.

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 lord. Ap. 98. VI. i. a. 4. A.

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. *dēnaria*. See Ap. 51. I. 4.

laid hands on = seized.

that = what. 29 at. Gr. *eis*. Ap. 104. vi.

30 cast him into prison. The *Papyri*

Y³ v³
(p. 1350)
28
w³
31 So when his fellowservants ° saw what ° was done, they were ° very sorry, and came and ° told unto their ° 25 lord all that was done.

32 Then his ° 25 lord, after that he had called him, said unto him, ‘O thou ° wicked servant, I forgave thee all that debt, because thou ° desiredst me :

33 ° Shouldst ° 14 not thou also have ° had compassion on thy fellowservant, ° even as I had pity on thee ?’

x³
34 And his ° 25 lord was wroth, and delivered him to the ° tormentors, till he should pay all that was due unto him.

W¹
(p. 1349)
35 So likewise shall My ° heavenly ° 10 Father do also unto you, ° 12 if ye ° 8 from your hearts forgive ° 13 not every one his brother their ° trespasses.”

P¹ A
(p. 1351)
19 ° And it came to pass, that when ° Jesus had finished these ° sayings, He ° departed ° from Galilee, and came ° into the ° coasts of Judæa ° beyond Jordan ;
2 And great multitudes followed Him ; and He healed them there.

B y
3 The ° Pharisees also came unto Him, ° tempting Him, and saying unto Him, “ Is it lawful for a man to put away his wife ° for every cause ? ”

Z
4 And He answered and said unto them, ° “ Have ye ° not read, that He Which made them ° at ° the beginning made them ° male and female,

5 And said, ° “ For this cause shall a man leave father and mother, and shall cleave to his wife : ° and ° they twain shall be one ° flesh ? ”

6 Wherefore they are no more ° twain, but one ° flesh. ° What therefore ° God ° hath joined together, let ° not ° man put asunder.”

B y
7 They say unto Him, ° “ Why did ° Moses then ° command to give a ° writing of divorce-ment, and to put her away ? ”

S
8 He saith unto them, ° “ Moses ° because of the hardness of your hearts ° suffered you to put away your wives : but ° 1 from ° the beginning it ° was ° not so.

9 ° And 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.”

A
10 His disciples say unto Him, ° “ If the ° case of ° the ° man be so ° with his wife, it is ° not ° good to marry.”

11 But He said unto them, ° “ All men cannot receive this ° saying, save they to whom it ° is given.

12 For there are some eunuchs, which were so ° born ° from their mother’s womb : and there are some eunuchs, which were ° made eunuchs ° of ° men : and there be eunuchs, which have made themselves eunuchs ° for ° the kingdom of ° heaven’s sake. He that is able ° to receive it, ° let him receive it.”

the kingdom of heaven’s. See Ap. 114.

as in v. 21. to receive . . . let him receive. Fig. *Polyptoton*. Ap. 6.

31 saw. Ap. 133. I. 1.

was done = had taken place.

very = exceedingly.

told = narrated (gave an exact account). Gr. *diapheō*. Occ. only here.

32 wicked. Gr. *ponēros*. Ap. 128. IV. 1.

desiredst = besoughtest. 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. *basanistēs*. Occ. only here. Imprisonment was called in Roman law-books *cruciatūs 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 (P¹, p. 1346). PHARISEES. QUESTION. (*Introversion and Alternation*.)

P¹ | A | 1, 2. The Cause. Miracles wrought.

B | y | 3. Inquiry. To tempt.

z | 4-6. Answer. Original purpose.

B | y | 7. Inquiry. To tempt further.

z | 8, 9. Answer. Mosaic sufferance.

A | 10-12. The Consequence. Disciples instructed.

1 And it came to pass. A Hebraism.

Jesus. Ap. 98. X.

sayings = words. Gr. *logos*. See note on “saying”, Mark 9. 32.

departed = withdrew (by sea).

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

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

not. Gr. *ou*. Ap. 105. I.

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

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. *arsēn*. 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. *Synecdochē* (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.

not. Gr. *mē*. Ap. 105. II.

man. Gr. *anthrōpos*. Ap. 123. 1.

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. (Deut. 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*. Ap. 104. ix. 2.

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. *Synecdochē* (of Genus), Ap. 6, for a husband. with. Gr. *meta*. Ap. 104. xi. 1.

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.

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

made eunuchs. The verb occ. only here. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

for . . . sake. Gr. *dia*. Ap. 104. v. 2. heaven’s = the heavens’. Pl. as in v. 14. Not Sing.

O² a (p. 1352) 28 13 Then were there brought unto Him ° little children, that He ° should put *His* hands on them, ° and pray:
 b and the disciples ° rebuked them.
 b 14 But ¹ Jesus said, "Suffer ¹³ little children, and ° forbid them ° not, to come ° unto Me: for ° of such is ¹² the kingdom of ¹² heaven."
 a 15 And He laid *His* hands on them, and departed thence.
 P² c¹ 16 And, ° behold, one came and said unto Him, ° "Good ° Master, what good thing shall I do, that I may have ° eternal life?"
 d¹ 17 And He said unto him, ° "Why callest thou Me good? *there is none good but One, that is, ° God: but ¹⁰ if thou ° wilt enter ¹ into ° life, keep the ° commandments.*"
 c² 18 He saith unto Him, ° "Which?" ° Jesus said,
 d² ° "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, ° Thou shalt love thy neighbour as thyself."
 c³ 20 The young man saith unto Him, ° "All these things have I kept ¹² from my youth up: what lack I yet?"
 d³ 21 ¹ Jesus said unto him, ¹⁰ "If thou ° wilt be perfect, go *and* sell ° that thou hast, and give to the ° poor, and thou shalt have treasure ° in ° heaven: and come *and* follow Me."
 c⁴ 22 But when the young man heard that ¹ saying, he went away ° sorrowful: for he had ° great possessions.
 d⁴ 23 Then said ¹ Jesus unto His disciples, ° "Verily I say unto you, That a rich man shall ° hardly enter ¹ into ¹² the kingdom of ¹² heaven.
 24 And again I say unto you, It is easier for a ° camel to ° go ° through ° the eye of a needle, than for a rich man to enter ¹ into ° the kingdom of ° God."
 c⁵ 25 When His disciples heard *it*, they were exceedingly amazed, saying, "Who ° then can be saved?"
 d⁵ 26 But ¹ Jesus ° beheld *them*, and said unto them, ° "With ° men this is impossible; but ° with ° God ° all things are possible."
 O³ C¹ e¹ (p. 1353) 27 Then answered Peter and said unto Him, ¹⁶ "Behold, we have forsaken all, and followed Thee; what shall we have therefore?"

19. 13-15 (O², p. 1346). DISCIPLESHIP. LITTLE CHILDREN. (*Introversion.*)
 O² a | 13-. Request for His hands to be laid.
 b | -13. Rebuked by Disciples.
 b | 14. Encouraged by Christ.
 a | 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. *proseuchōmai*. Ap. 134. I. 2
 rebuked = reprimanded.
 14 forbid = hinder.
 unto. Gr. *pros*. Ap. 104. xv. 3.
 of such is: or, to such belongeth (in Eng. idiom): so Tyndale.
 16-26 (P², p. 1346). A CERTAIN MAN. QUESTION. (*Repeated Alternation.*)
 P² c¹ | 16. Young Man. Question. "What?" &c.
 d¹ | 17. The Lord. Answer. "Keep", &c.
 c² | 18-. Young Man. Question. "Which?"
 d² | -18, 19. The Lord. Answer. All. (Tenth omitted.)
 c³ | 20. Young Man. Question. "What?" &c.
 d³ | 21. The Lord. Answer. The Tenth enforced.
 c⁴ | 22. Young Man. Went away.
 d⁴ | 23, 24. The Lord. Application.
 c⁵ | 25. Disciples. Question. "Who then?" &c.
 d⁵ | 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. *zōē aionios*. Ap. 170. 1 and 151. II. B. i. This was to be gained by "doing" in that Dispensation and since the Fall. Cp. Lev. 18. 5. 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. *zōē*. 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. Ap. 98. X.
 Thou shalt do, &c. Quoted from Ex. 20. 12-16. no. Gr. *ou*. Ap. 105. I.
 19 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.

in. Gr. *en*. Ap. 104. viii. heaven. Sing.; not pl., as in vv. 12, 14, i.e. not on earth. See notes on 6. 9, 10.
 22 sorrowful = grieving. great = many. 23 Verily. See note on 5. 18. hardly = with difficulty. 24 camel. With its burden. Not a cable, as some suggest. go = pass. through. Gr. *dia*. Ap. 104. v. 1. the eye. Gr. *trupēma*. Occ. only here. the eye of a needle. A small door fixed in a gate and opened 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. the kingdom of God. The third of five occurrences in Matthew. See note on 6. 33, and Ap. 114. 25 then = it followeth. 26 behold. Gr. *emblepō*. Ap. 133. 7. Not the same as vv. 16, 27. With. Gr. *para*. Ap. 104. xii. 2. 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.

19. 27-20. 16 [For Structure see next page].

f¹ (p. 1353) 28 And ¹ Jesus said unto them, ²³ "Verily I say unto you, That ^o ye which have followed Me, ²¹ in ^o the regeneration when ^o the Son of man ^o shall sit ^o in ^o the throne of His glory, ^o ye also shall sit ^o upon twelve thrones, judging ^o the twelve tribes of Israel.

g¹ 29 And every one that hath forsaken houses, ^o or brethren, ^o or sisters, ^o or father, ^o or mother, ^o or wife, ^o or children, ^o or lands, for My name's sake, shall receive an hundredfold, and shall inherit ^o everlasting ^o life.

D¹ 30 But ^o many that are first shall be last; and the last shall be first.

C² e² 20 For ^o the kingdom of ^o heaven is like unto ^o a man that is an householder, which went out ^o early in the morning ^o to hire labourers ^o into his ^o vineyard.

f² 2 And when he had agreed ^o with ^o the labourers ^o for a ^o penny a day, he sent them ¹ into his ¹ vineyard.

g² 3 And he went out ^o about ^o the third hour, and saw ^o others standing idle ^o in the market-place,

4 And said unto them; 'Go ye also ¹ into the ¹ vineyard, and whatsoever is ^o right I will ^o give you.' And they went their way.

5 Again he went out ³ about ^o the sixth and ^o ninth ^o hour, and did likewise.

6 And ³ about ^o 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 ^o no man hath ¹ hired ^o us.' He saith unto them, 'Go ye also ¹ into the ¹ vineyard; and whatsoever is ⁴ right, that shall ye receive.'

D² 8 So when ^o even was come, the ^o lord of the ¹ vineyard saith unto his steward, 'Call the labourers, and ⁴ give them their hire, beginning ^o from the last unto the first.'

C³ g³ 9 And when they came that were hired ³ about ^o the eleventh hour, they received ^o every man a penny.

f³ 10 But when the first came, they ^o supposed that they should have received more; and they likewise received ⁹ every man a ² penny.

e³ 11 And when they had received it, they murmured ^o against the ^o goodman of the house,

19. 27-20. 16 (O³, p. 1346). DISCIPLESHIP. REWARDS.

(Extended and Repeated Alternation with Introversion.)

O³ C¹ e¹ | 19. 27. The first chosen (John 15. 16). The Twelve. Inquiry. "We".
 f¹ | 19. 28. Agreement with them. Twelve thrones.
 g¹ | 19. 29. Others.
 D¹ | 19. 30. Prophecy. First, last; last, first.
 C² e² | 20. 1. The servants first hired. The Twelve. The Parable.
 f² | 20. 2. Agreement with them.
 g² | 20. 3-7. Others. (Third, sixth, ninth, and eleventh hours.)
 D² | 20. 8. Prophecy fulfilled.
 C³ g³ | 20. 9. Others. The last called. Rewarded first.
 f³ | 20. 10. Agreement with the first chosen.
 e³ | 20. 11-15. The first chosen. Their complaint.
 D³ | 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. *Paradiastolē*. Ap. 6. everlasting. Gr. *aiōnios*. See Ap. 151. II. B. ii. life. Gr. *zōē*. 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 an householder = a man a householder. A Hebraism = master of a house.

early in the morning = together with the dawn. to hire. Gr. *misthōmai*. 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*. Ap. 104. xi. 1. the labourers: i.e. the twelve Apostles (the first penny. Gr. *dēnariou* (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 *dēnarius* came to be our "d" for pence. 3 about. Gr. *peri*. Ap. 104. xiii. 3. the third hour = 9 a.m. The hour named in connection with Pentecost (Acts 2. 15). 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). in. Gr. *en*. Ap. 104. viii. 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. But, as the Nation refused the call to repent (Acts 28. 25, 26), "the eleventh hour" is still future, awaiting the proclamation foretold in 24. 14. 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. lord. Ap. 98. VI. i. a. 4. A. from. Gr. *apo*. Ap. 104. iv. 9 every man = each. 10 supposed = reckoned according to law. See note on Luke 5. 23. 11 against. Gr. *kata*. Ap. 104. x. 1. goodman = the master of the house.

28 12 Saying, ° These last ° have wrought but one hour, and thou hast ° made them equal unto us; which have borne the burden and ° heat of the day.'

13 But he answered ° one of them, and said, ° Friend, I do thee ° no ° wrong: didst ° not thou agree with me for a 2 penny?

14 ° Take ° that thine is, and go thy way: ° I ° will 4 give unto this last, ° even as unto thee.

15 Is it ° not lawful for me to do what I 14 will ° with ° mine own? Is ° thine eye ° evil, because ° I am ° good?'

D^s (p. 1353) 16 ° So the last shall be first, and the first last: for many be called, but few chosen.'

H M (p. 1346) 17 And ° Jesus going up ° to Jerusalem took the twelve disciples apart 3 in the way, and said unto them,

18 ° Behold, we go up 17 to Jerusalem; and ° the Son of man shall be ° betrayed unto the chief priests and unto the scribes, and they shall ° condemn Him to death,

19 And shall ° deliver Him 17 to the Gentiles 17 to mock, and 17 to scourge, and 17 to crucify Him: and ° the third day He shall rise again.'

N h (p. 1354) 20 Then ° came to Him ° the mother of ° Zebedee's ° children 2 with her ° sons, ° worshipping Him, and ° desiring a certain thing ° of Him.

21 And He said unto her, "What 14 wilt thou?" She saith unto Him, ° Grant that these my two 20 sons may sit, the one ° on Thy right hand, and the other ° on ° the left, 3 in Thy kingdom."

i 22 But 17 Jesus answered and said, ° "Ye ° know 15 not what ye ° ask. Are ° ye able to drink of ° the cup that 15 I ° shall drink of, and to be ° baptized with the ° baptism that I am ° baptized with?" They say unto Him, "We are able."

23 And He saith unto them, 22 "Ye ° shall drink indeed of My cup, and be 22 baptized with the 22 baptism that I am 22 baptized with: but to sit 21 on My right hand, and 21 on My left, is 15 not Mine to give, ° but it shall be given to them for whom it is ° prepared ° of My ° Father."

k 24 And when the ten heard it, they were ° moved with indignation ° against the two brethren.

i 25 But 17 Jesus called them unto Him, and said, 22 "Ye know that the princes of the Gentiles ° exercise dominion over them, and ° they that are great ° exercise authority upon them.

is supplementary. shipping = prostrating herself. Gr. *proskuneō*. Ap. 137. 1. from. Gr. *para*. Ap. 104. xii. 1. Gr. *ek*. Ap. 104. vii. have no idea. Gr. *oida*. Ap. 132. I. 1. Which would be at His right hand. A symbol shall drink of = am about to drink of. Ap. 115. II. i. to tradition. and read "but [to those] for whom". Cp. Mark 10. 40. by. Gr. *hupo*. Ap. 104. xviii. 1. 25 exercise dominion = lord it over. 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.

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. *'ānāh 'āsithā*). 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).

no. Gr. *ou*. Ap. 105. 1.

wrong = injustice.

not. Gr. *ouchi*. Ap. 105. I. a.

14 Take = Take up.

that thine is = thine own.

I will give = for I will (Ap. 102. 1) to give.

will = wish, or desire. See Ap. 102. 1.

even as unto thee = as to thee also.

