

# 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.)

- A<sup>1</sup> | 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.
- B<sup>1</sup> | 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.
- A<sup>2</sup> | 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.
- B<sup>2</sup> | JOHN.** The Lord presented as **JEHOVAH HIMSELF**. "Behold **YOUR GOD**" (Isa. 40. 9). "In that day shall Jehovah's **BRANCH**‡ (i. e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence **no** genealogy is required ; and He is presented as what He is—before **GOD** (intrinsically)—Divine.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE GOSPEL  
ACCORDING TO  
**MATTHEW.**

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THY KING” (Zech. 9. 9).

(*Introversion.*)

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

For the New Testament, and the order of the Books, see Ap. 95.  
 For the Diversity of the Four Gospels, see Ap. 96.  
 For the Unity of the Four Gospels, see Ap. 97.  
 For the Fourfold Ministry of the Lord, see Ap. 119.  
 For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.

## NOTES ON MATTHEW'S GOSPEL.

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

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

### I. Four events connected with His infancy :

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

### II. Ten Parables :

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

### III. Two Miracles :

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

### IV. Nine Special Discourses :

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

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

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

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

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

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

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

° THE ° GOSPEL  
° ACCORDING TO  
° MATTHEW.

A A C a  
(p. 1307)

- 1** ° THE ° book of the ° generation of ° Jesus  
Christ,  
b ° the Son of David,  
c ° the Son of Abraham.  
**D** **2** ° Abraham ° begat ° Isaac ; and Isaac ° begat  
° Jacob ; and Jacob ° begat ° Judas ° and his  
brethren ;  
**3** And **2** Judas **2** begat ° Phares and Zara of  
° Thamar ; and Phares **2** begat ° Esrom ; and  
Esrom **2** begat ° Aram ;  
**4** And Aram **2** begat ° Aminadab ; and Amina-  
dab **2** begat ° Naasson ; and Naasson **2** begat  
° Salmon ;  
**5** And Salmon **2** begat ° Booz of ° Rachab ;  
and Booz **2** begat ° Obed of Ruth ; and Obed  
**2** begat ° Jesse ;  
**6** And Jesse **2** begat ° David the king ;

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

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

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

Matthew. See Ap. 141.

**1. 1—2. 23** (A, p. 1305). PRE-MINISTERIAL. (*Alternation.*)

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

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

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

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

E and David ° the king ° begat ° Solomon of ° her  
(p. 1307) that had been the wife of ° Urias ;  
7 And Solomon ° begat ° Roboam ; and Roboam ° begat ° Abia ; and Abia ° begat ° Asa ;  
8 And Asa ° begat ° Josaphat ; and Josaphat ° begat ° Joram ; and Joram ° begat ° Ozias ;  
9 And Ozias ° begat ° Joatham ; and Joatham ° begat ° Achaz ; and Achaz ° begat ° Ezekias ;  
10 And Ezekias ° begat ° Manasses ; and Manasses ° begat ° Amon ; and Amon ° begat ° Josias ;  
11 And Josias ° begat ° Jechonias and his brethren, about the time ° they were carried away to Babylon :  
D 12 And after ° they were brought to Babylon, ° Jechonias ° begat ° Salathiel ; and Salathiel ° begat ° Zorobabel ;  
13 And Zorobabel ° begat Abiud ; and Abiud ° begat Eliakim ; and Eliakim ° begat Azor ;  
14 And Azor ° begat Sadoc ; and Sadoc ° begat Achim ; and Achim ° begat Eliud ;  
15 And Eliud ° begat Eleazar ; and Eleazar ° begat Matthan ; and Matthan ° begat Jacob ;  
16 And Jacob ° begat Joseph the husband of Mary, ° of whom was ° born ° Jesus, Who is called ° Christ.  
C c 17 ° So ° all ° the generations from ° Abraham to ° David are ° fourteen generations ;  
b and from ° David until the ° carrying away into Babylon are fourteen generations ;  
a and from the carrying away into Babylon unto ° Christ are fourteen generations.  
B F 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.  
(p. 1308) 5 B. C.

the king. Omitted by all the critical Greek texts enumerated and named in Ap. 94. VII.  
Solomon. 2 Sam. 12. 24. The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5. 14), exhausted in Mary. If Christ be not risen, therefore, all prophecies must fail.  
her, &c. See note on Thamar, v. 3.  
Urias = Uriah (2 Sam. 12. 24).  
7 Roboam = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following :—Rehoboam (a bad father) begat a bad son (Abijah) ; Abijah (a bad father) begat a good son (Asa) ; Asa (a good father) begat a good son (Jehoshaphat) ; Jehoshaphat (a good father) begat a bad son (Jehoram).  
Abia = Abijam (1 Kings 14. 31) ; Abijah (2 Chron. 12. 16). See note on v. 7.  
Asa. 1 Kings 15. 8.  
8 Josaphat = Jehoshaphat (2 Chron. 17-18).  
Joram = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1). Three names are omitted here. All are not necessary in a royal genealogy. In v. 1 three names are sufficient. The four names are : 1. Ahaziah (2 Kings 8. 27. 2 Chron. 22. 1-9). 2. Joash or Jehoash (2 Kings 11. 2-12. 20. 2 Chron. 24. 1-25). 3. Amaziah (2 Kings 14. 8-20. 2 Chron. 25. 1, 8). 4. Jehoiakim (2 Kings 23. 36-24. 6. 2 Chron. 36. 5-8).  
Ozias = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 21).  
9 Joatham = Jotham (2 Kings 15. 7. 2 Chron. 26. 23).  
Achaz = Ahaz (2 Kings 15. 38. 2 Chron. 27. 9).  
Ezekias = Hezekiah (2 Kings 16. 20. 2 Chron. 28. 27).  
10 Manasses = Manasseh. (2 Kings 20. 21. 2 Chron. 32. 33.)  
Amon. (2 Kings 21. 18. 2 Chron. 33. 20.)  
Josias = Josiah (2 Kings 21. 24. 2 Chron. 33. 25).  
11 Jechonias = Jehoiachin (2 Kings 24. 8).  
they were carried away = removed. Gk. *metoikesia* = the Babylonian transference. A standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jechoniah, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

