THE GOSPEL
ACCORDING TO
LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THE MAN" (Zech. 6.12).

(Introversion.)

A² | 1.1—2.52. PRE-MINISTERIAL. THE DESCENSION.
B | 3.1—20. THE FORERUNNER.
C | 3.21—38. THE BAPTISM: WITH WATER.
D | 4.1—14. THE TEMPTATION: IN THE WILDERNESS.
E | F | 4.14—5.11. THE KINGDOM PROCLAIMED.
G | 5.12—9.21. THE KING REJECTED.
G | 9.22—18.43. THE KINGDOM.
F | 19.1—22.38. THE KINGDOM.
D | 22.39—46. THE AGONY: IN THE GARDEN.
B | 24.13—42. THE SUCCESSORS.
A | 24.50—53. POST-MINISTERIAL. THE ASCENSION.

For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
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 the words, &c., peculiar to Luke's Gospel, see some 260 words recorded in the notes.
NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by Luke is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6.12). See the Structure of the Four Gospels on p. 1304.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5.29, &c.; 7.29, 34, 37, &c.; 15; 18, 9, &c.; 19, 7, &c.; 23, 39, &c.;) as manifesting tenderness, compassion, and sympathy (7.13; 13.1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (6. 6, 21, &c.; 10. 38, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10.39, &c.;) and notes that the one leper who gave thanks to God was a Samaritan (17.16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7.11-18); the penitent woman (7.57, &c.;) the ministering women (8.2, &c.;) the "daughters of Jerusalem" (23.27, &c.;) Martha (10.38-41) and Mary, of Bethany (10.38, 42; Mary Magdalene (24.10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3.21; 5. 16; 6. 12; 9. 18, 29; 11.1; 18.1; 22.33, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God" in praise is mentioned (2.20; 5. 29; 7.18; 13.10; 17.16; 18.13; 23.47).

The Four Hymns are peculiar to Luke: the Magnificat of Mary (1.46-56); the Benedictus of Zacharias (1.68-79); the Nunc Dimittis of Simeon (2.29-32); and the Gloria in Excelsis of the angels (2.14).

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

1. The Draught of Fishes (5.4-11).
2. The Raising of the Widow's Son at Nain (7.11-18).
3. The Woman with a Spirit of Infirmity (15.11-16).
4. The Man with the Dropsey (14.1-6).
5. The Ten Lepers (17.11-19).
6. The Healing of Malchus (22.50, 51).

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

1. The Two Debtors (7.41-43).
2. The Good Samaritan (10.30-37).
3. The Importunate Friend (11.5-8).
5. The Barren Fig-tree (15.6-9).
6. The Lost Piece of Silver (15.8-10).
7. The Lost Son (15.11-32).
8. The Unjust Judge and Importunate Widow (18.1-8).
10. The Unjust Judge and Importunate Widow (18.1-8).
11. The Pharisee and the Publican (15.9-14).

Other remarkable incidents and utterances peculiar to Luke may be studied with the same object and result (3.10-14; 10.1-20; 19.1-10, 41-44; 22.44; 23.7-12; 23. 37-31; 23.34; 23.40-48; 24.50-53).

As to Luke himself: his name (Gr. Loukas) is probably an abbreviation of the Latin Lucanus, Lucilius or Lucius.* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4.14. 2 Tim. 4.11. Phil. 24.

From these and the "we" portions of the Acts (16.10-17; 20.5-17; 21.1-18; 27.1-28.16) we may gather all that can be known of Luke. We first hear of him at Troas (Acts 16.10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in John there is no Temptation, and no Agony, in Luke we not only have these, but the Pre-Natal Section (1.5-2.5, A5, p. 1430) as well as the Pre-Ministerial, which is common to all the four Gospels.

* It was held till recently that Loukas never represented the Latin Lucius; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names Loukas and Loukios are used of the same person. See The Expositor, Dec. 1912.
The Companion Bible


The Descent.


Antitheses and Introversions.

A. 1. 1–4. Introduction.


C. 2. 6–52. Pre-Ministerial.

1. 1–2. 59 (A, p. 1427). Pre-Ministerial.

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Antitheses and Introversions.

A. 1. 1–4. Introduction.


C. 2. 6–52. Pre-Ministerial.
6 And they were both righteous before God, walking 5 in all the commandments and ordinances of the LORD blameless.
7 And they had no child, because that Elisabeth was barren, and they both were now 5 well stricken in years.
8 And it came to pass, that while he executed the priest’s office before God 5 in the order of his course,
9 According to the custom of the priest’s office, his lot was to burn incense 5 when he went into the Temple of the LORD.

J h
10 And the whole multitude of the people were praying without at the time of incense.
11 And there appeared unto him 5 an angel of the LORD standing on 5 the right side of the altar of incense.

K j
12 And when Zacharias saw him, he was troubled, and fear fell 5 upon him.
13 But the 11 angel said 5 unto him, “Fear 5 not, Zacharias; for thy prayer 5 is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name 5 John.

14 And thou shalt have 5 joy and gladness; and many shall rejoice 5 at his birth.
15 For he shall be great in the sight of the LORD 5 and shall drink neither wine 5 nor strong drink; and he 5 shall be filled with the Holy Ghost, even from his mother’s womb.
16 And many of the children of Israel shall he turn 5 to the LORD their 5 God.

17 And by 5 shall he go before Him in the spirit and power of Elias; 5 to turn the hearts of the fathers 5 to the children, and the disobedience 5 of the wisdom of the just; to make ready a people prepared for 5 the LORD.”

18 And Zacharias said 5 unto the angel, “Whereby shall I know this? 5 for I am an old man, and my wife 5 well stricken in years.”

k
19 And the 11 angel answering said unto him,

11 appeared. Ap. 106. I. 6. 5 an angel. For the frequent refs. to angels in Luke, see v. 26; 2, 9, 13, 21; 12, 5; 15, 19; 18, 22; 22, 45; 24, 9. Also frequently in Acts.
5 right side=the propitious side. Cp. Matt. 25. 35.
13 unto=to. Gr. pros. Ap. 105. II. As in vv. 20, 29, 34. for=because. i.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered.

18 Whereby=According to (Gr. kata, as in v. 9) what [sign]. know=to know. Gr. gin\(\acute{\text{e}}\)o\(\acute{\text{k}}\). Ap. 132. I. ii. for 3 am an old man. To Zachariah the promise seemed to come too late; to Mary (v. 34) too early.

19 answering said. See note on Deut. 1. 1.
LUKE

1. 19.

And the angel entered into the house of Zacharias, and he said unto him, and to his wife Elisabeth, For this is the sign unto thee, that the mother of the Highest is come unto thee, and, behold, thou shalt be with child, and shalt bring forth a son, and shalt call his name Jacob; for I have heard the prayer of Jacob, and his supplication: and I will give unto him the throne of his father David: And he shall reign from the house of Jacob for ever; and his kingdom shall have no end.

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and overshadow thee: and the power of the Highest shall be upon thee, therefore also that holy thing Which shall be born of thee shall be called the Son of God.

And, behold, thy kinswoman Elisabeth, she also hath conceived a son in her old age: for this is nothing strange with God. For with God nothing shall be impossible.

And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

And Mary arose in those days, and went into the hill country 3 with haste 4 into a city of Juda; and entered 5 into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?"

And For, 6 as soon as the voice of thy salutation "sounded" 7 in mine ears, the babe leaped 8 in my womb 9 for joy.

And "blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour."

This is the sign unto you, that the mother of the Highest is come unto you, and, behold, thou shalt be with child, and shalt bring forth a son, and shalt call his name Jacob; for I have heard the prayer of Jacob, and his supplication: and I will give unto him the throne of his father David: And he shall reign from the house of Jacob for ever; and his kingdom shall have no end. And the angel departed from her.

And Mary arose in those days, and went into the hill country 9 into a city of Juda; and entered 10 into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?"

And For, 6 as soon as the voice of thy salutation "sounded" 7 in mine ears, the babe leaped 8 in my womb 9 for joy.

And "blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour."

This is the sign unto you, that the mother of the Highest is come unto you, and, behold, thou shalt be with child, and shalt bring forth a son, and shalt call his name Jacob; for I have heard the prayer of Jacob, and his supplication: and I will give unto him the throne of his father David: And he shall reign from the house of Jacob for ever; and his kingdom shall have no end.


**LUKE.**

**1. 47.**

"And *my spirit hath rejoiced in God my Saviour.*"

5 b.c. 47 And *my spirit hath* "rejoiced*" in *God my Saviour.*

**1. 48.**

"For He hath regarded the low estate of His maid服役 maid :"

q 48 For He hath *regarded the low estate of His handmaid :*

**1. 49.**

"For *He That is mighty hath done to me great things; and holy is* His name."*

5 b.c. 49 For *He That is mighty hath done to me great things; and holy is *His name.*

**1. 50.**

"And His mercy is on them that fear Him from generation to generation."*

5 And *His mercy is on them that fear Him from generation to generation.*

**1. 51.**

He hath shewed strength *with* *His arm; He hath scattered the proud from their seats, and exalted them of low degree."*

51 He hath *shewed strength with His arm; He hath scattered the proud from their seats, and exalted them of low degree.*

**1. 52.**

"Now Elisabeth's full time came that she should be delivered; and she *brought forth a son.*"

52 Now Elisabeth's *full time came that she should be delivered; and she *brought forth a son.*

**1. 53.**

And her neighbours and her *cousins* heard how *the Lord had shewed great mercy* upon her; and they rejoiced with her.

53 And *it came to pass, that on the eighth day* they came to circumcise the *Child; and they called him Zacharias,* after the name of his father.

**1. 54.**

And his mother answered and said, "Not so; but he shall be called John."*

54 And *his mother answered and said, *"Not so; but he shall be called John."*

**1. 55.**

And they made signs to his father, how he *would have him called.*

55 And *they made signs to his father, how he *would have him called.*

**1. 56.**

And he asked for a *writing tablet,* and *wrote,* saying, "His name is *John.""

56 And *he asked for a writing tablet,* and *wrote,* saying, "His name is *John.""

**1. 57.**

And they marvelled all.

And *they marvelled all.*

**1. 58.**

And his mouth was opened immediately, and his tongue loosed, and he *spoke, and praised God."

58 And *his mouth was opened immediately, and his tongue loosed, and he *spoke, and praised God.*

59 on = in. Gr. en. Ap. 104. viii. Not the same word as in v. 65. on the eighth day. Gen. 17, 12. Lev. 12, 2. Phil. 8, 8. child. Gr. paidon. Ap. 108. v. they called. Imperf. Tense were for calling. after. Gr. epi. Ap. 104. ix. 2. Not the same word as in v. 24. 60 Not so = No. Gr. ouchi. Ap. 106. 1. 61 There is = That there is. of = among. Gr. en. Ap. 104. vii. 2. that = who is. 62 made signs. Imperf. Tense were consulting him by signs; i.e. while the colloquy was going on. wished to. Gr. thelo. Ap. 102. 1. 63 writing tablet = writing tablet. Table was used for tablet in 1611. Used by medical writers in Luke’s day. wrote, saying. A Hebraism. Cp. 2 Kings. 10. 6. “John” = the grace of Jehovah, was thus the first written word of that dispensation.

1. 64-79 (T1, above). ZACHARIAS. PROPHECY : FULFILLED AND RENEWED. (Division.)

T1 64-79. Prophecy. Given of Zacharias.

W1 64-79. Prophecy. Given by Zacharias.

64 immediately=at once. Gr. pararchêma. Occ. nineteen times. All in Luke or Acts, except Matt. 11, 19. 20. A medical word (see Col. 4. 14), used thirteen times in connection with disease or healing. Rendered “straightway” in 8. 25. Acts 5. 10. spake= began to speak. Imperf. Tense. 65 on =
1 65. LUKE.

about them: and all these sayings were noised abroad throughout all the hill country of Judea.

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

67 And his father Zacharias was filled with the Holy Ghost, and prophesied saying,

68 “Blessed be the LORD God of Israel; for He hath visited and redeemed His people,

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

70 As He spake by the mouth of His holy prophets, which have been since the world began:

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

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

73 The oath which He sware to Abraham, his own city.

74 That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

75 In holiness and righteousness before Him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the LORD to prepare His ways;

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

78 Through the tender mercy of our God;

79 To guide our feet into the way of peace.”

80 And the child grew, and waxed strong in spirit, and was filled with the deserts till the day of his shewing unto Israel.

2 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

sayings. Gr. pl. of rhema. See note on Mark 9. 32.

were noised abroad—were talked of throughout all—in (Gr. en. Ap. 104. viii) the whole.

66 that heard. The 1611 edition of the A.V. reads “that had heard”.

1 68-79 (Wb p. 1433). PROPHECY. GIVEN BY ZACHARIAS. (Introversion.)

Wb 7 1. 68. Visitation.

u 69. Salvation.

v 70. Prophets.

w 71. Enemies.

x 72. The Covenant.

y 73. The Covenant.

z 74. Enemies.

a 75. Prophet.

b 77. Salvation.

t 78, 79. Visitation.

68 Blessed. Hence the name “Benedictus” given to Zacharias’s prophecy. God = the God. visited = looked on. Not the same word as in v. 48. See Ap. 133. III. 5.


69 an horn of salvation. A Hebraism. See Ps. 122. 17. 1 Sam. 2. 1. 10. Ezek. 29. 21.

His servant David. See Ps. 132. 10.


since the world began = from the age: i.e. of old.

See Ap. 151. II. A. ii. 1.


73 The oath, &c. See Gen. 12. 3; 17. 4; 22. 16. 17.


tender mercy = bowels of compassion. Fig. Anthropopatheia (Ap. 6).

whereby = in (Gr. en. Ap. 104. viii) which.

dayspring. Gr. anatoke. Heb. segamach = branch (see page 1304), is rendered anatoke in Jer. 23. 5 and Zech. 3. 8, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezek. 16. 7; 17. 10.

on high. Gr. hypsos. Occ. five more times: 24. 49. 17. 18; 4. 4. James 1. 5; Rev. 21. 16.

79 give light to = shine upon.


guide = direct. Wycliffe has “dres”, through the O. French dresser = to arrange, still preserved as an English military term.

80 waxed strong = grew and was strengthened.


deck. The Art. indicating a well-known part.

shewing = public or official inauguration. Gr. anadeiwn. Only once here. The verb anadeiwmnu occ. 10. 1. See note there.


a decree = an edict. from. Gr. para. Ap. 104. xii. 1. all. Fig. Symmachoc (of the whole) for a part of the whole; i.e. the Roman Empire. world. Gr. okoumene. See Ap. 129. 2. Cp. Acts 11. 28. taxed = enrolled, or registered. 2 this taxing was first made = this was the first registration. Curienius. Gr. for the Latin Quirinus. His full name was Publius Sulpicius Quirinus. 3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gains Vibius Maximus (A.D. 103-4), shows that Herod must have been acting under Roman orders. Vib. Max. was Prefect of Egypt, and wrote: “The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment, and continuesteadfastly in the husbandry that belongeth to them.” There is a large number of Papyri relating to these enrolments. See Deissmann’s Light from the Ancient East, pp. 268, 269. unto = unto. Gr. eto. Ap. 104. vi.
And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) 5. To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And there were in the same region shepherds abiding in the field, keeping watch over their flock by night.

And the angel said unto them, Fear not: for, behold, I bring you tidings of great joy, which shall be to all people.

And this shall be a sign unto you: Ye shall find the Babe, wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel an host of angels, praising God, and saying, The glory of the Lord shone round about them: and they worshipped the Lord, saying, 1. To all the people. 2. For unto you is born this day a Saviour, which shall be to all people. 3. The shepherds. Watch. 4. The Holy Child. Growth. 5. He is Saviours. Declaration.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) 5. To be taxed with Mary his espoused wife, being great with child.

And while they were there, the days were accomplished that she should be delivered.

Now at this time theangel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

And the shepherds also, learning of the angel of the Lord, told it them that which was spoken unto them of the Lord.

And they said, Let us now go even unto Bethlehem, and see this thing which the Lord hath spoken unto us.

And they came with haste, and found Mary and Joseph, and the Babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them of this child.

And all they that heard it wondered at those things which were spoken by the shepherds.

But Mary kept all these sayings, and pondered them in her heart.

And the shepherds departed, glorifying and praising God for all the things that were spoken unto them concerning this child.

And Mary returned, and found her mother and brethren, and they bowed down to the child. And his mother answered and said, The voice of the Lord shall be heard in all his works.

And his parents taught him, and he was perfect in knowledge and strength. And the shepherds departed, glorifying and praising God for all the things that were spoken unto them concerning this child.

2. 8-15 (Y1, above). ATTESTATIONS. (HEAVENLY) (Alteration.)


2. 8-15 (A, above). ANGELIC MESSAGE. (Introduction and Alteration.)

A | C | 8. The Shepherds. Watch.
D | E | 9. One Angel.
D | E | 13. The Heavenly Host.
C | 15. The Shepherds. Resolve.

8 country =region where David fed his father's sheep, when sent for by Samuel (1 Sam. 16. 11, 12). over. Gr. epi. Ap. 104. ix. 3.

2. 10-12 [For Structure see next page].

10 not. Gr. me. Ap. 105. II. behold. Fig. Asterismos. Ap. 6. I bring you good tidings. Gr. euangelizomen =I evangelize (announce) to you good joy. which. Denoting the class or character of the joy. people =the People [of Israel]. 11 For: That meaning "born to-day": not "I announce to-day." See note on Luke 23. 43. is born =was born, or brought forth. a Saviour. Not a helper: for a Saviour is for the lost. Christ the Lord =Heb. Mashiach Jehovah, i.e. Jehovah's Anointed. 1 Sam. 24. 6. Ap. 98. XIII. the Lord. Ap. 98. VI. 1. B. a. The Lord of all power and might. Therefore able to save. Cp. Rom. 14. 8. 1 Cor. 12. 3. 2 Cor. 4. 5. Phil. 3. 16. Kep three words define and contain the "Gospel" as being good news as to a Pastor; and as being Christianity as distinct from Religion, which consists of Articles, Creeds, Doctrines, and Confessions; i.e. all that is outward. Cp. Phil. 3. 4-7; 9. 10. 20. 21. Note that in the Gr. the word, "in the city of David", come last. Hence the z and s correspond in the Structure, p. 1486. 12 the Babe =a babe.
LUKE 2.13

25 And, 10 beheld, there was a 25 man in Jerusalem, whose name was 25 Simeon; and the same man was just and 26 devout, waiting for and pondered - pondering; i.e. weighing them.

2.25-38 (Y2, p. 1435).

J | 28-34. His testimony.
I | 35, 36. Anna.
J | 37. Her testimony.

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

26 devout. Gr. eulabeia. "good-pleasing", occurs twelve times (Heb. 6. 7; 12. 28).

2. 25. LUKE.

the consolations of Israel: and the Holy Ghost was upon him.
26 And it was revealed unto him 18 by the Holy Ghost, that he should not 19 see death, before he had 20 seen the Lord's Christ.
27 And he came 21 by the Spirit 2 into the temple: and when the parents brought 22 in the Child Jesus, to do 23 for Him after the custom of the law,
28 Then 24 took He up 25 in his arms, and blessed God, and said,
29 "O Lord, now lettest Thou Thy servant depart 1 in peace; and the same word, according to Thy word:
30 For mine eyes have 26 seen 27 Thy salvation,
31 Which Thou hast prepared 28 before the face of all 29 people;
32 A light 30 to lighten 31 the Gentiles, and the glory of thy people Israel.
33 And Joseph and his mother 32 marvelled at those things which were spoken 33 of Him.
34 And 34 Simeon blessed them, and said
unto Mary His mother, 10 " Behold, this Child is 35 set 36 for 3 for the fall and rising again of many 37 in Israel; and 38 for a sign which shall be spoken against;
39 "(Yea, a sword shall pierce through thy own 39 soul also), that the thoughts of many hearts may be 40 revealed.