15 not. Gr. *ou*. Ap. 105. I.

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.

I. Emphatic.

good = generous.

16 So, &c. See note on 19. 30, which precedes the parable, as this concludes it.

17 Jesus. Ap. 98. X.

17 to. Gr. *eis*. Ap. 104. vi. 1.

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. *katakrinō*. Ap. 122. 7.

19 deliver Him = deliver Him up, as in v. 18. the third day. See Ap. 148.

20. 20-27 (N, p. 1346). GENTILES. AUTHORITY. BRETHREN FREE. (Introversion.)

N | h | 20, 21. Pre-eminence sought for two brethren.

i | 22, 23. Pre-eminence. Refusal.

k | 24. Indignation of the ten.

i | 25, 26-. Pre-eminence. Instruction. For Gentiles, not for brethren.

h | -26, 27. True pre-eminence defined.

20 came. With her sons. Mark 10. 35 "came [with their mother]".

the mother. *Salomē*. 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

Mark says. All three came together.

desiring = asking.

21 Grant = Bid, as in 4. 3; or 23. 3 ("bid").

22 Ye. Ye two.

ask = ask for. Ap. 134. I. 4.

ask = ask for. Ap. 134. I. 4. Jer. 25. 15; 49. 12. Ezek. 23. 33.

baptized. Ap. 115. I. i.

James (Acts 12. 2), and John martyred, according

but it shall be given to them for whom, &c. Omit all these italics,

prepared: or, destined.

24 moved with indignation = took great umbrage.

against = about, or with respect to. Gr. *peri*. Ap. 104. xiii. 1.

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.

28 **26** ° But it shall ¹⁵ not be so ° among you :
 h ° but whosoever ¹⁴ will be great ° among you,
 (p. 1354) let him be your ° minister ;
27 And whosoever ¹⁴ will be ° chief ²⁶ among
 you, let him be your ° servant :
 G K **28** Even as ¹⁸ the Son of man came ¹⁵ not ° to
 (p. 1346) be ministered unto, but ° to minister, and to
 give His ° life a ° ransom ° for many."
 L 1 **29** And as they ° departed ° from Jericho, a
 (p. 1355) ° great multitude followed Him.
30 And, ¹⁸ behold, ° two blind men ° sitting
 ° by the way side,
 m when they heard that ¹⁷ Jesus ° passed by,
 cried out, saying, "Have ° mercy on us, O
 ° Lord, *Thou* ° Son of David."
 n **31** And the multitude ° rebuked them, because
 they should hold their ° peace :
 n but they ° cried ° the more, saying, "Have
³⁰ mercy on us, O ³⁰ Lord, *Thou* ° Son of David."
 m **32** And ¹⁷ Jesus stood still, and ° called them,
 and said, "What ¹⁴ will ye that I ° shall do
 ° unto you ?"
33 They say unto Him, ³⁰ " Lord, that our eyes
 may be opened."
34 So ¹⁷ Jesus had compassion *on them*, and
 touched their eyes: and immediately their
 eyes ° received sight,
 l and ° they followed Him.

F E¹ o **21** And ° when they drew nigh ° unto Jeru-
 29 ° salem, and ° were come ° to ° Bethphage,
 ° unto the mount of Olives, then sent ° Jesus
 two ° disciples,
 p **2** Saying unto them, ° "Go ° into the village
 ° over against you, and ° straightway ye shall
 find an ° ass tied, and a ° colt ° with her: loose
them, and bring *them* unto Me.

26 But=However. among. Gr. en. Ap. 104. viii.
 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. See Ap. 110. III. 1.
 ransom = redemption price. Ref. to Pent. (Num.
 35. 31). Ap. 117. I.
 for=in the stead of. Gr. *anti*. Ap. 104. ii.

20. 29-34 (L, p. 1346). MIRACLE. TWO BLIND
 MEN. (*Introversion*.)

L | 1 | 29, 30-. The two blind men. Sitting.
 m | -30. Request, and cry for healing.
 n | 31. Rebuke of multitude.
 n | -31. Rebuke useless.
 m | 32-34-. Request granted. Healing given.
 l | -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 leav-
 ing; 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 (F, p. 1305). THE FOURTH PERIOD. THE KINGDOM REJECTED.
 (*Repeated and Extended Alternation*.)

F | E¹ | 21. 1-7. Bethphage. Arrival and Departure.
 F¹ | 21. 8-11. Jerusalem. The first entry into.
 G¹ | 21. 12-16. In the temple. Cleansing.
 E² | 21. 17. Bethany. Return to.
 F² | 21. 18-22. Jerusalem. Return to.
 G² | 21. 23-25. 46. In the temple and on Olivet. Prediction.
 E³ | 26. 1-17-. Bethany. Return to.
 F³ | 26. -17-29. Jerusalem. The Last Supper.
 G³ | 26. 30-35. In the Mount of Olives. Prediction.

21. 1-7 (E¹, above). BETHPHAGE. ARRIVAL AND DEPARTURE. (*Introversion*.)

E¹ | o | 1. Mission of Two Disciples. Begun.
 p | 2, 3. Commission given.
 q | 4, 5. Fulfilment of Prophecy.
 p | 6. Commission carried out.
 o | 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. unto
 . . . to. Gr. *eis*. Ap. 104. vi. were come=had arrived. Bethphage=House of Figs. Now *Kefr*
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*). See
 Ap. 153 and 156. unto=toward. Gr. *pros*. Ap. 104. xv. 3. All the texts read "*eis*" as in the preced-
 ing clause. Jesus. Ap. 98. X. disciples. Not Apostles. **2** Go=go forward. into.
 Gr. *eis*, as above. over against=or just off the high road. Gr. *apenanti*=facing you. In Mark and
 Luke *katenanti*=opposite and below, preferred, here, by all the texts. But the text may have been altered
 to make Matt. agree with Mark and Luke. straightway=immediately. ass . . . colt. Here the *two*
 are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only *one* (only one being necessary to
 fulfil the part of Zechariah quoted by John 12. 14, 15). with. Gr. *meta*. Ap. 104. xi. 1.

29 3 And ° if any man say ought unto you, ye shall say, ° The Lord hath need of them; ° and ° straightway he will send them."

q (p. 1355) 4 All this ° was done, that it might be ° fulfilled which was ° spoken ° by the prophet, saying, 5 ° "Tell ye the daughter of Sion, ° Behold, thy King cometh unto thee, meek, and sitting ° upon an ° ass, and a ° colt the foal of ° an ass."

p 6 And the disciples went, and did as ° Jesus commanded them,

o 7 And ° brought the ° ass, and the ° colt, and ° put on them their ° clothes, and ° they set Him ° thereon.

F¹r (p. 1356) 8 And ° a very great multitude spread their garments ° in the way; others cut down branches ° from the trees, and ° strawed them ° in the way.

s 9 And the multitudes that went before, and that followed, cried, saying, ° "Hosanna to ° the Son of David: Blessed is He That cometh ° in the name of ° the LORD; ° Hosanna ° in the highest."

s 10 And when He was come ° into Jerusalem, all the city was ° moved, saying, ° "Who is This?"

r 11 And the multitude said, "This is ° Jesus the Prophet ° of ° Nazareth of Galilee."

G¹t 12 And ° Jesus went ° into ° the temple of ° God, and cast out all them that sold and bought ° in ° the temple, and overthrew the tables of ° the moneychangers, and the seats of them that sold ° doves,

u 13 And said unto them, ° "It is written, ° My house shall be called the house of prayer; but ye have made it a den of ° thieves."

t 14 And the blind and the lame came to Him ° in ° the temple; and He healed them.

15 And when the chief priests and scribes saw the ° wonderful things that He ° did, and the ° children crying ° in the temple, and saying, ° "Hosanna to ° the Son of David;" they were sore displeased,

16 And said unto Him, "Hearest thou what these ° say?"

" And ° Jesus saith unto them, "Yea; ° have ye never read, ° Out of the mouth of babes and sucklings Thou hast ° perfected praise?"

E² (p. 1355) 17 And He left them, and went ° out of the city ° into Bethany; and He ° lodged there.

F² 18 Now ° in the morning as He returned ° into the city, He hungered.

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, and II. 4. Cp. Isa. 62. 11. Ap. 117. I.

Behold. Fig. *Asterismos*. Ap. 6. upon. Gr. *epi*. Ap. 104. ix. 3.

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. *epikathizō*.

Occ. only here. thereon=upon them: i.e. the garments.

21. 8-11 (F¹, p. 1355). JERUSALEM. FIRST ENTRY. (*Introversion*.)

F¹ | r | 8. Action.
s | 9. Cry. Made.
s | 10. Cry. Effect.
r | 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*. Ap. 104. viii.

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 *Hōshī'ān-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. 81) and "shake" (28. 4. Heb. 12. 28. 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*. Ap. 104. iv. Nazareth. See note on 2. 23. Ap. 169.

21. 12-16 (G¹, p. 1355). IN THE TEMPLE. CLEANSING. (*Alternation*.)

G¹ | t | 12. Miracle. Cleansing.
u | 13. Scripture fulfilled.
t | 14-16-. Miracle. Healing.
u | -16. Scripture fulfilled.

12 the temple. Gr. *hieron*, the temple courts. Not the *naos*. See note on 23. 16. God. Ap. 98. I. i. 1.

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. 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. the Son of David. The eighth of nine occ. in Matthew. See note on 1. 1. 16 say=are saying. have ye never read . . . ? See Ap. 143. 4. Out of. Gr. *ek*. Ap. 104. vii. See Ap. 107. I. 1, and 117. I. Out of the mouth, &c. Quoted from Ps. 8. 2. perfected=prepared. Gr. *katartizō*=to perfect by preparing. See Ap. 125. 8. 17 out of=without, outside. Not the same word as in v. 16. lodged=passed the night (in the open air). Occ. only here, and in Luke 21. 37.

21. 18-22 (F², p. 1355). JERUSALEM. RETURN TO. (*Introversion*.)

F² | v | 18, 19-. Words of the Lord. Curse.
w | -19. Miracle. Fig-tree withered.
w | 20. Miracle. Marvel of Disciples.
v | 21, 22. Words of the Lord. Faith.

18 in the morning=early in the morning. See Ap. 97.

29 19 And when He saw ° a fig tree ° in the way, He came ° to it, and ° found nothing thereon, but leaves only, and said unto it, "Let no fruit grow ° on thee henceforward ° for ever." And ° presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, ° "How soon is the fig tree withered away!"

21 1 Jesus answered and said unto them, ° "Verily I say unto you, ° If ye have faith, and ° doubt ° not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, ° 'Be thou removed, and be thou cast 2 into the sea;' it shall be done.

22 And all things, whatsoever ye shall ° ask 3 in prayer, believing, ye shall ° receive."

G² H R x (p. 1357) 23 And when He was come 2 into the ° temple, the chief priests and the elders of the People came unto Him as He was teaching, and said, ° "By ° what ° authority doest Thou these things? and who gave Thee this ° authority?"

y 24 And 1 Jesus answered and said unto them, ° "I also will ask you one ° thing, which ° if ye tell Me, ° I in like wise will tell you 23 by what authority I do these things.

25 The ° baptism of John, whence was it? ° from ° heaven, or ° of men?"

z 26 And they reasoned ° with themselves, saying, 24 "If we shall say, ° 'From heaven;' He will say unto us, 'Why did ye ° not then believe him?' 26 But 24 if we shall say, 25 'Of men;' we fear the ° people;

z for ° all hold John as a prophet."

y 27 And they answered 1 Jesus, and said, "We ° cannot ° tell."

x And he said unto them, "Neither tell I you 23 by what authority I do these things.

L N¹ a¹ b¹ 28 But what think ye ? ° A certain man had two ° sons; and he came to the first, and said, ° 'Son, ° go work to day 8 in my vineyard.'

29 He answered and said, ° 'I will 25 not:;' but afterward he ° repented, and went.

30 And he came to ° the second, and said likewise. And he answered and said, ° 'I go, ° sir:;' and went 25 not.

19 a = one (single). in = on. Gr. *epi*. Ap. 104. ix. 1. to = up to. Gr. *epi*. Ap. 104. ix. 3. found nothing. See notes on Mark 11. 13. on. Gr. *ek*. Ap. 104. vii. 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. *parachrēma*, rendered "soon" in v. 20. See note on "immediately", Luke 1. 64.

20 How soon, &c. Fig. *Erotēsis* (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. not. Gr. *mē*. Ap. 105. II. 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. *aiteō*. 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 (G², p. 1355). IN THE TEMPLE. TEACHING. (*Alternation*.)

G² H | 21. 23-22. 46. Priests and Elders. Controversy. J | 23. 1-12. Teaching. Crowds and Disciples. Moral.

H | 23. 13-39. Scribes and Pharisees. Denunciation. J | 24. 1-25. 46. Teaching. Disciples. Prophetic.

21. 23-22. 46 (H, above). PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE. (*Introversion*.)

H | K | 21. 23-27. Questions. Chief Priests and Elders. L | 21. 28-44. Parables. Two Sons and Vineyard.

M | 21. 45. Conviction. M | 21. 46. Conspiracy.

L | 22. 1-14. Parable. Marriage of King's Son. K | 22. 15-46. Questions. Pharisees and Sadducees.

21. 23-27 (K, above). QUESTIONS. CHIEF PRIESTS AND ELDERS. (*Introversion*.)

K | x | 23. Their question. Put. y | 24, 25-. His question. Put.

z | -25, 26-. Their reasoning. z | -26. Their reason.

y | 27-. His question. Unanswered. x | -27. Their question. Answered.

23 temple = the Temple courts. Gr. *hieron*. See note on 23. 16.

By. Gr. *en*. Ap. 104. viii. what = what kind of. authority. Gr. *exousia*. Ap. 172. 5. 24 thing = question. Gr. *logos* = word, or matter. if. The condition being quite dependent on a contingency. Ap. 118. 1. b. I in like wise = I also. Note the Fig. *Anteisagōge*. Ap. 6. 25 baptism. Ap. 115. II. 1. from. Gr. *ek*. Ap. 104. vii. 1. heaven. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "God", sing. of = from. Same word as "from" in preceding clause. with. Gr. *para*. Ap. 104. xii. 2. not. Gr. *ou*. Ap. 105. I. 26 people = crowd. all. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part. 27 cannot tell = do not (Ap. 105. I) know. tell = know. Gr. *oida*. Ap. 132. I. i.

21. 28-44 (L, above). PARABLES. (*Division*.)

L | N¹ | 28-32. The Two Sons. Disobedience. N² | 33-44. The Husbandmen. Rebellion.

21. 28-32 (N¹, above). THE TWO SONS. DISOBEDIENCE. (*Repeated Alternation*.)

N¹ | a¹ | 28-. Appeal for opinion. b¹ | -28-30. The Two Sons. Contrasted. a² | 31-. Appeal for decision. b² | -31-. The Two Sons. Answer. a³ | -31, 32. Application.

28 A certain man, &c. Here follow three parables spoken in the Temple. sons = children. Gr. *teknon*. Ap. 108. i. Go work to day = Go to-day, work. 29 I will not = I do not choose [to go]. Ap. 102. 1. repented. Gr. *metamelomai*. See Ap. 111. I. 2. 30 the second. Tischendorf reads "the other" (Gr. *heteros*, Ap. 124. 2). sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.

a² 31 ° Whether ²⁵ of them twain did ° the will of
29 his father? "

b² They say unto him, " The first."

(p. 1357) a³ ¹ Jesus saith unto them, ²¹ " Verily I say unto
you, That the ° publicans and the harlots ° go
into ° the kingdom of ¹² God ° before you.

32 For John came ² unto you ⁸ in the way of
righteousness, and ye believed him ²⁵ not: but
the ³¹ publicans and the harlots believed him:
and ye, when ye had seen it, ²⁹ repented ²⁵ not
afterward, that ye might believe him.

N² O c (p. 1358) 33 Hear ° another parable: There was a cer-
tain ° householder, which planted a vineyard,
and ° hedged it round about, and digged a
° winepress ⁸ in it, and built a ° tower, and ° let
it out to husbandmen, and ° went into a far
country:

d 34 And when the ° time of the fruit drew
near, he sent his servants ° to the ³³ husband-
men, that they might receive the fruits of it.

