

Sundry Studies in the Life of Christ

James W. Garrett

Sunday night Seminar, Tulsa Christian Fellowship, January-February 2022

Note: This study is a series of articles and tools written for the purpose of aiding and equipping students in the study of the Four Gospels. Key episodes in Our Lord's earthly existence will be examined, employing these tools. Since this is not an exhaustive study of the Life of Christ, we have chosen to title it, *Sundry Studies*.

INTRODUCTION

Important to the study of the Life of Christ and the biblical record, is the recognition of the prophecies that predicted His birth and life. We first will consider examples of these prophecies.

In preparation for studying the accounts of the life of Christ, as recounted in Matthew, Mark, Luke, and John, we first investigate the question of the authorship of each account and the date of each account's composition.

Next, in order to understand some of the issues that manifested themselves in the accounts, we will cite the various sources that were influencing the society and culture of Palestine during the three decades in which Christ's earthly sojourn took place.

We then will begin by examining some of the most important chapters in His earthly sojourn.

Two important documents are provided that will assist in the study of the accounts to which attention will be given:

- A chronological outline of the Gospels
- A harmony of the four accounts.

CHRIST IN PROPHECY

There are 44 recognized prophecies in the Old Testament that relate to Christ. Some of these are a bit obscure and some more direct. Here are a few of the more well-known of these that relate to His birth and early home.

- The Messiah would be born of a woman:

And the LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life;

And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." (Genesis 3:14-15)

This passage has been labelled, the *protoevangelium*. The term is a combination of two Greek words, *πρότος* (*protos*) meaning, *first*, and *εὐαγγέλιον* (*euangelion*), meaning, *good news*.

- The Messiah would be born in Bethlehem:

" But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity." (Micah 5:2)

THE FULFILLMENT:

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, (Matthew 2:1)

And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David,⁵ in order to register, along with Mary, who was engaged to him, and was with child.⁶ And it came about that while they were there, the days were completed for her to give birth. (Luke 2:4-6)

- The Messiah would be born of a virgin:

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. (Isaiah 7:14)

FULFILLMENT:

Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying,²³ "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us." (Matthew 1:22-23)

Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth,²⁷ to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.²⁸ And coming in, he said to her, "Hail, favored one! The Lord is with you."²⁹ But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be.³⁰ And the angel said to her, "Do not be afraid, Mary; for you have found favor with God.³¹ "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus. (Luke 1:26-31)

- The Messiah would be called Immanuel:

"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. (Isaiah 7:14)

FULFILLMENT:

But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying,

"Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins."

Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us." (Matthew 1:20-23)

NOTE: The angel instructed Joseph to name the child *Yehoshua* (anglicized in our English versions as, *Jesus*), meaning, *Yahweh saves*, which describes his role, *He who will save His people from their sins*. After recording the words spoken by the angel, Matthew cited the prophesy in Isaiah, which said, *they shall call His name Immanuel*.

The name to be given to the baby (*Yehoshua*) would be the name by which he would be known from birth onward. The prophecy of Isaiah indicated His Divine identity – God in the flesh.

- The Messiah would spend time in Egypt:

When Israel was a youth I loved him, And out of Egypt I called My son. (Hosea 11:1)

FULFILLMENT:

And he arose and took the Child and His mother by night, and departed for Egypt;¹⁵ and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son." (Matthew 2:14-15)

- A massacre of children would happen at the Messiah's birthplace:

Thus says the LORD, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more." (Jeremiah 31:15)

FULFILLMENT:

Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi.¹⁷ Then that which was spoken through Jeremiah the prophet was fulfilled, saying,¹⁸ "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more." (Matthew 2:16-18)

- A messenger would prepare the way for the Messiah:

A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God."⁴ "Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley;⁵ Then the glory of the LORD will be revealed, And all flesh will see it together; For the mouth of the LORD has spoken." (Isaiah 40:3-5)

FULFILLMENT:

And he (John) came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;⁴ as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.'⁵ 'Every ravine shall be filled up, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough roads smooth;⁶ And all flesh shall see the salvation of God.'" (Luke 3:3-6)

- The Messenger preparing the way for the Messiah would come as Elijah the prophet:

"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD."⁶ "And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse." (Malachi 4:5-6)

FULFILLMENT:

But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. ..." "And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord." (Luke 1:13, 17)

- The Messiah would be called a Nazarene:

Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.
(Isaiah 11:1)

NOTE: the term in Isaiah 11:1 that is rendered as, *branch*, is נֶצֶר (*netzar*).

Hebrew and Aramaic (the form of Hebrew spoken in Palestine at the time of Christ) had no vowels. Hence, the word would have appeared as *NZR*, the same consonants as in the term, *Nazareth*. Also, in Aramaic, the pronunciation of *Nazareth*, and the Hebrew term, *netzar*, sounded very much alike.

Evidently, those who settled the town in Galilee, chose to name it, *Branch*, which is not an unusual name for a town/village. Seven towns in North America are named, *Branch*.¹ In time, *Netzar* became, *Nazareth*.

FULFILLMENT:

and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene." (Matthew 2:23)

DATE AND AUTHORSHIP OF THE FOUR GOSPELS

In order to establish the authenticity and reliability of the Four Gospels two things must be established:

- their authorship
- the date of their composition.²

It also important to identify the audience to which each of the Gospels was directed. The distinctive character of each account helps us to identify the anticipated audience

Both Luke and John describe their motivation for writing their Gospels:

- Luke wrote to present in a responsible, accurate, and orderly manner the facts concerning the Life of Christ (Luke 1:1-4).
- John wrote so that people could read and believe (John 20:30-31; 21:24-25).

The Gospel According to Matthew

All internal evidence indicates that the Jews were the target audience for Matthew's account of the life of Christ. For example, Matthew contains more quotations from the Old Testament than do the other three Gospel accounts.

The terms that he uses, and the issues that he addresses would have been of special importance to Jews. Matthew employs more of a topical organization, than a chronological account. In some sections, he groups together material on a particular topic that was spoken at different times and in different places.

Many early Christian writings quote the Gospel of Matthew, thus attesting to its early composition. Some of them describe the audience for which his account was written, and the language in which it was written.

¹ Branch, Arkansas; Branch, Louisiana; Branch, Branch, Mississippi; Branch, Missouri; Branch, New York; Branch, Wisconsin; Branch, Newfoundland.

² For a summary of liberal scholars' views on this topic, see ADDENDUM A

Concerning the original language in which Matthew composed his Gospel, Papias (c.70-163) wrote,

“Matthew composed his history in the Hebrew dialect, and everyone translated it as he was able.”³

Irenaeus (135-200 AD), agrees with Papias in his statement concerning the original language of the Gospel of Matthew,

“Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome and laying the foundations of the church.”⁴

The statements of Papias and Irenaeus that Matthew wrote in Hebrew, probably referred to Aramaic, which ancient writers often called, *Hebrew*. The fact that the Palestinian Jews seem to be the target audience for Matthew’s account, it is not surprising that the Gospel of Matthew would have been written the language of that audience.

Non-Jewish Christians (as noted by Papias) had some difficulty in translating the Aramaic into Greek. Therefore, it is not surprising that very early in the history of the Church the Gospel of Matthew was produced in Greek. Many scholars argue that when the early church quickly took on a world-wide scope, Matthew himself (rather than a Gentile) later published his Gospel in Greek. Merrill C. Tenney states,

“Since the Greek churches quickly outstripped the Aramaic churches in numbers and influence, the Aramaic original might have perished at an early date.In any case, the existing Greek text is early and should probably be regarded as an edition, rather than a translation from Aramaic.”⁵

Because the scriptural quotations in the early patristic writings from the Syro-Jewish region of Antioch agree most closely with Matthew, many argue that Antioch was the place of composition. Furthermore, the Antiochan church was the first church have a constituency that consisted of both Aramaic speaking Jews and Greek speaking Gentiles.⁶ Although it is impossible to prove with certainty that Antioch was the place where Matthew resided when writing his Gospel, no locale is more suitable for its origin and early circulation.

It is obvious that Matthew composed his account before the fall of Jerusalem in 70 AD.

- Matthew recorded Jesus’ accurate predictions of this event (Matthew 24-25).
- Had Matthew’s account been written after the fall, the author would have sought to point out the accuracy of these prophecies, in that they were fulfilled exactly as prophesied.

Matthew probably was written after the dispersion from Jerusalem, that was brought about by Saul of Tarsus’ persecution of the Jerusalem Christians (Acts 8:3-4). Prior to this dispersion, the Hebrew/Aramaic church had the apostles in its midst and therefore did not need a written record of the

³ Eusebius, *Ecclesiastical History* [written c.325 AD] (Grand Rapids, Baker Bookhouse) 1994 3.39.14-17

⁴ Irenaeus, *Against Heresies*, Book III, Chapter 1

⁵ Merrill C. Tenny, *New Testament Survey*, revised by Walter M. Dunnnett (Grand Rapids, Wm. B. Eerdmans Publishing Company Intervarsity Press) 1985, page 150

⁶ Acts 11:19ff

apostles' doctrine. Thus, Matthew would have been written between 50 and 70 AD. Most students of this topic, opt for the earlier end of this spectrum.

The Gospel According to Mark

All of the traditions are consistent, concerning the origin of Mark's Gospel, i.e., that Mark was written in Rome, and that the Gospel According to Mark is Peter's account of the Life of Christ.⁷ The internal evidence fits this tradition. Mark is terse, clear, and pointed, a quality that would appeal to the Roman mind. The Gospel of Mark is characterized by his frequent use of the term, εὐθύς (*euthus*), rendered as *immediately*, or *straightway* (occurring 40 times in Mark's 16 chapters).

Furthermore, the Gospel of Mark contains a number of Roman/Latin terms, for which there are Greek equivalents that he could have used. For example,

- *Modius* for "bushel" (4:21)
- *Census* for "tribute" (12:14)
- *Speculator* for "executioner" (6:27)
- *Centurio* for "centurion" (15:39, 44, 45)

Why would Mark have chosen Latin terms, instead of Greek, were it not for the fact that he wrote for Romans and these terms would be better understood by them?

The same facts that argue for Matthew's being written before 70 AD apply equally to Mark. All indications are that it could not have been written later than the sixties, and probably earlier.

The Gospel According to Luke

Luke writes as an historian and a story-teller. In Colossians 4:14, Paul describes Luke as, *the beloved physician*. His account has the flavor of a narrative.

Many early Christian writers describe Luke as being the author of the Gospel that bears his name.⁸

Two termini fix within limits the time and writing of Luke:

- It must have been written before Acts, since Luke began Acts by referring to his Gospel account (Luke 1:1-4; Acts 1:1-2).
- It must have been written after Christianity had spread to the Gentile world. This is seen in that a Gentile believer such as Theophilus would desire an accurate account of the Life of Christ (Luke 1:10-4)

Acts was composed during Paul's first imprisonment in Rome. This is evident since the book closes before Paul's trial and acquittal before Nero. A study of the chronology of Acts places Paul's imprisonment in Rome as being 61-63 AD. Thus, Acts could not have been composed later than 63 AD.

⁷ Eusebius, pages 63-65; Origin (250-250), quoted in Eusebius, pgs. 244ff; Clement of Alexandria (190-200), Eusebius, page 233; Tertullian *Against Marcion*, IV. 5; Irenaeus (130-202 AD), *Against Heresies*, Eusebius, page 187ff; *The Muratorian Fragment*, (180-200)

⁸ Muratorian Fragment: (c.170 AD); Irenaeus: (130-220 AD) *Against Heresies* 3.1.1; 3.14.1;. Clement:(died 99 AD) (Eusebius's *Church History* 6.14.5-7); Tertullian: (160-220 AD) *Against Marcion* 4.5 (*Against Heresies* 5.1). Origen: (185-254) (Eusebius's *Church History* 6.25.6). Luke wrote Acts of the Apostles (Eusebius's *Church History* 6.25.14).

We can only speculate about how many years the Gospel of Luke preceded the writing of Acts.

Many scholars feel that 60 AD is a good median date as for the writing of Luke's Gospel, since by that time he would have been a Christian for a decade and would have had time to travel in Palestine and do the research that he mentions in his prologue.

There is no clue as to where Luke resided when he wrote his Gospel account, but it is clear that he wrote it for a Gentile convert to Christianity. This is seen in his introductory remarks,

Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught. (Luke 1:1-4)

These remarks also make it apparent that Luke was not an eyewitness to the events that he records. However, he was meticulous in his investigation of these events.

One characteristic of his Gospel is the attention to detail - details that are lacking in the other three. An example of this is the healing of the man with the withered hand. Matthew and Mark record the event, but do not indicate which hand was withered, whereas Luke describes that detail.

And departing from there, He went into their synagogue. And behold, there was a man with a withered hand. (Matthew 12:9-10a)

And He entered again into a synagogue; and a man was there with a withered hand. (Mark 3:1)

And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. (Luke 6:6)

Such details as this are found in Luke, whereas the other accounts give a more general record of the event that Luke records.

The Gospel According to John

The Gospel of John has been the target of the most virulent attacks by those who seek to discredit the Divinity of Jesus. This is because John is the most blatant in his recognition and declaration of Our Lord's Divinity. Every effort has been made to give a late date to this document. It seems that God's sense of humor was displayed when the Ryland's Document was discovered, forcing honest scholars to recognize the early date of John's Gospel.

RYLAND'S DOCUMENT

The discovery, in 1920, of a fragment of the Gospel of John, shook the world of liberal biblical criticism. While Bernard Grenfell was working through a collection of fragments that had been gathered from a rubbish heap in Egypt, he discovered an amazing fragment. He became ill while preparing these fragments for publication, intending to assign them to the Rylands Library in Manchester, England. When Grenfell was not able to complete the task, Colin H. Roberts, a Fellow of St. John's College, Oxford, continued the work and in 1935, presented the first transcription and publication of the document. From that time onward, it has been known as "the Rylands Fragment." The fragment has been dated to the first half of the Second Century.

The early church is unanimous in its declaration that John wrote the Gospel to which his name is attached. Outstanding testimonies are Eusebius' quotations of the writings of Papias⁹ (60-130), Clement of Alexandria [190 AD]; Origen [220 AD]; Hippolytus [225 AD]; Tertullian [200 AD]; the Muratorian Fragment [170 AD].¹⁰

It seems clear, from all evidence, that John wrote his Gospel in Asia Minor, probably in Ephesus, toward the close of the First Century. The most widely accepted dates are 95-99 AD. Since the Rylands Document was found in Egypt, and John composed the Gospel in Ephesus, that would mean that his Gospel was widely distributed by the first half of the Second Century, leading us to conclude that it was written in the final years of the First Century.

John is unique. His Gospel contains no parables, and only seven miracles, five of which are not recorded in the other Gospels. The discourses of Jesus recorded by John deal chiefly with Our Lord's person, rather than with the ethical teaching of the kingdom, which is a major feature of the others.

Personal relationships between Jesus and His disciples are emphasized more than Jesus' relationship with the public. This strongly theological record gives major attention to the final days of Jesus' ministry. Eight of the twenty-one chapters describe the final week, prior to His death. The two final chapters record post-resurrection events.

The Synoptics & John

The term, *Synoptics*, which means, "see together," is the technical term that is applied to Matthew, Mark, and Luke. This is because their Gospels are so similar and for the most part report the same material. Of special significance is the fact that even though these are three independent accounts, they are in general agreement concerning the facts.

The Synoptics report that Jesus taught and healed in the province of Galilee, but they mention only one journey to Jerusalem to celebrate the Jewish Passover (two if certain data is understood differently). From reading only the Synoptics, one might conclude that Jesus' ministry lasted only one year.

The Gospel of John tells us that Jesus made at least three trips the Holy City to observe the Passover. He also cites longer periods of ministry in lower Judea. We are fortunate to have all four Gospel accounts, each supplementing the others and giving a full-orbed view of the ministry of Our Lord.

MOVEMENTS AND GROUPS THAT INFLUENCED JEWISH SOCIETY IN THE TIME OF CHRIST

In order to have an understanding of the setting in which Our Lord conducted His earthly ministry, we must be aware of the culture and the forces that influenced that culture.

The two centuries prior to the birth of Christ were years of violence and passion in Palestine. During this period, political and religious parties formed that were bitter enemies of one another. Emotions were very intense. The groups were very present in the Palestinian culture during the time of Christ. The following is an overview of these groups, their origin, and their impact on Christ's ministry.

⁹ Eusebius, pages 124ff

¹⁰ As noted in earlier footnote

Sadducees

The Sadducees were the elite priestly class that controlled the Temple. They also were the most influential members of the Great Sanhedrin, the 71-member supreme court in Jerusalem. There also were 23-member, lower court Sanhedrim, which were appointed to serve in each city. The lower courts also had many Sadducees “on the bench.”

A clear record of the origin of the Sadducees does not exist. The sect seems to have arisen gradually, after the return from Babylonian exile. During this early post-exilic period, when the nation was restructuring, the High Priest drew to himself all of the civil and religious powers in the re-formed nation.

Because the High Priest, in essence, was the ruling power at this time, the Persians viewed him as being the King of the Jews. As a result of the political realities involved in the Sadducees’ having to deal with the Persians and Greeks, they began to lessen their religious fervor and increasingly became international politicians.

After Alexander the Great and his Greek armies conquered the Mediterranean world, the politically motivated Sadducees cooperated in the effort to Hellenize¹¹ Palestine. This attempt to turn Jews into Greeks caused a reaction in Israel. The result was the birth of a movement called, the *Hasidim*. The Hasidim later became the *Pharisees*.

When the Maccabees¹² led a successful revolt against the Greek conquerors (167 BC), the Sadducees did not support them. The Hasidim did.

As a result of their successful revolt, the Maccabees took control of Judea. They founded the Hasmonean dynasty, which ruled from 167 BC to 37 BC. During the years of 110 BC to 63 BC, the Hasmoneans were able to bring about a fully independent kingdom. – which always was being challenged by various forces. They reasserted the Jewish religion, partly by forced conversion. They expanded the boundaries of Judea by conquest and reduced the influence of Hellenism and Hellenistic Judaism.

The next century and a half was a period of political intrigue, constantly changing loyalties, bloodshed, and extreme cruelty.

When Pharisees and Hasmonaeans parted company, the Pharisees sought to reconcile with the Sadducees, but through the treachery and cruelty of the High Priest, Alcimus, the reconciliation was short-lived.

In a rather strange turn of events, the Hasmoneans and the Sadducees became allies. At one point, Alexander Jannaeus, the Hasmonean ruler who had become a strong supporter of the Sadducees, crucified several hundred Pharisees.

Thus, the history of the Jewish people immediately preceding the birth of Jesus was one of constant war, internecine slaughter, and violent partisanship.

By the time Christ was born, the Sadducees had become liberal theologians, cultured aristocrats, and smooth politicians. They were pragmatic realists. The Sadducees adopted the conservative views of the

¹¹ Ἑλλάς (*Hellas*) is the Greek name for Greece.

¹² A very patriotic and religiously conservative group, led by Judas Maccabeus and his four brothers.

Pharisees only when it became politically beneficial for them to do so. Scholars disagree as to whether the Sadducees accepted all of the Old Testament or only the Pentateuch.

Even though the Sadducees controlled the Temple and held a virtual monopoly over the priesthood, not all priests were Sadducees. Some priests, even though they had all of the inherited credentials, and functioned in the priestly duties, lacked the culture and wealth to be a part of the Sadducee in-crowd. John the Immerser's father, Zacharias, seems to be one of these - there is no hint that Zacharias, although a priest, was a Sadducee.

The Temple and its services were a ready source of Sadducee income.

- When a worshipper came to the Temple to make a blood sacrifice, he had to bring an animal that passed the inspection of the priest officiating at the ceremony. Only animals from the Sadducees' flocks were approved. This controlled animal-retail business provided a constant source of income for the Sadducees.¹³
- The fowl sacrifices prescribed in the Old Testament provided another source of income. The only birds that passed inspection were those that had been purchased at one of the Temple court stalls.
- The Sadducees ruled that any monetary Temple offerings had to be made in shekels. No Gentile money would be allowed. In order to obtain shekels, Jews had to buy them at the Temple money-exchange booth. Of course, the Sadducees set the exchange rate.

In these and a myriad of other ways, the Sadducees used their religious position to heighten their influence and amass great wealth.

In the Four Gospels, the Sadducees are known by their disbelief in the resurrection, angels, and a disbelief in any supernatural activity. This doctrinal position was a source of major conflict with the Pharisees and, in time, with the early Christians.

Pharisees

As noted above, the Hasidim movement was born in reaction to the efforts to Hellenize the Jews and that the Hasidim ultimately came to be known as, *Pharisees*. The name, *Pharisee*, means, *the separated ones*. Whether this name was self-assumed by the Pharisees, or bestowed upon them by their sarcastic enemies, is not known.

Their goal was to keep Jews as Jews. They built a hedge around the Law and were faithful exponents of the tradition of the fathers. They believed in a theocratic government, i.e., God was the only King they recognized. However, they bowed to Roman rule as a God-imposed punishment for the sins of the nation.

The Pharisees anticipated the birth of a Messiah who would lead them against Rome. When they thought that the proper time had come, even though they did not have a Messiah, they joined the Jerusalem revolution against Rome, resulting in the Roman destruction of Jerusalem in 70 AD.

¹³ There is some traditional evidence that the Sadducees' flocks were kept in the fields near Bethlehem. If tradition is fact, the shepherds to whom the angels appeared on the night of Jesus' birth could have been overseeing flocks owned by the Sadducees.

Josephus states that there were more than 6000 influential Pharisees. The more learned among them were called, *scribes*. The scribes became the *rabbis* (teachers) who were the local instructors of the people.

In almost every village there was a synagogue that was administered by a Pharisee rabbi. The term, *synagogue*, means, *to bring together*. During the Babylonian captivity, when there no longer was a temple, the Jews in exile feared that they would lose their unique identity, and that their children no longer would be Jews. In order to prevent this, in each community where there were ten families, they began meeting together on the Sabbath, and someone was appointed to be the rabbi in the group. Prior to the formation of the synagogue, it had not been the practice to gather for weekly worship

When the Jews returned from Babylon, even though the Temple was rebuilt, they continued the practice of having synagogues in each village. On the Sabbath, the synagogue served as the place of community worship. During the week, Jewish boys met in the synagogue, where they were taught the Torah and the traditions of the fathers.

The Sadducees had the Temple, but the Pharisees had the synagogue. Because they were among the people, and in every village, the Pharisees were the most influential religious force among the Jews in the time of Christ.

The Pharisees strongly believed in the supernatural, angels, and a coming resurrection. Their belief in a coming resurrection caused them to be in frequent debate with the Sadducees.

Pharisees wrestled with the difficult questions concerning how to make the Mosaic Law applicable in their contemporary world. As a result, they defined what one might do and might not do on the Sabbath (what was defined as, *work*),¹⁴ various things that make one unclean, etc. These dogmas became traditions and in time came to have as much authority as Scripture. Jesus attacked many of these traditions, head-on, because they had come to become substitutes for a right heart.

The cause of the Pharisees was a noble one. They sought to keep the secularizing forces of Greece and Rome from changing God's chosen people into just another pagan nation. They did all that they could to keep the people loyal to the One God. They protected the Scriptures from destruction and distortion. They protected the Old Testament Canon from being blurred. They devoted their lives to teaching the Scriptures and the traditions that had arisen as to how to keep the Law. They must be admired for their willingness to shed their blood in a failed effort to keep the High Priesthood sacred.

Thus, when Jesus came with "new teaching," the Pharisees saw a threat to the position for which they had paid dearly. Although Jesus confronted them, uncompromisingly, one can hear sorrow and regret in His voice, because the Pharisees were sincerely wrong – yet in response to Him, they were wrong. It is significant to note that some notable converts to Jesus were Pharisees (Saul of Tarsus, being the best known).

¹⁴ An example is their establishing 2000 cubits (7/8 of a mile) as a Sabbath Day's journey. To walk further than that on the Sabbath was to be working, and thus, sinning.

Herodians

The Sadducees and Pharisees were religious sects. The Herodians were a political sect. The party was loyal to the Herod family and its alliance with Rome. The Herod family began its political career when one of the conquering Hasmoneans appointed Antipas as governor of Idumaea.¹⁵ The Herod family was Idumaeen, not Jewish.

Antipas' son, Antipater, was a politician of clever intrigue who allied himself with one of the Hasmonean contenders for the High Priesthood. Antipater persuaded his Hasmonean cohort, Hyrcanus II to seek Roman aid in Antipater's achieving the position. Of course, Rome was happy to enter the picture. Initially Antipater and Hyrcanus supported Pompey in his political career, but when Julius Caesar defeated Pompey at Pharsalus (48 BC), they immediately gave their loyalties to Julius Caesar. As a result, Antipater was made procurator of Judea.

When Antipater was assassinated (43 BC), his son, Herod the Great, became the dominant leader. From that time onward, the family was known as *the Herods*. Although not of Jewish blood, Herod sought to have Jewish credentials by encouraging the circulation of an unfounded claim that his family was descended from an illustrious Babylonian Jew.

Herod's family was a family of violence, family quarrels, and fearful ambition.

- Herod progressively killed off any Jewish royalty who might stand in his way or threaten his rule.
- In time, he killed his mother-in-law, his wife, Mariamne, and his two sons by Mariamne.

When Herod murdered Mariamne's sons (7 BC), the Roman Emperor, Augustus, commented, "I would rather be Herod's hog than his son."

Herod was the incarnation of brute lust (ten women are known to have borne him children). It would be difficult to find a historical record of a more immoral family than the house of Herod. Intermarriage and incest between its members so entangled the genealogical tree that it is an almost impossible puzzle to solve.

Initially, Herod the Great was King of Judea, but through clever maneuvering and fortuitous circumstances, and genuine ability, he enlarged his realm and influence. Herod was a brilliant man. He designed and oversaw the construction of buildings that were examples of architectural genius. He undertook the enlargement and rebuilding of the Temple (a project that took more than four decades).

Herod brought Roman culture into his realm. He introduced Roman sports and built heathen temples in Israel. In time, younger Jews were taken up with this anti-Jewish tradition and sought to become people of the contemporary Roman world. They dressed like Romans, followed Roman morals, and rejected Jewish practices.¹⁶ These Roman Jews formed the Herodian Party. They were determined to forward the fortunes of the Herod family, the Romanization of Israel, and secular moral standards. On the other hand, most Jews hated the Herods.

Herod the Great died in 4 AD and he left a will that divided his realm among his daughter and his surviving sons (those whom he had not murdered). In the years of Christ's ministry, one of Herod's

¹⁵ Idumaea was a region south of the Dead Sea

¹⁶ One cannot miss the similarity between the 1960s in America and this watershed time in Jewish history.

sons, Herod Antipas¹⁷, was tetrarch of Galilee and Peraea. Another son, Herod Archelaus,¹⁸ governed Judea, Samaria, and Idumaea. A third son, Herod Philip,¹⁹ governed Trachonitis, Gaulonitis, and Paneas. While in Rome, Herod Antipas seduced Herodias, the wife of his half-brother, Herod Philip. He sent his own wife back to her father (King Aretas of Arabia) and took Philip's wife, Herodias, back to Galilee. Herodias was the daughter of Antipas' half-brother, Aristobulus, thus she was Antipas' niece. Herodias seems to have been a very venal woman. She was very ambitious politically and constantly pushed her husband to contend for a larger kingdom. In time, her ambition caused her husband's downfall. John the Immerser was outspoken in his rebuke of Herod and Herodias illegal liaison. The biblical record intimates that Herodias was the force behind John's arrest, and certainly was the one who brought about his beheading (Matthew 14:3-10; Mark 6:17-27).

Publicans

Although not a religious sect, nor a clearly defined political party, the publicans played a significant role in Jewish culture, during the years of Jesus' ministry. Most Publicans probably were Herodians or at least sympathetic to the Herodians. Their jobs depended on the Roman tax system. The Publicans were the IRS agents of the early First Century.

Tax companies bid for the right to collect taxes in a particular region of the Roman Empire. Each company would promise Rome a certain amount of money, if given a particular territory, and the company was obligated to forward to Rome the amount of the approved bid. The company would set an income goal for the area, much higher than the amount that had to be forwarded to Rome. The difference was the company's profit.

Various agents, called *Publicans*, were given the task of collecting the taxes. A Publican would be assigned to a town or a trade route, and he was told that he had to collect a certain sum from his assignment. The Publican did all that he could to collect more than what he had to send to the company – the difference was his income.

Most Publicans were very prosperous. The name of the game was to collect all that the traffic would allow. Some Publicans operated tax booths on trade routes. Some were door to door tax assessors. The Publicans were hated by their neighbors, because they obviously were greedy people who were profiting from the tax burden laid on their fellow Jews. One of Jesus' disciples, Matthew/Levi, was a Publican.

¹⁷ The son of Herod the Great and a Samaritan woman, Malthace.

¹⁸ Full brother of Antipas.

¹⁹ The son of Herod the Great and Mariamne (Herod had two wives by this name – this one was the daughter of Simon).

Zealots

The Zealot party was another group that Jesus encountered. The Zealots also were known as Cananeans.²⁰ One of Jesus' disciples, Simon, was a Zealot (Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13). The Zealots, founded by Judas of Gamala, carried the spirit of the Maccabees. Their obsession was to rid Palestine of Romans. Their *modus operandi* was violence and assassination. Jews who in one form or another became agents of Rome were hated by the Zealots. Individual Zealots took a pledge to slip a knife blade between the ribs of a Publican at every opportunity.

Zealots were the equivalent of modern-day terrorists. Being zealous for the Law, their motto was, "No tribute to Caesar; no king but Jehovah; no tax but the Temple tax."

Most Jews inwardly harbored sympathy with the Zealots. When Jesus came on the scene, working miracles and speaking of the Kingdom, the Zealots thought that His leadership could bring the multitudes to join their revolution. They possibly were the instigators of the effort to force Jesus to become a king (John 6:15).

After Pentecost, the Zealots became enemies of the Gospel because they saw it as opposing the Law. The assassins in Acts 21:38 who took a vow to kill Paul probably were Zealots.

John, Jesus, and the Essenes

Even though the Essenes are not mentioned in the New Testament and we have no indication that Jesus had any ministry in the area where they lived, we must take note of their existence because of modern contentions concerning their influence.

A number of ancient authorities recorded information about the Essenes. The most notable and extensive are Philo, Josephus, Pliny, Hegesippus, Porphyry, Pippolyutus, and Epiphanius. Josephus, desiring to have firsthand information about the Essenes, lived among them for a season.

The Essenes considered themselves to be the true teachers of Israel, but they practiced a syncretistic religion. They did not offer animal sacrifices; they considered a reverent mind to be the true sacrifice.

For the most part, they were farmers, but there also were skilled craftsmen in their community. Some lived in little colonies outside of villages in various parts of Palestine, but the main body lived in a community in the wilderness west of the Dead Sea. Their community was ascetic, practiced celibacy, and had a common purse. They had a storehouse, common expenditure, common raiment, and common food eaten in common meals.

The Essenes and the Pharisees had opposing reactions to the secularizing efforts of the Greeks and Romans. The Pharisees stayed in the very center of the population, determined to do battle for Jehovah. The Essenes withdrew in order to seek personal holiness.

All credible evidence indicates that they were Jehovistic sun worshippers. They seem to have come into existence when Greek culture was influencing the Jews, resulting in a syncretism of Jewish, Greek, and ascetic Eastern religion. They sought a type of holiness that could not be achieved in the general

²⁰ The King James Version incorrectly states that Simon was a *Canaanite*. The correct term is, *Cananean*. Even though the Greek text reads, Καναναῖος (*kananaios*) i.e. *Cananean* most recent English versions paraphrase the term and render it as *Zealot*.

population where materialism, ambition, and fleshly desires ran rampant. Thus, they lived as celibate hermits.²¹

Many argue that the Essenes were the ones who put the Dead Sea scrolls in the cave at Ain Feska. Other scholars argue with as much intensity that the Essenes were not the proprietors of the scrolls. One of the scrolls found in the cave does seem to be a manual of Essene discipline and practice.

The reason that the Essenes are in our scope is because some radicals have argued that John the Baptist either was an Essene or was taught by the Essenes. Those who put forth this theory declare that since the Essenes claimed to be the true teachers of Israel and to offer the true religion, that John's father, Zacharias must have studied at the commune and been instructed by the Essenes. These also claim that John the Immerser received from the Essenes his teaching and the practice of immersing people who repented.

Andre' Dupont-Summer and those associated with his theory, declare that Jesus received His teaching from the Essenes. These contend that in the Qumran manual they have discovered the secret of Jesus' teaching. Dr. Millar Burrows, a Yale scholar was the director of the American School of Oriental Research in Jerusalem when John C. Trever first brought the scrolls to the attention of scholars. Dr. Burrows ridicules the many fantastic theories that various ones claim that they can prove from the Qumran findings. Here is a quote from Dr. Burrows.

“Not only John the Baptist but even Jesus himself has sometimes been thought to have been an Essene. This is quite out of the question, as all competent historians now recognize. Many scholars hastened to point out that Dupont-Sommer's interpretation of the Habakkuk commentary produced closer parallels with Christian faith and practice at some points than could be substantiated by exact exegesis. His statement that the teacher of righteousness was God's Elect and the Messiah, for example, is not borne out by the text of the commentary or any of the scrolls. As we have seen, the term 'elect' probably refers to the community and there is no indication that the teacher of righteousness was believed to be the Messiah or the Redeemer of the world.”²²

Those who are looking for some human source for John's message and practice (as contrasted to a Divine source), point to John's ascetic lifestyle and harsh prophetic message as being similar to the message and practices of the Essenes.

These same individuals argue that the Essenes practiced immersion and that John followed their example. Clearly the Essenes practiced immersion because there were so many artificial pools at Qumran, with steps leading down into them for ceremonial ablutions. A reading of the Essene manual reveals that the Essenes practiced many ceremonial washings, before meals, etc. Most of these were by immersion. No one immersed anyone else. Each person immersed himself. Furthermore, the Essene washings were repeated over and over to remain ceremonially clean.

There is no record of anyone's immersing others until John. Note that Naaman, the leper, dipped himself in the River Jordan seven times, but he dipped himself.²³ Furthermore, John's immersion was a once in a lifetime event – not something repeated over and over as was done with the Essenes.

²¹ The Quakers would be a modern example of this spiritual lifestyle.

²² Millar Burrows, *More Light on the Dead Sea Scrolls* (New York, Viking Press) 1955 Page 343

²³ II Kings 5:10-14

What is the origin of John's emersion? John's father, Zacharias, was told by the angel that John would be filled with the Holy Spirit from the time of his birth (Luke 1:15). Divine guidance and direction were present in John's life, from the earliest days. Luke 3:2 states, *the word of God came to John*.

Jesus highlighted the origin of John's practice of immersion when the priests, scribes, and elders of the Jews challenged Jesus' authority and right to be a teacher. He responded to their query by asking them about John's ministry.

Was the immersion of John from heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' "But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet."(Luke 20:1-8; Matthew 21:23-27; Mark 11:27-33).

By this question, Jesus put the Jewish authorities were in a bind. They did not know how to answer, because the people of Jesus' day did not consider John to be an Essene or one who had been given instructions by the Essenes. They regarded John's ministry as being from God.

In recent years, those seeking a human origin for John's practice of immersion (especially Jewish scholars) have sought to put forth the case that the Jews practiced proselyte immersion and that John merely copied them. It is interesting to note that this assertion is made by some evangelical writers, who obviously have not investigated the evidence.

In spite of all their efforts, no evidence for Jewish proselyte immersion can be found until the 3rd Century AD. The Jews saw the Christian initiatory rite as being a powerful and impressive event. They copied the practice and began immersing proselyte converts into the nation of Israel.

THE ETERNAL PRE-EXISTENCE OF CHRIST AND HIS INCARNATION John 1:1-18

The Gospel of John is the most theological of the four Gospels. The prologue contains one of the deepest theological statements concerning the identity and person of the Christ.

The prologue to John naturally divides into three divisions:

Vs 1-5 The Logos described

Vs 6-13 The historic manifestation of the Logos and the results of the manifestation

Vs 14-18 The manifestation defined as the incarnation with another aspect of the results

These eighteen verses comprise one of the most beautiful and concise pieces of literature to be found in the Greek language. It is apparent that John chose his words carefully; the terms themselves communicate vital truth. In the following notes, where the Greek terms are significant, comment will be made on them. Otherwise, we will comment on the English translation.

Verse 1

In the beginning was the Word, and the Word was with God, and the Word was God.

This verse begins exactly as does the Book of Genesis – *in the beginning*. The Greek version of the Old Testament (the Septuagint) was most widely read and understood in the First Century.

The first words, both in the Septuagint Genesis and in John's Gospel are:

ἐν ἀρχῇ (*en arche*) “in beginning”
ἦν (*en*)²⁴ “was”

The verb, ἦν (was) is the imperfect tense of the state of being verb, εἰμί (*eimi*). The imperfect tense (as contrasted with the aorist) indicates a past action that continues. Thus, the imperfect communicates that the Word not only was in the beginning, but the Word *was* and *is continually*.

Wherever one might choose to locate, “in the beginning” (a million years, 5000 years) the Word already existed at that time and continues to exist.

ὁ λόγος (*ho logos*) “the Word.”²⁵

The term, *logos*, had long been used by philosophers to describe that behind-the-scenes, spiritual force that maintained order in the universe. It also was the term used to describe the source of life.²⁶

By using this term, *Logos*, John does much the same thing that Paul did in the Areopagus. Paul commented on the various idols worshipped by the Athenians and then called attention to the one monument to the *unknown God*. This unknown God was the God whom the Athenians considered to be the one behind it all. Paul stated,

For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I proclaim to you. (Acts 17:23)

As Paul had done in Athens, John used the philosophical term that the Greeks and Romans used for the mysterious, unseen force that they sensed was behind everything in the universe. He used their term, *Logos*, to describe the Second Member of the Godhead who was incarnated among us.

ὁ λόγος ἦν πρὸς τὸν θεόν (*ho logos en pros ton theon*) “the Word was with God.

The term translated, *with*, is significant. The normal word for *with* is μετὰ (*meta*) with the genitive case of a noun or pronoun. Another word that could have been used is παρὰ (*para*), which with the dative or accusative of a noun or pronoun, would have conveyed, *alongside*.

John, however, used the term, *pros*, which implies not merely being in the presence of God, but personal intercourse with God. It means that there were two separate persons, but in a deep relationship – implying mutuality. Commenting on this language, the early exegete John Chrysostom says, “Not in God, but with God, as person with person eternally.”²⁷

Καὶ θεὸς ἦν ὁ λόγος (*kai theos en ho logos*) the Word was God.

²⁴ Phonetically, this word would be pronounced in English, as *ayn*.

²⁵ The term has many uses in Greek, but underlying all of them is the idea of a concept or thought. It can refer to a reason, a term, a question about an idea, et. In that sense, *a word*, represents a concept conveyed by the word.

²⁶ The Greek philosopher Heraclitus (535-475 BC) appears to be the first to have used the word *logos* to refer to a rational divine intelligence. The early Greek philosophical tradition known as Stoicism, which held that every human participates in a universal and divinely ordained community, then used the *Logos* doctrine as a principle for human law and morality. The Stoics believed that to achieve freedom, happiness, and meaning one should attune one's life to the wisdom of God's will, i.e, the rational divine intelligence.

²⁷²⁷ Marcus Dodds, John 1:1, *The Expositors Greek New Testament* (Grand Rapids, Eerdmans Printing Company) reprinted 1976, page 684

Because this phrase has become point of controversy, the following excursus discusses the Greek construction of this phrase.

EXCURSUS

Comments on the Greek Structure of John 1:1c

The final phrase of John 1:1 has become a major battleground in the controversy between orthodox Christians, the Jehovah's Witnesses, and some patriarchs of the Latter Rain Movement. Therefore, any serious study of John Chapter One requires the student to spend a bit of time analyzing the Greek of this verse. Here is the rendering of the verse in the most popular English versions of the New Testament:

King James Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

New King James Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

New American Standard Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

New International Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

Revised Standard Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

New Jerusalem Bible: *In the beginning was the Word: the Word was with God and the Word was God.*

English Standard Version: *In the beginning was the Word, and the Word was with God, and the Word was God.*

Note that all of these versions have identical language in John 1:1

The Jehovah's Witness, New World Translation of the Holy Scriptures, renders John 1:1, *In [the] beginning, the Word was, and the Word was with God, and the Word was a god.*²⁸

One of the crucial debates between the JWs and orthodox Christianity involves the rendering of the Greek in John 1:1c. This is a crucial theological point. Jehovah's Witnesses do not believe in a Trinity. JWs believe that Jesus is God's "only-begotten Son", and that his life began in heaven. He is described as God's first creation and the "exact representation of God," but is believed to be a separate entity and not part of a Trinity.

Thus, JWs declare that Jesus is *a god*, whereas, orthodox Christianity declares that Jesus is *God*, with a capital *G*.

Another departure from orthodox Christianity is the Sabellian or Modalist view, advocated by some of the patriarchs of the Latter Rain Movement. The LR movement impacted early Pentecostalism and was very significant in its influence in New England and churches along the U.S. Canadian border. Those who hold this view argue that there is only one Being, who

²⁸ *The New World Translation of the Holy Scriptures*, (Brooklyn, NY, Watchtower Bible and Tract Society of Pennsylvania and International Bible Students Association) 1984, page 1327

sometimes manifested Himself as the Father, sometimes, as the Son, sometimes, as the Holy Spirit.

In order to discuss the correct rendering of this verse, one must be acquainted with the significance of the presence or absence of the definite article in the Greek language of the New Testament.

Both Greek and English have a *definite* article:

English: the man (*the* being a definite article)

Greek: ὁ ἄνθρωπος (*ho* [the] *anthropos* [man], *ho* being a definite article)

English has an *indefinite* article, whereas Greek does not:

English : a man (*A* being the indefinite article)

Greek: ἄνθρωπος (can be rendered in English as either, *a man*, or *man*)

A Greek noun, adjective, or pronoun that does not have a definite article is called *anarthrous* (if a definite article is present, it is called, *arthrous*).

The Greek word for God, θεός (*theos*) of John 1:1c is anarthrous.

Here are the three phrases of John 1:1 in Greek.

- a. Ἐν ἀρχῇ ἦν ὁ λόγος
in beginning was the word
- b. καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
and the word was with²⁹ the god
- c. καὶ θεὸς ἦν ὁ λόγος.
and god was the word

Observe that the Greek word θεός does not have a definite article in 1c. Therefore, it is anarthrous.

In translating anarthrous Greek terms into English, a decision has to be made as to whether or not the term should be rendered with an English indefinite article.

Continuing to use ἄνθρωπος as an example, an anarthrous ἄνθρωπος can be rendered as either:

- MAN (without the indefinite article)
- A MAN (with the indefinite article)

In English, *Man* (without the indefinite article in the English rendering) probably would refer to the human race (humanity) or the quality of being human, as contrasted with being animal or divine (“Is he man, or beast?”).^{30 31}

²⁹ The Greek preposition, πρὸς, implies movement toward and object (transitive), always with the accusative case of the object. However, when this preposition is associated with a stative verb (in this instance, *was* (ἦν))

³⁰ It also could refer to an individual man, who was being addressed: “Man, get going,” or “Oh, man, what is that to you?”

³¹ ἄνθρωπος does not necessarily imply *male*. It sometimes is used in the sense of a human person, without distinction as to gender. There is another Greek word, ἀνήρ [*aner*], that signifies, *male*.

A man (with the indefinite article in the English rendering) would refer to an individual man.

Thus, when a term is anarthrous, it can be understood in the following manner:

- Definite anarthrous - *He is God* (meaning that He is *the God – the one and only God*)
- Qualitative anarthrous -
(a) *He is God* (meaning that He is of the same essence as the Father).
(b) Depending on how one defines, *god*, he has some sort of divinity.
- Indefinite anarthrous – *he is a god*, but only one of several (not the one and only God).

Thus, the challenge faced in rendering anarthrous Greek terms is in determining whether the term should be rendered as indefinite (*a god*), qualitative (*god*, meaning essence), or definite (He is the one and only *God*).

Some passages contain grammatical clues that help in revealing how to render an anarthrous noun in that particular passage, but, in most instances, the context must guide the decision.

A second bit of knowledge that one must have to evaluate John 1:1c is the significance of word order in Greek. One of techniques whereby Greek communicates emphasis is in the word order in a sentence.

- When various options are available and one wants to emphasize an idea or concept, the word communicating that idea is placed first in the sentence.
- By placing a predicate nominative before the verb, rather than after the verb, the writer indicates that the predicate nominative contains the point that he is making.

The following English sentences illustrate this pattern.

In English, one could write,

- The tank is metal.
- Metal, is the tank.

In these sentences, the subject is *tank*, the predicate noun (stating something about the tank) is *metal*. In the first sentence, the predicate, *metal*, follows the verb (is). This is the manner in which one would usually indicate the material from which the tank is made.

In the second sentence, the predicate, *metal*, precedes the verb. This is the sentence construction that one would use when emphasizing the fact that the tank was made of metal, and not some other element.

The Greek literary construction does the same thing. When the predicate noun precedes the verb, the truth indicated by that predicate noun is the emphasis of the statement.

These nuances (how one renders anarthrous nouns and the position of a term in the phrase) are important to our understanding of what John conveyed when he wrote, καὶ θεός ἦν ὁ λόγος.

In the effort to translate correctly John 1:1c, a study must be made of the context. Context begins with the immediate context (the sentence itself), then moves into increasingly remote contexts (1. the paragraph; 2. the chapter; 3. the book; 4. the entire Bible). The context of the entire Gospel account provided by John favors the traditional rendering, *The Word was God*, indicating the Divinity of the Word.

Also, an examination of the use of anarthrous nouns in literature, especially their use in the Gospel of John (ADDENDM C), adds strength to this conclusion.

Verse 2

He was in the beginning with God.

This is not a mere repetition of what John stated in the preceding verse. He is emphasizing that the two characteristics:

- the Word was in the beginning
- He was with God.³²

Both of these conditions were present at the same time. This is important, since he is about to state that afterwards, in time, He came to be with man.

Verse 3

All things came into being by Him, and apart from Him nothing came into being that has come into being.

The literal translation of the Greek in this verse is, *All things through him became, and without him became not one thing which has become.*

The common Greek word for *make* or *do* is ποιέω (*poieo*). John does not use this word. Instead, he uses the word, γίνομαι (*ginomai*), which means, *become*.

We cannot avoid the significance of this and its relation to the creation account in Genesis Chapter One. The creation is just that – a creation. God did not *make* the universe, and all that is in it, from pre-existing material. He spoke it into existence. The language of verse 3 is a perfect fit for that truth.

The double statement, one positive (*all things*) and the other negative (*without Him, nothing*), emphasizes that the Logos was the agent of creation. When God is pictured in Genesis as saying, *Let us*, it is more than an *editorial we*, or a *royal We*. The Godhead in self-conference made the decisions concerning creation.

Three verses from Paul are of significance here.

- *For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.* (Colossians 1:16)

This verse, describing the Son, is in total harmony with John 1:3.

- *yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.* (I Corinthians 8:6)

This verse describes the Son as the Agent of creation, in harmony with John's statement

- *For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.* (Romans 11:36)

Because the three preceding verses in Romans 11, refer to God the Father, Paul reminds us, in this verse, that apart from the Father, the Son does nothing, reflecting the truth just observed in I Corinthians 8:6.