I
36 And there was one 3 Anna, a prophetess, the daughter 4 of Phanuel, of the tribe 5 of Asher; she was of a great age, and had lived 41 with an husband seven years 42 from her virginity; 37 and she was a widow of about fourscore and four years, which departed 40 not 4 from 43 the temple, but 41 served 42 God with fasting and prayers night and day.

J
38 And she 44 coming in 45 that instant gave thanks likewise unto 46 the Lord, and spake 47 of Him to all them that looked for redemption 48 in Jerusalem.

X⁴ K d
39 And when they had 40 performed all things 41 according to the law of 42 the Lord, they returned 43 into Galilee, to their own city 44 Nazareth.

E
40 And 45 the Child grew, and waxed strong 46 in spirit, filled with wisdom: and 47 the grace of 48 God was upon Him.

L M P
41 Now His parents went 49 to Jerusalem every year at the feast of the 50 passover.

18 the Holy Ghost. Cp Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and an adjuration also: " May I not see it, if I speak not the truth!
22 in. the Holy Ghost. The Person being the revealer (with Articles). Not the same as in v. 25. See Ap. 101. II. 3.
26 and. Gr. kai. See Ap. 130. I. quoted from Isa. 42. 6.
28 to lighten = (for. Gr. eis, as in v. 34) a revelation of. Gr. apokalupsis = a revelation by unveiling and manifesting to view. The first of eighteen occurrences. All noted in Ap. 106. II. i. Cp. Ps. 98. 2. 3. Is. 42. 5. 43. 6. 52. 10, &c. the Gentiles. See Isa. 26. 7.
29 glory. The special blessing for Israel. Israel has had the "light". She is yet to have the glory.
30 Joseph. Most of the texts (not the Syriac) read " His father".
32 people. = the peoples.
33 set. = destined.
34 Not the same word as in Matt. 12. 35.
41 spoken. See Acts 28. 22. Not a prophecy, but describing its character.
42 was. = And thee.

the consolations of Israel. Cp. Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and an adjuration also: " May I not see it, if I speak not the truth!"
42 And when He was twelve years old, they went up to Jerusalem 27 after the custom of the feast.

Q 43 And when they had fulfilled the days, 9 as they returned, 6 the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

R S f 44 But they, 6 supposing Him to have been in the company,

9 went a day's journey; and they sought Him among their kinsfolk 6 and acquaintance.

T 45 And when they found Him 15 not, they turned back again 22 to Jerusalem,

S f 46 And 1 it came to pass, that 6 after three days

they found Him 1 in 27 the temple,

N 6 sitting 1 in the midst of the 6 doctors, both bearing them, and asking them questions.

O 47 And all that heard Him were astonished 35 at His understanding and answers.

M P 48 And when they 15 saw Him, they were amazed: and His mother said unto Him, 6 "Son, why hast Thou thus dealt with us? 9 And He said unto them, "How is it that ye sought Me?"

Q "Wist ye not that I must be about My Father's business?"

O 50 And they 6 understood not 35 the 37 saying which He spake unto them.

K d 51 And He went down 35 with them, and came to Nazareth, and was 6 subject unto them: but His mother kept all these sayings in her heart.

e 52 And Jesus 6 increased 35 in wisdom and stature, and in favour 6 with God and 6 man.

BU 3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip

A.D. 26
3. 1.

LUKE.

A. D. 26

tetarch of Iturea and of the region of Trachonitis, and Lysanias the tetarch of Abilene,
and Annas and Caiaphas being the high priests,

V W 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

V W 4 As it is written in the book of the prophets, crying in the wilderness, 'Prepare the way of the Lord, make His paths straight.'

X 4 Bring forth therefore fruits worthy of repentance, and begin not to say unto yourselves, We have Abraham to our father: for I say unto you, That God is able of stones to raise up children unto Abraham.

Y h 7 Then said he to the multitude that came forth to be baptized of him, 'O generation of vipers, who hath warned you to flee from the wrath to come?'

Z 9 And now also the axe is laid unto the root of the trees:

k every tree therefore which bringeth forth not good fruit is hewn down, and cast into the fire.

X Y h 10 And the people asked him, saying, 'What shall we do then?'

m 11 He answered and said unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.'

j 12 Then came also publicans to be baptized, and said unto him, 'Master, what shall we do?'

m 13 And he said unto them, 'Exact no more than that which is appointed you.'

l 14 And the soldiers likewise demanded of him, saying, 'And what shall we do?'

m 15 And he said unto them, 'Do violence to no man, neither accuse any falsely; and be content with your wages.'

Y h 15 And as the people were in expectation, and all men were minded in their hearts of John, whether he were the Christ, or not;

3. 15.


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

the word of God came, etc. See Ap. 82. Cp. Jer. 1. 2. Ezek. 6. 1, &c. John was the last and greatest of the prophets.

unto upon. Gr. epi. Ap. 104. ix. 3. Not the same word as in vv. 9, 12, 14.

John the son of Zacharias. In Matthew, John the Baptist.


3. 7-18 (X. p. 1488.) JOHN PROCLAIMING.

(Introduction and Alterations: Extended and Repeated.)

X Y h 7 Then said he to the multitude that came forth to be baptized of him, 'O generation of vipers, who hath warned you to flee from the wrath to come?'

Z 9 And now also the axe is laid unto the root of the trees:

k every tree therefore which bringeth forth not good fruit is hewn down, and cast into the fire.

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l 14 And the soldiers likewise demanded of him, saying, 'And what shall we do?'

m 15 And he said unto them, 'Do violence to no man, neither accuse any falsely; and be content with your wages.'

as in v. 7. these stones. Cp. 19. 40; Matt. 3. 9. laid = already even the axe lies; or, even the axe lies. Referring to national privileges. unto. Gr. pros. Ap. 104. xv. 3. 11 answereth and saith. See note on Deut. 1. 41. coats = tunics (cp. Matt. 6. 40). One kind of garment, put by Fig. Synecdoche (of Species) for a garment of any kind. none = not, as in v. 9. meat = food, or victuals. 12 also publicans = the tax-farmers also. Gr. para. Ap. 104. xii. 8. 14 the soldiers = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (Ant. xvi. 5, §§ 1, 2) tells us that Herod Antipas (v. 1) was engaged in a war with Aretas his father-in-law, a petty king of Arabia Petraea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. Do violence = terrify with a view to extortion. Occ. only here in the N.T. accuse any falsely. See note on 19. 8. in expectation. See notes on 2. 24, 38; 24. 21. Mark 15. 45. mused = reasoned. of the Christ = the Messiah. Ap. 98. IX.

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3. 16.  
A.D. 26  

16 John answered, saying unto them all, "I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: $e$ shall baptize you with the Holy Ghost and with fire:  
i 17 Whose $f$ fan is in His hand, and He will throughly purge His $f$ floor, and will gather the wheat into His garner;  
k but the chaff He will burn with fire unquenchable."  
18 And many $g$ other things in his exhortation $h$ preached unto the people.  
U 19 But Herod the tetrarch, being reproved $i$ by him $i$ for Herodias his brother Philip's wife,  
B and $i$ for all the $i$ evils which Herod had done,  
20 $j$ Added $j$ yet this $j$ above all, that he shut up John $k$ in $k$ prison.  
CA 21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and $k$ praying, $k$ the heaven was opened,  
B and $k$ the Holy Ghost descended $l$ in a bodily shape like a dove $l$ upon Him, and a voice came $l$ from heaven, which said, "$f$ You art My beloved Son; $i$ in Thee $i$ I am well pleased."  
A 23 And Jesus Himself $n$ began to be about thirty years of age,  
B being ($r$ was supposed) the Son $s$ of Joseph, $s$ which was $s$ the son of Heli,  
24 Which was the son of Matthan, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,  
25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,  
26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semel, which was the son of Joseph, which was the son of Juda,  
27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,  
28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,  
29 Which was the son of Jose, which was the son of Eleazer, which was the son of Jorim, which was the son of Mattha, which was the son of Levi,  
30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,  
31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,  
32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
33 Aminadab = O.T. Amminadab.
34 Phares = O.T. Phares.
35 Sarach = O.T. Sorog.
36 Thara = O.T. Terah.
37 Mathusala = O.T. Methuselah.
38 Seth = O.T. Sheth.

4. 1-14.—(D. p. 1427.) THE TEMPTATION.

(Interversion and Alternations.)

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<td>1</td>
<td>1. Return from Jordan, filled with pneuma hagion.</td>
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<td>2. Time. Duration.</td>
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<td>D1</td>
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<td>1. The Occasion. Hunger.</td>
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<td>D1</td>
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<tr>
<td>C</td>
<td>p3</td>
<td>10. Return in the power of the Spirit.</td>
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And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

And when they were ended, He afterward hungered.

And the devil said unto Him, If Thou be the Son of God, command this stone that it may become bread.

And Jesus answered and said, It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

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


4. The Third Temptation. Here named because these three temptations came before the three recorded in Matthew 4. There it is ho peirazan = "he who was tempting Him". See Ap. 116. in. Gr. en. Ap. 104. viii. nothing = not (Gr. ou. Ap. 105. 1) anything.


10 For it is written, 'He shall give His angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'

12 And Jesus answered, saying unto him, 'It is written, 'Thou shalt not tempt the LORD thy God.'

13 And when the devil had ended all the temptation, he departed from Him for a season.

14 And Jesus returned in the power of the Spirit 1 into Galilee:

and there went out a fame of Him through all the region round about. 15 And He 2 taught 2 in their synagogues, being glorified of all of them.

16 And He came 9 to Nazareth, where He had been brought up: and, as His custom was, He went 1 into the synagogue on the sabbath day, and stood up for 2 to read.

17 And there was delivered unto Him the book of the prophet 9 Esaias. And when He had opened the book, He found the place where it was written,

18 "The Spirit of the LORD is upon Me; because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal all that are broken-hearted.


12 is said=hath been said, &c. Deut. 6. 16.


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


14.-18. THE LORD'S FOURFOLD MINISTRY. (Introversion.)

E F | 14.-18. THE FIRST PERIOD. Subject: THE LORD'S FOURFOLD MINISTRY. (Introversion.)


G | 9. 22.-18. 43. THE THIRD PERIOD. Subject: THE REJECTION OF THE KING.

F | 19. 1.-22. 38. THE FOURTH PERIOD. Subject: THE REJECTION OF THE KING. Parables, revealing the coming change of dispensation in which the Kingdom would be in ABEYANCE.

14. THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM. (Division.)

E | 14.-18. Return to Galilee.

G | 16.-27. Proclamation.

F | 28. 29. Departure from Nazareth.

G | 30. Departure from Nazareth.


16 Nazareth=the (or, that) Nazareth thus defined. Aram. See Ap. 94. III. 3. 36. See Ap. 109. as His custom was=according to (Gr. kata). Ap. 104. x. 2. custom. Gr. en. Ap. 104. viii. stood up. Being summoned by the superintendent (v. 17). This incident (vv. 16-31) is peculiar to Luke. to read. Gr. anaginosko. Later usage=-to read aloud (as here, 2 Cor. 3. 15. Col. 4. 16. 1 Thess. 5. 27). But in the Papyri generally=-to read. (See Milligan, Selections, pp. 39, 112.) The Lord preached in other synagogues, but read only here in Nazareth, which shows He owned, and was owned, to be a member of this.

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

And He opened the book, and He gave it again to the minister, and set down.

And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them, "This day is this scripture fulfilled in your ears." 21 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not This Joseph's Son?"

And He said, "Ye will surely say unto Me this proverb, "Physician, heal Thyself." whatsoever we have heard "done in Capernaum, do also here in Thy country." 24 And He said, "Verily I say unto you, no prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up thirty years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian." 28 And all they in the synagogue, when they heard these things, were filled with wrath.

And rose up, and thrust Him out of the city, and led Him unto the brow of the hill wherein their city was built, that they might cast Him down headlong.

30 But passing through the midst of them went His way,

And came down to Capernaum, a city of Galilee, and taught them in the sabbath days.

25 of a truth = in (as in v. 11) truth. 28 of the Synagogue, when they heard these things, were filled with wrath. 29 And rose up, and thrust Him out of the city, and led Him unto the brow of the hill wherein their city was built, that they might cast Him down headlong. 30 But passing through the midst of them went His way.

28 of the Synagogue, when they heard these things, were filled with wrath. 29 And rose up, and thrust Him out of the city, and led Him unto the brow of the hill wherein their city was built, that they might cast Him down headlong.
4. 32.
And they were all astonished at His doctrine; for His word was with power.

4. 33. (E', p. 1442). CAPERNAUM. MIRACLES.

(P. 38–44. Miracles. Various.)

A.D. 27

LUKE.

4. 31–44.

32. And they were all astonished at His doctrine; for His word was with power.

33. And in the synagogue there was a certain man, who had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, "Let us alone; what have we to do with Thee, Thou Son of God? art Thou come here to destroy us? I know Thee Who Thou art; the Holy One of God."

35. And Jesus rebuked him, saying, "Hold thy peace, and come out of him."

36. And when the devil was thrown down from him in the midst, he came "out of him," and hurt him not.

37. And they were all amazed, and spake among themselves, saying, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out."

41. And devils also came out of many, crying out, and saying, "Thou art the Son of God."

42. And He rebuked them, suffering them not to speak: for they knew that He was Christ.

43. And when it was day, He departed and went into a desert place: and the people sought Him, and came "unto Him," and "stayed Him," that He should "not depart" from them.

44. And He, "being greatly grieved, said unto them, I must needs proclaim the kingdom of God to other cities also: for therefore was I sent.

45. And He taught in their synagogues of Galilee,

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1 Corinthians 15:11 (For Structure see next page).
2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And He entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

4 Now when He had left speaking, He said to Simon, Launch out into the deep, and put nets in, for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the nets.

6 And when they had this done, they inclosed five hundred and thirty large fishes: and their nets were breaking.

7 And they beckoned unto their partners, which were in the other ship, and they came, and filled both the ships, so that they began to sink.

8 And when Simon Peter saw it, he fell down at the knees of Jesus, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of fishes which they had taken:

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

11 And when they had brought their ships in land, they forsook all, and followed Him.

5.1-11 (E) E. W. Bullinger

GenNESARet.

Introductory.

E:! y. 1. People. “Pressed Upon Him.”

2 saw. Ap. 138. vi. Not the same word as in v. 27. two ships. At that time there were about 4,000 on the lake.

3 and, standing: i.e. at anchor. Eng. idiom is “lying.”

the fishermen. This call was not that of Mark 1. 16–20. When the Lord said “Let us go”, &c. (Mark 1. 38), they perhaps did not go with Him, but returned to their ships. But from this second call they never left Him. See v. 11, below.


5 washing. Gr. apopluomai. Ap. 138. vi. At the first call they were casting their net (anaphiblastron). Here they were washing their nets.


7 prayed = asked. See Ap. 134. 3. Not the same word as in v. 16. thrust out = push off. NA.onautical word.

8 from = from.


10 sat down. The attitude for teaching. See note on 4. 20. taught = teaching. Imperf. Tense.


12 Launch out. Same as “thrust out” in v. 3. Addressed to one (Peter).

13 let down = let us go: addressed to all. Occ. seven times; five of these by Luke, here, v. 28; Acts 9. 25; 27. 17. 36. The other two are Mark 2. 2. 1 Cor. 11. 33.


8 unto = to.


16 At in. v. Not with the same case as in v. 37.

6 multitude = shoal.


12 when He was = in (Gr. en, as in v. 7) His being.

13 a certain city = one of the cities. Prob. one in which most of His mighty works were done”, viz. Chorazin or Bethsaida. When named together these are always in this order. By comparing 5. 14 and Mark 1. 45 with 5. 29, Matt. 9. 39 and Mark 2. 15, it seems clear that that certain city was not Capernaum. The attempts to “touch” the Lord were all in that city or neighbourhood (6. 19. Matt. 9. 20; 14. 34. Mark 3. 10; 8. 56. Cp. 5. 15). Hence this city was probably Chorazin. beheld. Fig. Asterismos. Ap. 6. and 135. I. 2.


15 Lord. Now being proclaimed as to His person: the King, Lord of all and yet (v. 24) the Son of man. Cp. Matt. 8. 2, 6, 8, 20.


R 3 | 9. 1-10-. Disciples. Mission of the Twelve, and return.

5. 13-26 (Q; above). TOUR. MIRACLES. (Extended Alternation and Inversion.)

Q 1 | S | 13. A certain city.
S | 17-. A certain day.
T | U | 17-17. Teaching.

LUKE.

14 charged. A military word. Also used of a physician, "prescribe".
no man = no one. Compound of mē. Ap. 105. II.; i.e. no one whom he might happen to meet.
but = but (said).
go = show, etc. See Lev. 14. 1-32.
15 fame = report. Gr. logos.
came together = kept coming together.
by = Gr. hupó. Ap. 104. xviii. 1. All the texts omit "by Him."
17 on = in. Gr. en. Ap. 104. viii. See the Structures "S" and "S", a certain day = in one of the days.
that = and.
doctors, &c. = teachers of the law. Gr. nomoidip-


5. 18-26 (U, above). MIRACLE. THE PARALYTIC. (Alternation and Inversion.)


19 by = Gr. dia. All texts omit.


26 they say = amazed = amazement seized them all.

A. D. 27 glorified God, and were filled with fear, saying, "We have seen strange things to day."

R I Y And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, "Follow Me."

Z 28 And he left all, rose up, and followed Him.

Y 29 And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Z A 30 But their scribes and Pharisees murmured against His disciples, saying, "Why do ye eat and drink with publicans and sinners?"

B 31 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick.

32 "I came not to call the righteous, but sinners to repentance."

A 33 And they said unto Him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but Thine eat and drink?"

B C I 34 And He said unto them, "Can ye make the children of the bride chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

B C I 36 And He spake also a parable unto them, "No man putteth a piece of a new garment upon an old; if otherwise, then the piece that was taken out of the new maketh a rent, and the piece that was taken from the old."

37 And there was no man that puttheth new wine into old bottles; else the new wine will burst the bottles, and the wine will be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, 'The old is better.'"


strange things=paradoxes, i.e. contrary to what is generally seen.

5. 27-39 (R I, p. 1446). DISCIPLES. CALL OF LEVI. (Alternation.)


publican=tol-collector, or tax-gatherer. See on 3. 12.

Levi. There can be no doubt about Levi and Matthew being different names for the same person (Matt. 9. 9, Mark 2. 14).

For similar changes, at epochs in life, cp. Simon and Peter, Saul and Paul. Matthew is an abbreviation of Mattathias=Gift of God, and he is so called after this. "Sitting" shows he was a custom-house officer.


the receipt of custom = the toll office.

28 left = left behind. Not the same word as "forsook" in v. 11.


5. 30-39 (Z, above). HIS INSTRUCTION. (Alternation.)


B I 31, 32. The Lord's Answer.


30 their scribes and Pharisees— the scribes and Pharisees among them: "their" referring to Galilean scribes, as distinguished from those of Jerusalem (Matt. 15. 1). Note the same distinction as to synagogues in Matt. 4. 53; 9. 35, &c.


publicans = the publicans. See v. 27.