12 they were brought = the carrying away, as in v. 11. Jechonias, Jer. 22. 30, does not say "no sons" ; but, "no sons to sit on the throne of David".  
Salathiel = Shealtiel, the real son of Assir ; and hence was the grandson of Jechoniah (1 Chron. 3. 17-19), born "after" (see v. 12).  
Zorobabel. The real son of Pedaiah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2 ; 5. 2. Neh. 12. 1.  
16 of whom. Gr. *ex hēs*, fem. [Mary]. born = brought forth. Gr. *gennaō*. Spoken, here, of the mother. See note on "begat" (v. 2).  
Jesus. See Ap. 98. X. Christ = Anointed. Heb. Messiah. See Ap. 98. IX.  
17 So. Verse 17 is the Fig *Sympersasma*. Ap. 6. all the generations. See the Structure D, E, D, above. The first begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The second begins with the building of the Temple, and ends with the destruction of it. The third begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2).  
the : i. e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteens are reckoned in a special manner, as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks of Daniel (Dan. 9. Ap. 91).

1. 18-25 (B, p. 1307). CONCERNING JESUS CHRIST. HIS BIRTH. (*Introversion*.)

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

18 Now : or, But, in contrast with those mentioned in vv. 2-16. Render : "The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*". See Ap. 101. II. 14. birth = begetting. Gr. *gennēsis*. Occ. only here and Luke 1. 14, used of the Father. This verse is quoted by Irenæus (A. D. 178).  
Jesus (Om. by Tr. [WH] Rm.) Christ. Heb. Messiah. So translated in John 1. 41 ; 4. 25. See Ap. 98. XI. on this wise : i. e. not begotten, as in the cases recorded in vv. 2-16.  
Mary. See Ap. 100 for the six of this name in N.T. was espoused = had been betrothed. By divine ordering, so that the two lines, through Solomon and Nathan, might be united and exhausted in Messiah.  
before. Gr. *prin*. Occ. seven times (26, 34, 75. Mark 14. 72. Luke 22. 61. John 4. 49 ; 8. 58 ; 14. 9) ; *prin* ē, occ. seven times (Matt. 1. 18. Mark 14. 30. Luke 2. 26 ; 22. 34. Acts 2. 20 ; 7. 2 ; 25. 16). In eleven of the fourteen passages where this word occurs the events did take place. In the other three, one was miraculously prevented (John 4. 49) ; the day of the Lord is absolutely certain (Acts 2. 20) ; the other was legally imperative (Acts 25. 16).  
came together : as in 1 Cor. 7. 5. the Holy Ghost. Gr. *pneuma hagion* = holy spirit : i. e. power from on high. Not "the Holy Spirit". See Ap. 101. III. 14.

5 B. C.

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

G (p. 1308)

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

H

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

H

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

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

G

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

F

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

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

2 Now when ° Jesus was born ° in ° Bethlehem of Judæa ° in the days of ° Herod the king, ° behold, there came ° wise men from the ° east ° to Jerusalem,

19 being a just man = though he was a just man (i.e. desirous of obeying the Law).

and = yet. not. Gr. *mē*. Ap. 105. II.

not willing = not wishing. Gr. *thelō*. See Ap. 102. I.

to make her a publick example = to expose her to shame. LT Tr. A WH read *deigmatizō* instead of *para-deigmatizō*. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8. 5.

was minded = made up his mind, or determined. Gr. *boulomai*. See Ap. 102. 2.

put her away = divorce her according to the Law (Deut. 24. 1).

privily = secretly. By putting a “ bill of divorcement into her hand ” (Deut. 24. 1).

20 he thought: i.e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12. 11-13). See Ap. 23.

these things. The two courses open to him in v. 19. behold. Fig. *Asterismos*. Ap. 6.

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

angel = messenger. The context must always show whether human or Divine.

the LORD = Jehovah. No Art. See Ap. 98. VI. i. a 1. B. b. appeared. Gr. *phainō*. See Ap. 105. I.

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

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

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

21 bring forth. Not the same word as in vv. 2, 16, 20.

His name. Fig. *Pleonasm*.

JESUS. For this type see Ap. 43. The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our] Saviour, or God Who [is] salvation. Cp. Luke 2. 21. See Ap. 98. X.

and none other, or He is the One Who (emph.). Gr. *he* = He, sins. Gk. *hamartia*. See Ap. 128. II. i. 22 all = the whole of. fulfilled. See Ap. 103 for the first fulfilment of prophecy in the N.T.

spoken. Gr. *to rhēthen*. By Isaiah to Ahaz (Isa. 7. 13-16), but afterwards written. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

by = through, or by means of. Gr. *dia*. Ap. 104. v. 1. 23 a virgin. Quoted from Isa. 7. 13-15. See the notes there. Gr. *parthenos*, which settles the meaning of the word in Isa. 7. 14. See Ap. 103, and 107. I. i.