³² The same prepositional construction as in verse 1.

yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

All is done in concert, but each personality of the Godhead has a different role. The ultimate focus, however, is on God the Father.³³

Verse 4

In Him was life, and the life was the light of men.

The Greek term used for *life* in this verse is ζωή (*zoay*), which John usually uses when he speaks of spiritual or eternal life.

The life was the light of men. Note that it is not the *Logos* Himself, but the *life* that is in the *Logos* that is the light of men.

The traditional understanding of this verse is that one difference between man and beast is that the life imparted to man brought with it a reasoning and moral sensibility – a trait not given to beasts.

Conscience is a manifestation of that light, even though the light might be distorted or dimmed by faulty conscience. This is contrasted with the revelation described in verse 9 (on which we comment later).

Verse 5

And the light shines in the darkness, and the darkness did not comprehend it.

The Greek term for darkness, σκοτία (*skotia*) is the term that secular Greek writers used to describe the condition of the world. The light continually shines in the dark world.. This is indicated by the tense of the Greek term, φαίνει (*phainei*), i.e. *shines*. The darkness, however, did not κατέλαβεν (*katelaben*). There is some disagreement as to how the Greek term, *katelaben* should be rendered in this verse. First, it is important to note the tenses of the two verbs involved in this verse:

φαίνει (*phainei*) is the indicative, present, active tense of the verb, φαίνω which indicates continual action. The light always has shone continually.

κατέλαβεν (*katelaben*) is aorist tense, meaning that in the past the darkness has not “katelabened” the light.

How is *katelaben* to be translated? Here are how some of the more popular versions have rendered the term in this verse:.

King James *and the darkness comprehended it not.*

American Standard (1901) *and the darkness apprehended it not.*

New American Standard *and the darkness did not comprehend it.*

New International Version *but the darkness has not understood it.*

Revised Standard Version *and the darkness has not overcome it.*

As can be seen, the choices are *comprehend*, *apprehend*, *understood*, *overcome*.

³³ Some might argue that Romans 11:36 speaks of the Son. The problem with this argument is that, as pointed out, the preceding verses speak of God, using the Greek term, *theos*. In none of his other writings does Paul apply to Jesus Christ the Greek term *theos*. Therefore, we would conclude that he has not done so here.

The word itself, literally means, *to take hold of*. With respect to the mind, it means *to grasp*. Because of this, all of the above versions with the exception of RSV seem to reflect the proper understanding of the verse.

Thus, we would conclude that the verse means that even though the conscience or inner moral and reasoning faculties of man were present, they were neither understood, nor respected, nor perfect in their operation.

Verses 6 – 8

There came a man, sent from God, whose name was John.

⁷ *He came for a witness, that he might bear witness of the light, that all might believe through him.*

⁸ *He was not the light, but he came that he might bear witness of the light.*

Verse six is the transition into the historical presence of the Logos. The transition begins with John the Baptist. The other Gospel accounts also begin the story of Jesus' ministry with the ministry of John the Baptist.

John was sent as the forerunner. Certain ones thought that he was the one that they were looking for – the one who would fulfill the Messianic promises. However, all of his zeal and work was for the purpose of pointing to the one who came after him, the True Light.

Verses 9

There was the true light which, coming into the world, enlightens every man.

When the true light came into the world, man's faulty conscience and inner reasoning no longer was the light that was to guide men in the path to God. The light that was in men as a result of the life (conscience), was imperfectly understood and manifested. With the coming of the True Light, all confusion could cease.

Early Christian Greek exegetes, as a result of this verse, believed that the Logos guided the heathen in their philosophical researches.³⁴

The great Greek scholar B. F. Westcott, noting the syntax and tenses of the verbs, favors this passage as describing a coming which was progressive, slowly accomplished, and then fulfilled in the coming of a permanent being. He renders the passage,

There was the light, the true light which lighteth every man; that light was, and yet more, that light was coming into the world.

This understanding reflects the manner in which God increasingly revealed Himself to the Patriarchs, to Israel through the Law, then the prophets, and finally in the Son. This view is very appealing because it is in keeping with Hebrews 1:1-3

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

Verse 10 – 11

He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and those who were His own did not receive Him.

³⁴ Dodds, page 686-687

These verses accurately summarize the ministry experience of Jesus. Even the Jews, who were “his own people,” did not recognize Him - as a nation, resisted Him.

Verses 12 – 13

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

What a beautiful description of Our Lord’s gift of salvation and the new birth.

- Note that the first action is on the part of the Logos – He Came
- Some received Him - those who believed on His Name
- To those who did receive Him, believing on His Name, He *gave the authority* (this is the primary meaning of the Greek term used here, ἐξουσία [exousia]) or *gave the right* to become children of God
- The birth had nothing to do with heritage (blood) or of man’s decision to give birth
- The active agent in this birth was God

Note that Paul frequently used the figure of adoption, speaking of the legal relationship that we have in the family of God.

John never used the figure of adoption, but of birth, making a different point from Paul’s

Verse 14

And the Word became flesh, and dwelt among us,

This a very important statement in identifying the Logos. John makes certain that the reader understands that the Logos is the Jesus, whose story he tells in the succeeding portion of his Gospel.

Another important insight from the Greek of this verse, is that the terms rendered as *dwelt among us*, are ἐσκήνωσεν ἐν ἡμῖν, (*eskaynosen en haymin*) which states, literally, *He spread His tent among us*.³⁵

This communicates an intimate relationship with us – we tented together at the same campsite.

and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

John’s testimony comes from his personal experience. The language reflects what John experienced on the Mount of Transfiguration, as well his day by day experience with Jesus. Again, note how this is in harmony with the language of Hebrews 1:1-3.

Verse 15

John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

This is a restatement of the declaration of verses 6-8

Verse 16 – 17

For of His fullness we have all received, and grace upon grace.

¹⁷ *For the Law was given through Moses; grace and truth were realized through Jesus Christ.*

Here is a description of the grace that results from the full work of Our Lord. Christ Himself is received into the life of the believer (of His fullness we all received). Over and over again, fresh grace appears in

³⁵ The pronoun, ἐν, when used with a plural dative, as it is in this instance (ἡμῖν is the plural dative, i.e. *us*), communicates the idea of *among*, or, *with*.

the believer's life. This grace which came through Jesus Christ, replaced the Law that came through Moses. Note that grace and truth came through Jesus Christ.

Verse 18

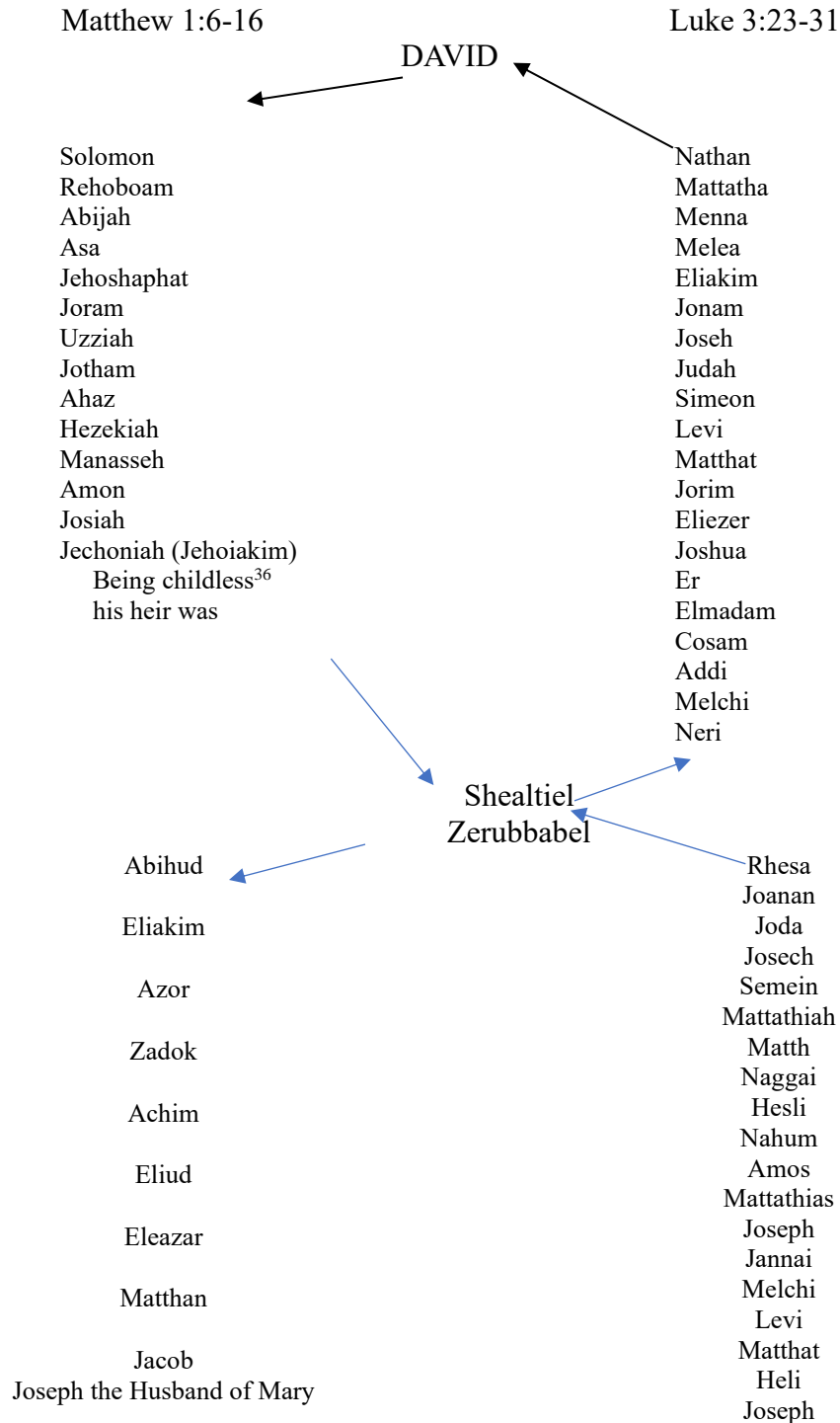
No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

This is a key verse in many ways. It clearly states that all manifestations of God have been theophanies, rather than a human's actually seeing the person of God. The incarnated Logos (Jesus) did declare (reveal or demonstrate) accurately the person of God. Once again, we refer to the parallels in Hebrews 1:1-3 Jesus also declared this truth to His disciples.

Philip said to Him, "Lord, show us the Father, and it is enough for us."⁹ Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?" (John 14:8-9)

THE GENEALOGY OF JESUS

In studying the narrative of the birth of Christ an appropriate place to begin is the examination of Jesus' genealogy, as reported by Matthew and Luke. The other two Gospels do not record this.



³⁶ Jeremiah 22:30

The differences between the genealogies of Jesus recorded in Matthew and Luke have been the subject of much study and controversy. Some institutions and individuals who have a stake in showing the Bible to be unreliable make much of the differences, calling them, “contradictions.”

An examination of the two genealogies will show that they differ, but they do not contradict one another. Most of the misunderstandings can be removed by becoming more acquainted with the details of the genealogies, the manner in which genealogies are recorded in Scripture, social customs of First Century Palestine, and a passing glance at the Greek terminology from which the English versions have been created.

Some of the problems for modern readers of biblical genealogies are:

- Generations often are omitted. It is not unusual in biblical terms for a grandson, great-grandson, etc., to be called a “son.” In biblical genealogies, the purpose of listings is to record the succession to the inheritance or headship, rather than the actual relationship of father and son.

EXAMPLE: II Chronicles 22:9 describes Ahaziah as the “son of Jehoshaphat,” whereas he was the grandson. In the same manner, Matthew 1:1 describes Jesus as the son of David, the son of Abraham. A direct line descent is all that these terms are meant to express.

- The term, “begat,” is used with a looseness that confuses modern readers. In Old Testament times, terms such as, “begat,” “son of,” “father of,” have broader technical meanings, indicating adoptive or official connection or, “descent.”

EXAMPLE: Caleb, the son of Jephunneh of the tribe of Judah (Numbers 13:6), is called a descendent of Hezron and son of Hur in I Chronicles 2:18, but in Joshua 15:17, in token of his original descent, he is called the Kenizzite or “son of Kenaz.” All of these are correct and true in one fashion or another. The identification of the individual often depends on the point being made in the particular record under consideration.

- Nephews are sometimes called “sons.”

EXAMPLE: Zerubbabel is listed in the genealogies of Jesus as being the son of Shealtiel. According to I Chronicles 3:19, he is the nephew of Shealtiel and the son of Pedaiiah. He is, therefore, at one and the same time, heir and legally, son of two men and would appear as such in the genealogies of Jesus.

- The names of individuals are sometimes used for the names of tribes, and sometimes the names of tribes are used for an individual.
- The spelling of names always is a problem. First spoken orally, names were reduced to written form. Sometimes the written form will differ from document to document. This even is seen in a comparison of the different English versions (Compare the names in the genealogy as they are listed in the KJV version with those same names in the NAS).
- The Septuagint Old Testament, which was the dominant version during the First Century, sometimes differed from the Hebrew Old Testament, in minor points – in the spelling of names, for example. It is important to know if a New Testament quotation of the Old Testament is a quote from the Septuagint or the Hebrew text..
- The manner in which biblical languages present information is not always clear in an English rendering.

The first obvious difference in the two genealogies of Jesus is the descending direction taken by Matthew as contrasted with Luke’s ascending approach.

- Matthew begins his genealogy with Abraham and traces Jesus’ lineage down to Joseph.

- Luke begins his genealogy with Jesus and goes back in time all the way to Adam.

Note that the two genealogies are in perfect agreement from Abraham to David.

Each genealogy was written with a distinct purpose:

- Luke's genealogy emphasized the fact that Jesus is a descendent of Adam – that he is the Second Adam – that His humanity is real.
- Matthew's genealogical emphasis is on the fact that Jesus is an heir to the Royal line – the line of David through King Solomon and the subsequent kings of Judah.

This difference in purpose is displayed in that,

- Matthew traces Jesus' lineage through David's son, Solomon, who was the heir to the throne.
- Luke traces the lineage through David's son, Nathan, who was not in the royal line.

Another matter to take into account, is the fact that God declared that Jechoniah³⁷ (included in Matthew's genealogy – Matthew 1:12) would be childless and that none of his descendants would sit on the throne of David nor would they ever rule in Judah (Jeremiah 22:30).

- Because of this, most students of the genealogy of Jesus consider Shealtiel [Salathiel in older English versions] to have been Jechoniah's heir, rather than having consanguinity with Jechoniah.³⁸
- He was a nephew, or in some fashion continued the line of the childless Jechoniah.

Matthew's statement that there are three groups of fourteen generations between Abraham and Christ (Matthew 1:17) must be examined.

Therefore, all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to the time of Christ fourteen generations.

In his genealogy (Matthew 1:1-16), Matthew lists only forty-one names. This would leave one set with only thirteen.

Matthew arrives at three groups of fourteen by counting David in both the first and second sets.

The points of division in Matthew are:

- First division: Abraham to David
- Second division: beginning with David and concluding with the captivity – in one case a man, and in the other, an event.
- Third division: Jechoniah (first name mentioned after the deportation to Babylon) and concluding with Christ.

David was the connecting link between the patriarchal line and the royal line. Matthew does not say, "from David to Jechoniah," but rather, "from David to the carrying away into Babylon, and Josiah is the last name that he counts before the event. The first name after this event is Jechoniah. Thus, Matthew deliberately counts David twice, to give symmetry to the division, which was a help to memorization.

³⁷ In the NAS rendering of Jeremiah 22:24, 28; 37:1, Jechoniah is Conaiah.

³⁸ The Hebrew term used in the genealogy of Jechoniah and Shealtiel (I Chronicles 3:17) is בְּנוֹ (b'no). This term refers to a son, or to a descendant (Bible Works comment 10379)

Matthew does omit names from his list:

- After Joram, he omits the names of Ahaziah, Joash, Amaziah.³⁹
- After Josiah, he omits Jehoiakim and Eliakim⁴⁰.

Such omissions were very common in Old Testament genealogies.

All of these things being considered, the real question that must be faced is, “whose genealogies are these? The only mention of Mary in these genealogies is in Matthew 1:16 *and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.*

Since neither of them list Mary, and both of them list Joseph as the end of the line before Jesus, are both of these genealogies of Joseph?”

Many explanations have been given. One possibility is that Matthew records Joseph’s fraternal line and Luke his maternal. For example,

- I am a descendent of William Garrett (my father’s father) and
- Thomas Ennis (my mother’s father).

Most have concluded that Matthew records Joseph’s biological heritage and Luke records Mary’s biological heritage. This seems to be very plausible. The Greek terminology of Luke 3:23 allows this understanding.

- The Greek text of Luke’s genealogy does contain the terms, *son of* or *begat*. The Greek text states, *the of Melea, the of Mainan, the of Mattatha, the of Nathan*, etc.. The English translators added the word, *son* or *begat*, hoping to clarify the sense of what was being communicated⁴¹.
- Thus, the Greek text of Luke 3:23, states, *Joseph of Heli*.
- Another interesting point in the Greek text is the absence of the definite article before Joseph’s name. In every other name on the list, the Greek text reads, *the of...the of... .*
- These matters hint that Joseph’s relationship with Heli was different from the relationship that the other names in the list had with their progenitors.

John M. Cheney presents an interesting suggestion concerning this understanding of Luke 3:23.

“The solution to this seeming discrepancy is quite simple as shown in this combination, and it only involves a change in the punctuation of one sentence to make the solution apparent. The crucial passage in question is Luke 3:23:

And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.

It is to be noted that there is nothing sacred about traditional punctuation, for it was not part of the original text. With a change of two commas in punctuation and a proper recognition of the emphatic words in the original text, the verse is rendered thus:

Now Jesus, beginning His ministry at about thirty years of age, being a son supposedly of Joseph, was Himself descended from Heli.

³⁹ Ahaziah, Joash, and Amaziah were sons of Ahab and Jezebel. One has to wonder if this had any influence on why these names are omitted.

⁴⁰ II Kings 8:24; I Chronicles 3:11; II Chronicles 22:1, 11; 24:27; II Kings 23:34; 24:6

⁴¹ The single exception to this is the statement, *Jesus...being supposedly the son of Joseph*. In this verse, *son of* is in the text.

Luke's point here is that Jesus was descended "from Heli" through Mary, not through Joseph."⁴² The word order in the Greek text reads, *and himself was Jesus beginning about years thirty being son as was supposed of Joseph of Heli.*

Cheney's solution is a possible one, and only involves the relocation of the reflexive pronoun, *Himself*, in the English translation. The same result could be achieved merely by relocating commas, (as in the first illustration above) but it would not be as clear to the average English reader.⁴³

Such a relocation of the personal pronoun in a translation is a legitimate action and is often done when rendering the Greek into an acceptable English syntax. However, reasons outside of the text itself must determine whether or not this relocation is needed and legitimate. Such reasons outside of this text are questionable.

Another interesting and appealing perspective concerning the language of Matthew is given by Professor Zahn. Zahn contends that Matthew was addressing the Jewish establishment's slandering of Jesus, i.e. The Jewish establishment, according to Zahn, claimed that Mary had an affair and Jesus' illegitimate birth was the result. Zahn replies,

"The Gospel of Matthew meets that slander by giving a bird's eye view of the movement of the history from Abraham to the Messiah in the form of a genealogy of Joseph, who in the light of all the facts concerning the origin of Jesus, marries Mary and gives her the protection of his stainless name and royal lineage. The extraordinary boldness and brilliancy of this apologetic method ought not to be overlooked. The formal charge that Jesus is the son of Mary not of Joseph, is admitted – the slander involved is refuted by bringing Joseph forward as a witness for Mary. Nothing could have been more natural for a man fearless in the confidence of truth; nothing could have been more impossible for one insecure in his hold upon the facts."⁴⁴

Some scholars have suggested that Joseph had been adopted by Heli or Heli's clan. If this is true, then Joseph's birth father was Jacob, but his adoptive father was Heli. This is quite plausible, but purely speculative.⁴⁵

Although one cannot be adamant about this issue, in my opinion (JWG), Luke recounts the genealogy of Mary and Matthew recounts that of Joseph. I hold this opinion because Luke tells Mary's story. Beginning with the annunciation, Luke's account describes Mary's role and her presence in the events of Jesus' childhood and early adulthood.

Regardless of how one reconciles these details, it is evident that,

- Matthew emphasizes that Jesus was born of the royal line, descending from David through Solomon.

⁴² Johnston M. Cheney, *The Life of Christ in Stereo*, (Portland, Western Conservative Baptist Seminary) 1969, page 222

⁴³ To my knowledge the first scholar to suggest this solution was A. T. Robertson. Robertson achieved the same result by using parenthesis, "being son (as was supposed of Joseph) of Heli." *A Harmony of the Gospels* (San Francisco, Harper San Francisco) 1922 page 261

⁴⁴ Zahn, as quoted by Lewis Matthew Sweet, *The International Bible Encyclopaedia*, Volume II, "The Genealogy of Jesus Christ" (Grand Rapids, Wm. B. Eerdmans Publishing Co.) 1952, pages 1196-1197

⁴⁵ https://adoption.com/wiki/Joseph_the_Carpenter_and_Adoption

- Luke emphasizes that Jesus is the Second Adam, launching a new race that is *born from above*⁴⁶ (John 3:5-7).

EXCURSUS

Mary's Parents

The first mention of Mary's parents occurs in the Second Century apocryphal infancy-gospel the *Gospel of James* (also called *Protoevangelium of James*). According to the Gospel of James, Joachim was a rich and pious man, who regularly gave to the poor. His wife was named, Anne.

However, at the temple, Joachim's sacrifice was rejected, because the priest interpreted the couple's childlessness as a sign of divine displeasure. Joachim consequently withdrew to the desert, where he fasted and did penance for 40 days. Angels then appeared to both Joachim and Anne to promise them a child.

After the angelic visit, Joachim returned to Jerusalem and embraced Anne at the city gate of Jerusalem. This moment of embrace has often been depicted in liturgical art that is related to the life of Mary. Shortly thereafter, according to the apocryphal account, Mary was born.

Both the Eastern and Western Churches honor and celebrate Joachim liturgically. Here is the history of the liturgical celebration of Joachim in the Western (Roman) Church.

- The liturgical celebration of Saint Joachim was added to the General Roman Calendar in 1584, for celebration on 20 March, the day after the feast day of Saint Joseph.
- In 1738, it was transferred to the Sunday after the Octave of the Assumption of Mary.
- As part of his effort to allow the liturgy of Sundays to be celebrated, Pope Pius X (1903–1914) transferred it to 16 August, the day after the Assumption, so Joachim may be remembered in the celebration of Mary's triumph.
- It was then celebrated as a Double of the Second Class, a rank that was changed in 1960 to that of Second Class Feast.
- In the 1969 revision of the General Roman Calendar, it was joined to that of Anne, for celebration on 26 July.

⁴⁶ Literal rendering of John 3:7

THE BIRTH NARRATIVES

In studying the Life of Christ, the birth narratives present an important foundation for what follows. The narratives include:

- The birth of John
- The annunciation
- Mary's visit to Elizabeth
- The angelic visit to the shepherds
- The circumcision and naming of Jesus
- The visit of the wisemen
- The flight to Egypt

We will consider each of these in summary fashion. However, we will begin by seeking an answer as to the dates involved in the birth narratives.

The Date of Jesus' Birth

Luke 1:5 begins the account of the birth of John with these important words,

In the days of Herod, king of Judea, there was a certain priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

The narrative begins by informing us that the events occurred during the days of *Herod, king of Judea* (Herod the Great).

In addition to the Luke's statement that John was born in the days of Herod the king of Judea, Matthew also records Herod's role in the wise-men (Matthew 2:3) and his slaughter of the Bethlehem infants, after the birth of Jesus (Matthew 2:16ff).

Thus, both Luke and Matthew inform us that these events occurred during Herod's lifetime.

Even so, pinpointing the exact date is difficult, if not impossible. Here are the relevant issues.

Most evidence points of the date of Herod the Great's death as March or April of 4 BC. He died while in his magnificent palace at Jericho, following a failed attempt at suicide (for a discussion of this issue and historical facts related to it, see ADDENDUM E)

Since Herod slaughtered the children in Bethlehem after the birth of Jesus, we know that Jesus was born prior to Herod's death. The question is, "How long before Herod's death was Jesus born?"

As noted above, when Herod learned of the wisemen's deception, fearing that a king had been born in Bethlehem, but uncertain as to when that birth took place, he ordered the slaughter of all male babies in Bethlehem two years of age and younger. This presents the possibility that the birth of Christ was two years prior to his slaughter of the infants.

Jesus was born six months after John. We know this because of the statement the angel made to Mary.

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. "And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. (Luke 1:35-36)

Assuming that John was born in the ninth month of Elizabeth's pregnancy (three months after Mary's visit), that would mean that Mary was three months pregnant when John was born, and Jesus was born six months later.

This is the first bit of information that Scripture gives us to assist in assessing the date of Jesus' birth.

Luke provides further information, concerning the date of Christ's birth.

Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was governor of Syria.

And all were proceeding to register for the census, everyone to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, (Luke 2:1-4)

Quirinius was quite well-known and respected by the Roman Caesars. Several writers of the era mention him. Based on the information available, he had a significant career in the Empire. He was governor of Syria 6 AD, with instructions to tax the people. This was the second census, which Gamaliel mentions in his speech to the Sanhedrin, as recorded in Acts 5:37.

"After this man Judas of Galilee rose up in the days of the census, and drew away some people after him, he too perished, and all those who followed him were scattered.

NOTE: Judas of Galilee, or Judas of Gamala, was a Jewish leader who led a movement opposing the census imposed for Roman tax purposes in 6 AD. Quirinius was the governor of Judea who enforced that census and the resulting taxation. Judas exhorted the Jews to refuse to register in the census. Judas and his followers burned the houses of those who did register. They also stole the cattle. Josephus blames Judas and his followers for the birth of an attitude that led to the disastrous war with the Romans in 66–70. These events are discussed by Josephus in *The Jewish War* and in *Antiquities of the Jews*.

There must have been an earlier census – which Luke calls the *first census taken while Quirinius was governor of Syria* (Luke 2:2). Although there is not a specific mention of Quirinius' being governor of Syria in the period described in Luke, there is nothing in his history that indicates that he was not in that role. See ADDENDUM D for a detailed scholarly discussion of this issue,.

Another interesting fact is that the term rendered as, *census*, is ἀπογράφω (*apographo*), which means to register in preparation for taxation. Therefore, the trip Joseph and Mary made to Bethlehem was to register, but the taxation would have taken place later.

As noted earlier, although some debate the issue, most scholars agree that the overwhelming evidence points to Herod's death in 4 BC (ADDENDUM E).

The journey to Egypt would have taken a considerable amount of time and the family remained there until Herod's death. Although the exact date cannot be determined, the birth of Jesus seems to have taken place between 4 and 6 BC⁴⁷.

⁴⁷ AD, represents the Latin term, *Anno Domini*, i.e. *the year of the Lord*. BC, represents years before Christ. There is no zero year between the two. The *Anno Domini* dating system was devised in 525 by Dionysius Exiguus, to enumerate the years in his Easter table. He developed his system in order to replace the Diocletian calendar that had been used in an old Easter table. Diocletian had been a horrible persecutor of Christians and Dionysius did not want to perpetuate the memory of this tyrant. It is not known how Dionysius established the year of Christ's birth, although there are some theories concerning

Aside from the question of the specific year of His birth, the question as to the date is another question. Was He born on December 25? No one knows for certain. The history of choosing a date to celebrate the birth of Christ is a convoluted history.

Sextus Africanus, a Second Century historian, contended that Jesus was conceived on March 25, and in time, this became celebrated as the Feast of Annunciation. Based on this reckoning, Africanus said that Jesus was born nine months later, on December 25.

Africanus in his *Chronographiai* (c220 AD), states that his thesis is corroborated by his interpretation of Luke account. Africanus places the appearance of Gabriel to Zechariah on Yom Kippur – in October.

The Western Church (Latin) accepted his reasoning and established December 25, as the date for Christmas, although there were objections.

In 326 AD, Emperor Constantine declared December 25 to be the date for Christmas, thus making it official in the Western Roman Empire. The opinion of some is that he did this to combat the pagan Saturnalia, celebrated on that date.

Although there is some uncertainty, it generally is believed that around 350 AD, Pope Julius I⁴⁸ also declared that December 25 be celebrated in the Western Church as “Christmas.”⁴⁹

The Western Church followed the Gregorian Calendar, but the Eastern Orthodox Church used the Julian Calendar. December 25 on the Julian Calendar corresponds to January 7 on the Gregorian Calendar. Therefore, the Orthodox Church celebrates Christmas on January 7.

On June 20, 1870, by an act of Congress, December 25, Christmas Day, became a federal holiday in the United States of America.

Even though any honest person must admit that the date is uncertain, the event of Christ’s birth is worthy of celebration., whenever one chooses to do so.⁵⁰

THE BIRTH OF JOHN THE BAPTIST

Luke 1:5-25

In the predawn moments of each day, the High Priest, stood on the highest pinnacle of the Temple, watching for the first signs of dawn. When he saw the first signs of daybreak, he gave the signal to the

how he did his calculations. The Anglo-Saxon historian Saint (Venerable) Bede, who was familiar with the work of Dionysius Exiguus, used *Anno Domini* dating in his *Ecclesiastical History of the English People*, which he completed in AD 731. AD/BC dating was slow to be accepted, but between the 11th and 14th Centuries, most Catholic countries had adopted this form of dating.

⁴⁸ Julius was pope from 337AD until his death in 352 AD

⁴⁹ This is based on a 9th Century letter, which many consider to be spurious

⁵⁰ Throughout history there have been groups that have opposed the observance of Christmas. Some of these are: the Puritans, the Pilgrims in Colonial America, Jehovah's Witnesses, Armstrongites, the True Jesus Church, The Seventh Day Adventist Church, the Church of God (Seventh-Day), the Iglesia ni Cristo, the Christian Congregation in Brazil, the Christian Congregation in the United States, some Churches of Christ, as well as certain reformed and fundamentalist churches of various persuasions, including some Independent Baptists and Oneness Pentecostals, as well as Communist regimes and the Nazis.

waiting trumpeter/priests and they immediately emitted a three-fold blast from their trumpets. This was as the Voice of God awakening the city of Jerusalem to another day. Three times the summons from within the Temple-gates arose and fell.

At this moment, the priests and laity who were to have some role in the sacrifice of the day, hastened to their posts. Originally, there were twenty-four priestly divisions, or sacerdotal courses, of priests from whom the servers were chosen. The record of establishing these courses is found in I Chronicles. Here are the courses and the Scripture in which they were inaugurated.

Jehoiarib	1 Chronicles 24:7	Huppah	1 Chronicles 24:13
Jedaiah	1 Chronicles 24:7	Jeshebeab	1 Chronicles 24:13
Harim	1 Chronicles 24:8	Bilgah	1 Chronicles 24:14
Seorim	1 Chronicles 24:8	Immer	1 Chronicles 24:14
Malchijah	1 Chronicles 24:9	Hezir	1 Chronicles 24:15
Mijamin	1 Chronicles 24:9	Happizzez	1 Chronicles 24:15
Hakkoz	1 Chronicles 24:10	Pethahiah	1 Chronicles 24:16
Abijah	1 Chronicles 24:10	Jehezkel	1 Chronicles 24:16
Jeshua	1 Chronicles 24:11	Jachin	1 Chronicles 24:17
Shecaniah	1 Chronicles 24:11	Gamul	1 Chronicles 24:17
Eliashib	1 Chronicles 24:12	Delaiah	1 Chronicles 24:18
Jakim	1 Chronicles 24:12	Maaziah	1 Chronicles 24:18

When the Jews returned from Babylon, the priestly group had been so decimated that in New Testament times, there were only four recognized courses. According to Josephus, there were approximately 20,000 priests in these four courses.⁵¹ As a result of his extensive research, Edersheim assumes that there would be 40-50 priests from the assigned course show up every day except on the Sabbath. On the Sabbath, the entire course assigned for that week would be on duty.⁵²

When the assigned priests arrived, they assembled in the Hall of Hewn Polished Stones, which was the room in which the Sanhedrin usually sat. There were several lots cast, assigning to the individual priests their duties for the day. On the day described in Luke, Zacharias, of the Course of Abijah, received the lot that assigned to him the privilege and sacred duty of, *incensing*. His role would be to place the daily incense on the altar that was immediately in front of the veil that separated the Holy Place from the Holy of Holies.

Zacharias was an old man. He did not live in either of the two great priest-centers: the Ophel-quarter in Jerusalem and priestly center in Jericho.⁵³ He lived in the uplands south of Jerusalem, the historic, *Hill*

⁵¹ "...for although there be four courses of the priests, and every one of them have about five thousand men in them, yet do they officiate on certain days only; and when these days are over, other priests succeed in the performance of their sacrifices..." Flavius Josephus, *Antiquity of the Jews, Against Apion*, Book II, Section 8 (Grand Rapids, Kregel Publications) 1981, page 627

⁵² Alfred Edersheim, M.A. Oxon, D.D., Ph.D. *The Life and Times of Jesus the Messiah* (New York, Longmans, Green, and Co.) 1896 pages 134-135

⁵³ According to tradition, about one-fourth of the priesthood lived in Jericho. Some view this tradition as being greatly exaggerated. Edersheim, page 135, footnote 5

Country of Judea. His wife, Elizabeth, was the daughter of a priest. Zacharias and Elizabeth fastidiously kept all of the commandments and were known by God Himself as being very righteous and blameless. They had one great disappointment in their life - Elizabeth was barren and they had no children. They had prayed long and hard for a child, but now, in their old age, they realized that this as not to be.

Having received the lot assigning to him the ministry of incense, Zacharias first task was to choose two special friends or relatives to assist in his sacred service. Their duties were fairly simple. One of them reverently removed from the altar what was left over from the previous day's ministry. He then, in a very reverent, worshipping mood, retired backwards from the room.

The next assistant then approached the altar with live coals from the burnt offering that had just taken place on the altar in the courtyard before the Temple door. He spread these coals over the entirety of the altar, and then he, likewise, in a worshipping mood, retired backward from the room.

Zacharias, in an attitude of deep reverence, approached the altar with the golden censer, preparing to spread the incense on the altar. To his right was the Table of Shewbread; to his left was the Golden Lampstand. Suddenly, possibly just after he had spread the incense on the altar, an angel appeared on the right side of the altar. Zacharias was stricken with fear, perhaps almost fainting. Then, the angel spoke,

"Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John.

And you will have joy and gladness, and many will rejoice at his birth.

For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb.

And he will turn back many of the sons of Israel to the Lord their God.

And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord." (Luke 1:13-17)

This was too much for Zacharias to comprehend and so he replied,

And Zacharias said to the angel, "How shall I know this for certain? For I am an old man, and my wife is advanced in years." (Luke 1:18)

The angel replied,

"I am Gabriel,⁵⁴ who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news.

And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which shall be fulfilled in their proper time."

And the people were waiting for Zacharias, and were wondering at his delay in the temple. (Luke 1:19-21)

When the priest had finished his ministry at the Altar of Incense, his next act was to take his place on the top step of the porch that of the Court of Priests. From that position he would pronounce the daily

⁵⁴ The name, *Gabriel*, means, *God is my strength*. Gabriel is mentioned by name, four times in Scripture: his communication with Daniel (Daniel 8:16; 9:21); the appearance to Zacharias (Luke 1:19); the appearance to Mary (Luke 1:26)

benediction, which was the signal for other priests to proceed to offer the daily meal offering, which would be followed by chants of Psalms of praise, music, and the daily drink offering would be poured out.

When Zacharias proceeded to his position, he could see that the pieces of the sacrifice were in place on the Altar of Burnt Offering and that the other priests and the people eagerly awaited his benediction. He could not speak – he had been stricken dumb.

The people immediately assayed that he had seen some sort of vision in the Temple. He kept trying by sign language to communicate with them. Wondering what had happened to Zacharias, the people and priests dispersed – the service was over.

At the end of the week, Zacharias went back home. He and Elizabeth copulated, and God fulfilled His word – Elizabeth became pregnant.

And after these days Elizabeth his wife became pregnant; and she kept herself in seclusion for five months, saying, "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men." (Luke 1:24-25)

Nine months later, this miraculous pregnancy resulted in the Divine purpose for which God had designed it.

Now the time had come for Elizabeth to give birth, and she brought forth a son.

And her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.

And it came about that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father. and his mother answered and said, "No indeed; but he shall be called John."

And they said to her, "There is no one among your relatives who is called by that name."

And they made signs to his father, as to what he wanted him called.

And he asked for a tablet, and wrote as follows, "His name is John." And they were all astonished.

And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God. (Luke 1:57-64)

Zacharias' paeon of Holy Spirit inspired praise was both ecstatic and prophetic.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

"Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, And has raised up a horn of salvation for us In the house of David His servant—

As He spoke by the mouth of His holy prophets from of old-- Salvation from our enemies, And from the hand of all who hate us;

To show mercy toward our fathers, And to remember His holy covenant,

The oath which He swore to Abraham our father, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days.

"And you, child, will be called the prophet of the Most High; For you will go on before the Lord to prepare His ways; to give to His people the knowledge of salvation By the forgiveness of their sins,

Because of the tender mercy of our God, With which the Sunrise from on high shall visit us,

To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace." (Luke 1:67-79)

From his earliest years, John began to demonstrate those traits that would be displayed in his adult days of ministry.

And the child continued to grow, and to become strong in spirit, and he lived in the deserts⁵⁵ until the day of his public appearance to Israel. (Luke 1:80)

THE BIRTH OF JESUS

The Annunciation

Luke 1:26-38

About 70 miles to the north (as the crow flies) of the home of Zachariah and Elizabeth, in the rural Galilean town of Nazareth,⁵⁶ there was a young virgin named *μαρρία* (*Maria*). In English the name has been rendered as *Mary*, rather than, *Maria*.

The virgin was engaged to be married to a man named Joseph, who was a descendant of David.

The biblical information concerning Joseph is very sparse.

Joseph is named in only four instances:

- The angelic dream informing him that Mary's pregnancy was of Divine origin (Matthew 1:18-25)
- The trip to Bethlehem to be enrolled in the tax census, culminating in the birth of Jesus (Luke 2:1-7)
- The angelic dream instructing Joseph to take Jesus and Mary to Egypt to escape Herod's effort to find the baby and kill Him (Matthew 2:13-18)
- The angelic dream instructing Joseph to take Mary and the baby to Nazareth (Matthew 2:19-23)

His presence is assumed, but he is not named:

- When Jesus was circumcised, named, and dedicated at the Temple (Luke 2:21-38)
- The family's visit to Jerusalem for the Passover when Jesus was 12 years old (Luke 2:40-52)

After the visit to Jerusalem when Jesus was 12 years old, Joseph is not mentioned again in the Gospel record.

To add to the problem of not knowing enough about Joseph, some apocryphal writings (such as the second-century *Protevangelium of James* and the fourth-century *History of Joseph the Carpenter*) muddy the waters even further – they present Joseph as a widower with children when he met Mary. They also claim that he lived to the age of 111.

⁵⁵ The Greek term rendered as *deserts*, is the plural form of, *ἐρήμος* (*eraymos*). The term refers to an uninhabited region, such as a desert, or a wilderness.

⁵⁶ Note on the map in ADDENDA F, Nazareth is located at S-7 and the region where Zacharias and Elizabeth lived would be located at P-27

These claims are spurious and have no factual basis. For that matter the claim that he lived to the age of 111 clearly contradicts John's account of the crucifixion. *Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.* (John 19:27)

Had Mary's husband Joseph been living at the time of the crucifixion, there would have been no reason for John to take Mary into his household and care for her.

We do not know what Joseph's profession might have been. Because of the Mark 6:3 record of the Nazareth crowd's describing of Jesus, as the τέκτων (*tektohn*),⁵⁷ it has been assumed that He became a τέκτων because that was the trade of his foster-father, Joseph. This is a reasonable assumption, but it is merely that – an assumption.

What is a τέκτων? The term refers to a *builder*. Beginning with Tyndale's translation in 1534, all English translations have rendered the term as, *carpenter*. There are some who debate this definition, stating that in Nazareth there were few trees and that most houses were made of stone and that Joseph probably was a stone mason.^{58 59}

The same angel,⁶⁰ Gabriel,⁶¹ that had appeared to Zachariah in the Temple, suddenly appeared to Mary.⁶²

Now in the sixth month (of Elizabeth's pregnancy) the angel Gabriel was sent from God to a city in Galilee, called Nazareth, to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

And coming in, he said to her, "Hail, favored one! The Lord is with you."

But she was greatly troubled at this statement and kept pondering what kind of salutation this might be. And the angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus. He will be great, and He will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever; and His kingdom will have no end."

And Mary said to the angel, "How can this be, since I am a virgin?"

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most-High will overshadow you; and for that reason the holy offspring shall be called the Son of God." (Luke 1:26-35)

Mary's response, even though she did not fully grasp all that was involved, reveals her humble heart:

⁵⁷ *"Is not this the τέκτων, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him.* (Mark 6:3)

⁵⁸ <https://www.neverthirsty.org/bible-qa/qa-archives/question/was-joseph-carpenter-stone-mason-or-metallurgist/>

⁵⁹ The Latin Vulgate translated τέκτων as *faber*, which refers to a *worker*, especially one who works in any hard material. *Cassell's Latin Dictionary* – revised by J.R.Y. Marchant, MA and Joseph F Charles, BA (New York, Funk and Wagnalls Company)1953 page 214

⁶⁰ The Greek term rendered as *angel*, is ἄγγελος (*angellos*). The Hebrew term rendered as *angel* is מַלְאָךְ (*malak*);. Both the Hebrew and the Greek terms mean, *messenger*.

⁶¹ The name, Gabriel, means, *God is my strength*, or, *God is my strong man*, or, sometimes rendered as *Hero of God*.

⁶² Gabriel is described by name four times in Scripture, Daniel 8:16; 9:21; Luke 1:19, 26.

And Mary said, "Behold, the slave⁶³ of the Lord; be it done to me according to your word." And the angel departed from her. (Luke 1:38)

There are many questions that could come to our minds concerning how the Holy Spirit impregnated Mary, but these must be set aside and accept the fact that at some point, Mary found herself pregnant, without having copulated with a male.

The angel also informed Mary that her female relative,⁶⁴ Elizabeth was in the sixth month of her pregnancy. Mary would have known that Zachariah and Elizabeth were beyond the age of begetting a child and so she was aware of a double Divine act.

The newly-pregnant Mary, immediately left Nazareth to visit her aged relative, Elizabeth.

As already noted, Nazareth would have been about 70 miles due north of the home of Elizabeth. However, Samaria lay between Nazareth and the Judean hill country. The Samaritans and Jews were hostile to one another and so Jews traveling between Galilee and Judea did not travel through Samaria. Instead, they traveled on the Jordan road, which was east, across the Jordan River from Samaria.

So, Mary first would have traveled east from Nazareth to the Jordan River, adding a few miles to the journey. Then, after crossing she would have traveled south on the Jordan Road to the Jericho ford, then walked several miles west to Jerusalem, then south to the Judean hill country and the home of Elizabeth. It would have taken several days for the newly-pregnant Mary to walk, courageously unaccompanied, from Nazareth to Elizabeth's home.

Upon Mary's arrival in Elizabeth's home, she greeted the six-month pregnant Elizabeth, and an immediate manifestation took place.

Now at this time Mary arose and went with haste to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth.

And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

And she cried out with a loud voice, and said, "Blessed among women are you, and blessed is the fruit of your womb!

And how has it happened to me, that the mother of my Lord should come to me?

For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord." (Luke 1:39-45)

This is one of the clearest pro-life messages of the Bible. There was a viable being in Mary's womb, even though she was newly pregnant, and there was a viable being in Elizabeth's womb that recognized the being in Mary's womb. The new embryo in Mary's womb was more than just, *tissue*.

Elizabeth burst forth in a paean of praise (Luke 1:42-45), followed by a long outburst of praise from Mary, in which Mary, once again, described herself as a female slave (Luke 1:46-55).

Note the prominence of the Holy Spirit in these accounts:

⁶³ The Greek term is δούλη, which refers to a female slave.

⁶⁴ The term describing Elizabeth is συνηγίς (*sunaygis*), which the KJV renders as, *cousin*. However, the term merely means *female relative*, without defining what that relationship might be. All of the other popular English versions render the term correctly, as *relative*.

- Zachariah had been told that John would be filled with the Holy Spirit even while in his mother's womb (Luke 1:15)
- Mary was impregnated by the Holy Spirit (Luke 1:35)
- The Holy Spirit was manifested when the baby in Elizabeth's womb leaped (Luke 1:41)
- The Holy Spirit filled Elizabeth and she praised God when the baby leaped in her womb (Luke 1:41)

Mary remained with Zachariah and Elizabeth for three months. At the end of three months, the time of John's birth had arrived. Mary returned to Nazareth before John's birth occurred.

No one in Nazareth knew about Mary's pregnancy, since she had left to visit Elizabeth immediately after the encounter with the Holy Spirit. Upon her return to Nazareth, being in her fourth month, the pregnancy was becoming evident (Matthew 1:18)

It must have been very difficult for Mary to try to explain the pregnancy to Joseph. How could he have accepted the tale of Mary's being impregnated by the Holy Spirit!

Joseph's response reveals the character of the man:

Now the birth of Jesus Christ was as follows.

When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. (Matthew 1:18-19)

One can only imagine what the broken-hearted Joseph faced when he learned of Mary's pregnancy. In that culture, betrothal was considered to be as secure as marriage (see more information on this subject in following paragraphs). The only way that Joseph could *put her away* was by regular divorce and the divorce papers had to be delivered in the presence of two witnesses.⁶⁵ Thus, he would deliver the papers privately to her, in the presence of two witnesses.

Joseph was delivered from his painful contemplations by something he could not have hoped for. In a dream, an angel visited him. The angel's address to Joseph began with unusual terms – *Joseph, son of David....* and suddenly, everything changed.

But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit.

And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins." (Matthew 1:20-21)

The angelic dream was of such nature that Joseph recognized it as not just being a dream, but reality.

Matthew (1:21) comments that all of this was done in fulfillment of the Isaiah prophecy (Isaiah 7:14).

When Joseph woke up, he immediately proceeded to take/receive the Virgin-Mother as his wife. By so doing, he provided protection of her reputation.

Joseph kept her a virgin until the birth of Jesus.

⁶⁵ Edersheim, page 154

And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, and kept her a virgin until she gave birth to a Son; and he called His name Jesus. (Matthew 1:24-25)

Some have argued that the statement in Luke 2:5, contradicts Matthew's account of the marriage of Joseph and Mary. Luke does not describe them as married, but describes Mary as being betrothed to Joseph when they made the trip to Bethlehem.

And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, ⁵ in order to register, along with Mary, who was engaged to him, and was with child. (Luke 2:4-5)

Many have suggested solutions to the apparent contradiction. For example, Edersheim argues that if they had only been engaged, Jewish custom would not have allowed Mary to travel with Joseph to Bethlehem. He states,

“...the consideration that, in any other case, Jewish custom would not have allowed Mary to travel to Bethlehem in company with Joseph. The expression used in St. Luke 2:5, *must be read in connection with St. Matt. 1:25.*”⁶⁶

Shepard argues that as an engaged but not married woman, “She was not obligated by the law to be present for the census.”⁶⁷ Therefore, they probably were married.