31 whole = in health (Matt. and Mark have "strong"). This (hugaiōn) is the medical word (Col. 4. 14), as in 7. 10; 15. 27. 3 John 2. Paul uses it in a moral sense (1 Tim. 1. 10; 6. 3. 3 Tim. 1. 13; 6. 3. Tit. 1. 9; 2. 1, 2).


are = have themselves.


32 I came = I have come.

the righteous = righteous ones.


33 often. Gr. parakalō. Occ. only here and in Acts 24. 35. 1 Tim. 6. 33. make prayers. Note this as distinguished from praying. petitions, or supplications. Not used in the other Gospels. See Ap. 134. II. 8.

eat and drink. Like ordinary people, without making it a part of their religion.

5. 34-39 (B, above). THE LORD'S ANSWER. (Division.)

B I C I | 34, 35. The Sons of the Bridechamber.


C I 37, 38. Old and New Wine-skins.

C I 39. Old and New Wine.


Heb. idiom for the bridal party. while—in (Gr. eis. Ap. 104. viii) the time when.

35 the days will come = there will come days for those who.

when. All the texts read "and when", following up the Fig. Apostolopoiésis (Ap. 6), as though the time for revealing the fact of His crucifixion had not yet come. shall be taken away. Gr. apairáō. Occ. only here, and the parallels (Matt. 9. 15. Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14.

36 also a parable = a parable also.


if. Ap. 118. 2. a. both, &c. = he will both rend the new, and the new will not agree with the old. bottles = wine-skins. be spilled = it will be poured out. 39 better = good. So all the texts.
And it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands.

And certain of the Pharisees said unto them, "Why do ye that which is not lawful to do on the sabbath, that He entered and stood forth in the midst." And he did so: and his hand was restored whole unto him;

And he said unto them, That it came to pass looking round about upon them all, He called unto him,stretch forth thy hand." And he did so: and his hand was restored whole unto him;

And the scribes and Pharisees watched him, whether he would heal on the sabbath day;

that they might find an accusation against him.

But they knew his thoughts, and said to the man which had the withered hand, "Rise up, and stand forth " in the midst." And he arose and stood forth.

Then said Jesus unto them, "I will ask you one thing; Is it lawful to do good, or to do evil? to save a life, or to destroy it?"

And looking round about upon them all, He said unto the man, "Stretch forth thy hand." And he did so: and his hand was restored whole unto him;

And they were filled with madness;

and commended one with another what they might do to Jesus.

And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, He called unto him His disciples: and of them He chose twelve, whom also He named apostles;

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


12-18 (R², p. 1446). DISCIPLES. CALL OF THE TWELVE. (Alternation.)


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6. 15.

LUKE.

16 also was the traitor = became even a traitor.

6. 17-18. 56 (Q*, p. 1446). TOUR. HEALING AND TEACHING. (Introversion and Alternation.)

17 stood = stopped. in = on. Gr. epi. Ap. 104. ix. 1. the plain = a level spot. the company = a crowd.
19 sought = went, &c. Both are the Imperf. Tense = all the while were seeking to touch Him, for virtue was going out, &c. virtue = power. Ap. 172. l. out of = from (beside). Gr. para. Ap. 104. xii. 1.

6. 20-26 (L, above). TEACHING. (Introversion and Alternation.)

6. 20-26 (M, above). BLESSING AND WOE. (Extended Alternation.)

6. 27-38 (O, above). DISCIPLESHIP. (Introversion.)

6. 27-38 (R, above). POSITIVE. (Extended Alternation and Introversions.)

27 Love. Gr. agapao. See Ap. 130. 1. good = well.

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Luke

28. "Bless them that curse you, and pray for them which despitefully use you.

29. And unto him that smiteth thee on the cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

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

31. And as ye would that men should do to you, do also to them likewise.

32. For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest.

36. Be ye therefore merciful, as your Father also is merciful.

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

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

39. And He spake a parable unto them, "Can the blind lead the blind? shall they not both fall into the ditch?"

40. The disciple is not above his master: but every one that is perfect shall be as his master.

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

42. Either how canst thou say to thy brother, 'Brother, let me pull out the mote that is in thine eye,' when thou thyself beholdest not the beam in thine own eye?

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

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good tree bringeth forth good of his heart bringeth forth that which is good;
7 Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto Him His elders, beseeching Him that He would come and heal his servant.

4 And when they came to Jesus, they besought Him to cease to come unto them: but He said, I must needs remain and go on.

5 "For I know that I have not found among this people one whom the Father is able to do well to him, as he wishes.

6 "For he loved his nation, and has built us a synagogue.

7 Then Jesus went with them. And when He was now not far from the house, the centurion sent friends unto Him, saying unto Him,

8 "Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof:

9 "For I have not found so great faith, no, not in Israel.

10 And they were sent, returning, to the house, found the servant whole that had been sick.
7. 11.

LUKE.

7. 11-17 (V. p. 145.) THE WIDOW'S SON RAISED. (Introversion and Alterations.)


Z t 12. The dead man. 

w | -12. His mother. 

A v | -13. Compassion. To the | w | -12. Words. Mother. The 

A v | -14-. Acts. To hpr Lord. 

Z t | -15. The dead man. 

w | -15. The mother. 

y r | -16. The people with the Lord.

11 Verses 11-17 peculiar to Luke. Selected because it is connected with the Lord's Person as God—raiser of the dead; and as Man—full of compassion. And. Note the Fig. Polyptoton (Ap. 6), the "many ands" in these verses (11-17) emphasizing every detail. The "and"s in the English do not always agree with those in the Greek.


12 the gate. All funerals were outside. behold. Fig. Asterismos. Ap. 6. To call attention to the two great crowds meeting.


7. 18-35 (J. p. 1449.) CONCERNING JOHN. (Division.)


B1 | 24-35. The Lord's testimony concerning John.

7. 18-23 (B1, above). JOHN'S SECOND MISSION CONCERNING THE LORD. (Alteration.)


18 shewed him --. This became the occasion of John's second mission. If the Lord could raise the dead, why was he languishing in prison? 19 two -- a certain two. The mission in Matt. 11. 1, &c., was earlier than this. See notes on Matt. 11. 2. No number named there. See note on "two" there. Jesus. All the texts read "the Lord". See note on v. 13.

18 He that should come -- the coming Messiah, look we do look, another. Gr. ello. Ap. 124. 1. But Tr. and WH read "heteros".


22 Jesus. Omit [J] TR. A WH. seen and heard. The evidence was not that they were miracles (gas miracles), but that the miracles were those that had been prophesied. See Isa. 30. 18; 29. 16; 66. 1-3. Had the Lord worked miracles far more extraordinary than the people had been accustomed to expect. The . . . the, &c. No articles in the Greek. see are seeing again. Ap. 133. I. 6. dead = dead people. No Art. See Ap. 138. 2. to the poor the gospel is preached: lit. the poor (Ap. 127. 1) are being evangelized (Ap. 121. 4). 23 blessed = happy. not be offended = not (Gr. met. Ap. 105. II.) anything to stumble at.

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24 And when the messengers of John were departed, He began to speak 1 unto the people 2 concerning John, "What 3 went ye out 4 into the wilderness 5 for to see? A reed shaken with the 6 wind? 25 But what 24 went ye out 6 for to see? A man clothed 9 in 10 soft raiment? 11 Behold, they which 12 are 13 gorgeously apparelled, and live delicately, are 9 in 1 kings' courts. 26 But what 24 went ye out 35 for to see? 2 A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, 3 of whom 11 it is written, 12 Behold, 3 I send My messenger before Thy face, which 9 shall 10 prepare Thy way 11 before Thee.' 28 For I say unto you, 16 Among those that 19 are born of women there 21 is 20 not a greater prophet than John the Baptist: but he that 21 is least 8 in 8 the kingdom of God is greater than he."

b 29 And all the people that heard Him, and the 29 publicans 13 , justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers 14 rejected 15 the counsel of God 10 against themselves, being 6 not baptized 6 of him. 31 0 And the Lord said, "Whereunto then shall I liken the men of 3 this generation? and to what are they like? 32 They are like unto 10 children sitting 8 in 6 the marketplace, and calling one to another, and saying, 17 We have piped unto you, and ye 6 have not danced; 17 we have mourned to you, and ye 6 have not wept. 33 For John the Baptist came neither 6 eating bread nor 6 drinking 6 wine; and ye say, 'He hath a 6 devil.' 34 'The Son of man 11 is come 33 eating and 33 drinking; and ye say, 29 Behold a glutinous 8 man, and a winebibber, a friend of 29 publicans and sinners!' 35 0 But 16 wisdom is justified 21 of all her 28 children.'

36 And one of the Pharisees 10 desired Him that He would eat 1 with him. And He went 1 into the Pharisee's house, and 1 sat down to meat.
LUKE.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, "This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner." "Simon, I have somewhat to say unto thee." And he said, "Master, say on." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee. But 45 this woman hath anointed My feet with the ointment; she is forgiven: for she loved much. But to whom little is forgiven, to them is much forgiven. Therefore thou hast loved much." And He said to the woman, "Thy faith hath saved thee; go in peace."

42 And there was a certain creditor which had brought an alabaster box of ointment, and began to wash His feet with tears, and wiped them with the hairs of her head. And stood at His feet behind Him, weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

44 There was a certain creditor which, when they had nothing to pay, he, &c. There were two debtors to a certain money-lender: one owed five hundred pence, and the other fifty. And when they had nothing to pay, he forgave them both. Tell Me therefore, of which of them will He forgive most?"

46 Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And He said to the woman, "Thy sins are forgiven."

50 And He said to the woman, "Thy faith hath saved thee; go in peace."
3 And Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

K Meo
And when many people were gathered together, and were come to Him out of every city, He spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and brought forth fruit, and sowed up, and bare fruit an hundredfold.

f And when He had said these things, He cried, "He that hath ears to hear, let him hear."}

N g
9 And His disciples asked Him, saying, "What might this parable be?"

h 10 And He said, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

M e
11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

13 And that some fell among thorns are they, which, when they have heard, go forth, and are choked, with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which, having heard, keep it, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be revealed; and no secret is hid, which shall not be known.

3 The wife. She may have been the cause of Herod's interest. Mark 6. 14-16. Luke 3. 19.

others. Gr. pl of heteros. Ap. 124. 2. See Matt. 27. 26. which. Marking a class. of = from. apo as in v. 2, but all the texts read ek. substance = property.

8. 4-18 (K. p. 1454). TEACHING.

(K. p. 1455).

Introversion and Alternations.)

M e
4 A sower. Gr. "the sower." The first utterance of the parable, which was repeated (and varied) and inserted with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthy tour ending in Capernaum. The consequent here is the inquiry of the Twelve ("What?" Luke 8: 17); the consequent in Matthew and Mark (which are identical) is another inquiry ("Why?" Matt. 13: 10). In the later repetition, the interpretation after the inquiry (Matt. 13: 18. Mark 4: 10); in Luke, it follows the parable immediately.

his seed. Peculiar to this first giving of the parable, as he sowed = in (Gr. en. Ap. 104. viii) his sowing. fell. It was not sown on the way side.

sowed = beside. Gr. para. Ap. 104. viii. 3. fowl = birds. air = sky. Gr. the heaven (Sing.). See notes on Matt. 6. 9, 10.

6 some = other. Gr. heteros, as in v. 3. upon. Gr. epi. Ap. 104. ix. 3. Not the same word as in v. 47.

1 A rock. Gr. petra. As in Matt. 16. 18.

sprung up. Gr. phus. Occ. only here, v. 2, and Heb. 12. 11. because it lacked = on account of (Gr. dia. Ap. 104. v. 2) its not (Gr. mh. Ap. 105. il) having. moisture. Gr. ikwas. Occ. only here in N.T.

7 = in (Gr. en. Ap. 104. viil) the midst of. thorns = the thorns.

sprang up with it = sprang up together. Gr. sumphus. Occ. only here in N.T. A medical word, used of bones uniting and wounds closing.

choked = stifled, as in v. 3. Where else only in Matt. 13. 7.

8 And. Note the Fig. Polyptoton (Ap. 6) in v. 8. on. Gr. epi. Same as "upon" (v. 6).

9 What...? See note on v. 2. Not the same word as in the later occasion (Matt. 13. 10), which was "Why". They knew "what", but desired further information. is = has been. know = get to know. See Ap. 132. i. ii.

10 see note on v. 2. Not the same word as in the later occasion (Matt. 13. 10), which was "Why". They knew "what", but desired further information. is = has been.
LUKE

8. 17. 22 

I. 19 Then came 4 to Him His mother and His brethren, and 6 could not come at Him 7 for the press. 20 And it was told Him by certain which said, "Thy mother and Thy brethren stand without, desiring to see Thee." 21 And He answered and said 8 unto them, "My mother and My brethren are these which hear the 11 word of 12 God, and do it."

H K Q1 R1

22 Now it came to pass 13 on a certain day, that 8 went into 9 a ship 10 with His disciples: and and He said 5 unto them, "Let us go over 9 to the other side of the lake."

m And they 26 launched forth. So 23 But as they sailed He 2 fell asleep:

p and there 3 a storm of wind 2 on the lake; and they 4 were filled with water, and and "were in jeopardy.

q And they 6 arrived at the country of the Gadarenes, which is 1 on against Gâlilée.

R And they being afraid wondered,

w saying one 14 to another, "What manner of Man is This! for He commandeth even the winds and water, and they obey Him." 26 And they 3 arrived 5 at the country of the Gadarenes, which is 1 on against Gâlilée.

QTVAR

27 And when He went forth 9 to land, there met Him 8 out of the city a certain man, which had 11 devils 3 long time, and 6 were 10 no clothes, neither abode 6 in any house, but 10 in the tombs.

a ship. In Matthew, "the boat". with = and. Gr. eis. Ap. 104. vi. unto. Gr. eis. Ap. 104. vi. lake. See Ap. 168. launched forth = put to sea, or set sail. fell asleep = fell off (Gr. aphympo) into sleep. Only here in N.T. came down. Not rose up, as on the former occasion (Matt. 8. 24). a storm of wind = a squall. On the former occasion it was an earthquake (Gr. seismos). Here it was tailsaps. on = on to. Gr. eis. Ap. 104. vi. were filled = were being swamped. Improper tense. Hence this was an open boat; in Matthew a decked boat. awake = roused. Ap. 178. i. 5. Master. See note on b. 5. The Fig. Episoneus (Ap. 6), for emphasis. Not the same word as in v. 49. we perish = we are perishing; i.e. drowning. arose = was aroused. Ap. 178. i. 4. TTr. WH it have the same word as "awoke" above. raging. Gr. kluon. Occ. only here and Jas. 1. 6 ("wave") was = became. 26 What manner... This! = Whothen is this (man)? He commandeth. Peculiar to Luke. 26 They arrived = they sailed, or dropped down. Occ. only here in the N.T. unto. Gr. eis. Ap. 104. vi. Gadarenes. See note on Matt. 8. 24. The people were Gadarenes, but the city was not Gadara. See Ap. 169. over against = opposite. Gr. antiperan. Occ. only here in the N.T.; opposite Lower Galilee (not whence they had sailed). See Ap. 169.

8. 27-39 [For Structure see next page.]

8. 28.

LUKE.

8. 27-38 (Q2, p. 1456). THE DEMONIAC HEALED. 
(Introduction and Alternation.)


8. 27-32 (X, above). DEMONS. PETITION. 
(Introduction and Alternation.)

V A r | 37. Demons. Description.
| 28. Their petition.

A r | 30. Demons. Name.
| 31-32. Their petition.

28 Jesus. Ap. 98. X. Demons irreverently use this sacred name, as is done by so many to-day: but His own disciples called Him "Master" (v. 24) and "Lord". See John 15. 13.

What have I, &c. See note on 2 Sam. 16. 10.

most high. The Lord called thus elsewhere only in Mark 5. 7. Cp. 1. 37, 36; 6. 33.

beseech. See Ap. 134. I. 5. Not the same word as in vv. 31, 32, 37, 41.

29 He had commanded = He was commanding. Imperfect tense.


man. Gr. anthropos. Ap. 125. I. Not the same word as in vv. 27, 38, 41, but the same as in vv. 23, 25.

it had caught = it had seized. Only here and in Acts 6. 12; 19. 29; 27. 16.

kept bound = bound, being guarded.

chaims, &c. See notes on Mark 5. 4.

it brake the bands = brake the bands, &c. See notes on Mark 5. 4.


devil = demon.

30 many, &c. See note on Mark 5. 9.


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

32 them = these.


a steep place = the precipice.

8. 34-37 (X, above). PEOPLE. PETITION. 
(Introduction and Alternation.)

X C t | 34-35. The Swineherds.
C t | 36-37. The Citizens.

34 was done = had happened.


in his right mind = of sound mind.

36 he that was possessed of the devils = the demonized [man].

healed = saved. Same word as in vv. 12.


were taken. A medical word, as in 4. 38.

38 Jesus. All the texts omit.

sent him away. Note the answers to the three prayers in this chapter, in vv. 22, 33, 37, 38, 39.


not the same word as in vv. 18, 25, 37, 38, 39.

and published = proclaiming. See Ap. 121. 1.

unto = for.

40 when = returned = in (Gr. en. Ap. 104. viii.) returning.

waiting for = looking for, as in 1. 21; 3. 15; 7. 19, 20; 12. 46. Acts 8. 5; 10. 24; 28. 6, &c.

8. 41-55 (For Structure see next page).

41 And, behold. Fig. Asterias (Ap. 6). These two miracles are not the same as those recorded in Matt. 9. 38-39, but the same as in Mark 5. 22, &c. See the notes there, and Ap. 188.
R

8. 41-55 (O, p. 1466), TWO MIRACLES. (Alternations, Simple and Extended.)

O  F  v  41. Ruler of Synagogue. Appeal.

G1 x1  42. Daughter dying.

G2 x2  43. The Throng.

G3 x3  44. The Woman. Action.

G4 x4  45. The Woman. Confession.

G5 x5  46. Healing confirmed.

G6 x6  47. The Maid.

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8. 41-55 (O, p. 1466), TWO MIRACLES. (Alternations, Simple and Extended.)

The Twelve. Return.

Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet, and said unto him, Lord, save my daughter, for she is at the point of death.

But as he went the people pressed upon him: and a woman having an issue of blood twelve years, who had suffered many physicians, and been subject to much suffering, and no manner of healing did benefit her, saying, If I may touch but the border of his garment, I shall be made whole.

But when he saw her, he said unto her, daughter, fear not; only believe, and she shall be made whole. And when she heard it, she came in the spirit of faith, receiving his word; and her issue of blood stood stayed.

And when Jesus came into the house, he saw the throng, and the weeping, and the wailing, and he said, Who touched my hand?

And when he had looked round about, he said unto his disciples, Whom doth this evil report seek? And they told him, Jesus saith, Woman, thou art healed: go thy way, and suffer not that many believe on me.

And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy sickness.

Who touched me? said Jesus, when he was still a little way off. And one of his disciples saith unto him, Master, the multitude press on thee, and hinder thee.

And he said, Whatsoever men speak, they do it for one of two causes: either for covetousness, or for ambition.

But the multitude spake, saying, He calleth for one of his disciples.

And he entered into one of the sabbath days, and went into a house to dine, and they sat down to meat: and the matron of the house drew near, and fell at his feet, and kisseth his feet, and wiped them with the ointment, and spread the ointment on his feet.

Then said Jesus unto her, Woman, thou shalt be saved. Go in peace, and be whole of thy sickness.

