THE NEW TESTAMENT

* For the Greek Text of the New Testament, see Ap. 94.
For the New Testament and the order of its books, see Ap. 95.
THE INTER-RELATION OF THE FOUR GOSPELS.

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING “BY HIS SON” (Heb. 1.2).

THE PROCLAMATION OF THE KING AND THE KINGDOM.

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

(Alternation.)

1. MATTHEW. The Lord presented as Jehovah's KING. “Behold THY KING” (Zech. 9.9). “Behold... I will raise unto David a Righteous BRANCH; and a KING shall reign and prosper” (Jer. 23.5, 6; 33.15). Hence the royal genealogy is required from Abraham and David downward (1.1-17); and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.

2. MARK. The Lord presented as Jehovah’s SERVANT. “Behold MY SERVANT” (Isa. 42.1). “Behold, I will bring forth My Servant THE BRANCH” (Zech. 3.8). Hence no genealogy is required; and He is presented as what He is—before God (relatively)—the lowest earthly position, the ideal Servant.

3. LUKE. The Lord presented as Jehovah's MAN. “Behold THE MAN Whose name is THE BRANCH” (Zech. 6.12). Hence the human genealogy is required upward to Adam (Luke 3.23-38); and He is presented as what He is—before MAN (intrinsically)—the ideal man.

4. JOHN. The Lord presented as JEHOVAH HIMSELF. “Behold YOUR GOD” (Isa. 40.10). “In that day shall Jehovah's BRANCH (i.e. Messiah) be beautiful and glorious” (Isa. 4.2). Hence no genealogy is required; and He is presented as what He is—before God (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 95. II.
† For the “sundry times” and “divers manners” in which God has spoken to mankind, see Ap. 95. I.
‡ There are twenty-three Hebrew words translated “Branch” in the Old Testament. This word (zānāch) occurs twelve times (see Ap. 10); but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of “the Branch” with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23.5, 6, and 33.15, Christ is presented as “the Branch”, the KING raised up to rule in righteousness. This forms the subject-matter of Matthew's Gospel.

In Zech. 3.8, Christ is presented as “the Branch.” the SERVANT brought forth for Jehovah's service. This forms the subject-matter of Mark's Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6.12, Christ is presented as “the Branch” growing up out of His place. This is the characteristic of Luke's Gospel, in which this growing up forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as “perfect man”.

In Isa. 4.2, Christ is presented as “the Branch of Jehovah” in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of John's Gospel.

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

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

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

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth. God has so ordered these that a “Harmony” is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

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

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

See further on “the Diversity” and “the Unity” of the Four Gospels in Appendices 96 and 97.

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

## ACCORDING TO MATTHEW.

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

"BEHOLD THY KING" (Zech. 9.9).

### (Introversion.)

<table>
<thead>
<tr>
<th>B</th>
<th>A</th>
<th>1. 1—2. 23, PRE-MINISTERIAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>3. 1—4. THE FORERUNNER.</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>3. 5—17. THE BAPTISM: WITH WATER.</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>4. 1—11. THE TEMPTATION: IN THE WILDERNESS.</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>F</td>
<td>4. 12—7. 29. THE KINGDOM</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>8. 1—16. 20. THE KING</td>
</tr>
<tr>
<td>G</td>
<td>16. 21—20. 34. THE KING</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>21. 1—38. 36. THE KINGDOM</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>28. 35—46. THE AGONY: IN THE GARDEN.</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>28. 16—18. THE SUCCESSORS.</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>28. 19—20. POST-MINISTERIAL.</td>
<td></td>
</tr>
</tbody>
</table>

For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.
NOTES ON MATTHEW'S GOSPEL.

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

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

I. Four events connected with His infancy:
   The Visit of the Wise Men (2. 1-11).
   The Massacre at Bethlehem (2. 16-19).
   The Flight into Egypt (2. 13-22).
   The Return to Nazareth (2. 23).

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

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

IV. Nine Special Discourses:
   The Sermon on the Mount (5-7).
   The Invitation to the Weary (11. 28-30).
   Idle Words (12. 36, 37).
   Humility and Forgiveness (18. 15-35).
   His Rejection of that Generation (21. 43).
   The Eight Woes (23. See Ap. 120).

V. Six events in connection with His Passion:
   The Conspiracy and Suicide of Judas (26. 14-16; 27. 3-11).
   The Dream of Pilate's Wife (27. 19).
   The Resurrection of Saints after His Resurrection (27. 62-66).
   The suggested Plot about His Body (27. 62-66).
   The Watch at the Sepulchre (27. 42, 50).
   The Earthquake on the Resurrection Morning (28. 2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose: such as "the kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else.† Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb rheed occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5. 21, 27, 31, 33, 38, 45).

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

* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.
† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.
A A C a
(p. 1307)
° THE ° book of the ° generation of ° Jesus Christ.
1 The Son of David,
b the Son of Abraham.
c 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
d And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
e And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
f And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
g And Jesse begat David the king;
h 1. 1—2. 23 (A, p. 1306). PRE-MINISTERIAL. (Alternation.)
1. 1—17 (A, above). CONCERNING OTHERS. ANCESTORS. (Introversion.)

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

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

According to = i.e. recorded by. Gr. kata. Ap. 104. x. The title "Saint", as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries; and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW". The R.V. reads "The Gospel according to Matthew"; L Tr. T. and V. R. read "according to Matthew"; B omits the word hagion = holy.

Matthew. See Ap. 141.
1. 18.

MATTHEW.

12 And after she was brought to Babylon, 
13 And Zorobabel 
14 And Azor 
15 And Eliud 
16 And Jacob 
17 So all the generations from 
18 Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

18 Now: or, But, in contrast with those mentioned in vv. 2-16. Render: "The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of pneuma hagion."

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

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

her, &c. See note on Thamar, u. 3.

Urias = Uriah (2 Sam. 12. 24). 7 Roboam = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following: - Rehoboam (a bad father) begat a bad son (Abijah); Abijah (a bad father) begat a good son (Asa); Asa (a good father) begat a good son (Jehoshaphat); Jehoshaphat (a good father) begat a good son (Jehoram).

Abiathar = Abijah (1 Kings 14. 31); Abijah (2 Chron. 12. 16). See note on v. 7.

Asa. 1 Kings 15. 8.
8 Josaphat = Jehoshaphat (2 Chron. 17-18).
Joram = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1).


Oziyas = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 20).

9 Josiah = Joatham (2 Kings 18. 17, 2 Chron. 23).

Achaz = Ahaz (2 Kings 15. 35. 2 Chron. 27. 9).
Esakias = Hezekiah (2 Kings 16. 20. 2 Chron. 29. 7). 10 Manasses = Manasseh (2 Kings 20. 21. 2 Chron. 32. 23).

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

11 Jeconias = Jehoiachin (2 Kings 24. 6). they were carried away = removed. Gk. metoikesis = the Babylonian transference. An standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jeconiah, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

1. 6. (p. 1307) 

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

D

E

B

F

(p. 1306)

5 B. C.


G 20. The angel of Jehovah.


G 24. The angel of Jehovah.


18 they were brought = the carrying away, as in v. 11. Jechonias, Jer. 22. 30, does not say "no sons"; but, "no son to sit on the throne of David."

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

Zorobabel. The real son of Pediaziah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2, 5. Neh. 12. 1, of whom. Gr. ex hēs, fem. [Mary]. born = brought forth. Gr. genēsō. Spoken, here, of the mother. See note on "begat" (v. 2). Jesus. See Ap. 98. X. Christ = Anointed. Heb. Messiah. See Ap. 98. IX. The Son. Verse 17 is the Fig Symperiesma. Ap. G. 21. 22. All the generations. See the Structure, p. D, E, D, above. The first begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The second begins with the building of the Temple, and ends with the destruction of it. The third begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2). These: i.e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteen are reckoned in a special manner as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks, as of Daniel (Dan. 9. Ap. 91).
The Companion Bible

### 1. 19

#### MATTHEW.

**5 B.C.**

<table>
<thead>
<tr>
<th>P. 1308</th>
</tr>
</thead>
</table>

| **9.** Then Joseph her husband, "being a just man, and not willing to make her a publick example," was minded to put her away privily. **G**
| **20.** But while he thought on these things, behold, "the angel of the Lord" appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for That Which is conceived in her is of the Holy Ghost. **H**
| **21.** And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His People from their sins." **G**

#### II

| **22.** Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, "God with us." **G**
| **23.** Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: **F**
| **24.** And "knew her" not till she had brought forth her firstborn Son: and he called her name JESUS. **G**

---

#### A. J. (p. 1309) 4 B.C.

---

### 2. 1-12 (A, p. 1307)

#### CONCERNING OTHERS. THE WISE MEN. (Introversion and Alteration.)

<table>
<thead>
<tr>
<th>A</th>
<th>J</th>
<th>L</th>
<th>M</th>
<th>K</th>
</tr>
</thead>
</table>


---

#### 1809

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
2. 2.

MATTHEW.

2. 13.

K (p. 1309) 4 B. C.

2 Saying, “Where is He That is born King of the Jews?” for we have seen His star in the east, and “are come to worship Him.”

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

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

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

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

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

c enquired of them “diligently “what time “the star “appeared.

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

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

K and, “lo, the star, which “they saw “in the east, “went before them “till it “came and stood over where the “young Child was. 10 When they “saw the star, they “rejoiced with exceeding great joy.

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

J 12 And being “warned of God “in “a dream that they should “not return “to Herod, they “departed “11 into their own country another way.

B N f (p. 1311)

13 And when they “were “12 departed, “1 behold, 2 Where ...? This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3:9).

3 “is born has been brought forth: see note on 1. 2. “we have seen = we saw: i.e. we being in the east saw.

4 “His star. All questions are settled if we regard this as miraculous. Cp. Num. 24: 17–18.

5 “are come = we came.

6 worship = do homage. Gr. proskuneō. See Ap. 137. i.

7 “When = But, “had heard = on hearing.

8 was troubled. The enemy used this for another attempt to prevent the fulfilment of Gen. 3:16. See Ap. 23.

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

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

11 scribes of the People = the Sopherim, denoting the learned men of the People; learned in the Scriptures, and elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ’s death (cp. Luke 22:4). The scribes had no desire toward the person of the “Government”, whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet.

12 Head-knowledge without heart-love may be used against Christ.

13 demanded = kept enquiring.

14 where, &c. This was the first of the two important questions: the other being “what time”, &c., v. 7.

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

16 written = standeth written. Not spoken, as in n. 23.

17 Quoted from Mic. 5. 2. See Ap. 107. II. 8 b.


19 Juda = Judah.

20 art not the least. Fig. Tapeinosis (Ap. 6), in order to magnify the place.

21 not = by no means. Gr. oudamōs. Occurs only here.


23 princes. Put by the Fig. Metonymy (of Subject), Ap. 6, for the “thousands” (or divisions) which they regarded.


26 ruler = shepherd. Rulers were so called because this was their office.

27 privily = secretly.

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

29 “what time, &c. This was the second of the two important questions: the star appeared = the time of the appearing.


31 that I may come = that I also may come. Not “Him also” as well as you, but I also “as well as you. 9 had heard = having heard. Cp. Nazareth (not to Bethlehem). Ap. 169.

32 lo. Fig. Asterismos. Ap. 6 (for emphasis). they saw. When in the east.

33 went before = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act.

34 till. Imposing both distance and time. came = went: i.e. to Nazareth. See v. 1.

35 saw the star. Supply the Ellipsis from v. 9 (Ap. 6) = “having seen the star (standing over where the young Child was) they rejoiced.” &c.


37 into the house. Not therefore at Bethlehem, for that would have been inside the stable. See note on v. 1. There is no “discrepancy” here.

38 Child. Gr. paidion. See Ap. 108. v. Mary. See Ap. 100. Him. Not Mary. treasures = receptacles or treasure cases. gold, &c. From three gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings.

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

40 warned that I also may come. Not “Him also” as well as you, but I also “as well as you.

41 Cp. Deut. 19. 18. Gr. akribōs. Occ. only here and in v. 16.

42 “what time, &c. This was the second of the two important questions: the star appeared = the time of the appearing.


44 that I may come = that I also may come. Not “Him also” as well as you, but I also “as well as you.


46 lo. Fig. Asterismos. Ap. 6 (for emphasis). they saw. When in the east.

47 went before = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act.

48 till. Imposing both distance and time. came = went: i.e. to Nazareth. See v. 1.

49 saw the star. Supply the Ellipsis from v. 9 (Ap. 6) = “having seen the star (standing over where the young Child was) they rejoiced.” &c.


51 into the house. Not therefore at Bethlehem, for that would have been inside the stable. See note on v. 1. There is no “discrepancy” here.

52 Child. Gr. paidion. See Ap. 108. v. Mary. See Ap. 100. Him. Not Mary. treasures = receptacles or treasure cases. gold, &c. From three gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings.

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

54 WARNING: this page contains a pretranslational footnote that is not relevant to the natural reading of the text. However, the footnote is provided for historical and scholarly context.

55 Cp. Deut. 19. 18. Gr. akribōs. Occ. only here and in v. 16.

56 13 were departed = had withdrawn or retired.

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
2. 13–23 (B, p. 1307). CONCERNING JESUS CHRIST. FLIGHT FROM THE LAND. (Repeated and Extended Alteration.)

2. 13 f. | 13–18. The Angel.  
- g | 13. His Command to Joseph.  
- i | 15. Christ’s abode.  
- O | 16–18. Prophecy fulfilled.  
N² | 16. Herod’s wrath and crime.  
N³ | 17, 18. Prophecy fulfilled.  
Fix. | 49. The Angel.  
- g | 20. His Command.  
- O | 22. Prophecy fulfilled.

The angel. See note on 1. 29. the LORD. Here denotes Jehovah. See Ap. 98. VI. i. a. 1. b. and 4. II. Divine interposition was needed to defeat the designs of the enemy; and guidance was given only as and when needed. Cp. vv. 20, 22. See Ap. 23, take. take. take. with [these].

will seek = is on the point of seeking.  
14 took = took with [him].  
Out. Ap. 104. vii. have I called = did I call.  
18 Jeremiah = Jeremiah. Quoted from Jer. 31. 15. See Ap. 107. i. 3.  

Prophecy fulfilled.  
20 they. Note the Fig. Hysterêsis (of Number), Ap. 6, by which the pl. is put for the sing. : i.e. Herod. life = the soul. Gr. époxhë. See Ap. 110. III.  

Názareth. His former residence. Ap. 109. The Aramaic name. see Ap. 94. III. 8. See note on vv. 1, 11, 14, and 16. that = so that. It does not say “written”. It is not “an unsolved difficulty”, as alleged. The prophecy had been uttered by more than one prophet; therefore the reference to the Heb. niser (= a branch) is useless, as it is used of Christ only by Isaiah (Isa. 11. 1; 60. 21), and it was “spoken by” the prophets (pl.) Not the Fig. Hysterêsis. Ap. 6.

3. 1–4 [For Structure see next page.]


wilderness = country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets; and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.
26 
2. And saying, "0 repent ye: for the kingdom of heaven is at hand." 

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

3. But when he saw many of the 2 Pharisees and Sadducees come unto his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 

3. But he that cometh after me is mightier than I, whose 0 shoes I am not worthy to 0 bear: 

4. Prepare ye the way of the LORD, make His paths straight." 

5. Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, 

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

7. But when he saw many of the 2 Pharisees and Sadducees come unto his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 

8. Bring forth therefore fruits meet for repentance: 

9. And think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that 0 God is able of these stones to raise up children unto Abraham. 

10. But when he saw many of the 2 Pharisees and Sadducees come unto his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 

11. But 0 repent ye: 0 for the kingdom of heaven is at hand. 

12. And think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that 0 God is able of these stones to raise up children unto Abraham. 

13. But when he saw many of the 2 Pharisees and Sadducees come unto his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 

14. Bring forth therefore fruits meet for repentance: 

15. And think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that 0 God is able of these stones to raise up children unto Abraham. 

16. But when he saw many of the 2 Pharisees and Sadducees come unto his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 

17. Bring forth therefore fruits meet for repentance: 

18. And think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that 0 God is able of these stones to raise up children unto Abraham.
Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

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

And when the temptation came to Him, he said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth of the mouth of God.'"
4. 3.

MATTHEW.

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

4. 3-7 (V. p. 1313). THE SEPARATE TEMPTATIONS. (Repeated and Extended Alternations.)

If Thou be the Son of God, command that these stones be made bread.

But He answered and said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He will give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

Jesus said unto him, It is written, Thou shalt not tempt the Lord thy God.

Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan:

for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

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

12 Now when Jesus had heard that John was cast into prison, He departed into Galilee;

11. Is. 42: 2; 52: 1. Dan. 9: 24. The Arabs still call it El Kuds= the holy place. It was so called on account of the Sanctuary.


6 cast Thyself down. An attempt upon His life.

5. It is written. Satan can quote Scripture and garble it by omitting the essential words "to keep Thee in all Thy ways", and by adding "at any time".

4. Again, cp. Luke 4: 10, 11, 12. The appeal is not to the spoken voice (v. 17) but to the written Word. Quoted from Deut. 8: 12.

3 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (v. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2: 2, 11) John was "not yet cast into prison" (John 3: 24; eis tén phuláklein). There is no "inaccuracy" or "confusion".

10. The Lord's first ministerial utterance; three times. Cp. the last three (John 17: 8, 14, 17). The appeal is not to the spoken voice (v. 17) but to the written Word. Quoted from Deut. 8: 3.

THE LORD'S FOURFOLD MINISTRY [For Structure see next page]

12 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (v. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2: 2, 11) John was "not yet cast into prison" (John 3: 24; eis tén phuláklein). There is no "inaccuracy" or "confusion".

Paradidomi is rendered "cast (or put) in prison" only here and Mark 1: 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times; cp. 5: 15; 10: 17, 18; 21: 24, 9, &c. The "not yet" of John 3: 24 (Gr. kopos). 10: 15. implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1: 19-27. John's being "delivered up" may have led to this departure of Jesus (Ap. 98: X, p. 1315) from Judea. Christ's ministry is commenced at Matt. 4: 12. Mark 1: 14. Luke 4: 14 and John 1: 35, before the call of any disciples. departed = withdrew.