The term rendered as *espoused*, or *betrothed* is *μνηστεύω* (*mnaysteuo*) and sometimes it is used in the passive participle, *μνηστεύομαι* (*mnaysteuomai*) i.e. *being betrothed*.

Some of the older English versions, as well as the KJV and the NKJV, which, for the most part are based on the Received Text, state in Luke 2:5, *μεμνηστευμένη αὐτῷ γυναίκι* (*memnahsteumenay autoh gunaiki*) i.e., *his espoused wife*.

The manuscripts on which more recent translations are based, read, *εμνηστευμένη αὐτῷ* i.e. *his espoused*, but do not contain the word for *wife*.

In the Septuagint, *μνηστεύω* is used eight times to render the Hebrew verb, *אָרַשׁ* (*aras*).

The term refers to the groom's contractually paying the bride's father, a *מֹהָר* (*mohar*) i.e. a bride's price. If the father is deceased, the *mohar* was paid to the ruling male of the family.⁶⁸

This was equivalent to the legal status of a marriage ceremony. According to the Mishnah *Ketubbot* 5.2, the betrothal would last a year.⁶⁹ During that year, the bride remained in her father's home, but she was bound to the man who paid the *mohar*. At the end of the year, the bride moved into the husband's home, and they copulated, thus consummating the marriage.

Sometimes, depending on the social status of the parties involved, the event of the bride's moving into the husband's home was celebrated. An example of this is the wedding feast where Jesus worked his

⁶⁶ Edersheim, footnote 5, pages 155-156

⁶⁷ J. W. Shepard, MA, ThD *The Christ of the Four Gospels* (Grand Rapids, Wm. B. Eerdmans Publishing) 1939, page 31

⁶⁸ An example is Genesis 34:12

⁶⁹ Composed at around 200, the Mishnah is a compilation of Jewish oral law.. It was composed out of fear that the oral law, which had stood for centuries, was going to be lost. Some of it is written in Mishnaic Hebrew and some in Aramaic.

first miracle.⁶⁸ At some point in the feast, the couple would leave the festivities and retire to the marriage chamber and consummate the marriage.

Relative to the question before us is the use of the term in the Septuagint's rendering in Hosea Chapter 2. In Hosea 2:16, God declares to Israel *You will call me, "My Husband"* (με ὁ ἀνὴρ μου – *me ho anayr mou*)

Then, in verses 19-20, *"And I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion, And I will betroth you to Me in faithfulness. Then you will know Yahweh.* (Hosea 2:19-20)

Note that God declares that Israel would call Him, *My Husband*, and that He would *betroth* Israel to Himself forever.

Thus, in this passage, we see being *betrothed* to God, and calling God, *my husband* in such a manner as to picture the two concepts as a single legal contract.

In the light of these considerations, Luke 2:5 and Matthew 1:24 are not in conflict, but they are different means of expressing the situation. Furthermore, the Greek term rendered in many English version as *take*, in Matthew 1:21, 24, is παραλαμβάνω (*paralambanoh*), which means to *receive*, or, *to take*, in the sense of *taking a gift that has been offered*. Thus, the angelic message to Joseph was, “do not hesitate to *receive* Mary as your wife,” rather than “do not hesitate to *take* Mary” which might imply sexual intercourse.

In Bethlehem

Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.

This was the first census taken while Quirinius was governor of Syria.

And all were proceeding to register for the census, everyone to his own city.

And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, in order to register, along with Mary, who was espoused to him, and was with child. (Luke 2:1-5)

Note that if we accept Luke's genealogy as being that of Mary, then both Joseph and Mary were descended from the house and family of David. The Greek text of verse 5 implies that both Joseph and Mary had to register – ἀπογράψθαι σὺν μαριά (apgraphsthai sun maria) i.e. *to enroll with Mary*.

Joseph and Mary traveled the same route that Mary had traveled nine months earlier, when she had walked from Nazareth to visit Elizabeth in the hill country of Judea,.

Scripture does not give any details about their journey. Often in Christmas stories, Mary is described as riding on a donkey, but most likely, she and Joseph both walked. Because of Mary's advanced pregnancy, the journey would have taken much longer than when Mary had walked it nine months earlier.

When they arrived in Bethlehem, the little village was crowded with other descendants of David who had come to register. Most English translations state that there was *no room for them in the inn*. The term that these versions render as, *inn*, is καταλύμα (*kataluma*) which usually is rendered, *guest room*,

in a home.⁷⁰ This is the term that both Mark and Luke used for the upper room in which Jesus and His disciples had the last supper.

and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room (καταλύμα) in which I may eat the Passover with My disciples?"' "And he himself will show you a large upper room furnished and ready; and prepare for us there." (Mark 14:14-15)

"And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room (καταλύμα) in which I may eat the Passover with My disciples?"' ' And he will show you a large, furnished, upper room; prepare it there." (Luke 22:11-12)

In some Greek literature, the context requires the term to be understood as the *dining room*.⁷¹

Luke uses a more specific term in 10:34, in describing the episode of the man who was beset upon by thieves and taken to an inn by a kindly passerby.

and came to him, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn (πανδοκεῖον -pandokeion), and took care of him. 34)

This terminology is relevant to the question, “Where was Jesus born?” Traditionally, his place of birth has been understood as being in a barn, a shed, a stable. Scripture does not state that this was the location of His birth. Such a location is deduced from the fact that when the baby was born He was laid in a manger, i.e. a cattle feeding-trough (Luke 2:12,16). Where would a manger be located? Assumedly, in a stable. Yet, that is not necessarily so.

Traditionally, early Christians pointed to a cave, in which animals assumedly were housed. In c.330 AD, at the suggestion of his mother, Helen, Emperor Constantine built the Church of the Nativity over this cave. Throughout the centuries, this structure has been partially destroyed and rebuilt – some of the original mosaic floor still remains.

ADDENDUM G contains an article in which Dr. Ian Paul presents a rather compelling argument that based on terminology and culture, Jesus was born in a house in Bethlehem. The house would have been owned by a family that descended from David. Since both Joseph and Mary were descended from David, the owners of the house were compelled, by custom, to offer housing to Joseph and Mary. Because other descendants of David had arrived earlier, the guest room (the καταλύμα) was full. Therefore, Joseph & Mary had to bed down in the living room. According to Dr. Paul and other scholars whom he cites, the cattle were kept in a room attached to the house. At certain times during day, the animals were led from their room to the mangers, which were in the living room – the room where Joseph and Mary were housed. (Note the floor plan in ADDENDUM G).

Another somewhat relevant bit of information is that when the Magi came to visit Jesus, they came *into the house* (Matthew 2:11). How relevant is this fact to the question of where Jesus was born – in a stable or in a house? We know that several days passed between the birth of Jesus and the visit of the Magi.

- Eight days after his birth, Jesus was circumcised and named (Luke 2:21).
- The Law declared that the first born belonged to Yahweh and had to be redeemed.⁷² The Law also decreed that for thirty-three days after giving birth to a male, the mother was unclean and at

⁷⁰ In the Septuagint, the translators did use this term for a public place of hospitality in Exodus 4:24; I Samuel 9:22

⁷¹ Walter Bauer, F.W. Gingrich, Frederick Danker, *A Greek English Lexicon of New Testament and Other Early Christian Literature* (Chicago, The University of Chicago Press) 1979 Page 414

⁷² Exodus 13:2, 12, 13-15; 22:29; Leviticus 27:26; Numbers 3:13; 8:16ff; 18:15; Deuteronomy 15:19

the end of that time she was to make purification offerings (Leviticus 12:2-8). Thus, Luke states that *when the days of their purification were completed*, they brought the first-born son to the Temple to redeem Him as required by the Law. (Luke 2:22ff).

- The Magi did not visit Jesus until after these things had taken place, so more than a month would have passed between the time of His birth and the visit of the Magi.
- Thus, it is possible that Jesus was born in a stable and then, some few days later, Joseph, Mary, and Jesus, found lodging in a house.

However, if Dr. Paul's contentions are correct, Jesus was born in a house owned by descendants of David, and that would have been the house that the Magi visited.

Because Scripture does not describe the location of the manger, whether Jesus was born in a stable, a cave, or in a Palestinian house, is not a serious issue. If it were a serious issue, surely the Holy Spirit would have indicated such.

The important and humanly incomprehensible thing is that a member of the Trinity inhabited the body of a baby. From Mary's womb came Immanuel – *God with us*. From Mary's womb came the truth declare in John 1;14, *and the Word became flesh, and tented among us*. That is the truth that is important – whether or not He was born in a stable is inconsequential.

Meanwhile, on the night of His birth, an amazing thing happened to some shepherds keeping watch over a flock of sheep in the fields near Bethlehem. As noted earlier, it is possible/probable that these flocks belonged to the Sadducees and were being kept for Temple sacrifice. One thing that points to this is that the Mishnah (the oldest collection of Jewish oral law) expressly forbids the keeping of flocks throughout the land of Israel except in the wildernesses; the only flocks that could be kept otherwise would be those being kept for Temple sacrifices.⁷³

Suddenly, heaven and earth seemed to mingle as an angel appeared before their dazzled eyes. The glory of the Lord wrapped itself around them and they were terrified. The angel told them to not be afraid, but that what they were experiencing was the announcement of the best news that the world had received, since its creation.

And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. (Luke 2:10-11)

Then, the description of where this birth had taken place, *"And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger."* (Luke 2:10-12)

Then, suddenly, an even more grandiose angelic manifestation took place, *And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, And on earth peace among men with whom He is pleased."* (Luke 2:13-14)

And it came about when the angels had gone away from them into heaven, that the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us." (Luke 2:15)

⁷³ Baba K. vii. 7, as cited by Edersheim, page 186 fn 2

Again, we note that the location of the manger is not told the shepherds. We wonder how many possible manger-sites they visited before they found the right one. Did the Spirit or an angel direct them? No information is given concerning this quest, but the important point is that they experienced what the angel had promised.

And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger. (Luke 2:16)

The shepherds then became the first evangelists of the coming evangelistic age.

And when they had seen this, they made known the statement which had been told them about this Child. And all who heard it wondered at the things which were told them by the shepherds. (Luke 2:17-18)

The term rendered as *wondered*, is θαυμάζω (*thaumodzo*), which means, *to marvel, to be astonished*.⁷⁴ We can only imagine what those who heard the message of the shepherds, did with what they heard. Surely, it must have been discussed for a long time after the event. Perhaps, thirty years later, when John and Jesus began their ministries, some who had heard the report of the shepherds were present to hear the preaching of John and Jesus. Perhaps, some of the shepherds were among the early audience of the preaching of John and Jesus – perhaps some of them were in Jerusalem at Pentecost (Acts 2).

Foremost among those who heard the shepherd's report was Mary, who *treasured up all these things, pondering them in her heart.* (Luke 2:19)

As noted earlier, eight days after the birth, Jesus was circumcised and named, and then thirty-three days later, He was presented to God in the Temple.

When Jesus was presented in the Temple, two more Divinely orchestrated events took place:

- *And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, then he took Him into his arms, and blessed God, and said, "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word; For my eyes have seen Thy salvation, Which Thou hast prepared in the presence of all peoples, A light of revelation to the Gentiles, And the glory of Thy people Israel." (Luke 2:25-32)*
And Simeon blessed them, and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed-- and a sword will pierce even your own soul-- to the end that thoughts from many hearts may be revealed." (Luke 2:34-35)
- *And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage, and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers.*

⁷⁴ BAGD, page 352

And at that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem. (Luke 2:36-38)

After the angel's annunciation to Mary – after the annunciation in a dream to Joseph - after the startling visit from the shepherds - after the unanticipated words from both Simeon and Anna - Joseph and Mary continued to be, *amazed at the things which were being said about Him.* (Luke 2:33)

The Magi

The culminating event of Jesus' birth was the visit of the Magi (Greek text, μάγος- *magos*). Only Matthew records the Magi's visit (Matthew 2:1-12). Much speculation and tradition have arisen concerning the Magi, their place of origin, and their identity. More than one site claims to be the repository of their bones.

Some later Christian writings identify them as kings (probably based on Isaiah 60:1-6, which refers to *kings coming to the brightness of your dawn*), but there is no evidence that they were kings.

The country of their origin also must remain speculative. All that Matthew tells us is that they were *from the east* (ἀπὸ ἀνατολῶν [*apo anatolon*] literally – *from the rising of the sun*).

India, China, Arabia, and other countries have been claimed as the place of their origin, but the location cannot be determined with certainty.

However, the probability is that they were from the Parthian Empire, which was centered in Persia. One thing that lends itself to this probability is the term, *Magi*. This Greek term is derived from Old Persian, *magus*, originating in the religious caste into which Zoroaster was born, the Avestan *magauno*. The priestly caste of Zoroasterism were the *Magus*.⁷⁵

These priests paid close attention to the stars, and they gained an international reputation for their astrology, which in that period was highly regarded as a science.

These facts cause us to conclude that the Magi probably were from Persia, although it must be admitted that this is but a probability, not a certainty.

Neither does Matthew record the number of Magi. Because they brought three gifts to the Christ Child, most western traditions picture their being three. Some have even gone so far as to name them: Melchior, Caspar, and Balthazar.⁷⁶ However, Eastern Christianity, especially the Syriac Churches, speak of twelve Magi. Since Scripture does not indicate the number, we must admit that we do not know their number.

The gifts that they brought were gold, frankincense, and myrrh.

- Gold is obviously an item of great wealth
- Frankincense was used as a perfume and was considered to be very valuable

⁷⁵ Mary Boyce, *A History of Zoroastrianism, Vol. 1* (Handbuch der Orientalistik Series). (Leiden: Brill) 1975, Reprinted. 1996 as *A History of Zoroastrianism: Vol 1, The Early Period*.

Mary Boyce, *Zoroastrianism: The rediscovery of missing chapters in man's religious history* (Teaching aids for the study of Inner Asia). Asian Studies Research Institute: Indiana University Press. 1977, Mary Boyce, , *A Persian Stronghold of Zoroastrianism*. (London: Oxford University Press) 1977, Reprinted. 2001

⁷⁶ Some have used other spellings for these names.

- Myrrh was used as an anointing oil and as an embalming ointment and sometimes was used as a penitential incense in funerals and cremations.

Many traditions have developed concerning the use and fate of these gifts. One tradition contends that the Myrrh was saved to be used on Jesus' body – that which the women hoped to place on his body in the tomb.⁷⁷

As already noted, because of Herod's plan to kill the baby, an angel instructed Joseph to take Mary and the baby to Egypt. It is more probable that Joseph used these gifts as a source of revenue to finance the family in its Egyptian exile, where they remained until Herod's death – an indefinite amount of time.

The Star of Bethlehem

The reason for the Magi's trip to Judea was their response to an unusual star that had appeared to them. *"Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him."* (Matthew 2:2)

And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. (Matthew 2:9 NAS)

There has been much speculation concerning this star. Many have sought to find some natural event in the heavens that can both explain and verify the phenomena. As an example of a secular astronomer's investigation of this question, see ADDENDUM H.

Because all attempts to explain the phenomena that coincides with Matthew's account, have resulted in questionable conclusions (although some claim otherwise), in my opinion, the appearance of the star was a supernatural event that God orchestrated as a part of the birth of the Messiah. For example, when the star led them to Jerusalem, after the interview with Herod, Matthew states that the star *went on before them, until it came and stood over where the Child was*. The language implies that the star became stationary while they were interviewing Herod and then it moved onward to Bethlehem, after the Magi were informed that Bethlehem was to be the birthplace of the Messiah – then, it rested over where the Child was located.

Jesus' Childhood

As stated earlier, upon the death of Herod, once again an angel appeared to Joseph in a dream, instructing him to return to Nazareth, with Mary and the baby. From that time onward, Nazareth was Jesus' home until He began His ministry.

The only episode recorded concerning Jesus' youth is the incident in which He was twelve years of age. In order to observe the Passover in Jerusalem, Mary, Joseph, and Jesus joined a caravan from Galilee that was making the trip. Following the Passover, the caravan departed for Galilee. For some reason, Jesus did not join the caravan but remained behind in the Temple. Once his parents realized that He was not with the caravan, they returned to Jerusalem, and after three days found Him in a circle of scholars discussing questions about the Law. The rabbis were somewhat stunned by His knowledge.

His parents gently rebuked Him and His answer displayed His Divine self-awareness, even at the age of 12..

⁷⁷ Mark 16:1; Luke 23:56

And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" And they did not understand the statement which He had made to them. (Luke 2:49-50)

Yet, even though Jesus was Divine, He developed and grew as a normal human being. Once again, many questions enter our minds, concerning these matters, but we must admit that we are not able to answer them with preciseness.

And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart. And Jesus kept increasing in wisdom and stature, and in favor with God and men. (Luke 2:51-52)

THE PRELUDE TO CHRIST'S MINISTRY

While still a young child, John began living in the Judean wilderness, surviving on what he could forage in the wilderness.

And the child continued to grow, and to become strong in spirit, and he lived in the wilderness⁷⁸ until the day of his public appearance to Israel. (Luke 1:80)

Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. (Matthew 3:4)

And John was clothed with camel's hair and wore a leather belt around his waist, and his diet was locusts and wild honey. (Mark 1:6)

When he was about thirty years old, John emerged from the wilderness of Judea preaching a message of repentance. We know his age because he was six months older than Jesus and Jesus began His ministry when He was about thirty years old (Luke 3:23)

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. And he came into all the district around the Jordan, preaching an immersion of repentance for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.

'Every ravine shall be filled up, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough roads smooth; And all flesh shall see the salvation of God.'"

He therefore began saying to the multitudes who were going out to be immersed by him, "You brood of vipers, who warned you to flee from the wrath to come? (Luke 3:1-7)

One day John was surprised when his relative, Jesus, showed up to be immersed.

Then Jesus arrived from Galilee at the Jordan coming to John, to be immersed by him. But John tried to prevent Him, saying, "I have need to be immersed by You, and do You come to me?" (Matthew 3:13-14)

At this time, Jesus was known to the residents of Nazareth as no more than the son of Mary and the supposed son of Joseph. John, however, knew the Divine Identity of Jesus, either by the inner knowing of the Holy Spirit, as had been experienced when the pregnant Mary visited the pregnant Elizabeth and John had leapt in the womb – or, because Elizabeth had informed John about Jesus.

⁷⁸ ἔρημος - *eraymos* – an uninhabited region i.e. wilderness or desert

Jesus' response is revealing and somewhat puzzling.

But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. (Matthew 3:15).

What was Jesus saying in His answer, *it is fitting for us to fulfill all righteousness*? A plethora of opinions have been given in an effort to explain what Jesus meant when he said that by His being immersed, he was *fulfilling all righteousness*. Jesus certainly did not need to be immersed as an indication of repentance. He had no sin for which repentance was needed. Any honest inquirer must admit that arriving at a definite answer is beyond us, other than it was the will of God that Jesus' being immersed was the inaugural event of His ministry.

It also is important to note that when Jesus did begin His active ministry, he entered into the ministry of John, immersing people for repentance in anticipation of the coming of the kingdom. In time, Jesus began immersing more people than John and John's disciples were a bit concerned about how this might impact their discipler, John.

After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and immersing. And John also was immersing in Aenon near Salim, because there was much water there; and they were coming and were being baptized. For John had not yet been thrown into prison.

There arose therefore a discussion on the part of John's disciples with a Jew about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is immersing, and all are coming to Him."

John answered and said, "A man can receive nothing, unless it has been given him from heaven. "You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full. "He must increase, but I must decrease. (John 3:22-30)

When Jesus was raised out of the water, supernatural and Divine manifestations occurred. This immediate response from heaven was the first public declaration of Jesus' Divine identity. Matthew, Mark, and Luke describe that event.

And after being immersed, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased." (Matthew 3:16-17)

And immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; and a voice came out of the heavens: "Thou art My beloved Son, in Thee I am well-pleased." (Mark 1:10-11)

Now it came about when all the people were immersed, that Jesus also was immersed, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased." (Luke 3:21-22)

Immediately after being immersed, before beginning His ministry, He was led into a series of temptations/battles with Satan. Matthew, Mark, and Luke refer to this time of testing.

Mark states that it happened, but he does not record any details. Matthew and Luke give a rather complete account of the events (Luke 4:1-13; Matthew 4:1-11). Matthew and Luke agree in every particular except for two things:

- They both agree that the first temptation involved Jesus' hunger after fasting, but they differ on the order of the next two temptations. Matthew seems to present the last two temptations in their chronological order, whereas Luke seems to present them in their geographical order.
- Matthew reports that the voice from heaven said, *This is My Beloved Son*
Luke states that the voice said, *You are My Beloved son*.

These minor details need be of no concern to us. The essential details and the truths associated with them are consistent and apparent. Matthew and Luke complement one another in their description of the temptations.

Matthew states, *Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.* (Matthew 4:1)

Luke adds further information, *And Jesus, full of the Holy Spirit, returned from the Jordan and was led about by the Spirit in the wilderness* (Luke 4:1)

Where Jesus was led by the Spirit cannot be determined for certain. As noted earlier, the Greek term, ἔρημος (*eraymos*), means an uninhabited place, sometimes rendered as *desert*, sometimes as *wilderness*.

Matthew Henry argues that it was Mount Sinai,⁷⁹ which seems a bit absurd to me (JWG), since that would mean leaving Palestine and traveling for several days to the region that we know as Arabia.

Such preciseness concerning the location is not important. The account of the temptation and the example that it sets for us is important. Not only is Jesus our Savior and Redeemer, but He also is the example of how we can live and survive in a fallen world.

As Hebrews 12:1-2 exhorts us, *let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, thing is to look unto Jesus, the author and perfecter of our faith.*

James 1:14 states, *But each one is tempted when he is carried away and enticed by his own lust.*

Jesus did not have any such lusts. Therefore, the Devil himself had to come against Jesus and Jesus went into the arena to do battle without any fear. Not only was He confident in who He was, but as noted in Luke's description, He had the fullness of the indwelling Holy Spirit.

The only fleshly thing that might have given opportunity to the Devil was Jesus' hunger, the result of having fasted for 40 days and 40 nights. (Matt.4:2; Luke 4:2).

Jesus' hunger provided Satan with his first weapon.

And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'" (Matthew 4:3-4)

for forty days, being tempted by the devil. And He ate nothing during those days; and when they had ended, He became hungry. And the devil said to Him, "If You are the Son of God, tell this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live on bread alone.'" (Luke 4:2-4)

⁷⁹ Matthew Henry, *Commentary on the Whole Bible* Matthew 4:1 (Peabody, Mass. Hendrickson Publishers) republished 1991

Two things immediately catch our attention:

- Jesus acknowledged the necessity for food... *Man shall not live on bread alone.* He did not say that bread i.e., food, is unnecessary.
- He answered Satan by quoting Scripture and He quoted a passage from Deuteronomy. He quoted Deuteronomy 8:3.

Deuteronomy is Moses' valedictory address to the people of Israel, prior to his ascending the mountain and dying. In this address he rehearsed all that had happened to them during their journey from Egypt to the promised land.

Deuteronomy 8:3 is the conclusion of Moses' reminding the Israelites that God deliberately let them go hungry, and then provided manna for them, so they might know the importance of both obeying Him and depending on Him for all things.

What would have been wrong with Jesus' turning the stones into bread? One important thing is that it would have removed Jesus from fully experiencing what it is like to be human. If Jesus always had in the background some supernatural escape from the human experience, it could not be said of Him:

For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (Hebrews 2:18)

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. (Hebrews 4:15)

Although He was a Son, He learned obedience from the things which He suffered. (Hebrews 5:8)

Another important matter is the source of the suggestion.

Sometimes, when we encounter a challenge and a possible solution appears, we sense that something just isn't right. When that happens, we do well to examine the source of the suggested solution. This is an important point when we seek the leading of the Holy Spirit.

Satan can suggest to us that we do something that might not necessarily be wrong, but because he is the source of that suggestion, it is wrong to proceed. When we do proceed down his suggested path, sooner or later it proves to be the wrong path. Almost always, when this happens, later reflection reveals that in some manner the suggestion was out of sync with the Word of God.

It is important for us to always be aware of the example that Jesus set before us. As noted earlier, the Epistle to the Hebrews exhorts us to look to Jesus' example, as we face the trials of life.

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

fixing our eyes on (literally – looking to) Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (Hebrews 12:1-2)

When we look to Jesus as our example in dealing with Satan's schemes, we see Him using the sword of the Spirit, which Paul indicates is available to all who are redeemed by God. *And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* (Ephesians 6:17)

This one of the reasons that each believer should do all that he/she can do to become saturated in the Word of God. This enables us to pull out the sword of the Spirit and quote a passage that confronts the

suggestion that the Devil is putting forth. We must become experts in wielding the Sword of the Spirit, in our battle with the enemy.

Failing in his first attempt to trap Jesus, Satan then made his next maneuver. We will follow Matthew's sequence of events.

In essence, the Devil said, "OK, Jesus, you used the Sword of the Spirit, so I am going to parry your thrust with one of my own – a quote from Scripture. *I'll hit you with an it is written.*"

Satan quoted Psalm 91:11-12

Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and 'On their hands they will bear You up, Lest You strike Your foot against a stone.'" (Matthew 4:5-6)

Observe the language that the Devil used, indicating that he was trying to instill doubt. He began both the first and second temptations with – *if you are the Son of God...*

As emphasized earlier, we must know the Word of God well, and recognize when the enemy is mis-using Scripture and especially, when Satan is using someone to present an aberrant doctrine.

Jesus, once again parried Satan's thrust with His own use of the sword, quoting Deuteronomy 6:16

Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'" (Matthew 4:7)

Our Lord demonstrated His mastery and adeptness in wielding the Sword of the Spirit.

Then, in some supernatural manner, even as he had done in taking Jesus to the pinnacle of the temple, the Devil took Jesus to a high mountain and in a moment, caused Him to see all of the kingdoms of the inhabited world. Satan then posed the third temptation,

and he said to Him, "All these things will I give You, if You fall down and worship me." (Matthew 4:9)

Luke gives the full quote of Satan's declaration, *And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. (Luke 4:6)*

Satan was offering Jesus a kingdom without His having to go to the cross. His statement, *for it has been handed over to me, and I give it to whomever I wish*, clearly was only partially true.

Indeed, Jesus described Satan as the *ruler of this world* (John 16:11), and I John 5:19 declares *We know that we are of God, and the whole world lies in the power of the evil one.*

Even so, the Sovereign God never absented Himself from the affairs and the experiences of the nations. When Daniel sought God for the interpretation of King Nebuchadnezzar's dream, God gave the revelation. In thanksgiving, Daniel declared an everlasting truth,

Daniel answered and said,

"Let the name of God be blessed forever and ever, For wisdom and power belong to Him.

And it is He who changes the times and the epochs;

He removes kings and establishes kings;

He gives wisdom to wise men, And knowledge to men of understanding. (Daniel 2:20-21)

This time, Satan had gone too far. He had become intolerable, and Jesus strongly replied,

Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'" (Matthew 4:10)

Once again, using the Sword of the Spirit, Jesus quoted Deuteronomy 6:13 and 10:20

Harking back to Hebrews 12,

let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Because of *the joy set before Him*, [Jesus] *endured the cross, despising the shame*, and as a result, He received the place of honor that awaited Him. Thus, as we run the race before us, we have a wonderful honor awaiting us.

Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him. (James 1:12)

'Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. (Revelation 2:10)

I have fought the good fight, I have finished the course, I have kept the faith;⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing. (II Timothy 4:7-8)

There is a crown of life awaiting us, at the end of our journey and Satan will do all that he can to make us fail. Looking unto Jesus we see how to handle our enemy – pull out the sword of the Spirit and parry every thrust that he makes. He cannot overcome the power of that sword – the Word of God.

Thus, after enduring these three maneuvers of Satan, Our Lord began His earthly ministry at about thirty-years of age (Luke 3:23).

THE BEGINNING OF CHRIST'S MINISTRY

After the forty days of fasting and Jesus' defeat of Satan, angels came and ministered to Jesus. He departed from the unnamed wilderness and returned to Bethabara where he had been immersed by John. John was still at this location and when he saw Jesus coming toward him, John said, *"Behold, the Lamb of God who takes away the sin of the world!" (Joh 1:28-29)*. Bethabara was about 8 miles due west of Jericho, on the east side of the Jordan River (24 U on the map in ADDENDUM F). John continued to boldly proclaim the identity of Jesus and described the spiritual manifestations that occurred when Jesus was immersed, forty days prior to His reappearance (John 1:29-34).

Rabbinical Law required that weddings be on Wednesday.⁸⁰ Counting back from the wedding in Cana (John 2:1-11) and the statements in the succeeding accounts of *the next day, the next day*, etc., indicates that Jesus arrived at Bethabara on Friday.

⁸⁰ J. W. Sheppard, M.A. Th.D. *The Christ of the Gospels* (Grand Rapids, Eerdmans Publishing Company) 1939, page 84

The following day, Saturday (the Sabbath) John saw Jesus standing next to two of John's disciples, Andrew and John, the son of Zebedee. John the Immerser could not keep silent. He loudly proclaimed to the two men, *Behold the Lamb of God*. Andrew and John immediately began to follow Jesus. This encounter occurred at around 10 AM (John 1:39) and they remained with Jesus for the rest of the day. (John 1:35-39).

Sometime during the day, Andrew went to his brother, Simon, and declared to him, , *"We have found the Messiah "* (which translated means Christ). (John 1:41). Andrew led his brother to where Jesus was staying. Jesus, looked at Simon and said to him, *"You are Simon the son of John; you shall be called Cephas "* (which is translated Peter). (John 1:42)

NOTE: John wrote for a Greek-speaking audience. Therefore, he translated the Aramaic (which is what both Andrew and Jesus would have spoken) into Greek, i.e. Messiah/Christ; Cephas [*kayphas*]/Peter [*petros*] – both Kayphas and Petros mean, *Stone*, which is what a Greek speaking audience would have understood when they heard the term, *petros*.

Jesus, in one glance, knew the character of Peter and that through the years, he would become a pillar of the church. Interestingly, Andrew is not prominent in church history except for this extremely important act of bringing his brother to Jesus.

The next day (Sunday), Jesus planned to go to Galilee (John 1:43). Peter and Andrew probably told Jesus about Philip, one of the fellow towns-men who was at Bethabara. Philip had been listening to John, witnessing the immersions, and partaking of the atmosphere of revival that would have permeated Bethabara. Perhaps he had heard John's declarations about Jesus, and now two of his friends had joined themselves to Jesus. The invitation to Philip produced an immediate response.

Before beginning the journey to Galilee, Jesus found Philip, and said to him, *"Follow Me."* Now Philip was from Bethsaida, of the city of Andrew and Peter. (John 1:43-44)

Philip immediately responded and also, immediately, sought out his friend Nathaniel. Their exchange reveals how sophisticated Jews viewed rural Nazareth.

Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph."

And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." (John 1:45-46)

Jesus' supernatural knowledge convinced Nathanael.

Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." (John 1:47-48)

John the Immerser's testimony that Jesus was the Son of God and the Messiah, was echoed by Nathanael. Perhaps Nathanael had heard John's proclamation but still had been uncertain until his encounter with Jesus.

Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." (John 1:49)

Jesus commended the initial faith of Nathanael and promised a vision of greater things in the future.

Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these."

And He said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man." (John 1:50-51)

Jesus and his small band of five disciples then departed for Galilee.

Three days after Jesus' conversation with Nathanael, Jesus and his disciples, along with Jesus' mother, Mary, were invited to a wedding in Cana. Cana was about four miles northeast of Nazareth. There is no mention of Joseph in the account and so it is assumed that he had died, and that Mary was a widow.

The marriage feast among the Jews was an event of great festivity, but also an event of serious import. The completion of the twelve-month sacred betrothal had arrived. The veiled bride was led from her paternal home to the home of her husband. She was accompanied by friends of the bridegroom who carried torches, lamps, myrtle branches, and chaplets of flowers and usually, there was some sort of music. Following the signing of the legal documents, a feast began.

During the feast portion of this particular wedding, the wine gave out. Perhaps the resources of the family were limited, and more people had attended than had been anticipated. For whatever reason, they ran out of wine and it was an embarrassing situation.

Mary was touched by the situation, and she spoke to Jesus about it. What was Mary's motive that caused her to speak to Jesus about this problem?

No doubt Jesus had told Mary about all that had happened to him since his immersion by John, His experience of facing temptations in the wilderness, and of the events that transpired at Bethabara, when He rejoined John. She also would have been watching for a fulfillment of all that had been spoken about Him when He was born.

She may have thought that this setting among sympathetic friends was an appropriate time for His first sign to take place. Perhaps Mary was ambitious and wanted everyone to know the true identity of her son. Truth is, we do not know her motive, we can only guess and assume. However, from Jesus' response to her conversation, it is apparent that He saw her motive was to get him to do something that would begin to reveal His identity.

One thing that is clear is that Jesus' reply to Mary indicated that her maternal authority over her Son did not extend into the realm of his Messianic work. *And Jesus said to her, "Woman, what do I have to do with you? My hour has not yet come."* (John 2:4)

Jesus' use of the term, *woman* (γυνή *gunay*) was not spoken disrespectfully. For example, this is the term that Jesus used for Mary as He hung on the cross and commended her to John's care. (John 19:26)

Ignoring Jesus' response, Mary, assuming that her Son would do something, proceeded to tell the servants to do whatever Jesus told them to do. Given His initial response to Mary, it is a bit surprising to see Jesus' cooperating with Mary's plan.

It was the custom of the Jews to purify themselves through washing their hands in water and scrubbing with the fist, prior to entering a home and before eating (Mark 7:1-8).⁸¹ For this reason, six large stone water pots, each containing twenty to thirty gallons of water, were provided for the guests.

Mary had set the stage for Jesus. He, told the servants to fill the waterpots to the brim. Then he told them to draw out some of the water and take it to the headwaiter. The headwaiter took a drink and was surprised to find himself drinking wine, when he thought that the supply had been exhausted. He

⁸¹ Mark 7:3 the Greek states, *πυγμῆ νίψονται τὰς χεῖρας* (*pugnay nipsontai tas cheiras*) *with the fist wash the hands*

wondered where the waiters had found anymore wine, but the waiters who had drawn the water knew what had happened. Not only was this sudden supply of wine surprising to the headwaiter, but he was surprised by the quality of the wine. Perhaps he thought that the bridegroom had played some sort of game with him – making him think that the supply of wine was exhausted, but keeping a supply of top-grade wine to release as a surprise to the guests.

the headwaiter called the bridegroom, and said to him, "Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now." (John 2:9-10 NAS)

This was Jesus' first miracle, and it cemented the faith of disciples.

This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. (John 2:11)

After this, Jesus, along with His disciples and Mary relocated to Capernaum on the northwest shore of Galilee (10 V on the map in ADDENDUM F)

After this He went down to Capernaum, He and His mother, and His brothers, and His disciples; and there they stayed a few days. (John 2:12 NAS)

Later, Capernaum became Jesus' primary location, while in Galilee.

and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through Isaiah the prophet, saying, "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles-- "The people who were sitting in darkness saw a great light, And to those who were sitting in the land and shadow of death, Upon them a light dawned." (Matthew 4:13-16)

THE SERMON ON THE MOUNT

The Sermon on the Mount, found in Matthew chapters 5 through 7 and Luke 6:20 – 49. This is the longest recorded discourse of Jesus. Accepting his birth as being c. 4 BC, Jesus began His ministry in the fall of 26 AD. Following the chronology presented in this study, the sermon would have been given shortly after Pentecost (June 1) in 27 A.D. This episode occurred during Jesus' first Galilean ministry, after He had settled in Capernaum, on the northwest shore of the Sea of Galilee. (Introductory statements: Matthew 4:12-17; Mark 1:14-15; Luke 4:14-15; John 4:43-45)

The Bible is silent in regard to the exact location of the Sermon on the Mount. Because Jesus had settled in Capernaum, and after the sermon, He returned to Capernaum, it is assumed that the mount was nearby. For more than 1500 years Mount Eremos has been considered as the site where this even took place. Mount Eremos is positioned on Galilee's northwest shore southwest Capernaum (10 U-V on the map in ADDENDUM F).⁸²

⁸² There have been some who have considered nearby Mount Arbel to be the site of the event.. In the 13th Century the Horns of Hatten, further west, was proposed by some. All three of these locations are in the general region of Capernaum.

In the 4th century believing that this was the site of the sermon, a Byzantine church structure was placed near the mount. Today, the only things that remain from this building are pieces of a cistern and an ancient monastery.

During the third Crusade in 1187 A.D., Saladin and his Moslem forces defeated the crusaders at this mount. In 1938 A.D. the Roman Catholic Church built a Franciscan chapel in the area.



Mount Eremos

Because the Vulgate rendered the opening Greek term, μακάριος (*makarios*) with the Latin term, *beati*,⁸³ the opening section of the sermon has been labelled, the *Beatitudes*. As a result, this site has often been referred to as the Mount of Beatitudes. (comments on the Greek term in the following section).

⁸³ The Latin term, *beatum* (singular), *beati* (plural), is defined as *good circumstances, good fortune, happiness, blessedness* (<https://latin-dictionary.net/definition/6250/beatum-beati>)

Harmonizing the account in Matthew, Mark, and Luke, we see the following sequence: (NOTE: The accounts in the three Gospels that record this series of events are examples of Matthew's using a topical approach, whereas Mark and Luke use a chronological approach)

- Jesus' enemies, seeking to find some way that they could discredit Him, accused Him and His disciples of breaking the sabbath. At this time, the Twelve had not yet been chosen, and a large number of men followed Him as His disciples.⁸⁴ While Jesus and His disciples walked through a grainfield, some of them picked grain, rubbed the grain between their hands and then ate it. The Pharisees declared that this was breaking the Sabbath (Matthew 12:1ff; Mark 2:23ff; Luke 6:1ff)
- A week or so later, Jesus went into a synagogue on the Sabbath, where He saw a man with a withered hand. His enemies watched Him to see if He would heal on the Sabbath. Ignoring the critical stares of His enemies, He healed the man. His enemies were filled with rage, arguing that this violated the Sabbath (Matthew 12:9ff; Mark 3:1ff; Luke 6:9ff)
- Jesus retired from the public, crossed the water in a boat, and ascended a mountain, where He spent the night in prayer. (Luke 6:12)
- The following morning, partially descending the mountain and looking down on the crowd that had gathered. He called His disciples to join Him on a plateau. From these disciples, He chose twelve and named them, *apostles* (Mark 3:13ff; Luke 6:13ff). These twelve would be personally trained by Jesus to become authoritative witnesses of Christ and to inaugurate the preaching of the gospel.
- Jesus and the disciples then descended to a lower plateau, where He was able to minister to those with physical and spiritual needs. (Luke 6:12-20).
- He then began to deliver what we have labeled, *The Sermon on the Mount*.

Because Matthew contains the most detailed and complete version of the sermon, it is his record of the sermon that we will examine: Matthew 5-7

A well-constructed sermon has a proposition that is stated after an introduction. Everything in the sermon should be related directly to the proposition and the statement of the proposition should be so clear that the audience could repeat it.

Then, before the body of the sermon, there is a transitional sentence, or some sort of segue.

The introduction to the sermon is in Matthew 5:3-12:

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

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the gentle, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall receive mercy.

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

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

⁸⁴ Note that in His later Judean ministry, Jesus sent out seventy to prepare villages for His visit (Luke 10:1ff)

"Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

As noted earlier, the Greek term rendered in most English versions as, *blessed*., is, μακάριος (*makarios*). When used with a religious connotation, the term means, *blessed, happy, joy*. It is used with a non-religious connotation, in Luke 23:29, with the sense of *lucky or fortunate*.⁸⁵

Each blessing mentioned is something that is received as a gift from God. All of them reflect God's Sovereignty. This brings to mind Paul's statement to Timothy,

that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time—

He who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see.

To Him be honor and eternal dominion! Amen. (1 Timothy 6:14-16)

Most of the statements in the introduction to the sermon need no explanation, but the first one does require a bit of explanation.

What does it mean to be *poor in spirit*? Using language that seems antiquated to 21st Century ears, Jesus states that no matter what one's station in life might be, each one must recognize his spiritual poverty before he can come to God to receive the salvation that He offers.

Such a person is different from those Pharisees and other First Century Jews who felt that God owed them because they kept all of the laws. This is in harmony with the second expression of the proposition of the sermon, *unless your righteousness surpasses that of the scribes and Pharisees...*

The proposition is seen in Matthew 5:13 and repeated in different terms in 5:20

You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men.
(Matthew 5:13)

"For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven. (Matthew 5:20)

The proposition of this sermon can be stated two ways:

- *don't lose your flavor*
- *live as a citizen of the Kingdom*

The segue, or transitional thought, preceding the body of the sermon is in 5:14-16:

For "You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (Matthew 5:14-16)

⁸⁵ Timothy Friberg, Barbara Friberg, Neva F. Mille, *Analytical Lexicon of the Greek New Testament* (Bloomington, Indiana, Trafford Publishing Co) 2006, entry 17668
BGAD *An English Lexicon of the Greek New Testament and Other Early Christian Literature* (Chicago, University of Chicago Press) 1979, page 486

The segue states that, by the character of their lives, citizens of the Kingdom should be an influence on the world and have an impact on those among whom he lives. That also in keeping with the proposition to not lose one's flavor. Flavor is something that is experienced by those who partake of it – so let our flavor impact the society about us.

That can't happen unless one is in the midst of society.

Throughout the centuries, various Christian movements, in order to be holy, have isolated themselves.

- One of the earliest and best known of those who removed themselves from society is The Desert Fathers in Egypt. This was a group of pious Christians who moved into the Egyptian desert at the beginning of the Third Century. In time, they established monasteries and nunneries. They became great examples of piety and holiness. However, they were out in the desert, living ascetic lives, spending their days in isolated contemplation.
- Some Amish communities of our era have done the same thing, in their isolated existence.
- For all practical purposes, some churches are isolated communities. They are focused inwardly and never influence the culture about them.

God has not called us to live isolated lives. He has called us to be out there in the stream of humanity, living lives that reflect God, and thus bringing glory to God.

Paul's exhortation to the Philippians reflects this beatitude.

so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,
(Philippians 2:15)

Jesus' High Priestly Prayer also reflects this truth,

"I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil one.
(John 17:14-15)

As Jesus began to move into the body of the sermon, He declared that His coming into the world was to fulfill the Law, but that the Law was to continue to be in force until He had fulfilled the purpose of the Law. Thus, this paragraph is the justification for what follows in the body of the sermon.

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.

Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven. (Matthew 5:17-20)

It is noteworthy that prior to His death and resurrection, Jesus did not keep the Traditions of the Elders, but He did keep the Law. An example of His keeping the Mosaic Law was the Passover and the Passover Meal, on the night that He was betrayed and arrested is an example of His faithfulness to the Mosaic Law. (Matthew 26; Mark 14; Luke 22; John 13)

However, after the resurrection, the Law no longer was God's means of redemption from sin. Jesus had fulfilled the purpose of the Law.

- The Ninth Chapter of the Epistle to the Hebrews emphasizes this strongly.
- This also is the theme of the Epistle to the Galatians and the Epistle to the Romans.

In the body of the sermon, Jesus presented seven characteristics that are manifested in the lives of those who are citizens of the Kingdom of God. We take note of those characteristics.

I. CITIZENS OF THE KINGDOM OF GOD ARE RECONCILERS 5:21-26

You have heard that the ancients were told, "You shall not commit murder" and "Whoever commits murder shall be liable to the court."

But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, "You good-for-nothing," shall be guilty before the supreme court; and whoever says, "You fool," shall be guilty enough to go into the fiery hell.

Therefore, if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you shall not come out of there, until you have paid up the last cent. (Matthew 5:25-26)

Throughout the sermon Jesus presents traits of citizens of the Kingdom that go beyond the Law. The Law only addressed behavior. The citizens of the Kingdom are known, not only for outward action, but for the condition of the heart. This is displayed throughout the sermon.

Not all anger is wrong. There is a place for righteous anger. When God's authority, or His esteem in the eyes of mankind is threatened, then anger is not an inappropriate response. Jesus modeled this when He cleansed the Temple – He did it twice. (First cleansing: John 2:13ff; Second Cleansing: Matthew 21:12ff; Mark 11:15ff; Luke 19:45ff)

The anger addressed in Matthew 5 is not righteous anger.

Paul acknowledged that most of us deal with anger in some form or another and, therefore, he exhorted, *Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity.* (Ephesians 4:26-27)

Paul implies that anger may be a personal problem that requires something other than reconciling with someone else. In such an instance, it is a spiritual/emotional problem that needs to be dealt with – perhaps some spiritual/emotional healing is needed.

Paul seems to say, *get rid of your anger – pray, or whatever else you need to do, but deal with it.*

Jesus, on the other hand, is addressing that kind of anger that seeks to do someone harm, whether it is acted on or not.

Reconciliation displays the character of God.

Isaiah 1:18 *"Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.*

Romans 5:10 *For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

2 Corinthians 5:18 *Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,*

2 Corinthians 5:20 *Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.*

Colossians 1:22 *yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach --*

Christians should be known as reconcilers, *"Blessed are the peacemakers, for they shall be called sons of God.*

Later in the sermon, Jesus emphasized this truth, once again.

"If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering. (Matthew 5:23-24)

- If I know that you have something against me, I need to seek you out and try to get the problem resolved.
- If I have feelings of anger toward you, I need to get with you and with the blessing of God upon us, allow the Holy Spirit to cleanse my heart of those feelings.

Jesus spoke to this issue, once again in the Model Prayer:

And forgive us our debts, as we also have forgiven our debtors.....For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions. (Matthew 6:12, 14-15)

Yet, Even when we have put forth our best effort, there will be times when reconciliation cannot be achieved.

"And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer. (Matthew 18:15-17)

When such honest and sincere efforts as reconciliation have taken place, but they have failed, we have *saved our own souls*. because we have attempted to achieve reconciliation.

However,

- This doesn't mean that we are compromisers, who will abandon strongly held beliefs, in order to achieve peace.
- what it does mean is that we do not let issues of pride divide us.

II. CITIZENS OF THE KINGDOM OF HEAVEN HONOR THE COMMITMENT OF MARRIAGE 5:27-32

You have heard that it was said, “ You shall not commit adultery”;

but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

It was said, “Whoever sends his wife away, let him give her a certificate of divorce”; *but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.*

NOTE: There is difference between *admire* and *desire*.

- To see beauty and admire it is not a sin.
- To see beauty and lustfully desire the possessor of that beauty in a woman not one’s wife, is sin.

It is important to note the Greek terms used in this passage.

- The term in this passage is not, πορνεία (*porneia*), i.e., fornication, which is the term for general sexual sin.
- Fornication includes homosexual acts, pornography, prostitution, adultery, any kind of illicit sexual activity.

The term in this passage is μοιχεύω (*moicheuo*), which refers to adultery, i.e. unfaithfulness in marriage.

- When something is spoken of as being adulterated, that means that a pure substance has had some foreign substance added to it. It no longer is pure.
- The sexual relationship between a husband and wife is to have no foreign elements added. It is exclusive
- The message of this section, beginning with adulterous lusting and concluding with a warning about divorce, is *faithfulness in marriage*.

Christians should bring into society the flavor of commitment and faithfulness. If they don’t they have lost their flavor.

Divorce was common, easy, and almost assumed in biblical times. An example of this assumption is displayed by the attitude of Jesus’ disciples, following Jesus response to Pharisees who were trying to challenge His popularity..

And some Pharisees came to Him, testing Him, and saying, "Is it lawful for a man to divorce his wife for any cause at all?"