And immediately her issue of blood stanched. And she said, Lord, let me so only touch thy hand, and I shall be made whole.

And when he saw it, he saith unto her, Fear not; only believe, and she shall be made whole. And when she heard it, she came in the spirit of faith, receiving his word; and her issue of blood was staid.

And when Jesus saw, he said unto the ruler of the synagogue, Fear not, only believe: she shall be made whole. And when he was come into the house, he saw the throng, and them that sat weeping and wailing.

And he said unto them, Why make ye this throng? why do ye weep? she is not dead, but is asleep. And they laughed him to scorn, saying, Thou art mad. But he took her by the hand, and called, saying, Child, arise. And her spirit came again, and she arose straightway. And he commanded to give her meat. And she was made whole from that hour on.

And her parents were astonished: but he charged them that they should tell no man what was done.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And He sent them to preach the kingdom of God, and to heal the sick.

And He said unto them, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have you two coats apiece.

And whatsoever house ye enter into, there abide, and thence depart.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."

And they departed, and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by Him:

and he was perplexed, because that it was said of some, that John was risen from the dead;

and of some, that Elia had appeared; and of others, that one of the old prophets was risen again.

And Herod said, "John have I beheaded, but Who is This, of Whom I hear such things?"

And he desired to see Him.

And the apostles, when they were returned, told Him all that they had done.

And He took the five loaves and the two fishes; and having got to know it, He said, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place."

But He said 3 unto them, "Give ye them to eat." And they said, "We have no more but five loaves and two fishes; except we should go and buy meat for all these people."

And He said to His disciples, "Make them sit down by fifties in a company.

And they did so, and made them all sit down.

Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.


the kingdom of God. See Ap. 114.


staves. See note on Matt. 10. 10.

scrip = a collecting bag (for money). See note on Matt. 10. 16.

ye enter = ye may enter. (The force of an) 


will not = may not. (The force of an) 

not. Gr. met. Ap. 105. II. Not the same word as in vv. 27, 40, 49, -50, 55, 56, 58.


the same word as in vv. 7, 8, 9, 11.

shake off. &c. Fig. Paremian. Ap. 6.


not the same word as in v. 7.


through the towns - village by (Gr. Kata). Ap. 104. x. 2.

village, preaching the gospel = announcing the glad tidings. Ap. 121. 4.


was done = was being done "by Him".

by. Gr. hupo. Ap. 104. xviii. l. (L) T Tr. A WH R omit " by Him ".


the dead = dead people. No Art. See Ap. 139. 2.

Elia = Elijah.

had appeared = i.e. in fulfilment of Mal. 4. 5


desired = was seeking. More than desiring.

see. Gr. eidon. Ap. 103. i. 1.

the same word as in v. 35.

10 apostles. See the Twelve, v. 1.

10 -17 (Q', p. 1446). TOUR. MIRACLE. (Alteration.)


when they knew = having got to know it. Ap. 152. I. ii.

Not the same word as in vv. 35, 66.


victuals = provisions.


the same word as in vv. 48, 49.


fishes. except. Supply the logical Ellipsis (Ap. 6): "fishes, [therefore we are not able to give them to eat] except we should go", &c. except = unless indeed.

meat = food.


not the same word as in vv. 18, -51, 53, 56, 62.

sit down = recline.


not the same word as in vv. 18, -51, 53, 56, 62.

9. 18.

LUKE.

9. 18-21 (Rv. p. 1448). DISCIPLES. CONFESSION OF MESSIAH. (Repeated Alternation.)

<table>
<thead>
<tr>
<th>Rv. g'</th>
<th>18. A.D. 28</th>
</tr>
</thead>
<tbody>
<tr>
<td>h' 19</td>
<td>They answering said, “John the Baptist; but some say, 8 Elias; and others say, that one of the old prophets is risen again.”</td>
</tr>
<tr>
<td>g' 20</td>
<td>He said unto them, “But 3 whom say you that I am?”</td>
</tr>
<tr>
<td>g' 21</td>
<td>Peter answering said, “O The Christ of God.”</td>
</tr>
</tbody>
</table>

9. 33.

18 And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, “Whom say the people that I am?”

19 They answering said, “John the Baptist; but some say, Elias: and others say, that one of the old prophets is risen again.”

20 He said unto them, “But 3 whom say you that I am?”

Peter answering said, “O The Christ of God.”

21 And He 4 straitly charged them, and commanded them to tell no man that thing.

GA. L. P1

22 Saying, 0 the Son of man must 4 suffer many things, and 5 be rejected of the elders and chief priests and scribes, and be slain, and 6 be raised 9 the third day.

23 And He said 14 to them all, “If any man will come after Me, let him deny himself, and 7 take up his cross daily, and follow Me.

24 For whosoever 5 will save his 4 life shall lose it: but whosoever 8 will lose his 4 life for Me, the same shall 9 save it.

25 For what is a 5 man advantaged, 0 if he gain the whole 9 world, and lose himself, or be cast away?

26 For whosoever 5 shall be ashamed of His 8 Master, of Me and of the holy 0 witnesses, of Him shall 22 the Son of man be ashamed, when He shall come in His own 9 glory, and in His Father’s, and of the high angels.

27 But I tell you 3 of a truth, there shall be some standing here, which shall not 0 taste of death, till 7 they 2 see 9 the kingdom of God.

28 And 8 it came to pass 0 about eight days after these sayings, He took Peter and John and James, and went up 1 into 9 a mountain to pray.

29 And 8 as He 28 prayed, the 0 fashion of His 8 countenance was altered, and His raiment was white 4 and 8 glistening.

30 And, 0 behold, there 9 talked with Him two 11 men, which were 0 Moses and 8 Elias:

31 Who 4 appeared 12 in glory, and 5 spoke of His 9 decease which He 8 should 5 accomplish 3 at Jerusalem.

32 But Peter and they that were 8 with him were 4 heavy with sleep: and 2 when they were awake, 3 they saw His glory, and the two 14 men that stood with Him.

33 And 8 it came to pass, as they 8 departed 3 from Him, Peter said 5 unto Jesus, 0 “Master, if it be good for us to be here: and let us make three 5 tabernacles; one for Thee, and one for Moses, and one for 8 Elias:” 9 not 8 knowing what He said.


29 And 8 it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, “Whom say the people that I am?”

30 And, 0 behold, there 9 talked with Him two 11 men, which were 0 Moses and 8 Elias:

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34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, “This is My beloved Son: hear Him.”

36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

38. And behold, a man of the company cried out, saying, “Master, I beseech Thee, look upon my son: for he is mine only child.

39. And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40. And I besought Thy disciples to cast him out; and they could not.”

41. And Jesus answering said, “An faithless and perverse generation, how long shall I be with you, and suffer you?

42. And as he was yet a coming, a devil threw him down, and tare him.

43. And they were all amazed at the mighty power of God.

But while they wondered every one at all

overshadowed = enveloped. The word occured only here, 1. 35.

Matt. 17. 5. Mark 9. 7. Acts 5. 13. them: i. e. the three, not the six, as the Apostles heard the voice out of the cloud. as they entered = in (Gr. en. Ap. 104. viii) their entering. 35 out of. Gr. ek. kept it close = were silent. no man = no one. Compound of ou. Ap. 105. I. seen. Gr. horao. Ap. 133. 8.


38. The Father. Plea for his Son. 39. Lunatic’s seizure. 40. Father besought Disciples. 41. Inability of Disciples. 42. Reproof of Unbelief. 43. Father commanded to bring. 44. — Ability of the Lord. — All the People amazed.

38 And, behold, a man of the company cried out, saying, “Master, I beseech Thee, look upon my son: for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought Thy disciples to cast him out; and they could not.”

41 And Jesus answering said, “An faithless and perverse generation, how long shall I be with you, and suffer you?

42 And as he was yet a coming, a devil threw him down, and tare him.

43 And they were all amazed at the mighty power of God.

But while they wondered every one at all
things which Jesus did, He said unto His disciples,
44 "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men."
45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying.

O V' n
46 Then there arose a reasoning among them, which of them should be greatest.
0 47 And Jesus, perceiving the thought of their heart, took a child, and set him by Him,
0 48 And said unto them, "Whosoever shall receive this child in My name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me:

n for he that is least among you all, the same shall be great.

V' p
49 And John answered and said, 33 "Master, we saw one casting out devils in Thy name; and we forbade him,
q because he followeth not us with us."
0 50 And Jesus said unto him, "Forbid him not:
q for he that is not against us is for us."

V' r
51 And it came to pass, when the time was come that He should be received up, 32 He steadfastly set His face to go to Jerusalem,
52 And sent messengers before His face: and they went, and entered 10 into a village of the Samaritans, to make ready for Him.
53 And they did not receive Him, because His face was as though He 10 would go to Jerusalem.
54 And when His disciples James and John saw this, they said, 32 "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?"
55 But He turned, and rebuked them, 32 and said, "Ye know not what manner of spirit ye are of.
56 For the Son of man is not come to destroy men's lives, but to save them."

V' t
57 And 18 it came to pass, that, as they went 12 in the way, a certain man said 3 unto Him, "Lord, I will follow Thee whithersoever Thou goest."

u' 58 And Jesus said unto him, "Foxes have

of Elijah in Sept. (2 Kings 2. 11), and of the Lord of Himself. See note on v. 11.
52 Kings 1. 16. Omitted by T Tr. [A] WH. 32 heaven = the heaven (Sing.). See note on Matt. 6. 9, 10.
55 and said ... save them (v. 56). This clause is omitted by all the texts. spirit. Heb. pneuma. See Ap. 101. II. 7.
56 is not come = came not.

9. 57-62 [For Structure see next page].

57 as they went = in (Gr. en. Ap. 104. viii) their going.
58 a certain man. A scribe (Matt. 8. 19)
58 And the Son of man hath not where to lay His head. "

59 And He said unto another, "Follow Me." But he said, "Lord, suffer me first to go and bury my father." "

60 And Jesus said unto him, "Let the dead bury their dead: but go thou and preach the kingdom of God." "

61 And another also said, "Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house." "

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

C W 10 After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place where He Himself would come. 

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

3 Go your ways: behold, I send you forth as lambs among wolves. 

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 

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

6 And if the son of peace be there, your peace shall rest upon him: if not, it shall return back to you. 

7 And if the house remaineth standing, eat and drink there of: for to him that doeth good to the Son of peace, shall be given seven times as much. 

8 And he that provideth not for his family, and soloveth himself, 

9 tells, and like a turbine, or a water mill. The Son of man hath not where to lay His head. 

10 After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place where He Himself would come. 

11 These things said, and sent forth after them the seventy, and commanded them, saying, 

12 And said unto the disciples, "When ye enter into a city, and are received of a family, eat such things as are set before you: 

13 And if the Son of peace be there, let him eat and make his peace there: but if not, let him take his flight: 

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

15 I say unto you, that unto whom much is given, much will be required: and to whom much was committed, of him shall more be asked. 

16 But I say unto you, that it shall be more tolerable for Sodom and Gomorrah, than for that city. 

17 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you were done in Sodom, it would have been saved unto this day. 

18 But I say unto you, that it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for thee. 


21 wink off. Gr. απομακρυνεσθαι. (A, "our feet"). notwithstanding. See on v. 25. 

LUKE 10. 13 – 24

10. 13. while ago o repented, sitting in o sackcloth and ashes.
14 o But it shall be more tolerable for Tyre and Sidon o at the judgment, than for you.
15 And (theo, o Capernaum, which art exalted o to heaven, o shalt be thrust down o to hell.
16 He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him That sent Me.

10. 17. And the seventy returned again o with joy,
y saying, o Lord, even o the devils are o subject unto us o through Thy name.
18 And He said unto them, o o I beheld o Satan as lightning o fall o from 16 heaven.
19 Behold, o I give unto you o power to tread o on serpents and scorpions, and o over all the power of the enemy: and o nothing shall by any means hurt you,
20 o Notwithstanding o in this rejoice o not, that o the spirits are o subject unto you;
y but rather rejoice, because o your names are o written o in heaven.

10. 21. In that hour o Jesus o rejoiced o in spirit, and said, o o I thank Thee, o Father, o the Lord of o 15 heaven and earth,
A o And o thou hast hid these things o from the wise and prudent, and o hast revealed them unto babes:
b even so, Father; for o so it o seemed good o in Thy sight.
C 22 All things o are delivered to Me o of My Father; and o no man o knoweth Who the Son is, o but the Father; and Who the Father is, o is, o but the Son,
C and o he to whom the Son o will reveal Him.

10. 23. And He turned Him o unto His disciples, and said privately, o o Blessed are o the eyes which o see the things that ye o see:
a 24 For o I o tell you, that many o prophets o and o kings o have o desired o to see those things which ye o see, and o have o not o seen them; and to hear those things which ye hear, and o have o not o heard them.

...
Luke 10. 25-37

(Deborah St. John.)

(Division.)


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25 And, behold, a certain man stood up, and tempted Him, saying, "O Master, what shall I do to inherit eternal life?"

26 He answered him, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

27 And He said unto him, "Thou hast answered right: this do, and thou shalt live."

28 But he, willing to justify himself, said, "And who is my neighbour?"

29 And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

30 And there came down a certain Samaritan, as he journeyed, and saw him:

31 And he answered him, saying, "Thou hast answered right: this do, and thou shalt live."

32 And likewise a Levite, when he was on the road, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was:

34 And when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And he was sent to a certain inn: and they gave him hospitality.

36 And who was there but a certain inn, and he came again, and found him."
36 Which of these three, thought thou, was a neighbour unto him that fell among the thieves?

37 And he said, "He that showed mercy on him." Then said Jesus unto him, "Go, and do thou likewise.

11. 38-42 (E, p. 1461). JOURNEY. (Alteration.)

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

40 But Mary was cumbered about much serving, and came to Him,

36 now = therefore. Om. by [L]T [Tr.] A WH R. thought thou = seems to thee. was = to have become. among. Gr. εἰς. Ap. 104. vi.


10. 40-42 (L3, above). MARTHA. HER COLLOQUIE WITH THE LORD. (Extended Alteration.)

11. 1-13 (F, p. 1461). DISCIPLES. REQUEST. PRAYER. (Alteration.)

2 And He said unto them, "When ye pray, say, 'Our Father Which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil..."

ILLUSTRATION.

PARABLE. (Alternation.)

P2 5-8. The Friend.

k 9, 10. Application.

j 11, 12. The Father.

k 13. Application.

5 And He said unto them, "Which of you shall have a friend, and shall go not to him at midnight, and say unto him, 'Friend, lend me three loaves;'

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?'

7 And he said, 'Even if he shall not open to you, because he is a friend, yet because of his importunity he will rise and give to thee.'

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

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

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

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a scorpion?

12 Or if he shall ask an egg, will he offer him a serpent?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

14 And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, he spake with a dumb spake;

And the people wondered.

W 15 But some of them said, "He casteth out devils through Beelzebub the chief of the devils."

16 And others, tempting Him, sought of Him a sign from heaven.

17 But He, knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 Therefore if Satan also be divided against himself, how shall his kingdom stand?"
LUKE. 11. 30-32 (Z1, above). THE SIGNIFICATION. THE SON OF MAN. (Repeated Altercation.)

11. 30-32 (Z1, above). The Signification. The Son of Man. (Repeated Altercation.)

11. 30. As = even as. Was = became. The Ninevites. They must therefore have known of the miracle connected with him. Also the Son of man = the Son of man also. The Son of man. See Ap. 98. XVI. this generation. See note on v. 29. 31. The queen of the south. See 1 Kings 10. 1-12. 2 Chron. 9. 1-12. Rise up. From the dead. The Son of man. Gr. pl. of ané. Ap. 193. 2.

11. 28. And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

11. 29. And when the people were gathered thick together, He began to say, O "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

11. 30. For as the sign of Jonas was given unto the Ninevites, so shall also the Son of man be given unto this generation.


11. 24-26 (Y2, p. 1467). Recrimination. Parable. (Extended Altercation.)

11. 31. LUKE.

31. 32 coronary, and condemned them: for she came from the utmost parts of the earth to hear the wisdom of Solomon;

33. and, behold, a greater than Solomon is here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas;

33. and, behold, a greater than Jonas is here.

Z. A. 3. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

A. B. 34. The light of the body is the eye:

35. Take heed therefore of the light which is in thee, that it be not darkness.

36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light.

37. And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

U. D. E. F. 38. And when the Pharisees saw it, he marvelled that He had not first washed; before dinner.

G. X. 39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40. Ye fools, did not He that made that which is without make that which is within also?

41. But rather give alms of such things as


behold. Fig. Asterisms. Ap. 6.


rise up =stand up as witnesses. Not the same word as "rise up" in v. 31. Ap. 178. I. 1.


preaching = proclamation. See Ap. 121. 3.

11. 33-36 (Z, p. 1486). ILLUSTRATION AND APPLICATION. (Division.)

Z' | A | 33. Illustration. Lamp in the house.

A' | 34-35. Application. Eye in the body.

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

Gr. oudeis =no one, compound of ou. Ap. 105. I.

candle =lamp. See Ap. 130. 4.

secret place =cellar, or vault. All the texts read κρυπτ(α). under. Gr. ἑωσιο, Ap. 104. xviii. 2.

a bushel =the corn measure. Cp. Matt. 5. 15.


candlestick =the lampstand. Ap. 130. 5.

light. Ap. 130. 7. All the texts read 130. 1.

11. 34-36 (A. above). APPLICATION. THE EYE IN THE BODY. (Introversion and Alternations.)

A' | B | 34-. The Lamp.

C | t | 34-. The eye (eyesight).

u | 34-. The body.

r | 34-. The eye (eyesight).

v | 34-. The body.

C | v | 35. Darkness.

w | 36-. Light.

v | 36-. Darkness.

w | 36-. Light.

B | 36-. The Lamp.

34. light =lamp. Same word as "candle" in 33.

See Ap. 130. 4.

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

single =sound: referring to the eyesight as "good"). Occ. only here and Matt. 6. 22.

to be illuminated.


35. Take heed. See. Gr. skopeo. Occ. only here;

Rom. 16. 17. 2 Cor. 4. 18. Gal. 6. 1. Phil. 2. 4; 3. 17.


36. no. Gr. me. Ap. 106. II.

the bright shining of a candle =the lamp with its brilliance.

doth give thee light =may light thee. Gr. phoτoio.

40. Ye fools, did not He That made that which is without make that which is within also?

41. But rather give alms of such things as


37. as He spake =lit. in. (Gr. en. Ap. 104. viii) His speaking. besought was asked.

to dine =that he would dine.


11. 38-54 (U, p. 1467). COLLOQUIES. (Division.)

U | D | 38-52. Particular.

| D | 53, 54. General.

11. 38-52 (D. above). PARTICULAR. (Alternation.)

D | E | F | 38. The Pharisee offended.

G | 39-44. The Lord's answer.

E | F | 41. The Lawyer offended.

G | 46-52. The Lord's answer.

11. 39-44 (G. below). THE LORD'S ANSWER TO THE PHARISEE. (Introversion)


y | 42. Woe. Inconsistency. Tithing.


z | 44. Self-deception. Conceded defilement.

39. clean =i. a. ceremonially clean.


ravening and wickedness =wicked greed. Fig. Hendicady. Ap. 6.