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

25 knew her. Heb. idiom, and Fig. *Metonymy* (of Adjunct) for cohabitation. Note the imperfect tense = was not knowing. See Ap. 132. I. ii.

not. Gr. *ou*. Ap. 105. I. till. Matt. 12. 46-50; 13. 55, 56, clearly show that she had sons afterwards. See the force of this word *hōs* in Matt. 28. 20, “ unto ”.

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

he: i.e. Joseph.

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

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

1 Jesus. See Ap. 98. X. in. Gr. *en*. Ap. 104. viii. Bethlehem = house of bread. Now *Beit Lahm*, five miles south of Jerusalem. One of the fenced cities of Rehoboam, originally called Ephrath (Gen. 35. 16, 19).

Herod the king. To distinguish him from other Herods. See Ap. 109. behold. Fig. *Asterismos* (Ap. 6).

wise men. Gr. *magoi*. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The “ adoration of the Magi ” must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8 + 33 days. Lev. 12. 3, 4. Cp. Luke 2. 21-24), and thence returned to Nazareth (Luke 2. 39). Ap. 169. There, in “ the house ” (Matt. 2. 11), not “ in a stable ” at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 12); but, being well on their way home, easily escaped from Herod.

Herod, having enquired accurately as to the time, fixed on “ two years ” (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He returned once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40.

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

to Jerusalem. The most likely place.

K  
(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 Judæa: for thus it is written by the prophet,

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

M d

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

e

enquired of them diligently what time the star appeared.

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

L

9 When they had heard the king, they departed;

K

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

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

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

J

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

B N<sup>1</sup> f  
(p. 1311)

13 And when they were departed, behold,

2 Where . . . ? This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3. 9). is born = has been brought forth: see note on 1. 2. we have seen = we saw: i.e. we being in the east saw.

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

are come = we came.

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

3 When = But.

had heard = on hearing.

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

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

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

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

demanded = kept enquiring.

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

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

5 written = standeth written. Not spoken, as in v. 23. Quoted from Mic. 5. 2. See Ap. 107. II. 3 b.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

6 Juda = Judah.

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

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

princes. Fig. *Metonymy* (of Subject), Ap. 6, for the "thousands" (or divisions) which they led.

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

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

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

7 privily = secretly.

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

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

8 for = concerning. young Child.

9 had heard = having heard. departed: to Nazareth (not to Bethlehem). Ap. 169. 10. Fig. *Asterismos*. Ap. 6 (for emphasis). they saw. When in the east. See v. 2. went before = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act. till. Implying both distance and time. came = went: i.e. to Nazareth. See v. 1. 10 saw the star. Supply the Ellipsis from v. 9 (Ap. 6) = "having seen the star [standing over where the young child was], they rejoiced", &c. rejoiced with . . . joy.

Fig. *Polypytōton* (Ap. 6), for emphasis. 11 into. Gr. *eis*. Ap. 104. vi. into the house. Not therefore at Bethlehem, for that would have been into the stable. See note on v. 1. There is no "discrepancy" here. Child. Gr. *paidion*. See Ap. 108. v. Mary. See Ap. 100. Him. Not Mary. treasures = receptacles or treasure cases. gold, &c. From three gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings. These presents supplied their immediate needs. 12 warned of God = oracularly answered, implying a preceding question. Cp. v. 22. in. Gr. *kata*. Ap. 104. x. 2. a dream. Gr. *onar*. See note on Matt. 1. 20. not. Gr. *mē*. Ap. 105. II. to = unto. Gr. *pros*. Ap. 104. xv. 3.

departed = returned. another = by another, as in v. 5.

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

13 were departed = had withdrawn or retired.

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

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

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

(Repeated and Extended Alternation.)

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

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

will seek = is on the point of seeking.

14 took = took with [him].

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

that = in order that.

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

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

Out of Egypt, &c. Quoted from Hos. 11. 1. See  
 Ap. 107. I. 3.

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

16 saw. Ap. 133. I. 1.

mocked = deceived.

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

all. The number could not have been great.

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

coasts = borders.

two years. Gr. *diētēs*. Occ. only in Matthew. It was  
 now nearly two years since the birth at Bethlehem.  
 Herod had inquired very accurately, v. 7. See notes on  
 vv. 1 and 11. The wise men found a *pais*, not a *brephos* (see  
 Ap. 108. iv and viii), as the shepherds did (Luke 2. 16).  
 of = from. Gr. *para*. Ap. 104. xii. 1.

17 spoken. As well as written.

by = by means of. Gr. *hupo* (Ap. 104. xviii), but all  
 the critical texts read *dia*. Ap. 104. v. 1.

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

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

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

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

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

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

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

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

22 Archelaus. See Ap. 109.

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

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

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

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

23 dwelt = settled. in. Gr. *eis*. Ap. 104. vi.

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

name. See Ap. 94. III. 3. See note on vv. 1, 11, 16, and  
 not say "written". It is not "an unsolved difficulty", as alleged. The prophecy had been uttered by more  
 than one prophet; therefore the reference to the Heb. *nāzer* (= a branch) is useless, as it is used of Christ only  
 by Isaiah (Isa. 11. 1; 60. 21), and it was "spoken" by "the prophets" (pl.). Note the Fig. *Hysterēsis*. Ap. 6.