And He answered and said, "Have you not read, that He who created them from the beginning made them male and female, and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh '?"

Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

They said to Him, "Why then did Moses command to give her a certificate of divorce and send her away?"

He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way.

And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry." (Matthew 19:3-10)

Our current society is an exact mirror of that same assumption. Divorce is assumed to be an option.

Citizens of heaven are known by having a committed heart in the marriage relationship. Neither lustful eyes, nor lustful emotions and fantasies should be allowed to bring anyone into that place where only two people belong, the husband and the wife.

Christians bring into society the refreshing and stabilizing flavor of faithfulness in marriage.

III. CITIZENS OF THE KINGDOM OF HEAVEN ARE KNOWN BY HONESTY IN SPEECH 5:33-37

Again, you have heard that the ancients were told, "You shall not make false vows, but shall fulfill your vows to the lord."

But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King.

Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil.

Why should anyone feel the need to make an oath? What is the motive that drives this need? The need is the result of the fact that dishonesty is almost an assumed trait of humans.

- People will lie to get their way, lie to save face, lie to save a job, lie for almost any reason.
- I (JWG) have known some people who are such liars that they have lied when it would have been easier to tell the truth.

Some lie by exaggerating

Jesus said that a citizen of His Kingdom should be so honest in speech that when something is said, it is true, and that settles it.

Paul wrote to the Ephesians. *Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.*(Ephesians 4:25)

IV. CITIZENS OF THE KINGDOM OF HEAVEN ARE KNOWN FOR THEIR MERCY AND KINDNESS TO ALL 5:38-48

This is another facet of the truth emphasized in the previous section.

you have heard that it was said, 'an eye for an eye, and a tooth for a tooth.'

"but I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

"if anyone wants to sue you and take your shirt, let him have your coat also.

"whoever forces you to go one mile, go with him two.

"give to him who asks of you, and do not turn away from him who wants to borrow from you.

" you have heard that it was said, ' you shall love your neighbor and hate your enemy.' but I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your father who is in heaven; for he causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

"for if you love those who love you, what reward do you have? do not even the tax collectors do the same?

"if you greet only your brothers, what more are you doing than others? do not even the gentiles do the same?

"therefore you are to be perfect, as your heavenly father is perfect.

There was an ancient code. In the vendetta, the family of a murdered man is obligated to kill the killer. This had to be done by a member of the murdered member's family. Not only did this custom exist in the past, but it is an important element in some present-day cultures,=.

In the Old Testament, the code of the vendetta is seen in greatest detail in Numbers 35:9-29 and in Deuteronomy 19:3-13, and is mentioned in less detail in other passages, chiefly in conjunction with the cities of refuge. The person who was to kill the killer was called, "the avenger of blood."

An eye for an eye and a tooth for a tooth was the rule of the day and a part of the Mosaic Law.

Jesus said to cease behaving that way. Instead, citizens of the Kingdom display mercy and blessing on those who do evil to us.

Paul wrote, *Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "vengeance is mine, I will repay," says the lord. "but if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head."* (Romans 12: 17-20)

Corrie Ten Boom has written about an experience in which teaching, by God's implementation, played out in her life.

It was at a church service in Munich that I saw him, the former S.S. man who had stood guard at the shower room door in the processing center at Ravensbruck. He was the first of our actual Jailers that I had seen since that time. And suddenly it was all there - the roomful of mocking men, the heaps of clothing, Betsie's pain-blanching face (Betsi was Corrie's sister who was not well - JWG).

He came up to me as the church was emptying, beaming and bowing. "How grateful I am for your message, *Fraulein*," he said. "To think that, as you say, He has washed my sins away!"

His hand was thrust out to shake mine. And I, who had preached so often to the people in Bloemendaal the need to forgive, kept my hand at my side.

Even as the angry, vengeful thoughts boiled through me, I saw the sin of them. Jesus Christ had died for this man; was I going to ask for more? Lord Jesus, I prayed, forgive me and help me to forgive him.

I tried to smile, I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again, I breathed a silent prayer. Jesus, I cannot forgive him. Give me Your forgiveness.

As I took his hand the most incredible thing happened. From my shoulder along my arm and through my hand a current seemed to pass from me to him, while into my heart sprang a love for this stranger that almost overwhelmed me.

And so, I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on His. When He tells us to love our enemies, He gives, along with the command, the love itself.⁸⁶

V. CITIZENS OF THE KINGDOM OF HEAVEN AVOID HYPOCRISY 6:1-18

Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. But when you give alms, do not let your left hand know what your right hand is doing that your alms may be in secret; and your Father who sees in secret will repay you.

And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.

It is important for a citizen of the Kingdom of Heaven to avoid doing things in order to receive the praise of men. The motive always must be to please God, who is Our Lord and Our Redeemer. The desire of a truly godly heart is to look forward to the day in which Our Lord will say, *well done, good and faithful servant.* (Matthew 25:21)

How one prays, even when praying privately, it is important that the prayer be a true expression of the heart and in accordance with the Will of God. There is a great difference between *saying a prayer* and *praying*.

And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. Therefore, do not be like them; for your Father knows what you need, before you ask Him.

Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name.

⁸⁶ Corrie Ten Boom, *The Hiding Place* (New York, Random House Publishing) 1982, page 238

*'Thy kingdom come. Thy will be done, On earth as it is in heaven.
Give us this day our daily bread.'
And forgive us our debts, as we also have forgiven our debtors.
And do not lead us into temptation, but deliver us from evil.*

This is where the model prayer ended, as Jesus gave it. Later, because the prayer began to be used in liturgical services, the doxology, *For Thine is the kingdom, and the power, and the glory, forever. Amen.*' was added. The doxology was not a part of Matthew's Gospel.

This final doxology is found in Byzantine texts from the late Fourth and early Fifth Centuries. However, it is missing in the older manuscripts and parchments. The Greek texts from which Jerome produced the Latin Vulgate obviously did not contain this doxology, because it is not included in the Vulgate. The Vulgate was the result of Pope Damas' commissioning Jerome to create a Latin Bible for the Church. This work began in 382 AD and concluded before the close of the Fourth Century .

Once again, Jesus emphasized the need for forgiveness and then continued with the exhortation to not do things to be seen of men.

For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions.

And whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full.

But you, when you fast, anoint your head, and wash your face so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.

It is important that we do not put on a show for those about us.

It is important that we practice what we preach.

It is important that we proclaim reality. If something isn't a reality in my life, then I should not speak of it.

VI. CITIZENS OF THE KINGDOM OF HEAVEN AVOID EARTHLY MATERIALISM AND FOCUS ON HEAVENLY TREASURE 6:19-34; 7:7-12

Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

for where your treasure is, there will your heart be also.

The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?

Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

And which of you by being anxious can add a single cubit to his life's span?

And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that even Solomon in all his glory did not clothe himself like one of these. But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith?

Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?' For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things.

But seek first His kingdom and His righteousness; and all these things shall be added to you.

Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. (Matthew 6:19-34)

We are exhorted to not make the accumulation of this world's goods the goal of our life. We must be faithful stewards of what God provides. We must focus on Him and, as we do so, trust Him to supply our needs – then be at peace with that supply.

There probably will be times when God, out of His love for us, will allow us to be in want, as He did with the Israelites – in order to teach them and us that obedience and trust in Him is the mark of a godly person (recall our comments on Deuteronomy 8:3 in connection to the first temptation that Satan presented to Jesus)

Note that in the closing statement, Jesus acknowledges that we will have troubles, *Each day has enough trouble of its own.*

Related to our trusting God for provision is our trusting His response to our prayer.

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he?

If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!

Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets. (Matthew 7:7-12)

Three significant Greek terms in this section catch our attention:

- Ask - αἰτεῖτε (*aiteite*) - the imperative, present, second person, plural, of the verb, αἰτέω (*aiteoh*). This form of the verb is a command/exhortation to ask and keep on asking.
- Seek – ζητεῖτε (*zayteite*) - the imperative, present, second person, plural, of the verb, ζητέω (*zayteoh*). This form of the verb is a command/exhortation to seek and keep on seeking.
- Knock – κρούετε (*krouete*) - the imperative, present, second person, plural, of the verb, κρούω (*krouoh*). This form of the verb is a command/exhortation to knock and keep on knocking..

This is in keeping with the parable of the Unjust Judge. Note that the opening verse explains the point that Jesus is making in the parable.

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, saying,

"There was in a certain city a judge who did not fear God, and did not respect man.

And there was a widow in that city, and she kept coming to him, saying, "'Give me legal protection from my opponent.'

And for a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'"

And the Lord said, "Hear what the unrighteous judge said; now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them?"

I tell you that He will bring about justice for them speedily.

However, when the Son of Man comes, will He find faith on the earth?" (Luke 18:1-8)

shall not God bring about justice for His elect, ... Jesus argues from the lesser to the greater. If the unjust judge will do the right thing for this widow, even if for the wrong reasons, can't we expect God to do the right thing for us? Can't we expect a loving God to vindicate "his chosen ones" ?

The idea of chosen ones (or the elect), ἐκλεκτός (*eklektos*) is found throughout both Old and New Testaments. God chose Abram and Abram's descendants, bringing them into a covenant relationship that made Israel to be known as God's chosen people (Genesis 12:1-3; Deuteronomy 7:6). The New Testament continues this understanding, but with the church as the new people of God—the new elect (Colossians 3:12; 1 Thessalonians 1:4; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1-2; 2:9).

who cry to Him day and night This description suggests that the prayers must be more than just saying words – the words must come from the depths of the heart and be somewhat, consuming.

The passion of those who cry to God, day and night, reminds us of Jesus' prayer just before his death. *Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground* (Luke 22:44). The Father did not respond by removing the cup of suffering, but, instead, sent an angel to strengthen Him, to enable Him to proceed into the full cup of suffering.

bring about justice for them speedily, seems to contradict the previous portion of the parable, which implies praying long and hard before anything happens. God's justice might not seem quick to us, because God measures time from a broader perspective. This parable does not suggest that God writes blank checks, and behaves like our servant, fulfilling all of our desires. Instead, unceasing prayer grinds away at the sharp edges of our lives until our will is conformed to God's redemptive purposes, making it right for God to answer our prayers. Indeed, as God sent an angel to strengthen Jesus, that is how God sometimes responds to our heart-cries. He does not remove the pain, or the difficulty, but by His Spirit sustains us in the midst of the crisis.

NOTE: In difficult times, we hear people say, "The only thing that we can do is to pray"—as if prayer is a weak substitute for meaningful remedies. This parable teaches us that prayer is itself a meaningful remedy—that it engages God's power, making possible everything possible that is in conformity with His Will.

The implication of the closing rhetorical question, *However, when the Son of Man comes, will He find faith on the earth*, is, that people of faith keep praying, even when there is no evidence of God's giving attention to our prayers AND – instead of worrying about tomorrow, we trust Our Lord and seek to live in His Will, whatever that may be for us, personally.

VII. CITIZENS OF THE KINGDOM OF HEAVEN PRACTICE SELF-EXAMINATION, RATHER THAN MANIFESTING A CRITICAL ATTITUDE 7:1-5

*Do not judge so that you will not be judged. *

"For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?

You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Often in the New Testament we are urged to judge certain things. Paul wrote to the Corinthians, *Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts?* (1 Corinthians 6:2)

Paul wrote this in the context of Christians going before secular courts, seeking a ruling against one another over some contested matter. His message was, *judge this situation and decide who is in the right and who is in the wrong.*

Among things that Christians are to judge are:

- Prophecy and prophets: I Corinthians 14:29; Matthew 7:15-16
- Doctrine: Romans 1:16-17; I Thessalonians 5:21; II Timothy 4:3-4; II Peter 2:1ff; II John 1:10-11
- Immoral behaviour, with the desire to restore the sinner II Timothy 4:2; Galatians 6:1

We are not told to judge motives, but that which is outward and clearly displayed.

Citizens of the Kingdom of Heaven seek to avoid being critical of other people. Instead, the citizen of the Kingdom looks into his/her own heart more than looking at the failures of others.

CONCLUSION:

CITIZENS OF THE KINGDOM OF HEAVEN BUILD THEIR LIVES ON JESUS AND HIS WORDS, NOT ON THE WISDOM OF THE WORLD NOR ON THE NATURAL TENDENCIES OF THE FLESH. 7:24-27

Therefore, everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell -- and great was its fall.

Those who heard Jesus deliver this sermon were amazed – He did not teach as the rabbis taught, but He taught as one who had authority in Himself.


The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes. (Matthew 7:28-29)

Throughout this sermon, the proposition rings loud and clear, Dear brother, dear sister, don't lose your flavor.

THE GOOD CONFESSION

One of the most important episodes recorded in the Gospels is Peter's confession concerning the identity of Jesus and Jesus' response to Peter.

This event had been preceded by an evangelistic tour of the Decapolis, which was located on the east side of the Sea of Galilee.⁸⁷ The Decapolis was the region where Jesus, some months before, had shellshocked the inhabitants by healing the Gadarene demoniac and allowing the destruction of a herd of 2000 swine.⁸⁸

<p>63 BC–AD 106</p>  <p>THE DECAPOLIS</p>	<p>The Decapolis consisted of ten Hellenistic cities located east of the Jordan River.</p> <p>The term, Decapolis is a Greek term, δεκάπολις, meaning, <i>Ten Cities</i>. Their common language was Koine Greek and Aramaic. Today, most of them are a part of Jordan. The names of the cities were:</p> <p>Philadelphia, Garasa, Gadara, Pella, Dion (later Capitolis, Raphama, Sythopolis (the only one west of the Jordan), Hippus, Canatha, Damascus.</p> <p>Each city was an independent city-state, but they cooperated in economic matters.</p>
--	--

⁸⁷ Matthew 15:29-38; Mark 7:31-8:10

⁸⁸ Matthew 8:28-34; Mark 5:2-17; Luke 8:27-37

During the second visit to the region, Jesus performed many miracles of healing.⁸⁹ The ministry was climaxed by the feeding of the four thousand.⁹⁰ These were very exhausting days, with crowds of people coming for ministry and the duties that befell the apostles in connection with these events.

Jesus and His apostles left the Decapolis and the crowds that were following them and crossed the Sea of Galilee and docked on its northwestern shore.

Upon arrival, rather than finding a time of respite, Jesus immediately was confronted by a group of Pharisees, wanting to challenge Him to prove His Divinity.^{91 92}

Jesus gave a curt reply to their demand and He and His apostles again boarded the boat and traveled the short distance to the northeast tip of the sea.

They had left in such a hurry that they had not made any preparations for their departure. They had nothing to eat.

And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. (Mark 8:13-14; Matthew 16:5)

Because of the ensuing rebuke of Jesus, it is apparent that they were hungry. It also is apparent that they were somewhat confused/tested by Jesus' behavior in the face of His repeated retreats from the attacks from His enemies. They knew that He had the power to destroy them all, and must have wondered why He tolerated His enemies, especially refusing to perform a miracle to demonstrate His Divinity.⁹³

Here is Matthew's account of the exchange between Jesus and the apostles.

And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees." And they began to discuss among themselves, saying, "It is because we took no bread."

But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up? Or the seven loaves of the four thousand, and how many large baskets you took up?"

How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees."

Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. (Matthew 16:6-12 NAS)

When they docked on the northeastern tip of the sea, they then traveled on foot north to Caesarea Philippi (also known as Panis).⁹⁴

⁸⁹ Matthew 15:30-31; Mark 7:32-37

⁹⁰ Matthew 15:32ff; Mark 8:1ff

⁹¹ Matthew 15:39-16:12; Mark 8:10-26

⁹² The Zealots had done the same thing earlier (John 6:30) as had the Pharisees and Scribes (Matthew 12:38)

⁹³ Matthew 15:39-16:4; Mark 8:10-12

⁹⁴ See 4 X on the map in ADDENDA F

The outstanding features of this region was the high cliffs near the city, with a cave dedicated to the god, Pan, as well as many rock-cut niches holding dedicatory statues of the Nymphs. This was the perfect setting for Jesus to use the figure of the rock, in response to Peter's good confession.

Now when Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, "Who do people say that the Son of Man is?"

And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets."

He said to them, "But who do you say that I am?"

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

And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.

I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."

Then He warned the disciples that they should tell no one that He was the Christ. (Matthew 16:13-20)

After reciting the various opinions of the various groups concerning the identity of Jesus, in answer to Jesus' query, Simon accurately recited what has come to be known as *the good confession* - *Thou art the Christ, the Son of the living God.*

Several items in this passage need comment. First, prior to this episode, Simon had not been known as, Peter. Mark, noting this fact wrote,

And He appointed the twelve: Simon (to whom He gave the name Peter), (Mark 3:16)

Matthew's Gospel was written years after this event, by the time Matthew wrote his Gospel, Simon had become known as Peter. Therefore, sometimes Matthew used the name, Peter, for Simon, without any comment.

Even so, there are two instances in his early writing that Matthew acknowledges that the apostle's name was Simon, but by the time he wrote his Gospel, Simon was called, Peter.

And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. (Matthew 4:18)

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; (Matthew 10:2)

Special attention must be given to the fact that Jesus spoke Aramaic. In Aramaic, there is only one word for stone/rock. That word is *cephas*. John reports that when Simon first met Jesus that Jesus predicted that Simon would be called Cephias.

He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John; you shall be called Cephias " (which is translated Peter). (John 1:42)

We earlier commented on this verse, noting that John wrote for a Greek-speaking audience and so he translated the Aramaic, Cephias, into the Greek, Peter.

The fact that Matthew used two different Greek terms in his rendering of Jesus' statement is very revealing. Matthew witnessed the event and saw Jesus' gestures and heard the inflection of His voice

and so he knew that Jesus was making a distinction between the rock upon which Jesus would build His church and the rock that described Simon.

In all probability, Jesus said to Simon, *you are Cephas*, gesturing toward Peter, then pointing to himself, said, *upon this Cephas, I will build my Church*.

Seeking to convey what Jesus meant by this statement, Matthew used two different Greek terms to render the Aramaic.

- To communicate what Jesus meant by his statement to Simon, Matthew used the term Πέτρος (*Petros*).
- In To communicate what Jesus meant about the rock upon which He would build His Church, he used the term, Πέτρα (*Petra*).

There is a clear difference between the two terms.⁹⁵

- Πέτρος is a masculine noun, meaning a piece broken off a great mass of rock. The word is used for a stone small enough to be used in a sling shot. However, it also is used as a stone large enough to be used as a boundary marker. In all of the uses of the term, it is a piece that has been broken off of a mass of rock.
- Πέτρα is a feminine noun that refers to a solid mass of virgin rock, like the cliffs the seacoast.

Πέτρα is the term Matthew used to render Jesus' summary statement at the end of the Sermon on the Mount.

"Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock (πέτρα).

And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock (πέτρα).

And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall." (Matthew 7:24-27)

It also is of interest and a matter of curiosity to note that in his First Epistle to the Corinthians, and his Epistle to the Galatians, Paul used the Aramaic term, *Cephas*, rather than *Peter*.⁹⁶

Another important matter is the Greek terms used in Matthew's quoting Jesus' statement about binding and loosing. Here is the literal rendering of this statement.

"I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall already have been bound in heaven, and whatever you shall loose on earth shall already have been loosed in heaven." (Matthew 16:19)

The terms used in these two instances are *periphrastic future perfect participles*. A perfect participle, preceded by a state-of-being verb (in the passage before us, the state-of-being term is ἔσται [*estai*], the indicative future middle third person singular, of the verb, εἰμί, i.e. *I am*)⁹⁷

The implication is that Peter can only bind what heaven already has declared bound. This is similar to a judge's issuing an eviction notice. The person inhabiting the dwelling upon which the eviction has been

⁹⁵ R. C. Foster, *Studies in the Life of Christ* (Joplin, MO, College Press Publishing) 1938, Second printing 1996, page 716

BGAD pages 654-655

⁹⁶I Corinthians. 1:12; 3:22; 9:5; 15:5; Galatians. 1:18; 2:9; 2:11; 2:14

⁹⁷ Kostenberger, Merkle, Plummer, *Going Deeper into Greek* (Nashville, Academic Press) 2016 page 344

issued is not forced to leave the premises until the sheriff arrives to enforce the eviction. Thus, heaven declares something bound or loosed, but it is up to God's agent – in this case, Peter – to enforce the binding and loosing.

This is the same terminology that is used in Matthew 18:18. This passage describes a dispute between two brothers. One brother has sought to rectify the situation, but the other one refuses to arbitrate. The brother seeking the resolution to the problem, then takes another brother along to see if he can resolve the problem. If the one brother refuses to listen to their reasoning, the final act is to take the dispute before the Church. When the Church makes a pronouncement and the one brother is recalcitrant and refuses to hear the Church then,

"And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer. Truly I say to you, whatever you shall bind on earth shall already have been bound in heaven; and whatever you loose on earth shall already have been loosed in heaven. (Matthew 18:17-18)

If the brother refuses to listen to the Church, heaven has declared him to be excommunicated. The Church is carrying out what heaven has already declared.

This is reminiscent of Jesus' statement, *"Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. (John 5:19)*

Concerning the statement that the keys to the Kingdom of Heaven were given to Peter, we observe the following pattern.

Heaven was unlocked by Peter when

- he preached the Gospel, for the first time, to the Jews on Pentecost (Acts 2)
- he and John confirmed the preaching of the Gospel to half-breed Jews (the Samaritans) by bestowing the Holy Spirit on those whom Philip had immersed (Acts 8)
- he preached the Gospel, for the first time, to Gentiles in the home of Cornelius (Acts 10)

I will build My church; and the gates of Hades shall not overpower it, requires some thought.

Hades is the term that Greek's had given to abode of the dead (initially, Hades had been the name of a god, who was the god of the underworld).⁹⁸ The traditional view of the Greeks in New Testament times, was that the deceased entered the underworld by crossing the Styx, ferried across by Charon, who charged an *obolus*, a small coin for passage placed in the mouth of the deceased by pious relatives.

According to Book VI of Vergil's *Aeneid*, the paupers and those who had no friends to provide the *obolus*, gathered for a hundred years on the near shore. Greeks offered propitiatory libations to prevent the deceased from returning to the upper world to "haunt" those who had not given them a proper burial.

The far side of the river was guarded by Cerberus, the three-headed dog defeated by Heracles (Roman Hercules). Passing beyond Cerberus, the shades of the departed entered the land of the dead to be judged.

Those who were judged to be unworthy of inhabiting the territory, especially those who had sinned against the gods, were consigned to *Tartarus*. Peter accommodated this term to describe the fate of

⁹⁸ The Aramaic term that Jesus would have used is *sheol*, which also is the Hebrew term for the abode of the dead, sometimes referring to the grave. <https://www.chaimbentorah.com/2019/03/hebrew-aramaic-word-study-gates-of-hell/>

rebellious angels *For if God did not spare angels when they sinned, but cast them into tartarus (most version have rendered this by the term, hell) and committed them to pits of darkness, reserved for judgment; (II Peter 2:4)*

The writers of the New Testament used the term, *hades*, ten times to describe the abode of departed spirits (Matthew 11:23; 16:28; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14).

This term never is used to describe the final state of the deceased. The term that describes the state of the eternally damned is γέννα (*genna*) which is rendered in English by the term, *hell*. Unfortunately, the King James translators did not make a distinction between the two terms, which has resulted in some faulty teaching.

So, what did Jesus mean when He said, *I will build My church; and the gates of Hades shall not overpower it?* Probably the best answer is given in Paul's statements in his First Epistle to the Corinthians and his first Epistle to the Thessalonians:

in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

For this perishable must put on the imperishable, and this mortal must put on immortality.

But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory.

O death, where is your victory? O death, where is your sting?"

The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. (I Corinthians 15:52-55)

For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. (1 Thessalonians 4:15-17)

The gates of Hades (the abode of the dead) could not hold Jesus. On the third day after His death, He burst forth out of the tomb, then, 40 days later, ascended to the right hand of the Father.

In like manner, the gates of Hades cannot hold those who belong to Jesus – the Church. When the trumpet of God blasts the heavens and the archangel shouts, the dead in Christ shall rise and leave the abode of the dead – they will join Christ and the heavenly host, where they will be forever, with the Lord.

What a glorious truth and a certain promise: *upon this rock (Myself – Jesus) I will build My church; and the gates of Hades shall not overpower it.*

THE TRANSFIGURATION

Many striking events that affirm the divinity of Jesus are recorded in the Gospels. None is more dramatic and specific than what has traditionally been called, *The Transfiguration*. This event is recorded in Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36.

Jesus and his apostles were still in the region of Caesarea Philippi, where Peter, had just given the Good Confession. Caesarea Philippi is on the southern slope of Mount Hermon. The place that the

transfiguration took place is described as a *high mountain* (Matthew 17:1; Mark 9:2). Mount Hermon is the highest mountain in the area. It is 9200 feet high and commands the attention from all parts of Palestine. Although it cannot be determined beyond doubt that Hermon was the mountain where the Transfiguration took place, it is almost certain that this was the location.

This event took place near the close of Jesus' lengthy ministry in Galilee. Not long after this event, the group left Galilee never to return.

Luke gives the most detailed account of this event.

And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray.

And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.

And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.

Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.

And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tents: one for You, and one for Moses, and one for Elijah "-- not realizing what he was saying.

And while he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.

And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"

And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen. (Luke 9:28-36 NAS)

Note that Matthew and Mark say that this event took place six days after the Good Confession, but Luke says, eight days. This displays the different manners in which days were numbered in New Testament times. Matthew and Mark count the intervening days, but Luke includes the terminal days – the day of the confession, the days that followed and then the day that the Transfiguration occurred.

Considering fact that the feeding of the five thousand took place a few weeks before -in April – and that shortly after this event – in the fall - the Feast of Tabernacles occurred, that places this event in August. The peak of Hermon is capped with snow throughout the year, except in August.

Jesus selected only three of his apostles, Peter, John, and James, to accompany Him to the mountain, where He planned to pray. None of the three Gospel writers who record this event (Matthew, Mark, and Luke) were present. Later, in his old age, Peter selected this one single event to affirm the Divinity of Christ,

For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.

For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased "--

and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. (2 Peter 1:16-18)

The days preceding this event had been very exhausting, and so it is not surprising that the three apostles who accompanied Jesus fell asleep while He was praying. The same thing happened in the Garden of Gethsemane, prior to Jesus' arrest (Matthew 26:39-41; Mark 14:36-38) .

Perhaps in reverence, the three had faced the opposite direction, as Jesus moved a short distance away to pray. As they waited patiently for His return, no doubt they also tried to pray, but drowsiness overcame them, until the brilliance of the light emitting from the person of Jesus suddenly brought them awake in intense amazement.

Describing what happened to Jesus' appearance, Matthew⁹⁹ and Mark¹⁰⁰ use the term μεταμορφόομαι (*metamorphoomai*), which means *to change form*. Translators have rendered this as, *transfigured*. Describing the same thing, Luke states, *And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.* (Luke 9:29)

How did the three apostles know that the two men who *appeared in glory* and spoke with Jesus were Moses and Elijah? Many possibilities have been suggested, but we cannot give a definitive answer to this question.

The conversation would have been of intense interest to the three apostles – it centered on the very topic that Jesus had predicted immediately prior to their ascending the mountain – His impending death (Matthew 16:21-28; Mark 9:31-9:1; Luke 9:2-27). No doubt they already were heartbroken over this prediction and it would have been weighing heavily on their minds and emotions.

The term translated, *accomplish*, (*were speaking of His departure which He was about to accomplish at Jerusalem*) is πληρώω (*playrooh*), which literally means, *to fulfill*. This brings to mind Jesus' statement,

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. (Matthew 5:17-18)

Peter's bold statement about building tents probably came from his realization of the setting, and he had a practical idea. The coming of night, cold winds and scraggy material from the surrounding forest would make their situation difficult. So, he proposed a practical solution, *let's build three tents* (which probably have been brush-arbor lean-to's).

Almost immediately after Peter's comment, a bright cloud enshrouded them, causing them to be terrified, and then the voice in the midst of the cloud, *This is My Son, My Chosen One; listen to Him!*

Suddenly, Christ was alone with the apostles. Jesus then instructed them to not tell anyone about this experience until He had risen from the dead. Mark (who received his information from Peter) informs us that the statement about rising from the dead confused them.

And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead." (Matthew 17:9)

And as they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man should rise from the dead. And they seized upon that statement, discussing with one another what rising from the dead might mean. (Mark 9:9-10)

THE FINAL WEEK

It had been about three and one-half years since John had immersed Jesus, and Our Lord's victory over Satan in the three temptations that preceded His earthly ministry. The final week, which culminated in

⁹⁹ 17:2

¹⁰⁰ 9:2

His crucifixion, was filled with significant events. We will set the scene and then follow His day-by-day activities, leading up to that fateful event.

Even though the Passover did not begin for another week, Jerusalem was filled with pilgrims from every nation in the Roman Empire. Every available lodging was taken, and the hillsides were filled with tents.

Sooner or later, every conversation got around to the topic of the miracle worker, the Rabbi, Jesus. He was on everyone's mind. Those from the distant provinces had heard of Him, but they had not seen Him. Many were present who had seen His miracles and they talked about His casting out demons and the many miraculous healings He had achieved before astonished witnesses.

- Some were present who, a few months earlier, had seen Him raise Lazarus from the dead.
- Many others were present who had seen Him feed 5000 and there were others who had seen Him feed 4000.
- There were tales of His confrontations with the Pharisees and other leaders, and in each instance, the Jewish authorities had been bested.
- Everyone who had heard Him teach, commented on the authority that they sensed when He spoke. Even the soldiers who were sent to arrest him, during the Feast of Tabernacles,¹⁰¹ could not bring themselves to lay hands on Jesus, because, as they reported to the chief priests, *Never a man spoke like this man* (John 7:46).

The big question was, “Will He come to the Passover?”

We begin the story at Bethany, several weeks prior to the final week. The account is given in John 11:1-44. (for the location of Bethany and its geographical relationship to Jerusalem, see ADDENDUM I)

Jesus dear friend, Lazarus, had died. After four days, when the body had begun to decay, Jesus stood before the tomb and cried out, *Lazarus, come forth*. Lazarus did come forth, life restored to the decaying body (John 11:43-44)

- At that moment, no one doubted that Jesus was a miracle worker
- Some, clearly saw Him as the predicted Messiah. (John 11:45)

Some who witnessed the miracle, blinded by religious prejudice, rushed back to Jerusalem to tell the Jewish leaders about what had happened at Bethany

The Jewish political/religious establishment was infuriated. Because of Jesus' popularity, these leaders saw Him as a threat to their position and their power. They began to develop a plan to kill Him (John 11:46-53).

It was not God's appointed time for Jesus to die, so He led His disciples north to a remote village called Ephraim. Ephraim was in the wild, uncultivated, hill country, thirteen miles northeast of Jerusalem.. We do not know how long the group stayed in this remote location (John 11:51-54)

After a time, they left Ephraim, traveled north and east, along the border between Samaria and Galilee. While on this portion of their journey, ten lepers cried out to Jesus and He healed them (Luke 17:11-19).

After they crossed the Jordan River into Perea, Jesus resumed his ministry in that region.

A number of notable events took place during this period:

¹⁰¹ In the early days of His third year of ministry.

- A sermon on the Second Coming (Luke 17:20-37)
- Several parables on prayer (Luke 18:1-12)
- The Parable of the Pharisee and the Publican (Luke 18:9-14)
- The discussion with the Pharisee on the question of divorce (Matthew 19:1-12; Mark 10:1-12)
- Blessing the little children (Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17)
- The encounter with the rich young ruler (Matthew 19:16-22; Mark 10:17-22; Luke 18:18-23)
- A sermon on rewards and suffering (Matthew 19:23-30; Mark 10:23-31; Luke 18:24-30)
- Parable of the Laborers in the Vineyard (Matthew 20:1-16)

As the time for the Passover drew near, Jesus and His disciples left Perea and began the final journey to Jerusalem. They joined the crowds of pilgrims traveling south along the highway that ran north and south, east of the Jordan River.

On Wednesday, four days before the Triumphal Entry, Mark tells us that Jesus walked by Himself, several paces ahead of the disciples. He was stern of demeanor and lost in thought. The disciples were even afraid to walk close to Him (Mark 10:32).

As the day drew to a close, he took the disciples aside, probably to rest beside a campfire for the night. He plainly told them what was ahead, describing in some detail his impending arrest, execution and resurrection. (Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34)

Here is Mark's report of this incident:

Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death, and will deliver Him to the Gentiles. And they will mock Him and spit upon Him, and scourge Him, and kill Him, and three days later He will rise again. (Mark 10:33-34)

The disciples were stunned by this statement. It was just too much for them to accept (Luke 18:34). The confusion in their minds was the result of their preconceived idea of the Kingdom of God. Jesus clearly was the Messiah.

- The Messiah was supposed to reign forever.
- So Jesus obviously was going to be crowned as King, any day now.
- He even had said that the Twelve Apostles would sit on twelve thrones. (Matthew 19:28; Luke 22:30)

Yet, He kept saying these things about dying. It just didn't compute.

Then, something happened, that was completely out of harmony with the mood of the moment. Immediately after Jesus had spoken clearly of His impending arrest, trial, and execution, James and John, along with their mother, approached Jesus with a request.¹⁰²

The mother was the spokesman. She requested that when Jesus came into His Kingdom that one of her sons would sit on Jesus' right hand and the other one on the left hand. We can hear her say, *If the apostles are going to sit on twelve thrones in your kingdom Jesus, give my boys the thrones nearest to yours; give my boys the chief seats.*

¹⁰² According to tradition, James and John were Jesus' biological cousins. According to this tradition, their mother, the wife of Zebedee, was Jesus' aunt – she was the sister of Jesus' mother, Mary.

Jesus responded by figuratively referring to His death and to theirs, which they didn't fully grasp. He told them that the chief seats were not His to give, but that they were only in the domain of God the Father (Matthew 20:23; Mark 10:40)

Then, the other apostles became angry at James and John for trying to get the chief seats, using their family relationship with Jesus as an advantage over the rest. An argument ensued. (Matthew 20:24ff; Mark 10:41ff)

Jesus stopped the argument by giving the wonderful teaching on servant leadership (Matthew 20:25-28; Mark 10:42-45)

The next morning, Thursday, they continued their journey and approached Old Jericho. Old Jericho had been destroyed when Joshua led the Jews into the promised land. The city never had been rebuilt, although some isolated people lived in the area.

From antiquity, this had been the place where many roads intercepted the road to Jerusalem. Because of the great number of Pilgrims traveling to Jerusalem for the Passover, the Jerusalem Road was packed. Pilgrims walked almost shoulder to shoulder as they made their way to the Holy City.

Excitement filled the air as Jesus stepped onto the Jerusalem Road. The crowd recognized Him, and His name immediately was upon everyone's lips.

A blind beggar named, Bartimaeus, was sitting beside the road, where it entered the eastern side of the ruins of Old Jericho. He realized that Jesus had just passed by. Bartimaeus had heard of Jesus and immediately he believed that Jesus could heal him. He made his way around the perimeter of the ruins and along the way he gathered up another blind man. They made their way to the western side of the city, hoping to intercept Jesus. They made it just in time and began to cry out, *Jesus, Son of David, have mercy on us*" Jesus responded to their plea and healed the two blind men. (Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43)

Jesus proceeded along the path into New Jericho. Walking through the city, he spied a little man in a sycamore tree. Zacchaeus, the chief tax collector of the region, hearing that Jesus was passing through town had climbed a tree in order to get a glimpse of Jesus of Nazareth. Jesus stopped. He looked up at Zacchaeus and said, *Zacchaeus, come down. Today, I am going to stay at your house.* That day, the tax collector, Zacchaeus, gave his heart to Jesus, expressing this by repentance and restoration of ill-gotten gains (Luke 19:1-10)

In response, Jesus made one of the most memorable salvation statements recorded in Scripture.

And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. "For the Son of Man has come to seek and to save that which was lost." (Luke 19:9-10)

Jesus spent the night with Zacchaeus.

On Friday morning, when Jesus left New Jericho for the final eighteen- mile leg of the journey, the excitement in the crowd became quite intense.

- They anticipated being present as Jesus entered the city late that evening.
- Surely he was going to set up the Royal Monarchy.
- At last Israel was going to be free from the Romans.
- All of the glory that the prophets had foretold would dawn upon the land.

At this point, Jesus stopped and gave the parable of the pounds. He told of a king who gave various responsibilities to his servants, then went away for a long time. When he returned, he judged them, rewarding the faithful, and punishing the unfaithful. He was speaking of His ascension and His second coming. By this parable, Jesus was saying, *What you are hoping for isn't going to happen the way that you think.* (Luke 19:11-28)

As Jesus and those surrounding him neared Jerusalem, it was late afternoon. The Sabbath would begin at sunset. Instead of proceeding on to Jerusalem, with only 7/8 of a mile to go, Jesus turned aside into the village of Bethany, the village of Mary, Martha, and Lazarus, where He had raised Lazarus from the dead, some weeks earlier. (John 11:55-12:1, 9-11)

- Some of the pilgrims followed Jesus into Bethany and camped out there.
- Others proceeded on to Jerusalem and spread the word that Jesus and his band of disciples were in Bethany.

Jesus and His disciples spent the Sabbath resting.

That evening, Simon whom Jesus had healed from leprosy, had a banquet for Jesus. Mary surprised everyone when she interrupted the banquet by kneeling before Jesus and pouring very expensive ointment on His feet. She even wiped his feet with her long hair. It was an act of deep worship (Matthew 26:6-13; Mark 14:3-9; John 12:1-8)

The treasurer of the group, Judas, began to criticize Mary for this act. He said that this was a terrible waste, that the ointment should have been sold and the money given to the poor. Matthew and Mark tell us that the other disciples began to join in.

Mark uses a strong verb to describe the language that the group used against Mary. It is ἐμβριμάομαι (*embrimaomai*), the same term that is used for how Jesus groaned in Himself before the tomb of Lazarus (Mark 14:5; John 11:38).

The word means an oral expression of emotion.

- Before the tomb of Lazarus, Jesus had groaned (ἐμβριμάομαι) at the tragedy of death.
- Judas and the other disciples groaned (ἐμβριμάομαι) at the seemingly loss of money.

Judas really didn't care about the poor. As treasurer, he wanted everybody to give to the ministry, because he embezzled ministry funds.

In keeping with some the teaching currently being presented by some churches, we can imagine Judas, walking among the crowd while Jesus was teaching, holding out the offering bag and saying, *If you have a need, plant a seed.*

Jesus said,

Let her alone, in order that she may keep it for the day of My burial. For the poor you always have with you, but you do not always have Me. (John 12:7-8)

"Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done shall also be spoken of in memory of her." (Matthew 26:13 NAS)

Jesus probably spent the night in prayer, while the disciples slept.

The next morning, the first day of the week (Sunday), Jesus and His disciples began walking to Jerusalem.

This was the atmosphere and the scene, prior to the event that we have labeled, the Triumphal Entry.

They were surrounded by a great crowd. As they came near the village of Bethpage, Jesus stopped and sent two of His disciples into the village to obtain a she-ass and her colt (Matthew 21 tells us there were two animals). They brought the animals to Jesus and then threw their cloaks upon them. Jesus sat upon the colt, the disciples led the she-ass and they continued the journey. (Matthew 21:1-11; Mark 11:1-11; Luke 19:9-44; John 12:12-19)

The path veered to the left of the crest of the Mount of Olives. Suddenly, Holy Jerusalem was below them.

- Glistening in the mid-day sun was the beautifully adorned Temple of Herod.
- Pouring out of the city to meet Jesus and His entourage was a horde of pilgrims, no doubt led by those who had traveled with him from Jericho.
- They threw their robes on the ground to provide a carpeted path for the colt on which He rode.
- They had cut palm branches and these they also threw on the ground to add to the carpet.
- The scene was one of great joy, probably exceeding anything that had ever happened in this city.

Suddenly, Jesus disciples who were accompanying Him, recalling the great miracles that they had seen, began to shout with a loud voice,

Blessed is the coming kingdom of our father David;

Hosanna in the highest! (Matthew 21:9; Mark 11:9-10)

Blessed is the King who comes in the Name of the Lord

Peace in Heaven and glory in the highest. (Luke 19:38)

Hosanna! Blessed is He who comes in the Name of the Lord, even the King of Israel. (John 12:13)

The crowd began to join the disciples and to repeat these shouts of praise, over and over. It was a time of boundless excitement and joy.

- Jesus was arriving in Jerusalem.
- He was the King who was coming in the Name of the Lord.
- He was the King of Israel.
- All of the Kingdom prophecies were about to be fulfilled.

Then, it happened. Jesus stopped the procession and tears began to course down His cheeks.

And when He approached, He saw the city and wept over it, saying,

"If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another,

because you did not recognize the time of your visitation." (Luke 19:41-44)

This was an echo of a lament that He had uttered a few weeks before. On that occasion, He was traveling from Perea to Judea, a trip that ultimately led to His raising Lazarus from the grave. While He was traveling toward Judea, some Pharisees had come to Him warning Him that Herod wanted to kill

Him. Jesus knew that their motive was not to protect Him but to keep Him out of Jerusalem. He told them that He had to journey toward Jerusalem, because Jerusalem was where prophets were murdered. Then, He lamented,

"O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'" (Luke 13:34-35)

During the Triumphal Entry, when he beheld the city in its glory, all of that emotion returned and once again, He uttered that lament, and wept.

What a contrast between the joyous, celebrating multitude, and the weeping Jesus.

- The mood was that of triumph
- Yet, Jesus shed tears in triumph.
- He shed tears because of the multitude.

Why? Jesus knew that six days later, the same multitude would cry out, "Crucify Him."

Jesus also knew that less than forty years later, the inhabitants of Jerusalem would be slaughtered and the city reduced to rubble.

As Jesus looked down on the city of Jerusalem and wept, God's compassion and God's love were at odds with one another

- God's compassion cried out, "don't let the people do this – don't let them travel down the path that will lead to the horrors that will take place forty years from now."
- God's love cried out, "It must be so; otherwise, there can be no redemption for the human race. I must allow it to go this way, else the entire mission of Jesus' will be aborted and no one will be redeemed – all humanity will be lost."

God's compassion cried out for one thing and God's love cried out for another, AND LOVE WON OVER COMPASSION.

Thus, seven weeks later, on the Day of Pentecost, when Peter preached the first Gospel sermon, he declared,

this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23)

The multitude praising Jesus, as with most multitudes was a mixed multitude.

Many were in a holiday spirit and went any direction that the emotion of the moment carried them.

- *Where is the latest party...*
- how they conducted themselves.

Many in the multitude were users.

- Some users were excited by what Jesus could provide for them and do for them.

They were not praising Him for who he was and is.

Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled. (John 6:26)

They wanted Jesus to put them on the heavenly food stamp program.

- Other users wanted to use Jesus to accomplish their agenda

John 6:15 Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone.

Some were intellectually convinced, but they did not own him in their hearts. The fear of man was stronger than the fear of God.

Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God. (John 12:42-43)

There also were those who were not shouting his praise.

- These tried to curb Jesus' popularity.
- They wanted all of the praises to stop. They made no pretense of honoring him.
- *Jesus – don't interfere with us – don't disrupt our plans – don't upset our applecart.*

There were others in the multitude who understood what they were saying when they proclaimed Jesus, king, and they meant it, with all of their hearts.

- Lazarus was there.
- Martha and Mary were there.
- Mary Magdalene was there.
- The man born blind was there.
- Blind Bartimaeus and his friend were there.
- Zacchaeus was there.
- The Twelve were there.
- The great number who had been healed, forgiven, delivered, their lives made anew through the Divine Power resident Jesus – they were there and they knew whom they were praising.

Jesus entered the Temple, saw the moneychangers, as well as all of the buying and selling going on the Temple, including the sale of doves for offerings (all merchandising to profit the Sadducees). Earlier, just as He was beginning His public ministry, He had cleansed the Temple (John 2:13-17), and now that the whole show had returned.

After viewing this scene, Jesus and the apostles returned to Bethany where they spent the night (Mark 11:11)

On Monday, they left Bethany to return to Jerusalem. On the way, Jesus worked a negative miracle. Matthew and Mark both describe this event. Here is Mark's account

And on the next day, when they had departed from Bethany, He became hungry. And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs.

And He answered and said to it, "May no one ever eat fruit from you again!"

And His disciples were listening. (Mark 11:12-14)

When they entered Jerusalem, Jesus and the apostles went to the Temple. Jesus immediately repeated what He had done in the early weeks of His public ministry, He cleansed the temple. Here is how the Gospel writers describe this event..

And Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den." (Matthew 21:12-13)

And they came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; and He would not permit anyone to carry goods through the temple. (Mark 11:15-16)

And He entered the temple and began to cast out those who were selling, saying to them, "It is written, 'And My house shall be a house of prayer,' but you have made it a robbers' den." (Luke 19:45-46)

Jesus' activities during the balance of the day, on Monday, are described by Luke. This probably is a description of not only His activities on Monday, but also how the next two or three days were spent. It is noteworthy that after the cleansing of the Temple and the ire of the Sadducees resulting from this act, He still was able to teach in the courtyard of the Temple. His persona must have caused the authorities to hesitate to bar Him from the Temple.

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him. (Luke 21:37-38)

On Monday evening, Jesus and the apostles left Jerusalem to spend the night in Bethany. The next morning, as they made their way back to Jerusalem, they passed the fig tree that Jesus had cursed, the previous morning. No doubt it had been dark the previous night when they passed the tree and so they would not have seen it. During their morning walk to Jerusalem, the apostles were somewhat astonished to see the fig tree withered from the roots to the top of the tree. Here is Mark's description of this scene.

And as they were passing by in the morning, they saw the fig tree withered from the roots up. And being reminded, Peter said to Him, "Rabbi, behold, the fig tree which You cursed has withered."

And Jesus answered saying to them, "Have faith in God. Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. Therefore, I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you.

And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions. (Mark 11:20-25)

The mountain to which Jesus referred (*this mountain*) probably was the Mount of Olives, which was in view.

The sea is less identifiable, but it probably was the Dead Sea, about 15 miles away, and visible from the Mount of Olives.

The word rendered as, *doubt*, is διακρινόμενος (*diakrinomenos*), a form of the verb, διακρίνω (*diakrinoh*), which means, *to judge, to discriminate*, and in the middle voice, *to doubt*. The form used here is the middle voice, therefore, *doubt*, is a valid rendering.¹⁰³

¹⁰³ This is the same term that James uses in The Epistle of James 1:6, *But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.*

The statements made in this passage, concerning faith, present an example of the importance of *inductive exegesis*, rather than *deductive exegesis*.

- Deductive exegesis is when a single verse or statement is considered and truth is deduced from this, perhaps even contradicting other statements made in Scripture.
- Inductive exegesis is when all that the Scriptures say about a particular topic is collected and then arriving at a conclusion.

Deductive reasoning concludes that anything I ask for, or declare, will be granted and done, if I truly believe that it will be so. In essence, this is declaring that my faith controls God (which some word-of-faith teachers have proclaimed).

Using inductive exegesis, how should we understand the statements made concerning the role of faith in the statement, *Therefore, I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you?*

As we consider the biblical context of this statement, here are some relevant passages.