35 And the husbandmen took his servants,
and ° beat one, ° and killed ° another, ° and
stoned ° another.

36 Again, he sent ° other servants ° more
than the first: and they did unto them ° like-
wise.

37 But ° last of all he sent ¹ unto them ° his
son, saying, ' They will ° reverence 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 ° seize
on his inheritance.'

39 And they caught him, and cast him ° out
of the vineyard, and slew him.

c 40 ° When ° the lord therefore of the vineyard
° cometh, what will he do unto those hus-
bandmen? "

d 41 They say unto him, " He will ° miserably
destroy those ° wicked men, and will let out
his vineyard unto ³⁶ other husbandmen,
° which shall render him the fruits ⁸ in their
seasons."

P 42 ¹ Jesus saith unto them, ° " Did ye never
read ⁸ in the scriptures, ° " The Stone Which the
builders rejected, the same is become the head
of the corner: this is ° the LORD'S doing, and it
is marvellous ⁸ in our eyes? "

O 43 Therefore say I unto you, ³¹ The kingdom
of ¹² God shall be taken ⁸ from you, and ° given to
a nation bringing forth the fruits thereof.

P 44 And whosoever shall fall ° on this Stone
shall be broken: but ° on whomsoever It shall
fall, It will ° grind him to powder."

M (p. 1357) 45 And when the chief priests and Pharisees
had heard His parables, they ° perceived that
He spake of them.

M 46 But when they sought to lay hands on
Him, they feared the ° multitude, because they
° took Him ° for a prophet.

grind him to powder. Supposed to mean winnow or scatter as dust. But in a *Papyrus* (Fayyūm, second or third cent. A.D.) it is used for *ruining* a thing in some way. This supplies the contrast here. Occ. else-
where only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. 45 per-
ceived = got to know. Gr. *ginōskō*. 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. Ap. 104. vi.

31 Whether of them twain = Which of the two.
the will = the desire. Gr. *thelēma* (the Noun of Ap.
102. I).

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 (N², p. 1357). THE HUSBANDMEN. REBELLION. (Alternation.)

N² | O | 33-41. The Parable. Given.
P | 42. The Scripture cited (Ps. 118. 22).
O | 43. The Parable. Its application.
P | 44. The Scripture cited (Isa. 8. 14).

21. 33-41 (O, above). THE PARABLE GIVEN. (Alternation.)

O | c | 33. The Owner making His Vineyard.
d | 34-39. The Husbandmen. Conduct.
c | 40. The Owner coming to His Vineyard.
d | 41. The Husbandmen. Judgment.

33 another. Gr. *allos*. 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 jour-
neyed. As in 25. 14, 15. Mark 12. 1; 13. 34. Luke
15. 13; 20. 9.

34 time = season. to. Gr. *pros*. Ap. 104. xv. 3.
35 beat one, &c. = one they beat, and one they
killed, and one they stoned.

and. Note the Fig. *Polysyndeton*, Ap. 6.
another = one.

36 other. Gr. *allos*. Ap. 124. 1.

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 the lord. Ap. 98. VI. i. a. 4. A.

cometh = shall have come.

41 miserably . . . wicked. Note the Fig. *Parono-
masia* (Ap. 6). Gr. *kakous kakōs*. 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 (Ap. 104. xii. 1) 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.

or scatter as dust. But in a *Papyrus* (Fayyūm, second
or third cent. A.D.) it is used for *ruining* a thing in some way. This supplies the contrast here. Occ. else-
where only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. 45 per-
ceived = got to know. Gr. *ginōskō*. 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. Ap. 104. vi.

L Q¹ e
(p. 1359)

22 And ° Jesus answered and spake unto them again ° by ° parables, and said, 2 ° "The kingdom of ° heaven is like unto a certain king, which made a ° marriage for his son,

3 And ° sent forth his servants to call them that ° were bidden ° to the ° wedding :

f and they ° would ° not come.

4 Again, he ° sent forth ° other servants, saying, 'Tell them which ° are bidden, ° 'Behold, I have prepared my ° dinner: my oxen and my ° fatlings are killed, and all things are ready: come ° unto the ° marriage.'

f 5 But they ° made light of it, and ° went their ways, one ° to ° his farm, another ° to his ° merchandise:

6 And the remnant took his servants, and ° entreated them spitefully, and ° slew them.

7 But when the king heard ° thereof, he was wroth: and he sent forth ° his armies, and destroyed those murderers, and ° burned up their city.

Q² g 8 ° Then saith he to his servants, 'The ° wedding is ready, but they which ° were bidden were ° not worthy.

h 9 ° Go ye therefore ° into ° the highways, and as many as ye shall find, bid ° to the ° marriage.'

h 10 So those servants ° went out ° into ° the highways, and gathered together all as many as they found, both ° bad and good: and the ° wedding ° was furnished with guests.

g 11 And when the king came in ° to see the guests, ° he saw there a ° man which had ° not on ° a ° wedding garment:

12 And he saith unto him, ° 'Friend, how camest thou in hither ° not having ° a ° wedding garment?' And he was ° speechless.

13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him ° into ° outer darkness; there shall be ° weeping and gnashing of teeth.'

14 ° For many are called, but few are chosen."

K R T
(p. 1360)

15 Then ° went ° the Pharisees, and took counsel how they might ° entangle Him ° in His talk.

22. 1-14 (L, p. 1357). PARABLES. MARRIAGE OF KING'S SON. (Division.)

L | Q¹ | 1-7. The bidden Guests.
| Q² | 8-14. The substituted Guests.

22. 1-7 (Q¹, above). THE BIDDED GUESTS. (Alternation.)

Q¹ | e | 1-3-. Call to those bidden. First call.
| f | -3. Servants sent. Refused.
| e | 4. Call to those bidden. Second call.
| f | 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. 2. would not come = wished not to come. Ap. 102. 1. not. Gr. ou. Ap. 105. I.

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. Ap. 104. vi.

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. emporia. Occ. only in Matthew.

6 entreated, &c. As in Acts 4. 1-3; 5. 40, 41; 11. 19. slew them. Acts 7. 54-60; 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. emprēthō. Occ. only here. This refers to the destruction of Jerusalem, which took place shortly after the close of the Acts Dispensation.

22. 8-14 (Q², above). THE SUBSTITUTED GUESTS. (Introversion.)

Q² | g | 8. The bidden Guests. Not worthy.
| h | 9. Other Guests to be substituted.
| h | 10. Other Guests substituted.
| g | 11-14. The intruding Guest. Detected.

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. 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. into. Gr. eis. Ap. 104. vi. bad. Gr. ponēros. 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. man. Gr. anthrōpos. Ap. 123. 1. a wedding garment. As prescribed by Eastern etiquette. 12 Friend. Gr. hetairōs. Occ. only in Matthew (here; 11. 16; 20. 13; 26. 50). not. Gr. mē. Ap. 105. II. 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 mē, above. 13 outer = the outer. Gr. exōteros. 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 (K, p. 1357). QUESTIONS. PHARISEES AND SADDUCEES. (Alternation.)

K | R | 15-22. The Pharisees' Question. Civil.
| S | 23-33. The Sadducees' Question. Religious.
R | 34-40. The Pharisee's Question. Moral.
| S | 41-46. The Lord's Question and Answer.

22. 15-22 [For Structure see next page].

15 went = came: as in v. 23. A threefold temptation. See R, S, and R, above. the Pharisees. See Ap. 120. II. entangle = entrap. Gr. pagideuō. Occ. only here. in. Gr. en. Ap. 104. viii.

U (p. 1360) 16 And they sent out unto Him ° their disciples ° with the ° Herodians, saying, ° “Master, ° we know that Thou art true, and teachest the way of ° God ¹⁵ in truth, ° neither carest Thou ° for any man: for Thou ° regardest ³ not the person of ¹¹ men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give ° tribute unto Cæsar, or ³ not?”

V i 18 ° But ¹ Jesus ° perceived their ° wickedness, and said, “Why tempt ye Me, ye hypocrites? 19 Shew Me the ⁷ tribute ° money.”

k And they ° brought unto Him a ° penny.

V i 20 And He saith unto them, “Whose is this ° image and ° superscription?”

k 21 They say unto Him, “Cæsar’s.”

U Then saith He unto them, “Render therefore unto Cæsar the things which are Cæsar’s; and unto ¹⁶ God the things that are ¹⁶ God’s.”

T 22 When they had heard ° these words, they marvelled, and left Him, and went their way.

S l 23 ° The same day came to Him ° the Sadducees, which say that there ° is ° no resurrection, and asked Him,

m 24 Saying, ¹⁶ “Master, ° Moses said, ° “If a man ° die, having ²³ no ° children, his brother shall ° marry his wife, and raise up ° seed unto his brother’.

25 Now there were ° with us seven brethren: and the first, when he had married a wife, deceased, and, having ²³ no ° issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And ° last of all ° the woman died also.

28 Therefore ¹⁵ in the resurrection whose wife shall she be of the seven? for they all had her.”

l 29 ° Jesus answered and said unto them, “Ye do err, ° not knowing the scriptures, nor the power of ¹⁶ God.

m 30 For ¹⁵ in the resurrection they neither marry, nor are given in marriage, but are as the angels of ¹⁶ God ¹⁵ in ° heaven.

31 But as ° touching the resurrection ° of the dead, ° have ye ³ not read that which was spoken unto you ° by ¹⁶ God, ° saying,

32 ° “³ I am the ¹⁶ God of Abraham, ° and the God of Isaac, ° and the ¹⁶ God of Jacob?” ¹⁶ God is ³ not the ¹⁶ God of ° the dead, but of ° the living.”

33 And when the multitude heard ° this, they were astonished at His ° doctrine.

R n (p. 1361) 34 But when ¹⁵ the Pharisees had heard that He had put ²³ the Sadducees to silence, they were gathered together.

31 touching = concerning. Gr. *peri*. Ap. 104. xiii. 1.

Ap. 139. 1. have ye not read . . . = Did ye never read . . . See Ap. 143.

Ap. 104. xviii. 1. saying. See Ap. 107. II. 1.

See Ap. 117. I. and. Note the Fig. *Polysyndeton* (Ap. 6).

139. 2 (without the Article). the living = living people. The only conclusion being that they

must rise and live 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. *zab*. See note on 9. 18.

See note on “thereof” (v. 7). at. Gr. *epi*. Ap. 104. ix. 2.

22. 15-22 (R, p. 1359). THE PHARISEES’ QUESTION. (*Introversion and Alternation*.)

R T | 15. Counsel taken.

U | 16, 17. Their Question as to Tribute.

V | i | 18, 19-. His demand.

k | -19. Their compliance.

V | i | 20. His Question.

k | 21-. Their Reply.

U | -21. Their Question answered.

T | 22. Departure taken.

The Argument.

16 their = their own.

with. Gr. *meta*. Ap. 104. xi. 1.

Herodians. It is uncertain whether this refers to Herod’s servants, officers, household, or to a political party. Prob. = courtiers.

Master = 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. Ap. 104. xiii. 1.

regardest not = lookest not on. Gr. *eis*. Ap. 104. vi.

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. *ginōskō*. Ap. 132. I. 2.

wickedness. Gr. *ponēria*. Ap. 128. III (1).

19 money = coin. Gr. *nomisma*. Occ. only here.

penny = a *dēnarius*. See note on 20. 2 and Ap. 51. I. 4.

20 image. Therefore not a Jewish or Herodian coin, but a Roman.

superscription = inscription.

22 these words. See note on “thereof”, v. 7.

22. 23-33 (S, p. 1359). THE SADDUCEES’ QUESTION. (*Alternation*.)

S | l | 23. Sadducees’ error. Denial of Resurrection.

m | 24-28. Resurrection. Questioned.

l | 29. Sadducees’ error. Ignorance of Scripture.

m | 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. *mē*. 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. *epigambreuō*. Occ. only in Matthew. Used here because it specially refers to a marriage between relatives.

seed = issue, as in v. 25.

25 with. Gr. *para*. Ap. 104. xii. 2.

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.

of the dead = of dead bodies, with Art. See

Ap. 139. 1. by. Gr. *hupo*.

32 I am, &c. Quoted from Ex. 3. 6.

the dead = dead people. See Ap.

139. 2 (without the Article). the living = living people. The only conclusion being that they

must rise and live 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. *zab*. See note on 9. 18.

33 this. doctrine = teaching.

22. 34-40 [For Structure see next page].

29 35 Then one ° of them, which was ° a lawyer, asked Him a question, tempting Him, and saying,

36 16 "Master, ° which ° is the great commandment 13 in the law?"

o (p. 136r) 37 1 Jesus said unto him, ° "Thou shalt love ° the LORD thy 16 God ° with all thy heart, and ° with all thy ° soul, and ° with all thy mind.

38 This is the first and great commandment.

o 39 And ° the second is like unto it, 37 Thou shalt love thy neighbour as thyself.

n 40 ° On these two commandments hang ° all the law and the prophets."

S W p 41 While the ° Pharisees were gathered together, 1 Jesus asked them,

42 Saying, ° "What think ye ° of ° Christ? whose Son is He?"

q They say unto Him, ° "The Son of David."

X 43 He saith unto them, "How then doth David ° in ° spirit call Him Lord, saying,

44 ° "The LORD said unto My ° Lord, 'Sit Thou ° on My right hand, ° till I make Thine enemies Thy footstool?'"

W p 45 If David then call Him ° Lord, how is He his Son?"

q 46 And ° no man was able to answer Him ° a word, neither durst any man ° from that day forth ask Him any more questions.

J r1 23 Then spake ° Jesus to the ° multitude, and to His disciples,

2 Saying, "The scribes and the ° Pharisees ° sit ° in ° Moses' seat:

s1 3 ° All therefore whatsoever they bid ye observe, ° that ° observe and ° do; ° but do ° not ye ° after their works: for ° they say, and do ° not.

4 ° For they bind heavy burdens and grievous to be borne, and lay them ° on ° men's shoulders;

Lord. Ap. 98. VI. i. a. 2. A. a. on. Gr. ek. 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. 25 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 3. 19-26; 28. 25-26. 45 Lord. Ap. 98. i. a. 1. B. b. 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 (J, p. 1357). TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL.) (Repeated Alternation.)

J | r1 | 1, 2. Self-exaltation. Scribes. (Session.)
s1 | 3, 4. "Do not ye" what they bid.
r2 | 5-7. Self-exaltation. Scribes. (Works.)
s2 | 8-11. "Be not ye" like them.
r3 | 12. Self-exaltation. Scribes. (Application.)

1 Jesus. Ap. 98. X. multitude=crowds. Note the Structure (J1, p. 1357). 2 Pharisees. See Ap. 120. II. The Sadducees had their own "leaven" (16. 6) but not this. sit=have taken [their] seat. in=upon. Gr. epi. Ap. 104. ix. 1. Moses'. See note on 8. 4. 3 All=All things. This shows that the words 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. that. Omit this word as not being in the Greek, or required by the Fig. Ellipsis. 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". not. Gr. mē. Ap. 105. II. 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. not. Gr. ou. Ap. 105. I. Note the difference between the two negatives in this verse. 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. Ap. 104. ix. 3. men's. Gr. anthrōpos. Ap. 123. 1.

22. 34-40 (R, p. 1359). THE PHARISEES' QUESTION. (Introversion.)

R | n | 34-36. The Great Commandment. Question.
o | 37, 38. Answer. The First: Love of God.
o | 39. Answer. The Second: Love of Neighbour.
n | 40. The Great Commandment. Jointly.

35 of. Gr. ek. Ap. 104. vii.

a lawyer=a teacher of the law.

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.

with. Gr. en. Ap. 104. viii.

soul. Gr. psuchē. 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 (S, p. 1359). THE LORD'S QUESTION AND ANSWER. (Introversion.)

S | W | p | 41, 42-. His Question: "Whose Son is Messiah?"
q | -42. Their Answer: "The Son of David."
X | 43, 44. David's Words.
W | p | 45. His Question: "How is He his Son?"
q | 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.