41. But rather, &c. =Nevertheless [ye say] "give alms", &c. This was the great meritorious work supposed to cleanse or make amends for everything, such things as ye have =the things that are within. Gr. ta enoughta. Occ. only here in N.T.
Luke 11:42-53

11. 42. 42 ye tithe ye tithe, or pay or take tithes. Gr. apo dikaios. Occ. only here; 18:12, Matt. 23:21; and Hab. 2:12. all manner of herbs = every herb. Fig. Synecdoche (of the genus), Ap. 6, for all tithe herbs. pass over pass by, as in Mark 6:48. judgment. A Hebraism. Ap. 172, 7. the love of God. Gen. of relation (Ap. 17, 6), meaning the love required by God, as admitted by the lawyer (10:27).

43. ought ye to have done = it behoved you to do. leave undone = leave aside. But most of the texts read " pass by ", as in the preceding clause.

44. love. Ap. 155, I, 1. uppermost. Same as " chief " in Matt. 23:6. hypocrites. Theodotion's rendering of Job 34:36, and 36:13, and Aquila and Theod. in Job 15:34, and by Aquila, Sym., and Thed. in Prov. 11:9, Isa. 33:14, and Sept. in Isa. 32:6, show that the word had come to mean not merely " false pretence ", but positive impiety or wickedness. appear not= are unseen. that walk over them = who walk about above them. aware= know. Gr. oida. Ap. 192, I, 1.


12. - 1 - 59 [For Structure see next page].

12. 1. 48 And he said, Woe unto you also, ye lawyers! for ye o lade 24 men with burdens grievous to be borne, and ye yourselves 2 not the burdens with one of your fingers.

49. Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

50. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

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52. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

53. And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak more of such things: Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.
12. 1. LUKE.

a. all. "Beware ye of the leaven of the Pharisees, which is hypocrisy.
2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear shall be proclaimed upon the housetops.
4. And I say unto you, My friends, ye are not afraid of them that kill the body, and after that have no more that they can do.
5. But I will forewarn you whom ye shall fear: "Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him.
6. Are not five sparrows sold for two farthings? and one of them is not forgotten before God?
7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

b. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God:
9. But he that denieth Me before men, him shall the Son of man also deny before the angels of God.
10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that blasphemeth against the Holy Ghost it shall not be forgiven.
11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. And one of the company said unto Him, "Master, speak to my brother, that he divide the inheritance with me."
14. And He said unto him, "Man, who made Me a judge or a divider over you?"
15. And He said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

12. 1-59 (U, p. 1487). ADDRESSES.

U | K | 1-12. To the Disciples.
L | 13-21. To the People.
K | 22-53. To the Disciples.
L | 54-59. To the People.

12. 1-12 (K, above). TO THE DISCIPLES.

K | c | 1-3. Hypocrisy.
d | 4-7. Open Confession.
c | 8-10. Open Confession.
d | 11, 12. Persecution.

Be not afraid (phobethēte) . . . ye shall fear (phobethēte) (v. 5). Note the Fig. Anadiplosis (Ap. 6), by which all the words between are emphasized, by being thus enclosed.

not. Gr. ou. Ap. 105. II. Not the same word as in vv. 6, 8, 10, 15, 21, 26, 27, 29, 32, 33, 45, 46, 50, 57, 59.
5. forewarn = shew, or warn; cp. 3. 7. ye shall fear. See note on v. 4.
Him, which: i.e. God Who power = authority. See Ap. 172. 5.
7. are = have been. See note on Matt. 10. 30. Acts 27. 34; and cp. 1 Sam. 14. 45. 1 Kings 1. 52.
more value = differ from: i.e. excel. 8. shall = may (with Gr. ou).
21. Me = in (Gr. en. Ap. 104. viii.) Me = i.e. in My Name. before = in the presence of.
him = in him. shall = will. the Son of man. See Ap. 98. XVI. 9. denieth = has disowned.
synagogues. See Ap. 120.
powers = authorities. Ap. 172. 5. take ye no thought = be not full of care, or anxious. answer = reply in defence. See Acts 6. 8. 10. 2 Tim. 4. 17. 1 Pet. 3. 15. Cp. Dan. 3. 16.
12. ought to = should.

12. 13-21 (L, above). TO THE PEOPLE.

| f | 15. Covetousness. Warning.

ix. 8. Not with the same case as in vv. 42, 44.

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| f | 15. Covetousness. Warning.

ix. 8. Not with the same case as in vv. 42, 44.
12. 16.  
LUKE.  
12. 33.  

f 18 And He spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. So that ye have need of these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.  

K Q 21 So is he that layeth up treasure for himself, and is not rich toward God."  

Rg 24 Consider the Ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them.  

h 25 And which of you with taking thought can add to his stature one cubit?  

Rg 27 Consider the lilies how they grow: they neither toil nor spin; and yet such as much more is the life of a man. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.  

Q 29 And see if ye have what ye shall eat, or what ye shall drink; or rather be ye of doubtful mind.  

P 32 Fear not, little flock; for it is your Father's good pleasure to give you 

O 33 Sell that ye have, and give alms; provide yourselves bags which wax not old,
A D. 28

12. 33. LUKE. 12. 48.

33. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; and when he cometh and knocketh, they may open unto him immediately.

34. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. 

35. W 41 Then Peter said unto him, Lord, speak I unto us, or ever to all others?

36. And this know, that the servant whom his lord hath committed much, of him hath he commended, and unto whom he hath committed little, of him hath he commended little; suppose that he hath not done justly, in the things wherein he was charged; then shall he recompense him for his iniquity.

37. Blessed are those servants, whom the lord when he cometh shall find so doing. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41. And if the lord had known in what watch he would come, he would have watched, and have been prepared, and would not have suffered his house to be broken through.

42. But if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. 

43. Blessed is that servant whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make ruler over his household, and to his đồ servants, whom the lord shall find so doing.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants, and maidservants, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day and an hour that he is not aware of, and will cut him in sunder, and will appoint his portion with the unbelievers. 

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

PSU

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

36. Where your treasure is, there will your heart be also.

37. Where your treasure is, there will your heart be also.

38. Where your treasure is, there will your heart be also.

39. Where your treasure is, there will your heart be also.

40. Where your treasure is, there will your heart be also.

41. Where your treasure is, there will your heart be also.

42. Where your treasure is, there will your heart be also.

43. Where your treasure is, there will your heart be also.

44. Where your treasure is, there will your heart be also.

45. Where your treasure is, there will your heart be also.

46. Where your treasure is, there will your heart be also.

47. Where your treasure is, there will your heart be also.

48. Where your treasure is, there will your heart be also.
28. But I have a baptism to be baptized with; and how am I straiten'd till it be accomplished!

51. Suppose ye that I am come to give peace on earth? I tell ye, Nay; but rather division.

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

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

54. And He said, Alfo also to the people, 'When ye see a cloud arise out of the west, straightway ye say, There will be a shower; and so it is.

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

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

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

58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee into the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the last mite.'

13. There were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, 'Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?'

3. I tell you, Nay:

but, except ye repent, ye shall all likewise perish.
4 Or those eighteen, 2 upon whom the tower fell. 3 While he sought for whom he might loose: 4 But when he found one, he loosed it, and let him go. 5 But the scribes and the Pharisees 2 a law enforcers (Sadducees and Pharisees), and a group of Jewish leaders and teachers of religious law. 6 When he spake thus, many of the multitude of the Jews voted for his destruction.

7 Then said he unto the dresser of his vineyard, 9 Behold, these three years I come seeking fruit 2 on this fig tree, and find 6 none: 8 "Cut it down; why cumbereth it the ground?" 9 And he answering said unto him, 9 Lord, let it alone this year also, till I shall dig about it, and 9 dung it; 10 and if 6 not, then after that thou shalt 9 cut it down.

10 And He was teaching in one of the synagogues about the Sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bent, and could not lift up herself. 12 And when Jesus saw her, He called her to Him, and said unto her, 9 Woman, thou art loosed from thine infirmity.

13 And He laid His hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath, and said unto the people, 9 There are six days in which men ought to work: 11 in them therefore come and be healed, and 9 not on the sabbath day.

15 The Lord then answered him, and said, 9 Thou 9 hypocrite, doth not each one of you on the sabbath loose his ox or 9 his ass from the stall, and lead 9 him away to watering? 16 And 9 ought not this woman, being a daughter of Abraham, whom Satan hath bound, 9 lo, these eighteen years, be 9 loosed from this bond on the sabbath day? 17 And 9 when He had said these things, all His adversaries were 9 ashamed: and all the people rejoiced 9 for all the glorious things that were done 9 by Him.

18 But he, finding nothing wherein he might accuse Him, departed and went away to another city. And there he found a vineyard, and hired it of the owner for a denarius of money. And this is the vineyard. See John 15.
13. 18.  

LUKE.

13. 18-21 (J, p. 1461). THE KINGDOM. LIKENESS. (Alternation.)

J Z 18 Then said He, "Unto what is the kingdom of God like? and wherunto shall I resemble it?"

J 19 It is like a grain of mustard seed, which a man took, and cast into a garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

Y 20 And again He said, "Whereunto shall I liken the kingdom of God?"

Z 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

J Z 22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

A a 23 Then said one unto Him, "Lord, are there few that shall be saved?" And He said to them,

b 24 "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

c 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us;" and He shall answer and say unto you, "I know you not whence ye are."

26 Then shall ye begin to say, "We have eaten and drunk in Thy presence, and thou hast taught in our streets."

27 But He shall say, "I tell you, ye know me not, neither whence ye are."

28 There shall be weeping and gnashing of teeth: when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

b 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

A d 30 And, behold, there are last which shall be first, and there are first which shall be last."

E 31 The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence:"

f for Herod will kill Thee."

d 32 And He said unto them, "Go ye, and tell that "fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

33 Nevertheless I must walk to day, and to morrow, and the day following:

f for it cannot be that a prophet perish out of Jerusalem."

Z 34 O Jerusalem, Jerusalem, which killest the prophets, will wishes: i.e. means to. See Ap. 102. 1. do cures perform, or effect cures. cures. Occ. only here and Acts 4. 22, 30. I shall be perfected = I come to an end [of My work]: viz. by the miracle of John 11. 44-44. Op. John 19. 30. 33 walk journey: i.e. through Herod's country. it cannot be if it is not (Ap. 105. 1) fitting. Gr. entechnemai. Occ. only out of: i.e. except in. 34 Jerusalem, Jerusalem. Repeated on the second day before the Passover (Matt. See 11. 47; 20. 14; 23. 34. Op. Isa. 1. 11. 
13. 34. 
LUKE.

13. 31-33 (4, p. 1746). THE KING. PERSONAL 
DEPARTURE. (Alteration.)
A  d | 31-. Pharisées. Advice given.
| e | 31-. Their reason.
| d | 32, 33-. Pharisées. Advice rejected.
| e | 33-. The Lord's reason.

would I have gathered | as desired to gather. Cp. 

desole. Every place is "desolate" where Christ is not. 

14. 1-24 (7, p. 1641). PLACE. PHARISEE'S 
HOUSE. (Alteration.)

H | B | 1-6. Healing.

14. 1-8 (B, above). HEALING. 
(Extended Alteration.)
B | f | 1, 2. Man with dropsy.
| g | 3. Question of the Lord.
| h | 4. Inability to answer.
| f | 8. Man healed.
| g | 9. Question of the Lord.
| h | 10. Inability to answer.

1. it came to pass. A Hebraism. See on 2. 1,

2. as He went = in(Gr. en. Ap. 104. viii) His going.


4. chief Pharisées = rulers of the Pharisées (Ap. 120. II). 

5. bread. Put by Fig. Synedcôcho (of the Part) for any kind of food.

6. the sabbath day = a certain Sabbath. 

7. watched = were engaged in watching.

8. And, Pharisées. Advice given. Fig. Asterismos. Ap. 9.

9. man = (Ap. 123. 1) ... which had the dropsy = dropsical 
(a medical term). Occ. only here.

10. before Him. Not one of the guests.


12. lawyers = doctors of the law.

13. to took = took hold of. Cp. 20. 20. 1 Tim. 6. 12.

14. answered them = answering unto (Gr. pros; as 
in v. 9) them.

15. in ont. 

16. an ass. All the texts read 
v. As an ass, instead of 

17. ass = an ass, which latter has no MS. authority. In 


straightway = immediately.

6 answer again = reply.


bidden = invited or called. Gr. kaleô. 

8 out = were picking out. Going on before His eyes. 


12 abased = humbled.

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
14. 12. Then said He also to him that bade Him, "When thou makest a dinner or a supper," 

13 But when thou makest a feast, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed of the resurrection of the just.

15 And when one of them that sat at meat with Him heard these things, he said unto Him, "Blessed is he that shall eat bread in the kingdom of God."

16 Then said He unto him, "A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.'

18 And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.'

19 And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.'

20 And another said, 'I have married a wife, and therefore I cannot come.'

21 So that servant came, and shewed his lord these things.

22 And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.'

23 And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'

24 For I say unto you, That none of those men which were bidden shall taste of my supper.'

14. 7-11 (C, p. 1477). PARABLE. MARRIAGE FEAST. (Introversion and Extended Alternation.)

12 and 18 also to him=bade him also. The host. Note the Fig. a l o s. Supper ready. See note on Matt. 22. 4.

13 feast, or reception. Occurs only here and in 5. 29. call. Same word as bid, v. 7.

14 dinner...supper. See note on Matt. 22. 4.

15 the poor. Note the Fig. Asymptom (A, 8), not emphasizing the particular classes, but hastening on to the climax in v. 14. Note the opposite Figure in v. 21. maimed...crippled. Only here, and v. 21.

16 And thou shalt be blessed. This is the climax. blessed...happ y. Fig. Beatitudo, not Benedictio.

17 cannot=have not [wherewith to]. Ap. 105. 1.


15-20 First guests invited.

16 the kingdom of God. See Ap. 114.

18 with one consent from (Gr. apo. Ap. 104. iv) one [mind].


20 therefore=on account of (Gr. dia) this. cannot=am not (Gr. ou. Ap. 105. i) able to.

21 showed=reported to. lord. Ap. 98. VI. i. a. 4. A. the master of the house. Ap. 98. Note these different titles, appropriate to each case, and see Ap. 114. II. 3.

22 Lord. Ap. 98. VI. i. a. 4. B. Note the various titles throughout. hast commanded=didst command. yet=still. 23 compel=constrain. See all the nine occ.; see Matt. 14. 22. Mark 6. 45. Acts 26. 11; 28. 19. 2 Cor. 12. 11. Gal. 2. 3, 14; 6. 12. Compulsion necessary, because the "will" is a fallen "will", and therefore no stronger than that of our first parents when unfallen. See Ps. 14. 2. 5; 63. 3; 1. John 5. 40. Rom. 3. 10-11. Man's fallen will has never been used for God, without the compulsion of Phil. 2. 13. may be filled. Used of loading a ship. 24 none=not (Gr. ou. Ap. 105. I) one.
25 And there went great multitudes with Him: and He turned, and said unto them,

u he cannot be My disciple.

t and whosoever doth not bear his cross, and come after Me,

t cannot be My disciple.

P 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Least haply, after he hath laid the foundation, and was not able to finish it.

30 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth whether he have power to meet him that cometh against him with twenty thousand;

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand;

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

P 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out.

L 1 He that hath ears to hear, let him hear.'

15. 32 Then drew near unto Him all the publicans and sinners for to hear Him.

K M 15. 2 And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them."

RSWUVY 1 And He spake this parable unto them, saying,


15. 1 Then drew near = Then were drawn near for a large number. publicans=tax-gatherers.

15. 2–17. 4 (N, above). TEACHING. (Alternations.)

2 Pharisees. See Ap. 120. II. This settles the scope of all that follows. murmured were murmuring. The word implies subdued threatening. Occ. only here and 19. 7. sinners. See on Matt. 9. 10.

3 this parable. It had already been uttered in Matt. 18. 12–14 with another object (v. 11), and with a different application (v. 14). It is now repeated, later, under different circumstances (Luke 18. 1, 2), in combination with two other similar parables, with quite another application (vv. 6, 7; 10; 23, 24). Hence the change of certain words. unto. Gr. pros. Ap. 104. xv. 3. them. This determines the scope of the three parables.
LUKE.

15. 3-32 (S, p. 1479). ADDRESS TO PHARISEES.

<table>
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<th>U^1</th>
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<tr>
<td>U^3</td>
<td>V^3</td>
<td>11-15. The Two Sons.</td>
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15. 3-6; 8, 9; 11-24 [For Structure see below].


7 Likewise. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

11 And He said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

15. 3-6 (V^1); 8, 9 (V^2); 11-24 (V^3). The 100. The 10. The 2. (Extended Alteration.)

The Hundred.

V^1 | 3-4. The Sheep.
---|---|
w^1 | 4-5. One lost.
---|---|
x^1 | 5. Found.

The Ten.

V^2 | 5-10. The Drachmas.
---|---|
w^2 | 6-8. One lost.
x^2 | 8. Sought.
z^2 | 10. Joy.

The Two.

V^3 | 7-8. The Sons.
---|---|
w^3 | 7-10. One lost.
x^3 | 8. Sought.
z^3 | 10. Joy.

15. 11-32 (U^3, above). THE TWO SONS. (Extended Alteration.)

---|---|---|---|
| b | 17-20. His penitence.
| c | 21. His father's compassion.
| d | 22. The younger son's confession.
| e | 23, 24. The father's gifts.

W^3 | a | 25, 27. The elder brother.
---|---|---|---|
| b | 28. His anger.
| c | 29. The father's entreaty.
| d | 30. The elder son's complaint.
| e | 31-32. The father's gifts.
| f | 33. The reason. "For", &c.

11 And He said. This parable is peculiar to this gospel. See note on v. 2. man (as in v. 4). Here representing the Father (God).

12 The younger of them said to his father, Father, give me the portion of goods that falleth to me. This is the technical term in the Papyri, in such cases. See Deissmann's Light, &c., p. 182, and Bib. Stud., p. 236. Among them, including the elder, who did not seek it. living. Gr. bios, life. Ap. 170. 2. Put by Fig. Metonomy (of Effect), Ap. 6, for his means or property which supported his life.
15. 13.

A.D. 28.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

19 But the father said unto him, Son, thy father is dead, and is alive again; he was lost, and is found. And they began to be merry.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said unto him, Son, thou art always with me; and all that I have is thine.

23 And bring hither the fatted calf; and kill it: and let us eat, and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

W3 X a.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he cried unto his father, Father, I have sinned against heaven, and in thy sight, and am come because I have received my sight safe and sound.

27 But the father said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, I am no more worthy to be called thy son. 

15. 29.


15 joined himself to = cleaved to (Gr. Παπαλατός = glue together); i.e. he forced himself, a citizen = one of the citizens. Contrast Phil. 3. 20.

16 would have filled = was longing to fill.


18 bread enough and to spare, or abound in food. 

19 am no more worthy = I no longer deserve.

20 came to his father. Cp. "came to himself" (v. 20).

21 I have sinned = I sinned. Confession of sin is the necessary condition for receiving the blessing.

22 servants = bond-servants.

23 kill it = sacrifice it. It was a sacrificial feast. 

24 Not the past tense of the verb "die", but of the verb "to be". He had been a dead man (Gr. νεκρός. Ap. 139. 2) to his father.

25 is found = was found; i.e. "when he came to himself" (v. 17), which shows that that was the result of the father's seeking.

26 called = called to him, servants = young men. Gr. παῖς. See Ap. 108. iv. Not the same word as in vv. 17, 19, 22. 

27 is come = is come because I have received him safe and sound.

28 he was angry. Referring to the deep-seated feeling of the Pharisees against Messiah and those who followed Him. This increased steadily (and is seen to-day).

LUKE.