- *And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.* (1 John 5:14-15) The key condition presented in this verse is that *if we ask anything according to His will, He hears us.*

We must abide in Christ to know His will. *If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.* (John 15:7)

James informs us that we must ask with the right motives.*You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.* (James 4:2-3)

Verses and passages that we have noted earlier also relate to this issue:

- Matthew 7:7 *ask and keep on asking; seek and keep on seeking; knock and keep on knocking.*
- *Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, ...I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?"* (Luke 18:1, 8)

As we consider these verses and others that could be considered, it is obvious that Jesus was not giving a *carte blanche* to the apostles, concerning believing and its result. More than just a mental condition of choosing to believe was involved in their asking and declaring. It was important that the request/declaration be

- in keeping with the will of God
- be the result of a right motive
- perhaps be constantly repeated, even if no results are seen

It also is of note, that as was true of the model prayer (Matthew 6:9ff), forgiving in order to be forgiven is emphasized.

As He returned to the Temple, Tuesday morning, He planned to resume teaching. However, His opponents forced a delay.

Tuesday has been labelled, *The Great Day of Questions*, because the day was filled with one question after another. Here are the questions:

- A Personal Question (the Sanhedrin asking the authority of Christ and His counter question concerning John's authority)
- A Political Question (The Pharisees and Herodians asking Him about tribute to Caesar)
- A Doctrinal Question (The Sadducees asking about the resurrection)
- An Ethical Question (The scribe asking about the greatest commandment)
- A Question about the Christ (Jesus asking their understanding of Psalm 110:1)

In addition to these questions, Jesus delivered three parables in quick succession, elaborating on His reply to their demand for proof of His authority.

- The Parable of the Two Sons
- The Parable of the Vineyard
- The Parable of the Wedding Garment

Following His response to their questions, Jesus delivered a stinging denunciation of the sins of the Pharisees. Then during a lull in the day's combat, He sat by the treasury and commented on the gift of the poor widow.

His final public message to the nation involved the significance of life and death. This closed His public ministry.

We will follow the Gospel accounts of these events in the order that they occur.

Upon His arrival in the Temple, Tuesday morning, the priests and elders came to Him and challenged Him about whether or not He had the authority to be teaching (Matthew 21:23; Mark 11:27-28; Luke 20:1-2). Here is Matthew's account of their challenge and Jesus' response in which he asked them a question that they dared not answer.

And when He had come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"

And Jesus answered and said to them, "I will ask you one thing too, which if you tell Me, I will also tell you by what authority I do these things.

The baptism of John was from what source, from heaven or from men?"

And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?' But if we say, 'From men,' we fear the multitude; for they all hold John to be a prophet."

And answering Jesus, they said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. (Matthew 21:23-27)

Jesus then presented the Parable of the Two Sons, which was aimed at His critics.

"But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.'

And he answered and said, 'I will, sir'; and he did not go.

And he came to the second and said the same thing. But he answered and said, 'I will not'; yet he afterward regretted it and went.

Which of the two did the will of his father?"

They said, "The latter."

Jesus said to them, "Truly I say to you that the tax-gatherers and harlots will get into the kingdom of God before you. For John came to you in the way of righteousness and you did not believe him; but the tax-gatherers and harlots did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him. (Matthew 21:28-32)

After the Parable of the Two Sons, Jesus began to tell the people another parable, the Parable of the Vineyard (Matthew 33-46; Mark 12:1-12; Luke 20:9-19). Although some of the language differs in the accounts of Matthew, Mark, and Luke, the same details are presented in each one of them. Here is Matthew's account of the parable.

Listen to another parable.

There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers, and went on a journey.

And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce.

And the vine-growers took his slaves and beat one, and killed another, and stoned a third.

Again, he sent another group of slaves larger than the first; and they did the same thing to them.

But afterward he sent his son to them, saying, 'They will respect my son.'

But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and seize his inheritance.'

And they took him, and threw him out of the vineyard, and killed him.

Therefore when the owner of the vineyard comes, what will he do to those vine-growers?"

They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the proper seasons."

Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, This became the chief corner stone; This came about from the Lord, And it is marvelous in our eyes' ?

Therefore, I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it.

And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

And when they sought to seize Him, they feared the multitudes, because they held Him to be a prophet. (Matthew 21:33-46)

The people and the religious clerics understood that Jesus was speaking of Israel and how the nation had responded to the prophets that Yahweh had sent to the nation. This parable repeats the truth that caused Jesus' lament during the Triumphal Entry:

And when He approached, He saw the city and wept over it, saying,

"If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another,

because you did not recognize the time of your visitation." (Luke 19:41-44)

Near the end of the week, as He warned His apostles about the fate that awaited them, He continued the lament:

O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. (Matthew 23:37)

To further emphasize the point that He was making, Jesus then spoke another parable, The Parable of the Wedding Garment.

And Jesus answered and spoke to them again in parables, saying, "The kingdom of heaven may be compared to a king, who gave a wedding feast for his son.

And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

Again, he sent out other slaves saying, 'Tell those who have been invited, Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'

But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them.

But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire.

Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.'

And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And he was speechless.

Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.'

For many are called, but few are chosen." (Matthew 22:1-14)

It is of note that those who responded to the invitation were both evil and good. No distinction was made in the invitation.

An important element to this parable is the cultural practice of providing wedding garments for the invited guests who did not possess such garments.¹⁰⁴ All of the guests, realizing their destitute appearance, attired themselves in the garments provided by the king – except for one man who had no regard for his filthy attire, nor any reverence for the king, nor any gratitude for the gracious invitation offered to him.

An important element in the parable is that those who were invited, did not receive their invitation because they were properly attired. The provision of the wedding garment is a reflection of God's grace offered to sinners, who will receive that grace in accordance with His commands. We are reminded of

¹⁰⁴John F. Walvoord, *Matthew, Thy Kingdom Come: A Commentary on the First Gospel*. (Grand Rapids, Kregel Publications.) 1998, Chapter 22

R. C. Foster, *Studies in The Life of Christ* (Joplin, MO, College Press) 1996, page 1135

A. B. Bruce, *The Parabolic Teaching of Christ* (New York, Hodder & Stoughton, George H. Doran Company) 1884, page 477-478

Paul's statement in Galatians, *For all of you who were immersed into Christ have clothed yourselves with Christ.* (Galatians 3:27)

Another statement that comes to mind is Paul's declaration that the righteousness that is offered by God is not the result our own attainment, but is the result of our trusting in Christ, *and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,* (Philippians 3:9)

The statement, *many are called, but few are chosen,* is in keeping with His statement in the Sermon on the Mount,

Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it. (Matthew 7:13-14)

The attack by the Sanhedrin and its associates had failed, but the attempts to trap Jesus did not end. The Pharisees and the Herodians, who usually were in opposition to one another, saw Jesus as a common enemy and they continued the attacks.

They devised a clever scheme, clothed in pious language, hoping to trap Him. In an effort to disguise their part in the attempted trap, the Pharisees, themselves, did not present the question to Jesus, but instead, they sent some of their disciples.

They did not include the Zealots on their team. As described in the Introduction, the Zealots were violently opposed to the Romans. Had the Zealots been a part of their team, the ploy would have been obvious. They began to set their trap by framing their question in piety and flattering praise.

Then the Pharisees went and counseled together how they might trap Him in what He said. And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. Tell us therefore, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" (Matthew 22:15-17)

In the introduction to our study, we described the tax operations of the Romans in Palestine, including the role of publicans. Even though the system was notorious for extortion, the Romans had a genius for government, and they maintained their dominions quite efficiently. They preserved law and order, permitted remarkable freedom of local rule and worship, and built highways and buildings, some of which survive today. The things that they provided depended on their collecting some sort of tax.

Since Israel had not been subject to a foreign power when the Law was given, the Law gave no ruling on this subject. Therefore, for a Jew seeking to be faithful to the Law, this was a legitimate question. Even so, Jesus saw through their hypocrisy and quickly tore off their mask of deception. Their flattery had nor more impact on Jesus, than had their threats.

But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites? Show Me the coin used for the poll-tax." And they brought Him a denarius.

And He said to them, "Whose likeness and inscription is this?"

They said to Him, "Caesar's."

Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." (Matthew 22:18-21)

Herod Antipas, a Roman puppet, had flooded the country with coins on which he had placed the image of Caesar. Many of these coins have been recovered. In addition to the image of Caesar, they carry the inscription:

TI CAESAR DIVI AUG F AUGUSTUS
Tiberius Caesar of the divine Augustus, the son of Augustus

Jesus' reply caused those who heard His reply to *marvel* (Matthew 22:22; Mark 12:17; Luke 20:26). Here is Luke's description of the outcome.

And they were unable to catch Him in a saying in the presence of the people; and marveling at His answer, they became silent. (Luke 20:26)

Although some of the current English versions do not display this, all three of the accounts (Matthew, Mark, Luke) use the Greek term, δίδωμι (*didohmi*), which means, *to give* – is it lawful *to give* poll taxes?

In Jesus' reply, all three Gospel accounts use the Greek term, ἀποδίδωμι (*apodidohmi*), *pay back*. In other words, Jesus said that they owed Rome for all of the infrastructure that it provided for Palestine.

This is the same teaching that Paul advocated in His Epistle to the Romans.

For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor. (Romans 13:6-7)

The next questioners were the Sadducees, whose revenue Jesus had interrupted when He cleansed the Temple. As stated in the introduction, the Sadducees were theological liberals. They rejected the existence of angels, the resurrection, and other key spiritual elements of the Jewish faith.

They came with a question concerning the resurrection that they thought would put Jesus in a bind. The question related to Levirate marriage, which stated that if a man died without any heirs, then his brother should take the widow as his wife and produce heirs to the deceased brother.¹⁰⁵ Once again, Jesus won the verbal chess game.

Three of the Gospels record this incident (Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40). We will follow Mark's account.

And some Sadducees (who say that there is no resurrection) came to Him, and began questioning Him, saying,

"Teacher, Moses wrote for us that if a man's brother dies, and leaves behind a wife, and leaves no child, his brother should take the wife, and raise up offspring to his brother.

There were seven brothers; and the first took a wife, and died, leaving no offspring.

And the second one took her, and died, leaving behind no offspring; and the third likewise;

and so all seven left no offspring. Last of all the woman died also.

In the resurrection, when they rise again, which one's wife will she be? For all seven had her as wife."

Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of God?

For when they rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.

¹⁰⁵ Deuteronomy 5:5-10

But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

He is not the God of the dead, but of the living; you are greatly mistaken." (Mark 12:18-27)

Jesus clearly understood the purpose of their question, which was to present a situation in which the resurrection presented an absurd situation. However, Jesus accused them of being ignorant of the Scriptures as well as being ignorant of God's power, which is unlike anything known in this world. Jesus quoted the Septuagint of Exodus 3:6, in which the present tense verb indicates that even half a century after the physical death of Abraham, Isaac, and Jacob, Yahweh still is (not was) their God. They continued to live, even after their physical death.

His response concerning the description of the identity of human beings after the resurrection catches our eye - *they neither marry, nor are given in marriage, but are like angels in heaven*. Does this mean that in the resurrection there will be no sexual identity? Does it mean that everyone will be single and no married couples? It seems so, since the resurrected will be like the angels who do not marry, etc. That is a challenging thought, but we will have to wait until that day to fully understand how this can be.

Concerning our state and condition after the resurrection, John wrote,

Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. (1 John 3:2)

Paul also mentions this truth in his letters.

For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; (Romans 8:29)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. (Philippians 3:20-21)

Matthew and Luke indicate that this ended the questions. Not only were the multitudes astonished at His teaching, but even the scribes recognized that no one could defeat Jesus in the verbal chess game. All comers went away defeated.

And when the multitudes heard this, they were astonished at His teaching. (Matthew 22:33)

And some of the scribes answered and said, "Teacher, You have spoken well."

For they did not have courage to question Him any longer about anything. (Luke 20:39-40)

Even so, Matthew and Mark indicate that one more questioner approached Jesus with a question. The man was a Pharisee and a lawyer. Here is Mark's account.

And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?"

Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'

The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

And the scribe said to Him, "Right, Teacher, You have truly stated that He is One; and there is no one else besides Him; and to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as himself, is much more than all burnt offerings and sacrifices."

And when Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God."

And after that, no one would venture to ask Him any more questions. (Mark 12:28-34)

Nothing in this account indicates that the lawyer had any negative motive in the question, other than to see how Jesus would answer.¹⁰⁶ His response to Jesus' answer is indicative of his knowledge of the Scriptures and the very heart of God's teaching.

After Jesus had silenced everyone, He then asked the Pharisees a question (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44). We will follow Matthew's account.

Now while the Pharisees were gathered together, Jesus asked them a question, saying,

"What do you think about the Christ, whose son is He?"

They said to Him, "The son of David."

He said to them, "Then how does David in the Spirit call Him 'Lord,' saying,

'The Lord said to my LORD, "Sit at My right hand, Until I put Thine enemies beneath Thy feet'?

If David then calls Him 'Lord,' how is He his son?"

And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question. (Matthew 22:41-46)

Mark further informs us. *And the great crowd enjoyed listening to Him. (Mark 12:37b)*

The Pharisees greatly respected the Scriptures, considering them to be the true Word of God. Therefore, Jesus' asking them a question based on Scripture clearly challenged their views about the Messiah.

Jesus then took the initiative and launched into a lengthy denunciation of the behavior of the seemingly pious scribes and Pharisees (Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47)

Matthew presents Jesus' speech in the greatest detail and so we will, in summary form, follow his account.

- The scribes and Pharisees claim to occupy the authority of Moses and require people to keep rules that they themselves do not keep (verses 1-4)
- They put on a religious display in order to impress onlookers and the resulting titles and places of honor given to them (verses 5-12)
- They *devour widows' houses*, while making long prayers and other acts to give the appearance of holiness (verses 13-14)
- They are diligent in making disciples, who, under their tutelage become worse than their disciplers (verse 15)
- They make absurd rules about vows, which distort the values involved (verses 16-22)
- They set rules of external behavior that ignore the inner condition of the doer (verses 23-29)

¹⁰⁶ Matthew hints that the lawyer may have come as a spokesman for the Pharisees, but that is not clearly stated. *But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together. And one of them, a lawyer, asked Him a question, testing Him, (Matthew 22:34-35)*

- They honor tombs of the prophets, and yet their behavior indicates that if they had been in charge when the prophets were killed, they would have done the killing, because the prophets would have exposed them (verses 30-35)

Jesus then concluded, with the aforementioned lament,

"O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

Behold, your house is being left to you desolate!

For I say to you, from now on you shall not see Me until you say, 'Blessed is He who comes in the name of the Lord!'" (Matthew 23:37-39)

The Tuesday morning hours had been exhausting. At some point, probably around noon, Jesus sat down next to the Temple treasury (Mark 12:41-44; Luke 21:1-4). We will follow Mark's account.

And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.

And a poor widow came and put in two small copper coins, which amount to a cent.

And calling His disciples to Him, He said to them,

"Truly I say to you, this poor widow put in more than all the contributors to the treasury;

for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on." (Mark 12:41-44)

Jesus did not need to inquire concerning the woman's financial condition. His miraculous ability revealed to Him the truth about this woman's situation and the circumstances surrounding her offering. Most of the people were giving of their surplus. This widow gave all that she had.

Had this woman been listening to the debates, the parables, the teaching of Jesus, and observed His behavior as He cleansed the Temple? Was this her response to His grand emphasis on loving God with all the heart, soul, mind, and strength? Who can say, but the principle Jesus elucidated in this account is clear - *the test of generosity and devotion is not measured by how much one gives - but how much one keeps for himself.*

Another truth is beneath the surface. Now that she had given everything to God, where and how did she intend to live until her toil (whatever that might have been) could provide a means of living? Her example leads us to conclude that she was certain that God would see to that.

As Jesus continued to sit by the treasury His rest was interrupted by a delegation of Greeks who had come to worship in Jerusalem during the Passover.

NOTE: John omits the events that transpired on Monday and the events that occurred earlier on Tuesday. His account moves from the Triumphal entry to the Tuesday visit of the Greeks. and the resulting sermon. He omits all that follows, until the description of Jesus washing the apostles' feet, at the Thursday night Passover meal (John 13:1-20) – an event reported only by John.

Now there were certain Greeks among those who were going up to worship at the feast; these therefore came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus."

Philip came and told Andrew; Andrew and Philip came, and they told Jesus. (John 12:20-22)

Throughout the period of the Second Temple (the Temple built after the return from Babylonian Captivity), many Gentiles converted to Judaism. They were *proselytes*. Proselytes, through various contacts with the Jews, had been exposed to the True God and the Mosaic Law. Proselytes submitted to circumcision, and most were faithful to requirements of the Law.¹⁰⁷

The Greek proselytes who approached Jesus, seem to have had a noble motive.

Jesus had been teaching publicly for two days, so their inquiry indicated more than just seeing Jesus – they wanted a private audience. Their rather timid approach is displayed in their approaching a disciple with a Greek name (Philip), who then consulted with another disciple with a Greek name (Andrew).

There is no record of what a private interview might have entailed, but the sermon that resulted from their approach was a response to some of their sincerely asked questions (*Jesus answered them* – John 12:23). Perhaps Jesus saw in these Greeks the forerunners of the vast throng of Gentiles which would come to Him from all tribes and nations.

What follows is the last sermon that Jesus preached during His public ministry (John 12:23-36). This sermon has been labeled, *The Sermon on the Significance of Life and Death*.

And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified.

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit.

He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him.

Now, My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose, I came to this hour.

Father, glorify Thy name."

There came therefore a voice out of heaven: "I have both glorified it, and will glorify it again."

The multitude, therefore, who stood by and heard it, were saying that it had thundered; others were saying, "An angel has spoken to Him."

Jesus answered and said, "This voice has not come for My sake, but for your sakes.

Now judgment is upon this world; now the ruler of this world shall be cast out.

And I, if I be lifted up from the earth, will draw all men to Myself."

But He was saying this to indicate the kind of death by which He was to die.

The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

Jesus therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes.

While you have the light, believe in the light, in order that you may become sons of light."

These things Jesus spoke, and He departed and hid Himself from them.

¹⁰⁷ An exception to those who had voluntarily become proselytes, were the Edomites. The Hasmonean High Priest and ethnarch (national leader), John Hyrcanus (born 164 BC, reigned 134 BC until his death in 104 BC) embarked on a campaign to subdue all of the territories adjacent to Judah. After he conquered the Edomites, he forced them to convert to Judaism.

(John 12:23-36)

Our Lord made many significant statements, predictions, and promises in this discourse. It was motivated, not only by the visit of the Greeks, but because He knew that the time of His crucifixion was just hours away. This sermon was spoken on Tuesday evening. His death occurred around noon on Friday.

Note that He described Himself as, *the Son of Man*,¹⁰⁸ emphasizing His humanity, which was necessary for the atonement to achieve its goal. A sinless man had to be sacrificed for the sins of humanity.

The unspeakable shame and suffering that awaited Jesus on Friday would not be labeled as, *glorified*, by any earthly measure. However, using the analogy of a grain of wheat's being planted and the resulting fruit, Jesus explained that His death would be the means of great spiritual and eternal fruit for an innumerable host who would spend eternity in heaven.

Jesus presented self-sacrifice as the supreme law of life and those who serve Him must be willing to follow Him in self-sacrifice.

He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

If anyone serves Me, let him follow Me; and where I am, there shall My servant also be;

Then, this wonderful promise, if anyone serves Me, the Father will honor him.

Here, as He always did, He emphasized the Father as the ultimate authority.

As thoughts of what was going to happen on Friday pressed in on Him, as would happen later in Gethsemane,¹⁰⁹ a great conflict of emotions began to agitate His Soul.

Now, My soul has become troubled;

and what shall I say, 'Father, save Me from this hour'?

All of heaven must have been watching Jesus' emotional struggle. The eternal fate of mankind hung in the balance.

In a moment, the troubled mood quickly was put aside, and He reflected on His whole life and its mission.

But for this purpose, I came to this hour.

Then, once again, He focused on glorifying the Father.

Father, glorify Thy Name.

For the third¹¹⁰ and last time during His earthly ministry, an audible voice from heaven declared, *"I have both glorified it, and will glorify it again."*

Everyone surrounding Jesus heard the sound of the voice, but the message was not understood.

The multitude, therefore, who stood by and heard it, were saying that it had thundered; others were saying, "An angel has spoken to Him."

Jesus answered and said, "This voice has not come for My sake, but for your sakes."

¹⁰⁸ 96 verses in the Four Gospels contain a record of Jesus using the term, *Son of Man*, as a self-description. Of course, since these are independent documents, there is some duplication.

¹⁰⁹ Matthew 26:39; Mark 14:36; Luke 22:41-45

¹¹⁰ At His immersion (Matthew 3:17; Mark 1:11; Luke 3:22); at the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35)

Even though they did not understand the message, it was apparent that there had been some sort of a response from heaven. This was given by God as evidence of Jesus' identity, which should have had influence on all of those who heard Jesus asking God, *Father, glorify Thy Name*, even though the voice was not understood.

With the thought of His soon to be crucifixion strongly on His mind, Jesus then declared the spiritual result of his crucifixion.

"Now judgment is upon this world; now the ruler of this world shall be cast out.

And I, if I be lifted up from the earth, will draw all men to Myself."

But He was saying this to indicate the kind of death by which He was to die.

The euphemism, *lifted up*, referred to the cross on which He would be crucified. The audience understood this because they responded,

*The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"*¹¹¹

Because of the crucifixion of Jesus, Satan's ultimate defeat was guaranteed.

Since then, the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Hebrews 2:14-15)

The crucifixion provided humanity a way of escape from Satan's prison-camp of fear.

Some of the crowd, no doubt mockingly, thought that they had found a flaw in Jesus' assertions about himself.

The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

Jesus did not allow Himself to be drawn into an argument with his gainsayers, but, instead, gave them an exhortation to not lose the advantage that they had by His coming into the world.

Jesus therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes.

While you have the light, believe in the light, in order that you may become sons of light."

The opportunity to walk in the light is limited.

- In the immediate context of this statement, Jesus is indicating that there is a *light* available in the form of His message, miracles, and testimony. Jesus had only a few days left prior to His crucifixion.
- In the more general sense, no one is offered unlimited opportunities for salvation—sooner or later, our fragile lives will end. *Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. (James 4:14)*

¹¹¹ A song that was often sung in churches, *Lift Jesus Higher*, ignores the context of the statement made by Jesus...*Lift Jesus higher, Lift Jesus higher, Lift Him up for the world to see, He said, if I be lifted up, I will draw all men after me.* Based on Jesus' statement, this song is saying, *Let's crucify Jesus, Let's crucify Jesus, Let's crucify Him so that the world will see....*

These were the last words that He would speak to an audience, other than His disciples, before He was arrested. He left the multitude *and He departed and hid Himself from them.*

John then commented on the multitudes lack and belief and the prophetic statements that centuries before had commented on their response.

But though He had performed so many signs before them, yet they were not believing in Him; that the word of Isaiah the prophet might be fulfilled, which he spoke,

"LORD, who has believed our report? And to whom has the arm of the Lord been revealed?"

For this cause, they could not believe, for Isaiah said again,

"He has blinded their eyes, and He hardened their heart; lest they see with their eyes, and perceive with their heart, and be converted, and I heal them."

These things Isaiah said, because he saw His glory, and he spoke of Him.

Nevertheless, many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue;

for they loved the approval of men rather than the approval of God.

And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me. (John 12:37-44)

How are we to understand Isaiah's statement that God has *blinded their eyes and hardened their heart?* Once again, we recall Peter's statement on the Day of Pentecost, *this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23)*

Had everyone believed and been willing to risk the consequences of that belief, then there would not have been a crucifixion. We must take the words at their face value. God allowed/caused unbelief and intimidation to fill the hearts and minds of the people, so that the atonement for the sins of the human race could be accomplished. Jesus, willingly and sometimes despairingly, accepted the inevitable consequences of His teaching and His mission, *But, for this purpose, I came to this hour.*

After leaving the crowd and hiding Himself, Jesus made one final cry, emphasizing that all that He said and did was in obedience to the Father.

And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me. And he who beholds Me beholds the One who sent Me.

I have come as light into the world, that everyone who believes in Me may not remain in darkness.

And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak.

And I know that His commandment is eternal life; therefore, the things I speak, I speak just as the Father has told Me." (John 12:44-50)

It was Tuesday night. From this time forward, Jesus did not speak to anyone, other than His disciples, until His arrest, forty-eight hours later – on Thursday night.

As Jesus and His disciples were leaving Jerusalem on Tuesday night, to return to Bethany, they passed by the Temple. The disciples began commenting on its beauty and all of the votive gifts that adorned it. One of them said to Jesus, *Teacher, behold what wonderful stones and what wonderful buildings!* (Mark 13:1)

Matthew, Mark, and Luke record their questions and Jesus' response (Matthew 24:1-51; Mark 13:1-37; Luke 21:5-36). We will follow Matthew's more lengthy and detailed account.

Jesus responded,

Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down. (Matthew 24:2)

This was almost too much for them to grasp. From time to time, they had heard Jesus speak of His second coming. They reasoned, "This catastrophe must be related, in some way, to His second coming."

Jesus and His disciples left Jerusalem and began their journey back to Bethany. They crossed the Brook Kidron, and then ascended the Mount of Olives. When they reached the top of mountain, Jesus sat down to rest. They took this opportunity to ask Him about His words concerning the destruction of the Temple.

They thought that they were asking Him one question, but in reality, they asked three questions.

And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" (Matthew 24:3)

Jesus answered their three questions:

- When will these things be, i.e., the destruction of the Temple?
- What will be the signs of your coming?
- What will be the signs of the end of the age?

In His answer He wove back and forth. He was not lecturing, but He was having a conversation with them. He first addressed the last question, *what will be the signs of the end of the age?*

And Jesus answered and said to them, "See to it that no one misleads you.

For many will come in My name, saying, 'I am the Christ,' and will mislead many.

And you will be hearing of wars and rumors of wars; see that you are not frightened, for those things must take place, but that is not yet the end.

For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. But all these things are merely the beginning of birth pangs.

Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name.

And at that time many will fall away and will deliver up one another and hate one another.

And many false prophets will arise and will mislead many.

And because lawlessness is increased, most people's love will grow cold.

But the one who endures to the end, he shall be saved.

And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come. (Matthew 24:4-14)

Jesus pictured a long and somewhat troublesome future for the world. One reason for the long future history, was so that the Gospel could be preached to the whole world, and when that was completed, then the end would come. If we look for the answer as to the sign of the end of the age, it is the time when the Gospel will have been preached to every tribe and nation.

He then answered the question concerning the destruction of the Temple.

Therefore, when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

then let those who are in Judea flee to the mountains;

let him who is on the housetop not go down to get the things out that are in his house;

and let him who is in the field not turn back to get his cloak.

But woe to those who are with child and to those who nurse babes in those days!

But pray that your flight may not be in the winter, or on a Sabbath;

for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.

And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short. (Matthew 24:15-22)

Luke adds important information concerning the duration of Jerusalem's fate: *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24)*

The establishment and the recognition of Israel as an autonomous country in 1948, has to be of prophetic significance. To some degree, it marked the moment when the prophetic clock started ticking. Various prophetic teachers have given a variety of interpretations of the significance of this historic event.

The abomination of desolation which was spoken of through Daniel, refers to Daniel's description of the pagan sacrifices with which the 2nd century B.C. Greek king Antiochus IV conquered Jerusalem. He offered sacrifices to Zeus and sacrificed a pig on the altar at the Temple. (Daniel 9:27; 11:31; 12:11).

We are fortunate to have Luke's report of Jesus' remarks, which give a clearer understanding of Jesus' reference to the *abomination of desolation*.

But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city; (Luke 21:20-21)

Josephus reports that when the Roman armies subdued Jerusalem, they killed 1,100,000 and took 97,000 people, captive. Those taken as captive were taken to Rome and forced to fight to the death in the arena or were sold into slavery. At the gates to the city of Jerusalem, they burned votive offerings to their emperor and their pagan gods.¹¹² Thus, when the Jerusalem Christians saw the Roman armies surrounding the city, they knew that the desolation and abomination was quickly coming to the city.

Thus, the prediction of Jesus was fulfilled to the letter.

¹¹² Flavius Josephus, translated by William Whitson AM, *Complete Works, The Wars of the Jews* Book VI, Book VII (Grand Rapids, Kregel Publications) 1981, pages 587-589

It is of interest to note that the Jerusalem Church understood this prophecy, which, no doubt had been recited to them by one of the apostles. As a result, when the Church saw the Roman army beginning to surround Jerusalem, in 70 A.D., they fled the city and settled in Pella, east of the Jordan.¹¹³

Eusebius (c325 AD) gives this description,

The whole body, however, of the church at Jerusalem, having commanded by a divine revelation, given to men of approved piety there before the war, removed from the city and dwelt at a certain town beyond the Jordan, Pella. Here, those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea; the divine justice, for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation these evildoers from the earth.¹¹⁴

The mid-second century Christian apologist, Aristo, came from Pella. Later, Epiphanius¹¹⁵ (315-403 A.D.) refers to the same event and says there were both orthodox and heretical Jewish Christians in the Pella and other Decapolis areas centuries later. From the late Second Century onward the remains of churches are found all around the area, including a large church complex in Pella itself.

The Christians who had relocated to Pella, came to be known by the native inhabitants of the region as, Ebionites and Nazarenes.

Lastly, Jesus began to answer the question as to the signs of His coming. The basic thing that emerges from His answer was that it was not going to be happening immediately, but one should be ready, because the timing was known only to God the Father (Matthew 24:36)

Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him.

For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.

Behold, I have told you in advance.

If therefore they say to you, 'Behold, He is in the wilderness,' do not go forth, or, 'Behold, He is in the inner rooms,' do not believe them.

For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be.

Wherever the corpse is, there the vultures will gather.

(Matthew 24:23-28)

The return of Christ will be sudden, and it will be preceded by and accompanied by celestial manifestations.

Peter, on the Pentecostal birthday of the Church quoted Joel 2:28-32, which also described the celestial events at the end of the age.

but this is what was spoken of through the prophet Joel:

¹¹³ Pella was an ancient city, located in the northwest of modern, Jordan. It was about 17 miles south of the Sea of Galilee

¹¹⁴ Eusebius Pamphilus, *The Ecclesiastical History* (Grand Rapids, Baker Book House) 1994, page 86

¹¹⁵ Basic information on Epiphanius appears in J. Quasten, *Patrology* (3 vols.; Westminster, MD: Newman, 1950-60) 3. 384-89.

'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. ¹⁹ 'And I will grant wonders in the sky above, And signs on the earth beneath, Blood, and fire, and vapor of smoke.

'The sun shall be turned into darkness, And the moon into blood, Before the great and glorious day of the Lord shall come.

'And it shall be, that everyone who calls on the name of the Lord shall be saved.' (Acts 2:16-21)

Thus, the cosmological phenomena that will accompany the Second Coming, are predicted more than once in Scripture.

The tribulation of the Jews would last, and has lasted, over many centuries, even after the 1948 establishment of the Nation of Israel. As Jesus predicted, the Church also has known tribulation from the time of its founding. *Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name.* (Matthew 24:9)

The time of tribulation will end immediately, with the coming of Christ.

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

Jesus, then seems to swing back to make another comment on the destruction of Jerusalem.

Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things, recognize that He (see comment below) is near, right at the door.

Truly I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but My words shall not pass away.

NOTE: The version being quoted above is the New American Standard Version, which reads, *recognize that He is near....* The King James Version reads, *know that it is near, even at the doors* (Matthew 24:33; Mark 13:29)

The Greek text does not have a personal pronoun. In the ASV, there is a marginal note stating that what has been rendered as, *He*, can be rendered as, *it*. The fact that there is a marginal note indicates that there was a strong disagreement on the translation committee over the translation – *He* or *it*, and the majority of the committee voted for, *He*.

Since the Greek text does carry a subject of the verb (the verb is ἐστίν [*estin*], the indicative present, active 3rd person, singular, of the verb, εἶμί [*eimee*]), the subject of the verb must be supplied, and the options are, *He is near, she is near, it is near*.

We assume that the thing that influenced the majority of the translation committee to opt for *He*, is the fact that in the immediately preceding context, Jesus has been discussing the Second Coming. However, if the rendering is *He*, then, the parable states that one can predict the coming time of Jesus. This

contradicts the point being made in the rest of the sermon, i.e., that no one can predict the day nor the hour, so be ready at all times.

Therefore, the King James is a superior translation, because *it* (referring to the signs preceding the destruction of Jerusalem) does not contradict the rest of the sermon.

Luke, in his version of the sermon, emphasizes that the fall of Jerusalem will not mean the downfall of the Church, but rather its greater triumph, *Even so, you, too, when you see these things happening, recognize that the kingdom of God is near.* (Luke 21:31)

John the Immerser reported that the kingdom of heaven was at hand when Jesus was about to begin His earthly ministry (Matthew 3:2; 4:17). Now that the Church had been established on the Day of Pentecost, the kingdom's coming near after the destruction of Jerusalem, must refer to the amazing growth and power of the Church following that downfall. History attests to the Church's growth and influence in the generations following the downfall of Jerusalem.

This understanding fits Luke's report of what Jesus said in this portion of the sermon, *But I say to you truthfully, there are some of those standing here who shall not taste death until they see the kingdom of God.*" (Luke 9:27). Mark, citing the same speech, adds, *the kingdom God come with power* (Mark 9:1)

Another thought has to do with God's chosen people. Israel was God's chosen people. After the death, burial, and resurrection of Jesus, and the giving of the Holy Spirit to the Church, the Church has become God's people – the Kingdom of God, so to speak.

Then, back to the Second Coming. Jesus contrasts the warning signs of the destruction of Jerusalem with the unpredictability of the time of the Second Coming.

But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. For the coming of the Son of Man will be just like the days of Noah. For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.

Then there shall be two men in the field; one will be taken, and one will be left.

Two women will be grinding at the mill; one will be taken, and one will be left.

Therefore, be on the alert, for you do not know which day your Lord is coming.

But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason, you be ready too; for the Son of Man is coming at an hour when you do not think He will. Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions.

But if that evil slave says in his heart, 'My master is not coming for a long time,' and shall begin to beat his fellow slaves and eat and drink with drunkards; the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and shall cut him in pieces and assign him a place with the hypocrites; weeping shall be there and the gnashing of teeth. (Matthew 24:23-51)

A puzzle is presented by the fact that the earth is round. If Jesus comes to one side of the earth, how will people on the other side of the globe see Him? This is a difficult question to answer but note that the language He uses does recognize that reality.

Then there shall be two men in the field; one will be taken, and one will be left.

Two women will be grinding at the mill; one will be taken, and one will be left.

Luke adds a third situation, *"I tell you, on that night there will be two men in one bed; one will be taken, and the other will be left.* (Luke 17:34)

Thus, when Jesus comes,

- For some, it will be night-time, and some will be sleeping.
- For some it will be in the morning when the women ground the grain that would be used for preparing meals later in the day.
- For some, it will be the middle of the day when laborers are working in the field.

When Jesus returns, depending on which side of the globe one is living, it will be morning, noon, or night. The day and hour are unpredictable – therefore, the exhortation, *be ready*.

Jesus continued to emphasize the importance of being prepared for His coming, by reciting another parable, The Parable of the Ten Virgins. (Matthew 25:1-13). We summarize the parable.

The groom would have been proceeding to his father's house where the wedding feast and the wedding itself would take place. Ten virgin bridesmaids had been selected to meet the bridegroom when he arrived. Each of them had a torch-lamp, consisting of a bowl of grease/oil and a rope wick. The torch/lamp was fastened on the end of a staff. Five of the virgins were wise and each of them had a flask with an extra supply of oil. Five were unwise and had only the oil in their lamps.

For some reason, the bridegroom was delayed, and the bridesmaids kept their lamps burning, so that they could immediately joyously go forth when he arrived. After a time, they began to grow drowsy, and finally fell asleep. Suddenly, at the midnight hour, the bridegroom finally arrived, and the bridesmaids were quickly aroused. Each one quickly trimmed her lamp, because while they had slept, the oil in their lamps had burned low.

The foolish virgins found themselves in a bind, because they had failed to bring an extra flask of oil. They asked the five wise virgins,

give us some of your oil, for our lamps are going out.

But the prudent answered, saying, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'

And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. (Matthew 25:8-10)

Later, the five unwise virgins arrived and knocked on the door, saying,

'Lord, lord, open up for us.' *But he answered and said, 'Truly I say to you, I do not know you.'* (Matthew 25:11-12)

Once again, Jesus emphasized, *"Be on the alert then, for you do not know the day nor the hour.* (Matthew 25:13)

Jesus followed this parable with the Parable of the Talents (Matthew 25:14-30). The message of the parable is that followers of Christ should make good use of the God-given capacities, our strengths, our talents, that we might receive the commendation of the Lord, and not the curse of the slothful servants. In the parable, Jesus frankly recognized that His disciples are not equal in talent or capabilities.

However, all are given the opportunity in life to use, and even improve, those gifts with which we are born. We summarize the parable.

A wealthy man was going on a journey and he called his slaves and entrusted his possessions to them. He gave one man five talents, another man, two, and another man, one talent. He knew their abilities and so he entrusted to each man what he was capable of using in a positive manner.

The one with five talents and the one with two talents, each engaged in trading ventures and doubled their talents to ten and four.

The slave who had been entrusted with only one talent, dug a hole in the ground and hid his talent.

After a long time, the man returned and interviewed the slaves. The two who had doubled their holdings both received the same commendation from their master.

'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' (Matthew 25:21, 23)

The one who had received one talent, and hidden it in the ground, said to his master,

'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed.

'And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.' (Matthew 25:24-25)

Then in an ad hominem manner, implying, *if that is who you think I am, then....*

'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed...

'Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest.

'Therefore, take away the talent from him, and give it to the one who has the ten talents.' (Matthew 25:27-28)

Jesus interrupts the parable to make a personal comment, *For to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away.* (Matthew 25:29)

Returning to the parable, Jesus recites the master's conclusion, *cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.* (Matthew 25:30)

This was/is a serious warning that Jesus gave to all professed disciples and workers who do not employ their gifts/talents, in an effort to produce fruit from their labors.

This was the last of Jesus' use of parables to communicate truth. As He and his disciples continued to sit on the Mount of Olives, He launched into a discussion of the final judgment.

Here, again, we must not use deductive reasoning, but inductive reasoning. There are a number of Scriptures describing the judgment, and many statements concerning the question, *"What must I do to be saved?"* If we take this teaching as the whole truth on the subject, then the conclusion is that we are saved by our works, which contradicts a whole host of teaching on the subject. Therefore, we must ask, *"what is the truth communicated in this description of the judgment?"* The striking truth presented in this recitation is that as we serve fellow believers, we are serving Christ and failing to do so is to fail to serve Christ. In one sense, the character of the individuals is revealed.

Note that the Son of Man is pictured not as the humble Jesus, but in a glorious scene, sitting on a throne and surrounded by angels.

The separating sheep from goats was a familiar scene in their culture and so it was a fitting illustration to use.

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.

Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'

Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You?'

And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'

Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'

Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'

And these will go away into eternal punishment, but the righteous into eternal life."
(Matthew 25:31-46)

Note that neither the righteous nor the unrighteous realized that their action or inaction directly involved the person of Christ.

Another clear point being made is that the duration of both heaven and hell are the same - for eternity – everlasting.

This description of the judgment reminds us of Jesus' answer as to the greatest commandment

And He said to him, "'You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment.

The second is like it, 'You shall love your neighbor as yourself.' (Matthew 22:37-39)

After Jesus had finished this description of the judgment, He then gave the prediction of His death.

And it came about that when Jesus had finished all these words, He said to His disciples, "You know that after two days the Passover is coming, and the Son of Man is to be delivered up for crucifixion."
(Matthew 26:1-2)

In keeping with Jesus' prediction, the Gospel writers report on the schemes of Jesus' enemies and their desire to kill Jesus (Matthew 26:3-5; Mark 14:1-2; Luke 22:1-2).

Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; and they plotted together to seize Jesus by stealth, and kill Him. But they were saying, "Not during the festival, lest a riot occur among the people." (Matthew 26:3-5)

Jesus and His disciples then returned to Bethany where they spent Wednesday, the day before the Passover.

Judas, one of the Twelve, who had been the treasurer and probably an embezzler, then saw an opportunity for financial gain. He went to the Temple officers and offered to betray Jesus for a sum of money (Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6).

Here is Luke's account.

And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them. And they were glad, and agreed to give him money. And he consented, and began seeking a good opportunity to betray Him to them apart from the multitude. (Luke 22:3-6)

Matthew informs us that the sum of betrayal was thirty pieces of silver.

Then one of the twelve, named Judas Iscariot, went to the chief priests, and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver. (Matthew 26:14-15)

Other than Judas' nefarious act, Scripture does not give us any information about the activities of Jesus and the disciples on Wednesday. Given all that had transpired, and Jesus' awareness of what was going to happen the following night, He probably spent the day in seclusion, fellowshiping with the Father.

On Thursday morning, Jesus sent two disciples back to Jerusalem to prepare the Passover feast (Matthew 26:17-19; Mark 14:12-16; Luke 22:7-13).

We follow Luke's more detailed account.

Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." And they said to Him, "Where do You want us to prepare it?" And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, "The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"' And he will show you a large, furnished, upper room; prepare it there." And they departed and found everything just as He had told them; and they prepared the Passover. (Luke 22:7-13)

Obviously, the Lord was able to predict, perhaps even direct, the events that played out when the two disciples entered the city and encountered a man carry a pitcher of water. Based on the man's response, we conclude that this man must have been someone who had heard Jesus and probably seen His miracles.

Thus, in obedience to Jesus, Peter and John set things up for the Passover and prepared the food items that would be needed for the observation of the sacred event.

When Jesus and His disciples entered the room, where they would partake of the Passover meal, they saw a table, surrounded by eleven couches, on which they would recline while eating. The couches had no backs and resembled a comfortable cot. As they reclined on their left sides, their right hands were free to manipulate the food. Each person could lean back on the breast of the person behind him. Thus, these two could have a private conversation that would not be overheard by the rest of those who were dining at the table.

We know that John was the one in front of Jesus, because Scripture informs us that John is the one who leaned back and laid his head on Jesus' breast. (John 13:23, 25; 21:20)

Because Peter gestured to John, seeking to know the identity of the one who would betray Jesus, (John 13:24-26), it is evident that Peter was across the table from Jesus.

Since Jesus and Judas had a private exchange, it is apparent that Judas was next to Jesus – behind Him. For a diagram of the seating of Jesus, John, Judas, and Peter, see ADDENDUM J.

Given the history of Jesus with His apostles, it is evident that Jesus normally would have been flanked by Peter and John, but it seems that when they entered the room, Judas hurriedly took the couch on which Peter expected to recline. This resulted in a debate over which one of them was regarded as the greatest. (Luke 22:24)

This dispute resulted in Jesus' comment on servant leadership.

And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'

But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant.

For who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.

*And you are those who have stood by Me in My trials;
and just as My Father has granted Me a kingdom,*

I grant you, that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel. (Luke 22:25-30)

Following this lecture, Jesus surprised everyone by assuming the role of a servant. In the room was a pitcher of water, a basin and a towel, that a servant would have used to wash the guest's feet. Jesus used the opportunity to demonstrate servant leadership. Here is the account.

Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.

Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"

Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter."

Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."

Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, "Do you know what I have done to you?"

You call Me Teacher and Lord; and you are right, for so I am.

If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.

Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him.

If you know these things, you are blessed if you do them.

I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'

From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.

Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." (John 13:3-20)

Immediately after this, the disciples began asking among themselves who it was that would betray Jesus. One by one, around the table, they asked Jesus, "Is it I?" When Judas leaned forward and asked, "Surely, it is not I, Rabbi? Jesus said to him, "You have said it yourself." (Matthew 26:25)

Because the exchange between Jesus and Judas was not heard by the rest of the apostles, Peter gestured to John to ask Jesus the identity of the traitor. John leaned back on Jesus' breast and the ensuing somewhat private conversation between John and Jesus took place.

He, leaning back thus on Jesus' breast, said to Him, "Lord, who is it?" Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him."

So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. (John 13:25-26)

Only John knew the significance of Jesus' next act (it is of interest to note that only John reports this exchange). After He gave Judas the morsel, Jesus said to Judas,

"What you do, do quickly." (John 13:27)

None but John, understood Jesus' words to Judas, and so they assumed that Jesus had dispatched him on some mission.

Now no one of those reclining at the table knew for what purpose He had said this to him.

For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

And so after receiving the morsel he went out immediately; and it was night. (John 13:28-30)

Jesus then warned the apostles that before the night ended, all of them would abandon Him.

Peter, quickly responded by declaring that he never would fall away.

Jesus then addressed Peter's pledge to loyalty, regardless of the consequences (Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38). Here is an excerpt from John's record of this exchange.

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

And he said to Him, "Lord, with You I am ready to go both to prison and to death!"

And He said, "I say to you, Peter, the cock will not crow today until you have denied three times that you know Me." (Luke 22:31-34)

Following this exchange and a few other comments, Jesus led in the observance of the Passover. (Matthew 26:26-29; Mark 14:22-25; Luke 22:17-30). Luke gives the most complete description.

And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. (Luke 22:17-20 NAS)

Matthew and Mark quote the last statement as, *This is my blood of the covenant* (Matthew 26:28; Mark 14:24). Note that it was the last cup of the Passover that Jesus declared was His blood – this was called, *the cup of blessing*. Paul reminded the Corinthian Church of the sacredness of this act (I Corinthians 23:26), which was the main reason the First Century Church gathered every Lord's Day.

INTRODUCTION TO A CHRONOLOGICAL OUTLINE AND HARMONY OF THE GOSPELS

Throughout the history of the church, many have attempted to organize the material in the Four Gospels in a manner that blends the four accounts into an orderly chronological sequence. When the blending the actual texts is involved, such efforts technically are called *harmonies*.¹¹⁶

The Difficulties involved in producing a chronological outline/harmony of the Gospels.

Producing a chronological outline of the Four Gospels is not an easy task. Purely arbitrary decisions must be made in fitting together some sections of the four independent accounts. For that reason, no two outlines or harmonies will agree in every point. For example, harmonies will disagree on how to fit into the chronological scheme, the "new material" in Luke Chapters 9-18. Events recorded only by John also must be inserted only after much study. There are some events recorded by two or more Gospel writers, but the writers seem to disagree as to when the events occurred. Any honest scholar must admit that with respect to some portions of the account, any arrangement is tentative in its particulars. Even so, the general outline is clear and most of the material can be put together with a high degree of certainty.

Another issue is the speeches quoted by the various writers. Often, the different Gospels vary in the word for word quote of Jesus' sayings. We must remember that the writers were recording the sense of what was said, rather than being concerned with word for word accuracy except when the verbiage is critical. Another factor is that Mark, Luke, and John wrote in Greek, whereas Jesus spoke Aramaic. So, their quotations were Greek translations of Jesus' Aramaic words. Some word-for-word difference would be expected in their translations.

In our study, we will note where arbitrary choices had to be made in locating some of the material. Rather than going to the effort to produce our own harmony, we will follow the pattern laid out by R.C.

¹¹⁶ For an overview of the history of attempts to produce a Gospels Harmony, see ADDENDUM B

Foster. In my judgment (JWG), Foster's design seems to be the most plausible, even though Foster, himself, admits that arbitrary decisions are involved in his arrangement.¹¹⁷

The main chronological pegs of the Four Gospels are the Passovers recorded by the Gospel writers. The Passovers were not recorded by the Gospel writers in order to present a chronology or a calendar. They are mentioned as incidental details to the narrative. Most students of the Gospels cite Four Passovers in the Gospel record:

John 2:13

John 5:1

John 6:4

Matthew 26:2

The only uncertainty in this approach is the identification of the second Passover (John 5:1).