Ap. 104. vii. till, &c.=until I shall have (Gr. an)

29 but they themselves ° will ° not ° move them with one of ° their fingers.

r² (p. 1361) 5 But all their works they do ° for to be seen of ° men: they make broad their ° phylacteries, and enlarge ° the borders of their garments,

6 And ° love the ° uppermost rooms ° at feasts, and the ° chief seats ° in the synagogues,

7 And ° greetings ° in the markets, and to be called ° of ° men, ° Rabbi, Rabbi.

s² 8 But be ° not ye called Rabbi: for One is your ° Master, ° even ° Christ; and all ye are brethren.

9 And call ° no man your ° father ° upon the earth: for One is your ° Father, Which is ° in ° heaven.

10 Neither be ye called ° masters: for One is your ° Master, ° even ° Christ.

11 But ° he that is greatest among you shall be your servant.

1³ 12 And whosoever shall exalt himself shall be ° abased; and he that shall humble himself shall be exalted.

H Y¹ A t (p. 1362) 13 But ° woe unto you, ° scribes and ° Pharisees, hypocrites! for ye ° shut up ° the kingdom of ° heaven ° against ° men: for ye ° neither go in yourselves, ° neither suffer ye them that are entering to go in.

u 14 Woe unto you, scribes and ° Pharisees, hypocrites! for ye devour widows' houses, and for a pretence ° make long prayer:

u ° therefore ye shall receive the ° greater ° damnation.

t 15 Woe unto you, scribes and ° Pharisees, hypocrites! for ye compass sea and ° land to make one ° proselyte, and when he ° is made, ye make him twofold more ° the child of ° hell than yourselves.

B 16 Woe unto you, ye blind guides, which say, 'Whosoever shall swear ° by ° the Temple, it is ° nothing; but whosoever shall swear ° by the gold of ° the Temple, he is a ° debtor!'

17 Ye fools and blind: for whether is greater, the gold, or ° the Temple that sanctifieth the gold?

18 And, 'Whosoever shall swear ° by the altar, it is nothing; but whosoever sweareth ° by the gift that is upon it, he is ° guilty.'

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear ° by the altar, sweareth ° by it, and ° by all things thereon.

21 And whoso shall swear ° by ° the Temple, sweareth ° by it, and ° by Him That dwelleth therein.

make long prayer = praying at great length.

greater = more abundant. damnation = judgment or condemnation.

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 by. Gr. en. Ap. 104. viii. 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 fulfil the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. Paræchests = guilty [and

must pay the geld, i.e. the penalty]. See Ap. 6.

will not move = do not choose to touch.

will. See Ap. 102. 1.

not. Gr. ou. Ap. 105. I.

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. phylaktērion. Occ. only here.

See notes, &c., on Ex. 13. 9. Deut. 6. 8. Ref. to Pent.

Ap. 92 and 117. I.

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. philō. 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.

in. Gr. en. Ap. 104. viii.

7 greetings = the formal salutations.

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

Rabbi = my Master. Cp. v. 8. Note the Fig. Epi-

zeusis for Emph. (Ap. 6).

8 not. Gr. mē. Ap. 105. II.

Master = Leader, Guide, or Director. Gr. kathēgētēs.

Occ. only here and in v. 10. All the texts read didas-

kalos. Teacher.

even Christ. All the texts omit, with Syr.; but,

Scrivener thinks, on insufficient authority.

Christ. See Ap. 98. IX.

9 no. Gr. mē. Ap. 105. II.

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 (H, p. 1357). SCRIBES AND PHARISEES. (Division.)

H | Y¹ | 13-33. Denunciation. The Eight Woes.

| Y² | 34-39. Prophecy.

13-33 (Y¹, above). DENUNCIATION. THE EIGHT WOES. (Introversion.)

Y¹ | A | 13-15. Their treatment of the living.

| B | 16-22. False swearing.

| C | 23. Hypocrites.

| C | 24. Blind guides.

| B | 25-28. False cleansing.

| A | 29-33. Their treatment of the dead.

13-15 (A, above). THEIR TREATMENT OF THE LIVING. (Introversion.)

A | t | 13. Proselytes. The honest hindered.

| u | 14-. Incrimination.

| u | -14. Condemnation.

| t | 15. Proselytes. Those made, made worse.

13 woes. The first of eight woes in Y¹ (vv. 13-33). Cp.

5. 3; and see Ap. 126. All the texts (with Syr.) trans-

pose 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.

therefore = on this account. Gr. dia (Ap. 104. v. 2).

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 by. Gr. en. Ap. 104. viii. the Temple = the Sanctuary:

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[to fulfil the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. Paræchests = guilty [and

must pay the geld, i.e. the penalty]. See Ap. 6.

29 **22** And he that shall swear ¹⁶ by ° heaven, sweareth ¹⁶ by the throne of ° God, and ¹⁶ by Him That sitteth thereon.

C (p. 1362) **23** ° Woe unto you, scribes and Pharisees, hypocrites! for ye ° pay ° tithe of mint and ° anise and ° cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and ° faith: these ought ye to have done, and ° not to leave the other undone.

C **24** Ye blind guides, ° which ° strain ° at ° a ° gnat, and ° swallow ° a ° camel.

B **25** ° Woe unto you, scribes and Pharisees, hypocrites! for ye ° make clean the outside of the cup and of the ° platter, but within they are full of ° extortion and ° excess.

26 Thou blind Pharisee, cleanse first ° that which is within the cup and platter, that the outside of them may ° be ° clean also.

27 ° Woe unto you, scribes and Pharisees, hypocrites! for ye ° are like unto ° whited sepulchres, which indeed ° appear beautiful outward, but are within full of ° dead men's bones, and of all uncleanness.

28 Even so ye also ° outwardly ²⁷ appear righteous unto ° men, but within ye are full of hypocrisy and ° iniquity.

A **29** ° Woe unto you, scribes and Pharisees, hypocrites! because ye build the ° tombs of the prophets, and ° garnish the ° sepulchres of the righteous,

30 And say, ° ‘If we had been ° in the days of our fathers, we would ° not have been partakers with them ° in the blood of the prophets.’

31 ° Wherefore ye be witnesses unto yourselves, that ye are the ° children of them which killed the prophets.

32 ° Fill ye up then the measure of your fathers.

33 Ye serpents, ye ° generation of vipers, how can ye ° escape the ° ¹⁴ damnation of ° ¹⁵ hell?

Y² v (p. 1363) **34** ° Wherefore, ° behold, I send ° unto you prophets, and wise men, and scribes: and some ° of them ye shall kill and crucify; and some ° of them shall ye scourge ° in your synagogues, and persecute them ° from city ° to city:

w **35** ° That ° upon you may come all the righteous ° blood shed ° upon the earth, ³⁴ from the blood of ° righteous Abel unto the ° blood of ° Zacharias son of Barachias, whom ° ye slew between ¹⁶ the Temple and the altar.

x **36** ° Verily I say unto you, All these things shall come ³⁵ upon ° this generation.

22 heaven. Sing. See notes on 6. 9, 10. God. Ap. 98. I. i. 1.

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. *kümmel*.

faith. Or, faithfulness, as in Rom. 3. 3. Gal. 5. 22.

24 which, &c. Fig. *Paræmia*. Ap. 6.

strain = habitually filter out. Gr. *diulizō*. 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. *kônōps*. 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 whitened a month before the Passover, to warn off persons from contracting uncleanness (Num. 19. 16).

appear. Ap. 106. I. 1.

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 whitened just then, before the Passover.

sepulchres = *mnemta* = monuments.

30 If, &c. The condition being assumed as an actual fact. See Ap. 118. 2. a.

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 (Y², p. 1362). PROPHECY.

(Extended Alternation.)

Y² v | 34. Prophets. Future sending.

w | 35. Result.

x | 36. “I say unto you”.

v | 37. Prophets. Past sending.

w | 38. Result.

x | 39. “I say unto you”.

34 Wherefore = Because of this. Gr. *dia* (Ap. 104. v. 2) *touto*. behold. Fig. *Asterismos*. Ap. 6. unto. Gr. *pros*. Ap. 104. xv. 3. of. Gr. *ek*. Ap. 104. vii. from = away from. Gr. *apo*. Ap. 104. iv.

to. Gr. *eis*. Ap. 104. vi. **35** That = So that. upon. Gr. *epi*. Ap. 104. ix. 3. 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. *Prolēpsis* (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.

v 37 O ° Jerusalem, ° Jerusalem, thou that kill-
 est the prophets, and stonest them which are
 29 sent ° unto thee, how often would I have
 gathered thy ° children together, even as a
 hen gathereth her ° chickens ° under her
 wings, and ye ° would ° not!

w 38 ° Behold, ° your ° house ° is left unto ° you
 ° desolate.

x 39 For I say unto you, Ye shall ° not ° see Me
 henceforth, ° till ye shall say, ° Blessed is He
 That cometh ° in the name of ° the LORD.' °

J D (p. 1364) 24 And ° Jesus ° went out, and departed
 ° from ° the temple :

E and His disciples came to Him for to shew
 Him ° the buildings of ° the temple.

F 2 And ° Jesus said unto them, ° “ See ye ° not
 all these things ? ° verily I say unto you,
 There ° shall not be left here one stone ° upon
 another, that ° shall not be thrown down. ”

D 3 And as He sat ° upon the mount of Olives,
 E the disciples came unto Him ° privately, say-
 ing, “ Tell us,

G¹ when shall these things be

G² and what shall be the sign of Thy ° coming,

G³ and of ° the end of the ° world ? ”

F H¹ y 4 And ° Jesus answered and said unto them,
 ° “ Take heed that ° no man ° deceive you.

z 5 For many shall come ° in My name, saying,
 ‘ I am ° Christ ; ’ and shall ° deceive many.

z 6 And ye ° shall hear of wars and rumours
 of wars : ° see that ye be ° not troubled :

y for ° all ° these things ° must ° come to pass,
 but ° the end is not yet.

37 Jerusalem. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the inhabitants.

children. Pl. of *teknon*. Ap. 108. I.
 chickens=brood. Gr. *nossia*. Occ. only here.
 under. Gr. *hupo*. Ap. 104. xviii.
 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 begin-
 ning 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 “ deso-
 late ” where Christ is not.

39 not=by no means, in no wise. Gr. *ou mē*, 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 “ untills ” with *ou mē* : 10. 23 ; 16. 28 ; 23. 39 ; 24. 34.

Blessed, &c. Quoted from Ps. 118. 26 ; cp. Matt.
 21. 9. See Ap. 117. II.

the LORD. Ap. 98. VI. i. α. 1. B. a.

24. 1-25. 26 (J, p. 1357). TEACHING. DIS-
 CIPLES. PROPHETIC. (*Extended Alternation*.)

J | D | 24. 1-. Place. Departure from the Temple.

E | 24. -1. Disciples come to show.

F | 24. 2. Prophecy. General.

D | 24. 3-. Place. Arrival at the Mount of Olives.

E | 24. -3. Disciples come to ask.

F | 24. 4-25. 26. Prophecy. Particular.

1 Jesus. Ap. 98. X.

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

verily. See note on 5. 18.
 upon.
 privately=apart. Luke 21 was spoken publicly.

same word as in vv. 6, 15, 30, 33.

shall not=shall by no means. Very emphatic, because certain. Gr. *ou mē*. Ap. 105. III.

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

3 upon. Gr. *epi*. Ap. 104. 1.

-3 (E, above). DISCIPLES COME TO ASK. (*Division*.)

E | G¹ | -3-. First Question : WHEN shall these things (v. 2) be ?

G² | -3-. Second Question : WHAT the sign of Thy *Parousia* ?

G³ | -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. world. See Ap. 129. 2.

24. 4-25. 26 (F, above). PROPHECY. PARTICULAR. (*Division*.)

F | H¹ | 24. 4-6. Answer to the First Question.

H² | 24. 7-28. Answer to the Second Question.

H³ | 24. 29-25. 26. Answer to the Third Question.

24. 4-6 (H¹, above). ANSWER TO THE FIRST QUESTION. (*Introversion*.)

Read with Mark 13, 5-7. Luke 21, 8, 9.

H¹ | y | 4. Warning. The beginning.

z | 5. Many Antichrists. } FIRST SIGN.

z | 6-. Rumours of Wars. }

y | -6. Warning. Not the end.

4 Take heed. Gr. *blepō*. Ap. 133. I. 5. no man=not (*mē*. Ap. 105. II) any one. deceive=
 lead astray. 5 in=upon : trading upon. Gr. *epi*. Ap. 104. ix. 2. Christ=the Messiah.

Ap. 98. IX. 6 shall hear=will be about to hear. see. Gr. *horaō*. Ap. 133. I. 8. Not the
 same word as in vv. 2, 15, 30. not. Gr. *mē*. Ap. 105. II. must=it is necessary [for them to].

come to pass=arise (as in v. 34). the end. Gr. *telos*. 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.

H² J
(p. 1365)
29

7° For nation shall rise ° against nation, and kingdom against kingdom: and there shall be ° famines, and pestilences, and earthquakes, ° in divers places.

K a

8 All these are ° the beginning of ° sorrows.
9 Then shall they deliver you up ° to be afflicted, and shall kill you: and ye shall be hated ° of all nations ° for My name's sake.

b

10 And then shall many ° be offended, and ° shall betray one another, and shall hate one another.

c

11 And many false prophets shall rise, and shall ° deceive many.

b

12 And ° because ° iniquity shall ° abound, the love of ° many shall ° wax cold.

a

13 But he that ° shall endure ° unto ° the end, the same shall be ° saved.

14 And this ° gospel ° of the kingdom shall be ° preached ° in all the ° world ° for a witness unto all ° nations; and then shall ° the end come.

J d

15 When ye therefore shall ° see ° the abomination ° of desolation, spoken of ° by Daniel the prophet, stand ° in ° the holy place, (whoso readeth, let him ° understand:)

e

16 Then let them which be ° in Judæa flee ° into the mountains:

17 Let him which is ° on the housetop ° not come down to take ° any thing ° out of his house:

18 Neither let him which is ° in the field return back to take his clothes.

d

19 And woe unto them that are with child, and to them that give suck ° in those days!

e

20 But pray ye that your flight ° be ° not in the winter, neither ° on the sabbath day:

K f

21 For then ° shall be great tribulation, such as ° was ° not ° since ° the beginning of the ° world to this time. ° no, ° nor ever shall be.

22 And except those days should be ° shortened, there should ° no flesh be saved: but ° for the elect's sake those days shall be shortened.

g

23 Then ° if any man shall say unto you, 'Lo, here is ° Christ,' or 'there;,' believe it ° not.

h

24 For there shall arise false Christs, and

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*. Ap. 104. v. 1. the holy place. See note on "pinnacle", 4. 5. understand = observe attentively. 18 into = upon. Gr. *epi*. Ap. 104. ix. 3. LTr. WH read "*eis*". Ap. 104. vi. 17 on. Gr. *epi*. Ap. 104. ix. 1. any thing. All the texts read "the things". out of. Gr. *ek*. Ap. 104. vii. 20 be = happen. on. Gr. *en*. Ap. 103. viii.

24. 21-28 (K, above). THE GREAT TRIBULATION. (Introversion.)

K | f | 21, 22. The Great Tribulation. Beginning.
g | 23. Warning. "If they shall say".
h | 24-. False Messiahs and false prophets.
h | -24. Their object.
g | 25, 26. Warning. "If they shall say".
f | 27, 28. The Great Tribulation. The End.

21 shall be, &c. See Ap. 117. II. Quoted from Dan. 12. 1. was not = has not arisen, or happened; same as "fulfilled", v. 34. since = from, as in v. 1. the beginning. See note on John 8. 44. world. Gr. *kosmos*. Ap. 129. 1. no. Gr. *ou*. Ap. 105. I. nor ever = *ou me*. Ap. 105. III; i. e. shall by no means happen. 22 shortened = curtailed. See Ap. 90. 23 if ... &c. The condition is hypothetical. Ap. 118. 1. b. Christ = the Messiah. Ap. 98. IX.

24. 7-28 (H², p. 1364). ANSWER TO THE SECOND QUESTION. (Alternation.)