16. 9.

neither transgressed I, & c. This was the Pharisees' claim and boast. Cp. 18. 11, 12 and 18-21. a kid. In contrast with "the fatted calf" (v. 23). with. Gr. meta. Ap. 104. xi. 1. friends. Contrast with harlots (v. 29). 30 thy son. Not "my brother". Contrast with "thy brother" (v. 32). was come = came as though a stranger. Not "returned". devour = eaten up. Contrast with v. 23. thy. Malignant thought. harlots. Contrast with "my friends" (v. 29).


16. 1-13 (T, p. 1479). ADDRESS TO DISCIPLES. (Alternation.)


16. 1-6 (Y, above). PARABLE. THE UNJUST STEWARD. (Introversion.)

Y | 1 | 2. His master's requirement. h | 3-4. The steward's unjust resolution. i | 4-5. Its object. Subsequent reception. j | 5-7. The steward's unjust action. g | 8. His master's approbation.

1 also unto His disciples = unto His disciples also. Note the Structure R and R, p. 1479, which gives the scope of the two chapters: both peculiar to this gospel. unto. Gr. pros. Ap. 104. xv. 3. a certain rich man. Gr. pl. anthrēpos. Ap. 123. 1. steward. A house manager, or agent, managing the house and servants, assigning the tasks, &c., of the latter. Cp. Eliezer (Gen. 15. 2; 24. 2). Joseph (Gen. 39. 4). was accused. Gr. diaballomai. Occ. only here = to be struck through, implying malice, but not necessarily falsehood; that he had wasted = as wasting.


16. 8-12 (Z, above). APPLICATION: re MAMMON. (Introversion.)


A.D. 28.

these many years do I serve thee, &c. neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living 39 with harlots, thou hast consumed for him the fatted calf.

16. And He said also unto His disciples: 2 There was a certain rich man, which had a steward; and the same was accused unto him 3 that he had wasted his goods.

3 And he called him, and said unto him, 4 How is it that thou hast wasted my goods? and all that I have, see Rom. 9. 4, 5, and cp. Matt. 20. 14. 7 it was meet that we should make merry, and be glad:

f for this thy brother 24 was dead, and is alive again; and was lost, and is found. 32 It was meet that we should make merry, and be glad.

10 Then the steward said within himself, 11 What shall I do, seeing I am put out of the stewardship, because I have wasted my lord's goods? 12 And he called one of his lord's debtors unto him, and said unto him, 13 How much owest thou unto my lord? 14 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and write fourscore. 15 Then said he to another, And how much owest thou? 16 And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

29. 9

It was a secret and hurried transaction. a second steward. The Hebr. bath. Ap.

j for the children of this world are in their generation wiser than the children of light.

k 9 And 3 say unto you,
16. 9. \textbf{LUKE.}  

16. 30.

16. 9. Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

16. 10. He that is faithfull in that which is least is faithfull also in much: and he that is unjust in the least is unjust also in much.

16. 11. If therefore ye have not been faithfull in the unrighteous mammon, who will commit to your trust the true riches?

16. 12. And if ye have not been faithfull in the unrighteous mammon, which is another man’s, who shall give you that which is your own?

16. 13. No servant can serve two masters:

16. 14. And the Pharisees also, who were covetous, heard all these things: and they derided Him.

16. 15. And He said unto them, Are there among you who have not made void the law of Moses? from the time of Moses (until) that which is highly esteemed among men, is abomination in the sight of God?

16. 16. The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it.

16. 17. And it is easier for heaven and earth to pass, than one little word of the law to fail.

16. 18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

16. 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

16. 20. And there was a certain beggar named Lazarus, whose sores had not been healed, who had been cast out into hell (to be tormented), and in torments he desired to be fed with the crumbs which fell from the rich man’s table. And the beggar lifted up his eyes, being in torments, and behold, Abraham sitting far off in a place of torment, and Lot being far off.

16. 21. And he said, I beg you to send him Lazarus, to touch my feet, lest the fire may not come over me into you. And he said, You have no part here with me, and Lazarus, you have no part with me.

16. 22. And he said, If they shall hear not the prophets, neither the law, how shall they hear this song of the dead?

16. 23. And the Pharisees, when they heard that he had eaten with publicans and sinners, were among themselves, saying, This man receiveth sinners, and eateth with them.

16. 24. Then Jesus said to the Pharisees and the scribes, A blind leader makes the blind to walk together. And if one blind man leads another, they fall together. The son of man is come eating and drinking; and they say, This is a glutton and a drunkard, a friend of publicans and sinners. And Jesus answered and said to them, Those who are well need not a doctor, but they who are sick. I came not to call the righteous, but the ungodly.

16. 25. And the scribes and Pharisees began to murmur against his saying, In the Synagogue, saying, How is this? Is this the Son of David?

16. 26. And Jesus answered them, saying, Have ye not read that the Lord our God made them all as sheep? and that he is the Lord of all the earth? And the earth is the Lord’s, and the fullness thereof.

16. 27. And the scribes and Pharisees answered him, saying, He calleth God his father.

16. 28. And Jesus said to them, I will answer you with a parable. A certain rich man made his fields good with winepresses and oliveyards. And he said to his servants, This year I will make a great harvest in my fields.

16. 29. Then he commanded his servants to say, Reap the field, and he will give you stalks of wheat, and he will give you ears of corn.

16. 30. And his servants said, Master, he has cast away the vintage and the case, and the case is broken. And the master said, You know that he has cast away the vintage and the case, and the case is broken.

16. 31. And he said, How shall we say to this people? Consider the fig tree, and all the trees in the field.

16. 32. For the day will come, when the fruit will be ready to be gathered.

16. 33. And he said, What shall we say to this people? Consider the fig tree, and all the trees in the field.

16. 34. For the day will come, when the fruit will be ready to be gathered.

16. 35. And he said, What shall we say to this people? Consider the fig tree, and all the trees in the field.

16. 36. For the day will come, when the fruit will be ready to be gathered.

16. 37. And he said, What shall we say to this people? Consider the fig tree, and all the trees in the field.

16. 38. For the day will come, when the fruit will be ready to be gathered.
16. 20.  

LUKE.

21. And he said unto them, "It is impossible but that offences will come: but woe unto him, through whom they come!"


17. 1-4 (T. p. 1479). ADDRESS TO DISCIPLES. (Division.)

1. Then said He, &c. Vv. 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 18, 1-7. Mark 9, 36) and repeated here with a variation of certain words; v. 3, 4 also had been spoken before, and recorded in Matt. 18, 31, 32 (but not in Mark). The passage here is therefore not "out of its context", but is repeated with special reference to 16. 14-30. See Ap. 97. unto. Gr. ἐπί. Ap. 104. xv. 3. the disciples. All the texts read "His disciples". This is to be noted in contrast with 16. 15. impossible = inevitable. Gr. anendekatos. Occ. only here. offences = stumbling-blocks.

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LUKE 17. 2

17. 2. 3 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

D 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

F 5 And the apostles said unto the Lord, O increase our faith.

E 6 And the Lord said, If ye had faith as a grain of mustard seed, n 7 But which of you, having a servant plowing or feeding cattle, will not say unto him by and by, When I come home, I will eat and drink with my friends, and will not sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I come out of the field?

E 9 Doth he thank that servant because he did the things that were commanded him? I trow not.

m 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

E 11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. 12 And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

G 14 And when He saw them, He said unto them, Go shew yourselves unto the priests.

H 15 And it came to pass, that as they went, they were cleansed.

shall=may. say, We=say that (Gr. hoti) we. unprofitable=not needed, no use for. This may be for various reasons. Occurs only here and in Matt. 25, 29, where the reason may be for having done wickedly. Not the same word as in Rom. 8, 12. Tit. 3, 9. Phil. 11, 13. Heb. 13, 17.

17. 11-19 (E, p. 1461). JOURNEY. (Division.)


17. 14-19 (F, above). THE HEALING OF THE TEN LEPERS. (Introversion and Alternation.)

14 as they went=as (Gr. ap. 104, viii) their going.
LUKE.

17. 15. And one of them, when he saw that he was healed, turned back, and 1 with a loud voice glorified God,
16 And fell down on his face at His feet, giving Him thanks: and 2 was a 3 Samaritan.

17 And 4 Jesus answered saying, 5 Were there not ten cleansed? 6 but where are the nine?

18 6 There are not 7 found that returned to give glory to 8 God, save this 9 stranger.

19 And He said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And 10 when He was demanded of 11 the Pharisees, when 12 the kingdom of God 13 should come,

14 He answered them and said, 15 The kingdom of God cometh not with 16 observation:

17 Neither shall they say, Lo, here! or, 18 lo there!

19 for, 20 behold, 21 the kingdom of God 22 within you.

22 And He said 23 unto 24 the disciples, The days will come, when ye shall desire to see 25 one of the days of 26 the Son of man, and ye shall 27 not see it.

23 And they shall say to you, 28 See here; or, 29 see there: 30 go not after them, nor follow them.

24 For as the lightning, that 31 lighteneth "out of the one part 32 under heaven, shineth 33 unto the other part 34 under 35 heaven; so shall 36 the Son of man be in 37 His day.

25 But 38 first must He suffer many things, and be 39 rejected 40 of this generation.

26 And as it was 41 in 42 the days of 43 Noe, so shall it be 44 also 45 in the days of 46 the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that 47 Noe entered 48 into the ark, and the flood came, and destroyed them all.

28 Likewise 49 also as it 50 was 51 in 52 the days of Lot; 53 they did eat, they drank, they bought, they sold, they planted, they built.

17 not. Gr. allogenēs = of another race. Occurs only here, but frequently in the Sept. Used by the Romans in the Inscription discovered by Clermont-Ganneau in 1871 (now in the Imperial New Museum in Constantinople). It was put up on the marble barri

17. 20-24 (C. p. 1461). THE KINGDOM NIGHTH.
(Extended Alternation.)

20 When He was demanded = having been asked, of. 20 by. Gr. hupo. Ap. 104. xviii. i.
the Pharisees. Who were watching Him with hostile intent (8. 7; 14. 1; 20. 20. Mark 3. 2).
the kingdom of God. See Ap. 114. should come = is coming.
observation = hostile watching. Gr. paratēría. Occurs only here. The verb paratēréō is used always in a bad sense ; and occurs only in Acts 9. 24, and Gal. 4. 10 (observe), beside the four passages quoted above.
within = in the midst of, or, among: i.e. already there in the Person of the King (whose presence marks a kingdom). Gr. éntos, the same meaning as Gr. en (Ap. 104. viii), with the plural rendered among 115 times in N.T. The same meaning as in Matt. 12. 28. John 1. 26. you = you yourselves. His bitter enemies. Therefore not in their hearts; but the very opposite.
22 the disciples. Note the change.
one of the days, &c. Such as they were then seeing, i.e. have another opportunity.
The Son of man. See Ap. 98. XVI.
23 See. Same as Lo in v. 21.

24 lightenth = shineth. Gr. astyptai. Occurs only here and in 24. 4. out of.
25 first must He suffer. Cp. the four announcements: 9. 22, 44; 17. 21; 18. 31-33, and the Structure on p. 1461. rejected. This was the subject of the Third period of the Lord's ministry. See Ap. 118. of. on the part of. Gr. apo. Ap. 104. iv. Not the same word as in vv. 7, 16, 20-.
this generation = this (present) generation. See note on Matt. 11. 16.

17. 26-18. 30 (O, p. 1461). DISCIPLES INSTRUCTED AS TO THE PAST. (Introversion.)

M | 18. 28-30. The rewards of the King. Manifold.

26 was = came to pass, as in v. 11. 14.

18 the days of Noe. See Gen. 6. 4-7. 11-13. Ap. 117. i. ii.
Noe = Noah.
also in the days = in the days also.
27 they drank = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. Asyndeton in this verse (Ap. 6), to emphasize the crisis of the flood. 28 also = even.
29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Luke 18:18-19

18 And He spake this parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, "There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.'

4 And he would not: but afterward he said within himself, 'Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'"

6 And the Lord said, 'Hear what the unjust judge saith.

7 And shall not God avenge His own elect, which cried day and night unto Him, though He bear long with them?

8 And will He not avenge them speedily? Nevertheless when the Son of man cometh, shall He find faith on the earth?'

9 And He spake this parable unto certain that trusted in themselves that they were righteous, and despised others:


And shall not God = And God, shall He not. not. Gr. ou me. Ap. 105. III. elect = i.e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose.


30 Even thus = according to (Gr. kato. Ap. 104. x. 2) these things; or, according to the Texta, the same things. revealed. Gr. apokalupto. 31 upon. Gr. epi. Ap. 104. ix. 1. housetop. Cp. 12. 5; 5. 19.


let him not, &c. This was repeated later on the Mount of Olives (Matt. 24. 17–20. Mark 13. 14–16. come down. By the staircase outside.

back. Gr. eis to opis. To the things behind.

32 Remember, &c. Fig. Exemplum. See Gen. 19. 26, and Ap. 117. I.


34 two men = i.e. two persons.


and. The 1611 edition of the A.V. omitted this "and".


35 grinding, &c. Referring to the morning.

together (Gr. epi to auto) = to the same (end). Cp. Matt. 22. 36. Acts 14. 1 (kata to auto).

36 Two, &c. The text omits this verse.

37 Where, Lord? The question repeated in Matt. 24. 28, as well as the answer.

Lord. Ap. 98. vi. i. a. 3. A.

Wheresoever, &c. Fig. Parakia. Ap. 6.

body = carcass.


18. 1–14 (L. p. 1486). DISCIPLESHIP. CHARACTER, ETC. TWO PARABLES.

(Extended Alternation.)

L 1 First Parable. Perseverance in Prayer.

P 2. The unjust judge.


f 4. The unjust judge. Vindication.

w 5. The widow. Redress.

Q 6–8. Application re the Kingdom.


w 11. Publican.


w 13. Publican.


Parables. Both parables peculiar to Luke. Only here that the explanation is put first.

to this end, &c. Gr. pros (Ap. 104. xv. 3) to dein = to the purport that it is necessary, &c.

always. Fig. Synedoche (of Genna), Ap. 6 = on all occasions. perseveringly.


1 a parable. Both parables peculiar to Luke. Only here that the explanation is put first.


18. 10.

LUKE.

10 "Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee prayed thus: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess; and I fast twice in the week. The law prescribed only one in the year (Lev. 16: 27. Num. 29: 7). By the time of Zech. 9: 10 there were four yearly fasts. In our Lord's day they were bi-weekly (Monday and Thursday), between Passover and Pentecost; and between the Feast of Tabernacles and the Dedication. All the law only prescribed corn, wine, oil, and cattle (Deut. 14: 22; in. Ap. Matt. 23: 22.) possess = gain, acquire. Not a word about his sins. See Prov. 28: 13.

13 And the publican, standing afar off, would not lift up his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

14 I tell you, this man went down into the house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

15 And they brought unto Him also little children, that He would touch them.

y but when His disciples saw it, they rebuked them:

16 But Jesus called them unto Him, and said, "Suffer little children to come unto Me, and forbide them not: for of such is the kingdom of God."

17 "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein."

18 And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"

19 And Jesus said unto him, "Why callest thou Me good? One is good, save one, that is, God."

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother."

21 And he said, "All these have I kept from my youth up."

22 Now when Jesus heard these things, He said unto him, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me."

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, He said, "How hard it is for them that have riches to enter into the kingdom of God!"

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

28 And they that heard it said, "Who then can be saved?"
27 And He said, "The things which are impossible with men are possible with God."  

28 Then Peter said, "Lo, we have left all, and followed Thee."  
29 And He said unto them, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,  
30 Who shall not receive manifold more in this present time, and in "the world to come life everlasting."

31 Then He took unto Him the twelve, and said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.  
32 For He shall be delivered unto the Gentiles, and shall be mocked, and spit upon, and scourged, and put to death: and the third day He shall rise again.  
33 And they shall scourge Him, and put Him to death: and the third day He shall rise again."

34 And they understood none of these things: and this saying was hid from them, neither knew they the things that were spoken.  
35 And it came to pass, that, as He was come nigh unto Jericho, a certain blind man sat by the way side begging:  
36 And asking what it meant.  
37 And they told him, that "Jesus of Nazareth passeth by."

38 And he cried saying, "Jesus, Thou Son of David, have mercy on me."  
39 And they which went before rebuked him, that he should hold his peace:  
40 But he cried so much the more, "Thou Son of David, have mercy on me."  

41 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,  
42 Canst thou see anything?"  
43 And he looked up, and said, "I perceive men as trees walking."  
44 And straightway his sight returned, and he knew all the people that followed Him.  
45 And he took him, and baptized him in Jordan; and looking upon Him, he said, "Behold the Lamb of God, which taketh away the sin of the world!"  
46 And when He saw him, He said, "What seekest thou me for, Simon Bar-Jona?"  
47 And Simon Peter answered and said, "Art thou the Christ, the Son of the living God?"

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18. 41.

LUKE.

41 Saying, “What wilt thou that I shall do unto thee?”

Z And he said, “I, Lord, that I may receive my sight.”

Y 42 And *e Jesus said unto him, “Receive thy sight: thy faith hath saved thee.”

Z 43 And immediately he received his sight, and followed Him, glorifying *z God:

U and all the people, when they *z saw it, gave praise unto *z God.

19.

19. 36. LUKE. 19. 41.

Jesus said unto him, “Receive thy sight: thy faith hath saved thee.”

36 And he was 

and could 

publicans, and 

taken any thing from any man by false accusa-

And he ran before, and climbed, up 

the center and passed through 

chief among the publicans = a

And he made haste, and came down, and 

And o he ran before, and climbed, up 

And when jesus came to the place, “He 

And and Zacchæus stood, and said unto the Lord; “Behold, *z Lord, the half of my goods *i give to the poor; and if I have taken any thing from any man by false accusation, I restore him *f fourfold.”

And Jesus said unto him, “I must abide *a at thy house.”

And when they *a saw it, they all *a murmured, saying, That He was gone to be guest with a *z 2 man that is a *a sinner.

This is salvation *e come to this *e house,

forsomuch as *e also is a *e son of Abraham.

For the Son of man is *e come to seek and to save that which was lost.”

Gr. architeklon. Occ. only here. See notes on 3. 12

see. see. Ap. 133. i. 1.


who He was. Not what kind of a person, but which one of the crowd he was.

not. Gr. on. Ap. 106. i.


the same word as in vv. 19. 37.

7 murmured = began to murmur aloud.

to be guest = to lodge, or put up. Cp. 2. 7.


a man that is a sinner.


And = But.

Lord. Ap. 98. vi. i. c. 3. a.

I give = i. e. I now propose to give (present tense). Referring to a present vow, not to a past habit.


I have taken ... by false accusation. Gr. sukophtes, Gr. sukophtes (sukon, a fig; phaino, to show) had something to do with figs, but nobody knows what.

fourfold. This was the restitution required of a sheep-stealer (Ex. 22. 1).

9 This day — That this day, the Gr. hōtē place, what was said within quotation marks. Contrast 23. 43.

where there is no “hōtē”, come = come to pass. house. Put by Fig. Metonymy (of Subject), Ap. 6, for the household.

a son. The 1611 edition of the A. V. reads “the son”. son. Ap. 108. iii. Put by Fig. Synecdochē (of Genus), Ap. 6, for a descendant.

10 the Son of man. See Ap. 98. XVI. is some = came.
11.11. LUKE.

11 added and spake=went on to speak, because=on account of (Gr. dia). Ap. 104. v. 2 [the fact] that. Not the same word as in v. 44. that. Gr. ὑπῆρξε, same as "because" in vv. 3, 17, 21, 31. the kingdom of God. See Ap. 114. should=was about to. immediately=at the very moment. See 1. 64. appear=be manifested. Ap. 106. I. ii.