EXCURSUS

The King James Version of Luke 6:1 states, *And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.*

Johnston M. Cheney, in *The Life of Christ in Stereo*, argues that the feast mentioned in John 5:1 is not the Passover, but rather the Feast of Tabernacles, which occurred in the fall.¹¹⁸ Cheney sees a second Passover in the language of Luke 6:1, as it appears in the Greek text that is the basis for the King James Version.

The term that the KJV renders, *second Sabbath after the first*, is *δευτερόπρωτος* (*deuteroprotos*). Cheney disagrees with the KJV rendering of the word and argues that it should be rendered, *the second-First Sabbath*. He then explains the significance of this term.

“What is the meaning of “the second First Sabbath?” A clue to its probable meaning is found in Leviticus 23:15-21, where directions for setting the date of Pentecost are given. Seven Sabbaths were to be counted from the Feast of First-fruits or Passover. Consequently, these came to be known as “First Sabbath,” “Second Sabbath” etc. down to the seventh. And, according to Julian Morgenstern, former President of Hebrew University, this practice continued in Galilee till the time of Christ or the Common Era.Thus, there was an annual date known as “First Sabbath,” just after Passover. And Luke, the careful historian, records that this event in the grain fields took place on the “second First Sabbath” of Jesus’ ministry. This then pin-points the occasion of the second Passover and indicates the completion of the first year of His public ministry.”¹¹⁹

The weakness in Cheney's argument is that it hangs on the lynchpin of the Greek term, *δευτερόπρωτος*. This is a weak argument for the following reasons:

¹¹⁷ Few scholars are more qualified to evaluate the harmonic issues than the late, R. C. Foster. Foster engaged in three years of graduate studies at Harvard Divinity School, under the tutelage of liberal theologians, then continued on in his studies at Yale Divinity School, where he continued to be exposed to liberal scholars. Because he knew the material so thoroughly, knew the advocates of the liberal position so intimately, while remaining convinced that the traditional view was the correct one, Foster was one of the most effective writers and debaters, defending the conservative biblical view. For almost 60 years, Professor Foster taught the Life of Christ to seminarians.

¹¹⁸ Johnston M. Cheney, *The Life of Christ in Stereo* (Western Baptist Seminary Press)1969, page 229

¹¹⁹ Cheney, page 230

1. The term is not supported by most manuscripts. Recent discoveries of a host of manuscripts from many different regions have led to the conclusion that the evidence against the inclusion of this word is stronger than the evidence that would certify it. It seems to have been a scribal gloss.¹²⁰
2. The term is unknown anywhere else in Greek literature.
3. No one knows the meaning of the term. To quote W. Bauer,
 "δευτερόπρωτος... a word of doubtful meaning, only [occurring] in Luke 6:1...where most recent editions (except Tishendorf) following most manuscripts omit the word, or put it in brackets. Even many ancient interpreters could make nothing of it...It might correspond to δευτερέσχατος (=next to the last).
 ..."¹²¹

Therefore...

- since most manuscripts do not have this term in Luke 6:1,
- since the term is not found anywhere else in Greek literature (thus assumed to be an invention resulting from earlier scribal error);
- Cheney's argument for Luke 6:1's describing the Passover season is very weak.

It seems to me (JWG) that we are on more solid ground when we accept the more traditional view, i.e., that John 5:1 does describe a Passover. To quote R. C. Foster,

"The only questionable feature of this evidence is the second Passover (John 5:1), which is simply called, "a feast" (many manuscripts have the reading, "the feast," which would immediately mean the Passover). A study of the narrative, however, shows that it was December when Jesus talked with the Samaritan woman, and the extent of the account of events recorded before and after the feast mentioned in John 5:1 leads us to conclude it was the Passover. The only other feast it could have been is Purim, which came in February, was not commanded in the Old Testament, was a hilarious affair like our Halloween, and would not have afforded a suitable atmosphere for a campaign in Jerusalem."¹²²

Accepting the record of four Passovers during the ministry of Christ, we conclude that Jesus' public ministry, took place over a period of more than three years. The amount of time preceding the first recorded Passover and the amount of time following the last recorded Passover must be calculated in order to determine the length of Jesus' public ministry (usually considered to have been about three and one-half years, but it could have been closer to four). Because the Passover occurred in the spring – about April – it is possible to determine the time of year when many events occurred. In addition to the relevance of the Passovers, in constructing a chronological outline of Jesus' ministry, other feasts that are mentioned help to determine the time of year in which many of the events occurred.

¹²⁰ "The word, δευτεροπρωτος occurs nowhere else, and appears to be a *vox nulla* that arose accidentally through a transcriptional blunder (perhaps some copyist introduced πρωτω as a correlative of εν ετερω σαββατω in verse 6, and a second copyist, in view of 4:31, wrote δευτερω, deleting προωτω by using dots over the letters – which was the customary way of canceling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.). Bruce M. Metzger, *A Textual Commentary on the New Testament* (United Bible Societies) 1971

¹²¹ W. Bauer, translated by W. F. Arndt and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (University of Chicago Press) 1957, page 176

¹²² Rupert C. Foster, *Chronological Outline of the Life of Christ* (Cincinnati, Standard Publishing Co.) 1941

A CHRONOLOGICAL OUTLINE OF THE LIFE OF CHRIST

	Matthew	Mark	Luke	John
Part One: The Prologue			1:1-4	
Part Two: The Eternal Pre-existence Of Christ and the Incarnation				1:1-18
Part Three: The Genealogies	1:1-17		3:23-38	
Part Four: The Birth and Childhood Of John and Jesus				
1. The birth of John announced			1:5-25	
2. The birth of Jesus announced			1:26-38	
3. Mary's visit to Elizabeth			1:39-56	
4. The birth and naming of John			1:57-80	
5. Joseph informed of Mary's pregnancy	1:18-25			
6. The birth of Jesus			2:1-7	
7. The angels and shepherds			2:8-20	
8. Jesus circumcised and named			2:21	
9. Jesus presented in the Temple			2:22-38	
10. The visit of the Wise-men	2:1-12			
11. The flight into Egypt and the slaughter of the infants	2:13-18			
12. The return from Egypt and the settlement in Nazareth	2:19-23		2:39	
13. The youth of Jesus			2:40-52	
Part Five: The Ministry of John the Baptist				
1. The beginning of John's ministry	3:1-6	1:1-6	3:1-6	
2. An example of John's preaching	3:7-12	1:7- 8	3:7-18	

Part Six: The Beginning of Christ's Ministry

1. The baptism of Jesus	3:13-17	1:9-11	3:21-22	
2. The temptation of Jesus	4:1-11	1:12-13	4:1-13	
3. John's defense of his ministry				1:19-28
4. John's identification of Jesus as the Christ				1:29-34
5. The first disciples of Jesus				1:35-51
6. The first miracle				2:1-11
7. The change of residence to Capernaum				2:12
8. The first cleansing of the Temple				2:13-22
9. The conversion of Nicodemus				2:23-3:21
10. Jesus' growing ministry in Judea and John's waning ministry at Aenon				3:22-36
11. The ministry in Samaria				4:1-42

Part Seven: The Galilean Ministry

1. The arrest of John the Baptist			3:19-20	
2. Galilean Ministry Introductory statements	4:12-17	1:14-15	4:14-15	4:43-45
3. Healing the nobleman's son	4:12-17	1:14-15	4:14-15	4:46-54
4. Jesus' first rejection at Nazareth			4:16-30	
5. The calling of four fishermen	4:18-22	1:16-21	5:1-11	
6. Teaching and miracles at Capernaum	8:14-17	1:21-34	4:31-41	
7. The first general tour of Galilee	4:23-25	1:35-39	4:42-44	
8. The cleansing of a leper	8:2-4	1:40-45	5:12-16	
9. The healing of the paralytic	9:1-8	2:1-12	5:17-26	
10. The call of Matthew and the controversy about eating with sinners	9:9-13	2:13-17	5:27-32	
11. The controversy about fasting	9:14-17	2:17-22	5:33-39	
12. The healing and controversy at the Pool of Bethesda				5:1-47
13. The controversy about Sabbath breaking	12:1-8	2:23-28	6:1-5	
14. The healing of the man with the withered hand and further controversy	12:9-14	3:1-6	6:1-11	
15. Jesus and the multitudes: teaching & healing	12:15-21	3:7-12		
16. The calling of the twelve apostles		3:13-19	6:12-16	
17. The Sermon on the Mount	5:1-8:1		6:17-49	
18. Healing the centurion's servant	8:5-13		7:1-10	
19. Raising the widow's son at Nain			7:11-17	

20. John's doubt and Jesus' sermon on John	11:2-19			7:18-35
21. Condemnation of the unbelief of surrounding cities: The Great Invitation	11:20-30			
22. Scene and sermon in the house of Simon the Pharisee				7:36-50
23. The second preaching tour of Galilee				8:1-3
24. The Pharisee level charges that Jesus was in league with the devil	12:22-37	3:19-30		
25. Scribes and Pharisees demand a sign	12:38-45			
26. Jesus' mother and brothers attempt to interrupt His ministry	12:46-50	3:31-35		8:19-21
27. The great sermon in parables	13:11-35	4:1-34		8:4-18
28. The disciples privately instructed in parables	13:36-53			
29. A conversation about following Jesus	8:18-22			9:57-62
30. Stilling the tempest	8:23-27	4:35-41		8:22-25
31. Healing the Gadarene demoniacs	8:28-34	5:1-20		8:26-39
32. Healing of the woman who touched Christ's garment; the raising of Jairus' daughter	9:18-26	5:21-43		8:40-56
33. Healing of two blind men and a dumb demoniac	9:27-34			
34. Jesus' last visit to Nazareth	13:54-58	6:1-6		
35. Jesus sends the Twelve on an evangelistic campaign; Jesus' third tour of Galilee		9:35-11:1	6:7-13	9:1-6
36. Herod's conscience stricken and his confusion of John the Baptist and Jesus	14:1-12	6:14-29		9:7-9
37. The retirement of Jesus with the apostles; feeding the five thousand	14:13-21	6:30-44	9:10-17	6:1-14
38. Jesus' refusal of the crown; walking on water	14:22-33	6:45-52		6:15-21
39. Miracles at Gennesaret	14:34-36	6:53-56		
40. Jesus' refusal to be a political Messiah and the resulting collapse of the Galilean campaign				6:22-71
41. The attack of Jerusalem Pharisees concerning the authority of traditions	15:1-20	7:1-23		7:1
42. Jesus and His disciples retire to Phoenicia and the healing of the Syrophenician woman's daughter	15:21-28	7:24-30		
43. The retirement to the Decapolis and the ministry to that region	15:29-38	7:31-8:9		
44. A brief visit to Magadan and the demand for a sign from heaven	15:39-16:4	8:10-12		

45. Jesus' fourth withdrawal to the eastern side of the lake; a warning to the disciples	16:5-12	8:13-26	
46. Peter's great confession at Caesarea Philippi	16:13-20	8:27-30	9:18-21
47. Jesus' first distinct prediction of His death	16:21-28	8:31-9:1	9:2-27
48. The transfiguration; the second prediction of His death	17:1-8	9:2-8	9:28-36
49. The discussion of the vision	17:9-13	9:9-13	9:36
50. Healing of the demoniac boy	17:14-20	9:14-29	9:37-43a
51. The third prediction of His death	17:22-23	9:30-32	9:43b-45
52. Jesus and the Temple Tax	17:24-27		
53. Discussion of greatness in the Kingdom	18:1-5	9:33-37	9:46-48
54. The unknown worker of miracles		9:38-41	9:49-50
55. The question of stumbling blocks	18:6-14	9:42-50	
56. Discussion of mistreatment and forgiveness	18:15-35		
57. Jesus and His unbelieving brothers			7:2-9
58. Private journey to Jerusalem through Samaria		9:51-56	7:10

Part Eight: The Later Judean Ministry

1. Jesus at the Feast of Tabernacles			7:11-52
2. Discussion about a woman taken in adultery			7:53-8:11
3. Sermon on the Light of the World			8:12-59
4. Jesus heals a man born blind			9:1-41
5. Sermon on the Good Shepherd			10:1-21
6. The mission of the seventy		10:1-24	
7. The parable of the good Samaritan		10:25-37	
8. Jesus and Mary & Martha		10:38-42	
9. Discourse on prayer		11:1-13	
10. Discussion of the charge that Jesus was in league with the Devil		11:14-36	
11. Denunciation of the Pharisees		11:37-54	
12. Disciples warned against fear of men		12:1-12	
13. The parable of the rich fool		12:13-21	
14. An exhortation to trust in God		12:22-34	
15. Watchfulness: the parable of the waiting servants and the wise steward		12:35-59	
16. A discourse on repentance		13:1-9	
17. Discussion of healing on the Sabbath and			

the coming kingdom	13:10-21	
18. Jesus at the Feast of Dedication		10:22-39

Part Nine: The Later Perea Ministry

1. Retirement from Jerusalem to Perea			10:40-42
2. Discussions in Perea		13:22-35	
3. Healing in a Pharisee's home on the Sabbath		14:1-24	
4. Sermon on the cost of discipleship		14:25-35	
5. Parables of the lost sheep, coin, and son		15:1-32	
6. Parable of the unjust steward		16:1-13	
7. The rich man and Lazarus		16:14-31	
8. Parable of the unprofitable servant		17:1-10	
9. The raising of Lazarus			11:1-44
10. Plots to kill Jesus			11:45-54
11. The healing of ten lepers		17:11-19	
12. Sermon on the time of the coming Kingdom		17:20-37	
13. Parable of the unjust judge		18:1-8	
14. Parable of the Pharisee and the Publican		18:9-14	
15. Teaching concerning divorce	19:1-12	10:1-12	
16. Jesus and the little children	19:13-15	10:13-16	18:15-17
17. The rich young ruler	19:16-22	10:17-22	18:18-23
18. Discussion of the peril of riches and the reward of the disciples	19:23-30	10:23-31	18:24-30
19. Parable of laborers in the vineyard	20:1-16		
20. Another prediction of the death of Jesus	20:17-19	10:32-34	18:31-34
21. Rebuke of James & John for their asking for the chief seats	20:20-28	10:35-45	
22. Healing of the blind men at Jericho	20:29-34	10:46:52	18:35-43
23. Jesus and Zacchaeus			19:1-10
24. The parable of the pounds			19:11-28

Part Ten: The Last Public Ministry in Jerusalem

1. The arrival in Bethany			11:55-12:1,9-11
2. Mary's anointing of Jesus	26:6-13	14:3-9	12:2-8
3. The Triumphal Entry	21:1-11	11:1-11	19:29-44 12:12-19
4. Cursing the fig tree; Second cleansing of the Temple	21:12-19	11:12-18	19:45-48

5. Discussion about the withered tree	21:20-22	11:19-25	21:37-38	
6. Jesus' authority challenged by His enemies	21:23-27	11:27-33	20:1-8	
7. Parable of the two sons	21:28-32			
8. Parable of the vineyard	21:33-46	12:1-12	20:9-19	
9. Parable of the wedding garment	22:1-14			
10. Question of tribute to Caesar	22:15-22	12:13-17	20:20-26	
11. Question of the resurrection	22:23-33	12:18-27	20:27-40	
12. Question of the greatest commandment	22:34-40	12:28-34		
13. Question about the Son of David	22:41-46	12:35-37	20:41-44	
14. Denunciation of Scribes and Pharisees	23:1-39	12:38-40	20:45-47	
15. The widow's mite		12:41-44	21:1-4	
16. Sermon on the significance of life & death				12:20-50
17. Prediction of the fall of Jerusalem and the second coming	24:1-51	13:1-37	21:5-36	
18. Parable of the ten virgins	25:1-13			
19. Parable of the talents	25:14-30			
20. Discussion of the final judgment	25:31-46			
21. Fifth prediction of Jesus' death	26:1-5	14:1-2	22:1-2	
22. Judas' plot to betray Jesus	26:14-16	14:10-11	22:3-6	
23. Preparation for the Passover meal	26:17-19	14:12-16	22:7-13	
24. The Passover meal	26:20	14:17	22:14-16, 24-30	
25. Jesus washed the disciples' feet				13:1-20
26. Judas pointed out as the traitor	26:21-25	14:18-21	22:21-23	13:21-30
27. The disciples warned	26:31-35	14:27-31	22:31-38	13:31-38
28. Lord's Supper instituted (I Cor. 11:23-26)	26:26-29	14:22-25	22:17-20	
29. Jesus' farewell discourse				14:1-31
30. Parable of the vine				15:1-27
31. Further solemn instruction				16:1-33
32. The prayer of Jesus				17:1-26
33. The agony in the garden	26:30, 36-46	14:26, 32-34	22:39-46	18:1
34. The arrest	26:47-56	14:43-52	22:47-53	18:2-12
35. The trial before Annas				18:12-14, 19-23
36. The trial before Caiaphas	26:57, 59-68	14:53, 55-65	22:54, 63-65	18:24
37. The denials of Peter	26:58, 69-75	14:54, 66-72	22:54-62	18:15-18, 25-27

38. The final condemnation by the Sanhedrin	27:1	15:1	22:66-71	
39. The death of Judas (Acts 1:18-19)	27:3-10			
40. The first trial before Pilate	27:2, 11-14	15:2-5	23:1-5	18:28-38
41. Jesus before Herod			23:6-12	
42. The second trial before Pilate	27:15-26	15:6-15	23:13-25	18:39-19:16
43. The torture by Roman soldiers	27:27-30	15:16-19		
44. The way to Golgotha	27:31-34	15:20-23	23:26-33	19:16,17
45. The death of Christ	27:35-50	15:24-37	23:33-46	19:18-30
46. Miracles accompanying the death of Christ	27:51-56	15:38-41	23:45, 47-49	
47. The burial	27:57-60	15:42-46	23:50-54	19:31-42
48. The watch at the tomb	27:61-66	15:47	23:55-56	
49. The resurrection of Christ	28:1-8	16:1-8	24:1-8	20:1
50. The report of the women and the visit of Peter and John			24:9-12	20:2-10
51. The appearance of Mary		16:9-11		20:11-18
52. The appearance of the other women	28:9-10			
53. The report of the Roman guard	28:11-15			
54. The appearance to two disciples		16:12-13	24:13-32	
55. The report of the two; appearance to Peter			24:33-35	
56. Appearance to the ten		16:14	24:36-43	20:19-25
57. Appearance to the eleven				20:26-31
58. Appearance to seven by Sea of Galilee				21:1-23
59. Appearance to five hundred: The Great Commission	28:16-20			
60. Appearance in Jerusalem: Great Commission repeated		16:15-18		
61. The appearance to James (I Cor. 15:17)				
62. Appearance to the disciples with further commission			24:44-49	
63. The ascension (Acts 1:9-12)		16:19-20	24:50-53	
Part Eleven: Epilogue				21:24-25

A HARMONY OF THE FOUR GOSPELS

The text in the following harmony is the New American Standard Bible ®¹²³

¹²³ © Copyright the Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977. Used by permission

PART ONE: THE PROLOGUE

MATTHEW	MARK	LUKE 1:1-4	JOHN
		<p>Inasmuch as many have undertaken to compile an account of the things accomplished among us,² just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us,³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;⁴ so that you might know the exact truth about the things you have been taught.</p>	

PART TWO: THE ETERNAL PRE-EXISTENCE OF CHRIST AND THE INCARNATION

MATTHEW	MARK	LUKE	JOHN 1:1-18
			<p>In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being by Him, and apart from Him nothing came into being that has come into being. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it. ⁶ There came a man, sent from God, whose name was John. ⁷ He came for a witness, that he might bear witness of the light, that all might believe through him. ⁸ He was not the light, but came that he might bear witness of the light. ⁹ There was the true light which, coming into the world, enlightens every man. ¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and those who were His own did not receive Him. ¹² But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³ who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. ¹⁵ John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" ¹⁶ For of His fulness we have all received, and grace upon grace. ¹⁷ For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸ No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.</p>

PART THREE: THE GENEALOGIES

<p>MATTHEW 1:1-17</p>	<p>MARK</p>	<p>LUKE 3:23-38</p>	<p>JOHN</p>
<p>The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.² To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers;³ and to Judah were born Perez and Zerah by Tamar; and to Perez was born Hezron; and to Hezron, Ram;⁴ and to Ram was born Amminadab; and to Amminadab, Nahshon; and to Nahshon, Salmon;⁵ and to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse;⁶ and to Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah;⁷ and to Solomon was born Rehoboam; and to Rehoboam, Abijah; and to Abijah, Asa;⁸ and to Asa was born Jehoshaphat; and to Jehoshaphat, Joram; and to Joram, Uzziah;⁹ and to Uzziah was born Jotham; and to Jotham, Ahaz; and to Ahaz, Hezekiah;¹⁰ and to Hezekiah was born Manasseh; and to Manasseh, Amon; and to Amon, Josiah;¹¹ and to Josiah were born Jeconiah and his brothers, at the time of the deportation to Babylon.¹² And after the deportation to Babylon, to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel;¹³ and to Zerubbabel was born Abihud; and to Abihud, Eliakim; and to Eliakim, Azor;¹⁴ and to Azor was born Zadok; and to Zadok, Achim; and to Achim, Eliud;¹⁵ and to Eliud was born Eleazar; and to Eleazar, Matthan; and to Matthan, Jacob;¹⁶ and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.¹⁷ Therefore all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to the time of Christ fourteen generations.</p>		<p>And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli,²⁴ the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,²⁵ the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai,²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,²⁷ the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,³⁰ the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,³³ the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,³⁶ the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,³⁸ the son of Enosh, the son of Seth, the son of Adam, the son of God.</p>	

PART FOUR: THE BIRTH AND CHILDHOOD OF JESUS

1. The birth of John announced

MATTHEW	MARK	LUKE 1:5-25	JOHN
		<p>In the days of Herod, king of Judea, there was a certain priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.⁶ And they were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.⁷ And they had no child, because Elizabeth was barren, and they were both advanced in years.⁸ Now it came about, while he was performing his priestly service before God in the appointed order of his division,⁹ according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense.¹⁰ And the whole multitude of the people were in prayer outside at the hour of the incense offering.¹¹ And an angel of the Lord appeared to him, standing to the right of the altar of incense.¹² And Zacharias was troubled when he saw him, and fear gripped him.¹³ But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John.¹⁴ "And you will have joy and gladness, and many will rejoice at his birth.¹⁵ "For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb.¹⁶ "And he will turn back many of the sons of Israel to the Lord their God.¹⁷ "And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord."¹⁸ And Zacharias said to the angel, "How shall I know this for certain? For I am an old man, and my wife is advanced in years."¹⁹ And the angel answered and said to him, "I am Gabriel, who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news.²⁰ "And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which shall be fulfilled in their proper time."²¹ And the people were waiting for Zacharias, and were wondering at his delay in the temple.²² But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute.²³ And it came about, when the days of his priestly service were ended, that he went back home.²⁴ And after these days Elizabeth his wife became pregnant; and she kept herself in seclusion for five months, saying,²⁵ "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men."</p>	

2. The birth of Jesus announced

MATTHEW	MARK	LUKE 1:26-38	JOHN
		<p>Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth,²⁷ to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.²⁸ And coming in, he said to her, "Hail, favored one! The Lord is with you."²⁹ But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be.³⁰ And the angel said to her, "Do not be afraid, Mary; for you have found favor with God."³¹ "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus."³² "He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;³³ and He will reign over the house of Jacob forever; and His kingdom will have no end."³⁴ And Mary said to the angel, "How can this be, since I am a virgin?"³⁵ And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God."³⁶ "And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month."³⁷ "For nothing will be impossible with God."³⁸ And Mary said, "Behold, the bondservant of the Lord; be it done to me according to your word." And the angel departed from her.</p>	

3. Mary visits Elizabeth

MATTHEW	MARK	LUKE 1:39-56	JOHN
		<p>Now at this time Mary arose and went with haste to the hill country, to a city of Judah,⁴⁰ and entered the house of Zacharias and greeted Elizabeth.⁴¹ And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.⁴² And she cried out with a loud voice, and said, "Blessed among women are you, and blessed is the fruit of your womb!"⁴³ "And how has it happened to me, that the mother of my Lord should come to me?"⁴⁴ "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy."⁴⁵ "And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."⁴⁶ And Mary said: "My soul exalts the Lord,⁴⁷ And my spirit has rejoiced in God my Savior.⁴⁸ "For He has had regard for the humble state of His bondservant; For behold, from this time on all generations will count me blessed."⁴⁹ "For the Mighty One has done great things for me; And holy is His name.⁵⁰ "And His mercy is upon generation after generation Toward those who fear Him.⁵¹ "He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart.⁵² "He has brought down rulers from their thrones, And has exalted those who were humble.⁵³ "He has filled the hungry with good things; And sent away the rich empty-handed.⁵⁴ "He has given help to Israel His servant, In remembrance of His mercy,⁵⁵ As He spoke to our fathers, To Abraham and his offspring forever."⁵⁶ And Mary stayed with her about three months, and then returned to her home.</p>	

4. The naming of John

MATTHEW	MARK	LUKE 1:57-80	JOHN
		<p>Now the time had come for Elizabeth to give birth, and she brought forth a son.⁵⁸ And her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her.⁵⁹ And it came about that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father.⁶⁰ And his mother answered and said, "No indeed; but he shall be called John."⁶¹ And they said to her, "There is no one among your relatives who is called by that name."⁶² And they made signs to his father, as to what he wanted him called.⁶³ And he asked for a tablet, and wrote as follows, "His name is John." And they were all astonished.⁶⁴ And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.⁶⁵ And fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea.⁶⁶ And all who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.⁶⁷ And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:⁶⁸ "Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,⁶⁹ And has raised up a horn of salvation for us In the house of David His servant--⁷⁰ As He spoke by the mouth of His holy prophets from of old--⁷¹ Salvation from our enemies, And from the hand of all who hate us;⁷² To show mercy toward our fathers, And to remember His holy covenant,⁷³ The oath which He swore to Abraham our father,⁷⁴ To grant us that we, being delivered from the hand of our enemies, Might serve Him without fear,⁷⁵ In holiness and righteousness before Him all our days.⁷⁶ "And you, child, will be called the prophet of the Most High; For you will go on before the Lord to prepare His ways;⁷⁷ To give to His people the knowledge of salvation By the forgiveness of their sins,⁷⁸ Because of the tender mercy of our God, With which the Sunrise from on high shall visit us,⁷⁹ To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace."⁸⁰ And the child continued to grow, and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.</p>	

5. Joseph informed of Mary's pregnancy

<p>MATTHEW 1:18-25</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. ¹⁹ And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. ²⁰ But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. ²¹ "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins." ²² Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, ²³ "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us." ²⁴ And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, ²⁵ and kept her a virgin until she gave birth to a Son; and he called His name Jesus.</p>			

--	--	--	--

6. The birth of Jesus

MATTHEW	MARK	LUKE 2:1-7	JOHN
		<p>Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.² This was the first census taken while Quirinius was governor of Syria.³ And all were proceeding to register for the census, everyone to his own city.⁴ And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David,⁵ in order to register, along with Mary, who was engaged to him, and was with child.⁶ And it came about that while they were there, the days were completed for her to give birth.⁷ And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.</p>	

7. The angels and the shepherds

MATTHEW	MARK	LUKE 2:8-20	JOHN
		<p>And in the same region there were some shepherds staying out in the fields, and keeping watch over their flock by night.⁹ And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.¹⁰ And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people;¹¹ for today in the city of David there has been born for you a Savior, who is Christ the Lord.¹² "And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger."¹³ And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying,¹⁴ "Glory to God in the highest, And on earth peace among men with whom He is pleased."¹⁵ And it came about when the angels had gone away from them into heaven, that the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us."¹⁶ And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger.¹⁷ And when they had seen this, they made known the statement which had been told them about this Child.¹⁸ And all who heard it wondered at the things which were told them by the shepherds.¹⁹ But Mary treasured up all these things, pondering them in her heart.²⁰ And the shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.</p>	

8. Jesus circumcised and named

MATTHEW	MARK	LUKE 2:21	JOHN
		And when eight days were completed before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.	

9. Jesus presented at the temple

MATTHEW	MARK	LUKE 2:22-38	JOHN
		<p>And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord ²³ (as it is written in the Law of the Lord, "Every first-born male that opens the womb shall be called holy to the Lord"), ²⁴ and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons." ²⁵ And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. ²⁷ And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, ²⁸ then he took Him into his arms, and blessed God, and said, ²⁹ "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word; ³⁰ For my eyes have seen Thy salvation, ³¹ Which Thou hast prepared in the presence of all peoples, ³² A light of revelation to the Gentiles, And the glory of Thy people Israel." ³³ And His father and mother were amazed at the things which were being said about Him. ³⁴ And Simeon blessed them, and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed-- ³⁵ and a sword will pierce even your own soul-- to the end that thoughts from many hearts may be revealed." ³⁶ And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage, ³⁷ and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers. ³⁸ And at that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.</p>	

10. The visit of the magi

MATTHEW 2:1-12	MARK	LUKE	JOHN
<p>Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, ² "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." ³ And when Herod the king heard it, he was troubled, and all Jerusalem with him. ⁴ And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. ⁵ And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, ⁶ 'And you, Bethlehem, land of Judah, Are by no means least among the leaders of Judah; For out of you shall come forth a Ruler, Who will shepherd My people Israel.'" ⁷ Then Herod secretly called the magi, and ascertained from them the time the star appeared. ⁸ And he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found Him, report to me, that I too may come and worship Him." ⁹ And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. ¹⁰ And when they saw the star, they rejoiced exceedingly with great joy. ¹¹ And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. ¹² And having been warned by God in a dream not to return to Herod, they departed for their own country by another way.</p>			

11. The flight into Egypt and the slaughter of infants

MATTHEW 2:13-18	MARK	LUKE	JOHN
<p>Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." ¹⁴ And he arose and took the Child and His mother by night, and departed for Egypt; ¹⁵ and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son." ¹⁶ Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. ¹⁷ Then that which was spoken through Jeremiah the prophet was fulfilled, saying, ¹⁸ "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."</p>			

12. The return from Egypt and the settlement at Nazareth

<p>MATTHEW 2:19-23</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ²⁰ "Arise and take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead." ²¹ And he arose and took the Child and His mother, and came into the land of Israel. ²² But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. And being warned by God in a dream, he departed for the regions of Galilee, ²³ and came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, "He shall be called a Nazarene."</p>			

13. The youth of Jesus

MATTHEW	MARK	LUKE 2:40-52	JOHN
		<p>And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him. ⁴¹ And His parents used to go to Jerusalem every year at the Feast of the Passover. ⁴² And when He became twelve, they went up there according to the custom of the Feast; ⁴³ and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. And His parents were unaware of it, ⁴⁴ but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. ⁴⁵ And when they did not find Him, they returned to Jerusalem, looking for Him. ⁴⁶ And it came about that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions. ⁴⁷ And all who heard Him were amazed at His understanding and His answers. ⁴⁸ And when they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." ⁴⁹ And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" ⁵⁰ And they did not understand the statement which He had made to them. ⁵¹ And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart. ⁵² And Jesus kept increasing in wisdom and stature, and in favor with God and men.</p>	

PART FIVE: THE MINISTRY OF JOHN THE BAPTIST

1. The beginning of John's ministry

<p style="text-align: center;">MATTHEW 3:1-6</p>	<p style="text-align: center;">MARK 1:1-6</p>	<p style="text-align: center;">LUKE 3:1-6</p>	<p style="text-align: center;">JOHN</p>
<p>Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ² "Repent, for the kingdom of heaven is at hand." ³ For this is the one referred to by Isaiah the prophet, saying, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight!'" ⁴ Now John himself had a garment of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey. ⁵ Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; ⁶ and they were being baptized by him in the Jordan River, as they confessed their sins.</p>	<p>The beginning of the gospel of Jesus Christ, the Son of God. ² As it is written in Isaiah the prophet, "Behold, I send My messenger before Your face, Who will prepare Your way; ³ The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.'" ⁴ John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. ⁵ And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins. ⁶ And John was clothed with camel's hair and wore a leather belt around his waist, and his diet was locusts and wild honey.</p>	<p>Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, ² in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. ³ And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; ⁴ as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight. ⁵ 'Every ravine shall be filled up, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough roads smooth; ⁶ And all flesh shall see the salvation of God.'"</p>	

2. An example of John's preaching

MATTHEW 3:7-12	MARK 1:7-8	LUKE 3:7-18	JOHN
<p>But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"⁸ "Therefore bring forth fruit in keeping with repentance;⁹ and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you, that God is able from these stones to raise up children to Abraham."¹⁰ "And the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."¹¹ "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire."¹² "And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."</p>	<p>And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals."⁸ "I baptized you with water; but He will baptize you with the Holy Spirit."</p>	<p>He therefore began saying to the multitudes who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?"⁸ "Therefore bring forth fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that God is able from these stones to raise up children to Abraham."⁹ "And also the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."¹⁰ And the multitudes were questioning him, saying, "Then what shall we do?"¹¹ And he would answer and say to them, "Let the man who has two tunics share with him who has none; and let him who has food do likewise."¹² And some tax-gatherers also came to be baptized, and they said to him, "Teacher, what shall we do?"¹³ And he said to them, "Collect no more than what you have been ordered to."¹⁴ And some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages."¹⁵ Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ,¹⁶ John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire."¹⁷ "And His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."¹⁸ So with many other exhortations also he preached the gospel to the people.</p>	

PART SIX: THE BEGINNING OF CHRIST’S MINISTRY

1. The baptism of Jesus

<p>MATTHEW 3:13-17</p>	<p>MARK 1:9-11</p>	<p>LUKE 3:21-22</p>	<p>JOHN</p>
<p>Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. ¹⁴ But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" ¹⁵ But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. ¹⁶ And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, ¹⁷ and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased."</p>	<p>And it came about in those days that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. ¹⁰ And immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; ¹¹ and a voice came out of the heavens: "Thou art My beloved Son, in Thee I am well-pleased."</p>	<p>Now it came about when all the people were baptized, that Jesus also was baptized, and while He was praying, heaven was opened, ²² and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased."</p>	

2. The temptation of Jesus

MATTHEW 4:1-11	MARK 1:12-13	LUKE 4:1-13	JOHN
<p>Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.² And after He had fasted forty days and forty nights, He then became hungry.³ And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."⁴ But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"⁵ Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple,⁶ and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and 'On their hands they will bear You up, Lest You strike Your foot against a stone.'"⁷ Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'"⁸ Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory;⁹ and he said to Him, "All these things will I give You, if You fall down and worship me."¹⁰ Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"¹¹ Then the devil left Him; and behold, angels came and began to minister to Him.</p>	<p>And immediately the Spirit impelled Him to go out into the wilderness.¹³ And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.</p>	<p>And Jesus, full of the Holy Spirit, returned from the Jordan and was led about by the Spirit in the wilderness² for forty days, being tempted by the devil. And He ate nothing during those days; and when they had ended, He became hungry.³ And the devil said to Him, "If You are the Son of God, tell this stone to become bread."⁴ And Jesus answered him, "It is written, 'Man shall not live on bread alone.'"⁵ And he led Him up and showed Him all the kingdoms of the world in a moment of time.⁶ And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish."⁷ "Therefore if You worship before me, it shall all be Yours."⁸ And Jesus answered and said to him, "It is written, 'You shall worship the Lord your God and serve Him only.'"⁹ And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here;¹⁰ for it is written, 'He will give His angels charge concerning You to guard You,'¹¹ and, 'On their hands they will bear You up, Lest You strike Your foot against a stone.'"¹² And Jesus answered and said to him, "It is said, 'You shall not put the Lord your God to the test.'"¹³ And when the devil had finished every temptation, he departed from Him until an opportune time.</p>	

3. John's defense of his ministry

MATTHEW	MARK	LUKE	JOHN 1:19-28
			<p>And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" ²⁰ And he confessed, and did not deny, and he confessed, "I am not the Christ." ²¹ And they asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." ²² They said then to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" ²³ He said, "I am a voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." ²⁴ Now they had been sent from the Pharisees. ²⁵ And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" ²⁶ John answered them saying, "I baptize in water, but among you stands One whom you do not know. ²⁷ "It is He who comes after me, the thong of whose sandal I am not worthy to untie." ²⁸ These things took place in Bethany beyond the Jordan, where John was baptizing.</p>

4. John's identification of Jesus as the Christ

MATTHEW	MARK	LUKE	JOHN 1:29-34
			<p>The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"³⁰ "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.'³¹ "And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water."³² And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him."³³ "And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.'³⁴ "And I have seen, and have borne witness that this is the Son of God."</p>

5. The first disciples of Jesus

MATTHEW	MARK	LUKE	JOHN 1:35-51
			<p>Again the next day John was standing with two of his disciples,³⁶ and he looked upon Jesus as He walked, and said, "Behold, the Lamb of God!"³⁷ And the two disciples heard him speak, and they followed Jesus.³⁸ And Jesus turned, and beheld them following, and said to them, "What do you seek?" And they said to Him, "Rabbi (which translated means Teacher), where are You staying?"³⁹ He said to them, "Come, and you will see." They came therefore and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.⁴⁰ One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother.⁴¹ He found first his own brother Simon, and said to him, "We have found the Messiah " (which translated means Christ).⁴² He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John; you shall be called Cephas " (which is translated Peter).⁴³ The next day He purposed to go forth into Galilee, and He found Philip. And Jesus said to him, "Follow Me."⁴⁴ Now Philip was from Bethsaida, of the city of Andrew and Peter.⁴⁵ Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph."⁴⁶ And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."⁴⁷ Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"⁴⁸ Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."⁴⁹ Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."⁵⁰ Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these."⁵¹ And He said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man."</p>

6. The First Miracle

MATTHEW	MARK	LUKE	JOHN 2:1-11
			<p>And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;² and Jesus also was invited, and His disciples, to the wedding.³ And when the wine gave out, the mother of Jesus said to Him, "They have no wine."⁴ And Jesus said to her, "Woman, what do I have to do with you? My hour has not yet come."⁵ His mother said to the servants, "Whatever He says to you, do it."⁶ Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.⁷ Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.⁸ And He said to them, "Draw some out now, and take it to the headwaiter." And they took it to him.⁹ And when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom,¹⁰ and said to him, "Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now."¹¹ This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.</p>

7. The change of residence to Capernaum

MATTHEW	MARK	LUKE	JOHN 2:12
			After this He went down to Capernaum, He and His mother, and His brothers, and His disciples; and there they stayed a few days.

8. The first cleansing of the Temple

MATTHEW	MARK	LUKE	JOHN 2:13-22
			<p>And the Passover of the Jews was at hand, and Jesus went up to Jerusalem.¹⁴ And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated.¹⁵ And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables;¹⁶ and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise."¹⁷ His disciples remembered that it was written, "Zeal for Thy house will consume me."¹⁸ The Jews therefore answered and said to Him, "What sign do You show to us, seeing that You do these things?"¹⁹ Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."²⁰ The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?"²¹ But He was speaking of the temple of His body.²² When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Jesus had spoken.</p>

9. The conversation with Nicodemus

MATTHEW	MARK	LUKE	JOHN 2:23- 3:21
			<p>Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. ²⁴ But Jesus, on His part, was not entrusting Himself to them, for He knew all men, ²⁵ and because He did not need anyone to bear witness concerning man for He Himself knew what was in man. 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; ² this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." ³ Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." ⁴ Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" ⁵ Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. ⁶ "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ "Do not marvel that I said to you, 'You must be born again.' ⁸ "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." ⁹ Nicodemus answered and said to Him, "How can these things be?" ¹⁰ Jesus answered and said to him, "Are you the teacher of Israel, and do not understand these things? ¹¹ "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. ¹² "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? ¹³ "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man. ¹⁴ "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵ that whoever believes may in Him have eternal life. ¹⁶ "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. ¹⁷ "For God did not send the Son into the world to judge the world, but that the world should be saved through Him. ¹⁸ "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹ "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. ²⁰ "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. ²¹ "But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."</p>

10. Jesus' growing ministry in Judea and John's waning ministry at Enon

MATTHEW	MARK	LUKE	JOHN 3:22-36
			<p>After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.²³ And John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized.²⁴ For John had not yet been thrown into prison.²⁵ There arose therefore a discussion on the part of John's disciples with a Jew about purification.²⁶ And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing, and all are coming to Him."²⁷ John answered and said, "A man can receive nothing, unless it has been given him from heaven.²⁸ "You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'²⁹ "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full.³⁰ "He must increase, but I must decrease.³¹ "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.³² "What He has seen and heard, of that He bears witness; and no man receives His witness.³³ "He who has received His witness has set his seal to this, that God is true.³⁴ "For He whom God has sent speaks the words of God; for He gives the Spirit without measure.³⁵ "The Father loves the Son, and has given all things into His hand.³⁶ "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."</p>

11. The ministry in Samaria

JOHN

4:1-42

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus Himself was not baptizing, but His disciples were), ³ He left Judea, and departed again into Galilee. ⁴ And He had to pass through Samaria. ⁵ So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; ⁶ and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. ⁷ There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." ⁸ For His disciples had gone away into the city to buy food. ⁹ The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) ¹⁰ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." ¹¹ She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water?" ¹² "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?" ¹³ Jesus answered and said to her, "Everyone who drinks of this water shall thirst again; ¹⁴ but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life." ¹⁵ The woman said to Him, "Sir, give me this water, so I will not be thirsty, nor come all the way here to draw." ¹⁶ He said to her, "Go, call your husband, and come here." ¹⁷ The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband'; ¹⁸ for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." ¹⁹ The woman said to Him, "Sir, I perceive that You are a prophet." ²⁰ "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." ²¹ Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. ²² "You worship that which you do not know; we worship that which we know, for salvation is from the Jews. ²³ "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. ²⁴ "God is spirit, and those who worship Him must worship in spirit and truth." ²⁵ The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." ²⁶ Jesus said to her, "I who speak to you am He." ²⁷ And at this point His disciples came, and they marveled that He had been speaking with a woman; yet no one said, "What do You seek?" or, "Why do You speak with her?" ²⁸ So the woman left her waterpot, and went into the city, and said to the men, ²⁹ "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" ³⁰ They went out of the city, and were coming to Him. ³¹ In the meanwhile the disciples were requesting Him, saying, "Rabbi, eat." ³² But He said to them, "I have food to eat that you do not know about." ³³ The disciples therefore were saying to one another, "No one brought Him anything to eat, did he?" ³⁴ Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. ³⁵ "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest. ³⁶ "Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together. ³⁷ "For in this case the saying is true, 'One sows, and another reaps.' ³⁸ "I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor." ³⁹ And from that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." ⁴⁰ So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. ⁴¹ And many more believed because of His word; ⁴² and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

PART SEVEN: THE GALILEAN MINISTRY

1. The arrest of John the Baptist

MATTHEW	MARK	LUKE 3:19-20	JOHN
		But when Herod the tetrarch was reproved by him on account of Herodias, his brother's wife, and on account of all the wicked things which Herod had done, ²⁰ he added this also to them all, that he locked John up in prison.	