H² | J | 7, 8. The Tribulation. The birth-pangs. Read this with Mark 13. 8, and Luke 21. 10, 11.
K | 9-14. Tribulation. General. } Read this with
J | 15-20. The Second Sign. } Mark 13. 9-23,
K | 21-28. The Great Tribulation. } not Luke 21.

7 For nation, &c. See Ap. 117. II. Quoted from Isa. 19. 2. against. Gr. *epi*. Ap. 104. ix. 3. famines, and pestilences. Fig. *Paronomasia* (Ap. 6). Gr. *limoi kai loimoi*. Eng. dearths and deaths. in divers = Gr. *kata* (Ap. 104. x. 2) = in [different] places. 8 the = a. sorrows = birth-pangs.

24. 9-14 (K, above). TRIBULATION. GENERAL. (Introversion.)

K | a | 9. Proclamation. The Gospel of the Kingdom.
b | 10. Consequences. Stumbling.
c | 11-. False Prophets. Arising.
c | -11. False Prophets. Deception.
b | 12. Consequence. Coldness.
a | 13, 14. Promise. The Gospel of the Kingdom.

9 to be afflicted = unto tribulation. to = unto. Gr. *eis*. Ap. 104. vi. of = by. Gr. *hupo*. Ap. 104. xviii. 1. for = on account of. Gr. *dia*. Ap. 104. v. 2. 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. Ap. 128. III. 4. 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. *psychomai*. Occ. only here. 13 shall endure = shall have endured. unto. Gr. *eis*. Ap. 104. vi. 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. in. Gr. *en*. Ap. 104. viii. world = the (then) habitable world. Gr. *oikoumenē*. See Ap. 129. 3. The civilised 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 (J, above). THE SECOND SIGN. (Alternation.)

J | d | 15. Warning. The Second Sign.
e | 16-18. Direction. Flight.
d | 19. Commiseration.
e | 20. Direction. Prayer and Flight.

15 see. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in either vv. 2, 6, 30.

29 false prophets, and shall °shew great signs and wonders;
 h °insomuch that, °if it were possible, they shall
 (p. 1365) 4 deceive the very elect.
 g 25 Behold, I have told you before.
 26 Wherefore 23 if they shall say unto you, 'Behold, He is 14 in the desert;' go 6 not forth: 'behold, He is 14 in the °secret chambers;' believe it 6 not.
 f 27 For °as the lightning cometh °out of the east, and shineth even unto the west; so shall °also °the coming of °the Son of man be.
 28 For wheresoever the °carcase is, there will the °eagles be °gathered together.
 H³ L N i 29 °Immediately °after the tribulation of those days °shall the sun be darkened, °and the moon shall 2 not give her light, °and the stars shall fall 1 from °heaven, °and °the powers of °the heavens shall be shaken:
 (p. 1366)
 k 30 And then shall °appear °the sign of 27 the Son of man 14 in 29 heaven:
 i 29 and °then shall all the tribes of the °earth mourn,
 k 29 and °they shall see 27 the Son of man coming °in the clouds of 29 heaven °with power and great glory.
 O 31 And He shall send His angels 30 with °a great sound of a trumpet, and °they shall gather together °His elect °from the four winds, 1 from one end of °heaven to the other.
 M P I 32 Now learn °a parable °of the fig tree; When °his branch °is °yet tender, and putteth forth leaves, ye °know that summer is nigh:
 m 33 So °likewise ye, when ye 6 shall see all these things, 32 know that °it is near, even °at the doors.
 n 34 2 Verily I say unto you, °This generation shall °not pass, °till all these things °be fulfilled.

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*. Ap. 104. iv. 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. *ptōma*. eagles=vultures. gathered together. See Job 39. 30: which shows the true interpretation.

24. 29-25. 46 (H³, p. 1364). THE ANSWER TO THE THIRD QUESTION. (*Introversion and Alternations*).
 H³ | L | N | 24. 29, 30. The Son of man. Shining forth. The THIRD SIGN.
 O | 24. 31. The gathering of the elect (Israel).
 M | P | 24. 32-41. PARABLES AND TYPE. The Fig-tree, and Noah.
 Q | 24. 42-44. Warning. "Watch therefore".
 R | 24. 45-51. Servants. Parable. } General.
 M | P | 25. 1-12. PARABLE. The Ten Virgins.
 Q | 25. 13. Warning. "Watch therefore".
 R | 25. 14-30. Servants. Parable. } Particular.
 L | N | 25. 31. The Son of man. On His throne.
 O | 25. 32-46. The gathering of the nations (Gentiles).

24. 29-30 (N, above). THE SON OF MAN. SHINING FORTH. THE THIRD SIGN. (*Alternation*).
 Read this with Mark 13. 24-27. Luke 21. 25-28.
 N | i | 29. Heaven. Sun darkened.
 k | 30-. The Son of man. The Third Sign.
 i | -30-. Earth. Mourning.
 k | -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. and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise each particular.
 heaven=the heaven (Sing.). See note on 6. 9, 10.

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. *phainō*. Ap. 106. I. i. the sign. As asked in v. 3. then shall, &c. Quoted from Zech. 12. 12. earth=land. Gr. *gē*. Ap. 129. 4. they shall see. Gr. *opsomai*. Ap. 133. 8. a. in=[setad] upon. Gr. *epi*. Ap. 104. ix. 1. with. Gr. *meta*. Ap. 104. xi. 1. 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. they shall gather, &c. Quoted from Deut. 30. 4. See 1 Thess. 4. 16, 17. His elect. Who "received the Word". Acts 2. 41. 1 Thess. 2. 13. from=out of. Gr. *ek*. Ap. 104. vii. heaven=heavens. Pl. See note on 6. 9, 10.

24. 32-41 (P, above). PARABLES AND TYPE. (*Extended Alternation*).

P | l | 32. PARABLE. The Fig-tree.
 m | 33. The application.
 n | 34. Time. Nearness.
 o | 35, 36. Divine certainty. Creature ignorance.
 l | 37. TYPE. The days of Noah.
 m | 38. The application.
 n | 39-. Time. Suddenness.
 o | -39-41. Divine certainty. Creature ignorance.

32 a=the. Referring probably to a well-known saying. of=from. Gr. *apo*. Ap. 104. iv. his=its. is yet=shall have become already. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii. The same word as in vv. 33, 39, 43 ("know"). 33 likewise ye=ye also. it is near=He is near. at. Gr. *epi*. Ap. 104. ix. 2. 34 This generation. See note on 11. 16. not=by no means. Gr. *ou mē*. 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.

o 35²⁹ Heaven and earth shall pass away, but My words shall not pass away.

29 36 But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

l 37 But as the days of Noe were, so shall also the coming of the Son of man be.

m 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

n 39 And knew not until the flood came, and took them all away;

o so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

Q S p 42 Watch therefore: for ye know not what hour your Lord doth come.

T 43 But know this, that if the goodman of the house had known in what watch the thief would come,

T he would have watched, and would not have suffered his house to be broken up.

S p 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

R r 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

t 46 Blessed is that servant, whom his lord when he cometh shall find so doing.

u 47 Verily I say unto you, That he shall make him ruler over all his goods.

r 48 But and if that evil servant shall say in his heart, "My lord delayeth his coming";

s 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

t 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

u 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

M P U W v 25 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

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 of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19-26. See the Structure of H³ (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. lamps=torches. See Ap. 130. 6. to. Gr. *eis*. Ap. 104. vi. to meet=for the meeting (of two parties from opposite directions): i.e. the meeting and returning with. Gr. *apanantēsis*. Occ. only here, v. 6, Acts 28. 15, and 1 Thess. 4. 17. But all the texts read *hupantēsis*, as in John 12. 13.

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*. Ap. 132. I. i. The same word as in v. 42, 43 ("known"); not the same as in v. 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 before. Gr. *pro*. Ap. 104. xiv. Noe=Noah.

into. Gr. *eis*. Ap. 104. vi. 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. *mulōn*. Occ. only here.

24. 42-44 (Q, p. 1366). WARNING. "WATCH THEREFORE". (*Introversion*.)

Q	S	p		42-	Warning. "Watch".	}	Com-
				q	-42. Reason.		
T	T	p		43-	Thief. Knowledge of.	}	parison.
				q	-43. Thief. Action against.		
S	p		q	44-	Warning. "Be ready".	}	
				q	-44. Reason.		

42 Watch. As in 1 Thess. 5. 6 and 10 ("wake"). Lord. Ap. 98. VI. i. a. 2. B. a.

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 (R, p. 1366). SERVANTS. PARABLE. (*Extended Alternation*.)

R	r		45-	The faithful and wise servant.
			s	-45. His duties performed.
			t	-46. His lord's coming.
			u	-47. His reward.
			r	-48. The evil servant.
s	s		49.	His duties neglected.
			t	-50. His lord's coming.
			u	-51. His punishment.

45 over=at the head of. Gr. *epi*. Ap. 104. ix. 1. 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*. Ap. 104. ix. 2. goods=substance, or property.

48 But and if=But if. As in v. 23. evil. Gr. *kakōs*. Ap. 128. iv. 2.

his coming=to come. 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 of P (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

29 2 And five of them were °wise, and five were foolish.

w 3 They that were foolish took their 1 lamps, (p. 1368) and took °no oil °with them:

x 4 But the 2 wise took oil °in their °vessels 3 with their lamps.

X y 5 While the bridegroom tarried, z they all °slumbered and °slept.

V 6 And at midnight °there was a cry made, °Behold, the bridegroom cometh;

V go ye out 1 to meet him.'

U W v 7 Then all °those virgins arose, and trimmed their 1 lamps.

w 8 And the foolish said unto the 2 wise, 'Give us °of your oil; for our lamps °are gone out.'

x 9 But the wise answered, saying, °Not so; lest there be °not enough for us and you: but go ye rather °to them that sell, and buy for yourselves.'

X y 10 And while they °went to buy, the bridegroom came; and they that were ready went in 3 with him 1 to the °marriage: and the door was shut.

z 11 Afterward °came also the other virgins, saying, °lord, lord, open to us.'

Q 12 But he answered and said, °Verily I say (p. 1366) unto you, °I know you °not.'

R Y 13 °Watch therefore, for ye 12 know °neither (p. 1368) the day nor the hour °wherein °the Son of man cometh.

14 For °the kingdom of heaven is as a °man °travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five °talents, to another two, and to another one; to °every man °according to °his several ability; and straightway °took his journey.

Z 16 Then he that had received the five 15 talents went and °traded with the same, and °made them other five 15 talents.

17 And likewise °he that had received two, he also gained other two.

18 But he that had received one °went and digged 4 in the °earth, and hid his °lord's money.

Y 19 °After a long time the 18 lord of those servants cometh, and °reckoneth 3 with them.

Z A 1 a 1 20 And so he that had received five 15 talents (p. 1369) came and brought other five 15 talents, saying, 'Lord, thou deliveredst unto me five 15 talents: °behold, I have gained °beside them five 15 talents more.'

b 1 21 His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful °over a few things,

c 1 I will °make thee ruler °over many things: °enter thou °into °the joy of thy 18 lord.'

25. 1-12 (P, p. 1366). PARABLE. THE TEN VIRGINS. (Introversion and Alternations.)

P U W | v | 1, 2. The ten.
w | 3. The five foolish.
x | 4. The five wise.
X | y | 5-. The Bridegroom tarrying.
z | -5. The ten sleeping ones.
V | 6-. The Cry.
V | -6. The Call.

U W | v | 7. The ten.
w | 8. The five foolish.
x | 9. The five wise.
X | y | 10. The Bridegroom coming.
z | 11,12. The five foolish ones.

2 wise=prudent.
3 no. Gr. ou. Ap. 105. I.
with. Gr. meta. Ap. 104. xi.
4 in. Gr. en. Ap. 104. viii.
vessels. Containing oil, to pour on the torches. Gr. angeion. Occ. only here, and 13. 48.
5 slumbered=became drowsy. Gr. nustāzō. Occ. only here and 2 Pet. 2. 3.
6 slept = went to sleep (and continued asleep). Gr. katheudō. Ap. 171. 1.
7 there was a cry made=there arose a cry. Behold. Fig. Asterismos. Ap. 6.
8 those=those former ones.
9 of. Gr. ek. Ap. 104. vii.
are gone out=are going out.
10 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 mē". Ap. 105. III. to. Gr. pros. Ap. 104. xv. 8.
11 went: were on their way.
marriage=marriage, or wedding feast; as in 22. 2, 3, 4.
12 came also the other virgins="came the other virgins also".
lord, lord. Fig. Epizeuxis, Ap. 6, for emph., denoting urgency. Ap. 98. VI. i. a. 4. B.
13 Verily. See note on 5. 18.
I know you not. Gr. oida. Ap. 132. I. 1.
14 Watch. This is the great lesson of the parable. See Q and Q (p. 1366).
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 (R, p. 1366). SERVANTS. PARABLE. THE MASTER. (Alternation.)

R Y | 14, 15. The Master. Departure. Commission.
Z | 16-18. Servants. Conduct. Described.
Y | 19. The Master. Return. Beckoning.
Z | 20-30. Servants. Conduct. Judged.

14 the kingdom of heaven. Or supply the Ellipsis from v. 13: "[the coming of the Son of man]".
man. Gr. anthrōpos. Ap. 123. 1.
travelling, &c. See note on "went", &c., 21. 33.
15 talents. Gr. talanton. Occ. only here, and in 18. 24.
See Ap. 51. II. 8. (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. gē. Ap. 129. 4.
lord. Ap. 98. VI. i. a. 4. A.
19 After. Gr. meta. Ap. 104. xi. 2.
reckoneth=compareth accounts. Gr. sunairō. Occ. only here, and in 18. 23, 24.

25. 20-30 [For Structure see next page].

20 beside=upon. Gr. epi. Ap. 104. ix. 2. 21 over. Gr. epi. Ap. 104. ix. 3 and 1. make=set. enter... joy. He enters into joy, and joy enters into him. the joy = the [place of] joy. into. Gr. eis. Ap. 104. vi.

A² a² (p. 1369) 22 He also that had received two ¹⁵ talents came and said, ¹¹ 'Lord, thou deliveredst unto me two ¹⁵ talents: ⁶ behold, I have gained two other ¹⁵ talents ²⁰ beside them.'

b² 23 His ¹⁸ lord said unto him, 'Well done, good and faithful servant; thou hast been faithful ²¹ over a few things

c² I will ²¹ make thee ruler ²¹ over many things: ²¹ enter thou ²¹ into the joy of thy ¹⁸ lord.'

A³ a³ 24 ° Then he which ° had received the one ¹⁵ talent came and said, ¹¹ 'Lord, ° I knew thee that thou art an hard ¹⁴ man, reaping where thou ° hast ° not sown, and gathering where thou ° hast ° not strawed:

25 And I was afraid, and went and hid thy talent ⁴ in the earth: ° lo, there thou hast ° that is thine.'

b³ 26 His ¹⁸ lord answered and said unto him, 'Thou ° wicked and slothful servant, ° thou knewest that I reap where I sowed ° not, and gather where I have ° not ²⁴ strawed:

27 Thou oughtest therefore to have put my money to the ° exchangers, and then at my coming } should have received mine own with ° usury.

c³ 28 Take therefore the ¹⁵ talent ° from him, and give it unto him which hath ten ¹⁵ talents.

29 For unto every one that hath shall be given, and he shall have abundance: but ²⁸ from him that hath ° not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant ²¹ into ° outer darkness: there shall be ° weeping and gnashing of teeth.'

L N (p. 1366) 31 ° When ¹³ the Son of man ° shall come ¹⁸ in His glory, and all the ³ holy angels with Him, then shall He sit ° upon ° the throne of His glory:

O B (p. 1369) 32 And before Him ° shall be gathered all nations: and He shall separate ° them one ²⁸ from another, as a shepherd divideth his sheep ²⁸ from the ° goats:

C d 33 And He shall set the sheep on His right hand, but the goats on the left.

e 34 Then shall the King say unto them ³³ on His right hand, 'Come, ye blessed of My ° Father, inherit the kingdom prepared for you ²⁸ from ° the foundation of the world:

f 35 For I was ° an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36 ° Naked, and ye clothed Me: I was sick, and ye visited Me: I was ⁴ in prison, and ye came ° unto Me.'

g 37 ° Then shall the righteous answer Him, saying, ° 'Lord, when saw we Thee ³⁶ an hungred, and fed Thee? or thirsty, and gave Thee drink?