G 8. 1—16. 20. THE SECOND PERIOD. Subject: The Proclamation of the Kingdom. His Person as "Lord" (5. 2, 5, 8) and "Man" (5. 20). Miracles of Creation, manifesting His Deity; and of Compassion, declaring His Humanity.

G 16. 21—20. 31. THE THIRD PERIOD. Subject: The Rejection of the Kingdom. Parables and Teaching as to the coming change of Dispensation, while the Kingdom should be in abeyance. The Sermon on the Mount (Olives), 24. 1—25. 46. Miracles of Parabolic and Prophetic: Lazarus (John 11), and the withered Fig-tree (Mark 11. 12—14, 20, 21).

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


(Extended Alternation and Introversio.)


14 That = In order that.

15 Spoken. As well as written.

16 Spoken. As well as written.

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

Z A v | 18. Two Brethren (Peter and Andrew).
| w | 19. Their Call.
| x | 20. Their Obedience.
A v | 21. Two Brethren (James and John).
| w | 21. Their Call.
| x | 22. Their Obedience.


heaven = the heavens. See notes on 6. 9, 10. is = at hand — is drawn nigh. 


21 other. Gr. ἄλλος. Ap. 124. I. James — John. See Ap. 141. Zebedee. Aram. See Ap. 94. III. 8. a = the. These calls were to discipleship, not apostleship. with. Gr. ἑπέτυχον. Ap. 104. xi. 1. mending = scoring in order. See Ap. 125. 22 all = the whole. Put by Fig. Synedock (of the Whole) for all parts. Ap. 6. synagogues. See Ap. 120. the gospel = the glad tidings. of = relating to. See Ap. 17. s. all manner of = every. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for what was heard.

4. 24. MATTHEW.

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

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

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

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

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

4 "Blessed are the " meek: for " they shall inherit the earth.

5 "Blessed are the " mourning: for " they shall be comforted.

6 "Blessed are the " hungering, and " thirsting for righteousness: for " they shall be filled.

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

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

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

10 "Blessed are the " persecuted for " righteousness' sake: for " theirs is the kingdom of heaven.

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

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

relation of the Sermon on the Mount to Ps. 15, see Ap. 70; and to the seven " woes" of ch. 23, see Ap. 126.

5. 1-7. 29 (Z. p. 1315). CHARACTERS. (Introversion.)

24. 25. MATTHEW.

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

C | 5. 3-12. Characters. True Happiness.
F | 7. 13, 14. The Kingdom. Entrance into it.
G | 7. 15-23. False Teachers.


2 mountain = the mountain. Well known and therefore unnamed, but corresponds with the Mount of Olives in the Structure of the Gospel as a whole. Cp. F and E, p. 1315. There is a reference also to Sinai, the postpre of the Oriental teacher to-day. Disciples. Note this fact in interpreting the member B. opened His mouth. Heb. idiom. Fig. Metonymy of Adjunct, Ap 6., for speaking: John 1. 10. 14. Acts 3.24. taught them. See note on 7. 19, and the Structure, above. The Structure is the commentary showing that this teaching is connected with the proclamation of the kingdom (v. 3), and is to be interpreted by it. As the kingdom was rejected and is now in abeyance, so likewise this discourse is in abeyance with all its commands, &c., until "the gospel of the kingdom" is again proclaimed, to herald its drawing nigh. Parts of this address were repeated at different times and on different occasions. Luke nowhere professes to give the whole address in its chronological setting or entirety. Only some thirty separate verses are so repeated by Luke out of 107 verses in Matthew. The later repetitions in Luke were given in "a plain" (Luke 6. 17) and after the calling of the Twelve (Luke 6. 13); here the whole is given before the calling of the Twelve (Matt. 9. 9). These are marks of accuracy, not of "discrepancy" as alleged. Modern critics first assume that the two accounts are identical, and then say: "No one now expects to find chronological accuracy in the evangelical records!" For the

devils = demons. Cp. 12. 24, 27. Mark 3. 22, 28. were lunatick. Gr. selénizomai. Occ. only here, and 17. 15. From selènē the moon.


and. Note the Fig. Polyysyndeton. Ap. 6.
13. (D, p. 1316). TRUE DISCIPLES.

(Alteration.)

De | e | 12. In the earth. Salt.
| f | 14. The Light.
| f | 15, 16. A Lamp.


salts.

f | 12. if the salt is stored on the bare earth, or is exposed to the air or sun, it does lose its savour and is fit for no place but the streets (see Thomson's The Land and the Book, Lond., 1869, p. 861).

his. is.


14. righteousness shall exceed righteousness of the scribes and Pharisees, ye shall be called the salt of the earth: but if the salt be taken away from its flavour, with what shall it be salted? it is thenceforth good for nothing, even as salted ground. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

15. ye. think not, that it was said, Ye shall not kill; and whosoever shall kill shall be in danger of the judgment:

16. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall commit murder shall be liable to be put to death. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment:

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

18. verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. But whosoever doeth the will of my Father in heaven shall enter into the kingdom of heaven.

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

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

21. Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whoever look upon a woman to lust after her has committed adultery with her already in his heart. And if your right eye make you offend, pluck it out, and cast it from you: it is better for you to enter into life with one eye, than having two eyes to be cast into hell.
Matthew 5:22-27

22 Whosoever shall say to his brother, "Raca," shall be in danger of the council; but whosoever shall say, "Thou fool," shall be in danger of hell fire.

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

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

25 Agree with thine adversary quickly, and thou shalt be reconciled to him that brought an offering to the altar, and the judge shall deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt not murmur, neither say thou, Raca, or else thou shalt be cast into hell.

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

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

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

30 And if thy right hand offend thee, cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, An eye for an eye, and a tooth for a tooth:

32 But I say unto you, That whosoever shall smite thee on the right cheek, turn to him the other also.

33 And if any man shall smite thee at the law, and take away thy coat, let him have thy cloak also.
5. 41. MATTHEW. 6. 8.

41 And as "whosoever shall "compel thee "to go a mile, go thou "with him twain. 
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 
43 Ye have heard that "it hath been said, 'Thou shalt love thy neighbour,' and 'hate thy enemy.' 
44 But "3° say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: 
45 That ye may "be the children of your Father Which is "in heaven: for He maketh His sun to rise "on the evil and on the good, and sendeth rain "on the just and on the unjust. 


(Division.)

1 not. Gr. mé. Ap. 105. II. 
as = an alms. All the critical texts read "righteousness", referring to all the subjects that follow, JI—J3. But this is conjecture, because "alms" is the first subject (x. 2). "righteousness", was substituted for eklemosúmené, "alms", men. Gr. anáthepos. Ap. 123. I. 
of = by (dat. not gen. case). 
heaven = heavens (pl.). See note on v. 9, 10.

J1. AS TO ALMSGIVING (v. 2-4). 
2 hypocrites = actors: i.e. those who speak or act from under a mask. Used later of actual impiety, to which it led. Cp. 28; 24. 26. Mark 12. 15. that = so that. of = by. Gr. ἴπυο. Ap. 104. xvii. 1. 

Verily. See note on 5. 15. 
They have = They receive. Gr. apeiô. In the Papyri, (Ap. 91. IV.) used constantly in formal receipts, as it is received: i.e. those men who desired to be seen of for. They got their reward, and had nothing more to 

J2. AS TO PRAYER (v. 5-15). 
5 thou prayest, thou. All the critical Gr. texts read "ye pray, ye", 


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

heathen = Gentiles. Gr. ethnikos. Occ. only here, and 18. 17. 


The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
27 your Father *knoweth what things ye have need of, * before ye ask Him.
9 *After this manner therefore *pray ye: * Our Father "What art *in heaven, *Hallowed be *Thy name.
10 *Thy kingdom *come. *Thy *will be done *in earth, *as *it is *in heaven.
11 *Give us this day our *daily bread.
12 *And forgive us *our debts, *as *we *forgive our debtors.
13 *And *lead us *not into *temptation, but *deliver us *from *evil: *For Thine is the *kingdom, and the power, and the glory, *for *ever. Amen.
14 *For *if ye forgive *men their *trespasses, your *heavenly Father *will *also forgive you:
15 *But *if ye forgive *not *men their *trespasses, neither will your Father forgive your *trespasses.
16 Moreover when ye fast, *be not *as the *hypocrites, of a sad countenance: for they *disfigure their faces, that they may *appear unto *men to fast: *Verily I say unto you, *They have their reward.
17 But *they *which *fast in secret, shall *be *humbled. *Thy *Father *which *seeth *in secret, shall reward *thee *openly.
18 *For *where *thy treasure is, there will *thy *heart be also.
19 *Lay *not up for yourselves treasures *upon earth, where moth and rust doth *corrupt, and where thieves *do *break through and steal:
20 *But *lay up for yourselves treasures *in heaven, where neither moth nor rust doth *corrupt, and where thieves do *not break through and steal:
21 *For where *thy treasure is, there will *thy *heart be also.
22 The *light of the body is the eye: *if therefore thine eye be *single, thy whole body shall be full of light.
23 But *if thine eye be *evil, thy whole body shall be full of darkness. *If therefore the light that is *in thee do *be *darkness, how great is *that darkness!
24 *No man *can *serve two *masters: for *either he *will *hate the one, and *love the other; *or else he will *hold to the one, and *despise the other. *Ye *cannot serve *God and *mammon.
25 But *whereof *thine body is made up, that is *in thee, *the same is *sold for *in Satan's kingdom.
26 Ye *cannot *serve God and *mammon.
27 For the kingdom of heaven, *was *sold for *what ye love better than *God.
28 Ye *cannot *serve God and *mammon.
29 *What *will men *do therefore for the glory of *their *faces? *For *men's *eyes *are on them, and *God's *eyes *are on their *hearts. *Therefore *whosoever *shall *be ashamed of *me *before *men, *of him shall *the Son of man also be *ashamed before *his *father and *mother and *all *that *be in heaven.
30 But *whosoever shall *honor *me *before *men, *of him shall *the Son of man also *honor before *his *father and *mother, and *all *that *be in heaven.
31 *The *kingdom of heaven *is *as a man *that *is an overseer of a household, who *called out of his own hirelings *servants.
32 *And *he *gave them *work to do; and *to *each *his *work: *and he *went out of the house.
33 And *his hirelings *were *not *all *good. *And *he came in the evening: and *his *master said unto his overseer, *Call out the hirelings *unto me, that *I may *know, *what every man {shalt have done *unto *me.
34 *Then *he called out his hirelings *unto him, and *said *unto them, *Whom *have ye *done *unto me, when I sent you to reap my harvest? *They *said unto him, *Master, we have done what thou hast commanded us.
35 *And *he said *unto them, *Wherefore *stand ye hereto of the hirelings *unto me? *I have rejoiced in the hirelings *unto me, *even *as *unto *me.
36 *Then *he said *unto them that were bidden, *Ye also *prepare ye *a feast; *for *I have been minded to send my hirelings *unto you, *and *ye have not received them: *and I have been minded to send my servants *unto you, *and *ye have *beaten them *in the name of my servants.
37 *Go ye therefore into the streets, and *call *unto them to the feast, both the poor, the maimed, the lame, the blind.
38 *And *many *were called, *and came, *and *few were *chosen.
39 *For *many *are called, *but *few are *chosen. *MATTHEW.
6. 25.

MATTHEW.

25 "Therefore I say unto you, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

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

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

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

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

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

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

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

33 But seek ye first his kingdom, and his righteousness: and all these things shall be added unto you.

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

7 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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

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

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

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

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

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

9 Or what man is there to whom thou shalt ask anything at the time of prayer, he will not give him that he asketh of him?

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

11 Or if he shall ask a fish, why的艺术知 how to give upon", under u. with. Gr. en. Ap. 104. viii. and [the dog]

7 Ask. Gr. alloeo. Ap. 134. 1. 4. it shall be opened. The one who knocks is always first questioned.

anthropos. Ap. 123. 1. if. See Ap. 118. 1. b. 10 if he ask. All read "if he shall ask", a fish also, 11 If. Ap. 118. 2. a. evil... harm, or harmful. See Ap. 128. 4. 1. Scripture thus challenges man, that is why man challenges it.

J's. AS TO CARES, ETC. (6. 25-7. 11).

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

Take no thought = Be not careful: i.e. full of care, or over-anxious. Op. vv. 27, 28, 31, 34.


See note on 6. 9, 10, your. Speaking to disciples. Contrast "them" with their creator.


Gr. katamathanai. Occ. only here. toil not. As men spin. As women. Consolation for both sexes.

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

O ye of little faith. Note the four occurrences of this word (oligopistos). Here, rebuking care; 8. 26, rebuking fear; 14. 31, rebuking doubt; 16. 8, rebuking reasoning.


32 Gentiles = nations.


34 shall. Hebraism = is sure to, will certainly, the things of. All the critical texts omit these words, Sufficient, &c. Prob. the Fig. Parremia. Ap. 6.

This verse is not "omitted by Luke"; but it was not included by the Lord when He spoke on a later occasion which Luke records. See Ap. 97, is = be.


K g dogs.

h swine.

h swine ("they").

9 dogs (and the dogs).

they : i.e. the swine.

trample. All the critical texts read "shall trample and [the dogs]." turn again and -- having turned opened. This is never done in the East to this day.

L T Wifm. read "it is opened" 9 man. Gr. 10 if he ask. All read "if he shall ask", a fish also, 11 If. Ap. 118. 2. a. evil grudging, or harmful. See Ap. 128. 4. 1. Scripture thus challenges man, that is why man challenges it.

1821

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
astonished at His doctrine: so men do should to you, do even so to them: for this is the law and the prophets.

Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

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

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

Ye shall know them by their fruits. Men gather grapes not of thorns, or figs of thistles; therefore every tree that bringeth not forth good fruit is cast into the fire.

And every one that heareth these sayings, the people were astonished at His doctrine: so taught them as one having authority, and not as the scribes.

When He was come down from the mountain, great multitudes followed Him.

And, behold, there came a leper and said, I beseech Thee, Jesus, I am ready to depart out of this world.aclass. Great multitudes followed Him, multitudes of people, into; that is, the kingdom of heaven. Shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the wind blew, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the wind blew, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: so taught them as one having authority, and not as the scribes.
8. 2. MATTHEW.


8. 5-13 (B1, p. 1924). THE PALSY. (Introversion.)


10 marvellous. Only two things that the Lord marvellous at: (1) faith (here); (2) unbelief (Mark 6. 6). Verily. Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18. no, not= not even. Gr. oude. Related to ou. Ap. 105. I. 12 many. Used by Fig. Exkathimos for Gentiles (Ap. 6), to avoid giving offence at this stage of His ministry. sit down = recline as guests (in eating, or at a feast). with. Gr. meto. Ap. 104. xi. 1. and. Note the Fig. Polygynodon (Ap. 6). the kingdom of heaven. See note on 4. 13, and Ap. 169. there came, &c. This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior occasion. See note there. centurion. Commanding 100 men, the sixtieth part of a legion. becometh = appealing to. Gr. parakaleo. Ap. 134. I. 6. 6 servant = young man, in legal relation (like the French garçon). Gr. pets, See Ap. 108. IV, lieth = is thrown down. sick of the palsy = paralysed.

8. 5-13 (B1, p. 1924). THE PALSY. (Introversion.)


10 marvellous. Only two things that the Lord marvellous at: (1) faith (here); (2) unbelief (Mark 6. 6). Verily. Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18. no, not= not even. Gr. oude. Related to ou. Ap. 105. I. 12 many. Used by Fig. Exkathimos for Gentiles (Ap. 6), to avoid giving offence at this stage of His ministry. sit down = recline as guests (in eating, or at a feast). with. Gr. meto. Ap. 104. xi. 1. and. Note the Fig. Polygynodon (Ap. 6). the kingdom of heaven. See note on 4. 13, and Ap. 169. there came, &c. This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior occasion. See note there. centurion. Commanding 100 men, the sixtieth part of a legion. becometh = appealing to. Gr. parakaleo. Ap. 134. I. 6. 6 servant = young man, in legal relation (like the French garçon). Gr. pets, See Ap. 108. IV, lieth = is thrown down. sick of the palsy = paralysed.
And His servant was healed in the same hour.

And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

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

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

That it might be fulfilled which was spoken of the prophet Esaias, saying, Himself took our infirmities, and bare our sicknesses.

And a certain scribe came, and said unto Him, "Master, I will follow Thee whithersoever Thou goest." 

And Jesus saith unto him, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.

And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." 

But Jesus said unto him, "Follow Me; and let the dead bury their dead." 

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

And behold, there arose a great tempest:

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

That it might be fulfilled which was spoken of the prophet Esaias, saying, Himself took our infirmities, and bare our sicknesses.

And a certain scribe came, and said unto Him, "Master, I will follow Thee whithersoever Thou goest." 

And Jesus saith unto him, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.

And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." 

But Jesus said unto him, "Follow Me; and let the dead bury their dead." 

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

And behold, there arose a great tempest:


20 Unto him. No Preposition. Air = heaven. nests = roosts. the Son of Man. He Who has dominion in the earth. The first of eighty-seven occurrences.

See Ap. 98. XVI. to lay = He may lay. Cpr. Rev. 14. 14. 21 another = a different one: Gr. hekathos. Ap. 124. 2. i.e. a disciple, not a "scribe" (v. 10). Ap. 124. 2. Lord. Ap. 98. VI. a. 8. A. suffer me, &c. = allow me, &c. This was, and is to-day, a polite way of excusing one's self, it being well understood as such, because all knew that the dead are buried on the day of the death, and no one leaves the house: in the first. No! See 6. 37. Let us go! leave! the dead = corpses. Note the well-known Fig. Antananalasis (Ap. 6). Ap. 6. by which one word is used twice in the same sentence with two meanings which clash against each other: "leave the dead to bury their own corpses". See Ap. 139. 7.