2. Introductory statements of the Galilean ministry

<p style="text-align: center;">MATTHEW 4:12-17</p>	<p style="text-align: center;">MARK 1:14-15</p>	<p style="text-align: center;">LUKE 4:14-15</p>	<p style="text-align: center;">JOHN 4:43-45</p>
<p>Now when He heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through Isaiah the prophet, saying, ¹⁵ "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles-- ¹⁶ "The people who were sitting in darkness saw a great light, And to those who were sitting in the land and shadow of death, Upon them a light dawned." ¹⁷ From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."</p>	<p>And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."</p>	<p>And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district. ¹⁵ And He began teaching in their synagogues and was praised by all.</p>	<p>And after the two days He went forth from there into Galilee. ⁴⁴ For Jesus Himself testified that a prophet has no honor in his own country. ⁴⁵ So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.</p>

3. Healing of the nobleman's son

MATTHEW	MARK	LUKE	JOHN 4:46-54
			<p>He came therefore again to Cana of Galilee where He had made the water wine. And there was a certain royal official, whose son was sick at Capernaum.⁴⁷ When he heard that Jesus had come out of Judea into Galilee, he went to Him, and was requesting Him to come down and heal his son; for he was at the point of death.⁴⁸ Jesus therefore said to him, "Unless you people see signs and wonders, you simply will not believe."⁴⁹ The royal official said to Him, "Sir, come down before my child dies."⁵⁰ Jesus said to him, "Go your way; your son lives." The man believed the word that Jesus spoke to him, and he started off.⁵¹ And as he was now going down, his slaves met him, saying that his son was living.⁵² So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour the fever left him."⁵³ So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed, and his whole household.⁵⁴ This is again a second sign that Jesus performed, when He had come out of Judea into Galilee.</p>

4. His first rejection at Nazareth

MATTHEW	MARK	LUKE 4:16-30	JOHN
		<p>And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.¹⁷ And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written,¹⁸ "The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden,¹⁹ To proclaim the favorable year of the Lord."²⁰ And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.²¹ And He began to say to them, "Today this Scripture has been fulfilled in your hearing."²² And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"²³ And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your home town as well.'"²⁴ And He said, "Truly I say to you, no prophet is welcome in his home town."²⁵ "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;²⁶ and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow."²⁷ "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."²⁸ And all in the synagogue were filled with rage as they heard these things;²⁹ and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.³⁰ But passing through their midst, He went His way.</p>	

5. The calling of the four fishermen

MATTHEW 4:18-22	MARK 1:16-21	LUKE 5:1-11	JOHN
<p>And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ And He said to them, "Follow Me, and I will make you fishers of men." ²⁰ And they immediately left the nets, and followed Him. ²¹ And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. ²² And they immediately left the boat and their father, and followed Him.</p>	<p>And as He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. ¹⁷ And Jesus said to them, "Follow Me, and I will make you become fishers of men." ¹⁸ And they immediately left the nets and followed Him. ¹⁹ And going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. ²⁰ And immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. ²¹ And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach.</p>	<p>Now it came about that while the multitude were pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; ² and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them, and were washing their nets. ³ And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat. ⁴ And when He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵ And Simon answered and said, "Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets." ⁶ And when they had done this, they enclosed a great quantity of fish; and their nets began to break; ⁷ and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink. ⁸ But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For amazement had seized him and all his companions because of the catch of fish which they had taken; ¹⁰ and so also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." ¹¹ And when they had brought their boats to land, they left everything and followed Him.</p>	

6. Teaching and miracles in Capernaum

<p style="text-align: center;">MATTHEW 8:14-17</p>	<p style="text-align: center;">MARK 1:21-34</p>	<p style="text-align: center;">LUKE 4:31-41</p>	<p style="text-align: center;">JOHN</p>
<p>And when Jesus had come to Peter's home, He saw his mother-in-law lying sick in bed with a fever. ¹⁵ And He touched her hand, and the fever left her; and she arose, and waited on Him. ¹⁶ And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill ¹⁷ in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."</p>	<p>And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. ²² And they were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes. ²³ And just then there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴ saying, "What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are-- the Holy One of God!" ²⁵ And Jesus rebuked him, saying, "Be quiet, and come out of him!" ²⁶ And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him. ²⁷ And they were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him." ²⁸ And immediately the news about Him went out everywhere into all the surrounding district of Galilee. ²⁹ And immediately after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Him about her. ³¹ And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them. ³² And when evening had come, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. ³³ And the whole city had gathered at the door. ³⁴ And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.</p>	<p>And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath; ³² and they were amazed at His teaching, for His message was with authority. ³³ And there was a man in the synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, ³⁴ "Ha! What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are-- the Holy One of God!" ³⁵ And Jesus rebuked him, saying, "Be quiet and come out of him!" And when the demon had thrown him down in their midst, he came out of him without doing him any harm. ³⁶ And amazement came upon them all, and they began discussing with one another saying, "What is this message? For with authority and power He commands the unclean spirits, and they come out." ³⁷ And the report about Him was getting out into every locality in the surrounding district. ³⁸ And He arose and left the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever; and they made request of Him on her behalf. ³⁹ And standing over her, He rebuked the fever, and it left her; and she immediately arose and waited on them. ⁴⁰ And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them. ⁴¹ And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.</p>	

7. The first general tour of Galilee

MATTHEW 4:23-25	MARK 1:35-39	LUKE 4:42-44	JOHN
<p>And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. ²⁴ And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. ²⁵ And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.</p>	<p>And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there. ³⁶ And Simon and his companions hunted for Him; ³⁷ and they found Him, and said to Him, "Everyone is looking for You." ³⁸ And He said to them, "Let us go somewhere else to the towns nearby, in order that I may preach there also; for that is what I came out for." ³⁹ And He went into their synagogues throughout all Galilee, preaching and casting out the demons.</p>	<p>And when day came, He departed and went to a lonely place; and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them. ⁴³ But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." ⁴⁴ And He kept on preaching in the synagogues of Judea.</p>	

8. The cleansing of a leper

<p style="text-align: center;">MATTHEW 8:2-4</p>	<p style="text-align: center;">MARK 1:40-45</p>	<p style="text-align: center;">LUKE 5:12-16</p>	<p style="text-align: center;">JOHN</p>
<p>And behold, a leper came to Him, and bowed down to Him, saying, "Lord, if You are willing, You can make me clean."³ And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.⁴ And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them."</p>	<p>And a leper came to Him, beseeching Him and falling on his knees before Him, and saying to Him, "If You are willing, You can make me clean."⁴¹ And moved with compassion, He stretched out His hand, and touched him, and said to him, "I am willing; be cleansed."⁴² And immediately the leprosy left him and he was cleansed.⁴³ And He sternly warned him and immediately sent him away,⁴⁴ and He said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them."⁴⁵ But he went out and began to proclaim it freely and to spread the news about, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.</p>	<p>And it came about that while He was in one of the cities, behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean."¹³ And He stretched out His hand, and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.¹⁴ And He ordered him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them."¹⁵ But the news about Him was spreading even farther, and great multitudes were gathering to hear Him and to be healed of their sicknesses.¹⁶ But He Himself would often slip away to the wilderness and pray.</p>	

9. The healing of the paralytic

<p>MATTHEW 9:1-8</p>	<p>MARK 2:1-12</p>	<p>LUKE 5:17-26</p>	<p>JOHN</p>
<p>And getting into a boat, He crossed over, and came to His own city. ² And behold, they were bringing to Him a paralytic, lying on a bed; and Jesus seeing their faith said to the paralytic, "Take courage, My son, your sins are forgiven." ³ And behold, some of the scribes said to themselves, "This fellow blasphemes." ⁴ And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts? ⁵ "For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk '?" ⁶ "But in order that you may know that the Son of Man has authority on earth to forgive sins "-- then He said to the paralytic-- "Rise, take up your bed, and go home."⁷ And he rose, and went home. ⁸ But when the multitudes saw this, they were filled with awe, and glorified God, who had given such authority to men.</p>	<p>And when He had come back to Capernaum several days afterward, it was heard that He was at home. ² And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them. ³ And they came, bringing to Him a paralytic, carried by four men. ⁴ And being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. ⁵ And Jesus seeing their faith said to the paralytic, "My son, your sins are forgiven." ⁶ But there were some of the scribes sitting there and reasoning in their hearts, ⁷ "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?" ⁸ And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? ⁹ "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk '?" ¹⁰ "But in order that you may know that the Son of Man has authority on earth to forgive sins "-- He said to the paralytic-- ¹¹ "I say to you, rise, take up your pallet and go home." ¹² And he rose and immediately took up the pallet and went out in the sight of all; so that they were all amazed and were glorifying God, saying, "We have never seen anything like this."</p>	<p>And it came about one day that He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. ¹⁸ And behold, some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in, and to set him down in front of Him. ¹⁹ And not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, right in the center, in front of Jesus. ²⁰ And seeing their faith, He said, "Friend, your sins are forgiven you." ²¹ And the scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?" ²² But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? ²³ "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Rise and walk '?" ²⁴ "But in order that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, rise, and take up your stretcher and go home." ²⁵ And at once he rose up before them, and took up what he had been lying on, and went home, glorifying God. ²⁶ And they were all seized with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."</p>	

10. The call of Matthew and the controversy about eating with sinners

<p style="text-align: center;">MATTHEW 9:9-13</p>	<p style="text-align: center;">MARK 2:13-17</p>	<p style="text-align: center;">LUKE 5:27-32</p>	<p style="text-align: center;">JOHN</p>
<p>And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, "Follow Me!" And he rose, and followed Him. ¹⁰ And it happened that as He was reclining at the table in the house, behold many tax-gatherers and sinners came and were dining with Jesus and His disciples. ¹¹ And when the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax-gatherers and sinners?" ¹² But when He heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. ¹³ "But go and learn what this means, 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."</p>	<p>And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. ¹⁴ And as He passed by, He saw Levi the son of Alphaeus sitting in the tax office, and He said to him, "Follow Me!" And he rose and followed Him. ¹⁵ And it came about that He was reclining at the table in his house, and many tax-gatherers and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. ¹⁶ And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers, they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?" ¹⁷ And hearing this, Jesus said to them, "it is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."</p>	<p>And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, "Follow Me." ²⁸ And he left everything behind, and rose and began to follow Him. ²⁹ And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them. ³⁰ And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" ³¹ And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. ³² "I have not come to call the righteous but sinners to repentance."</p>	

11. The controversy about fasting

MATTHEW 9:14-17	MARK 2:17-22	LUKE 5:33-39	JOHN
<p>Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast, but Your disciples do not fast?" ¹⁵ And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. ¹⁶ "But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. ¹⁷ "Nor do men put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."</p>	<p>And hearing this, Jesus said to them, "it is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners." ¹⁸ And John's disciples and the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" ¹⁹ And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. ²⁰ "But the days will come when the bridegroom is taken away from them, and then they will fast in that day. ²¹ "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results. ²² "And no one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost, and the skins as well; but one puts new wine into fresh wineskins."</p>	<p>And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink." ³⁴ And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? ³⁵ "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days." ³⁶ And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. ³⁷ "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. ³⁸ "But new wine must be put into fresh wineskins. ³⁹ "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"</p>	

12. The healing and controversy at the pool of Bethesda

JOHN

5:1-47

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. ³ In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters; ⁴ for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted. ⁵ And a certain man was there, who had been thirty-eight years in his sickness. ⁶ When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, "Do you wish to get well?" ⁷ The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." ⁸ Jesus said to him, "Arise, take up your pallet, and walk." ⁹ And immediately the man became well, and took up his pallet and began to walk. Now it was the Sabbath on that day. ¹⁰ Therefore the Jews were saying to him who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." ¹¹ But he answered them, "He who made me well was the one who said to me, 'Take up your pallet and walk.'" ¹² They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" ¹³ But he who was healed did not know who it was; for Jesus had slipped away while there was a crowd in that place. ¹⁴ Afterward Jesus found him in the temple, and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse may befall you." ¹⁵ The man went away, and told the Jews that it was Jesus who had made him well. ¹⁶ And for this reason the Jews were

persecuting Jesus, because He was doing these things on the Sabbath. ¹⁷ But He answered them, "My Father is working until now, and I Myself am working." ¹⁸ For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. ¹⁹ Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. ²⁰ "For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel. ²¹ "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. ²² "For not even the Father judges anyone, but He has given all judgment to the Son, ²³ in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. ²⁴ "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. ²⁵ "Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. ²⁶ "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; ²⁷ and He gave Him authority to execute judgment, because He is the Son of Man. ²⁸ "Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, ²⁹ and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment

. ³⁰ "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. ³¹ "If I alone bear witness of Myself, My testimony is not true. ³² "There is another who bears witness of Me, and I know that the testimony which He bears of Me is true. ³³ "You have sent to John, and he has borne witness to the truth. ³⁴ "But the witness which I receive is not from man, but I say these things that you may be saved. ³⁵ "He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light. ³⁶ "But the witness which I have is greater than that of John; for the works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me. ³⁷ "And the Father who sent Me, He has borne witness of Me. You have neither heard His voice at any time, nor seen His form. ³⁸ "And you do not have His word abiding in you, for you do not believe Him whom He sent. ³⁹ "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; ⁴⁰ and you are unwilling to come to Me, that you may have life. ⁴¹ "I do not receive glory from men; ⁴² but I know you, that you do not have the love of God in yourselves. ⁴³ "I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him. ⁴⁴ "How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God? ⁴⁵ "Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. ⁴⁶ "For if you believed Moses, you would believe Me; for he wrote of Me. ⁴⁷ "But if you do not believe his writings, how will you believe My words?"

13. Another controversy about the Sabbath

MATTHEW 12:1-8	MARK 2:23-28	LUKE 6:1-5	JOHN
<p>At that time Jesus went on the Sabbath through the grainfields, and His disciples became hungry and began to pick the heads of grain and eat. ² But when the Pharisees saw it, they said to Him, "Behold, Your disciples do what is not lawful to do on a Sabbath." ³ But He said to them, "Have you not read what David did, when he became hungry, he and his companions; ⁴ how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone?" ⁵ "Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath, and are innocent?" ⁶ "But I say to you, that something greater than the temple is here. ⁷ "But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent. ⁸ "For the Son of Man is Lord of the Sabbath."</p>	<p>And it came about that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain. ²⁴ And the Pharisees were saying to Him, "See here, why are they doing what is not lawful on the Sabbath?" ²⁵ And He said to them, "Have you never read what David did when he was in need and became hungry, he and his companions: ²⁶ how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he gave it also to those who were with him?" ²⁷ And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath. ²⁸ "Consequently, the Son of Man is Lord even of the Sabbath."</p>	<p>Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking and eating the heads of grain, rubbing them in their hands. ² But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?" ³ And Jesus answering them said, "Have you not even read what David did when he was hungry, he and those who were with him, ⁴ how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?" ⁵ And He was saying to them, "The Son of Man is Lord of the Sabbath."</p>	

14. The healing of a man with a withered hand & further controversy

MATTHEW 12:9-14	MARK 3:1-6	LUKE 6:6-11	JOHN
<p>And departing from there, He went into their synagogue. ¹⁰ And behold, there was a man with a withered hand. And they questioned Him, saying, "Is it lawful to heal on the Sabbath?" - in order that they might accuse Him. ¹¹ And He said to them, "What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out?" ¹² "Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Sabbath." ¹³ Then He said to the man, "Stretch out your hand!" And he stretched it out, and it was restored to normal, like the other. ¹⁴ But the Pharisees went out, and counseled together against Him, as to how they might destroy Him.</p>	<p>And He entered again into a synagogue; and a man was there with a withered hand. ² And they were watching Him to see if He would heal him on the Sabbath, in order that they might accuse Him. ³ And He said to the man with the withered hand, "Rise and come forward!" ⁴ And He said to them, "Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?" But they kept silent. ⁵ And after looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored. ⁶ And the Pharisees went out and immediately began taking counsel with the Herodians against Him, as to how they might destroy Him.</p>	<p>And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. ⁷ And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. ⁸ But He knew what they were thinking, and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward. ⁹ And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?" ¹⁰ And after looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. ¹¹ But they themselves were filled with rage, and discussed together what they might do to Jesus.</p>	

15. Jesus and the multitudes: Teaching and healing

MATTHEW 12:15-21	MARK 3:7-12	LUKE	JOHN
<p>But Jesus, aware of this, withdrew from there. And many followed Him, and He healed them all,¹⁶ and warned them not to make Him known,¹⁷ in order that what was spoken through Isaiah the prophet, might be fulfilled, saying,¹⁸ "Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, And He shall proclaim justice to the Gentiles.¹⁹ "He will not quarrel, nor cry out; Nor will anyone hear His voice in the streets.²⁰ "A battered reed He will not break off, And a smoldering wick He will not put out, Until He leads justice to victory.²¹ "And in His name the Gentiles will hope."</p>	<p>And Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea,⁸ and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great multitude heard of all that He was doing and came to Him.⁹ And He told His disciples that a boat should stand ready for Him because of the multitude, in order that they might not crowd Him;¹⁰ for He had healed many, with the result that all those who had afflictions pressed about Him in order to touch Him.¹¹ And whenever the unclean spirits beheld Him, they would fall down before Him and cry out, saying, "You are the Son of God!"¹² And He earnestly warned them not to make Him known.</p>		

16. The calling of the twelve apostles

MATTHEW	MARK 3:13-19	LUKE 6:12-16	JOHN
	<p>And He went up to the mountain and summoned those whom He Himself wanted, and they came to Him. ¹⁴ And He appointed twelve, that they might be with Him, and that He might send them out to preach, ¹⁵ and to have authority to cast out the demons. ¹⁶ And He appointed the twelve: Simon (to whom He gave the name Peter), ¹⁷ and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder "); ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; ¹⁹ and Judas Iscariot, who also betrayed Him.</p>	<p>And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. ¹³ And when day came, He called His disciples to Him; and chose twelve of them, whom He also named as apostles: ¹⁴ Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵ and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; ¹⁶ Judas the son of James, and Judas Iscariot, who became a traitor.</p>	

17. The Sermon on the Mount

MATTHEW

5:1-8:1

5:1 And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. ² And opening His mouth He began to teach them, saying, ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ "Blessed are those who mourn, for they shall be comforted. ⁵ "Blessed are the gentle, for they shall inherit the earth. ⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ "Blessed are the merciful, for they shall receive mercy. ⁸ "Blessed are the pure in heart, for they shall see God. ⁹ "Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. ¹² "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. ¹³ "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men. ¹⁴ "You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ "Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. ¹⁶ "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. ¹⁷ "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. ¹⁸ "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. ¹⁹ "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom

of heaven. ²⁰ "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven. ²¹ "You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.' ²² "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell. ²³ "If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, ²⁴ leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering. ²⁵ "Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison. ²⁶ "Truly I say to you, you shall not come out of there, until you have paid up the last cent. ²⁷ "You have heard that it was said, 'You shall not commit adultery'; ²⁸ but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. ²⁹ "And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. ³⁰ "And if your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell. ³¹ "And it was said, 'Whoever sends his wife away, let him give her a certificate of divorce'; ³² but I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery. ³³ "Again, you have heard that the

ancients were told, 'You shall not make false vows, but shall fulfill your vows to the Lord.' ³⁴ "But I say to you, make no oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. ³⁶ "Nor shall you make an oath by your head, for you cannot make one hair white or black. ³⁷ "But let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of evil. ³⁸ "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' ³⁹ "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. ⁴⁰ "And if anyone wants to sue you, and take your shirt, let him have your coat also. ⁴¹ "And whoever shall force you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you. ⁴³ "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' ⁴⁴ "But I say to you, love your enemies, and pray for those who persecute you ⁴⁵ in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ "For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? ⁴⁷ "And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? ⁴⁸ "Therefore you are to be perfect, as your heavenly Father is perfect.

6:1 "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. ² "When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. ³ "But when you give alms, do not let your left hand know what your right hand

is doing ⁴ that your alms may be in secret; and your Father who sees in secret will repay you. ⁵ "And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. ⁶ "But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you. ⁷ "And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. ⁸ "Therefore do not be like them; for your Father knows what you need, before you ask Him. ⁹ "Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name. ¹⁰ 'Thy kingdom come. Thy will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.' ¹⁴ "For if you forgive men for their transgressions, your heavenly Father will also forgive you. ¹⁵ "But if you do not forgive men, then your Father will not forgive your transgressions. ¹⁶ "And whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full. ¹⁷ "But you, when you fast, anoint your head, and wash your face ¹⁸ so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you. ¹⁹ "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹ for where your treasure is, there will your heart

MATTHEW

5:1-8:1 (continued)

be also.²² "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light.²³ "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!²⁴ "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.²⁵ "For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?²⁶ "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?²⁷ "And which of you by being anxious can add a single cubit to his life's span?²⁸ "And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,²⁹ yet I say to you that even Solomon in all his glory did not clothe himself like one of these.³⁰ "But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith?³¹ "Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?'³² "For all these things the Gentiles eagerly seek; for your heavenly

Father knows that you need all these things.³³ "But seek first His kingdom and His righteousness; and all these things shall be added to you.³⁴ "Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

7:1 "Do not judge lest you be judged.² "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.³ "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?⁴ "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?⁵ "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.⁶ "Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.⁷ "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.⁸ "For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.⁹ "Or what man is there among you, when his son shall ask him for a loaf, will give him a stone?¹⁰ "Or if he shall ask for a fish, he will not give him a snake, will he?¹¹ "If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give

what is good to those who ask Him!¹² "Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.¹³ "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.¹⁴ "For the gate is small, and the way is narrow that leads to life, and few are those who find it.¹⁵ "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.¹⁶ "You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they?¹⁷ "Even so, every good tree bears good fruit; but the bad tree bears bad fruit.¹⁸ "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.¹⁹ "Every tree that does not bear good fruit is cut down and thrown into the fire.²⁰ "So then, you will know them by their fruits.²¹ "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven.²² "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'²³ "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'²⁴ "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock.²⁵ "And the rain descended, and the floods came, and the winds blew, and burst

against that house; and yet it did not fall, for it had been founded upon the rock.²⁶ "And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand.²⁷ "And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall."²⁸ The result was that when Jesus had finished these words, the multitudes were amazed at His teaching;²⁹ for He was teaching them as one having authority, and not as their scribes.

8:1 And when He had come down from the mountain, great multitudes followed Him

17. Sermon on the Mount (Continued)

LUKE

6:17-49

And He descended with them, and stood on a level place; and there was a great multitude of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,¹⁸ who had come to hear Him, and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.¹⁹ And all the multitude were trying to touch Him, for power was coming from Him and healing them all.²⁰ And turning His gaze on His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God."²¹ "Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh."²² "Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man."²³ "Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets."²⁴ "But woe to you who are rich, for you are receiving your comfort in full."²⁵ "Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep."²⁶ "Woe to you when all men speak well of you, for in the same way their fathers used to treat the false prophets."²⁷ "But I say to you who hear, love your enemies, do good to those who hate you,²⁸ bless those who curse you, pray for those who mistreat you."²⁹ "Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either."³⁰ "Give to

everyone who asks of you, and whoever takes away what is yours, do not demand it back."³¹ "And just as you want people to treat you, treat them in the same way."³² "And if you love those who love you, what credit is that to you? For even sinners love those who love them."³³ "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same."³⁴ "And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same amount."³⁵ "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men."³⁶ "Be merciful, just as your Father is merciful."³⁷ "And do not judge and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned."³⁸ "Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return."³⁹ And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?"⁴⁰ "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."⁴¹ "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?"⁴² "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that

is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."⁴³ "For there is no good tree which produces bad fruit; nor, on the other hand, a bad tree which produces good fruit."⁴⁴ "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush."⁴⁵ "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."⁴⁶ "And why do you call Me, 'Lord, Lord,' and do not do what I say?"⁴⁷ "Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like:⁴⁸ he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built."⁴⁹ "But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

18. Healing the centurion's servant

<p style="text-align: center;">MATTHEW 8:5-13</p>	<p style="text-align: center;">MARK</p>	<p style="text-align: center;">LUKE 7:1-10</p>	<p style="text-align: center;">JOHN</p>
<p>And when He had entered Capernaum, a centurion came to Him, entreating Him, ⁶ and saying, "Lord, my servant is lying paralyzed at home, suffering great pain." ⁷ And He said to him, "I will come and heal him." ⁸ But the centurion answered and said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed." ⁹ "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." ¹⁰ Now when Jesus heard this, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel." ¹¹ "And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven; ¹² but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth." ¹³ And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that very hour.</p>		<p>^{NAS} Luke 7:1 When He had completed all His discourse in the hearing of the people, He went to Capernaum. ² And a certain centurion's slave, who was highly regarded by him, was sick and about to die. ³ And when he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave. ⁴ And when they had come to Jesus, they earnestly entreated Him, saying, "He is worthy for You to grant this to him; ⁵ for he loves our nation, and it was he who built us our synagogue." ⁶ Now Jesus started on His way with them; and when He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; ⁷ for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed." ⁸ "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it." ⁹ Now when Jesus heard this, He marveled at him, and turned and said to the multitude that was following Him, "I say to you, not even in Israel have I found such great faith." ¹⁰ And when those who had been sent returned to the house, they found the slave in good health.</p>	

19. The raising of the widow's son at Nain

MATTHEW	MARK	LUKE 7:11-17	JOHN
		<p>And it came about soon afterwards, that He went to a city called Nain; and His disciples were going along with Him, accompanied by a large multitude. ¹² Now as He approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. ¹³ And when the Lord saw her, He felt compassion for her, and said to her, "Do not weep." ¹⁴ And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" ¹⁵ And the dead man sat up, and began to speak. And Jesus gave him back to his mother. ¹⁶ And fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" ¹⁷ And this report concerning Him went out all over Judea, and in all the surrounding district.</p>	

20. John's doubt and Jesus' sermon on John

<p style="text-align: center;">MATTHEW 11:2-19</p>	<p style="text-align: center;">MARK</p>	<p style="text-align: center;">LUKE 7:18-35</p>	<p style="text-align: center;">JOHN</p>
<p>Now when John in prison heard of the works of Christ, he sent word by his disciples,³ and said to Him, "Are You the Expected One, or shall we look for someone else?"⁴ And Jesus answered and said to them, "Go and report to John what you hear and see:⁵ the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.⁶ "And blessed is he who keeps from stumbling over Me."⁷ And as these were going away, Jesus began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind?"⁸ "But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' palaces.⁹ "But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet.¹⁰ "This is the one about whom it is written, 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'¹¹ "Truly, I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet he who 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 suffers violence, and violent men take it by force.¹³ "For all the prophets and the Law prophesied until John.¹⁴ "And if you care to accept it, he himself is Elijah, who was to come.¹⁵ "He who has ears to hear, let him hear.¹⁶ "But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children,¹⁷ and say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'¹⁸ "For John came neither eating nor drinking, and they say, 'He has a demon!' ¹⁹ "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax-gatherers and sinners!' Yet wisdom is vindicated by her deeds."</p>		<p>And the disciples of John reported to him about all these things.¹⁹ And summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?"²⁰ And when the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Expected One, or do we look for someone else?'"²¹ At that very time He cured many people of diseases and afflictions and evil spirits; and He granted sight to many who were blind.²² And He answered and said to them, "Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them.²³ "And blessed is he who keeps from stumbling over Me."²⁴ And when the messengers of John had left, He began to speak to the multitudes about John, "What did you go out into the wilderness to look at? A reed shaken by the wind?"²⁵ "But what did you go out to see? A man dressed in soft clothing? Behold, those who are splendidly clothed and live in luxury are found in royal palaces.²⁶ "But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet.²⁷ "This is the one about whom it is written, 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'²⁸ "I say to you, among those born of women, there is no one greater than John; yet he who is least in the kingdom of God is greater than he."²⁹ And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John.³⁰ But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.³¹ "To what then shall I compare the men of this generation, and what are they like?"³² "They are like children who sit in the market place and call to one another; and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'³³ "For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon!' ³⁴ "The Son of Man has come eating and drinking; and you say, 'Behold, a gluttonous man, and a drunkard, a friend of tax-gatherers and sinners!' ³⁵ "Yet wisdom is vindicated by all her children."</p>	

21. Condemnation of unbelief of surrounding cities: The Great Invitation

<p>MATTHEW 11:20-30</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then He began to reproach the cities in which most of His miracles were done, because they did not repent. ²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. ²² "Nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. ²³ "And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. ²⁴ "Nevertheless I say to you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you." ²⁵ At that time Jesus answered and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. ²⁶ "Yes, Father, for thus it was well-pleasing in Thy sight. ²⁷ "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him. ²⁸ "Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹ "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. ³⁰ "For My yoke is easy, and My load is light."</p>			

22. Scene and sermon in the house of Simon the Pharisee

MATTHEW	MARK	LUKE 7:36-50	JOHN
		<p>Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table.³⁷ And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume,³⁸ and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.³⁹ Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."⁴⁰ And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher."⁴¹ "A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty.⁴² "When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?"⁴³ Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly."⁴⁴ And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair.⁴⁵ "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.⁴⁶ "You did not anoint My head with oil, but she anointed My feet with perfume."⁴⁷ "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."⁴⁸ And He said to her, "Your sins have been forgiven."⁴⁹ And those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?"⁵⁰ And He said to the woman, "Your faith has saved you; go in peace."</p>	

23. Second preaching tour of Galilee

MATTHEW	MARK	LUKE 8:1-3	JOHN
		<p>And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, ² and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, ³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.</p>	

24. Blasphemous charge of the Pharisees that Jesus was in league with the devil

<p>MATTHEW 12:22-37</p>	<p>MARK 3:20-30</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then there was brought to Him a demon-possessed man who was blind and dumb, and He healed him, so that the dumb man spoke and saw. ²³ And all the multitudes were amazed, and began to say, "This man cannot be the Son of David, can he?" ²⁴ But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebul the ruler of the demons." ²⁵ And knowing their thoughts He said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand. ²⁶ "And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? ²⁷ "And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they shall be your judges. ²⁸ "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. ²⁹ "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house. ³⁰ "He who is not with Me is against Me; and he who does not gather with Me scatters. ³¹ "Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. ³² "And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come. ³³ "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. ³⁴ "You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. ³⁵ "The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil. ³⁶ "And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment. ³⁷ "For by your words you shall be justified, and by your words you shall be condemned."</p>	<p>And He came home, and the multitude gathered again, to such an extent that they could not even eat a meal. ²¹ And when His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses." ²² And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons." ²³ And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? ²⁴ "And if a kingdom is divided against itself, that kingdom cannot stand. ²⁵ "And if a house is divided against itself, that house will not be able to stand. ²⁶ "And if Satan has risen up against himself and is divided, he cannot stand, but he is finished! ²⁷ "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. ²⁸ "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; ²⁹ but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin "-- ³⁰ because they were saying, "He has an unclean spirit."</p>		

25. Scribes and Pharisees demand a sign

<p>MATTHEW 12:38-45</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then some of the scribes and Pharisees answered Him, saying, "Teacher, we want to see a sign from You." ³⁹ But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; ⁴⁰ for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth. ⁴¹ "The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. ⁴² "The Queen of the South shall rise up with this generation at the judgment and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. ⁴³ "Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. ⁴⁴ "Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. ⁴⁵ "Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."</p>			

26. Attempt of Jesus' mother and brethren to interrupt His ministry

<p>MATTHEW 12:46-50</p>	<p>MARK 3:31-35</p>	<p>LUKE 8:19-21</p>	<p>JOHN</p>
<p>While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him. ⁴⁷ And someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You." ⁴⁸ But He answered the one who was telling Him and said, "Who is My mother and who are My brothers?" ⁴⁹ And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!" ⁵⁰ "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."</p>	<p>And His mother and His brothers arrived, and standing outside they sent word to Him, and called Him. ³² And a multitude was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." ³³ And answering them, He said, "Who are My mother and My brothers?" ³⁴ And looking about on those who were sitting around Him, He said, "Behold, My mother and My brothers!" ³⁵ "For whoever does the will of God, he is My brother and sister and mother."</p>	<p>And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. ²⁰ And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." ²¹ But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."</p>	

27. The Great Sermon in Parables

MATTHEW

13:1-35

On that day Jesus went out of the house, and was sitting by the sea.² And great multitudes gathered to Him, so that He got into a boat and sat down, and the whole multitude was standing on the beach.³ And He spoke many things to them in parables, saying, "Behold, the sower went out to sow;⁴ and as he sowed, some seeds fell beside the road, and the birds came and ate them up.⁵ "And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.⁶ "But when the sun had risen, they were scorched; and because they had no root, they withered away.⁷ "And others fell among the thorns, and the thorns came up and choked them out.⁸ "And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty.⁹ "He who has ears, let him hear."¹⁰ And the disciples came and said to Him, "Why do You speak to them in parables?"¹¹ And He answered and said to them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.¹² "For whoever has, to him shall more be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him.¹³ "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.¹⁴ "And in their case the prophecy of Isaiah is being fulfilled, which says, 'You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive;¹⁵ For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes Lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them.'¹⁶ "But blessed are your eyes, because they see; and your ears, because they hear.¹⁷ "For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.¹⁸ "Hear then the parable of the sower.¹⁹ "When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.²⁰ "And the one on whom seed was sown on the

rocky places, this is the man who hears the word, and immediately receives it with joy;²¹ yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away.²² "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.²³ "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."²⁴ He presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field.²⁵ "But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away.²⁶ "But when the wheat sprang up and bore grain, then the tares became evident also.²⁷ "And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'²⁸ "And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?'²⁹ "But he said, 'No; lest while you are gathering up the tares, you may root up the wheat with them.³⁰ 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'"³¹ He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;³² and this is smaller than all other seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches."³³ He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened."³⁴ All these things Jesus spoke to the multitudes in parables, and He did not speak to them without a parable,³⁵ so that what was spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables; I will utter things hidden since the foundation of the world."

27b. The Great Sermon in Parables

<p style="text-align: center;">MARK 4:1-34</p>	<p style="text-align: center;">LUKE 8:4-18</p>
<p>And He began to teach again by the sea. And such a very great multitude gathered to Him that He got into a boat in the sea and sat down; and the whole multitude was by the sea on the land. ² And He was teaching them many things in parables, and was saying to them in His teaching, ³ "Listen to this! Behold, the sower went out to sow; ⁴ and it came about that as he was sowing, some seed fell beside the road, and the birds came and ate it up. ⁵ "And other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. ⁶ "And after the sun had risen, it was scorched; and because it had no root, it withered away. ⁷ "And other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. ⁸ "And other seeds fell into the good soil and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold." ⁹ And He was saying, "He who has ears to hear, let him hear." ¹⁰ And as soon as He was alone, His followers, along with the twelve, began asking Him about the parables. ¹¹ And He was saying to them, "To you has been given the mystery of the kingdom of God; but those who are outside get everything in parables, ¹² in order that while seeing, they may see and not perceive; and while hearing, they may hear and not understand lest they return and be forgiven." ¹³ And He said to them, "Do you not understand this parable? And how will you understand all the parables? ¹⁴ "The sower sows the word. ¹⁵ "And these are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. ¹⁶ "And in a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; ¹⁷ and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. ¹⁸ "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, ¹⁹ and the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. ²⁰ "And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it, and bear fruit, thirty, sixty, and a hundredfold." ²¹ And He was saying to them, "A lamp is not brought to be put under a peck-measure, is it, or under a bed? Is it not brought to be put on the lampstand? ²² "For nothing is hidden, except to be revealed; nor has anything been secret, but that it should come to light. ²³ "If any man has ears to hear, let him hear." ²⁴ And He was saying to them, "Take care what you listen to. By your standard of measure it shall be measured to you; and more shall be given you besides. ²⁵ "For whoever has, to him shall more be given; and whoever does not have, even what he has shall be taken away from him." ²⁶ And He was saying, "The kingdom of God is like a man who casts seed upon the soil; ²⁷ and goes to bed at night and gets up by day, and the seed sprouts up and grows-- how, he himself does not know. ²⁸ "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. ²⁹ "But when the crop permits, he immediately puts in the sickle, because the harvest has come." ³⁰ And He said, "How shall we picture the kingdom of God, or by what parable shall we present it? ³¹ "It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, ³² yet when it is sown, grows up and becomes larger than all the garden plants and forms large branches; so that the birds of the air can nest under its shade." ³³ And with many such parables He was speaking the word to them as they were able to hear it; ³⁴ and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.</p>	<p>And when a great multitude were coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: ⁵ "The sower went out to sow his seed; and as he sowed, some fell beside the road; and it was trampled under foot, and the birds of the air ate it up. ⁶ "And other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. ⁷ "And other seed fell among the thorns; and the thorns grew up with it, and choked it out. ⁸ "And other seed fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "He who has ears to hear, let him hear." ⁹ And His disciples began questioning Him as to what this parable might be. ¹⁰ And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, in order that seeing they may not see, and hearing they may not understand. ¹¹ "Now the parable is this: the seed is the word of God. ¹² "And those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they may not believe and be saved. ¹³ "And those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. ¹⁴ "And the seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. ¹⁵ "And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. ¹⁶ "Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, in order that those who come in may see the light. ¹⁷ "For nothing is hidden that shall not become evident, nor anything secret that shall not be known and come to light. ¹⁸ "Therefore take care how you listen; for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him."</p>

28. Further private instruction in parables

<p>MATTHEW 13:36-53</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then He left the multitudes, and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."³⁷ And He answered and said, "The one who sows the good seed is the Son of Man,³⁸ and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;³⁹ and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.⁴⁰ "Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.⁴¹ "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,⁴² and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth.⁴³ "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.⁴⁴ "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field.⁴⁵ "Again, the kingdom of heaven is like a merchant seeking fine pearls,⁴⁶ and upon finding one pearl of great value, he went and sold all that he had, and bought it.⁴⁷ "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind;⁴⁸ and when it was filled, they drew it up on the beach; and they sat down, and gathered the good fish into containers, but the bad they threw away.⁴⁹ "So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous,⁵⁰ and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.⁵¹ "Have you understood all these things?" They said to Him, "Yes."⁵² And He said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings forth out of his treasure things new and old."⁵³ And it came about that when Jesus had finished these parables, He departed from there.</p>			

29. A conversation about following Jesus

<p>MATTHEW 8:18-22</p>	<p>MARK</p>	<p>LUKE 9:57-62</p>	<p>JOHN</p>
<p>Now when Jesus saw a crowd around Him, He gave orders to depart to the other side. ¹⁹ And a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." ²⁰ And Jesus said to him, "The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head." ²¹ And another of the disciples said to Him, "Lord, permit me first to go and bury my father." ²² But Jesus said to him, "Follow Me; and allow the dead to bury their own dead."</p>		<p>And as they were going along the road, someone said to Him, "I will follow You wherever You go." ⁵⁸ And Jesus said to him, "The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head." ⁵⁹ And He said to another, "Follow Me." But he said, "Permit me first to go and bury my father." ⁶⁰ But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." ⁶¹ And another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." ⁶² But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."</p>	

30. Stilling the tempest

<p>MATTHEW 8:23-27</p>	<p>MARK 4:35-41</p>	<p>LUKE 8:22-25</p>	<p>JOHN</p>
<p>And when He got into the boat, His disciples followed Him. ²⁴ And behold, there arose a great storm in the sea, so that the boat was covered with the waves; but He Himself was asleep. ²⁵ And they came to Him, and awoke Him, saying, "Save us, Lord; we are perishing!" ²⁶ And He said to them, "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and it became perfectly calm. ²⁷ And the men marveled, saying, "What kind of a man is this, that even the winds and the sea obey Him?"</p>	<p>And on that day, when evening had come, He said to them, "Let us go over to the other side." ³⁶ And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him. ³⁷ And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. ³⁸ And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, "Teacher, do You not care that we are perishing?" ³⁹ And being aroused, He rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. ⁴⁰ And He said to them, "Why are you so timid? How is it that you have no faith?" ⁴¹ And they became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"</p>	<p>Now it came about on one of those days, that He and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." And they launched out. ²³ But as they were sailing along He fell asleep; and a fierce gale of wind descended upon the lake, and they began to be swamped and to be in danger. ²⁴ And they came to Him and woke Him up, saying, "Master, Master, we are perishing!" And being aroused, He rebuked the wind and the surging waves, and they stopped, and it became calm. ²⁵ And He said to them, "Where is your faith?" And they were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"</p>	

31. Healing the Gadarene demoniacs

<p style="text-align: center;">MATTHEW 8:21-34</p>	<p style="text-align: center;">MARK 5:1-20</p>	<p style="text-align: center;">LUKE 8:26-39</p>
<p>And another of the disciples said to Him, "Lord, permit me first to go and bury my father." ²² But Jesus said to him, "Follow Me; and allow the dead to bury their own dead." ²³ And when He got into the boat, His disciples followed Him. ²⁴ And behold, there arose a great storm in the sea, so that the boat was covered with the waves; but He Himself was asleep. ²⁵ And they came to Him, and awoke Him, saying, "Save us, Lord; we are perishing!" ²⁶ And He said to them, "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and it became perfectly calm. ²⁷ And the men marveled, saying, "What kind of a man is this, that even the winds and the sea obey Him?" ²⁸ And when He had come to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs; they were so exceedingly violent that no one could pass by that road. ²⁹ And behold, they cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?" ³⁰ Now there was at a distance from them a herd of many swine feeding. ³¹ And the demons began to entreat Him, saying, "If You are going to cast us out, send us into the herd of swine." ³² And He said to them, "Begone!" And they came out, and went into the swine, and behold, the whole herd rushed down the steep bank into the sea and perished in the waters. ³³ And the herdsmen ran away, and went to the city, and reported everything, including the incident of the demoniacs. ³⁴ And behold, the whole city came out to meet Jesus; and when they saw Him, they entreated Him to depart from their region.</p>	<p>And they came to the other side of the sea, into the country of the Gerasenes. ² And when He had come out of the boat, immediately a man from the tombs with an unclean spirit met Him, ³ and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; ⁴ because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. ⁵ And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones. ⁶ And seeing Jesus from a distance, he ran up and bowed down before Him; ⁷ and crying out with a loud voice, he said, "What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!" ⁸ For He had been saying to him, "Come out of the man, you unclean spirit!" ⁹ And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." ¹⁰ And he began to entreat Him earnestly not to send them out of the country. ¹¹ Now there was a big herd of swine feeding there on the mountain. ¹² And the demons entreated Him, saying, "Send us into the swine so that we may enter them." ¹³ And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea. ¹⁴ And their herdsmen ran away and reported it in the city and out in the country. And the people came to see what it was that had happened. ¹⁵ And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. ¹⁶ And those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. ¹⁷ And they began to entreat Him to depart from their region. ¹⁸ And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him. ¹⁹ And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you." ²⁰ And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone marveled.</p>	<p>And they sailed to the country of the Gerasenes, which is opposite Galilee. ²⁷ And when He had come out onto the land, He was met by a certain man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. ²⁸ And seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What do I have to do with You, Jesus, Son of the Most High God? I beg You, do not torment me." ²⁹ For He had been commanding the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard; and yet he would burst his fetters and be driven by the demon into the desert. ³⁰ And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. ³¹ And they were entreating Him not to command them to depart into the abyss. ³² Now there was a herd of many swine feeding there on the mountain; and the demons entreated Him to permit them to enter the swine. And He gave them permission. ³³ And the demons came out from the man and entered the swine; and the herd rushed down the steep bank into the lake, and were drowned. ³⁴ And when the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. ³⁵ And the people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. ³⁶ And those who had seen it reported to them how the man who was demon-possessed had been made well. ³⁷ And all the people of the country of the Gerasenes and the surrounding district asked Him to depart from them; for they were gripped with great fear; and He got into a boat, and returned. ³⁸ But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, ³⁹ "Return to your house and describe what great things God has done for you." And he went away, proclaiming throughout the whole city what great things Jesus had done for him.</p>

32. Healing of the woman who touched Christ's garment and the raising of Jairus' daughter

<p>MATTHEW 9:18-26</p>	<p>MARK 5:21-43</p>	<p>LUKE 8:40-56</p>
<p>While He was saying these things to them, behold, there came a synagogue official, and bowed down before Him, saying, "My daughter has just died; but come and lay Your hand on her, and she will live."¹⁹ And Jesus rose and began to follow him, and so did His disciples.²⁰ And behold, a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak;²¹ for she was saying to herself, "If I only touch His garment, I shall get well."²² But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." And at once the woman was made well.²³ And when Jesus came into the official's house, and saw the flute-players, and the crowd in noisy disorder,²⁴ He began to say, "Depart; for the girl has not died, but is asleep." And they began laughing at Him.²⁵ But when the crowd had been put out, He entered and took her by the hand; and the girl arose.²⁶ And this news went out into all that land.</p>	<p>And when Jesus had crossed over again in the boat to the other side, a great multitude gathered about Him; and He stayed by the seashore.²² And one of the synagogue officials named Jairus came up, and upon seeing Him, fell at His feet,²³ and entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, that she may get well and live."²⁴ And He went off with him; and a great multitude was following Him and pressing in on Him.²⁵ And a woman who had had a hemorrhage for twelve years,²⁶ and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse,²⁷ after hearing about Jesus, came up in the crowd behind Him, and touched His cloak.²⁸ For she thought, "If I just touch His garments, I shall get well."²⁹ And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.³⁰ And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?"³¹ And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'"³² And He looked around to see the woman who had done this.³³ But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him, and told Him the whole truth.³⁴ And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your affliction."³⁵ While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"³⁶ But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe."³⁷ And He allowed no one to follow with Him, except Peter and James and John the brother of James.³⁸ And they came to the house of the synagogue official; and He beheld a commotion, and people loudly weeping and wailing.³⁹ And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep."⁴⁰ And they began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was.⁴¹ And taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, arise!").⁴² And immediately the girl rose and began to walk; for she was twelve years old. And immediately they were completely astounded.⁴³ And He gave them strict orders that no one should know about this; and He said that something should be given her to eat.</p>	<p>And as Jesus returned, the multitude welcomed Him, for they had all been waiting for Him.⁴¹ And behold, there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to entreat Him to come to his house;⁴² for he had an only daughter, about twelve years old, and she was dying. But as He went, the multitudes were pressing against Him.⁴³ And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,⁴⁴ came up behind Him, and touched the fringe of His cloak; and immediately her hemorrhage stopped.⁴⁵ And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the multitudes are crowding and pressing upon You."⁴⁶ But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."⁴⁷ And when the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.⁴⁸ And He said to her, "Daughter, your faith has made you well; go in peace."⁴⁹ While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."⁵⁰ But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she shall be made well."⁵¹ And when He had come to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.⁵² Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."⁵³ And they began laughing at Him, knowing that she had died.⁵⁴ He, however, took her by the hand and called, saying, "Child, arise!"⁵⁵ And her spirit returned, and she rose immediately; and He gave orders for something to be given her to eat.⁵⁶ And her parents were amazed; but He instructed them to tell no one what had happened.</p>

33. Healing of two blind men and a dumb demoniac

<p>MATTHEW 9:27-34</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>And as Jesus passed on from there, two blind men followed Him, crying out, and saying, "Have mercy on us, Son of David!" ²⁸ And after He had come into the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." ²⁹ Then He touched their eyes, saying, "Be it done to you according to your faith." ³⁰ And their eyes were opened. And Jesus sternly warned them, saying, "See here, let no one know about this!" ³¹ But they went out, and spread the news about Him in all that land. ³² And as they were going out, behold, a dumb man, demon-possessed, was brought to Him. ³³ And after the demon was cast out, the dumb man spoke; and the multitudes marveled, saying, "Nothing like this was ever seen in Israel." ³⁴ But the Pharisees were saying, "He casts out the demons by the ruler of the demons."</p>			

34. The last visit to Nazareth

MATTHEW 13:54-58	MARK 6:1-6	LUKE	JOHN
<p>And coming to His home town He began teaching them in their synagogue, so that they became astonished, and said, "Where did this man get this wisdom, and these miraculous powers? ⁵⁵ "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? ⁵⁶ "And His sisters, are they not all with us? Where then did this man get all these things?" ⁵⁷ And they took offense at Him. But Jesus said to them, "A prophet is not without honor except in his home town, and in his own household." ⁵⁸ And He did not do many miracles there because of their unbelief.</p>	<p>And He went out from there, and He came into His home town; and His disciples followed Him. ² And when the Sabbath had come, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? ³ "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him. ⁴ And Jesus said to them, "A prophet is not without honor except in his home town and among his own relatives and in his own household." ⁵ And He could do no miracle there except that He laid His hands upon a few sick people and healed them. ⁶ And He wondered at their unbelief. And He was going around the villages teaching.</p>		

35. The Twelve sent on an evangelistic campaign: Jesus third tour of Galilee

<h2>MATTHEW</h2> <p>9:35-11:1</p>	<h2>MARK</h2> <p>6:7-13</p>		
<p>And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.³⁶ And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd.³⁷ Then He said to His disciples, "The harvest is plentiful, but the workers are few.³⁸ "Therefore beseech the Lord of the harvest to send out workers into His harvest." 10:1 And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;³ Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus;⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.⁵ These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;⁶ but rather go to the lost sheep of the house of Israel.⁷ "And as you go, preach, saying, 'The kingdom of heaven is at hand.'⁸ "Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give.⁹ "Do not acquire gold, or silver, or copper for your money belts,¹⁰ or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support.¹¹ "And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away.¹² "And as you enter the house, give it your greeting.¹³ "And if the house is worthy, let your greeting of peace come upon it; but if it is not worthy, let your greeting of peace return to you.¹⁴ "And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet.¹⁵ "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.¹⁶ "Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves.¹⁷ "But beware of men; for they will deliver you up to the courts, and scourge you in their synagogues;¹⁸ and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.¹⁹ "But when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak.²⁰ "For it is not you who speak, but it is the Spirit of your Father who speaks in you.²¹ "And brother will deliver up brother to death, and a father his child; and children will rise up against parents, and cause them to be put to death.²² "And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved.²³ "But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish going through the cities of Israel, until the Son of Man comes.²⁴ "A disciple is not above his teacher, nor a slave above his master.²⁵ "It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household!²⁶ "Therefore do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known.²⁷ "What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.²⁸ "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.²⁹ "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.³⁰ "But the very hairs of your head are all numbered.³¹ "Therefore do not fear; you are of more value than many sparrows.³² "Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven.³³ "But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.³⁴ "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.³⁵ "For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;³⁶ and a man's enemies will be the members of his household.³⁷ "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.³⁸ "And he who does not take his cross and follow after Me is not worthy of Me.³⁹ "He who has found his life shall lose it, and he who has lost his life for My sake shall find it.⁴⁰ "He who receives you receives Me, and he who receives Me receives Him who sent Me.⁴¹ "He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.⁴² "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward." 11:1 And it came about that when Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.</p>	<p>And He summoned the twelve and began to send them out in pairs; and He was giving them their authority over the unclean spirits;⁸ and He instructed them that they should take nothing for their journey, except a mere staff; no bread, no bag, no money in their belt;⁹ but to wear sandals; and He added, "Do not put on two tunics."¹⁰ And He said to them, "Wherever you enter a house, stay there until you leave town.¹¹ "And any place that does not receive you or listen to you, as you go out from there, shake off the dust from the soles of your feet for a testimony against them."¹² And they went out and preached that men should repent.¹³ And they were casting out many demons and were anointing with oil many sick people and healing them.</p>		
	<th data-bbox="1096 1050 1424 1144" style="text-align: center;"> <h2>LUKE</h2> <p>9:1-6</p> </th> <td data-bbox="1096 1144 1424 1892"> <p>And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases.² And He sent them out to proclaim the kingdom of God, and to perform healing.³ And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.⁴ "And whatever house you enter, stay there, and take your leave from there.⁵ "And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them."⁶ And departing, they began going about among the villages, preaching the gospel, and healing everywhere.</p> </td>	<h2>LUKE</h2> <p>9:1-6</p>	<p>And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases.² And He sent them out to proclaim the kingdom of God, and to perform healing.³ And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.⁴ "And whatever house you enter, stay there, and take your leave from there.⁵ "And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them."⁶ And departing, they began going about among the villages, preaching the gospel, and healing everywhere.</p>