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

1 In = And in. Gr. *en de*. See Ap. 104. viii. 2. In those days. Heb. idiom for an indefinite time  
 (Ex. 2. 11, 23. Isa. 38. 1, &c.): while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23.  
 came. Gr. comes: i. e. presenteth himself. came John, &c. Because "the word of God" had come  
 to him (Luke 3. 2). John the Baptist = John the baptizer. preaching = proclaiming as a herald.  
 Ap. 121. I. in. Gr. *en*. Ap. 104. viii. 1. wilderness = country parts, which were not without towns  
 or villages. David passed much of his time there. So John, probably in some occupation also; John now  
 thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah  
 himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

26 k 2 And saying, °“Repent ye: for °the king-  
(p. 1312) dom °of °heaven °is at hand.”

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

Q j saying, °“The voice of one crying in the 1 wil-  
derness,

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

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

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

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

7 But when he °saw many of the °Pharisees  
and Sadducees °come °to his °baptism, he  
said unto them, “O °generation of °vipers,  
°who hath °warned you to flee °from °the  
wrath °to come?  
8 Bring forth therefore fruits °meet for 2 re-  
pentance:  
9 And °think °not to say °within yourselves,  
°‘We have Abraham to our father:’ for I say  
unto you, that °God is able °of these stones to  
raise up °children unto Abraham.

T n 10 And °now °also the ax °is laid °unto the  
root of the trees: therefore every tree which  
bringeth 9 not forth good fruit °is hewn down,  
and cast °into the fire.

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

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

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

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

2 Repent. Gr. *metanoō*. See Ap. 111. 1.  
the kingdom of heaven. See Ap. 114.  
of. Gen. of origin = from. Ap. 17. 2.  
heaven = the heavens (pl.). See note on 6. 9, 10.  
is at hand = had drawn nigh. What draws nigh  
may withdraw. See 21. 43. Acts 1. 6; 3. 20.

3 spoken. As well as written.  
by. Gr. *hupo*. Ap. 104. xviii. 1, but all the Greek  
texts read “*dia*”. Ap. 104. v. 1.  
Esaias = Isaiah. The first of twenty-one occurrences  
of the name in N.T. See Ap. 79.  
The voice, &c. Quoted from Isa. 40. 3. See note  
there. Ap. 107. I. 1.  
the LORD = Jehovah in Isa. 40. 3. See Ap. 98. VI. i.  
a. 1. B. b.

4 had his raiment, &c. Cp. 2 Kings 1. 8.  
leathern girdle. Worn to-day by peasants in  
Palestine.  
meat = food.  
locusts. Locusts form the food of the people to-  
day; and, being provided for in the Law, are “clean”.  
See Lev. 11. 22.

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

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

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

all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. all the region. Put by Fig.  
*Synecdochē* (of the Whole), Ap. 6, for the greater part of the country. 6 were baptized = were  
being baptized. baptized of. See Ap. 115. I. vii. of = by. Gr. *hupo*. Ap. 104. xviii. 1.  
sins. Gr. *hamartia*. Ap. 128. II. 1. 7 Pharisees and Sadducees. See Ap. 120. II. saw. Ap. 133. I. 1.  
come = coming. to. Gr. *epi*. See Ap. 104. ix. 3. baptism. See Ap. 115. II. i. generation  
= brood or offspring. vipers = serpents. Not ordinary snakes, but venomous vipers.  
who . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. warned, &c. = forewarned; or who hath suggested  
or given you the hint? from = away from. Gr. *apo*. Ap. 104. iv. the wrath to come.  
The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which  
would have come to pass had the nation repented at the preaching of “them that heard Him” (Heb. 2. 3.  
Cp. 22. 4). The “times of refreshing”, and “the restoration of all things” of Acts 3. 19-26, would have  
followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke  
21. 22, 23. Acts 28. 25, 28. to come = about to come. 8 meet for = worthy of. 9 think =  
think not for a moment (Aorist). This is an idiom to be frequently met with in the Jerusalem Talmud =  
be not of that opinion. not. Gr. *mē*. Ap. 105. II. within = among. Gr. *en*. Ap. 104. viii. 2.  
We have, &c. Cp. John 8. 39. Rom. 4. 1-6; 9. 7. Gal. 3. 9. God. Ap. 98. I. i. of = out of.  
Gr. *ek*. Ap. 104. vii. children. Gr. pl. of *teknon*. Ap. 108. I.

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

T n | 10. Warning. The “Ax” and the “Fire”.  
o | 11-. John’s Baptism.  
p | -11-. Christ and John.  
o | -11. Christ’s Baptism.  
n | 12. Warning. The “Fan” and the “Fire”.

10 now = already. also. Omitted by all the texts (Ap. 94. VII.). is laid = is lying at.  
The Jerusalem Talmud (*Beracoth*, fol. 5. 1) refers Isa. 10. 33, 34 to the destruction of Jerusalem; and  
argues from Isa. 11. 1 that Messiah would be born shortly before it. unto = at. Gr. *pros*. Ap.  
104. xv. 3. is hewn down = getteth hewn down. into. Gr. *eis*. Ap. 104. vi. 11 with.  
Gr. *en*. Ap. 104. viii. 1, and Ap. 115. I. iii. The literal rendering of the Heb. 1 (*Beth* = B). Matt. 7. 6; 9. 34.  
Rom. 15. 6. 1 Cor. 4. 21, &c. See Ap. 115. I. iii. 1. a. shoes = sandals. not. Gr. *ou*. See  
Ap. 105. i. worthy = fit or equal. Not the same word as “meet for” in v. 8. bear = bring or  
fetch. Mark: “stoop down and unloose”. Luke: “unloose”. Prob. repeated often in different forms.