23 a ship. Referring to v. 14. 24 behold. Fig. Astiermos (Ap. 6). to call attention to another stage of "the great conflict". See Ap. 23. p. 27. This is not the same tempest as that recorded in Mark 4. 37-41, and Luke 8. 24-25. This was before the calling of the Twelve: the other was after that event. There is no "discrepancy", if we note the differences on p. 1325, and Ap. 98. 124. The tempest earthquake. Always so rendered in the other thirteen occurrences. In the later event it was a squall (Gr. latrops).
27 In the sea, insomuch that the ship was covered with the waves:

28 But the men were asleep. 

29 And His disciples came to Him and awoke Him, saying, "What man is this, that even the winds and the sea obey Him?"

30 And there was a great calm. 

31 And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

32 And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

33 And He commanded the crowd to depart. And when they saw Him, He commanded them not to make Him known.

34 And He went into a ship, and passed over, and came into His own city.

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


A2 | o | 23, 24-.. Tempest arising.

p | 24. The Lord asleep.

q | 25. Disciples waking Him.

r | 26. Disciples reproached by Him.

s | 27. Tempest calmed.

was covered — was getting covered. Hence it was a wrecked boat. In the latter miracle it was an open boat, "filled". with = by. Gr. hupao. Ap. 104. xviii. 1. asleep = sleeping. 28 perish = are perishing. 29 Why . . . ? Fig. Erotêsis (Ap. 7). Here the danger was so imminent, for He had reproved the disciples. In the later miracle the danger was greater, and He rebuked the storm first. See Ap. 97.

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


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

29 What have we to do with Thee? A Hebraism. See note on 7. 19. 10. Oec. Mark 1. 24; 5. 7. Luke 4. 34; 8. 28; and John 2. 4.

30 And the crowd marvelled. See note on 6. 30. was = became.

Gergesenes. Prob. Gipashites, so called from one of the original Canaanite nations (Gen. 10. 16; 15. 21; Dan. 10. 19; 24. 11. 1 Chron. 1. 14. Neh. 9. 5). Not Gadarenes, as in Mark and Luke. "Gergesenes is the reading of the vast majority of MSS. of both families; of the Coptic, Ethiopic, and Armenian versions". Origen is the great authority; but Westcott "imagined" that it was Origen's "gratuitous conjecture". Critics have followed Westcott, but Scrivener is right (as usual) in retaining Gergesenes.

two. In the later miracle only one. Cp. "we", v. 29. possessed with devils: i.e. demons. Gr. daimonizomai.


30. no man might pass — one was not able to pass.

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

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

D2 | r | 1, 2. — Palsied Man brought.

s | 2. Forgiveness declared.


a ship — the boat. The one already mentioned in ch. 8. His own.


here, but L T Tr. WH read hupósteron, which occurs also as the same reading in 25. 1 and John 12. 13.


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

D2 | r | 1, 2. — Palsied Man brought.

s | 2. Forgiveness declared.


a ship — the boat. The one already mentioned in ch. 8. His own.


bed = couch. seeing = on seeing. See Ap. 133. I. 1. their faith. Including of course that of the paralytic.

Son = Child. Gr. teknon. See Ap. 108. 1. sins. Gr. pl. of hamartia. Ap. 128. 11. be forgiven = stand remitted. L T Tr. WH read the Indicative = "have been and are forgiven", marking the Lord's authority. Not the ambiguous "be forgiven".

8. 24. MATTHEW.
And the scribes and Pharisees began to misuse, and to speak evil of him.

Jesus said unto them, Why do you misuse me and my sayings?

And they answered and said unto him, It is for these sayings that we misuse thee.

And he answered and said unto them, All the prophets misuse the children of men, and ye say that I misuse.

But the prophet, whom they had spoken of, misuseth not the children of men.

And a scribe said unto him, Master, I will follow thee whithersoever thou goest.

And Jesus said unto him, Follow me, and let the children of men be distressed.

And when the disciples of John were pressed with the multitude to hear him, they also came to Jesus.

And the scribes and Pharisees that were from Jerusalem asked him, saying, Why do thy disciples misuse the sabbath, as they do when they eat bread?

And Jesus said unto them, Have ye not read what David did when he was a hungry man, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not given to him nor to them which were with him, but only to the priests?

Or have ye not read in the law, how that on the sabbath the priests were allowed to break the sabbath, when they offered burnt offerings in the temple?

But I say unto you, that one greater than the temple is here.

And if ye had known what this means, I say unto you, The Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the scribes and Pharisees saw it, they marveled, and glorified God, Which had given such power unto men.

And as Jesus passed forth from thence, He saw a man named Simon, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose, and followed Him.

And Jesus came to Him the disciples of John, saying, Why do we and the Pharisees fast? But thy disciples fast not?

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

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

Neither do men put new wine into old bottles: else the new bursts the old, and the wine runneth out, and the bottle is broken.

But they put new wine into new bottles, and there is more preserved.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter shall be healed.

And there were brought unto him diseased persons, blind, maimed, epileptics, and palsied: and he healed them.

And a woman which had an issue of blood twelve years, came behind him, and touched the hem of his garment, saying, If I may touch but his garment, I shall be made whole.

And straightway the woman was made whole; and she was made whole in the sight of all.

And it came to pass, as he went to Jerusalem, that he was passed through the multitude of men, and beasts; and they pressed upon him to be healed.

And they brought to him also an epileptic, which was so possessed that he could not speak, and said nothing, except that he cried, Ha! Ha!

And when Jesus saw it, he was touched with the pity of those that were pressed upon him, and said unto them, Ye shall hear of the Son of man that he shall come in power and glory; and where the Son of man shall be, there also shall the eagles be gathered together.

And, behold, there came to him certain of the scribes saying, Master, we would see a sign from thee.


And it came to pass, as Jesus was walking upon the sea, there came aMic 6.19.
9. 18-20 (A, p. 1324). TWO WOMEN. (Introversion.)

A] w | 18, 19. The Ruler's daughter. Dead.
   x | 20, 21. The Woman's faith. Exercised.

is even now dead = hath just now died.
an issue of blood = a hemorrhage. Gr. haimorrhoeo.

Occ. only here.

21 But she said within herself, "If I may but touch His garment, I shall be whole."
22 But @Jesus turned Him about, and when He saw her, He said, "Daughter, be of good comfort; thy faith hath made thee whole."
And the woman was "made whole" from that hour.)
23 And when @Jesus came into the ruler's house, and saw the "minstrels and the "people" making a noise, 24 He said unto them, "Give place: for the "maid is not dead, but "sleepeth."
And they laughed Him to scorn.
25 But when the people were put forth, He went in, and took her by the hand, and the "maid arose.
26 And the "fame thereof went abroad throughout all that land.

B] y 27 And when @Jesus departed thence, two blind men followed Him, crying, and saying, "Thou Son of David, have mercy on us.
28 And when He was come into the house, the blind men came to Him: and @Jesus saith unto them, "Believe ye that I am able to do this?"
29 Then touched He their eyes, saying, "According to your faith be it unto you."
30 And their eyes were opened;
31 But they, when they were departed, spread abroad His "fame in all that country.

C] (p. 1324)
32 As they went out, @behold, they brought to Him a dumb "man possessed with a devil.
33 And when the "devil was cast out, the dumb spake: and the "multitudes marvelled, saying, "It was never so seen in Israel."
34 But the "Pharisees said, "He casteth out "demons through the prince of the "devils."

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

W] X 36 But when He saw the "multitudes, He was moved with compassion on them, because they "fainted, and were scattered abroad, "as sheep having no shepherd.
37 Then saith He unto His disciples, "The harvest truly is "plenteous, but the labourers are few;

Y] 38 Pray ye therefore @the Lord of the harvest, that He will send forth labourers into His harvest."
10.1. MATTHEW.

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

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbæus, whose surname was Thaddeus;

3 Simon the Canaanite, and Judas Iscariot, who also betrayed Him,

F

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

6 But go rather to the house of Israel:

G H

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

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

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

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

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

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

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

J

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

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

16 Behold, I send you forth as sheep in the midst of wolves:

F

17 Be ye therefore wise as serpents, and harmless as doves.

18 But beware of men:

G J K

19 For they will deliver you up; go ye in, and they will scourge you in their synagogues,

[p. 1329]

seventy bags (peria) of money which he had collected. The Lord means they were not to beg. shoes=sandals (i.e. not a spare pair), staves=a staff (for walking), not clubs. See note on 26.47. meat. Put by Fig. Metonymy (of Adjunct), Ap. 6, for all kinds of food. 11 town=village, as in 9.5. in. Gr. en. Ap. 104. vili, 1. 12 an house=a man's house. salute it: i.e. make your salaam=pronounce "peace," 13 if, &c. See Ap. 118. 1. peace. Referring to the salaam of v. 12. upon. Gr. epi. Ap. 104. ix, 9. if it be not. See Ap. 118. 1. 14 shake off, &c. Fig. Paronomasia. Ap. 6. 15 Verily, &c. See note on 5. 12. 16 the day of judgment. Which the Lord spoke of as imminent, and coming at the end of that dispensation, had the nation repented. 17 sheep...wolves. No Art., for all sheep are not in the midst of wolves. [and keep] away from. Gr. aps. Ap. 104. iv.
The Companion Bible

10. 18.

MATTHEW.

10. 28.

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

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

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

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

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

but he that endureth in the end shall be saved.

23 But when they persecute you in this city, flee ye into another:

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

The disciple is not above his master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord.

If they have called the master of the house Beelzebub, how much more shall they call them of his household?

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

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

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

gone over = completed, or finished [going over].

till. See the four: 10. 23; 16. 28; 23. 39; 24. 36. the Son of man. See Ap. 98. XVI.

be come = may have come. This is rendered hypothetical by the Particle on (which cannot be translated), because His coming depended on the repentance of Israel (Acts 8. 19–26). It would then have been (and will now yet be) the judicial coming of "the Son of Man." Cp. Acts 17. 31.

10. 24-33 (L, above). ENCOURAGEMENT. (Repeated Alternation.)

Encouragement.


Ps. 8. 8; 47. 1. them = and flee from them. Gr. ἀπο. Ap. 104. iii. kill. Man causes the loss of life, but he cannot kill: i.e. "destroy" it. Only God can do that.

27 Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered.

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

32 Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven. 33 But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

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

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

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

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

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

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

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

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

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

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

3 And said unto Him, "Art Thou He That should come, or do we look for another?"

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

11. 1 Jesus. Ap. 98. X. 2 heard in the prison. John's arrest had been mentioned in 4.12. Christ = the Messiah. See Ap. 98. XI. He sent. Gr. pempō. Sent as envoy. See notes on Luke 7. 3 and 4. This is not the same mission as that in Luke 7. (1) In this (the former) no number of those sent is given (see note on "two" below): in the latter there were "two" (Luke 7. 19). The antecedents and consequents are different. (2) In the former, the Twelve were sent in John's mind; in the latter, the antecedent was the raising of the widow's son, before the calling of the Twelve. (3) In the former case, the Lord called them to see and note what He was then doing, "which ye are hearing and seeing" (v. 4). (NB, the tenses are all Present. See v. 5.) In the latter case, they are to tell John "what ye have seen and heard" (v. 22). The consequents are repetitions suited to the different circumstances. See Ap. 97. 2. Two. All the texts read δύο = two (of, of [of Cause]), Ap. 104. v. l. instead of δύο = two, as in Luke 7. 18. 3 He That should come = Jesus. Ap. 98. X. answered and said. A Hebraism. See note on Deut. 1. 41. shew = report. again. Not in the Greek.
5. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is he, whosoever shall not be offended in me.

7. And as they departed, Jesus began to say unto the multitudes concerning John: 'A voice of one crying in the wilderness, saying: “Prepare ye the way of the Lord; make his paths straight.”

8. And all the multitudes and the scribes sought to prove him, and said, ‘Where is his sign? for what work has he performed in the wilderness?’

9. But John answered them, saying, ‘He that hath ears to hear, let him hear. A reed shaken with the wind; a voice crying in the wilderness, “Prepare ye the way of the Lord.”’

11. 5-10. Ministry of John.

10. For this is he, of whom it is written: ‘Behold, a messenger of God shall be sent before thy face, which shall prepare thy way before thee.’

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

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.

13. And if ye will receive it, this is Elias, which was to come.

14. And he that hath ears to hear, let him hear.

15. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, ‘We have pipped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.’

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

17. But I tell you of the truth, that if those men should go forth in the land of Israel and say: ‘Heaven is greater than heaven; but the Son of man who is come is lower than the Son of God. Men condemn him, but the Son of God condemns them.’

18. And it came to pass, when Jesus had ended these sayings, the multitudes were astonished at his doctrine. /MATTHEW 11. 5-17/
18 For John came not to eat nor drink, and they say, He hath a devil.

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

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

21 Woe unto thee, Chorazin! for if the mighty works, which were done in thee, had been done in Sodom, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Sodom at the day of judgment, than for thee.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which hath done in thee, had been done in Sodom, it would have remained unto this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

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

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

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

28 Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

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

At that time Jesus went on the Sabbath day through the corn; and His disciples were an hundred, and began to pluck the ears of corn, and to eat.
12. 2. MATTHEW. 12. 17.

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

3 But He said unto them, “Have ye not read what David did, when he was an hungry, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 4 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 5 But I say unto you, That in this place is One greater than the temple. 6 And when He was departed thence, He went into their synagogue:

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

f And they asked Him, saying, “Is it lawful to heal on the sabbath days?” 11 And He said unto them, “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”

13 Then saith He to the man, “Stretch forth thine hand.” And he stretched it forth; and it was restored whole, like as the other.

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

T 15 But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all; 16 And charged them that they should not make Him known:

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


profit. Our Eng. word “profit” = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24. 6. blameless =guiltless, as in v. 7. Gr. anaitios. Occ. only here and v. 7. in this place =here, greater than the temple. Cp. v. 4, a greater prophet; and v. 42, a greater king; who can be only God Himself.

7 if, &c. Implying that it was not the fact. See Ap. 118. I. a. Not the same con.


profit. Our Eng. word “profit” = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24. 6. blameless =guiltless, as in v. 7. Gr. anaitios. Occ. only here and v. 7. in this place =here, greater than the temple. Cp. v. 4, a greater prophet; and v. 42, a greater king; who can be only God Himself.

7 if, &c. Implying that it was not the fact. See Ap. 118. I. a. Not the same con.
12. 18.  

MATTHEW.  12. 32.


send forth = bring forth (what was before hidden), as in v. 25 and 18. 29. Cp. Deut. 32. 24. unto. Gr. ais. Ap. 104. vi. in. All omit this, and read "on".

His name. A Hebraism. See note on Ps. 20. 1. trust = hope. Cp. Isa. 41. 8; 42. 1. One of eighteen passages where "trust" should be thus rendered.

22 one possessed with a devil = a demoniac. Gr. daimonizomai. insomuch that = so that.

12. 23-37 (U, p. 1333). MIRACLE. CONSEQUENCES. (Division.)

U | V1 | 23. People. Amazement.

23 people = multitude. Is not This . . . ? The 1611 edition of the A.V. reads "Is This?" = May not This be? Since 1638 it reads "Is not This", the son of David. The third of nine occurrences of this Messianic title in Matthew. See Ap. 96. XVIII.

12. 24-37 (V2, above). PHARISEES. BLASPHEMY.

(W2, above). PHARISEES. BLASPHEMY.  (Division.)


12. 24-30 (W1, above). CONFRATUATION. (Alteration.)

W1 | h | 24-26. Illustration. Divided kingdom.
| i | 27. Application.
| h | 29. Illustration. Strong man's house.
| i | 30. Application.

24 Pharisees. See Ap. 120. This fellow = this [man]. Not emphatic.


Beezezub. See note on 10. 25.

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


therefore = on account of this. Gr. dia touto. Ap. 104. iv. 2.

28 the Spirit. There is no Art.

Gr. pneuma = of the Spirit. Gr. pneuma = for divine power. In Luke 1. 20 God's "finger" put for the power exercised by it by Fig. Metonymy (of Cause). So in Ex. 8. 18. then = it follows that. the kingdom of God. The second of five occurrences in Matthew. See note on 6. 33 and Ap. 114. unto = upon.


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

W2 | X | 31. 32. Words. Forgiven and unforgiven.
| Y | 33. Illustration. Trees.
| Z | 34. Expostulation.
| Z | 35. Reason.
| X | 37. Words. Justified and condemned.

12. 33. MATTHEW. 12. 43.

33 Either make the tree good, and o his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being 7 evil, speak good things?

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man 34 out of the evil treasure bringeth forth evil things.

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

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned." 7

38 Then certain of the scribes and of the Pharisees answered, saying, "Master, we would see a sign from Thee."

39 But He answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet 3 Jonas:"

40 For as 39 Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

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

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

43 When 3 the unclean spirit is gone out of a man,

... but only the words of the Father" (see John 7. 16; 8. 28, 46, 47; 12. 49; 14. 16, 24; 17. 8), so that the assertions of modern critics are perilously near blasphemy against God Himself.

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

41 men. Gr. No Art., pl. of anér. Ap. 123. 2. rise = stand up. Not the same word as in v. 42. judgment = the judgment, as in v. 42. Cp. Ps. 1. 5. greater. See note on v. 39. The queen = A queen. rise up. In resurrection. Not the same word as "rise" in v. 41.

43 When. But when. Introducing the allegory. the = an. The Art. being inclusive and hypothetic as "a man", which also has the Art. and is rendered "a". spirit = pneuma. Gr. pneuma. See Ap. 101. XII. is gone out. Of its own accord, it has gone out, it returns (v. 44). But not when it is "bound" and cast out, as in v. 39. Out of = away from (Gr. apo. Ap. 104. iv) temporarily, as at the proclamation of John. a = he. walketh = roareth. Cp. Acts 8. 4. dry = waterless: i.e. where no human beings are. findeth none = findeth it not; has no respite. Gr. ou, as in v. 2.