25. 20-30 (Z, p. 1368). SERVANTS. CONDUCT. JUDGED. (Repeated and Extended Alternation.)

Z | A¹ | a¹ | 20. Reckoning.
 | | b¹ | 21-. Commendation.
 | | c¹ | -21. Reward.
 A² | a² | 22. Reckoning.
 | | b² | 23-. Commendation.
 | | c² | -23. Reward.
 A³ | a³ | 24, 25. Reckoning.
 | | b³ | 26, 27. Condemnation.
 | | c³ | 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. *ginōskō*. 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. *ponēros*. 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. *trapezitēs*. 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. *mē*. Ap. 105. II. Not the same word as in *vv.* 9, 12, 24, 26, 43, 44, 45.

30 outer = the outer. Gr. *exōteros*. 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.

upon. Gr. *epi*. Ap. 104. ix. 1.

the throne. Luke 1. 32. Cp. Ps. 47. s. Jer. 3. 17; 14. 21. Zeph. 3. 8.

25. 32-46 (O, p. 1366). THE GATHERING OF THE NATIONS (GENTILES).

(Introversion and Extended Alternation.)

O | B | 32. The Gathering.
 C | d | 33. Stationing.
 | | e | 34. Right hand. Blessed.
 | | f | 35, 36. Reason.
 | | g | 37-39. Inquiry.
 | | h | 40. Answer.
 C | d | 41-. Stationing.
 | | e | -41. Left hand. Cursed.
 | | f | 42, 43. Reason.
 | | g | 44. Inquiry.
 | | h | 45. Answer.

B | 46. The Separation.

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 it is Masc., while "nations" are Neuter, and therefore are regarded collectively.

34 Father. Ap. 98. III. the foundation, &c. See Ap. 146. goats. Gr. *eriphion*. Occ. only here.

36 Naked = Scantly clothed. Fig. *Synecdochē* (of the Whole), Ap. 6. unto. Gr. *pros*. Ap. 104.

xv. 3. 37 Then shall the righteous answer, &c. Fig. *Dialogismos*. Ap. 6. Lord. Ap. 98. VI. i. a. 2. B. b.

29 **38** When saw we Thee a stranger, and took Thee in? or ³⁶naked, and clothed Thee?
39 Or when saw we Thee sick, or ⁴¹in prison, and came ³⁶unto Thee?’

h **40** And the King shall answer and say unto them, ¹²‘Verily I say unto you, Inasmuch as ye have done *it* unto one of ^othe least of these My brethren, ye have done *it* unto Me.’

cd **41** Then shall He ^osay also unto them ³³on the left hand,

e ‘Depart ²³from Me, ^oye cursed, ²¹into ^oeverlasting fire, prepared for the devil and his angels:

f **42** For I was ³⁵an hungred, and ye gave Me ³no meat: I was thirsty, and ye gave Me ³no drink:

43 I was a stranger, and ye took Me ⁹not in: ³⁶naked, and ye clothed Me ⁹not: sick and ¹⁸in prison, and ye visited Me ⁹not.’

g **44** Then shall they also answer Him, saying, ¹¹‘Lord, when saw we Thee ³⁵an hungred, or athirst, or a stranger, or ³⁶naked, or sick, or ¹⁸in prison, and did ⁹not minister unto Thee?’

h **45** Then shall He answer them, saying, ¹²‘Verily I say unto you, Inasmuch as ye did *it* ⁹not to one of ⁴⁰the least of these, ye did *it* ⁹not to Me.’

B **46** And these shall go away ²¹into ^oeverlasting ^opunishment: but the righteous ²¹into life eternal.”

E³ D (p. 1370) **26** And it came to pass, when ^oJesus had ^ofinished all these ^osayings, He said unto His disciples,

2 “Ye know that ^oafter two days ^ois *the feast of the ^opassover*, and ^othe Son of man is ^obetrayed ^oto be ^ocrucified.”

E **3** Then assembled together the chief priests, and the scribes, and the elders of the people, ^ounto the ^opalace of the high priest, who was called Caiaphas,

4 And consulted ^othat they might ^otake ¹Jesus by ^osubtilty, and kill *Him*.

5 But they said, ^o“Not ^oon the feast *day*, lest there be an uproar among the People.”

F G **6** Now when ¹Jesus ^owas ^oin ^oBethany, ^oin the house of ^oSimon ^othe leper,

7 There came unto Him ^oa woman having an alabaster ^obox of ^overy precious ointment, and poured it ^oon ^oHis head, as He ^osat *at meat*.

H i **8** But when ^oHis disciples saw *it*, they had indignation, saying, ²“To what purpose is this waste?”

k **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. 2Thess. 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 *timoreō* 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.

26. 1-35 (E³, p. 1355). BETHANY. RETURN TO. (*Introversion*.)

E³ D | 1, 2. The Passover. Two days before.
 E | 3-5. Conspiracy of Chief Priests, Scribes, and Elders.
 F | 6-13. The second Anointing.
 E | 14-16. Conspiracy of Judas Iscariot.
 D | 17-35. The Passover. One day before.

1 Jesus. Ap. 98. X. 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*. Ap. 104. xi.

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 *stauroid* (here) means to drive stakes. See Ap. 162.

3 unto. Gr. *eis*. Ap. 104. vi.

palace=court, with access from the street. Should be 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. subtilty=guile.

5 Not. Gr. *mē*. Ap. 105. II. Not the same as in *vv.* 11, 24, 29, 35, 39, 40, 42, 53, 70, 72, 74.

on=during. Gr. *en*. Ap. 104. viii. The same as “among” in the next clause.

on the feast day = during the feast.

26. 6-13 (F, above). THE SECOND ANOINTING. (*Introversion and Alternation*.)

F | G | 6, 7. The woman. Historic.

H | i | 8. Indignation.

k | 9. Reasoning.

H | i | 10. Reprehension.

k | 11. Reasoning.

G | 12, 13. The woman. Prophetic.

6 was=came to be, as in *v.* 20. Gr. *ginomai*. in. Gr. *en*. Ap. 104. viii. 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 1 Sam. 8. 1. box=flask.

very precious. Gr. *barutimos*. Occ. only here.

on=upon. Gr. *epi*. Ap. 104. ix. 3 (all the texts read ix. 2), as in *vv.* 39, 50. His head. In

the former anointing, by Mary, it was His feet. See Ap. 158. sat=reclined [at table]. **8** His

disciples. In the former case it was Judas Iscariot. Ap. 158.

H i (p. 1370) 29 10 When ¹ Jesus ^o understood *it*, He said unto them, "Why trouble ye the woman? for she hath wrought a ^o good work ^o upon Me.

k 11 For ye have the poor always ^o with you; but Me ye have ^o not always.

G 12 For ⁶ in that she hath poured this ointment ^o on My body, she did *it* ^o for My ^o burial.

13 ^o Verily I say unto you, Wheresoever ^o this gospel shall be ^o preached ⁶ in the whole ^o world, *there* shall ^o also this, that this woman hath done, be told ^o for a memorial of her."

E 14 Then one of the twelve, called Judas Iscariot, went ^o unto the chief priests,

15 And said *unto them*, "What ^o will ye give me, and ³ will deliver Him unto you?" And they ^o covenanted with him for ^o thirty pieces of silver.

16 And ^o from that time he sought opportunity to ² betray Him.

D 17 Now ^o the first *day* of the *feast* of unleavened bread the disciples came to ¹ Jesus, saying unto Him,

F³ K¹ I (p. 1371) 18 "Where ¹⁵ wilt Thou that we prepare for Thee to eat the ² passover?"

m 18 And He said, "Go ^o into the city ^o to ^o such a man, and say unto him, 'The ^o Master saith, 'My time is at hand; I will keep the ² passover ^o at thy house ¹¹ with My disciples.'"

m 19 And the disciples did as ¹ Jesus ^o had appointed them;

l and they made ready the ² passover.

K² n 20 Now when the even was come, ^o He sat down ¹¹ with the twelve.

21 And ^o as they did eat, He said, ¹³ "Verily I say unto you, that one ^o of you shall ^o betray Me."

o 22 And they were exceeding sorrowful, and began ^o every one of them to say unto Him, ^o "Lord, is it ³?"

p 23 And He answered and said, "He that ^o dippeth *his* hand ¹¹ with Me ⁶ in the dish, the same shall ² betray Me.

n 24 ^o The Son of man goeth as it ^o is written ^o of Him: but woe unto that man ^o by whom ^o the Son of man is ² betrayed! ^o it had been good for that man ^o if he had ¹¹ not been born."

o 25 Then Judas, which ² betrayed Him, answered and said, ^o "Master, is it ³?"

p He said unto him, ^o "Thou hast said."

K³ 26 And as they were eating, ¹ Jesus took ^o bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, "Take, eat; ^o this is My body."

27 And He took the cup, and gave thanks,

10 understood=get to know. Gr. *ginōskō*. 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 on. Gr. *epi*. Ap. 104. ix. 1.

for. Gr. *pros*. Ap. 104. xv. 4.

burial=embalming. Cp. John 19. 40. Should be the same as in Mark 14. 8. John 12. 7. It is the Sept. for Heb. *hānāf*, 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.

for. Gr. *eis*. Ap. 104. vi.

14 unto. Gr. *pros*. Ap. 104. xv. 3.

15 will ye give . . . ?=what are ye willing to give? will. Gr. *thelō*. 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. I. 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.

16 from. Gr. *apo*. Ap. 104. iv.

26. -17-29 (F³, p. 1355). JERUSALEM. THE LAST SUPPER. (*Division*.)

F³ K¹ | -17-19. The preparation.

K² | 20-25. The Supper. Prediction. Betrayal.

K³ | 26-29. The New Covenant.

-17-19 (K¹, above). THE PREPARATION. (*Introversion*.)

K¹ | 1 | -17. Preparation. Inquiry.

m | 18. Command.

m | 19-. Obedience.

l | -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.

to. Gr. *pros*. Ap. 104. xv. 3.

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. *suntassō*. Occ. only here, and 27. 10.

20-25 (K², above). THE SUPPER. PREDICTION. BETRAYAL. (*Extended Alternation*.)

K² | n | 20, 21. Prediction. Betrayal.

o | 22. Question of all.

p | 23. Answer.

n | 24. Prediction.

o | 25-. Question of one.

p | -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.

betray Me=deliver Me up. 22 every=each.

23 dippeth=dipped.

24 The Son of man. See Ap. 98. XVI. is written=hath been (or standeth) written. of=con-

cerning. Gr. *peri*. Ap. 104. xiii. 1. by=by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as

in *v.* 63. it had been good. Fig. *Paræmia*. 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*.

156 and 157. of. Gr. *ek*. Ap. 104. vii.

One after the other. Lord. Ap. 98. VI. i. a. 3. A. Lit., "Not I, is it, Lord?"

24 The Son of man. See Ap. 98. XVI. is written=hath been (or standeth) written. of=con-

cerning. Gr. *peri*. Ap. 104. xiii. 1. by=by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as

in *v.* 63. it had been good. Fig. *Paræmia*. Ap. 6. if, &c. Assuming the condition as a fact.

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required to be broken. this is=this represents. See Ap. 159 and Ap. 6, Fig. *Metaphor*.

29 and gave it to them, saying, "Drink ye all of it;

28 For this is ° My blood of ° the ° new ° testament, which ° is shed for many ° for the remission of sins.

29 But I say unto you, I will ° not drink henceforth ° of ° this fruit of the vine, until that day when I drink it ° new ° with you ° in My ° Father's kingdom."

G³ q (p. 1372) 30 And when they had sung an ° hymn, ° they went out ° into the mount of Olives.

31 Then saith ° Jesus unto them, ' All ye shall ° be offended ° because of Me ° this night: for ° it is written, ° I will smite the shepherd, and the sheep of the flock shall be scattered abroad.'

32 But ° after I am risen again, ° I will go before you ° into ° Galilee."

r 33 ° Peter answered and said unto Him, ° "Though all men shall ° be offended ° because of Thee, yet will I never ° be offended."

q 34 ° Jesus said unto him, ° "Verily I say unto thee, ° That ° this night, ° before ° the cock crow, thou ° shalt deny Me ° thrice."

r 35 Peter said unto Him, ° "Though I should die ° with Thee, yet will I ° not deny Thee." Likewise ° also said all the disciples.

D J 36 ° Then cometh ° Jesus ° with them ° unto a ° place called ° Gethsemane, and saith unto the disciples,

K "Sit ye here, while I go and ° pray yonder."

37 And He took with Him ° Peter and the two sons of ° Zebedee, and began to be ° sorrowful and very heavy.

38 Then saith He unto them, "My ° soul is ° exceeding sorrowful, even unto death: tarry ye here, and watch ° with Me."

K 39 And He went a little farther, and fell ° on His face, and ° prayed, saying, "O My ° Father, ° if it be possible, let this cup pass ° from Me: nevertheless ° not as I ° will, but as Thou wilt."

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. diathēkē. 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. Diathēkē 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, 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, 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 mē. 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 (G³, p. 1355). THE FIRST PREDICTION OF PETER'S DENIALS. (Alternation.)

G³ | q | 30-32. The Stumbling of all.
 | r | 33. The disclaimer of Peter.
 | q | 34. The Denial of one.
 | r | 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. Ap. 104. viii. this night = in or during (Gr. en. Ap. 104. viii) this very night.

it is written = it standeth written. 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 v. 24, 39, 42. 34 That. Gr. hoti. Separating what was said from before. See note on 1. 18. the = a:

i.e. one of other cocks. 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 18. 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

35 Though I should die Even if (as in v. 24) it be necessary for me to die. with = together with. Gr. sun. Ap. 104. xvi. also said . . . disciples = said . . . disciples also.

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 if. Same condition implied as in v. 24, 39, 42. the time when it was said. See note on Luke 23. 43. i.e. one of other cocks. 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 18. 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 necessary for me to die. with = together with. Gr. sun. Ap. 104. xvi. also said . . . disciples = said . . . disciples also.

26. 36-46 (D, p. 1305). THE AGONY. (Introversion.)

D | J | 36-. Arrival.
 | K | -36-38. Purpose. Stated.
 | K | 39-45. Purpose. Effected.
 | J | 46. Departure.

36 Then cometh, &c. The Structure D and D (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 ministrations were given. Cp. 4. 11 with Luke 22. 43. place. Not the usual word, or the same as in v. 52, but Gr. chōrion = 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 v. 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. sorrowful and very heavy = full of anguish and distress. Gr. adēmoneō = very heavy: only here, Mark 14. 33, and Phil. 2. 26.

38 soul. Gr. psuchē. See Ap. 110. IV. 1. exceeding sorrowful = crushed with anguish. So the Sept. Ps. 42. 5, 11; 43. 5. 39 will = am willing. See Ap. 102. 1.

29 40 And He cometh ¹⁴ unto the disciples, and findeth them °asleep, and saith unto Peter, "What, could ye ¹¹ not watch ¹¹ with Me one hour ?

41 Watch and ³⁶ pray, °that ye enter ⁵ not ¹⁸ into temptation: the °spirit indeed is °willing, but the flesh is weak."

42 He went away again the second time, and ³⁶ prayed, saying, "O My ²⁹ Father, ²⁴ if this cup may ¹¹ not pass away ¹⁶ from Me, except I drink it, °Thy ³⁹ 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 ³⁶ prayed the third time, saying the same words.

45 Then cometh He ¹⁸ to His disciples, and saith unto them, "Sleep on °now, and take your rest: behold, °the hour is at hand, and °the Son of man is ² betrayed ¹⁸ into the hands of sinners.

J 46 Rise, let us be °going: ⁴⁵ behold, he is at hand that doth ² betray Me."

(p. 1372)

C L¹ P U

(p. 1373)

47 And while He yet spake, °lo, Judas, °one of the twelve, came, and ¹¹ with him a great °multitude ¹¹ with swords and °staves, ¹⁶ from the chief priests and elders of the People.