(THE NOBLEMAN.) (Extended Alternation.)


D | H 13-. Servants. Commissioned.

G | J 14-. Their duty.

E | K 15-. Citizens. Hatred.

L | M 16-. Their message.

C | F 17-. Nobleman. Return.

G | J 18-. His object attained.

D | H 19-. Servants. Summoned.

E | K 20-. Their reckoning.

F 21-. Citizens. Hatred.

L | M 22-. Their execution.

12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 109) had actually gone from Jericho (where the parable was spoken) ; and where the latter had just rebuilt his palace. Josephus, Ant. xvi. 13. § 1) to Rome to receive the sovereignty (see Josephus, Ant. xiv. 4, § 3 ; xv. 9, § 4). Herod Antipas (Ap. 106) subsequently did the same thing (Josephus, Ant. xvii. 7, § 5).


13 Gr. ἑπτὰς σεβασμός. Ten pounds. Gr. μόριον. See Ap. 51. II. 4 (2). Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his pecuniary affairs. Not the same parable as that of the Talents in Matt. 25. 14-30, which was uttered later, on the second day before the last Passover. See Ap. 156. V. Occupying=Engage in business, or use (as a house where one's business is done). From the Latin occupare, and French occuper. Gr. ἐγγυήσεως. Occ. only here. Cp. Judg. 18. 11. Ps. 107. 29 (P.B.V., N.T.). citizens, or subjects. hated=used to hate. a message=an embassy (cp. 14. 32). This was actually done in the case of Archelaus (Josephus, Ant. xvii. 11. § 1, &c.). The Jews appealed to Augustus, on account of the cruelties of Archelaus and the Herods generally. It led ultimately to his deposition. will=will. Ap. 102. 1. over. Gr. ἐπί. Ap. 104. ix. 3. if it came to pass. A Hebraism. when, &c.=on (Gr. en). Ap. 104. viii. his coming back. commanded=had gained by trading. Gr. διαπραγματευόμαι.

19. 16-26 (J, above). THEIR RECKONING. (Repeated Alternation.)


N1 | 17. Reward.


N2 | 19. Reward.


16 Lord. Ap. 98. VI. i. a. 4. B. hath gained=hath gained by labour: i.e. made in addition. Occurs only here. 17 in. Gr. en. Ap. 104. viii. have thou authority, &c. Exactly what Archelaus had then just done. authority. Gr. εξουσία. Ap. 172. 5. cities. Evidently in the kingdom to which the nobleman had returned. 18 gained=made. 19 likewise to ἑμῖν=to this one also. Be=Become. 20 another. Gr. ἀλλος. Ap. 124. 2. have kept=was keeping. napkin=handkerchief. See on John 11. 44.

19. 21-26 (N3, above). CENSURE AND PUNISHMENT. (Alternation.)

N3 f | 21. The servant's excuse.

g | 22, 23. The nobleman's retort.

f | 24, 25. The servant's punishment.

g | 26. The nobleman's reply.

21 austere. Gr. αὐστῆρος=dry, then hard and harsh. Only here, and v. 22. man. Gr. ἀνθρώπος.
22 And he saith unto him, Out of thine own mouth will I judge thee, thou wickèd servant. Thou knewest that this was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and to him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

B O P

He sent two of His disciples,

Q 30 Saying, Go ye into the village over against you; in the which at your entering

R ye shall find a colt tied, whereon yet never

S T

l man sat :

U h 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him,

i 3 Because the Lord hath need of him.

O P 32 And they that were sent went their way, and found even as He had said unto them.

R 33 And as they were loosing the colt,

S U h 34 And they said, The Lord hath need of him.

T 35 And they brought him to Jesus: and they cast his garments upon the colt, and they set Jesus thereon.

A 36 And as He went, they spread their clothes in the way.

B 37 And when He was come nigh, even now at the descent of the mount of Olives,

V l the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen:

38 Saying, Blessed be the King that cometh in the name of the Lord: peace be

in heaven, and glory for ever.

39 And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples."
19. 40.  LUKE.  20. 2.

19. 41-44 (V3, p. 1492). JERUSALEM. COMMISSION. (Introversion.)

19. 41 | j | 41, 42. "If thou hadst known.

k | 42. Jerusalem's day of grace.

1 | 43-44. Consequence. Now hidden.

j | 43, 44. Jerusalem's day of recompense.

19. 41 come near. Marking the progress.


19. 42 wept = wept aloud. Gr. klatō = to wail. Not dakruō to shed silent tears, as in John 11. 35.


19. 45 not the same as in vs. 8, 31. 40.

19. 46 hadst known. Put by Fig. Metonymy (of Cause), Ap. 6, for hearing. See note on Isa. 1. 9.

19. 47 which belong unto thy peace.

19. 48 for the events taking place in it.

19. 49 which belong unto = for (Gr. pros. Ap. 104. xv. 3) thy peace. For these see Isa. 48. 18 and Ps. 122. Note the Fig. Apostopēsis (Ap. 6), denoting that the blessedness involved in this knowledge was overwhelmed by the thought of the tribulation which was to come on account of their ignorance of it.


20. 2 the temple = the temple courts. Gr. hieron. See Matt. 23. 16. to cast out, &c. This is a repetition of the Lord's act in Matt. 21. 12, but the same as in Mark 11. 15, which has supplementary details. See Ap. 156.

20. 3 them = in (Gr. en).

20. 4 it is written. It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4.

20. 5 a den of thieves = a robbers' cave.


20. 6 thieves = robbers, or brigands. As in John 10. 1, 6. 18. 40 and 2 Cor. 11. 16, and should be so rendered in Matt. 21. 13. 26. 15. 27. 38. 44. Not klepēs = a daily = day by day; i.e. on each of these last six days. Ap. 156.

20. 7 taught = was (or continued) teaching.

20. 8 teaching = hanging on Him. Listening.

20. 9 the chief priests and the scribes = came upon Him with the elders.

20. 10 and speak = unto Him, saying, "Tell us, by what authority dost Thou these things?"
LUKE

20. 2.

3 And He answered and said unto them, "What will you do unto me?"

5 And they reasoned with themselves, saying, "If we will say, 'He is the heir: come, let us kill him,' that what authority do I to these things?"

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, "Neither tell you by what authority I do these things."

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

13 But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.'

15 So they cast him out of the vineyard, and killed him.

16 'He shall come and destroy these husbandmen, and shall give the vineyard to others.' And when they heard it, they said, 'God forbid,'!

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

X 19 And the chief priests and the scribes, "the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them."

20. 19.

3 Will also I - I also will.

7 They feared the people: for they perceived that John was a prophet.

9 Then began He to speak to the people, 'A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

12 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

13 But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.'

15 So they cast him out of the vineyard, and killed him.

o What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.'

16 'He shall come and destroy these husbandmen, and shall give the vineyard to others.' And when they heard it, they said, 'God forbid,'!

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
20. 20.  LUKE.

20 And they observed Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, "Master, we know that Thou sayest and teachest rightly; neither feignest Thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?"

23 But He perceived their craftiness, and said unto them, "Why tempt ye Me?

24 "Shew me a penny. Whose image and superscription hath it?" They answered and said, "Cesar's."

25 And He said unto them, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

26 And they could not take hold of His words before the people: and they marvelled at His answer, and held their peace.

27 Then came to Him certain of the Saducees, which deny that there is any resurrection; and they 21 asked Him,

28 Saying, "If Moses wrote unto us, "If any man's brother die, having a wife, and he die without children, that his brother should take his wife," and raise up seed unto his brother;

29 There were therefore seven brethren: and the second took her to wife, and she died. And the third took her; and in like manner the seven also: and they left no childless.

30 And the second took her to wife, and she died childless. And the third took her; and in like manner the seven also: and they left no childless, and died.

31 And last of all she died also.

32 Therefore in the resurrection whose wife of them is she? for seven had her to wife."

33 And He answering said unto them, "The children of this world marry, and are given in marriage:

34 But they which shall be accounted worthy to inherit that world, and the resurrection from the dead, neither marry, nor are given in marriage:

35 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

36 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the 21 God of Abraham, and the God of Isaac, and the God of Jacob.

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20. 38. LUKE.

38 For He is not a God of the dead, but of the living, for all live unto Him.

39 Then certain of the scribes answering said, "Master, Thou hast well said."

40 And after that they durst not ask Him any question at all.

41 And He said unto them, "How say they that Christ is David's son?"

42 And David himself saith in the book of Psalms, "The Lord said unto my Lord, Sit Thou on My right hand,"

43 Till I make Thine enemies Thy footstool."

44 "David therefore calleth Him Lord, how is He then his son?"

45 Then in the audience of all the people He said unto His disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; for they devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."


21. 1-4 (B8, p. 1490). EVENT. THE POOR WIDOW.

1 And He looked up, and saw the rich men casting their gifts into the treasury.

2 And He saw also a certain poor widow casting in thither two mites.

3 And He said, "Of a truth I say unto you, that this poor widow hath cast in more than all they.

4 For all these have of their abundance cast in unto the offerings of God:

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,

47 devour = swallow up. shew = pretext. damnation = condemnation.

48 the dead = dead [people], as in v. 35. Ap. 139. 2. the living = living [people].


unto = by. The Dative of the Agent, as in Matt. 5. 21, "by them"; 2 Cor. 12. 20, "by you"; Rom. 10. 20, "of (= by) them"; 2 Pet. 3. 14, "of (= by) Him"; 1 Tim. 3. 16, "of (= by) angels".


20. 41-44 (Y, p. 1493). DILEMMA FOR THEM. (Introversion.)

Y v 41. The Lord's question. "How?"

w 41, 43. The Scripture.

w 41-43. The Inference.

v v 44. The Lord's question. "How?"


Christ = the Messiah. Ap. 98. IX.

David's son. See Ap. 98. XVIII.

David himself saith, &c. Considering that the Lord spoke only what the Father gave Him to speak (Deut. 18. 18, 19. John 7. 16; 8. 28; 12. 49; 14. 24; 17. 8, 14), it is perilously near blasphemy for a modern critic to say: "nothing can be more mischievous... more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism."

The Lord's name is not "dragged in". It is He Who is speaking. It is He Who declares in the name of Jehovah that "David himself wrote these words "in the book of Psalms". It is the denial of that which must "undermine faith in Christ". the book, &c. Quoted from Ps. 110. 1.


43 make = set.

Thy footstool = as a footstool for Thy feet. See note on Matt. 22. 44.

44 David therefore calleth Him Lord. According to the modern critics it was not David but some one else! Lord. Ap. 98. VI. i. a. 2. B. 2.

45 in the audience of all the people = as all the people were listening.


47 greetings = salutations. Cp. 11. 43. See note on Matt. 23. 7.

the highest = first, front, or chief.

synagogues. Ap. 120. I.

chief rooms = best seats, or couches. See 14. 7.

1. offerings = gifts. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the chest containing them. God. See Ap. 98. I. i. 1.

21. 6. LUKE.

6 "As for these things which ye o behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

9 But when ye shall hear of wars and o motions, be o not terrified:

10 Then said He unto them, o Nation shall rise against nation, and kingdom against kingdom:

12 But o before all these, they shall lay their hands o on you, and persecute you, delivering you o up to the synagogues, and into prisons, bringing o before kings and rulers for My name's sake.

13 And it shall o turn to you o for a testimony. 14 Settle it therefore o in your hearts, o not to o meditate before what ye shall o answer:

15 For o shall give you o a mouth and wisdom, which all your adversaries shall o not be able o to gainsay nor resist.

16 And ye shall be "betrayed both o by parents, o and brethren, o and kinsfolks, o and friends; and o some of you shall o be thrown down."

17 And ye shall be hated o of all men o for My name's sake.

18 But there shall o not an o hair o of your head perish.

19 *In your o patience possess ye your o souls.

20 And when ye shall o see o Jerusalem compassed o with armies, then o know that the desolation thereof o is nigh.

21 Then let them which are o in Judea flee o to the mountains; and let them which are o in the midst of it depart out; and let o not them that are o in the o countries enter o thereinto.

21. 8-36 (F, p. 1496). THE LORD'S ANSWER.

(Prophesy.)

F) G | a. Warning.
J | 29-33. Illustration (Fig-tree).
K | 34-36. Warning.

for many, &c. This was speedily fulfilled. It was the first sign as to "when" (v. 7). Cp. 1 John 2, 18, the last hour.
time = season.
draweth = has drawn.

21. 8-28 (H, above). PROPHESY.

(Repeated Alternation.)

H | J1 K1 | 9. Time. End not yet (then).
L | 10. Time. Before the last things (v. 11).
J2 K2 | 11, 12. The last things. Annunciation (Fig-tree).
L2 | 12-24. Time. Before these last (v. 11).

9 commotions = unrest. Occurs only here, and 1 Cor. 14, 32. 2 Cor. 6, 5. 12: 20. Jas. 3, 16.
be not terrified = be not scared. Gr. ptbou. Occurs only here and 24, 37.
first. See the Structure K1, above.
See Ap. 155.
10 Then said He, &c. Matt. 24, 7. 8. Mark 13, 8.
Nation, &c. Quoted from Isa. 19, 2.
famines, and pestilences. Gr. limoi kai loimoi. Fig. Paronomasia (Ap. 6), for emphasis, like Eng. "deaths and destructions", fearful sights = things that fill with fear. Gr. pl. of phobetron. Occurs only here, but in Sept. Isa. 19, 17.
In medical language = objects imagined by the sick.

15 a mouth and wisdom. Note the Fig. Hendiadys (Ap. 6) = a mouth, yea, a wise mouth. Mouth, too, put by Fig. Metonymy (of Adjunct), Ap. 6, for what is spoken by it. Cp. Ez. 4, 11, 12. Jer. 1, 8. Isa. 6, 7.
to gainsay, &c. See Acts 4, 14. 6, 15. Ap. 104, xiii. 1. and. Note the Fig. Polysemy (of Adjunct), Ap. 6, for emphasis. of = from.
20 Jerusalem. This is the point of the Lord's prophecy, in Luke. There is nothing of this in Matthew or Mark. See Ap. 155. with = by. Gr. hupo. Ap. 104, xiii. 1. know = get to know. Ap. 132, I. ii. is nigh = has drawn near. 21 it = her. countries =

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LUKE.

21. 22 For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and the earth shall tremble, and the sea shall roar; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And He spake to them a parable; "Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with slackness, and your strength be weakened; for the Son of man shall come at an hour when ye think not.

22 vengence. Quoted from Hos. 9. 7. See Dan. 9. 26, 27; and Josephus, Bell. Jud. v. 10. all things which are written. These and no more less. As in Acts 3. 21. are written have been, and stand written. fulfilled. As in v. 24. Not the same word as in v. 32. in — upon. Gr. epi. Ap. 104. ix. 1. land. Gr. ge. Ap. 129. 4. wrath. See 1 Thess. 2. 16. upon — among. Gr. en. Ap. 104. viii. But all the texts read "to".

24 And note the Fig. Polysyndeton (Ap. 6), for emphasis. edge = mouth (Gen. 34. 26 in.), led away captive. Josephus speaks of 1,100,000 slain and 37,000 taken away to Egyptian mines and elsewhere (Bell. Jud. vi. 9). trodden down. Not the future tense of the verb (pateo), but the future of the verb "to be", with the Pass. Part. of pateo = shall be and remain trodden down, in a way that it had never been before. The reference is to the Mohammedan possession since A.D. 636 in succession to the "fourth" or Roman possession. See note on Dan. 2. 40. Gentiles = nations, as in preceding clause. until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner — Israel. the times: i.e. the times of the Gentile possession of Jerusalem.


28 look up. Gr. anakwpto = watching with outstretched neck. for = because. redemption = deliverance.
29. \(\text{surfeiting, and }\) drunkness, and \(\text{cares of this life, and so that day }\) come upon you unawares.
35. \(\text{For a snare shall it come }\) on all them that dwell \(\text{on the face of the whole earth.}\)
38. \(\text{Watch ye therefore, and pray }\) always, ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
37. \(\text{And in the day time }\) He was teaching in the temple; and at night He went out, and \(\text{abode }\) in the mount that is called the mount of Olives.
38. \(\text{And all the people came early in the morning to Him in the temple, for to hear Him.}\)

22. \(\text{Now the feast of unleavened bread drew nigh, which is called the }\) passover.

f. \(\text{And the chief priests and scribes sought how they might }\) kill Him; for they feared the people.

g. \(\text{And He sent Peter and John, saying, }\) Go and prepare us the passover, that we may eat."'

h. \(\text{And they said unto Him, }\) Where wilt Thou that we prepare?

4. \(\text{And He said unto them, }\) Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

10. \(\text{And ye shall say unto the }\) goodman of the house, \(\text{The Master saith unto thee, }\) Where is the guest chamber, where I shall eat the passover with My disciples?"'

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22. 8-13 (O2, above). THE FEAST. PREPARED. (Introversion.)

\(\text{O2. g s. Command. Make ready. }\)
\(\text{h. 9. Their question. }\) Where?"
\(\text{h. 10-13. His answer. }\)

\(\text{g. 17. Obedience. Made ready. }\)

\(\text{8 eat }=\text{ eat it}; \text{ not the Lamb, but the Feast }=\text{ the Chagigah. }\)

\(\text{9 wilt. Gr. thelo. }\) Ap. 102. 1.

\(\text{10 Behold. Fig. Asterismos. Ap. 6. man. Gr. anthropos. }\) Ap. 128. 1. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a man carrying a "pitcher".


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22. 1-38 (B10, p. 1490). EVENT. THE LAST PASSOVER. (Division.)

\(\text{B10. O1 1-7. The Feast. Nigh. }\)
\(\text{O2 8-13. The Feast. Prepared. }\)
\(\text{O3 14-20. The Feast. Partaken of. }\)
\(\text{O4 21-38. The Feast. Events following. }\)

\(\text{22. 1-7 (O1, above). THE FEAST. NIGH. (Introversion.) }\)

\(\text{O1 1. The Feast nigh. }\)
\(\text{f. 2. Conspiracy of chief priests and scribes. }\)
\(\text{f. 3-6. Subornation of Judas. }\)
\(\text{e. 7. The Feast arrived. }\)


\(\text{passover. Aramaic, pascha. }\) Ap. 94. III. 3.

\(\text{2 sought }=\text{ were seeking. Contemporaneously with }\)
\(\text{the Feast. }\)

\(\text{3 Satan. See note on Matt. 4. 10. }\)
\(\text{into. Gr. eis. Ap. 104. vi. }\)

\(\text{Judas ... the twelve. See Ap. 141. of. Gr. et. Ap. 104. vii. }\)

\(\text{4 went his way and ... and }=\text{ having gone away. }\)
\(\text{captains= officers of the Levitical Temple guards. }\)
\(\text{Cp. Jer. 20. 1. Acts 4. 1. }\)

\(\text{5 glad }=\text{ rejoiced. Because that promised to solve their difficulty. }\)

\(\text{6 he promised. For his part. See notes on Prov. }\)

\(\text{7 came = came near; for the preparation of the day. The 15th of Nisan. This was only the 10th. }\)

\(\text{8 eat }=\text{ eat it; not the Lamb, but the Feast }=\text{ the Chagigah. }\)

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A.D. 29

LUKE.

12 And if he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

O' P1

14 And when the hour came, he sat down, and the twelve apostles with him.
15 And he said unto them, With desire have I desired to eat this passover with you before I suffer:

P2 P1

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

P3 P2 P1

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

k1 18 For I say unto you, I will not drink any more of this fruit of the vine, until it be fulfilled in the kingdom of God.