The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
12. 44.

MATTHEW.

12. 43-45- (A. p. 1386). SIGN GIVEN. UNASKED. (Extended Alternation.)

A m | 43-5. The going out of an unclean spirit.
   n | 45. Action. Seeking rest.
   o | 44-5. Return. Purposed.

44 from whence = whence.
45 himself = itself.
46 more wicked.
47 showing that there are degrees of wickedness among spirits and demons. See 17. 21.
48 Acts 16. 17, 17, &c.
49 the last state. See Dan. 9. 27; 11. 21, 23, &c. Rev. 18.
50 and cp. John 6. 45.
51 = becometh.
52 this = that present.
53 generation = generation also.

12. 46-50 (S, p. 1388). PROPOSED CAPTURE BY KINDRED. (Introduction and Alternation.)

S C q | 46. Mother and brethren. (Natural.) "Without out." 
   C q | 49. Mother and brethren. (Spiritual.) "Within in." 
   D 48. The Lord's Question.

46 talked = was talking.
47 stand without = standing without.
48 stong forth = seeking to speak. Their answer was purpose. But in Mark 3. 21, 22 their real purpose was to lay hold on Him; and the reason is given: "for they said 'He is beside Himself!'". This accounts for the Lord's answer.
49 stong forth = toward.
50 whosoever. Fig. Συμεοδάχη (of Genus), Ap. 6, defined by obedience, and made an hypothesis by the particle "εν.
51 means. heaven = [the] heavens. Plural, because there is no the same = he.


T E1 | 1. Place. Departure. "Out of the house".
F G | 2. And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.
F G | 3. And He spake many things unto them in parables, saying, "Behold, a sower went forth to sow;
contrast with the "earth". See note on 6. 9, 10.

13.


T E1 | 1. Place. Departure. "Out of the house".
F G | 2. And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.
F G | 3. And He spake many things unto them in parables, saying, "Behold, a sower went forth to sow;

13. 3.

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
13. 4. MATTHEW. 13. 19.

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

5 Some fell upon stony places, where they had no much earth: and forthwith they sprang up, because they had no depth of earth:

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

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

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

9 Who hath ears to hear, let him hear.

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

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

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

13 Therefore speak I to them in parables:

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

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

16 But blessed are your eyes, for they see:

17 And your ears, for they hear.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then...
27 The kingdom of heaven is likened unto a man which sowed good seed in his field:

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

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

30 So the servants of the householder came and said unto him, "Sir, didst thou not sow good seed in thy field? from whence then hath this tares arisen?"

31 "He said unto them, "An enemy hath done this." The servants said unto him, "Wilt thou then that we go and gather them up?"

32 But he said, "Nay; lest while ye gather tares, ye root up also the wheat with them.

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

34 Another parable put He forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed it in his field;

35 Which indeed is the least of all seeds: but when it is grown, it is greater than all the herbs: and bringeth forth, some an hundredfold, some sixty, some thirty.

36 Another parable put He forth unto them, saying, "The kingdom of heaven is like unto a householder, which went out early in the morning to hire labourers into his field.

37 When he had agreed with the labourers for a denarius a day, he went into the field.

38 As he went from one place to another, he also found men idle standing.

39 And saith unto them, "Why stand ye here idle all the day?"

40 They say unto him, "Because they be no assigned unto any employer."

41 And he saith unto them, "Go ye also into the vineyard; and whatsoever is found ready made shall be assigned unto you."

42 So when he had agreed with the labourers for a denarius a day, they went their way into the vineyard.

43 As they went to perform their hire, they entered into a vineyard; and there found a man, and said unto him, "Sir, go thou into my vineyard, and I will give thee a denarius a day, if thou do the work which is assigned unto thee."

44 And he went and did so. And when he came out he found another man, and said unto him, "Sir, I will not work."

45 But he answered him, "Thou sayest well. Nevertheless those men which thou didst assign unto the hire, they have taken away the same, and done nothing."

46 Go ye also, and do likewise. And when they had assigned them as the first came, they took their hire, each of them a denarius.

47 And when they came to them which were hired later in the day, they also took their hire, each of them a denarius.

48 So when those came which were hired last, they thought themselves to have received unjustly; for they received their hire also. And the first came, and thought their hire to be unjust; for they were hired last, and thought they should have received much more. But they received each of them as the hire which was assigned unto them.

49 And when they had received it, they said among themselves, "Who is this that gave such hire?"

50 For they received their hire according to their work; but he hath assigned them, which were hired last, more than they. For they thought that they should have received much; and they received their hire, and were content. But he answered one of them, "Friend, I do thee no wrong. Didst thou not agree with me for a denarius?"
27 ven, which 1 a woman took, and 2 hid 3 in three 4 measures of meal, till the whole was 5 leavened."

K
(p. 1336)
34 All these things spake Jesus unto the 6 multitude 7 in parables; and without a parable 8 spake He not unto them:
35 9 That it might be 10 fulfilled which was spoken 11 by the prophet, saying, "I will open my mouth 12 in parables; I will utter things which have been kept secret 13 from the 14 foundation of the 15 world."

E
(p. 1336)
36 Then 16 Jesus sent the 7 multitude away, and 17 went 18 into 19 the house:
20 and His disciples came unto Him, saying,
21 "Lord, 22 declare unto us the parable of the 23 tares of the field."

F

37 He answered and said unto them,
24 "He that soweth the good seed is 25 the Son of man:
26 27 The field is the 28 world; the good seed are the 29 children of the kingdom; but the 30 tares are the 31 children of the wicked one.
28 The enemy that sowed them is the devil;
30 the harvest is 31 the end of the 32 world; and the 33 reapers are 34 angels.
34 As therefore the 35 tares are 36 gathered and burned in 37 fire: so shall it be 38 in 39 the end of 40 this 41 world.
42 The Son of man shall send forth His angels, and they shall 43 gather out of His kingdom all things that 44 offend, and them which do 45 iniquity;
46 And shall cast them 47 into a 48 furnace of 49 wailing and gnashing of teeth.
49 Then shall the righteous 50 shine forth as 51 the sun in 52 the kingdom of their 53 Father:
54 Who hath ears to hear, let him hear.

J
(p. 1336)
44 Again, 55 the kingdom of heaven is like unto treasure 56 hid in 57 a field; the which when a 58 man hath found, he hideth, and 59 buyeth that field.
60 61 Again, 62 the kingdom of heaven is like unto 63 a merchant 64 man, seeking goodly pearls:
65 Who, when he had found one pearl of great price, 66 went and sold all that he had, and 67 bought it.
68 Again, 69 the kingdom of heaven is like unto 70 a net, that was cast 71 into the sea, and 72 gathered 73 of every kind:
73 Which, when it was full, they 74 drew 75 to shore, and sitteth down, and 76 gathered the good 77 into vessels, but cast 78 the bad 79 away.
79 So shall it be 80 at 81 the 82 end of 83 the world: the angels shall 84 come forth, and 85 sever 86 87 wicked 88 of 89 from among 90 the 91 righteous ones.
90 And shall cast them 91 into 92 the furnace of 93 fire: there shall be 94 wailing and 95 gnashing of teeth."

H
51 Jesus saith unto them, "Have ye understood all these things?" They say unto him, "Yea, Lord."

just = righteous ones. Ap. 90. vi. i. and 4. B.

leavened = corrupted.
34 multitude = multitudes (pl.), spake He not = was He not speaking.
35 That = So that.
fulfilled. Quoted from Ps 78. 2. See Ap. 107. I. 3. and 117.

13. 36-43 (K. p. 1336). DISCIPLES. (Alternation)

K with 36-. Disciples come.
36-37. Explanation required.
38-39. The Lord's answer.
13. 52. MATTHEW.

52 Then said He unto them, "Therefore, every scribe which is instructed "unto the kingdom of heaven is like unto a "man that is "an householder, which bringeth forth "out of his treasure things "new and old."

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

54 And when He was come "unto His own country, "He "taught them in their "synagogue,

55 Is "not "This the carpenter's son? "Is "not His mother called Mary? "And His brethren, James, "and Joses, "and Simon, "and Judas?

56 And His sisters, are they "not all "with us?

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

14. "At that "time "Herod the "tetrarch heard of the "fame "of Jesus, 2 And said unto his "servants, "This is John the Baptist; he "is risen "from the "dead; and "therefore "mighty works do shew forth themselves "in him."

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

4 For John "said unto him, "It "is "not "lawful for thee to have her;"

5 And "when he "would have put him to death, "he "fearèd the multitude, "because they "counted him as a prophet.

3 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10. 28. put: i.e. had him put. 4 said = used to say. 5 when he would have put him to death = wishing (Ap. 102. 1) to kill him.
14. 6. MATTHEW.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, "Give me here John Baptist's head in a charger."

9 And the king was sorry: nevertheless for the oath's sake he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it.

13 When Jesus heard of it, he departed thence by ship into a desert place apart:

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

15 And when it was evening, His disciples came to Him, saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals."

16 But Jesus said unto them, "They need not depart; give them to eat."

17 And they say unto Him, "We have here but five loaves, and two fishes."

18 He said, "Bring them hither to Me."

19 And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained His disciples to get into a ship, and to go before, until He was alone, while He sent the multitudes away.

23 And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.

24 But the ship was now in the midst of the sea, tossed with waves:

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 kept = being celebrated.

14. 25. (A, above). ONE MIRACLE. WALKING ON THE SEA. (Extended Alteration.)

A | B | 24. The ship.
E | 32. The ship.
F | 33. The wind. Ceased.
G | 34. The miracle. Effect.
H | 35. The ship.
I | 36. The wind.
J | 37. The ship.
K | 38. The miracle. Effect.
L | 39. The ship.
M | 40. The wind.
N | 41. The ship.
O | 42. The miracle. Effect.
P | 43. The ship.
Q | 44. The wind.
R | 45. The ship.
S | 46. The miracle. Effect.
T | 47. The ship.
U | 48. The wind.
V | 49. The ship.
W | 50. The miracle. Effect.
X | 51. The ship.
Y | 52. The wind.
Z | 53. The ship.

14. 25-31 [For Structure see next page].

25 the fourth watch. See Ap. 61. III. 4. (9).

26 And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, “Be of good cheer; it is I; be not afraid.”

28 And Peter answered him and said, “Lord, if it be You, bid me come unto You on the water.”

29 And He said, “Come.” And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, “Lord, save me.”

31 And immediately Jesus stretched forth His hand, and caught him, and said unto him, “O thou of little faith, wherefore didst thou doubt?”

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped Him, saying, “Of a truth Thou art the Son of God.”

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the multitudes knew thereof, they sent out unto Him all that were diseased. And besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

15. 1 came = came.

2 Jesus = Jesus.

3 scribes = scribes.

4 Pharisées = Pharisées.

5 which were of Jerusalem, saying, = which were of Jerusalem, saying.

6 Why do Thy disciples transgress the tradition of the elders? = Why do Thy disciples transgress the tradition of the elders?

7 For God commanded, saying, “Honour thy father and mother;” and, “He that curseth father or mother, let him die the death.”

8 But ye say, “Whosoever shall say to his father or his mother, ‘It is a gift, by whatsoever thou mightest be profited’ by me;”

9 “And honour not your father or your mother, ‘He shall be free.’ Thus have ye made the commandment of God of none effect by your tradition.

10 Ye hypocrites, well did Esaias prophesy of you, saying,

11 This people draweth nigh unto Me with their lips, but their heart is far from Me; ... Israel.”

24-31 (D, p. 1341). THE MIRACLE.

WROUGHT. (Extended Alternation.)

DO | o | 25. The Lord walking on the sea.

P | 24. Disciples troubled.

q | 27. Be not afraid.

o | 28, 29. Peter essaying to walk, &c.

p | 30. Peter afraid.

q | 31. Wherefore didst thou doubt?

26 a spirit = a phantom. Gr. phantasma.

15. 8

15. 1 came = came.

2 Jesus = Jesus.

3 scribes, &c. = the scribes. Note the four parties addressed in this chapter: (1) scribes, &c. from Jerusalem, vv. 1-9; (2) the multitudes, vv. 10, 11; (3) the disciples, vv. 12-14; (4) Peter, vv. 15-20.


3 But he = the elders. Gr. presbuterí. Always used in the Papyri officially, not of age (old men), but of communal authority in these matters.

4 God’s Commandment.

5 “And = And [in consequence of this evasion] not.”

6 Ye hypocrites.

7 Esaias = Isaiah.”

15. 3-11 (T², p. 1332). TEACHING. (Extended Alternation.)

4 commanded. Quoted from Ex. 20. 12; 21. 17.

5 “Thou shalt honour thy father and mother;” and, “Thou shalt love thy neighbour.”

6 “Honour” = “Honour.”

7 “This people draweth nigh unto Me with their lips, but their heart is far from Me.”

8 Ye hypocrites, well did Esaias prophesy of you, saying,”

9 “This people draweth nigh unto Me with their lips, but their heart is far from Me.”
15. 8.
MATTHEW.
15. 26.

their mouth, and honoureth Me with their lips; but their heart is far from Me.

9 Gr. In vain do they worship Me, "teaching for doctrines of men."

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

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

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

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

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

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

16 And Jesus said, "Are ye yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out. But those things which proceed out of the mouth, they come forth out of the heart; for of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man."
15. 26. MATTHEW. 16. 5.

26 meet = fair. the children’s bread = the bread of the children, with emphasis on children. Fig. Enalalge. Ap. 6. children’s. See Ap. 108. i. dogs = puppies, or little household dogs; this is true only of such. Dogs are not cared for (in the East) when grown. The Lord used the Fig. Hypocostasis (Ap. 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as “dogs” by the Jews, and despised as such (7. e. 1 Sam. 17. 42, 2 Sam. 3. 8; 8. 2 Kings 15. 9, 10, 11, 13). 27 Truth = Ye. yet = for even: assigning to the Lord’s words, while using them as an additional ground of her plea.

28 answered = explained and said. A Hebraism. See note on Dent. 1. 41. O woman. Fig. Echelonais. Ap. 6. great is thy faith. Contrast the disciples (16. 8), where the same Fig. Hypostasis (Ap. 6), is used, and ought to have been understood.

29 nigh unto = beside. Gr. para. Ap. 104. xii. 3. a = the, as in 14. 23. sat down = was sitting down.


31 to speak = speaking. to be whole = sound.

32 to walk = walking.

33 to see = seeing. the God of Israel. See Isa. 29. 18. 34 called = called to [Him].


three days = the third day. Observe, not “and nights”. See note on 12. 40, and Ap. 144 and 156.


Emphatic. as the words follow. the wilderness = a desert place. These are emphatic also, in addition to “we”, fill = satisfy.

35 sit down = recline.


to (gave) = Supplying the Ellipsis from the preceding clause.

37 broken meat = fragments, or crumbs.


39 took ship = entered into (Gr. eis). Ap. 104. vi.) the ship (mentioned above, in 14. 22, &c.).


16. 1-4 (S4, p. 1829). EFFECTS. (Introversion.)

S4 y | 1. Sign desired.

z 2-3. Discernment. (Positive.)

z 2-3. Discernment. (Negative.)

y 4. Sign refused.


2 heaven = the heaven, or sky (sing.), same as in vv. 2, 3.

3 He = And He. It will be. Omit.

fair weather. Gr. eudia. Occ. only here, and in v. 5. the sky = the heaven (sing.), as in v. 1 (see note on 6. 8, 9, 10). This is the point of the question.

red. Gr. purpura. Occ. only here, and in v. 3.

3 fowl weather = a storm.

can = get to know by experience. Ap. 102. I. ill.


16. 5-12 [For Structure see next page].


breathe = loaves.
16. 6. **MATTHEW.**

16. 10-12 (T. p. 1823). TEACHING. 


16. 17-20 (L. p. 1823). JESUS. AND EVIDENCES. ENDED. (Introversion.)

16. 21-77 (R. p. 1824). THE MESSIAH DECLARED. WITNESS AND EVIDENCES. ENDED. (Introversion.)

16. 28 (p. 1345). The Companion Bible

**b** Then Jesus saith unto them, "Take heed and "beware of the 'leaven of the Pharisees and of the Sadducees."

**a** And they reasoned among themselves, saying, "It is because we have 'taken 'no bread."

**8** When Jesus perceived, He said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread?"

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

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

**11** How is it that ye do not understand that I spake not to you concerning 'bread?"

**b** But to this 'Son of man am I."

**c** And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

**d** And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Which is 'in heaven."

**f** And 3 say also unto thee, That 'this art Peter,

and 'upon 'this rock I will build My

**16. 17-20 (L. p. 1823). JESUS. AND EVIDENCES. ENDED. (Introversion.)

**f** 18-20. The Foundation. To be built on.

**e** 20. Divine Injunction.

**17** Blessed = Happy. See note on 5. 3.


18 3 say also = 3 say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. thou art Peter. See Ap. 147. Peter. Gr. petros. A stone (loose and movable), as in John 1. 42. upon. Gr. epi. Ap. 104. ix. 2. this. Very emphatic, as though pointing to Himself. See notes on John 2. 16; 6. 16. One of three important passages where "this" stands for the speaker. See notes on John 2. 18, and 6. 44. This rock = Gr. petra. Petra is Fem., and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with homologia (which is Fem.), and is rendered confession in 1 Tim. 6. 13, and profession in 1 Tim. 6. 12. Heb. 3. 1; 4. 14; 10. 23. Cp. 2 Cor. 9. 13. Whether we are to understand it (with Augustine and Jerome) as implying "they hast said it" (see Ap. 147); or "thou art Peter" (as most Protestants as well as these ancient "Fathers" agree that Peter's confession is the foundation to which Christ referred, and not Peter himself. He was neither the foundation nor the builder—a poor builder, v. 23—but Christ alone, Whom he had confessed (Cor. 3. 11). Thus ends the great subject of this second portion of the Lord's ministry. See Ap. 118. rock. Gr. petra. A rock (in situ) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "foundation-stone" (Isa. 28. 16); and the rejected stone (Ps. 118. 22), will shall. Therefore then future, as in Hos. 1. 10; 2. 27.
<table>
<thead>
<tr>
<th>verse</th>
<th>chapter</th>
<th>line</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.18</td>
<td>MATTHEW</td>
<td>28</td>
</tr>
<tr>
<td>28</td>
<td>church; and the gates of hell shall not prevail against it.</td>
<td>MATTHEW.</td>
</tr>
<tr>
<td>10</td>
<td>And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.</td>
<td>the gates. Put by Fig. Metempsykeyon (of Adjunct), Ap. 6, for power.</td>
</tr>
<tr>
<td>20</td>
<td>Then charged He his disciples that they should show no man that he was Jesus the Christ.</td>
<td>the gates of hell = the gates of Hades (= THE grave), denoting the power of the grave to retain, as in Isa. 38. 19. Job 38. 17. (Sept.). Ps. 9. 13; 107. 18. hel_GTHE grave. Gr. Hades. See Ap. 131. II. prevail. Gr. kataskelē. Occ. only here and Luke 23:46. See for the suffering associated with the burden.</td>
</tr>
<tr>
<td>21</td>
<td>From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,</td>
<td>Be it far from Thee, Satan. thou art an offence unto me.</td>
</tr>
<tr>
<td>22</td>
<td>Then Peter took him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.</td>
<td>THE SUFFERINGS AND GLORY. Foretold.</td>
</tr>
<tr>
<td>23</td>
<td>But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.</td>
<td>From that time forth Satan was a direct assault of Satan himself through Peter.</td>
</tr>
<tr>
<td>24</td>
<td>Then said Jesus unto His disciples,</td>
<td>Be it far from Thee, Satan. thou art an offence unto me.</td>
</tr>
<tr>
<td>25</td>
<td>For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.</td>
<td>See Ap. 119. Beatoorus.</td>
</tr>
</tbody>
</table>
17. 28 if he shall, &c. = if he should. Expressing an impossible condition. Ap. 118. 1. 


his own soul = his life, as in v. 25. 