26 <sup>o</sup>He shall <sup>o</sup>baptize you <sup>11-</sup> with <sup>o</sup>the Holy Ghost, and <sup>with</sup> <sup>o</sup>fire:

<sup>n</sup> 12 Whose <sup>o</sup>fan <sup>is</sup> <sup>1</sup> in His hand, and He will <sup>o</sup>thoroughly purge His <sup>o</sup>floor, and <sup>o</sup>gather His wheat <sup>10</sup> into the garner; but <sup>o</sup>He will <sup>o</sup>burn up the chaff with unquenchable fire."

<sup>Sl</sup> 13 Then <sup>1</sup>cometh <sup>o</sup>Jesus <sup>o</sup>from Galilee <sup>7</sup> to <sup>o</sup>Jordan <sup>10</sup> unto John, <sup>7</sup> to be <sup>6</sup> baptized <sup>6</sup> of him.

<sup>m</sup> 14 But John <sup>o</sup>forbad Him, saying, "I have need to be <sup>6</sup> baptized <sup>6</sup> of Thee, and comest <sup>Thou</sup> <sup>6</sup> to me?"

15 And <sup>13</sup> Jesus answering said <sup>10</sup> unto him, "Suffer <sup>o</sup>it to be so now: for <sup>o</sup>thus <sup>o</sup>it becometh us to fulfil <sup>o</sup>all righteousness." Then he suffered Him.

16 And <sup>13</sup> Jesus, when He was <sup>6</sup> baptized, went up straightway <sup>o</sup>out of the water: and, <sup>o</sup>lo, the heavens were opened unto Him, and <sup>o</sup>He <sup>7</sup> saw <sup>o</sup>the Spirit of <sup>o</sup>God descending <sup>o</sup>like a <sup>o</sup>dove, and <sup>o</sup>lighting <sup>o</sup>upon Him:

17 And <sup>16</sup> lo <sup>o</sup>a voice <sup>o</sup>from <sup>2</sup> heaven, saying, "This is <sup>o</sup>My beloved Son, <sup>o</sup>in Whom <sup>o</sup>I am well pleased."

<sup>D U</sup> (p. 1313) **4** <sup>o</sup>Then was <sup>o</sup>Jesus led up <sup>o</sup>of <sup>o</sup>the Spirit <sup>o</sup>into the <sup>o</sup>wilderness to be <sup>o</sup>tempted <sup>o</sup>of the devil.

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

3 And <sup>o</sup>when <sup>o</sup>the tempter <sup>o</sup>came to Him, <sup>o</sup>he said,

<sup>He</sup> shall baptize. "He" is emph. = He Himself will, and no other. See Ap. 115. See Acts 1. 4, 5; 2. 3; 11. 15. Is. 44. 3. Cp. Ezek. 36. 26, 27. Joel 2. 28. baptize . . . with. See Ap. 115. I. iii. 1. c. the Holy Ghost = *pneuma hagion*, holy spirit, or "power from on high". No Articles. See Ap. 101. II. 14.

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

Note the seven emblems of the Spirit (or of *pneuma hagion*) in Scripture. "FIRE" (Matt. 3. 11. Acts 2. 3); "WATER" (Ezek. 36. 25. John 3. 5; 7. 38, 39); "WIND" (Ezek. 37. 1-10); "OIL" (Isa. 61. 1. Heb. 1. 9); a "SEAL" (Eph. 1. 13; 4. 30); an "EARNEST" (Eph. 1. 14); a "DOVE" (Matt. 3. 16).

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

thoroughly = thoroughly.

floor = threshing-floor.

gather = gather together.

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

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

13 Jesus. See Ap. 98. X.

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

Jordan = the Jordan.

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

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

thus. In fulfilling this duty.

it becometh us. This duty was incumbent on John as the minister of that Dispensation; likewise all righteousness:

16 out of = away from. Gr. *apo*. Ap. 104. iv. lo. Fig. *Asterismos* (Ap. 6), for emphasis. He saw: i. e. God.

the Lord saw. the Spirit of God. Note the Articles, and see Ap. 101. II. 3. God. like = as if. Gr. *hōsei* = as it were (not *homoiōs* = resembling in form or appearance): referring to the descent, not to bodily form as in Mark 1. 10. In Luke 3. 22 *hōsei* may still be connected with the manner of descent, the bodily form referring to the Spirit. dove. See note on "fire", v. 11. lighting = coming. upon. Gr. *epi*. Ap. 104. ix. 3. 17 a

voice. There were two voices: the first "Thou art", &c. (Mark 1. 11. Luke 3. 22), while the Spirit in bodily form was descending; the second (introduced by the word "lo"), "this is", &c., after it remained ("abode", John 1. 32). This latter speaking is mentioned by John for the same reason as that given in John 12. 30. Only one voice at the Transfiguration. from = out of. Gr. *ek*. Ap. 104. vii. My

beloved Son. Not Joseph's or Mary's son = My Son, the beloved [Son]. See Ap. 99. in. See note on "with", v. 11. I am well pleased = I have found delight. Heb. idiom, as in 2 Sam. 22. 20. Ps. 51. 16. Cp. Isa. 42. 1. Matt. 12. 18. "This is My beloved Son" was the Divine formula of anointing

Messiah for the office of Prophet (Matt. 3. 17); also for that of Priest (Matt. 17. 5. See Ap. 149); and "Thou art My Son" for that of King (Ps. 2. 7. Acts 13. 33. Heb. 1. 5; 5. 5).