P4 P3 P2 P1

19 And he took the bread, and gave thanks, and brake it, and gave unto them, saying,

k3 This is my body which is given for you: this do in remembrance of me.

P1 P4 P3 P2

20 Likewise also he took the cup after supper, saying,

k4 This cup is the new testament in my blood, which is shed for you.

O' Q

21 But, behold, the hour cometh, that he which is裁外 Me is with is on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
23 And if he began to enquire among them, which of them should be accounted the greater:

R

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is it not he that sitteth at meat? but I am among you as he that serveth.

28 Who are they which have continued with me in my temptations.

29 And Jesus appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink, and be 

31 And the Lord said, 0 "Simon, Simon, 0 

32 But 3 have 0 prayed 0 for thee, that 0 thy 

33 And he said unto him, 0 "Lord, I am 

36 Then said he unto them, 0 "But now, be 

37 For I say unto you, that this that 0 is 

38 And they said, 35 "Lord, 0 behold, here 

39 And he came out, and went, 0 as 

40 And when he was 0 at the place, he 

41 And 0 ye 0 were 

42 Saying, 0 Father, 0 if 0 Thou will be, 

43 And there 0 appeared 0 an angel unto 

44 And 0 being 16 in 0 an agony he 40 prayed 

45 And when he rose up 41 from prayer, and 

46 And said unto them, 0 Why sleep ye? rise 

47 And while he 0 yet spake, 10 behold a

31 the Lord. See Ap. 98. VI. 1. a. 3. B. c. 
Simon, Simon. The sixth example of this Fig. 
Epizeuxis (Ap. 6). See note on the first (Gen. 22. 11). 
Satan. See note on Matt. 4. 10. 

hath desired = hath demanded. Gr. exaitéō. Occurs 
only here in N.T. It means to obtain by asking 
you. Plural.

sift. Gr. sinizavto to sift (as wheat), to get rid of the 
corn. Occurs only here. The Lord "winnows" to get 
word as in vv. 46, 47, 46. 


thee. Simon. 0 thy faith fail not. Not Simon himself. 

when thou, &c. 0 thou, when thou hast once turned 
again.

33 Lord. Ap. 98. VI. i. a. 3. A. 

to = into. Gr. eis, as "into" prison. Ap. 104. vi. 
34 Peter. The Lord addressed him as such, only 
here, and Matt. 16. 18, to remind him of his weakness. 
See Ap. 147. He mentions him in Mark 16. 7. 
the cock = a cock. See Ap. 16. 3. 

this day = to-day. Gr. sémeron. 

knowest. Gr. oida. Ap. 132. i. i. 

22. 35-38 (R. p. 1500). KINGDOM REJECTION 
ANTICIPATED. (Alteration.)

R | 35. Time past. Directions connected with the 

| 36. Time present. New directions given. The 

former abrogated.

l | 37. Time past. Reasons for old directions.

m | 38. Time present. New directions obeyed.

35 When he sent, &c. See on 9. 2, 3. 

and. Note the Fig. Polysyzygy (Ap. 8). 

scrip. See note on Matt. 10. 10. 
36 But now, &c. Showing that precepts given 
when the kingdom was being proclaimed, no longer 
held good when it had been rejected.


one = a sword. 

37 is written = standeth written. See Isa. 53. 12. 


(Intercession.)


T | 41-. Disciples Withdrawal from. 

U | 41, 42. Prayer to His Father. 

V | 43. Angelic ministrant. 

U | 44, 45. Prayer to His Father. 

S | 46. Prayer. Disciples exorcised to. 

39 as he was went = according to (Gr. kata. Ap. 
104. x. 2) [His custom. Disciples. The eleven. 

40 the place. Getheamán = the oil-press. 

word as in v. 32. 

41 He = Himself. was withdrawn = was parted. Gr. apaepaó. Only 


42 if, &c. See Ap. 116. 2. a. 

102. 3. 

22. 47-24. 2 [For Structure see next page].

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22. 47.

LUKE.

22. 61.

22. 47—24. 19 (C. p. 1427). THE BAPTISM OF SUFFERING. (Division.)

C


22. 47—23. 49 (W, above). DEATH, AND EVENTS LEADING UP TO IT. (Introversion.)

Y | 22. 56—23. 22. Led away to trial.
Y | 23. 26—32. Led away to death.

22. 47—56 (X, above). CONSPIRACY. EFFECTED. (Alternation.)

X | A | 47—54—. Judas. Treachery and arrest.
B | 54—. In the high priest’s house.
A | 54—63. Peter. Denials.
B | 63—65. In the high priest’s house.

22. 47—454— (A, above). JUDAS. TREACHERY AND ARREST. (Introversion and Alternation.)

A | C | 47. Betrayal.
D | 48. The Lord. Remonstrance to the Betrayer.
E | n | 49. Interposition by Disciples.
D | 50. Ear smitten.
E | m | 51—. Interposition by the Lord.
D | 52. Ear healed.
C | 53. The Lord. Remonstrance to the Captors.

multitude = crowd. went = was going. Jesus. See Ap. 98. X.
49 betrayeth thou = deliverer thou up.
would follow = was about to happen.
50 the servant. The well-known servant Malchus (John 18. 10).
52 chief priests. The heads of the twenty-four courses.
temple. Gr. hieron. See note on Matt. 22. 16.
against. Same as “ to”, above.
a thief = a brigand, or robber. See note on Matt.
54— took = seized.

22. —54—62 (A, above). PETER. DENIALS. (Division.)

A | F1 | 54—60—. Peter’s Fall.
F2 | 60—62. Peter’s Repentance.

22. —54—60— (F, above). PETER’S FALL. (Repeated Alternation.)

F1 | p1 | 54, 55. Peter following.
q1 | 56. Recognition by a maid.
p2 | 57. Peter’s denial.
q2 | 58—. Recognition by another.
p3 | 58. Peter’s denial.
p4 | 59. Peter’s denial.

54 followed = was following. 55 kindled = lighted. Gr. rapto. Only in Luke 8. 15; 11. 33; 15. 6.
57 Peter’s denial.
58—. Recognition by another.
59 another = a certain other (Gr. allos). Ap. 124. 1.

60 immediately = on the spot. Gr. parachrema. See I. 64.
yet spake = was yet speaking. Ap. 160.
61 and looked. He was bound; and to speak aloud was out of the question.
looked upon.


49 When they which were “about Him saw what would follow, they said unto Him, “O Lord, shall we smite “with the sword?”

50 And another = different one. Gr. heteros. Ap. 124. 2.
certain other (Gr. allos). Ap. 124. 1.

51 And Peter remembered the word of 31 the Lord, how He had said unto him, “Before 38 the cock crow, thou shalt deny Me thrice.”

52 Then 47 Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, “Be ye come out, as “against “a truth “this hour “of darkness.”

53 When I was daily 11 with you in the temple, ye stretched forth “no hands “against Me: but this “is your hour, and the power of darkness.”

54 Then 0 took they Him, B and led Him, and brought Him 3 into the high priest’s house.

55 And when they had 49 kindled a fire 37 in the midst of the hall, and were set down together, Peter sat down among them.

56 But 0 a certain maid 0 beheld him as he sat 3 by the fire, and 0 earnestly looked upon him, and said, “This man was also 04 with Him.”

57 And he denied Him, saying, “Woman, I 54 know Him 36 not.”

58 And 30 after a little while 0 another 49 saw him, and said, “This art also 0 of them.”

59 And Peter said, 10 “Man, I am 56 not.”

60 And Peter said, 10 “Man, I 54 know 38 not what thou sayest.”

And 0 immediately, while he 0 yet spake, 34 the cock crew.

61 And 31 the Lord turned, 0 and 0 looked upon Peter.

And Peter remembered the word of 31 the Lord, how He had said unto him, “Before 38 the cock crow, thou shalt deny Me thrice.”
And Peter went out, and wept bitterly.

62 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

23 And the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King."

3 And Pilate asked Him, saying, "Art Thou the King of the Jews?" And He answered him and said, "Thou sayest it!"

5 And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

6 When Pilate heard of Galilee, he asked whether the man was a Galilean.

7 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him unto Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard...
23. 8.

LUKE.

23. 8-11. (H^3, p. 1503.) EXAMINATION BEFORE HEROD.

H^3 | t | 8. Herod. Curiosity.
23. 9 | 9. Questioning by Herod.
u | 10. Accusation of chief priests and scribes.
| 11. | 11. Herod. Carelessness.
hoped = was hoping (all that long time).
miracle = sign. See Ap. 176. 3.
done = accomplished.
words. Pl. of logos. See note on Mark 9. 32.
10 stood = had stood.
vehemently. Gr. eutónos. Occurs only here, and
set Him at nought = treated Him with contempt.
mocked. See 22. 63.
12 were made = became.
together = with (Gr. meta). Ap. 104. xi. 1 one another.

23. 13-23. (H^4, p. 1603.) COMPROMISE PROPOSED.

(Repeated Alternation.)

H^4 | w^1 | 13-17. Pilate’s first appeal. “No fault”, vv. 4, 14.
x | 18, 19. Demand for the Lord’s death (first).
| 20. Pilate’s second appeal.
x^2 | 21. Demand for the Lord’s death (second).
w^3 | 22. Pilate’s third appeal. “No cause of death”.
| x^3 | 23. Demand for the Lord’s death (third).

perverteth = turneth away. Gr. apostrépho. Not the
same word as in v. 2.
15 No, nor yet = nor even.
16 I will, &c. Probably with his own hands (cp. v. 23.
Matt. 27. 26. Mark 15. 18) instead of crucifying Him ;
with the view of releasing Him.
17 chasistate. Gr. Isa. 53. 5.
18 No. 21. All at once = all together, or in a mass. Gr.
pamplíthetai. Occurs only here
Barabba. Aramaic (Ap. 94. III. 3) = son of a (dis-
tinguished) father. ὁ σπύρος (a n. 186-253) read “Jesus,
Barabba” in Matt. 27. 17, the choice lying between
two of the same name.
20 sedition = insurrection.
made = which had taken place.
murder. Cp. Acts 3. 14. was = had been.
22 were instant = were urgent. Gr. epikeimai, to
12. 12. 2 Tim. 4. 2.
23. 26. LUKE. 23. 44.

A. D. 29 hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him. 28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed is he that shall save Thyself and us. 30 And he said unto them, But the rulers also with them, over Him in letters of Greek, and Latin, and for they know not on what they do. 31 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 32 And there were also two malefactors, one on the right hand, and the other on the left. 33 And they parted His raiment, and cast lots. 34 Then said Jesus, Father, forgive them; for they know not what they do. 35 And the people stood beholding. And the rulers with them derided Him, saying, If thou be the chosen of God, save thyself. 36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar. 37 And saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39 And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we do receive the due reward of our deeds: but this Man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when Thou shalt enter into Thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise. 44 And it was about the sixth hour, and...
23. 44.  

LUKE.

24. 2.

A.D. 29 there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the Temple was rent in the midst.

K e

46 And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit:” and having said thus, He gave up the ghost.

d

47 Now when the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous Man.”

W2 L N

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

O e

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

M

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man lay before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with Him from Galilee, followed after,

56 And they returned, and prepared spices and ointments;

M and rested the sabbath day according to the commandment.

W3 P

24 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Q 2 And they found the stone rolled away from the sepulchre.

was = came to be. over. Gr. epi. Ap. 104. ix. 8. the earth = the land. Gr. gē. Ap. 129. 4. ninth hour: i.e. 3 p.m. See Ap. 165.

46 the veil. See Lev. 4. 6. Matt. 27. 51.

the Temple = the Naos. See note on Matt. 23. 16.


gave up the ghost = expired, or breathed (His last).


48 people = crowds. were done = took place.

49 women = crowds. were done = took place.

smote, &c. = beating... returned. The women “stood”, returned. Gr. ἀποστρέφειν = turned back. Occurs thirty-two times in Luke and Acts, and only three times elsewhere in N.T.

49 And = But. Marking the contrast between the people and the women.


stood = continued standing. The crowds turned back.


23. 50-56 (W3, p. 1502). BURIAL

(Alternation and Introspection.)


O e | 53-.


Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 19. 38, 39).

The Eleven had no part in it.

51 consented = voted with. Gr. συναποτίθημι.

Occurs only here.


53 linen. Showing he was a rich man. Cp. Matt. 27. 57; Mark 14. 51; 15. 46.

54 the preparation. See Ap. 166.

55 the sabbath. The high sabbath. See Ap. 156.

56 came = were come with. Only here and Acts 16. 17.


followed after. Gr. συνακολουθήσατε. Only here and Mark 5. 37.


58 prepared, &c. These had to be bought (Mark 16. 1) between the two sabbaths. See Ap. 156.

rested. Gr. ἀνεσθαζόμαι = to rest from labour. Occurs only here.

never... before. Gr. οὐκ οὐδεποτε οὕδεις.

54 the preparation. See Ap. 166.

55 the sabbath. The high sabbath. See Ap. 156.

56 came = were come with. Only here and Acts 16. 17.


followed after. Gr. συνακολουθήσατε. Only here and Mark 5. 37.


58 prepared, &c. These had to be bought (Mark 16. 1) between the two sabbaths. See Ap. 156.

rested. Gr. ἀνεσθαζόμαι = to rest from labour. Occurs only here.

the first day of the week. Our Saturday sunset to Sunday sunset.


sepulchre = tomb. with.


2 they found, &c. See the question they had asked (Mark 16. 3). from =


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3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout,

Rg behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead?

6 He is not here, but is risen: remember how He spake unto you when He was yet in Galilee.

7 Saying, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

8 And they remembered His words.

P 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalen, and Joanna, and Mary the mother of James, and other women that were with them,

Q which told these things unto the apostles.

Rh 11 And their words seemed to them as idle tales, and they believed them not.

G 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

B S1 T U 13 And, beholding, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

V 14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.

W 16 But their eyes were holden that they should not know Him.

XY 17 And He said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

Z 18 And the one of them, whose name was Cleopas, answering said unto Him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Emmaus. Now Khan el Khamsa, eight miles south-west of Jerusalem. (Finn.)


Ap. 104. xv. 3) one another. Same as "commune" and "walk".

15 while, &c. is (Gr. en) their communing, &c. walking.

16 not. Gr. m€. Ap. 105. II.


The Lord Jesus. See Ap. 98. VI. i. a. 3. B. c. The first occurrence of this full expression. Rightly found in this connexion. It is the prelude to some forty occurrences in the Epistles.

Jesus. Ap. 98. X.

4 And it came to pass. A Hebraism.

as, &c. = (Gr. en) their being, &c.


in. Gr. en. Ap. 104. viii. Not the same word as in vv. 12, 47.


8 as they were, &c. = becoming filled with fear.


the living = the living One.


the dead. See Ap. 139. 4.


remember. The true messenger of the Lord recalls His words. Cp. v. 8.


8 words. Gr. pl. of rhema. See note on Mark 9. 32.

10 Mary. See Ap. 100.

and, &c. and the rest (Ap. 124. 3).

11 to them = in their sight. as = like, idle tales = silly nonsense. Gr. leros. Occurs only here. A medical term for delirium.

believed not = disbelieved. Gr. apisteo.

12 and ran. Note the six things Peter did here, "arose", "ran", "stooped", "belied", "departed", "wondered"; and the one thing he did not do, "believed".


departed, &c. went away to (Gr. pros. Ap. 104. xiv. 3) his own [house] wondering.

24. 13-49 (B. p. 1427). THE SUCCESSORS. (Division.)

B S1 | 13-32. Journey to Emmaus.

S2 | 33-49. Return to Jerusalem.

24. 13-32 (S1, above). JOURNEY TO EMMAUS. (Extended Alternation.)

S1 T U | 13. The village. Journeyed to.


W | 15. Their eyes holden.

X | 17-27. The Lord's instruction.


V | 29, 30. Within the house.

W | 31. Their eyes opened.

X | 32. The Lord's disappearance.


them. Not apostles.

went = were going that = in (Gr. en) that.

14 14 talked together = were conversing with (Gr. pros. in v. 15. of = concerning. Gr. peri. Ap. 104. xiii. 1.

drew near, and = having drawn near. went = was know = recognize. Gr. epiginosko. Ap. 132. I. iii.

24. 17-27 (X, above). THE LORD'S INSTRUCTION. (Alternation.)

X | Y | 17. Question of the Lord. "What manner?"


17 communications. Gr. pl. of logos. See note on Mark 9. 32.


and are sad. According to T Tr. WH R (not the Syr.) the question ends at "walk", and reads on: "and they stood still, sad in countenance".


only a... and hast = the only... who has. known = got to know. Ap. 132. I. ii.

there = in (Gr. en) it.
19 And He said unto them, "What things?"
20 And they said unto Him, "Concerning Jesus of Nazareth, Which was a prophet mighty in deed and word before God and all the people:
21 And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.
22 But ye trusted that it had been He Which should have redeemed Israel: and ye knew Him; and ye also saw a vision of angels, which said that He was alive with them.
23 And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive with them.
24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.
25 Then He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken:"
26 And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.
27 And they drew nigh unto the village, whither they went: and He was made as though He had gone further.
28 And they came and entered in. And they saw that the Lord was come to them.
29 But they constrained Him, saying, "Abide with us: for it is toward evening, and the day is far spent." And He went in to tarry with them.
30 And it came to pass, as He sat at meat with them, He took bread, and blessed, and brake, and gave to them.
31 And their eyes were opened, and they knew Him; and He vanished out of their sight.
32 And they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened unto us the scriptures?"
33 And they rose up same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34 Saying, "The Lord is risen indeed, and hath appeared to Simon."
35 And they told what things were done in the way, and how He was known of them in breaking of bread.
36 And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, "Peace be unto you."
37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 He said unto them, "Why are ye heavy-hearted, and why do thoughts arise in your heart?"
39 And He said unto them, "Oh, fools, and slow of heart, to believe those things which your fathers received by hearing;"
40 And how the chief priests and our rulers did condemn Jesus to death, and delivered Him to be crucified.
41 But they constrained Him, saying, "Abide with us, Lord." And they offered Him abode with them.\[For Structure see next page\]
24. 38.

LUKE.

24. 38.

38 And He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?"

39 Behold My hands and My feet, that it is I Myself; handle Me, and see; for a Spirit hath not flesh and bones, as ye see Me have." 40 And when He had thus spoken, He showed them His hands and His feet.

41 And while they yet believed not anything for joy, and wondered,

Fi He said unto them, "Have ye here any flesh meat?"

42 And they gave Him a piece of a broiled fish, and of an honeycomb.

43 And He took it, and did eat before them.

44 And He said unto them, "These are the words which I spake unto you, while I was yet with you,

m that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

45 Then opened He their understanding, that they might understand the Scriptures,

G m And said unto them, "Thus it is written, and thus it behoved that they might understand the Scriptures, and that My words should be fulfilled, which were written in the Law and the Prophets, beginning at Jerusalem.

46 And gr are witnesses of these things.

C 49 And, I beheld, 3 send the promise of My Father upon you:

D but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

J 50 And He led them out as far as to Bethany,

K and He lifted up His hands, and blessed them.

o 51 And it came to pass, while He blessed them,

K o He was parted from them, and carried up into heaven.

n 52 And they worshipped Him,

J and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.


50 He led, &c. At the end of the forty days (Acts 1. 3-12).

51 while: i.e. in (Gr. en), the act, &c. was parted = stood apart.