27 the glory. The sufferings are never mentioned apart from the glory (v. 23). See Ap. 71, and cp. 17. 1-9. 


reward = render to. according to. Gr. kata. Ap. 104. x. 2.

works = doing. 

28 Verily. See note on 5. 18. 

be are. 

some = some of those. 

till. The particle an, with the Subjunctive Mood, gives this a hypothetical force. Cp. the four "tills" (10. 23; 16. 28; 23. 38; 24. 34; 26. 28). 


coming, &c. The promise of this coming was definitely repeated later, in Acts 3. 19-24, and was conditional on the repentance of the nation. Hence the particle "an", which (though untranslatable) expresses the condition or hypothesis implied. Their continuing to live until Acts 28. 25, was certain; but the fulfilment of the condition was uncertain. No "an" after "until" in 17. 9.

17. 1-9 (Q2, p. 1846). THE GLORY FORESHOWN. 

THE TRANSFIGURATION. 

(Induction and Alternations.)

Q2 | T | i | -1. The Ascent. 

k | j | -1. Disciples taken up. 

U | l | 2. The Vision. 

m | 3. The Lord. Accompanied, 


T | i | -1. The Descent. 

k | j | -1. Disciples. Charged. 

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


Jesus. Ap. 98. X. 

taketh = taketh [Him aside]. 

Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 5. 27), and in Gethsemane an high mountain. Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. 2 transfigured. Gr. metamorphóo = to change the form. Occ. only here, Mark 9. 2, and in Rom. 12. 2; 2 Cor. 3. 18. Marking the change to a new condition, while metaschémato = change from a former condition. See note on Phil. 3. 21. 

was = became. Light. Ap. 150. 1. 

2 behold. Fig. Asterismos (Ap. 6), for emphasis. See the condition in Ap. 118. I. 11. Not the same as in v. 29. 

3 they = saw. 

4 save = Jesus only. 

5 spake = was speaking. 

a bright cloud. Was this the Shekinah, the symbol of Jehovah's glory? 


7 am well pleased = have found delight. hear ye Him. Cp. Deut. 18. 18, 19. 


9 more = exceedingly. 

a cloud. Fig. Asterismos (Ap. 6), for emphasis. See the condition in Ap. 118. I. 11. Not the same as in v. 29. 

9 spake = was speaking. a bright cloud. Was this the Shekinah, the symbol of Jehovah's glory? 


no man = no one. save = except, used for alla (but). See note on "but", 20. 25. only = alone. 


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

be risen again = have risen. Here, "again" is part of the verb. Not so in v. 23, and 16. 21. from = from among. 


the dead = dead people (no Art.). See Ap. 159. 2.
17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Admission.

17. 10-13 {Q, p. 1416}. THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.

17. 10-13 (Q, p. 1416). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

   o 12. The Lord. Addition.
28 
us 

When thou hast opened his mouth, thou shalt not use to feed thy child, lest he be 

Then are the two little ones, for the kingdom of heaven is the kingdom of little children, ye shall not enter it, as this little child, the same is greatest in the kingdom of heaven.

And who so shall offend one of these little ones which believe in me, it shall be better for him that a millstone be fastened to the neck, and that he be cast into the depth of the sea.

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

Humbleth therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life one eye, rather than having two eyes to be cast into hell fire.

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

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

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth after that which is lost, until he find it?

MATTHEW 18. 18.

25 Yes. Showing that the Lord did pay. Cp. v. 27, prevented—anticipated: i.e. spoke first, or foretold. Gr. prophthamó. Occ. only here. of=from. Gr. apo. Ap. 104. iv, as in v. 9, not in v. 13.


Then is it followed then, that, the law and the prophets are till this time fulfilled.

lest we should offend, &c. But, not (Gr. mé) to give them an occasion of offence (either by neglecting their duty or by traducing the Lord). See 16.

whosoever shall offend one of these little children. Cp. Ph. 2, 8.

be converted, and become as little children, ye shall not enter it, as this little child, the same is greatest in the kingdom of heaven.

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

And whoso shall offend one of these little ones which believe in me, it shall be better for him that a millstone be fastened to the neck, and that he be cast into the depth of the sea.

W.


7 Verily. See note on v. 18.


be converted=be turned: i.e. to God, in repentance. not=by no means. Gr. ou mé. Ap. 105. III.


the kingdom of heaven. See Ap. 114.

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


him—3 Verily. See note on v. 18.

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

be converted, etc. Assumed. See Ap. 118. I. 2.

be converted=be turned: i.e. to God, in repentance. not=by no means. Gr. ou mé. Ap. 105. III.


Who =Who, then.

largest=greatest. Put by Fig. Heterósis (of Degree) for greatest. See Ap. 8.


the kingdom of heaven. See Ap. 114.

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


drowned. See note on 14. 29. the depth=the depth sea (i.e. the sea as to its depth). the sea=the sea (as to its surface). So in Rev. 18. 17.


Father, and the Son of man. See Ap. 98. XVI. 1.

that which was lost. Cp. 15. 24.

12 How=What. This parable was repeated later, in another connection. See Luke 15. 5, &c. if a man, &c. The condition is not the same as in v. 8, but is purely hypothetical: if there should be to any man. See Ap. 118. I. b. of. Gr. ek. Ap. 104. vii. doth he not, &c.? Or, will he not leave the ninety-nine on the mountain and seek, &c. not. Gr. onakis. Ap. 106. 1 (a).
18. 12.

MATTHEW.

28 goeth 2 into the mountains, and seeketh that which is gone astray? 2
13 And 3 if so be that he find it, 4 verily I say unto you, he rejoiceth more 5 of 2 that sheep, than 5 of the ninety and nine which went 10 not astray.
14 Even so it is 6 not the 7 will of 9 your 10 Father Which is 1 in 1 heaven, that one of these 2 little ones should perish.

15 Moreover 11 if thy brother shall 9 trespass 12 against thee, go and 13 tell him his fault between thee and him alone: 12 if he shall hear thee, thou hast gained thy brother.
16 But 13 if he will 15 not hear thee, then take 16 with thee one or two more, that 21 in the mouth 22 of two or three witnesses 23 every 24 word may be established.

17 And 12 if he shall 9 neglect to hear them, 21 tell it unto the 26 church; but if he 9 neglect to hear the 26 church, let him be unto thee as 21 an heathen man 27 and 21 a publican.
18 Verily I say unto you, whatsoeuer ye shall bind 9 on 9 earth shall be bound 21 in 21 heaven: and whatsoeuer ye shall loose 9 on 9 earth shall be loosed 21 in 21 heaven.
19 Again I say unto you, That 12 if two of you shall agree 10 on 10 earth as touching any 21 thing that they shall 9 ask, it shall be done 9 for them of My 10 Father Which is 1 in 1 heaven.
20 For where two or three are gathered together 4 in 4 My name, there am I 4 in the midst of them.

W3

21 Then came Peter to Him, and said, 9 o Lord, how oft shall my brother 9 sin 9 against me, and I forgive him? till seven times? 7
22 Jesus saith unto him, 9 I say 9 unto thee, Until seven times seven.

X3 Y1 Y1 (p. 1350)

23 Therefore is 1 the kingdom of 1 heaven likened unto a 2 certain king, which 9 would 9 take account 9 of his servants.
24 And when he had begun 9 to reckon, 9 one was brought unto him, 9 which owed him ten thousand 24 talents.
25 But farasmuch as he had 10 not to pay, his 9 lord commanded him 9 to be sold, 9 and his wife, 9 and 9 children, 9 and all that he had, 9 and 9 payment to be made.

W1

26 The servant therefore fell down, and 9 worshipped him, saying, 9 lord, have patience 9 with me, and I will pay thee all.

x1

27 Then the 25 lord of that servant was moved with compassion, and 9 loosed him, and 9 forgave him 9 the debt.

Y2 Y3

28 But the same servant went out, and 9 found one of his fellowservants, which 9 owed him an hundred 9 pence: and he 9 laid hands on him, and 9 took him 9 by the throat, saying, 9 Pay me 9 that thou owest.

w2

29 And his fellowservant fell down 9 at his feet, and 9 besought him, saying, 9 Have patience 24 with me, and I will pay thee all.

x2

30 And he would 14 not: but went and 9 cast him 9 in prison, till he should pay the debt.

X3

thee. Hence 9 that sheep=it.

tell him his fault=reprieve him.
word. Gr. rhema=statement. See note on Mark 9. 32.
17 neglect=fail. Gr. parakow=Oc. only here.
18 church=assembly. In this case the synagogue, or local court, as in Acts 19. 39. See Ap. 120.
the church=the assembly also.
an heathen=the Gentile. Gr. ethnik=Oc. only here, and 9 7.
19 a publican=the tax-gatherer.
20 Whatesoever, &c. See 16. 19
heaven=the heaven. See notes on 6. 9, 10.
thing=matter. Gr. meta. See note on 4. 1. on=from. Gr. para. Ap. 120. xii. 1.
two or three. It was believed that 9 where two are assembled to study the Law, the Shechinah was with them.

7 seventy times. Gr. hebdomekontakis=Oc. only here.

18. 23-34 (X3, p. 1349). OFFENCE. FELLOW-SERVANTS.

(Extended and Repeated Alternation.)


x2 | 32. Appeals. Contradicted.

X3 x3 | 34. Conductor. Punished.


24 to reckon=to compare accounts, as in v. 22. See note above.

one... which owed=one debtor. Found in Sophocles and Plato as well as the Papyri, though said to be only Biblical.


27 loosened=released.

28 debt=loan. Gr. daneion=Oc. only here.


30 cast him into prison. The Papyri show that this was a widespread Greco-Roman-Egyptian custom.
31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I delivered thee all that was in my father's house; and thou didst not merit it.

33 'Shouldest thou not, then, have had compassion on thy fellowservant, even as I had compassion on thee?'

34 And his lord was wroth, and delivered him to the tormentors; and he should pay all that was due unto him.

35 So likewise shall My heavenly Father do also unto you: for ye have done unto me also that which ye would not that men should do unto you.'
19. 13. MATTHEW.

13 Then were there brought unto Him little children, that He should put His hands on them, and pray:

b and the disciples rebuked them.

14 But Jesus said, "Suffer little children to come unto Me: for of such is the kingdom of heaven."

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

P O c 1

16 And behold, one came and said unto Him, "Good Master, what good shall I do, that I may have eternal life?"

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

18 He saith unto Him, "Which?" Jesus said, "If thou wilt enter into life, keep the commandments."

19 Honour thy father and thy mother: and, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not make a graven image.

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

21 Jesus said unto him, "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me."

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

23 Then said Jesus unto His disciples, "Verily I say unto you, That it is hard for a rich man to enter into the kingdom of heaven.

24 Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?"

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

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


O a. Request for His hands to be laid.

b rebuked by Disciples.

b Encouraged by Christ.

a Request granted.


16-26 (P, p. 1846). A CERTAIN MAN. QUESTION. (Repeated Alternation.)


| c1 | 18-. Young Man. Question. "Which?"

| d2 | 19. The Lord. Answer. All. (Tenth omitted.)


| c1 | 22. Young Man. Went away.


16 And behold. Fig. Asterismos. Ap. 6. All these things have I kept from my youth up: what lack I yet?" 

17 Why...? Note the several questions. See the Structure above.

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

25 When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?"

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

19. 27-20. 16 [For Structure see next page].
28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle, and saith unto them, Why stand ye here all the day idle?

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they agreed likewise received every man a penny.

And when they had received it, they murmured against the o good man of the house, called."

The Companion Bible

MATTHEW

19. 28.

28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle, and saith unto them, Why stand ye here all the day idle?

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they agreed likewise received every man a penny.

And when they had received it, they murmured against the o good man of the house, called."

for. Gr. ek. Ap. 104. vii; ek = out of, or from [the bargain] a penny a day.

penny. Gr. denarion (Ap. 51. i. 4) = a day's wage at that time (Luke 10. 28 = two days'). Came to be used for any coin, as in English we "turn an honest penny." The initial of denarius came to be our "d" for pence.


the third hour = 9 a.m. The hour named in connection with Pentecost (Acts 2. 15; others. Not there at the first hour. Other labourers were then engaged (Acts 10. 1; 6. 1, 5; 8. 4; 12; 9. 10, 25, 27, 30).


right = just. give = pay.

the sixth. . . hour. The hour of the vision when Peter was sent to the Gentiles at Caesarea (Acts 10. 9), ninth hour. The hour when the angel appeared to Cornelius (Acts 10. 5), and others became labourers (Acts 10. 1).

the eleventh hour. The Art. is emphatic, as with the "third". See note on "even" (v. 6).

It was immediately before the end. us. These were the heralds of the gospel of the kingdom, immediately before the close of the dispensation of the Acts. See Acts 17. 34; 18. 3, 8, 10, 16; 19. 6, 8, 20; 20. 1, 4, 17; 21. 8, 16. But, as the Nation refused the call to repent (Acts 28. 23, 26), "the eleventh hour" is still future, awaiting the proclamation foretold in 24. 14.

even. Even before that when this refers to the "last judgment." And it is clearly the time of reckoning and the master of the house.

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
12 These = That these. Gr. hóti, putting their words between quotation marks. See note on Luke 23. 44.

20. 12.

MATTHEW.

20. 25.

12 These = That these. Gr. hóti, putting their words between quotation marks. See note on Luke 23. 44.

20. 12.

MATTHEW.

20. 25.

12 These = That these. Gr. hóti, putting their words between quotation marks. See note on Luke 23. 44.
28 But it shall not be so among you:


29 And as they departed from Jericho, a great multitude followed Him.

(Matthew 21. 35).

30 And, behold, two blind men sitting by the way side,

(Verse 31).

31 And the multitude rebuked them, because they should hold their peace:

(Verse 32).

32 And Jesus stood still, and called them, and said, "What shall I do unto you?"

(Verse 33).

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight,

(Verse 35).

21 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two of His disciples,

(Matthew 20. 29).

22 Saying unto them, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

(Verse 21).

23 And they went their way, and found as they were going, even as He had said, an ass tied, and a colt with her: and they loosed them.

(Matthew 21. 28).

24 And they brought them unto Jesus: and they cast their garments on the colt, and upon the ass they set up their clothes. And they brought Jesus unto the mount, and delivered unto Him.

(Verse 25).

25 And it came to pass, that, as He was sitting upon the mount, the great multitude cried out, saying, "Hosanna to the Son of David," "Blessed is He that cometh in the name of the Lord." "Save us, Lord." "Thou art the King of Israel," "Thou art the Son of David, the King," (Verse 26).

great multitude. The population was about 100,000, as above.
26 three blind men. There are no "discrepancies" between this account and those of Mark 10. 46 and Luke 18. 35. They describe three miracles on four blind men: one on approaching Jericho; one on leaving; two after He had left. See Ap. 152.
by = beside. Gr. para. Ap. 104. xii. 3. The others were at each gate.
passed by = passing by. mercy = pity.
Son of David. Therefore Israelites, having a claim on Him as such. The fifth of nine occurrences of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII.
rebuke = reprimand. peace = charged them to be silent. cried = kept crying.
the more. Gr. meison. (Adv.) Occ. only here.
Son of David. The sixth of nine occurrences in Matthew. See note on 1. 1.
calling them. In the other cases He commanded them to be "called" (Mark 10. 49), and "led" (Luke 18. 40). Ap. 152.
shall = should. unto = for. 34 received = regained.
21. 3.

MATTHEW.

21. 18.

3 And if any man say ought unto you, ye shall say, 'Is the Lord hath need of them;' and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 "Tell ye the daughter of Zion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them thereon.

9 And the multitudes that went before, and that followed, cried, saying, 10 Hosanna to the Son of David; Blessed is He That cometh in the name of the Lord; Hosanna in the highest.