V 48 Now he that ² betrayed Him °gave them a sign, saying, "Whomsoever I shall kiss, that same is He: °hold Him fast."

49 And forthwith he came to ¹ Jesus, and said, °"Hail, ²⁵ Master"; and °kissed Him.

50 And ¹ Jesus said unto him, °"Friend, °wherefore art thou come?" Then came they, and laid hands ⁷ on ¹ Jesus, and °took Him.

51 And, ⁴⁵ behold, one of them which were ¹¹ with ¹ Jesus stretched out his hand, and drew his °sword, and struck °a servant of the high priest's, and smote off °his ear.

52 Then said ¹ Jesus unto him, "Put up again thy sword ¹⁸ into his °place: for all they that °take the sword °shall perish °with the sword.

53 Thinkest thou that I °cannot °now °pray to My ²⁹ Father, and He shall °presently °give Me more than °twelve °legions of angels ?

54 But how then shall the scriptures be fulfilled, that thus it must °be ?"

U 55 °In that same hour said ¹ Jesus to the ⁴⁷ multitudes, "Are ye come out as °against °a thief ¹¹ with swords and ⁴⁷ staves for to take Me? °I sat daily °with you teaching °in the temple, and ye °laid °no hold on Me.

56 But all this °was done, °that the scriptures of the prophets might be fulfilled."

V 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 They 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 (C, p. 1305). THE BAPTISM OF SUFFERING (20. 22, 23). (Division.)

C L¹ | 26. 47-27. 34. The Betrayal.

L² | 27. 35-54. The Crucifixion.

L³ | 27. 55-66. The Burial.

L⁴ | 28. 1-15. The Resurrection.

26. 47-27. 54 (L¹, above). THE BETRAYAL. (Introversions and Alternations.)

L¹ | M | N | P | 26. 47-56. Judas. Treachery.

Q | 26. 57. The Lord. Led to Caiaphas.

R | 26. 58. Peter. Following.

O | S | 26. 59-66. The Lord before Caiaphas.

T | 26. 67, 68. Personal abuse.

M | N | R | 26. 69-75. Peter. Denial.

Q | 27. 1, 2. The Lord. Delivered to Pilate.

P | 27. 3-10. Judas. Remorse.

O | S | 27. 11-26. The Lord before Pilate.

T | 27. 27-34. Personal abuse.

26. 47-56 (P, above). JUDAS. TREACHERY. (Alternation.)

P | U | 47. Judas with the crowd.

V | 48-54. Acts of two disciples. Treachery and zeal.

U | 55, 56-. The Lord to the multitudes.

V | -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).

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*. Ap. 104. viii.

53 cannot = am not able. now =

even now. T Tr. WH R read this after "give Me".

pray = call upon. Gr. *parakaleō*. 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 against. Gr. *epi*. Ap. 104. ix. 3. Not the

same word as in v. 51. 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. with. Gr. *pros*. Ap. 104. xv. 3. L [Tr.] A WH, omit "with you".

laid no hold on Me =

ye did not (Gr. *ou*. Ap. 105. I) seize me.

no. Gr. *ou*. Ap. 105. I.

56 was done = is

come to pass.

Q (p. 1373) 29 **57** And they that had °laid hold on¹ Jesus led Him away¹⁸ to Caiaphas the high priest, where the scribes and the elders °were assembled.

R **58** But Peter followed Him °afar off °unto the high priest's³ palace, and went °in, and sat¹¹ with the °servants, to see the end.

S W (p. 1374) **59** Now the chief priests, and elders, and all the °council, °sought °false witness °against¹ Jesus, °to put Him to death;

60 But found °none: yea, though many false witnesses came, °yet found they °none. °At the last came °two false witnesses,

61 And said, °“This fellow said, °‘I am able to destroy the °Temple of °God, and to build it °in three days.’”

X s **62** And the high priest arose, and said unto Him, °“Answerest Thou °nothing? what is it which these witness against Thee?”

t **63** But¹ Jesus °held His peace.

s And the high priest answered and said unto Him, °“I adjure Thee °by the living⁶¹ God that Thou tell us °whether Thou be °the Christ, °the Son of God.”

t **64** ¹Jesus saith unto him, °“Thou hast said: °nevertheless I say unto you, °Hereafter °shall ye see °the Son of man sitting °on the right hand °of °power, and coming °in the clouds of °heaven.”

W **65** Then the high priest rent his °clothes, saying, °“He hath spoken blasphemy; what further need have we of witnesses? °⁴⁶Behold, now ye have heard His blasphemy.

66 What think ye?”

X They answered and said, °“He is °guilty of death.”

T (p. 1373) **67** Then did °they spit °in His face, and °buffeted Him; and others °smote Him with the palms of their hands,

68 Saying, °“Prophecy unto us, Thou⁶³ Christ, Who is he that smote Thee?”

R Y¹ u¹ (p. 1374) **69** °Now Peter °sat without °in the³ palace: and °a damsel came unto him, saying, °“Thou also wast¹¹ with¹ Jesus of Galilee.”

57 laid hold on = seized. were assembled = had gathered together. **58** afar off = from (Gr. *apo*. Ap. 104. iv) afar. unto = even to. in = within [the court]. servants = officers.

26. 59-66 (S, p. 1373). THE LORD BEFORE CAIAPHAS. (*Alternation*.)

S | W | 59-61. False witnesses. Sought.
X | 62-64. Examination.
W | 65-66-. False witnesses. Superseded.
X | -66. Condemnation.

59 council = Sanhedrin. sought = were seeking. false witness. Gr. *pseudomarturia*. Occ. only in Matthew, here, and 15. 19. against. Gr. *kata*. Ap. 104. x. 1. 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 fulfil it. Temple. Gr. *naos*, the shrine. See note on 23. 16. God. Ap. 98. I. i. 1. in. Gr. *dia*. Ap. 104. v. 1. Perhaps better “within”. See Mark 2. 1. Acts 24. 17. Gal. 2. 1.

26. 62-64 (X, above). EXAMINATION (*Alternation*.)

X | s | 62. Question.
t | 63. Silence.
s | -63. Adjuration.
t | 64. Speech. Answer.

62 nothing. Gr. *ouden*. Related to *ou*. Ap. 105. I. **63** held = continued holding.

I adjure Thee = I put Thee on Thine oath. Gr. *exorkizo*. Occ. only here.

by. Gr. *kata*. Ap. 104. x. 1. 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. See Ap. 98. XVI and 117. I. and II. Quoted from Ps. 110. 1. Dan. 7. 13.

on. Gr. *ek*. Ap. 104. vii. (Not the same word as in v. 18.) “On” here is not the same as in *vv.* 5, 7, 12, 39, 50. of. Gen. (of Origin). Ap. 17. 2. power. See note on 7. 29. in = upon. Gr. *epi*. Ap. 104. ix. 1. 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*. Ap. 104. vi. 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 (R, p. 1373). PETER. DENIAL. (*Repeated Alternation*.)

R | Y¹ | 69-74-. Peter. Three denials.
Z¹ | -74. A cock crowing.
Y² | 75-. Peter. Denial. Remembered.
Z² | -75-. A cock crowing. (The word of the Lord.)
Y³ | -75. Peter. Repentance.

26. 69-74- (Y¹, above). PETER. THREE DENIALS. (*Repeated Alternation*.)

Y¹ | u¹ | 69. First challenge. A maid.
v¹ | 70. First denial.
u² | 71. Second challenge. Another [maid].
v² | 72. Second denial.
u³ | 73. Third challenge. Bystanders.
v³ | 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).

v¹ 70 But he °denied before them all, saying, (p. 1374) 2° "I know ° not what thou sayest."

u² 71 And when he was ° gone out ¹⁸ into the porch, ° another maid saw him, and said unto them that were there, "This ° fellow was also ¹¹ with ° Jesus of Nazareth."

v² 72 And again he ⁷⁰ denied ¹¹ with an oath, "I do ¹¹ not ° know ° the man."

u³ 73 And ² after a while came unto him they that stood by, and said to Peter, "Surely thou also art ²¹ one ° of them; for thy speech bewrayeth thee."

v³ 74 Then began he to ° curse and to swear, saying, "I ° know ¹¹ not the man."

Z¹ And immediately ° the cock crew.

Y² 75 And Peter remembered the ° word of ° Jesus, ° which ° said unto him,

Z² ³⁴ "Before ³⁴ the cock crow, thou shalt deny Me ³⁴ thrice."

Y³ And he went out, and wept bitterly.

Q (p. 1373) 27 When the morning was come, all the chief priests and elders of the People took counsel ° against ° Jesus ° to put Him to death:

2 And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

P A W (p. 1375) 3 Then Judas, ° which had betrayed Him, when he saw that He was condemned, ° repented himself, and brought again ° the thirty pieces of silver to the chief priests and elders,

x 4 Saying, "I have ° sinned in that I have betrayed ° the ° innocent ° blood." And they said, ° "What is that ° to us? ° see thou to that."

w 5 And he cast down the pieces of silver ° in the ° Temple, and departed,

x and went and ° hanged himself.

A Y 6 And the chief priests took the silver pieces, and said, "It is ° not lawful for to put them ° into the treasury, ° because it is the price of blood."

z 7 And they took counsel, and ° bought ° with them the potter's ° field, ° to bury strangers in. 8 Wherefore that ° field was called, "The ° field of blood", unto this day.

y 9 Then was fulfilled that which was ° spoken ° by ° Jeremy the prophet, saying, "And they took the thirty pieces of silver, (the price of Him That was valued, Whom they ° of the ° children of Israel did value);

z 10 And gave them ° for the potter's field, ° as ° the Lord ° appointed me."

S B (p. 1376) 11 And ° Jesus stood before the governor:

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 for. Gr. eis. Ap. 104. vi. as = according to what. Gr. katha. Occ. only here. the Lord. Ap. 98. VI. i. a. 1. B. b. appointed. Gr. suntassō. Occ. only in Matthew (here and 26. 19).

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. katanathematizō. Occ. only here. See Ap. 160.

the = a. No Art. See note on v. 34 and Ap. 160.

75 word = saying. Gr. rhēma. 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.

27. 3-10 (P, p. 1373). JUDAS. REMORSE. (Alternations.)

P	A	w		3. Remorse.	} Money returned.
		x		4. Confession.	
		w		5-. Restoration.	
		z		5. Suicide.	} Money spent.
A	y		6. Price of blood.	} Fulfilment.	
	z		7, 8. Purchase.		
	y		9. Price of blood.	} Prophecy.	
	z		10. Purchase.		

3 which had betrayed Him = that delivered Him up. repented himself. Gr. metamelomai. Ap. 111. I. 2. the thirty pieces, &c. Cp. 26. 16.

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. athōos. Occ. only here, and v. 24. blood. Put by Fig. Synecdochē (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. to. Gr. pros. Ap. 104. xv. 3. 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. apagchō. Occ. only here (Matt. 27. 5) in N.T. Sept. for hānaḥ. 2 Sam. 17. 23, only of Ahithophel, the type of Judas (Ps. 55. 14, 15). See note on Acts 1. 18.

6 not. Gr. ou. Ap. 105. I.

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

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 chōrion = a small holding, as in Acts 1. 18.

to bury strangers in = for (Gr. eis. Ap. 104. vi) a burying ground (Gr. taphē. Occ. only here) for foreigners.

C D' (p. 1376) and the governor asked Him, saying, "Art Thou the King of the Jews?"
 E¹ And ¹ Jesus said unto him, "Thou sayest."
 D² 12 And when He was accused ° of the chief priests and elders,
 29 He answered ° nothing.
 E² 13 Then ° said Pilate unto Him, "Hearest Thou ° not how many things they witness against Thee?"
 D³ 14 And He answered him to ° never a ° word; insomuch that the governor marvelled greatly.
 E³ 15 Now ° at that feast the governor was wont to release unto the ° people a prisoner, whom they ° would.
 D⁴ F a 16 And they had then a notable prisoner, called ° Barabbas.
 b 17 Therefore when they were gathered together, Pilate said unto them, "Whom ° will ye that I release unto you? ¹⁶ Barabbas, or ° Jesus. Which is called ° Christ?"
 c 18 For he ° knew that ° for envy they had delivered Him.
 19 When he was set down ° on the judgment seat, his wife sent ° unto him, saying, "Have thou nothing to do with that just Man: for ° I have suffered many things this day ° in ° a dream ° because of Him."
 F a 20 But the chief priests and elders ° persuaded the ° multitude that they should ° ask ¹⁶ Barabbas, and destroy ¹ Jesus.
 b 21 The governor answered and said unto them, "Whether ° of the twain ¹⁷ will ye that I release unto you?" They said, ¹⁶ "Barabbas."
 22 Pilate ° saith unto them, "What shall I do then with ¹ Jesus Which is called ¹⁷ Christ?" They all ° say unto him, "Let Him be ° crucified."
 c 23 And the governor said, "Why, what ° evil hath He done?" But they ° cried out the more, saying, "Let Him be ²² crucified."
 24 When Pilate saw that he could prevail nothing, but that rather a tumult ° was made, he took water, and ° washed his hands before the ²⁰ multitude, saying, "I am ° innocent ° of the ° blood of this just ° Person: ° see ye to it."
 25 Then answered all the People, and said, "His ²⁴ blood be ° on us, and ° on our ° children."
 B 26 Then released he ¹⁶ Barabbas unto them: and when he had ° scourged ¹ Jesus, he ° delivered Him to be ²² crucified.
 T G 27 Then the soldiers of the governor took ¹ Jesus ° into the ° common hall, and gathered ° unto Him the whole ° band of soldiers.

children = offspring. Gr. pl. of *teknon*. Ap. 108. I. and Mark 15. 15. delivered Him = handed Him over.

27. 27-34 (T, p. 1373). PERSONAL ABUSE. (Alternation.)

T | G | 27. Place. Prætorium.
 H | 28-32. Treatment. Crown and Cross.
 G | 33. Place. Golgotha.
 H | 34. Treatment. The bitter cup.

27 common hall = Prætorium. In Mark 15. 16 it is called the *aulæ*, or open courtyard (cp. Matt. 26. 3). In John 18. 28, 33; 19. 9, it is Pilate's house, within the *aulæ*. unto = against. Gr. *epi*. Ap. 104. ix. 3. Not the same as in vv. 19, 33, 45, 62. band. Render "cohort" and omit "of soldiers". The cohort contained about 600 men.

27. 11-26 (S, p. 1373). THE LORD BEFORE PILATE. (Introversion and Alternation.)

S | B | 11-. The Lord before the Governor.
 C | D¹ | -11-. Pilate. Question.
 E¹ | -11. The Lord. Answer.
 D² | 12-. Rulers. Accusation.
 E² | -12. The Lord. Silence.
 D³ | 13. Pilate. Question of the Lord.
 E³ | 14. The Lord. Silence.
 D⁴ | 15-25. Pilate. Remonstrance with the People.
 B | 26. The Lord delivered by the Governor.

11 *Thous sayest* = Thou thyself 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.
 13 said. The 1611 edition of the A.V. reads "saith".
 14 never = not one.
 word. Gr. *rhēma*. See note on Mark 9. 32.

27. 15-25 (D⁴, above). PILATE. REMONSTRANCE WITH THE PEOPLE. (Repeated Alternation.)

D⁴ | F | a | 15, 16. Release of one. Customary.
 b | 17, 18. Question as to preference. Custom existing.
 c | 19. Advice of Pilate's wife to Pilate.
 F | a | 20. Release of Barabbas. Persuasion.
 b | 21-23. Question as to preference. Custom acted on.
 c | 24, 25. Advice of Pilate to the people.

15 at. Gr. *kata*. Ap. 104. x. 2.
 people = crowd. would. Gr. *thelō*. 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*. Ap. 132. I. i.
 for = on account of. Gr. *dia*. Ap. 104. v. 2.
 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.
 in. Gr. *kata*. Ap. 104. x. 2.
 a dream. Gr. *onar*. See note on 1. 20.
 because of. Gr. *dia*. Ap. 104. v. 2.
 20 persuaded. See Ap. 150. I. 2.
 multitude = crowds.
 ask = ask for (themselves).
 22 saith . . . say. The 1611 edition of the A.V. reads "said . . . said". crucified. See Ap. 162.
 23 evil. Gr. *kakos*. Ap. 128. IV. 2.
 cried = kept crying.
 24 was made = arose, or was brewing.
 washed. Gr. *apomipto*. 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. *Synecdochē* (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.