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

**D** | U | 1-3-. Before the Temptation.  
 | V | -3-10. The Separate Temptations.  
 | U | 11. After the Temptation.

1 Then. Immediately after His anointing as Messiah, "the second man" (1 Cor. 15. 47), "the last Adam" (1 Cor. 15. 45), must be tried like "the first man Adam" (1 Cor. 15. 45, 47) and in the same three ways (1 John 2. 16. Cp. with Gen. 3. 6). Jesus. See Ap. 98. X. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

the Spirit. Ap. 101. II. 3. into. Gr. *eis*. Ap. 104. vi. wilderness. The first man was in the garden; Messiah's trial was in the wilderness, and His agony in a garden. Contrast Israel: fed with manna and disobedient, Christ hungered and obedient. tempted = tried, or put to the test. Gr. *peirazō*; from *peirō*, to pierce through, so as to test. 2 forty. The number of probation (Ap. 10).

nights. Joined thus with "days", are complete periods of twenty-four hours. See Ap. 144. 3 when . . . came, &c. = having approached Him and said. the tempter = he who was tempting Him. See Ap. 116. came to Him: as to our first parents, Adam and Eve. See Ap. 19. he said. See Ap. 116 for the two sets of three temptations, under different circumstances, with different words and expressions; and, in a different order in Matt. 4 from that in Luke 4. It is nowhere said that there were "three" or only three; as it is nowhere said that there were "three" wise men in chap. 2.

V W<sup>1</sup> q<sup>1</sup> (p. 1314) ° "If Thou be ° the Son of God, ° command that ° these stones ° be made ° bread."  
 r<sup>1</sup> 4 But He answered and ° said,  
 s<sup>1</sup> ° "It is written, ° Man shall not live ° by bread ° alone, but ° by every ° word that proceedeth ° out of the mouth of ° God."  
 W<sup>2</sup> q<sup>2</sup> 5 ° Then the devil ° taketh Him up <sup>1</sup> into ° the ° holy city, and setteth Him ° on ° a pinnacle of the ° temple,  
 6 And saith unto Him, ° "If Thou be ° the Son of God, ° cast Thyself down: for ° it is written, ° He shall give His angels charge ° concerning Thee: and ° in their hands they shall bear Thee up, lest at any time Thou dash Thy foot ° against a stone."  
 r<sup>2</sup> 7 Jesus said unto him, ° "It is written again,  
 s<sup>2</sup> ° Thou shalt ° not ° tempt ° the LORD thy God."  
 W<sup>3</sup> q<sup>3</sup> 8 ° Again, the devil ° taketh Him up <sup>1</sup> into an ° exceeding high mountain, and sheweth Him all the ° kingdoms of the ° world, and the glory of them;  
 9 And saith unto Him, ° "All these things will I give Thee, ° if Thou ° wilt fall down and ° worship me."  
 r<sup>3</sup> 10 Then saith <sup>1</sup> Jesus unto him, ° "Get thee hence, ° Satan:  
 s<sup>3</sup> for ° it is written, ° Thou shalt ° worship ° the LORD thy ° God, and Him ° only shalt thou serve."  
 U 11 Then the devil leaveth Him, and, ° behold, (p. 1313) ° angels came and ministered unto Him.  
 E F X (p. 1315) 12 Now when <sup>1</sup> Jesus had heard that John was ° cast into prison, He ° departed <sup>1</sup> into Galilee;  
 27

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

V	W <sup>1</sup>	q <sup>1</sup>		-3.	Temptation.	"If Thou be",
	r <sup>1</sup>		4-	Answer.	"It is written",	
	s <sup>1</sup>		-4.	Scripture.	Deut. 8. 3.	
	W <sup>2</sup>	q <sup>2</sup>		5, 6.	Temptation.	"If Thou be",
	r <sup>2</sup>		7-	Answer.	"It is written",	
	s <sup>2</sup>		-7.	Scripture.	Deut. 6. 16.	
	W <sup>3</sup>	q <sup>3</sup>		8, 9.	Temptation.	"If Thou wilt",
	r <sup>3</sup>		10-	Answer.	"It is written",	
	s <sup>3</sup>		-10.	Scripture.	Deut. 6. 13; 10. 20.	

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

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

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

Man. Gr. *anthrōpos*. Ap. 123. 1. by = upon. Gr. *epi*. Ap. 104. ix. 2. alone = only. word = utterance.

out of = by means of, or through. Gr. *dia*. Ap. 104. v. 1. Note the connection of the "hunger" and the "forty" days here, and the same in Deut. 8. 3. God. See Ap. 98. I. i. 1.

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

11. 1. Isa. 48. 2; 52. 1. Dan. 9. 24. The Arabs still call it *El Kud's* = the holy place. It was so called on account of the Sanctuary. holy. See note on Ex. 3. 5. on. Gr. *epi*. Ap. 104. ix. 3. a pinnacle = the wing. Gr. *pterugion*, used of that part of the Temple (or Holy Place) where "the abomination of desolation" is to stand, according to Theodotion (a fourth reviser of the Sept about the middle of cent. 2). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 24. 15. temple = the temple buildings; not *naos*, the house itself or Sanctuary. See note on 23. 16.