10 And when He was come into Jerusalem, all the city was moved, saying, 11 Who is this?

11 And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all that sold and bought in it the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, 14 It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

15 And, and the blind and the lame came to Him and 16 in it the temple; and He healed them.

17 And He left them, and went out of the city into Bethany; and He lodged there.

18 Now in the morning as He returned into the city, He hungered.

29 19 And when He saw a fig tree 1 in the way, He came 2 to it, and 0 found nothing thereon, but leaves only, and said unto it, "Let no fruit grow 0 on thee henceforward 0 for ever." And 2 presently the fig tree withered away! 21 And when the disciples saw it, they mar­velled, saying, 4 "How soon is the fig tree withered away!"

23 And when He was come 1 into the temple, the chief priests and the elders of the People came unto Him as He was teaching, and said, 4 "By what authority 1 dost Thou these things? and who gave Thee this 0 authority?"

4 And Jesus answered and said unto them, "If we say, 20 we be not hold John as a prophet." 24 "I 2 tell you, that 0 neither tell in like wise will tell you 23 by what authority I do these things.

25 The 0 baptism of John, whence was it? 0 'From heaven,' or 0 'Of men?'" And they reasoned 0 with themselves, saying, 24 "If we say, 'From heaven;' He will say unto us, 'Why did ye 0 not then believe him?'" 26 But 21 if we say, 23 'Of men;' we fear the 0 people;

27 And they said unto them, "Neither tell 3 you 23 by what authority I do these things.

28 But what think ye? 0 A certain man had two 0 sons; and he came to the first, and said, 4 "Son, go work to day in my vineyard."

29 He answered and said, 4 "I will 28 not:" but afterward he repented, and went.

30 And he came to 0 the second, and said likewise. And he answered and said, 4 '3 go, 29 sir:' and went 28 not.

G1 H R x
(P. 1357)

23 And when He was come 1 into the temple, the chief priests and the elders of the People came unto Him as He was teaching, and said, 4 "By what authority 1 dost Thou these things? and who gave Thee this 0 authority?"

y 24 And Jesus answered and said unto them, "If we say, 20 we be not hold John as a prophet." 24 "I 2 tell you, that 0 neither tell in like wise will tell you 23 by what authority I do these things.

25 The 0 baptism of John, whence was it? 0 'From heaven,' or 0 'Of men?'" And they reasoned 0 with themselves, saying, 24 "If we say, 'From heaven;' He will say unto us, 'Why did ye 0 not then believe him?'" 26 But 21 if we say, 23 'Of men;' we fear the 0 people;

z for 0 all hold John as a prophet."

y 27 And they said unto them, "Neither tell 3 you 23 by what authority I do these things.

28 But what think ye? 0 A certain man had two 0 sons; and he came to the first, and said, 4 "Son, go work to day in my vineyard."

29 He answered and said, 4 "I will 28 not:" but afterward he repented, and went.

30 And he came to 0 the second, and said likewise. And he answered and said, 4 '3 go, 29 sir:' and went 28 not.
21. 31. MATTHEW.

21. 46.

31 Whether of them twain= Which of the two.
the will=the desire. Gr. thēlēma (the Noun of Ap. 102. 1).
publicans= tax-gatherers.
go into.. before= go before you into.
the kingdom of God. See Ap. 114. The fourth of five occurrences in Matthew. See note on 6. 33.

P | 42. The Scripture cited (Ps. 118. 22).
O | 43. The Parable. Its application.
P | 44. The Scripture cited (Isa. 8. 14).

21. 33-41 (O, above). THE PARABLE GIVEN. (Alteration.)
O | c | 33. The Owner making His Vineyard.
c | 40. The Owner coming to His Vineyard.

householder= master of a house.
hedged it round about= placed about it a fence.

winepress. Sept. for Heb. gath, the press, not the vat. Isa. 5. 2. tower. For the watchers. See Isa. 1. 8; 5. 2; 24. 20.
Job 27. 18.
let it out. There were three kinds of leases: (1) where the labourers received a proportion of the produce for their work; (2) where full rent was paid; (3) where a definite part of the produce was to be given by the lessee, whatever the harvest was. Such leases were given by the year, or for life, or were even hereditary.

From v. 34 and Mark 12. 2 the word "of" shows that the latter kind of lease is referred to in this parable.

35 beat one, &c. = one they beat, and one they killed, and one they stoned.
and. Note the Fig. Polysyndeton, Ap. 6.
37 last of all= at last.
his son= his own son. Here is the real answer to v. 21.
reverence= stand in awe of.
seize on= hold on to, or hold fast. See note on 2Thess. 2. 8. "withholdeth": which should be rendered as here.
39 out= without, outside (as in Heb. 13. 12).
40 the lord. Ap. 98. vi. i. a. 4. A.
cometh= shall have come.
41 miserably... wicked. Note the Fig. Paronomasia (Ap. 6). Gr. kakous kakos. In Eng. "miserably destroy those miserable [men]" (R. V.); or, "those wretches he will put to a wretched death".
which= of such character that they.
42 Did ye never read, &c.? See Ap. 117. I. and 143. 4.


43 given to a nation. The New Israel, as prophesied in Isa. 66. 7-14.

http://worldeventsandthebible.com  
E. W. Bullinger
22. 1

MATTHEW.

22. 1-14 (L, p. 1357). PARABLES. MARRIAGE OF KING'S SON. (Division.)

L Q1 1-1- 1. The bidden guests. (Division.)
Q1 8-14. The substituted guests.

22. 1-7 (Q1, above). THE BIDDEN GUESTS. (Alternation.)
Q1 1-3-. Call to those bidden. First call.
 Q f 3-. Servants sent. Refused.
 c 4. Call to those bidden. Second call.
 f 5-7. Servants sent. Ill treated.

1 Jesus. See Ap. 98. X.

2 The kingdom of heaven. See Ap. 114.
 heaven = the heavens. See notes on 6, 5, 16.
 marriage = marriage or wedding feast. See Ap. 140.

3 sent forth, &c. John, the Lord, and the Twelve. 
 were bidden = those who had been bidden. This
 bidding had been done by the prophets. For the
 custom of such a later "sending " cp. Est. 5. 8 with 6. 14.
 wedding = wedding feast, as " marriage " in v. 2. 
 would not come = wished not to come. Ap. 102. 1,
 4 other servants. Peter and " them that heard Him"
 (Heb. 2, 3), as recorded in the Acts.
 are bidden = had been bidden, as in v. 3.
 Behold. Fig. Asterisms (Ap. 6).
 dinner = breakfast, or luncheon. Not desipmon, which
 is supper.
 fatlings = fattened beasts. Gr. satislos. Occ. only here.
 5 made light of it = gave no heed [to it].
 went their ways = went away.
 his = his own; " our own " being emphatic for con­
 trast. Cp. 1 Chron. 29. 16.
 merchandise = commerce. Gr. emporia. Occ. only
 in Matthew.
 6 entreated, &c. As in Acts 4. 1-3; 5. 40, 41; 11. 19.
 slew them. Acts 7. 44-60; 8. 1; 12. 2-5.
 7 thereof. See the varied supply of the Ellipsis
 after " heard " in vv. 7, 22, and 33.
 his armies. The Roman armies.
 burned up their city. Gr. exopoth. Occ. only here.
 This refers to the destruction of Jerusalem, which
 took place shortly after the close of the Acts Dispensation.

22. 8-14 (Q2, above). THE SUBSTITUTED GUESTS. (Introversion.)
Q2 8. The bidden Guests. Not worthy.
 h 9. Other Guests to be substituted.
 a 10. Other Guests substituted.
 g 11-14. The intruding Guest. Detected.

22. 15-46 (K, p. 1357). QUESTIONS. PHARISEES AND Sadducees. (Alternation.)

22. 15-22 [For Structure see next page].

 the Pharisees. See Ap. 129. II.

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
22. 16. MATTHEW.

...

22. 15-22 (R, p. 1359). THE PHARISEES' QUESTION. (Introversion and Alternation.)

R T | 15. Counsel taken.
U | 16, 17. Their Question as to Tribute.
V | 18-19. His demand.
U | 22. Departure taken.

16 Their own.

22. 23-33 (S, p. 1359). THE SADDUCAEES' QUESTION. (Alternation.)

... 29-33. Resurrection. Proved.

23 The same day =On (Gr. en) Ap. 104. viii) that same day.

... 25. 6. die =should die.

24 Moses. See note on 8. 4.

... 28, 29. Sadducees' error. Ignorance of Scripture.

... 30-33. Resurrection. Proved.

22. 34-40 [For Structure see next page].
22. 35.

MATTHEW.

23. 4.

Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

"Master, which is the great commandment in the law?"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second is like unto it, "Thou shalt love thy neighbour as thyself."

And all thy mind. 

They say unto Him, "The Son of David." He saith unto them, "How then doth David in Spirit call the Lord his Son, saying, 'Sit Thou on My right hand, till I make Thee enemies Thy footstool'?"

If David then call Him Lord, how is He his Son?"

And no man was able to answer Him; neither durst any man from that day forth ask Him any more questions.

Then spake Jesus to the multitude, and to His disciples, saying, "The scribes and the Pharisees sit in Moses' seat; and all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders;" Lord. Ap. 98. VI. i. a. 2. A. a. on. Gr. ek. set Thine enemies as a footstool for Thy feet. The first of seven references to Ps. 110. i in the N.T. (here; Mark 12. 36. Luke 20. 42. Acts 13. 33; Cor. 15. 25. Heb. 1. 13; 10. 12. A. ref. to Messiah's session on the Father's throne until His enemies shall be placed "as a footstool for His feet", except 1 Cor. 15. 25, where they are at length put in subjection to the Son (Adonai) "under His feet." In all the six, the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. 25 they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 25; 13. 28; 20. 33; 24. 12. Acts 3. 25-26. 28. 25-29. 15. Lord. Ap. 98. i. a. 1. B. b. no man; one. Gr. ou deix. See Ap. 105. i. a. a. a word. from Gr. apo Ap. 104. iv.

22. 34-40 (H, p. 1359). THE PHARISEES' QUESTION. 


35 of. Gr. ek. Ap. 104. vii. a lawyer = a teacher of the law. which, &c. = what kind of commandment? is the great = is great. The Scribes divided them all up: 248 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 218 + 365 = 613 = the number of letters in the Decalogue. Some were great and some were small (or heavy and light). The question was as to great and small (as in v. 38); not the greatest and least.


S W p | 41-42. His Question: "Whose Son is Messiah?" q | 43-44. Their Answer: "The Son of David." X | 45. 46. David's Words. W | p | 45. His Question: "How is He his Son?" q | 46. Their Answer: not given.


44 The Lord said, &c. = Jehovah said unto Adonai. Quoted from Ps. 110. 1. See Ap. 4. II. and VIII (2); Ap. 98. VI. i. a. 1. A. a. For the principle underlying the form of quotation, see Ap. 107. i. 1 and 117. I. Ap. 104. vii. till, &c. = until I shall have (Gr. en) first of seven references to Ps. 110. i in the N.T. (here; Mark 12. 36. Luke 20. 42. Acts 13. 33). A. ref. to Messiah's session on the Father's throne until His enemies shall be placed "as a footstool for His feet", except 1 Cor. 15. 25, where they are at length put in subjection to the Son (Adonai) "under His feet." In all the six, the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. 25 they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 25; 13. 28; 20. 33; 24. 12. Acts 3. 25-26. 28. 25-29. 15. Lord. Ap. 98. i. a. 1. B. b. no man; one. Gr. ou deix. See Ap. 105. i. a. a. a word. from Gr. apo Ap. 104. iv.

23. 1-12 (J, p. 1857). TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL) (Repealed Alternation.)


1 Jesus. Ap. 98. X. multitude = crowds. Note the Structure (J, p. 1857). 2 Pharisees. See Ap. 120. II. The Sadducees had their own "leaven" (16. 6) but not this. sit = have taken [their] seat. in = upon. Gr. epi. Ap. 104. ix. 1. Moses'. See note on 8. 4. 3 All = All things. This shows that the words following are not a command, for the whole chapter is taken up with a denunciation of the very things that they thus bade. Later (27. 20-23) they "bid" the People to ask Barabbas and destroy Jesus. That Omit this word as not being in the Greek, or required by the Fig. Ellipsis. observe and do = ye observe and do. The second person plural is exactly the same in the Indicative and Imperative, and nothing can determine which is the Mood but the context; and the Structure determines its meaning. observe. Inwardly. do. Outwardly. but. Making the contrast between "ye do" and "unto you". not. Gr. md. Ap. 103. II. after = according to. Gr. kata. Ap. 104. x. 2. they say = they say [ought to be done], but they do not do the works themselves. not. Gr. ou. Ap. 105. I. Note the difference between the two negatives in this verse. 4 For they bind, &c. By what they "bid you observe." A further proof that "observe and do" is not the Lord's command to carry these many burdens "grievous to be borne." on = upon. Gr. epi. Ap. 104. ix. 3. men's. Gr. anthropos. Ap. 123. 1. 1861

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
23. 4. MATTHEW.

23. 21.


23. 13-39 (H, p. 1857). SCRIBES AND PHARISEES. (Division.)

H


13 woe. The first of eight woes in Y1 (vv. 13-33). Cp. 5. 3; and see Ap. 126. All the texts (with Syr.) transpose vv. 13 and 14. the kingdom of heaven. See Ap. 114. heaven=the heavens. See note on 6. 6, 19. against=before: i.e. in men's faces. neither=not, as in v. 4.

14 Woe, &c. Cp. 5. 4; and see Ap. 126. therefore=on this account. Gr. dia (Ap. 104. v. 2).}

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
22 And he that shall swear by the heaven, and by the earth; by the son of God, and by Him That sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye make the cup and the outside of them clean, but within they are full of extortion and excess.

24 Ye blind guides, that whatever strain at the gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make the clean outwardly, but within ye are full of weighty matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, but consider not the outside of them: for that which is within is what maketh a clean person clean.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye make the sepulchres clean, and garnish the sepulchres of the righteous; but thehypocrites! because ye build the tombs of the prophets: and wise men, and scribes: and ye say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets: wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets: Fill ye up then the measure of your fathers.

30 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

31 Wherefore ye be also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

32 Fill ye up then the measure of your fathers.

33 Ye children of them which killed the prophets: and ye will fill up the measure of their fathers.

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them shall be stoned, and some of them shall be scourged in your synagogues, and persected from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.
24. 1–25. 26 (J, p. 1657). TEACHING. DISCIPLES. PROPHETIC. (Extended Alternation.)

E | 24. 2. Disciples come to ask.

Jesus. Ap. 98. X. went out, &c. Thus marking this (see Mark 13. 1) as the second of the two prophecies: the former (Luke 21) being spoken "in the Temple". See Ap. 155. from away from. Gr. apo. Ap. 104. iv. the temple = the Temple courts, the sacred enclosure. See note on 23. 35. the buildings, &c. These consisted of the courts, halls, colonnades, towers, and "wings". In Luke 21" some &c. of its adornment with goodly stones and gifts. 


Gr. epi. Ap. 104. ix. 3. shall not. All the texts omit the "me" and read simply "ou" as in the first clause. 3 upon. Gr. epi. Ap. 104. 1. privately = apart. Luke 21 was spoken publicly.

24. 4–25. 26 (F, above). PROPHETIC. PARTICULAR. (Division.)

F | H | 24. 4–6. Answer to the First Question.

24. 4–8 (H, above). ANSWER TO THE FIRST QUESTION. (Introversion.)


Ap. 98. IX. 

6 shall hear = will be about to hear. see. Gr. horao. Ap. 133. I. 8. Not the same word as in vv. 2, 13, 20. not. Gr. me. Ap. 105. II. must = it is necessary [for them to].

come to pass = arise (as in v. 34). the end. Gr. telos. Not the same as in v. 3. This marks the beginning, not the end. The "many Christs" would be the very first sign. See note on 1 John 2. 18.
24. 7

MATTHEW.

24. 7-22 (H2, p. 1864). ANSWER TO THE SECOND QUESTION. (Alternation,)

H2 J 7, 8. The Tribulation. The birth-pangs. Read this with Mark 13. 8 and Lucte 21. 10, 11.
famines, and pestilences. Fig. Paronomasia (Ap. 8). Gr. limoi kai lomoi. Eng. dearths and deaths.
in divers places. Gr. kata (Ap. 104. x. 2) in different places.
8 the =. sorrows = birth-pangs.

c | 11-. False Prophets. Arising.

24. 9-14 (K, above). TRIBULATION. GENERAL. (Introversion.)

c | 11-. False Prophets. Arising.

K f | 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be. 22 And except those days should be shortened, there should in no flesh be saved: but for the elect's sake those days shall be shortened.

K g | 23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

K h | For there shall arise false Christs, and
24. 24. MATTHEW.

29 false prophets, and shall "shew great signs and wonders;
28 "insomuch that, "if it were possible, they shall "deceive the very elect.

25 Behold, I have told you before.
26 Wherefore "if they shall say unto you, "Behold, He is "in the desert; "go "not forth: "behold, He is "in the "secret chambers; "believe if "not said.

27 For "as the lightning cometh "out of the east, and shineth even unto the west, so shall the Son of man "lieve
26 and "they shall see "in the clouds of "heaven;
27 "and the Son of man coming "in the clouds of "heaven "with power and "great glory=

31 And He shall send His angels "with a "great sound of a trumpet, and "they shall gather together "the elect "from the four winds, "from every "corners of the earth.

32 Now learn a parable of the fig tree;
When "his branch "is yet tender, and putteth forth leaves, ye "know that "summer is nigh:
33 So "likewise ye, when ye "shall see all these things, "know that "this is near, even "at the doors:
34 "Verily I say unto you, "This generation shall "not pass "till all these things "be fulfilled.


24. 32-41 (P, above). PARABLES AND TYPE. (Extended Alternation.)

P | 33. The application.
| n | 34. Time. Nearness.
| l | 37. Trx. The day of Noah.
| m | 38. The application.

yet=shall have become already. know=get to know. Gr. gínōské. Ap. 132. I. ii. The same word as in v. 33, 39, 43 ("to know").
also. with is conditional on the repentance of the nation. Note the four "tills" (10. 23; 16. 23; 23. 39; 24. 34), and cp. what is certain with what is uncertain.
be fulfilled=may have begun to arise, or take place. referring specially to the first "sign" in v. 4, in response to the first question in v. 3; not the same word as in Luke 21. 24, but the same as in v. 22.
24. 35. MATTHEW.