H d | 28 And they stripped Him, and put on Him
(p. 1377) a °scarlet °robe.

e | 29 And when they had platted a °crown °of
29 thorns, they put it °upon His head, and a reed
°in His right hand: and they bowed the knee
before Him, and °mocked Him, saying: °“Hail,
King of the Jews!”

30 And they spit °upon Him, and took the
reed, and °smote Him °on the head.

d | 31 And after that they had 29 mocked Him,
they took the robe off from Him, and put His
own raiment on Him, and led Him away °to
22 crucify Him.

e | 32 And as they came out, they found a man
of Cyrene, Simon by name: °him they °com-
pelled to bear His cross.

G | 33 And when they were come °unto a place
(p. 1376) called °Golgotha, that is to say, a place of a
skull,

H | 34 °They gave Him °vinegar to drink
mingled °with gall: and when He had °tasted
thereof, °He would °not drink.

L³ J¹ f | 35 And they 22 crucified Him, and °parted His
(p. 1377) garments, casting lots: that it might be ful-
filled which was spoken °by the prophet,

g | °“They parted My garments among them, and
upon My vesture did they cast lots.”

f | 36 And sitting down they °watched Him
there;

g | 37 And °set up °over His head His accusa-
tion written, °THIS IS 1 JESUS THE KING
OF THE JEWS.

J² h | 38 °Then were there two °thieves 22 crucified
°with Him, °one on the right hand, and an-
other °on the left.

second case, it was “vinegar (Gr. *oxos*) mingled with gall” (Gr. *cholē*) (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. *oxos*), (Matt. 27. 48, as in v. 34). 5. In the fifth case it was the same (Gr. *oxos*), (John 19. 28). These then were the five occasions and the three kinds of drink. with. Gr. *meta*. Ap. 104. xi. 1. tasted. See notes above. He would not. Gr. *thelō*. See Ap. 102. 1.

27. 35-54 (L², p. 1373). THE CRUCIFIXION. (Division.)

L³ | J¹ | 35-37. The parting of the garments.
J² | 38-44. After the parting of the garments.
J³ | 45-54. The three hours' darkness.

27. 35-37 (J¹, above). THE PARTING OF THE GARMENTS. (Alternation.)

J¹ | f | 35-. The crucifixion.
g | -35. God's writing fulfilled.
f | 36. The watching.
g | 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. by. Gr. *hupo*. Ap. 104. xviii. 1. 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. *epanō* = up over. See note “upon”, 28. 2. THIS, &c. For these capital letters see Ap. 48.

27. 38-44 (J², above). AFTER THE PARTING OF THE GARMENTS. (Introversion.)

J² | h | 38. The two *lēstai* (robbers). Brought.
i | 39, 40. The Reviling of the Passers-by
i | 41-43. The Mocking of the Rulers.
h | 44. The two *lēstai* (robbers). Reviling.

38 Then. After the parting of the garments. See Ap. 163. two thieves = two robbers. Gr. *lēstai*. Therefore not the two “malefactors” (Gr. *kakourgoi*) of Luke 23. 32, who “were led with Him to be put to death”, and came to Calvary and were crucified with Him (Luke 23. 33). These two “robbers” were brought later. Note the word “Then” (v. 38). See Ap. 164. with = together with: i. e. in conjunction (not association). Gr. *sun*. Ap. 104. xvi. one on, &c. See Ap. 164. on. Gr. *ek*. Ap. 104. xii.

27. 28-32 (H, p. 1376). TREATMENT. (Alternation.)

H | d | 28. Clothing. Changed.
e | 29, 30. Crown and Sceptre.
d | 31. Clothing. Re-changed.
e | 32. Cross.

28 scarlet = purple. robe. Gr. *chlamus*. Occ. only here, and v. 31. 29 crown. Gr. *stephanos* (used by kings and victors); not *diadēma*, as in Rev. 12. 3; 13. 1; 19. 12. of. Gr. *ek*. Ap. 104. vii. 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 beating.

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

i
(p. 1377) 39 And they that ° passed by reviled Him, wagging their heads,
29 40 And saying, ° “Thou That destroyest the ° Temple, and buildest it ° in ° three days, save Thyself. If Thou be ° the Son of God, come down ° from the cross.”

i 41 Likewise ° also the chief priests mocking Him, ° with the scribes and elders, ° said,
42 ° “He saved ° others; Himself He ° cannot save. ° If He be the King of Israel, let Him now come down ° from the cross, and we will believe Him.

43 He ° trusted ° in ° God; let Him deliver Him now, ° if He ° will have Him: for He said, ‘I am ° the Son of God.’”

h 44 The ° 38 thieves also, which were crucified with Him, ° cast the same in His teeth.

J³ K 1
(p. 1378) 45 Now ° from ° the sixth hour ° there was darkness over all the ° land ° unto ° the ninth hour.

m 46 And ° about ° 45 the ninth hour ° Jesus cried with a loud voice, saying, ° “Eli, Eli, lama sabachthani?” that is to say, “My ° God, My ° God, why hast Thou forsaken Me?”

L n 47 Some of them that stood there, when they heard that, said, “This man calleth for ° Elias.”

o 48 And straightway one ° 29- of them ran, and took a sponge, and filled it with ° vinegar, and put it on a reed, and ° gave Him to drink.

n 49 The rest ° 41 said, “Let be, let us see whether ° Elias ° will come to save him.”

K m 50 ° Jesus, when He had cried again with a loud voice, yielded up the ° ghost.

l 51 And, ° behold, ° the veil of the ° Temple was rent ° in twain ° from the top to the bottom; ° and the earth did quake, and the rocks ° rent;

52 And the ° graves were opened; and many bodies ° of the saints which slept ° arose,

53 And came ° out of the ° 52 graves ° after His ° resurrection, and went ° into ° the holy city, and ° appeared unto many.

L 54 Now when the centurion, and they that were ° 34 with him, watching ° Jesus, ° saw the earthquake, and those things that were done, they feared greatly, saying, “Truly This was ° the Son of God.”

L³ M¹ N
(p. 1379) 55 And many women were there ° beholding ° afar off, ° which followed ° Jesus ° from ° Galilee, ministering unto Him:

39 passed = were passing. Another indication that it was not the Passover day. See Ap. 156.

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 vv. 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. God. Ap. 98. I. i. 1.

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 (J³, p. 1377). THE THREE HOURS' DARKNESS. (*Alternation and Introversion*.)

J³ | K | 1 | 45. Sign in heaven. Darkness.

m | 46. Cry. “Eli, Eli”.

L | 47-49. Misunderstanding of Bystanders.

K | m | 50. Cry. Repeated.

l | 51-53. Signs on earth. Veil, earthquake, &c.
L | 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.

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

land. Gr. *gē*. 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. 'ēli, 'ēli, lamah 'āzabthāni. 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 (L, above). MISUNDERSTANDING OF BYSTANDERS. (*Introversion*.)

L | n | 47. The Call, 'Eli, 'Eli. Misunderstood.

o | 48. Giving to drink.

n | 49. The Response. Waited for.

47 Elias. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) 'ēliy-yāh. 48 vinegar. Gr. *oxos*. See notes on v. 34. gave = was offering. 49 will come = is coming.

Ref. to Mal. 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. *māšāk* (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*. Ap. 104. vi. 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. *anōthen*. First of thirteen occurrences. and. Note

the Fig. *Polysyndeton* in vv. 51-53. rent = were rent. 52 graves = tombs. of the saints. The 1611

edition of the A.V. had incorrectly “of saints”. arose = were waked. All the texts read “were raised”.

Is this the resurrection referred to in Rom. 1. 3? See note there. Gr. *egerais* = 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*. Ap. 104. vii. 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. *emphanizō*. See Ap. 106. I. iv.

54 saw = having seen.

27. 55-28. 15 [For Structure see next page].

55 beholding. Gr. *theōreō*. Ap. 133. I. 11. afar off = from (Gr. *apo*. Ap. 104. iv) afar. which = who: i. e. such as. Galilee. Ap. 169.

- 29 56 °Among ° which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of ° Zebedee's ° children.
- O p 57 When the even was come, there came a rich man ²¹ of Arimathæa, named Joseph, who ° also himself ° was ° Jesus' disciple:
- (p. 1379) q 58 ° He went to Pilate, and begged the body of ° Jesus.
- r Then Pilate commanded the body to be ° delivered.
- s 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
60 And ° laid it ° in his own ° new ° tomb, which he had hewn out ° in the rock: and he rolled a great stone to the door of the ° sepulchre, and ° departed.
- M² N 61 ° And there was ° Mary Magdalene, and the other ° Mary, sitting over against the ° sepulchre.
- O p 62 Now the next day, ° that followed ° the day of the preparation, the chief priests and Pharisees came together ¹⁹ unto Pilate,
- q 63 Saying, ° “ Sir, we ° remember that that ° deceiver said, while He was yet alive, ° “ After three days I will rise again.”
- 64 Command therefore that the ° sepulchre be ° made sure until ° the third day, lest His disciples come by night, and steal Him away, and say unto the People, ° “ He is risen ° from the dead:” so the last ° error shall be worse than ° the first.”
- r 65 Pilate said unto them, ° “ Ye have ° a watch: go your way, ° make it as sure as ye ° can.”
- s 66 So they went, and made the ° sepulchre sure, sealing the stone, ° and setting ° a watch.
- L⁴ M² P 28 ° In ° the end of ° the sabbath, as it began to dawn ° toward the first day of the week, came ° Mary Magdalene and ° the other Mary ° to see the ° sepulchre.
- Q t 2 And, ° behold, there ° was a great earthquake:
- u for the angel of ° the LORD descended ° from ° heaven, and came and ° rolled back the stone ° from the door, and ° sat ° upon it.

27. 55—28. 15 (L³, p. 1373). BURIAL AND RESURRECTION. (*Division.*)

L³ | M¹ | 27. 55—66. Burial.
L⁴ | M² | 28. 1—15. Resurrection.

27. 55—66 (M¹, above). BURIAL. (*Alternations.*)

M¹ | N | 55, 56. The Women. Mary and the others.
O | p | 57. Joseph of Arimathæa.
q | 58-. His application to Pilate.
r | -58. Pilate's compliance.
s | 59, 60. Tomb. Body placed.
M² | N | 61. The Women. Mary and the others.
O | p | 62. Chief Priests and Pharisees.
q | 63, 64. Their application to Pilate.
r | 65. Pilate's compliance.
s | 66. Tomb secured.

56 Among. Gr. *en*. Ap. 104. viii. 2. 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. *mnēmeion*.
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. *koustōdia*. 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.

28. 1—15 (L⁴, above). RESURRECTION. (*Alternation.*)

L⁴ | P | 1. The Women. Seeking.
Q | 2—4. Events at the Sepulchre.
P | 5—10. The Women. Seeking.
Q | 11—15. Events in the city.

1 In, &c. For the sequence of events connected with the resurrection see Ap. 166. In. Gr. *en*. Ap. 104. viii. the 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. *theōreō*. 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. a. 1. B. b. from = out of. Gr. *ek*. Ap. 104. vii. heaven. Sing. See note on 6. 9, 10. rolled back = had rolled back. from = away from. Gr. *apo*. Cp. 27. 37. Ap. 104. iv. sat upon it. See note on 27. 60. Sat that it might be known by what power it was rolled back. upon. Gr. *epanō*.

u 3 His °countenance was °like lightning, and
(p. 1380) his raiment white as snow:

29 t 4 And °for fear of him the keepers did shake,
and became as °dead men.

P R v 5 And the angel answered and said unto the
women, "Fear °not ye: for °I know that ye
seek °Jesus, Which was crucified.

6 He is °not here: for He is risen, °as He
said. Come, °see the place where °the Lord °lay.

w 7 And go quickly, and tell His disciples that
He is risen °from °the dead; and, °behold,
He goeth before you °into °Galilee; there
shall ye °see Him: lo, I have told you."

S x 8 And they departed quickly °from the sepul-
chre °with fear and great joy;

y and did run to bring His disciples °word.

R v 9 And as they °went to tell His disciples, °be-
hold, °Jesus °met them, saying, "All hail."
And they came and °held Him by the feet,
and °worshipped Him.

10 Then said °Jesus unto them, "Be °not
afraid:

w go tell My brethren that they go °into Galilee,
and there shall they °see Me."

Q z 11 Now when they were going, °behold, some
of °the watch came °into the city, and °shewed
unto the chief priests all the things that °were
done.

a 12 And when they were assembled °with the
elders, and had taken counsel, they gave
°large money unto the soldiers,

z 13 °Saying, "Say ye, °His disciples came by
night, and stole Him away while we slept."

14 And °if this come °to the governor's ears,
we will °persuade him, and °secure you."

a 15 So they took the money, and did as they
were taught: and this °saying °is commonly
reported °among the Jews until this day.

B 16 Then the eleven disciples went away °into
(p. 1305) Galilee, °into °a mountain where °Jesus had ap-
pointed them.

17 And when they °saw Him, they °wor-
shipped Him: but some °doubted.

18 And °Jesus °came and °spake unto them,
°saying, "All °power °is given unto Me °in
°heaven and °in earth.

A 19 °Go ye therefore, and °teach all °nations,
°baptizing them °in °the name of the °Father,
and of the Son, and of °the Holy Ghost:

20 Teaching them to observe all things what-
soever I have commanded you: and, °lo, I am
°with you °always, even °unto °the end of the
°world." Amen.

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. in. Gr. *en*. Ap. 104. viii. heaven. Sing. See note on 6. 9, 10. in = upon. Gr. *epi*. Ap. 104. ix. 1. 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. I. iv. 4. Tr. and WH m. read "having baptized". in = into. Ap. 104. vi. 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. 8. 20 lo. Fig. *Asterismos*. Ap. 6. 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 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. world = age. Gr. *aiōn*. Ap. 129. 2.

28. 2-4 (Q, p. 1379). EVENTS AT THE SEPULCHRE.
(*Introversion*.)

Q | t | 2-. Effect. Earthquake.
u | -2. Cause. Action. } The Angel.
u | 3. Cause. Appearance. }
t | 4. Effect. Terror of the Watch.

3 countenance = general appearance. Gr. *idea*.
Occ. only here. like lightning: in effulgence.

4 for - from. Gr. *apo*. Ap. 104. iv.
dead men. See Ap. 139. 2.

28. 5-10 (P, p. 1379). THE WOMEN. SEEKING.
(*Introversion and Alternation*.)

P | R | v | 5, 6. Words of the angel.
w | 7. Their Commission.
S | x | 8-. Their departure. } The Women.
y | -8. Their mission. }
R | v | 9, 10-. Words of the Lord.
w | -10. His Commission.

5 not. Gr. *mē*. Ap. 105. II.

I know. Gr. *oida*. See Ap. 132. 1.

6 not. Gr. *ou*. Ap. 105. I. a. as = according as.
see. Gr. *eidon*. Ap. 133. I. 1.

the Lord. Ap. 98. VI. i. a. 4. B. 2.

lay = was (lately) lying.

7 the dead. See Ap. 139. 4. (Pl.)

into = unto. Gr. *eis*. Ap. 104. vi. Galilee. Ap. 169.

see. Gr. *opsomai*. Ap. 133. I. 8. a.

8 with. Gr. *meta*. Ap. 104. xi. 1.

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 (Q, p. 1379). EVENTS IN THE CITY.
(*Alternation*.)

Q | z | 11. The Watch. Their report.
a | 12. Bribe offered.
z | 13, 14. The Watch. Report falsified.
a | 15. Bribe accepted.

11 the watch. See note on 27. 65, 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 con-
dition of uncertainty. Ap. 118. 1 b.

to. Gr. *epi*. Ap. 104. ix. 1.

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.

among. Gr. *para*. Ap. 104. xii. 2.

16 a = the.

17 doubted = hesitated. Gr. *distazō*. Occ. only in
Matthew (here and in 14. 31). The Gr. aorist may be so
rendered, especially in a parenthesis; and is so ren-
dered 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).