6 cast Thyself down. An attempt upon His life. it is written. Satan can quote Scripture and garble it by omitting the essential words "to keep Thee in all Thy ways", and by adding "at any time". Quoted from Ps. 91. 11, 12 (not v. 13; see note there). concerning. Gr. *peri*. Ap. 104. xiii. 1. in = upon. Gr. *epi*, as "on" in v. 5. against. Gr. *pros*. Ap. 104. xv. 3. 7 Thou, &c. Quoted from Deut. 6. 16 (Ap. 107. II. 3. c.). not. Gr. *ou*. See Ap. 105. I. tempt. Note the words which follow: "as ye tempted Him in Massah". A reference to Ex. 17. 7 shows that there it was to doubt Jehovah's presence and care. It was the same here. the LORD = Jehovah. See Ap. VI. 1. a. 4. B. a

8 Again, &c. This should be "The devil taketh Him again", implying that he had taken Him there before, as "It is written again" in v. 7. See Ap. 117. I. This is the second temptation in Luke (Luke 4. 5). taketh. As in v. 5; not *anagō*, "leadeth up", as in Luke 4. 5. exceeding. Not so in Luke 4. 5; because there it is only *oikoumenē*, the inhabited world, or Roman empire (Ap. 129. 2); here it is *kosmos* (Ap. 129. 1). kingdoms. See Ap. 112. world. Gr. *kosmos*, the whole world as created. See Ap. 129. 1. 9 All these. Cp. Luke 4. 6 and see Ap. 116. if. See Ap. 118. I. 2. Not the same as in v. 3 and 6. wilt fall down. Not in Luke. worship = do homage. Ap. 137. i. 10 Get thee hence = Go! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116. Satan = the Adversary. Sept. for Heb. *Satan*.

Thou shalt, &c. Quoted from Deut. 11. 3, 4. See Ap. 107. II. 2, and 117. I. only = alone, as in v. 4. Quoted from Deut. 6. 13; where the possession of the earth (v. 10) depends on loyalty to God (v. 12), Who gives it (v. 10); and on obedience to Him (v. 17, 18). 11 behold. Fig. *Asterismos* (Ap. 6), for emphasis. angels came, &c. Thus closing the whole of the Temptations. No such ministrations at the end of the third temptation in Luke 4. 13.

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

12 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (vv. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, *eis tēn phulakēn*). There is no "inaccuracy" or "confusion". *Paradidōmi* is rendered "cast (or put) in prison" only here and Mark 1. 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times. Cp. 5. 25; 10. 17, 19, 21; 24. 9, &c. The "not yet" of John 3. 24 (Gr. *oupō*. Ap. 105. I.) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1. 19-27. John's being "delivered up" may have led to this departure of Jesus (Ap. 98; X, p. 1315) from Judæa. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 35, before the call of any disciples. departed = withdrew.

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

14 ° That it might be fulfilled which was ° spoken ° by ° Esaias the prophet, saying,

15 ° "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, ° Galilee of the ° Gentiles ;

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

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

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

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

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

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

and He called them.

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

x 23 And <sup>1</sup> Jesus went about ° all Galilee, teaching <sup>13</sup> in their ° synagogues, and <sup>17</sup> preaching ° the gospel ° of <sup>17</sup> the kingdom,

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

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

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

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

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

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

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

4. 12-7. 29 (F, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.

(*Extended Alternation and Introversion.*)

F X 4. 12-15. The Lord. Departure to Galilee.  
Y t 4. 16. Depth of the great darkness. The People sitting in it.

u 4. 17. The Kingdom proclaimed. Words.  
Z 4. 18-22. Disciples called.

X 4. 23-. The Lord. Going about Galilee.

Y u 4. -23. The Kingdom proclaimed. Works.  
t 4. 24, 25. Fame of the "Great Light". The People following it.

Z 5. 1-7. 29. Disciples taught.

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

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

upon the sea coast. Gr. *parathalassios*. Occ. only here. in=in. Gr. *en*. Ap. 104. viii.

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

by=by means of. Gr. *dia*. Ap. 104. v. 1. Esaias=Isaiah. 15 The land, &c. Quoted from Isa. 9. 1, 2. See Ap. 107. II. 2. "Land" is nom., not vocative. Galilee. See Ap. 169. Gentiles=nations. 16 sat =was sitting. saw. Ap. 133. I. 1. light. Ap. 130. I. the region and shadow, &c. Fig. *Hendiadys* (Ap. 6)="darkness, [yea] the dark shadow of death", or death's darkness. sprung up=risen for them.

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

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

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

Repent. Gr. *metanoō*. Ap. 111. I. 1. the kingdom of heaven. See Ap. 114. heaven=the heavens. See notes on 6. 9, 10. is at hand=is drawn nigh. 18 by=beside. Gr. *para*. Ap. 104. xii. 3. a net=a large net. Gr. *amphiblēstron*. Not the same word as in v. 20, or 13. 47. 19 fishers of men. A Talmudic expression: "A fisher of the Law" (Maimonides, *Torah*, cap. I). men. Gr. pl. of *anthrōpos*. Ap. 123. I.

20 nets. Pl. of *diktuon*. Not the same word as in v. 18, or 13. 47. 21 other. Gr. *allos*. Ap. 124. 1. James... John. See Ap. 141. Zebedee. Aram. See Ap. 94. III. 3. a=the. These calls were to discipleship, not apostleship. with. Gr. *meta*. Ap. 104. xi. 1. mending=setting in order. See Ap. 125. 8. 23 all=the whole. Put by Fig. *Synecdochē* (of the Whole) for all parts. Ap. 6. synagogues. See Ap. 120. the gospel=the glad tidings. of=relating to. See Ap. 17. 5. all manner of=every. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for some of all kinds. disease. Gr. *malakia*. Occ. only in Matthew: here; 9. 35; 10. 1. among. Gr. *en*. Ap. 104. viii. 2. 24 fame=hearing. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for what was heard. throughout=unto. Gr. *eis*. Ap. 104. vi. diseases. Gr. *nosos*, transl. sickness in v. 23.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25 from. Gr. *apo*. Ap. 104. iv.