35 But 38 know not; what a time and manner of those things shall be : for the Son of man cometh in a cloud with power and great glory. 

36 Ye then, when ye see the consulter, and when ye hear the trumpet sound, and see the clouds gathering together, and they come to meet the clouds, 

37 Then let them which be in the house be as those which were eating and drinking, and marrying, and giving in marriage, until the day that the Son of man came from heaven. 

38 For then shall be fulfilled that which is written, 

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 

39 And five of them were wise, and five were foolish. 

40 They took their lamps, and went forth to meet the bridegroom. 

41 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 

42 But the wise answered saying, Nay; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 

43 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 

44 Afterward came also the other virgins, saying, Lord, Lord, open unto us. 

45 But he answered and said, Verily I say unto you, I know you not. 

46 And watch therefore: for ye know not the day nor the hour wherein the Son of man cometh. 

47 While they were eating, Jesus said, Verily I say unto you, That a man shall be justified in his own eyes. 

48 And he said, A certain man had two sons: and he came to his first son, and said unto him, Son, go work to morrow in my vineyard. 

49 And he answered and said, Sir, I will not: but afterward he repented, and went. 

50 And he came to the second, and said likewise. And he answered and said, Sir, I go not: but he went not. 

51 Which of the two did the will of his father? They say unto him, The first. 

52 Jesus saith unto them, Verily I say unto you, That he which shall receive the kingdom of heaven as a little child, the same shall not be cast out. 

25. 1. 2 Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 

Illustrate and enforce His teaching as to watchfulness, in view of the then immediate parousia, conditional on the repentance of that generation in response to the ministry of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3.19-26. See the Structure of Hb (p. 1366). The Parable has nothing to do with the Church-to-day as to interpretation, though there is the same solemn application as to watchfulness. 

shall = will. the kingdom of heaven = heaven = the heavens. Cp. 6. 9, 17. lamps = torches. See Ap. 130. 6. to. Gr. eis. Ap. 104. vi. to meet = for the meeting (of two parties from opposite directions) i.e. the meeting and returning with. Gr. apomaneomai. Occ. only here, v. 6, Acts 28. 15, and 1 Thess. 4. 17. But all the texts read hapaxai, as in John 12. 13.

The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
25. 2.  MATTHEW.  25. 21.

29 2 And five of them were wise, and five were foolish.  

w 3 They that were foolish took their lamps,  

(p. 1368)  

x 4 But the wise took oil in their vessels with their lamps.  

xy 5 While the bridegroom tarried,  

z 6 And at midnight there was a cry made,  

z1 7 Then all those virgins arose, and trimmed their lamps.  

w 8 And the foolish said unto the wise, give us of your oil; for our lamps are gone out.  

x 9 But the wise answered, say not,  

z 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.  

z 11 Afterward came also the other virgins, saying,  

12 But he answered and said, Verily I say unto you,  

Q 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.  

Q (p. 1366)

R Y 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.  

R (p. 1368)  

z 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.  

Z 16 Then he that had received the five talents went and traded with the same, and made them other five talents.  

Z 17 And likewise he that had received two went and digged in the earth, and hid his lord's money.  

Y 18 But he that had received one went and dug in the earth, and hid his lord's money.  

Y 19 After a long time the lord of those servants cometh, and recketh with them.  

Z A 20 And so he that had received five talents came and brought forth other five talents, saying,  

(p. 1369)  

Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.  

b 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things,  

c 22 I will make thee ruler over many things: enter thou into the joy of thy lord.  

25. 1-12 (p. 1386). PARABLE. THE TEN VIRGINS. (Introduction and Alternations.)  

P | U W | v, 2. The ten.  

w | s. The five foolish.  

x 4. The five wise.  

z x | 1. The Bridegroom tarrying.  

z 5. The ten sleeping ones.  

V | 6. The Cry.  

V y | z. The Call.  

U W v, 7. The ten.  

w | 8. The five foolish.  

x 9. The five wise.  

z y | 10. The Bridegroom coming.  

z z | 11. The five foolish ones.

2 wise = prudent.  


vessels. Containing oil, to pour on the torches. Gr. angelon. Occ. only here, and 13, 18.  

5 slumbered = became drowsy. Gr. musti66. Occ. only here and 2 Pet. 2. 2.  


6 there was a cry = there arose a cry.  

Behold. Fig. Asterismo. Ap. 8.  

7 those = those former ones.  


are gone out = are going out.  

9 Not so. Or, supply the Ellipsis thus: "[we must refuse] lest there be not enough", &c.  


10 went: were on their way.  

11 came also the other virgins = came the other virgins also":  

 lords, lords. Fig. Episteluxis. Ap. 6, for emph., denoting urgency. Ap. 98. VI. i. a. 4. B.  

12 Verily. See note on 5. 6.  


13 Watch. This is the great lesson of the parable.  

See Q and Q (p. 1386):  

neither = not. Gr. ou, as in v. 6.  

wherein = in (Gr. en. Ap. 104. viii) which, the Son of man. See Ap. 98. XVI.

25. 14-30 (p. 1386). SERVANTS. PARABLE. THE MASTER. (Alternation.)  


14 the kingdom of heaven. Or supply the Ellipsis: from v. 14: "[the coming of the Son of man]":  


travelling, &c. See note on "went", &c., 21. 33.  

15 talents. Gr. talanton. Occ. only here, and in 18. 24.  

See Ap. 51. 11. 8. (2). Hence the word comes to be used now of any gift entrusted to one for use, every man = each one, according to. Gr. kata. Ap. 104. x. 2.  

his several ability = his own peculiar capacity.  

took his journey. Same as "travelling" in u. 14.  

16 traded with = trafficked or wrought in (Gr. en. Ap. 104. viii). The virgins went = the servants work. made them. Put by Fig. Metonymy (of Cause), Ap. 6, for "gained."  

17 he = he also.  


lord. Ap. 98. VI. i. a. 4. A.  


reckoned = compared accounts. Gr. sunair66. Occ. only here, and in 18. 22, 24.

25. 20-30 [For Structure see next page].  


make = set. enter...joy. He enters into joy, and joy enters into him.  


The Companion Bible  http://worldeventsandthebible.com  E. W. Bullinger
22. He also that had received two talents came and said, Lord, thou deliverest unto me two talents: ‘I have gained two other talents beside them.’

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things:

I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received five talents came and said, Lord, thou deliverest unto me five talents: ‘I have gained other five talents.’

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over many things:

I will make thee ruler over ten cities.

25. To him that had received one talent he said, Go, thou shalt have ten cities.

22. 20-30 (Z. p. 1868). SERVANTS. CONDUCT. JUDGED. (Repeated and Extended Alternation.)

Z


b1 | 21. Commendation.

c1 | 22. Reward.

A2 | 22. Reckoning.

b2 | 23. Commendation.

c2 | 22. Reward.


b3 | 25. Condemnation.

c3 | 23-30. Punishment.

24. Then he = He also had received. Note the change from the Aorist to the Periphrasis. He had received it, and it remained with him.


25. lo, there. Fig. Asterismos. Ap. 6. that is thine = thine own.


28. exchangers = bankers. So called from the tables or counters at which they sat. Gr. tērapeutes. Occ. only here.

usury = interest. Ref. to Pent. (Deut. 23. 19, 20). Cp. Ps. 15. 5. Hebrews were forbidden to take it from foreigners, but allowed to take it from foreigners.

29. not. Gr. mē. Ap. 106. II. Not the same word as in vb. 9, 12, 24, 26, 43, 44, 45.

30. outer = the outer. Gr. ἵππος. Occ. only in Matthew (here, v. 11, and 22, 13).


O | B | 32. The Gathering.

C | d | 33. Stationing.

e | 34. Right hand. Blessed.

f | 35. 36. Reason.


34. Then shall the King say unto them on His right hand, ‘Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took Me in:

36. ‘Naked, and ye clothed Me; I was sick, and ye visited Me: I was in prison, and ye came unto Me.’

37. ‘Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink?

38. all nations = all the nations. them. Refers to individuals, because it is Masculine, while “nations” are Neuter, and therefore are regarded collectively.


40. the foundation, &c. See Ap. 146.

35. an hungred = hungry.

36. Naked = Scantly clothed. Fig. Symdocê (of the Whole), Ap. 6.


B | 44. The Separation.

32. shall be gathered all nations. There is no resurrection here. Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 54. 1, 2. Joel 5. 1, 2, 11, 12). There are three classes, not two. The Test is not even “works”, but the treatment of the “brethren” by the other two. No believer, i.e. those who “received the word” (Acts 2. 41. 1 Thess. 2. 13) : for these were (and will yet be) “taken out of all nations”, Acts 15. 14 : Israel not gathered here, because “not reckoned among the nations” (Num. 24. 9). The Church of the Mystery (Eph. 3.) not here, because the reward here is “from the foundation (Ap. 146) of the world” (v. 34) ; while the Church was chosen “before” that (Eph. 1. 4). The throne” is that of David (Luke 1. 32).
26. 1-35 (E¹, p. 1555). BETHANY. RETURN TO. 
(Introduction.)

E¹ | D | 1, 2. The Passover. Two days before.
   | E | 3-5. Conspiracy of Chief Priests, Scribes, and Elders.
   | F | 6-13. The second Anointing.

1 Jesus. Ap. 98. X. 
sayings. Fl. of logos. See note on Mark 9. 42.

after two days, &c. See Ap. 156. 
passover. Gr. pesach, an Aramaic word. Heb. pesach. 
Ap. 94. III. 3.
the Son of man. See Ap. 98. XVI.
betrayed = delivered up. The present Tense is the 
Fig. Proteus (Ap. 6). See note on "ye slew", Matt. 26. 23, 
crucified = hung upon a stake. Gr. stauros was not two 
pieces of wood at any angle. It was an upright pole 
or stake. Same as: sylon, a piece of timber (Acts 6. 59; 10, 
more stake, or stave (cp. vv. 47, 55, &c.); while stauros 
(here) means to drive stakes. See Ap. 162.

3 palace = court, with access from the street. Should be 
so rendered in vv. 58, 69. Mark 14. 54, 66; 15. 16. 
Luke 11. 21; 22. 55. John 18. 15, as it is in Rev. 11. 2. It is 
that = to the end that.
take = seize.
subtilty = guile.
Not. Gr. me. Ap. 105. II. Not the same as in 
vv. 11, 24, 39, 35, 39, 40, 42, 53, 70, 72, 74. 
on the feast day = during the feast.

26. 6-13 (F, above). THE SECOND ANOINTING. 
(Introduction and Alternation.)

   | H | 8. Indigation.
   | k | 9. Reasoning.
   | H | 10. Reprehension.
   | k | 11. Reasoning.

return to Bethany from Jerusalem after His first entry in Matt. 21. 1-11, &c., and before His triumphal 
Simon. Showing this to 
be a second anointing, later than that of John 12. 2-8. See Ap. 158. 
the leper. Fig. 
Ampliation (Ap. 6). So called after his healing, as Matthew was still called "the tax-gatherer". See note on 
Ex. 4. 6. 
7 a woman. Unnamed. In the former anointing it was Mary. See Ap. 158, and 
very precious. Gr. barutimos. Occ. only here. 
His head. In 
the former anointing, by Mary, it was His feet. See Ap. 158. 
sat = reclined [at table].

6 was = came to be, as in v. 30. Gr. ginomai. 

9 For this ointment might have been sold for 
much, and given to the poor.
26. 10.

MATTHEW.

26. 27.

10 When 

Hi (p. 1370)

k

11 For ye have the poor always with you; but Me ye have not always.

12 For in that she hath poured this ointment on My body, she did it for My burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, "What will ye give?" They, saying unto Him, "Two pieces of silver."

16 And 

D

E

F

K1

K²

K³

m

n

o

p

q

r

s

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him,

"Where will Thou that we prepare for Thee to eat the passover?"

18 And He said, "Go into the city to such a man, and say unto him, ‘The Master saith, “My time is at hand; I will keep the passover at thy house with My disciples.’”

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, 

21 And "as they did eat, He said, "Verily I say unto you, that one of you shall betray Me."

22 And they were exceeding sorrowful, and began every one of them to say unto Him, "Lord, is it I?"

23 And He answered, and said, "He that dippeth his hand with Me in the dish, the same shall betray Me."

24 "The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

25 Then Judas, which betrayed Him, answered and said, "Master, is it I?"

He said unto him, "Thou hast said."

26 As and as they were eating, 

27 And He took the cup, and gave thanks,
and gave it to them, saying, "Drink ye all" (of it;)
28 For this is My blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

And when they had sung an hymn, they went out into the mount of Olives.
31 Then saith Jesus unto them, 'All ye shall be offended because of Me this night: for it is written, *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*'
32 But after I am risen again, I will go before you into Galilee.'

33 Peter answered and said unto Him, 'Though all men shall be offended because of Thee, yet will I never be offended.'
34 Jesus said unto him, 'Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.'
35 Peter said unto Him, 'Though I should die with Thee, yet will I not deny Thee.' Likewise said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples,

"Sit ye here, while I go and pray yonder.'
37 And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
38 Then saith He unto them, 'My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.'
39 And He went a little farther, and fell into the mount of Olives.

28 My blood. No covenant could be made without shedding of blood (Ex. 24. 8. Heb. 9. 20); and no remission of sins without it (Lev. 17. 11).
the new testament = the New Covenant. This can be nothing else than that foretold in Jer. 31. 31. If not made, it can never now be made, for Satan has no blood to shed (Luke 24. 39). This is the ground of the proclamation of "them that heard Him" (Heb. 2. 9). See Acts 2. 38, and 3. 19, &c. See also Ap. 95. I. new. Gr. kainos. New as to quality and character; not fresh made. Cp. 27. Gal. 1. 17; 3. 17. testament. Gr. diathèkè. This is the first occurrence in the N.T. It is an O.T. word, and must always conform to O.T. usage and tradition. It has nothing whatever to do with the later Greek usage. The rendering "testament" comes from the Vulg. "testamentum." See Ap. 95. I. Diathèkè occurs in N.T. thirty-three times, and is rendered covenant twenty times (Luke 1. 72. Acts 8. 35; 7. 8; Rom. 9. 4; 11. 27; Gal. 3. 17; 4. 24. Eph. 2. 12. Heb. 8. 6. 9; 9. 7; 10. 4, 6; 10. 16. 19; 12. 24; 13. 20; 2 Cor. 13. 15. 16. 17. 20. Rev. 11. 19). It should always be rendered "covenant." See notes on Heb. 9. 15-22, and Ap. 95. are. Used by the Fig. Prolepsia. Ap. 6. for the remission of sins. See Acts 2. 38; 3. 19. not = by no means. Gr. ou mé. Ap. 105. III. This might have been soon verified, had the nation repented at the proclamation of Peter (Acts 9. 19-25); but now it is postponed.

26. 30-35 (G3, p. 1355). THE FIRST PREDICTION OF PETER'S DENIALS. (Alternation.)

32. 31 will = stand. it was written; it is written. Cp. John 10. 4. a. Galilee. Ap. 105. is. one of. i.e. one of.
shalt = wilt. thrice; i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-cocks. This prophecy was uttered three times: (1) John 13. 38, relating to fact, not to time; (2) Luke 22. 34, in the supper room; (3) and last, Matt. 26. 34 (Mark 14. 30), on the Mount of Olives. See Ap. 158 and 160.
35. Though I should die even if (as in v. 24) it be necessary for me to die. with ... together with. said. ... disciples also.

26. 36-46 (D, p. 1305). THE AGONY. (Introversion.)

36 Then cometh, &c. The Structure D and D (p. 1806) shows the correspondence between the Temptation in the Wilderness (4. 1-11) and the Agony in the Garden (26. 36-46). That both were an assault of Satan is shown in Luke 22. 43. John 14. 26. and that in each case angelic ministration was given. Cp. 4. 11 with Luke 22. 42. placed. Not the usual word, or the same as in v. 52, but Gr. chôrion = field, or farmstead; used as "place" is in Eng. of a separated spot, in contrast with the town. Cp. its ten occurrences (here, Mark 14. 35. John 4. 5. Acts 1. 18. 10. 19; 4. 34; 5. 3. 6; 28. 7). Goboian. An Aramaic word. See Ap. 94. III. 9. prayer. Gr. proseuchomai. Ap. 12. 1. 2. As in v. 39, 41, 42, 44. Not the same as in v. 53.
37 Peter, &c. i.e. Peter, James, and John. Zebedee. See note on 4. 21. sorrowful and very heavy = full of anguish and distress. Gr. ademoneo = very heavy: only here, Mark 14. 33, and Phil. 2. 26. exceeding sorrowful = crushed with anguish. So the
40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, "What, could ye not watch with Me one hour?"

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, "O My Father, if this cup may not pass away from Me, except I drink it, O Thy will be done." 43 And He came and found them asleep again; for their eyes were heavy.

44 And He left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh He to His disciples, and saith unto them, "Sleep on o now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

46 Rise, let us be going: "The betrayal is at hand that doth betray Me."

47 And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed Him gave them a sign, saying, "Whomsoever I shall kiss, that same is He: hold Him fast."

49 And forthwith he came to Jesus, and said, "Hail, Master," and kissed Him.

50 And Jesus said unto him, "Friend, wherefore art thou come?" Then came they, and laid hands on Jesus, and took Him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote of his ear. 52 Then said Jesus unto him, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

54 But how then shall the scriptures be fulfilled, that thus it must be?"

Then all the disciples forsook Him, and fled.
57 And they that had laid hold on Jesus led Him away to Caiphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed Him, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all that council, sought false witness against Jesus, that they might put Him to death;

60 But found none; yea, though many false witnesses came, yet found they none.

At the last came two false witnesses,

61 And said, "This fellow said, 'I am able to destroy the Temple of God, and to build it in three days.'"

62 And the high priest arose, and said unto Him, "Answerest Thou nothing at all? what is it which these witness against Thee?"