Galilee. Ap. 169.

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

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

Z | B | 5. 1-2. Introduction.

C | 5. 3-12. Characters. True Happiness.

D | 5. 13-16. True Disciples.

E | 5. 17—7. 12. THE KINGDOM. ITS LAWS.

E | 7. 13, 14. THE KINGDOM. ENTRANCE INTO IT.

D | 7. 15-23. False Teachers.

C | 7. 24-27. Characters. True Wisdom.

B | 7. 28, 29. Conclusion.

1 seeing. Ap. 133. I. 1.

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

a mountain = the mountain. Well known and therefore unnamed, but corresponds with the Mount of Olives in the Structure of the Gospel as a whole Cp. F and F, p. 1315. There is a reference also to Sinai.

set. The posture of the Oriental teacher to-day. disciples. Note this fact in interpreting the member Z. 2 opened His mouth. Heb. idiom. Fig. *Metonymy* (of Adjunct), Ap. 6, for speaking (Job 3. 1. Dan. 10. 16. Acts 8. 35).

taught them. See note on 7. 39, and the Structure, above. The Structure is the commentary showing that this teaching is connected with the proclamation of the kingdom (v. 3), and is to be interpreted by it. As the kingdom was rejected and is now in abeyance, so likewise this discourse is in abeyance with all its commands, &c., until "the gospel of the kingdom" is again proclaimed, to herald its drawing nigh. Parts of this address were repeated at different times and on different occasions.

Luke nowhere professes to give the whole address in its chronological setting or entirety. Only some thirty separate verses are so repeated by Luke out of 107 verses in Matthew. The later repetitions in Luke were given in "a plain" (Luke 6. 17) and after the calling of the Twelve (Luke 6. 13); here the whole is given before the calling of the Twelve (Matt. 9. 9). These are marks of accuracy, not of "discrepancy" as alleged. Modern critics first assume that the two accounts are identical, and then say: "No one now expects to find chronological accuracy in the evangelical records"! For the

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

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### 5. 3-12 (C, above). CHARACTERS. (*Introversion*.)

C | a | 3. Heirs of the Kingdom.

b | 4. Mourners. Reward for Mourners.

c | 5. Inheritance. Earthly.

d | 6. True righteousness.

d | 7. Fruits of righteousness.

c | 8. Inheritance. Heavenly.

b | 9. Peacemakers. Reward for Peacemakers.

a | 10-12. Heirs of the Kingdom.

3 Blessed = Happy, representing the Heb. *'ashrēy* (not *bārūk*, blessed). *'Ashrēy* (Fig. *Beatitudo*, not *Benedictio*) occurs in nineteen Psalms twenty-six times; elsewhere only in eight books (Deut., 1 Kings, 2 Chron., Isa., Prov., Job, Ecc., and Dan.). The Aramaic equivalent for *'ashrēy* is *tōb* (sing., pl., or dual). See Ap. 94. III. 3, and Ap. 63. vi. Gr. *makarios* = happy (not *eulogētos*, which = blessed, and is used only of God (Mark 14. 61. Luke 1. 68. Rom. 1. 25; 9. 5; 2 Cor. 1. 3; 11. 31. Eph. 1. 3. 1 Pet. 1. 3). poor in spirit. The equivalent for the Aramaic (Ap. 94. III. 3, p. 135) *'ānāyīm* (Heb. *'ānah*). See note on Prov. 1. 11) = poor in this world (as in Luke 6. 20), in contrast with the promise of the kingdom. Cp. Jas. 2. 5. spirit.

Gr. *pneuma*. See Ap. 101. II. 8. the kingdom of heaven. Then proclaimed as having drawn nigh (3. 2; 4. 17). See Ap. 114. heaven = the heavens. See notes on 6. 9, 10. 4 Blessed. Note the Fig. *Anaphora* (Ap. 6). The eight Beatitudes are to be contrasted with and understood by the eight "woes" of 23. 13-33. See Ap. 126. 5 meek. Cp. Ps. 37. 11. the earth: or, the land. Gr. *gē*. See Ap. 129. 4. 6 hunger and thirst, &c. The idiom for a strong desire. Cp. Ps. 42. 1, 2; 119. 103. 7 merciful = compassionate. Cp. Ps. 41. 1. mercy. Not merely now, but in the manifestation of the kingdom, Jas. 2. 13 (cp. Heb. 4. 16; 8. 12; 10. 28). 8 pure in heart. Cp. Ps. 24. 4; 73. 1. God. Ap. 98. I. i. 1. 9 peacemakers. Cp. Ps. 133. 1. Gr. *eirēnopoios*. Occ. only here. children = sons. Gr. *huios*. See Ap. 108. III. 10 are persecuted = have been persecuted. Cp. Pss. 37, 39, 40. for = on account of. for righteousness' sake. Not otherwise. 11 revile = reproach. evil = harmful thing. Gr. *ponēros*. Ap. 128. IV. 1. against. Gr. *kata*. Ap. 104. x. 1. falsely. This is another condition of the happiness of v. 3. 12 Rejoice, &c. See 1 Pet. 4. 13. Cp. Acts 16. 25. in. Gr. *en*. Ap. 104. viii. for = because. Not the same as in v. 3, &c.