63 But Jesus held His peace.

And the high priest answered and said unto Him, "I adjure Thee by the living God that Thou tell us whether Thou art the Christ, the Son of God."

64 Jesus saith unto him, "Thou hast said: 'Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'"

65 Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? Thou hast now heard His blasphemy.

66 What think ye?"

They answered and said, "He is guilty of death."

Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands,

68 Saying, "Prophesy unto us, Thou Christ, Who is he that smote Thee?"

69 Now Peter sat without in the palace. And a damsel came unto him, saying, "Thou too hast said that Thou thyself hast said it; nevertheless, or however, or moreover, or however. Hereafter, or Later on, shall ye see.

69.391. See Ap. 133. 8. a. the Son of man. As in 2, 24, 46. This is the last occurrence in Matthew. See Ap. 98. XVI and 17. I and II. Quoted from Ps. 110. 1. Dan. 7, 13.

on. Gr. ek. Ap. 104. vii. (Not the same word as in v. 18.) "On" here is not the same as in v. 5, 7, 12, 34, 50. See note on 2, 10. power. See note on 7, 29. in = upon. Gr. epi. Ap. 104. 12. clothes = robe. 66 guilty = deserving or subject to; "guilty" is obsolete in this sense. Gr. enochos, as in Mark 14. 64. 1 Cor. 11. 27. Jas. 2. 10. 67 in = on. Gr. eis. Ap. 104. vi. buffeted = buffeted, or slapped. smote = struck. One word in the Gr. Not necessarily implying "rods." See 5, 39. Mark 14. 65. John 18. 22. 19. 3. Cp. Isa. 50. 6. (Sept.) and Hos. 6. 1. 11. (Syriac.) Gr. rephc. Occ. only in Matthew, here and 5. 50. 68 Prophesy = Divine. Refers to the past, not to the future.

57 laid hold on = seized. were assembled = had gathered together. 58 afar off = from. Gr. apo. Ap. 104. iv. afar. unto = to. in = within [the court]. servants = officers.


X | 62-64. Examination.
X | 67-68. Condemnation.

59 council = Sanhedrin. sought = were seeking.
false witness. Gr. pseudomarturia. Occ. only in Matthew, here, and 15, 19.
to put = so that they might put, &c.
yet found they none. All the texts omit these words; but Scrivener thinks on insufficient authority. At the last = But at last.
61 I am able to destroy. This was "false." He said "Destroy ye." The false witnesses helped to fulfill it. Temple. Gr. naos, the shrine. See note on 23. 36.

26. 62-64 (X, above). EXAMINATION (Alternation.)

X s | 62. Question.
t | 63. Silence.
s | 64. Speech. Answer.

63 held = continued holding. I adjure Thee = I put Thee on Thine oath. Gr. exorkei. Occ. only here.
whether = if, &c. Throwing no doubt on the assumption: as in vv. 24, 39, 42.
the Christ = Messiah. Ap. 98. VIII and IX.
the Son of God. See Ap. 98. XV.
64 Τοπo hast said = Thou thyself hast said it; nevertheless, or however, or moreover, or however. Hereafter, or Later on.
shall ye see. See Ap. 133. 8. a.
the Son of man. As in vv. 2, 24, 46. This is the last occurrence in Matthew. See Ap. 98. XVI and 17. I and II. Quoted from Ps. 110. 1. Dan. 7, 13.
26. 70.

MATTHEW.

27. 11.

v1 70 But he "denied before them all, saying, "I know not what thou sayest."  

u2 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth."  

v2 72 And again he "denied him with an oath, "I do not know the man."  

u3 73 And after a while came unto him they that stood by, and said unto Peter, "Surely thou also art one of them; for thy speech bewrayeth thee."  

v3 74 Then began he to curse and to swear, saying, "I know not the man."  

Z1 And immediately the cock crew.  

Y2 75 And Peter remembered the word of Jesus, which said unto him,  

Z2 "Before the cock crow, thou shalt deny me three times."  

Y3 And he went out, and wept bitterly.  

Q 27 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:  

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.  

P A w 3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,  

x 4 Saying, "I have sinned in that I have betrayed the innocent blood." And they said unto him, "What is that which thou saidst at the temple?"  

w 5 And he cast down the pieces of silver in the temple, and departed,  

x and went and hanged himself.  

A y 6 And the chief priests took the silver pieces, and said, "It is not lawful for us to put them into the treasury, because it is the price of blood."  

z 7 And they took counsel, and bought with them the potter's field, to bury strangers in.  

8 Wherefore that field was called, "The field of blood," unto this day.  

y 9 Then was fulfilled that which was spoken by Jeremiah the prophet, "And they took the thirty pieces of silver, (the price of Him that was valued, whom they of the children of Israel did value);  

z 10 And gave them for the potter's field, as the Lord appointed me."  

S B 11 And Jesus stood before the governor:  

9 spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. to rhethen, not ho geypretai. See Ap. 161.  

b by = by means of, or by [the mouth of]. Gr. dias. Ap. 104. v. 1.  


as = according to what. Gr. katha. Occ. only here.  

the Lord. appointed. Gr. eumasai. Occ. only in Matthew (here and 26. 19).  

27. 11-26 [For Structure see next page].
27. 11.

MATTHEW.

and the governor asked Him, saying, "Art
21 you the King of the Jews?"

And 1 Jesus said unto him, "O "Zhou sayest."

29 And when He was accused of the chief
priests and elders,

He answered nothing.

Then said Pilate unto Him, "Heareth
Thou "not how many things they witness
against Thee?"

And He answered him to never a word;

and insomuch that the governor marvelled greatly.

Now at that feast the governor was
wont to release unto the people a prisoner, whom
they would.

And they had then a notable prisoner,
called Barabbas.

Therefore when they were gathered to­gether, Pilate said unto them, "Whom will
ye that I release unto you?" 16 Barabbas, or
Jesus Which is called Christ?"

For he knew that for envy they had
delivered Him.

When he was set down, Pilate said unto
him, "Hast thou that Power to forgive
blood of this just Man?"

Then answered all the People, and said,
"Every one for himself.

Therefore when they were gathered to­gether, Pilate said unto
them: "What shall I do then with Jesus Which is called Christ?"

They all say unto him, "Let Him be crucified."

But the governor said, "Why, what evil hath He done?" But they cried out the more, saying, "Let Him be crucified."

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before
the multitude, saying, "I am innocent of the
blood of this just Person: see ye it."

Then answered all the People, and said,
"His blood be on us, and on our children."

Then released he Barabbas unto them:
and when he had scourged Jesus, he delivered
Him to be crucified.

Then the soldiers of the governor took
Jesus into the common hall, and gathered
unto Him the whole band of soldiers.

also delivered Him — handed Him over.

27. 11-26 (S, p. 1378). THE LORD BEFORE PILATE. (Introversion and Alternation.)

The Lord before the Governor.

And when He was accused of the chief
priests and elders,

He answered nothing.

Then said Pilate unto Him, "Heareth
Thou not how many things they witness
against Thee?"

And He answered him to never a word;

and insomuch that the governor marvelled greatly.

Now at that feast the governor was
wont to release unto the people a prisoner, whom
they would.

And they had then a notable prisoner,
called Barabbas.

Therefore when they were gathered to­gether, Pilate said unto them, "Whom will
ye that I release unto you?" 16 Barabbas, or
Jesus Which is called Christ?"

For he knew that for envy they had
delivered Him.

When he was set down, Pilate said unto
him, "Hast thou that Power to forgive
blood of this just Man?"

Then answered all the People, and said,
"Every one for himself.

Therefore when they were gathered to­gether, Pilate said unto
them: "What shall I do then with Jesus Which is called Christ?"

They all say unto him, "Let Him be crucified."

But the governor said, "Why, what evil hath He done?" But they cried out the more, saying, "Let Him be crucified."

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before
the multitude, saying, "I am innocent of the
blood of this just Person: see ye it."

Then answered all the People, and said,
"His blood be on us, and on our children."

Then released he Barabbas unto them:
and when he had scourged Jesus, he delivered
Him to be crucified.

27 common hall = Praetorium. In Mark 15. 16. it is called the ault, or open courtyard (cp. Matt. 25. 3). In John 18. 18, 33; 19. 9, it is Pilate's house, within the ault. unto = against. Gr. epi. Ap. 104. ix. 8. Not the same as in vv. 19, 20, 23. 46, 42. band. Render "cohort" and omit "of soldiers": The cohort contained about 600 men.
27. 28. MATTHEW.

28 And they stripped Him, and put on Him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30 And they spat upon Him, and took the reed, and smote Him on the head.

31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

32 And as they came out, they found a man of Cyrene, Simon by name: and they compelled Him to bear His cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

35 And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet.

"They parted My garments among them, and upon My vesture did they cast lots."

36 And sitting down they watched Him there;

37 And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with Him, one on the right hand, and another on the left.

second case, it was "vinegar (Gr. oxos) mingled with gall" (Gr. chole) (Matt. 27. 34). In the third case, it was "sour wine" (Gr. oxos), (Luke 23. 36). In the fourth case it was also "sour wine" (Gr. oxos), (Matt. 27. 34, as in v. 34). In the fifth case it was the same (Gr. oxos), (John 19. 24). These then were the five occasions and the three kinds of drink: with, Gr. meta. Ap. 104. xi. 1. tasted. See notes above.

27. 35-54 (L, p. 1737). THE CRUCIFIXION. (Division.)

L | J | 35-37. The parting of the garments.
J | 38-44. After the parting of the garments.
J | 45-54. The three hours' darkness.

27. 35-37 (J, above). THE PARTING OF THE GARMENTS. (Alternation.)

J | f | 35-. The crucifixion.
| g | -35. God's writing fulfilled.
| f | 36. The watching.
| g | 37. Man's writing put up.

35 parted His garments. This fulfilled Ps. 22. 18; and marks a fixed point in the series of events, which determines the time of others. by. Gr. apao. Ap. 104. xviii. 1. 36 watched = were keeping guard over. (Note the Imperf. Tense.) 37 set up over His head. This is not therefore the inscription written by Pilate and put upon the cross before it left Pilate's presence (John 19. 19); this was brought after the dividing of the garments; and was probably the result of the discussion of John 19. 21, 22. See Ap. 163. over. Gr. upon=up over. See note "upon", 28. 2. THIS, &c. For these capital letters see Ap. 48.

27. 38-44 (J, above). AFTER THE PARTING OF THE GARMENTS. (Introversion.)

J | h | 38. The two lasciv (robbers). Brought.
| i | 39. 40. The Reviling of the Passers-by.
| i | 41-43. The Mocking of the Rulers.
| h | 44. The two lacsiv (robbers). Reviling.

38 Then. After the parting of the garments. See Ap. 163. two thieves = two robbers. Gr. lacsiv. Therefore not the two "malefactors" (Gr. kakourgoi) of Luke 23. 32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23. 33). These two "robbers" were brought later. Note the word "Then" (v. 34). See Ap. 164. with = together with; i.e. in conjunction (not association). Gr. sum. Ap. 104. xvi. one on, &c. See Ap. 164. on. Gr. ek. Ap. 104. vii.

1877

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
27. 39. MATTHEW.

And they that "passed by reviled Him, wagging their heads, and saying, 'Thou That destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.'" 

Likewise also the chief priests mocking Him, with the scribes and elders, said, 'He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.' 

He trusted in God; let Him deliver Him now, if He will have Him: for He said, 'I am the Son of God.' 

Some of them that stood there, when they heard that, said, 'This man calleth for Elias.' 

And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it upon a reed, and gave Him to drink.

The rest said, 'Let be, let us see whether Elias will come to save him.' 

And, behold, the veil of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept arose, and came out of the graves, and went into the holy city, and appeared unto many.

Now when the centurion, and they that stood with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God.'

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:

47 Elias. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) 'Eliy-yah. 48 vinegar. 49 will come = is coming. Ref. to Mal. 4. 5. Fig. Asterism. Ap. 6. the veil. Gr. katarpetasma = that which is spread out downward, or that which hangs down. Sept. for Heb. mishek (Ex. 26. 37; 35. 12; 40. 4). Occ. only here; Mark 15. 38. Luke 23. 45. Heb. 6. 19; 9. 3; 10. 20. Now not the same word as in 1 Cor. 11. 16, or as in 2 Cor. 3. 13-16 (Ex. 34. 35, 40). in= into. Gr. eis. Ap. 104. vi. Not the same word as in vv. 5, 19, 29, 46, 49, 58, 60. from the 16th edition of the A.V. had incorrectly "of saints." arose = were waked. All the texts read "were raised". Is this the resurrection referred to in Rom. 1. 4? See notes there. Gr. egeresis = awaking, rousing up, or arising. Occ. only here. Cp. John 12. 24. They thus fulfilled the Lord's word in John 6. 25. out of. Gr. apo. Ap. 104. vii. after. Gr. meta. Ap. 104. I. 2. resurrection = arising He rose: they were raised to the holy city. See note on 4. 5. appeared = privately. Gr. emphanizos. See Ap. 106. I. iv. 54 saw = having seen.

27. 55-28. 15 [For Structure see next page].

28. 55–56 (L4, p. 1373). BURIAL AND RESURRECTION. (Division.)


27. 55–56 (M1, above). BURIAL.

(M1) N | 55, 56. The Women. Mary and the others.


q | 58–60. His application to Pilate.

r | 61–63. Pilate’s compliance.

s | 64. Tomb secured.


57 also himself = himself also.

was, &c. = had been discipled to Jesus.


60 laid it. See note т on Isa. 53. 9.

61 now. = Gr. kainos. See note т on 9. 17; 26. 28, 29. Here= not newly hewn, but fresh; i.e. unused and as yet unsealed by any dead body.

tomb = monument. Gr. mnemeion.

sepulchre = tomb, as above. Not the same word as in v. 60.

62 that followed. This was the “high Sabbath” of John 19. 42, not the weekly Sabbath of 28. 1. See Ap. 156.

63 Sir. See Ap. 98. VI. i. a. 4. B.

remember = [have been] reminded.

deceiver = impostor.

After three days. They had heard the Lord say this in 12. 38, 40. This is how they understood the “three days and three nights.” See Ap. 144, 145, and 166; cp. “after” т on 55.

64 made sure = secured.

the third day. See Ap. 145.

the dead. See Ap. 149. 1. error = deception.

the first. They do not say the first was. It may be the crucifixion itself.

65 Ye have. Or, Ye may have.

28. 1–15 (L4, above). RESURRECTION. (Alternation.)


Q | 2–4. Events at the Sepulchre.


Q | 11–15. Events in the city.

1 In, &c. For the sequence of events connected with the resurrection see Ap. 166. In. Gr. en. Ap. 104. viii. the end of laste on, &c. the sabbath. The weekly sabbath. The seventh day; not the high sabbath of v. 62 or John 19. 42, because that was the first day of the feast (following the “preparation day”). See Ap. 156. toward. Gr. eti. Ap. 104. vi.

Mary = the other Mary. See Ap. 106. to see = to gaze upon, Gr. thethrai. Ap. 139. 1. 11. Not the same as in vv. 6, 7, 10, 11. sepulchre. Gr. tophos. As in 27. 61, 64, 66. Not the same as in “tomb” (27. 60).

2 behold. Fig. Asterismos. Ap. 6. was happened. the LORD = Jehovah (Ap. 4. II). See Ap. 98. VI. i. a. B. b. from = out of. Gr. ek. Ap. 104. vii. heaven. Sing. See note т on 6, 9, 10. rolled back = had rolled back. from = away from. Gr. apo. Cp. 27. 57. Ap. 104. iv. sat upon. See note т on 27. 60. Sat that it might be known by what power it was rolled back. upon. Gr. epo$$7$.
28. 3. MATTHEW.

28. 2-4 (Q. p. 1379). EVENTS AT THE SEPULCHRE.

(Interversion.)

Q | t | 7. Effect. Earthquake.
   w | 4. Effect. Terror of the Watch.

3 countenance = general appearance. Gr. idea. Occ. only here.
   a like lightning; in effulgence.

   d dead men. See Ap. 189. 2.

28. 5-10 (P. p. 1379). THE WOMEN, SEEKING.

(Interversion and Alteration.)

P | R | v | 5. 6. Words of the angel.
   w | 7. Their Commission.
   x | 8. Their departure. | The Women.
   y | 9. 10. | Words of the Lord.

   w I know. Gr. oida. See Ap. 132. 1.
   g lay = was (lately) lying.
   h the dead. See Ap. 139. 4. (Pl.)
   m went = were going.
   n met = confronted. As from an opposite direction.
   o held Him by the feet = seized Him by the feet.
   p worshipped = prostrated themselves before. See Ap. 137. 1.

28. 11-15 (Q. p. 1379). EVENTS IN THE CITY.

(Alteration.)

Q | x | 11. The Watch. Their report.
   c | 15. Bribe accepted.
   d the watch. See note on 27. 55, 56.
   e shewed = told. See vs. 9, 10.
   f were done = had come to pass.
   g large = sufficient: i.e. to bribe with.
   h Lord = saying. Gr. logos. See note on Mark 9. 32.
   i has been.
   k a = the.
   l 17 doubted = hesitated. Gr. diatase. Occ. only in Matthew (here and in 14. 31). The Gr. aorist may be so rendered, especially in a parenthesis; and is so rendered in 18. 2. Luke 8. 29. John 18. 24: it should be in Luke 22. 44 and in Luke 22. 44 also.

28. 10. Fig. Asterismon. Ap. 6. always = all the days.
   11 unto= until. the end of the world; or consumption, of the age: i.e. that then current dispensation, when this apostolic commission might have ended. See Ap. 129. 2, and note on 18. 33.
   12 But as Israel did not then repent (Acts 3. 19-21; 28. 22-28), hence all is postponed till Matt. 24. 14 shall be taken up and fulfilled, "then shall the end (telos) of the suneleia come". This particular commission was therefore postponed. See Ap. 167. world = age. Gr. aion. Ap. 129. 2.