36. Herod's conscience stricken: Confusion of John the Baptist and Jesus

<p style="text-align: center;">MATTHEW 14:1-12</p>	<p style="text-align: center;">MARK 6:14-29</p>	<p style="text-align: center;">LUKE 9:7-9</p>
<p>At that time Herod the tetrarch heard the news about Jesus,² and said to his servants, "This is John the Baptist; he has risen from the dead; and that is why miraculous powers are at work in him."³ For when Herod had John arrested, he bound him, and put him in prison on account of Herodias, the wife of his brother Philip.⁴ For John had been saying to him, "It is not lawful for you to have her."⁵ And although he wanted to put him to death, he feared the multitude, because they regarded him as a prophet.⁶ But when Herod's birthday came, the daughter of Herodias danced before them and pleased Herod.⁷ Thereupon he promised with an oath to give her whatever she asked.⁸ And having been prompted by her mother, she said, "Give me here on a platter the head of John the Baptist."⁹ And although he was grieved, the king commanded it to be given because of his oaths, and because of his dinner guests.¹⁰ And he sent and had John beheaded in the prison.¹¹ And his head was brought on a platter and given to the girl; and she brought it to her mother.¹² And his disciples came and took away the body and buried it; and they went and reported to Jesus.</p>	<p>And King Herod heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him."¹⁵ But others were saying, "He is Elijah." And others were saying, "He is a prophet, like one of the prophets of old."¹⁶ But when Herod heard of it, he kept saying, "John, whom I beheaded, has risen!"¹⁷ For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her.¹⁸ For John had been saying to Herod, "It is not lawful for you to have your brother's wife."¹⁹ And Herodias had a grudge against him and wanted to put him to death and could not do so;²⁰ for Herod was afraid of John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.²¹ And a strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee;²² and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you."²³ And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom."²⁴ And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."²⁵ And immediately she came in haste before the king and asked, saying, "I want you to give me right away the head of John the Baptist on a platter."²⁶ And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her.²⁷ And immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison,²⁸ and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.²⁹ And when his disciples heard about this, they came and took away his body and laid it in a tomb.</p>	<p>Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,⁸ and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again.⁹ And Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him.</p>

37. Retirement of Jesus with the Apostles: Feeding the 5000

MATTHEW 14:13-21	MARK 6:30-44	LUKE 9:10-17	JOHN 6:1-14
<p>Now when Jesus heard it, He withdrew from there in a boat, to a lonely place by Himself; and when the multitudes heard of this, they followed Him on foot from the cities.¹⁴ And when He went ashore, He saw a great multitude, and felt compassion for them, and healed their sick.¹⁵ And when it was evening, the disciples came to Him, saying, "The place is desolate, and the time is already past; so send the multitudes away, that they may go into the villages and buy food for themselves."¹⁶ But Jesus said to them, "They do not need to go away; you give them something to eat!"¹⁷ And they said to Him, "We have here only five loaves and two fish."¹⁸ And He said, "Bring them here to Me."¹⁹ And ordering the multitudes to recline on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave to the multitudes,²⁰ and they all ate, and were satisfied. And they picked up what was left over of the broken pieces, twelve full baskets.²¹ And there were about five thousand men who ate, aside from women and children.</p>	<p>And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught.³¹ And He said to them, "Come away by yourselves to a lonely place and rest a while." (For there were many people coming and going, and they did not even have time to eat.)³² And they went away in the boat to a lonely place by themselves.³³ And the people saw them going, and many recognized them, and they ran there together on foot from all the cities, and got there ahead of them.³⁴ And when He went ashore, He saw a great multitude, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.³⁵ And when it was already quite late, His disciples came up to Him and began saying, "The place is desolate and it is already quite late;³⁶ send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."³⁷ But He answered and said to them, "You give them something to eat!" And they said to Him, "Shall we go and spend two hundred denarii on bread and give them something to eat?"³⁸ And He said to them, "How many loaves do you have? Go look!" And when they found out, they said, "Five and two fish."³⁹ And He commanded them all to recline by groups on the green grass.⁴⁰ And they reclined in companies of hundreds and of fifties.⁴¹ And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all.⁴² And they all ate and were satisfied.⁴³ And they picked up twelve full baskets of the broken pieces, and also of the fish.⁴⁴ And there were five thousand men who ate the loaves.</p>	<p>And when the apostles returned, they gave an account to Him of all that they had done. And taking them with Him, He withdrew by Himself to a city called Bethsaida.¹¹ But the multitudes were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.¹² And the day began to decline, and the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place."¹³ But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people."¹⁴ (For there were about five thousand men.) And He said to His disciples, "Have them recline to eat in groups of about fifty each."¹⁵ And they did so, and had them all recline.¹⁶ And He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the multitude.¹⁷ And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.</p>	<p>After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias).² And a great multitude was following Him, because they were seeing the signs which He was performing on those who were sick.³ And Jesus went up on the mountain, and there He sat with His disciples.⁴ Now the Passover, the feast of the Jews, was at hand.⁵ Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, "Where are we to buy bread, that these may eat?"⁶ And this He was saying to test him; for He Himself knew what He was intending to do.⁷ Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."⁸ One of His disciples, Andrew, Simon Peter's brother, said to Him,⁹ "There is a lad here who has five barley loaves and two fish, but what are these for so many people?"¹⁰ Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.¹¹ Jesus therefore took the loaves; and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.¹² And when they were filled, He said to His disciples, "Gather up the leftover fragments that nothing may be lost."¹³ And so they gathered them up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.¹⁴ When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."</p>

38. Jesus refusing the crown: Walking on the water

<p>MATTHEW 14:22-36</p>	<p>MARK 6:45-52</p>	<p>LUKE</p>	<p>JOHN 6:15-21</p>
<p>And immediately He made the disciples get into the boat, and go ahead of Him to the other side, while He sent the multitudes away.²³ And after He had sent the multitudes away, He went up to the mountain by Himself to pray; and when it was evening, He was there alone.²⁴ But the boat was already many stadia away from the land, battered by the waves; for the wind was contrary.²⁵ And in the fourth watch of the night He came to them, walking on the sea.²⁶ And when the disciples saw Him walking on the sea, they were frightened, saying, "It is a ghost!" And they cried out for fear.²⁷ But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid."²⁸ And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."²⁹ And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus.³⁰ But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"³¹ And immediately Jesus stretched out His hand and took hold of him, and said to him, "O you of little faith, why did you doubt?"³² And when they got into the boat, the wind stopped.³³ And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"³⁴ And when they had crossed over, they came to land at Gennesaret.³⁵ And when the men of that place recognized Him, they sent into all that surrounding district and brought to Him all who were sick;³⁶ and they began to entreat Him that they might just touch the fringe of His cloak; and as many as touched it were cured.</p>	<p>And immediately He made His disciples get into the boat and go ahead of Him to the other side to Bethsaida, while He Himself was sending the multitude away.⁴⁶ And after bidding them farewell, He departed to the mountain to pray.⁴⁷ And when it was evening, the boat was in the midst of the sea, and He was alone on the land.⁴⁸ And seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night, He came to them, walking on the sea; and He intended to pass by them.⁴⁹ But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out;⁵⁰ for they all saw Him and were frightened. But immediately He spoke with them and said to them, "Take courage; it is I, do not be afraid."⁵¹ And He got into the boat with them, and the wind stopped; and they were greatly astonished,⁵² for they had not gained any insight from the incident of the loaves, but their heart was hardened.</p>		<p>Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone.¹⁶ Now when evening came, His disciples went down to the sea,¹⁷ and after getting into a boat, they started to cross the sea to Capernaum. And it had already become dark, and Jesus had not yet come to them.¹⁸ And the sea began to be stirred up because a strong wind was blowing.¹⁹ When therefore they had rowed about three or four miles, they beheld Jesus walking on the sea and drawing near to the boat; and they were frightened.²⁰ But He said to them, "It is I; do not be afraid."²¹ They were willing therefore to receive Him into the boat; and immediately the boat was at the land to which they were going.</p>

39. Miracles at Genessaret

<p>MATTHEW 14:34-36</p>	<p>MARK 6:53-56</p>	<p>LUKE</p>	<p>JOHN</p>
<p>And when they had crossed over, they came to land at Gennesaret. ³⁵ And when the men of that place recognized Him, they sent into all that surrounding district and brought to Him all who were sick; ³⁶ and they began to entreat Him that they might just touch the fringe of His cloak; and as many as touched it were cured.</p>	<p>And when they had crossed over they came to land at Gennesaret, and moored to the shore. ⁵⁴ And when they had come out of the boat, immediately the people recognized Him, ⁵⁵ and ran about that whole country and began to carry about on their pallets those who were sick, to the place they heard He was. ⁵⁶ And wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and entreating Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.</p>		

40. Collapse of the Galilean campaign because of Jesus' refusal to be a political messiah

JOHN

6:22-71

The next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.²³ There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks.²⁴ When the multitude therefore saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum, seeking Jesus.²⁵ And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"²⁶ Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled."²⁷ "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, even God, has set His seal."²⁸ They said therefore to Him, "What shall we do, that we may work the works of God?"²⁹ Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."³⁰ They said therefore to Him, "What then do You do for a sign, that we may see, and believe You? What work do You perform?"³¹ "Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" ³² Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven."³³ "For the bread of God is that which comes down out of heaven, and gives life to the world."³⁴ They said therefore to Him, "Lord, evermore give us this bread."³⁵ Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst."³⁶ "But I said to you, that you have seen Me, and yet do not believe."³⁷ "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out."³⁸ "For I have come down from heaven, not to do My own will, but the will of Him who sent Me."³⁹ "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."⁴⁰ "For this is the will of My

Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day."⁴¹ The Jews therefore were grumbling about Him, because He said, "I am the bread that came down out of heaven."⁴² And they were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?"⁴³ Jesus answered and said to them, "Do not grumble among yourselves."⁴⁴ "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day."⁴⁵ "It is written in the prophets, 'And they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me."⁴⁶ "Not that any man has seen the Father, except the One who is from God; He has seen the Father."⁴⁷ "Truly, truly, I say to you, he who believes has eternal life."⁴⁸ "I am the bread of life."⁴⁹ "Your fathers ate the manna in the wilderness, and they died."⁵⁰ "This is the bread which comes down out of heaven, so that one may eat of it and not die."⁵¹ "I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh."⁵² The Jews therefore began to argue with one another, saying, "How can this man give us His flesh to eat?"⁵³ Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves."⁵⁴ "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day."⁵⁵ "For My flesh is true food, and My blood is true drink."⁵⁶ "He who eats My flesh and drinks My blood abides in Me, and I in him."⁵⁷ "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me."⁵⁸ "This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever."⁵⁹ These things He said in the synagogue, as He taught in Capernaum.⁶⁰ Many therefore of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"⁶¹ But Jesus, conscious that His disciples grumbled at this, said to them, "Does this

cause you to stumble?"⁶² "What then if you should behold the Son of Man ascending where He was before?"⁶³ "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."⁶⁴ "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.⁶⁵ And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father."⁶⁶ As a result of this many of His disciples withdrew, and were not walking with Him anymore.⁶⁷ Jesus said therefore to the twelve, "You do not want to go away also, do you?"⁶⁸ Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life."⁶⁹ "And we have believed and have come to know that You are the Holy One of God."⁷⁰ Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?"⁷¹ Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

41. Attack of Jerusalem Pharisees concerning traditions

<p style="text-align: center;">MATTHEW 15:1-20</p>	<p style="text-align: center;">MARK 7:1-23</p>	<p style="text-align: center;">JOHN 7:1</p>
<p>Then some Pharisees and scribes came to Jesus from Jerusalem, saying, ² "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." ³ And He answered and said to them, "And why do you yourselves transgress the commandment of God for the sake of your tradition? ⁴ "For God said, 'Honor your father and mother,' and, 'He who speaks evil of father or mother, let him be put to death.'⁵ "But you say, 'Whoever shall say to his father or mother, "Anything of mine you might have been helped by has been given to God," ⁶ he is not to honor his father or his mother.' And thus you invalidated the word of God for the sake of your tradition. ⁷ "You hypocrites, rightly did Isaiah prophesy of you, saying, ⁸ "This people honors Me with their lips, But their heart is far away from Me. ⁹ 'But in vain do they worship Me, Teaching as doctrines the precepts of men.'" ¹⁰ And after He called the multitude to Him, He said to them, "Hear, and understand. ¹¹ "Not what enters into the mouth defiles the man, but what proceeds out of the mouth, this defiles the man." ¹² Then the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this statement?" ¹³ But He answered and said, "Every plant which My heavenly Father did not plant shall be rooted up. ¹⁴ "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit." ¹⁵ And Peter answered and said to Him, "Explain the parable to us." ¹⁶ And He said, "Are you still lacking in understanding also? ¹⁷ "Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? ¹⁸ "But the things that proceed out of the mouth come from the heart, and those defile the man. ¹⁹ "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. ²⁰ "These are the things which defile the man; but to eat with unwashed hands does not defile the man."</p>	<p>And the Pharisees and some of the scribes gathered together around Him when they had come from Jerusalem, ² and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; ⁴ and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) ⁵ And the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" ⁶ And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'This people honors Me with their lips, But their heart is far away from Me. ⁷ 'But in vain do they worship Me, Teaching as doctrines the precepts of men.'⁸ "Neglecting the commandment of God, you hold to the tradition of men."⁹ He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition. ¹⁰ "For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him be put to death'; ¹¹ but you say, 'If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),'¹² you no longer permit him to do anything for his father or his mother; ¹³ thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that." ¹⁴ And after He called the multitude to Him again, He began saying to them, "Listen to Me, all of you, and understand: ¹⁵ there is nothing outside the man which going into him can defile him; but the things which proceed out of the man are what defile the man. ¹⁶ "If any man has ears to hear, let him hear." ¹⁷ And when leaving the multitude, He had entered the house, His disciples questioned Him about the parable. ¹⁸ And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; ¹⁹ because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.) ²⁰ And He was saying, "That which proceeds out of the man, that is what defiles the man. ²¹ "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²² deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. ²³ "All these evil things proceed from within and defile the man."</p>	<p>And after these things Jesus was walking in Galilee; for He was unwilling to walk in Judea, because the Jews were seeking to kill Him.</p>

42. Phoenicia and healing of Syrophenician Woman's daughter

MATTHEW 15:21-28	MARK 7:24-30	LUKE	JOHN
<p>And Jesus went away from there, and withdrew into the district of Tyre and Sidon. ²² And behold, a Canaanite woman came out from that region, and began to cry out, saying, "Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed." ²³ But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, "Send her away, for she is shouting out after us." ²⁴ But He answered and said, "I was sent only to the lost sheep of the house of Israel." ²⁵ But she came and began to bow down before Him, saying, "Lord, help me!" ²⁶ And He answered and said, "It is not good to take the children's bread and throw it to the dogs." ²⁷ But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." ²⁸ Then Jesus answered and said to her, "O woman, your faith is great; be it done for you as you wish." And her daughter was healed at once.</p>	<p>And from there He arose and went away to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice. ²⁵ But after hearing of Him, a woman whose little daughter had an unclean spirit, immediately came and fell at His feet. ²⁶ Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. ²⁷ And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." ²⁸ But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs." ²⁹ And He said to her, "Because of this answer go your way; the demon has gone out of your daughter." ³⁰ And going back to her home, she found the child lying on the bed, the demon having departed.</p>		

43. Third retirement and ministry in Decapolis

MATTHEW 15:29-38	MARK 7:31 – 8:9	LUKE	JOHN
<p>And departing from there, Jesus went along by the Sea of Galilee, and having gone up to the mountain, He was sitting there.³⁰ And great multitudes came to Him, bringing with them those who were lame, crippled, blind, dumb, and many others, and they laid them down at His feet; and He healed them,³¹ so that the multitude marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.³² And Jesus called His disciples to Him, and said, "I feel compassion for the multitude, because they have remained with Me now three days and have nothing to eat; and I do not wish to send them away hungry, lest they faint on the way."³³ And the disciples said to Him, "Where would we get so many loaves in a desolate place to satisfy such a great multitude?"³⁴ And Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."³⁵ And He directed the multitude to sit down on the ground;³⁶ and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples in turn, to the multitudes.³⁷ And they all ate, and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.³⁸ And those who ate were four thousand men, besides women and children.</p>	<p>And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis.³² And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him.³³ And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva;³⁴ and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" that is, "Be opened!"³⁵ And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.³⁶ And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.³⁷ And they were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear, and the dumb to speak." 8:1 In those days again, when there was a great multitude and they had nothing to eat, He called His disciples and said to them,² "I feel compassion for the multitude because they have remained with Me now three days, and have nothing to eat;³ and if I send them away hungry to their home, they will faint on the way; and some of them have come from a distance."⁴ And His disciples answered Him, "Where will anyone be able to find enough to satisfy these men with bread here in a desolate place?"⁵ And He was asking them, "How many loaves do you have?" And they said, "Seven."⁶ And He directed the multitude to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the multitude.⁷ They also had a few small fish; and after He had blessed them, He ordered these to be served as well.⁸ And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces.⁹ And about four thousand were there; and He sent them away.</p>		

44. Brief visit to Magadan and the demand for a sign from heaven

<p>MATTHEW 15:39 – 16:4</p>	<p>MARK 8:10-12</p>	<p>LUKE</p>	<p>JOHN</p>
<p>And sending away the multitudes, He got into the boat, and came to the region of Magadan. 16:1 And the Pharisees and Sadducees came up, and testing Him asked Him to show them a sign from heaven. ² But He answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' ³ "And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? ⁴ "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them, and went away.</p>	<p>And immediately He entered the boat with His disciples, and came to the district of Dalmanutha. ¹¹ And the Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him. ¹² And sighing deeply in His spirit, He said, "Why does this generation seek for a sign? Truly I say to you, no sign shall be given to this generation."</p>		

45. Fourth withdrawal to eastern side of lake: warning to the disciples

<p>MATTHEW 16:5-12</p>	<p>MARK 8:13-26</p>	<p>LUKE</p>	<p>JOHN</p>
<p>And the disciples came to the other side and had forgotten to take bread. ⁶ And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees." ⁷ And they began to discuss among themselves, saying, "It is because we took no bread." ⁸ But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? ⁹ "Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up? ¹⁰ "Or the seven loaves of the four thousand, and how many large baskets you took up? ¹¹ "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." ¹² Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.</p>	<p>And leaving them, He again embarked and went away to the other side. ¹⁴ And they had forgotten to take bread; and did not have more than one loaf in the boat with them. ¹⁵ And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." ¹⁶ And they began to discuss with one another the fact that they had no bread. ¹⁷ And Jesus, aware of this, said to them, "Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? ¹⁸ "Having eyes, do you not see? And having ears, do you not hear? And do you not remember, ¹⁹ when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." ²⁰ "And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." ²¹ And He was saying to them, "Do you not yet understand?" ²² And they came to Bethsaida. And they brought a blind man to Him, and entreated Him to touch him. ²³ And taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes, and laying His hands upon him, He asked him, "Do you see anything?" ²⁴ And he looked up and said, "I see men, for I am seeing them like trees, walking about." ²⁵ Then again He laid His hands upon his eyes; and he looked intently and was restored, and began to see everything clearly. ²⁶ And He sent him to his home, saying, "Do not even enter the village."</p>		

46. Peter's great confession at Caesarea Philippi

<p>MATTHEW 16:13-20</p>	<p>MARK 8:27-30</p>	<p>LUKE 9:18-21</p>	<p>JOHN</p>
<p>Now when Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, "Who do people say that the Son of Man is?" ¹⁴ And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." ¹⁵ He said to them, "But who do you say that I am?" ¹⁶ And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." ¹⁷ And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven." ¹⁸ "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it. ¹⁹ "I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven." ²⁰ Then He warned the disciples that they should tell no one that He was the Christ.</p>	<p>And Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?"</p>	<p>And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say that I am?" ¹⁹ And they answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again." ²⁰ And He said to them, "But who do you say that I am?" And Peter answered and said, "The Christ of God." ²¹ But He warned them, and instructed them not to tell this to anyone,</p>	

47. First distinct prediction of His death

MATTHEW 16:21-28	MARK 8:31 – 9:1	LUKE 9:22-27	JOHN
<p>From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.²² And Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You."²³ But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."²⁴ Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.²⁵ "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.²⁶ "For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?²⁷ "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds.²⁸ "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom."</p>	<p>And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.³² And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him.³³ But turning around and seeing His disciples, He rebuked Peter, and said, "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's."³⁴ And He summoned the multitude with His disciples, and said to them, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.³⁵ "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it.³⁶ "For what does it profit a man to gain the whole world, and forfeit his soul?³⁷ "For what shall a man give in exchange for his soul?³⁸ "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels." 9:1 And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power."</p>	<p>saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day."²³ And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.²⁴ "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it.²⁵ "For what is a man profited if he gains the whole world, and loses or forfeits himself?²⁶ "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels.²⁷ "But I say to you truthfully, there are some of those standing here who shall not taste death until they see the kingdom of God."</p>	

48. The Transfiguration

MATTHEW 17:1-8	MARK 9:2-8	LUKE 9:28-36	JOHN
<p>And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. ² And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. ³ And behold, Moses and Elijah appeared to them, talking with Him. ⁴ And Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah." ⁵ While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well-pleased; listen to Him!" ⁶ And when the disciples heard this, they fell on their faces and were much afraid. ⁷ And Jesus came to them and touched them and said, "Arise, and do not be afraid." ⁸ And lifting up their eyes, they saw no one, except Jesus Himself alone.</p>	<p>And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves. And He was transfigured before them; ³ and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. ⁴ And Elijah appeared to them along with Moses; and they were talking with Jesus. ⁵ And Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles, one for You, and one for Moses, and one for Elijah." ⁶ For he did not know what to answer; for they became terrified. ⁷ Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!" ⁸ And all at once they looked around and saw no one with them anymore, except Jesus alone.</p>	<p>And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray. ²⁹ And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. ³⁰ And behold, two men were talking with Him; and they were Moses and Elijah, ³¹ who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. ³² Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. ³³ And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for Moses, and one for Elijah"-- not realizing what he was saying. ³⁴ And while he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!" ³⁶ And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.</p>	

49. Discussion of the vision

<p>MATTHEW 17:9-13</p>	<p>MARK 9:9-13</p>	<p>LUKE 9:36</p>	<p>JOHN</p>
<p>And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."¹⁰ And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"¹¹ And He answered and said, "Elijah is coming and will restore all things;¹² but I say to you, that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."¹³ Then the disciples understood that He had spoken to them about John the Baptist.</p>	<p>And as they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man should rise from the dead.¹⁰ And they seized upon that statement, discussing with one another what rising from the dead might mean.¹¹ And they asked Him, saying, "Why is it that the scribes say that Elijah must come first?"¹² And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?"¹³ "But I say to you, that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him."</p>	<p>And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.</p>	

50. Healing of a demoniac boy

MATTHEW 17:14-20	MARK 9:14-29	LUKE 9:37-43a	JOHN
<p>And when they came to the multitude, a man came up to Him, falling on his knees before Him, and saying, ¹⁵ "Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water. ¹⁶ "And I brought him to Your disciples, and they could not cure him."¹⁷ And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me."¹⁸ And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.¹⁹ Then the disciples came to Jesus privately and said, "Why could we not cast it out?"²⁰ And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you.</p>	<p>And when they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them. ¹⁵ And immediately, when the entire crowd saw Him, they were amazed, and began running up to greet Him. ¹⁶ And He asked them, "What are you discussing with them?"¹⁷ And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute;¹⁸ and whenever it seizes him, it dashes him to the ground and he foams at the mouth, and grinds his teeth, and stiffens out. And I told Your disciples to cast it out, and they could not do it."¹⁹ And He answered them and said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!"²⁰ And they brought the boy to Him. And when he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth. ²¹ And He asked his father, "How long has this been happening to him?" And he said, "From childhood. ²² "And it has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!"²³ And Jesus said to him, "If You can! All things are possible to him who believes."²⁴ Immediately the boy's father cried out and began saying, "I do believe; help my unbelief."²⁵ And when Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, come out of him and do not enter him again."²⁶ And after crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is dead!"²⁷ But Jesus took him by the hand and raised him; and he got up. ²⁸ And when He had come into the house, His disciples began questioning Him privately, "Why could we not cast it out?"²⁹ And He said to them, "This kind cannot come out by anything but prayer."</p>	<p>And it came about on the next day, that when they had come down from the mountain, a great multitude met Him. ³⁸ And behold, a man from the multitude shouted out, saying, "Teacher, I beg You to look at my son, for he is my only boy,"³⁹ and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him. ⁴⁰ "And I begged Your disciples to cast it out, and they could not."⁴¹ And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you, and put up with you? Bring your son here."⁴² And while he was still approaching, the demon dashed him to the ground, and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. ⁴³ And they were all amazed at the greatness of God.</p>	

51. Third prediction of His death

<p>MATTHEW 17:22-23</p>	<p>MARK 9:30-32</p>	<p>LUKE 9:43b-45</p>	<p>JOHN</p>
<p>And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men; ²³ and they will kill Him, and He will be raised on the third day." And they were deeply grieved.</p>	<p>And from there they went out and began to go through Galilee, and He was unwilling for anyone to know about it. ³¹ For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later." ³² But they did not understand this statement, and they were afraid to ask Him.</p>	<p>But while everyone was marveling at all that He was doing, He said to His disciples, ⁴⁴ "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." ⁴⁵ But they did not understand this statement, and it was concealed from them so that they might not perceive it; and they were afraid to ask Him about this statement.</p>	

52. Jesus and the Temple Tax

MATTHEW 17:24-27	MARK	LUKE	JOHN
<p>And when they had come to Capernaum, those who collected the two-drachma tax came to Peter, and said, "Does your teacher not pay the two-drachma tax?" ²⁵ He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?" ²⁶ And upon his saying, "From strangers," Jesus said to him, "Consequently the sons are exempt. ²⁷ "But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. Take that and give it to them for you and Me."</p>			

53. Discussion of who shall be greatest

<p>MATTHEW 18:1-5</p>	<p>MARK 9:33-37</p>	<p>LUKE 9:46-48</p>	<p>JOHN</p>
<p>At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"² And He called a child to Himself and set him before them,³ and said, "Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven."⁴ "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven."⁵ "And whoever receives one such child in My name receives Me;</p>	<p>And they came to Capernaum; and when He was in the house, He began to question them, "What were you discussing on the way?"³⁴ But they kept silent, for on the way they had discussed with one another which of them was the greatest.³⁵ And sitting down, He called the twelve and said to them, "If anyone wants to be first, he shall be last of all, and servant of all."³⁶ And taking a child, He set him before them, and taking him in His arms, He said to them,³⁷ "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me."</p>	<p>And an argument arose among them as to which of them might be the greatest.⁴⁷ But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side,⁴⁸ and said to them, "Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great."</p>	

54. The unknown worker of miracles

MATTHEW	MARK 9:38-41	LUKE 9:49-50	JOHN
	<p>John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to hinder him because he was not following us." ³⁹ But Jesus said, "Do not hinder him, for there is no one who shall perform a miracle in My name, and be able soon afterward to speak evil of Me. ⁴⁰ "For he who is not against us is for us. ⁴¹ "For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he shall not lose his reward.</p>	<p>And John answered and said, "Master, we saw someone casting out demons in Your name; and we tried to hinder him because he does not follow along with us." ⁵⁰ But Jesus said to him, "Do not hinder him; for he who is not against you is for you."</p>	

55. The question of stumbling blocks

<p>MATTHEW 18:6-14</p>	<p>MARK 9:42-50</p>	<p>LUKE</p>	<p>JOHN</p>
<p>"but whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea. ⁷ "Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!⁸ "And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the eternal fire. ⁹ "And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell.¹⁰ "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.¹¹ "For the Son of Man has come to save that which was lost.¹² "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? ¹³ "And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴ "Thus it is not the will of your Father who is in heaven that one of these little ones perish.</p>	<p>"And whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.⁴³ "And if your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than having your two hands, to go into hell, into the unquenchable fire,⁴⁴ where their worm does not die, and the fire is not quenched.⁴⁵ "And if your foot causes you to stumble, cut it off; it is better for you to enter life lame, than having your two feet, to be cast into hell,⁴⁶ where their worm does not die, and the fire is not quenched.⁴⁷ "And if your eye causes you to stumble, cast it out; it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell,⁴⁸ where their worm does not die, and the fire is not quenched.⁴⁹ "For everyone will be salted with fire.⁵⁰ "Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another."</p>		

56. Discussion of mistreatment and forgiveness

MATTHEW 18:15-35	MARK	LUKE	JOHN
<p>And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. ¹⁶ "But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. ¹⁷ "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer. ¹⁸ "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. ¹⁹ "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. ²⁰ "For where two or three have gathered together in My name, there I am in their midst." ²¹ Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" ²² Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. ²³ "For this reason the kingdom of heaven may be compared to a certain king who wished to settle accounts with his slaves. ²⁴ "And when he had begun to settle them, there was brought to him one who owed him ten thousand talents. ²⁵ "But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. ²⁶ "The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.' ²⁷ "And the lord of that slave felt compassion and released him and forgave him the debt. ²⁸ "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' ²⁹ "So his fellow slave fell down and began to entreat him, saying, 'Have patience with me and I will repay you.' ³⁰ "He was unwilling however, but went and threw him in prison until he should pay back what was owed. ³¹ "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. ³² "Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you entreated me. ³³ 'Should you not also have had mercy on your fellow slave, even as I had mercy on you?' ³⁴ "And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. ³⁵ "So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart."</p>			

57. Jesus and His unbelieving brethren

MATTHEW	MARK	LUKE	JOHN 7:2-9
			<p>Now the feast of the Jews, the Feast of Booths, was at hand. ³ His brothers therefore said to Him, "Depart from here, and go into Judea, that Your disciples also may behold Your works which You are doing. ⁴ "For no one does anything in secret, when he himself seeks to be known publicly. If You do these things, show Yourself to the world." ⁵ For not even His brothers were believing in Him. ⁶ Jesus therefore said to them, "My time is not yet at hand, but your time is always opportune. ⁷ "The world cannot hate you; but it hates Me because I testify of it, that its deeds are evil. ⁸ "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come." ⁹ And having said these things to them, He stayed in Galilee.</p>

58. Private Journey through Samaria to Jerusalem

MATTHEW	MARK	LUKE 9:51-56	JOHN 7:10
		<p>And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem;⁵² and He sent messengers on ahead of Him. And they went, and entered a village of the Samaritans, to make arrangements for Him.⁵³ And they did not receive Him, because He was journeying with His face toward Jerusalem.⁵⁴ And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?"⁵⁵ But He turned and rebuked them, and said, "You do not know what kind of spirit you are of;⁵⁶ for the Son of Man did not come to destroy men's lives, but to save them." And they went on to another village.</p>	<p>But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as it were, in secret.</p>

PART EIGHT: THE LATER JUDAN MINISTRY

1. Jesus at the Feast of Tabernacles

JOHN

7:11-52

The Jews therefore were seeking Him at the feast, and were saying, "Where is He?"¹² And there was much grumbling among the multitudes concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the multitude astray."¹³ Yet no one was speaking openly of Him for fear of the Jews.¹⁴ But when it was now the midst of the feast Jesus went up into the temple, and began to teach.¹⁵ The Jews therefore were marveling, saying, "How has this man become learned, having never been educated?"¹⁶ Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me."¹⁷ "If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."¹⁸ "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him."¹⁹ "Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?"²⁰ The multitude answered, "You have a demon! Who seeks to kill You?"²¹ Jesus answered and said to them, "I did one deed, and you all marvel."²² "On this account Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man."²³ "If a man receives circumcision on the Sabbath that the Law of Moses may not be broken, are you angry with Me because I made an entire man well on the Sabbath?"²⁴ "Do not judge according to appearance, but judge with righteous judgment."²⁵ Therefore

some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?"²⁶ "And look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?"²⁷ "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."²⁸ Jesus therefore cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know."²⁹ "I know Him; because I am from Him, and He sent Me."³⁰ They were seeking therefore to seize Him; and no man laid his hand on Him, because His hour had not yet come.³¹ But many of the multitude believed in Him; and they were saying, "When the Christ shall come, He will not perform more signs than those which this man has, will He?"³² The Pharisees heard the multitude muttering these things about Him; and the chief priests and the Pharisees sent officers to seize Him.³³ Jesus therefore said, "For a little while longer I am with you, then I go to Him who sent Me."³⁴ "You shall seek Me, and shall not find Me; and where I am, you cannot come."³⁵ The Jews therefore said to one another, "Where does this man intend to go that we shall not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?"³⁶ "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"³⁷ Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is

thirsty, let him come to Me and drink."³⁸ "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'"³⁹ But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.⁴⁰ Some of the multitude therefore, when they heard these words, were saying, "This certainly is the Prophet."⁴¹ Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is He?"⁴² "Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?"⁴³ So there arose a division in the multitude because of Him.⁴⁴ And some of them wanted to seize Him, but no one laid hands on Him.⁴⁵ The officers therefore came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"⁴⁶ The officers answered, "Never did a man speak the way this man speaks."⁴⁷ The Pharisees therefore answered them, "You have not also been led astray, have you?"⁴⁸ "No one of the rulers or Pharisees has believed in Him, has he?"⁴⁹ "But this multitude which does not know the Law is accursed."⁵⁰ Nicodemus said to them (he who came to Him before, being one of them),⁵¹ "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?"⁵² They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

2. Discussion about a woman taken in adultery

MATTHEW	MARK	LUKE	JOHN 7:53 – 8:11
			<p>And everyone went to his home. 8:1 But Jesus went to the Mount of Olives. ² And early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them. ³ And the scribes and the Pharisees brought a woman caught in adultery, and having set her in the midst, ⁴ they said to Him, "Teacher, this woman has been caught in adultery, in the very act. ⁵ "Now in the Law Moses commanded us to stone such women; what then do You say?" ⁶ And they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with His finger wrote on the ground. ⁷ But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her." ⁸ And again He stooped down, and wrote on the ground. ⁹ And when they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst. ¹⁰ And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" ¹¹ And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more."</p>

3. The Sermon on the Light of the World

JOHN

8:12-59

Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life." ¹³ The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true." ¹⁴ Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going." ¹⁵ "You people judge according to the flesh; I am not judging anyone." ¹⁶ "But even if I do judge, My judgment is true; for I am not alone in it, but I and He who sent Me." ¹⁷ "Even in your law it has been written, that the testimony of two men is true." ¹⁸ "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me." ¹⁹ And so they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also." ²⁰ These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come. ²¹ He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you cannot come." ²² Therefore the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" ²³ And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world." ²⁴ "I said therefore to you, that you shall die in your sins; for unless you believe that I am He, you shall die in your sins." ²⁵ And so they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you from the beginning? ²⁶ "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." ²⁷ They did not

realize that He had been speaking to them about the Father. ²⁸ Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me." ²⁹ "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." ³⁰ As He spoke these things, many came to believe in Him. ³¹ Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; ³² and you shall know the truth, and the truth shall make you free." ³³ They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone; how is it that You say, 'You shall become free'?" ³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin." ³⁵ "And the slave does not remain in the house forever; the son does remain forever." ³⁶ "If therefore the Son shall make you free, you shall be free indeed." ³⁷ "I know that you are Abraham's offspring; yet you seek to kill Me, because My word has no place in you." ³⁸ "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father." ³⁹ They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham." ⁴⁰ "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do." ⁴¹ "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father, even God." ⁴² Jesus said to them, "If God were your Father, you would love Me; for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me." ⁴³ "Why do you not understand what I am saying? It is

because you cannot hear My word." ⁴⁴ "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies." ⁴⁵ "But because I speak the truth, you do not believe Me." ⁴⁶ "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?" ⁴⁷ "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God." ⁴⁸ The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" ⁴⁹ Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me." ⁵⁰ "But I do not seek My glory; there is One who seeks and judges." ⁵¹ "Truly, truly, I say to you, if anyone keeps My word he shall never see death." ⁵² The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he shall never taste of death.'" ⁵³ "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?" ⁵⁴ Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God';" ⁵⁵ and you have not come to know Him, but I know Him; and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word." ⁵⁶ "Your father Abraham rejoiced to see My day, and he saw it and was glad." ⁵⁷ The Jews therefore said to Him, "You are not yet fifty years old, and have You seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." ⁵⁹ Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple.

4. Jesus heals a man born blind

JOHN

9:1-41

And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases.² And He sent them out to proclaim the kingdom of God, and to perform healing.³ And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece."⁴ "And whatever house you enter, stay there, and take your leave from there."⁵ "And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them."⁶ And departing, they began going about among the villages, preaching the gospel, and healing everywhere.⁷ Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,⁸ and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again.⁹ And Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him.¹⁰ And when the apostles returned, they gave an account to Him of all that they had done. And taking them with Him, He withdrew by Himself to a city called Bethsaida.¹¹ But the multitudes were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.¹² And the day began to decline, and the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place."¹³ But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people."¹⁴

(For there were about five thousand men.) And He said to His disciples, "Have them recline to eat in groups of about fifty each."¹⁵ And they did so, and had them all recline.¹⁶ And He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the multitude.¹⁷ And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.¹⁸ And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say that I am?"¹⁹ And they answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again."²⁰ And He said to them, "But who do you say that I am?" And Peter answered and said, "The Christ of God."²¹ But He warned them, and instructed them not to tell this to anyone,²² saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day."²³ And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me."²⁴ "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it."²⁵ "For what is a man profited if he gains the whole world, and loses or forfeits himself?"²⁶ "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels."²⁷ "But I say to you truthfully, there are some of those standing here who shall not taste death until they see the kingdom of God."²⁸ And some eight days after these sayings, it came about that He took along Peter and

John and James, and went up to the mountain to pray.²⁹ And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.³⁰ And behold, two men were talking with Him; and they were Moses and Elijah,³¹ who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.³² Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.³³ And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for Moses, and one for Elijah"-- not realizing what he was saying.³⁴ And while he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.³⁵ And a voice came out of the cloud, saying, "This is My Son, My Chosen One; listen to Him!"³⁶ And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.³⁷ And it came about on the next day, that when they had come down from the mountain, a great multitude met Him.³⁸ And behold, a man from the multitude shouted out, saying, "Teacher, I beg You to look at my son, for he is my only boy,"³⁹ and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him.⁴⁰ "And I begged Your disciples to cast it out, and they could not."⁴¹ And Jesus answered and said, "O unbelieving and perverted generation, how long shall I be with you, and put up with you? Bring your son here.

5. The Sermon on the Good Shepherd

MATTHEW	MARK	LUKE	JOHN 10:1-21
			<p>Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. ² "But he who enters by the door is a shepherd of the sheep. ³ "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. ⁴ "When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice. ⁵ "And a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers." ⁶ This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them. ⁷ Jesus therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep. ⁸ "All who came before Me are thieves and robbers, but the sheep did not hear them. ⁹ "I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. ¹⁰ "The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly. ¹¹ "I am the good shepherd; the good shepherd lays down His life for the sheep. ¹² "He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them. ¹³ "He flees because he is a hireling, and is not concerned about the sheep. ¹⁴ "I am the good shepherd; and I know My own, and My own know Me, ¹⁵ even as the Father knows Me and I know the Father; and I lay down My life for the sheep. ¹⁶ "And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd. ¹⁷ "For this reason the Father loves Me, because I lay down My life that I may take it again. ¹⁸ "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father." ¹⁹ There arose a division again among the Jews because of these words. ²⁰ And many of them were saying, "He has a demon and is insane. Why do you listen to Him?" ²¹ Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"</p>

6. The mission of the Seventy

MATTHEW	MARK	LUKE 10:1-24	JOHN
		<p>Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come. ² And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. ³ "Go your ways; behold, I send you out as lambs in the midst of wolves. ⁴ "Carry no purse, no bag, no shoes; and greet no one on the way. ⁵ "And whatever house you enter, first say, 'Peace be to this house.' ⁶ "And if a man of peace is there, your peace will rest upon him; but if not, it will return to you. ⁷ "And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. ⁸ "And whatever city you enter, and they receive you, eat what is set before you; ⁹ and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.' ¹⁰ "But whatever city you enter and they do not receive you, go out into its streets and say, ¹¹ 'Even the dust of your city which clings to our feet, we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.' ¹² "I say to you, it will be more tolerable in that day for Sodom, than for that city. ¹³ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ "But it will be more tolerable for Tyre and Sidon in the judgment, than for you. ¹⁵ "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! ¹⁶ "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me." ¹⁷ And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." ¹⁸ And He said to them, "I was watching Satan fall from heaven like lightning. ¹⁹ "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. ²⁰ "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven." ²¹ At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. ²² "All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him." ²³ And turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, ²⁴ for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."</p>	

7. The Parable of the Good Samaritan

MATTHEW	MARK	LUKE 10:25-37	JOHN
		<p>And behold, a certain lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"²⁶ And He said to him, "What is written in the Law? How does it read to you?"²⁷ And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."²⁸ And He said to him, "You have answered correctly; do this, and you will live."²⁹ But wishing to justify himself, he said to Jesus, "And who is my neighbor?"³⁰ Jesus replied and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off leaving him half dead."³¹ "And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side."³² "And likewise a Levite also, when he came to the place and saw him, passed by on the other side."³³ "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,³⁴ and came to him, and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn, and took care of him."³⁵ "And on the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.'³⁶ "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?"³⁷ And he said, "The one who showed mercy toward him." And Jesus said to him, "Go and do the same."</p>	

8. Jesus and Mary and Martha

MATTHEW	MARK	LUKE 10:38-42	JOHN
		<p>Now as they were traveling along, He entered a certain village; and a woman named Martha welcomed Him into her home.³⁹ And she had a sister called Mary, who moreover was listening to the Lord's word, seated at His feet.⁴⁰ But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."⁴¹ But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things;⁴² but only a few things are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."</p>	

9. Discourse on prayer

MATTHEW	MARK	LUKE 11:1-13	JOHN
		<p>And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." ² And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come. ³ 'Give us each day our daily bread. ⁴ 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'" ⁵ And He said to them, "Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; ⁶ for a friend of mine has come to me from a journey, and I have nothing to set before him'; ⁷ and from inside he shall answer and say, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' ⁸ "I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. ⁹ "And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. ¹⁰ "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. ¹¹ "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹² "Or if he is asked for an egg, he will not give him a scorpion, will he? ¹³ "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"</p>	

10. Discussion of the charge that Jesus was in league with the devil

MATTHEW	MARK	LUKE 11:14-36	JOHN
		<p>And He was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. ¹⁵ But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." ¹⁶ And others, to test Him, were demanding of Him a sign from heaven. ¹⁷ But He knew their thoughts, and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls. ¹⁸ "And if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. ¹⁹ "And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they shall be your judges. ²⁰ "But if I cast out demons by the finger of God, then the kingdom of God has come upon you. ²¹ "When a strong man, fully armed, guards his own homestead, his possessions are undisturbed; ²² but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder. ²³ "He who is not with Me is against Me; and he who does not gather with Me, scatters. ²⁴ "When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' ²⁵ "And when it comes, it finds it swept and put in order. ²⁶ "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first." ²⁷ And it came about while He said these things, one of the women in the crowd raised her voice, and said to Him, "Blessed is the womb that bore You, and the breasts at which You nursed." ²⁸ But He said, "On the contrary, blessed are those who hear the word of God, and observe it." ²⁹ And as the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and yet no sign shall be given to it but the sign of Jonah. ³⁰ "For just as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation. ³¹ "The Queen of the South shall rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. ³² "The men of Nineveh shall stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. ³³ "No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may see the light. ³⁴ "The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. ³⁵ "Then watch out that the light in you may not be darkness. ³⁶ "If therefore your whole body is full of light, with no dark part in it, it shall be wholly illumined, as when the lamp illumines you with its rays."</p>	

11. Denunciation of the Pharisees

MATTHEW	MARK	LUKE 11:37-54	JOHN
		<p>Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table.³⁸ And when the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.³⁹ But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.⁴⁰ "You foolish ones, did not He who made the outside make the inside also?"⁴¹ "But give that which is within as charity, and then all things are clean for you."⁴² "But woe to you Pharisees! For you pay tithes of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.⁴³ "Woe to you Pharisees! For you love the front seats in the synagogues, and the respectful greetings in the market places.⁴⁴ "Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it."⁴⁵ And one of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too."⁴⁶ But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers."⁴⁷ "Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them."⁴⁸ "Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs."⁴⁹ "For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute,⁵⁰ in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,⁵¹ from the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation.'⁵² "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered."⁵³ And when He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects,⁵⁴ plotting against Him, to catch Him in something He might say.</p>	

12. Disciples warned against fear of men

MATTHEW	MARK	LUKE 12:1-12	JOHN
		<p>Under these circumstances, after so many thousands of the multitude had gathered together that they were stepping on one another, He began saying to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy."² "But there is nothing covered up that will not be revealed, and hidden that will not be known."³ "Accordingly, whatever you have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be proclaimed upon the housetops."⁴ "And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do."⁵ "But I will warn you whom to fear: fear the One who after He has killed has authority to cast into hell; yes, I tell you, fear Him!"⁶ "Are not five sparrows sold for two cents? And yet not one of them is forgotten before God."⁷ "Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows."⁸ "And I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God;⁹ but he who denies Me before men shall be denied before the angels of God."¹⁰ "And everyone who will speak a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him."¹¹ "And when they bring you before the synagogues and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, or what you should say;¹² for the Holy Spirit will teach you in that very hour what you ought to say."</p>	

13. The Parable of the Rich Fool

MATTHEW	MARK	LUKE 12:13-21	JOHN
		<p>And someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." ¹⁴ But He said to him, "Man, who appointed Me a judge or arbiter over you?" ¹⁵ And He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions." ¹⁶ And He told them a parable, saying, "The land of a certain rich man was very productive. ¹⁷ "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' ¹⁸ "And he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.' ¹⁹ 'And I will say to my soul, 'Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" ²⁰ "But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' ²¹ "So is the man who lays up treasure for himself, and is not rich toward God."</p>	

14. Exhortation to trust in God

MATTHEW	MARK	LUKE 12:22-34	JOHN
		<p>And He said to His disciples, "For this reason I say to you, do not be anxious for your life, as to what you shall eat; nor for your body, as to what you shall put on. ²³ "For life is more than food, and the body than clothing. ²⁴ "Consider the ravens, for they neither sow nor reap; and they have no storeroom nor barn; and yet God feeds them; how much more valuable you are than the birds! ²⁵ "And which of you by being anxious can add a single cubit to his life's span? ²⁶ "If then you cannot do even a very little thing, why are you anxious about other matters? ²⁷ "Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. ²⁸ "But if God so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you, O men of little faith! ²⁹ "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. ³⁰ "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. ³¹ "But seek for His kingdom, and these things shall be added to you. ³² "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. ³³ "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. ³⁴ "For where your treasure is, there will your heart be also.</p>	

15. Watchfulness: Parable of the Waiting Servants and the Wise Steward

MATTHEW	MARK	LUKE 12:35-59	JOHN
		<p>Be dressed in readiness, and keep your lamps alight.³⁶ "And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.³⁷ "Blessed are those slaves whom the master shall find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.³⁸ "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.³⁹ "And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.⁴⁰ "You too, be ready; for the Son of Man is coming at an hour that you do not expect."⁴¹ And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?"⁴² And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time?"⁴³ "Blessed is that slave whom his master finds so doing when he comes.⁴⁴ "Truly I say to you, that he will put him in charge of all his possessions.⁴⁵ "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk;⁴⁶ the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.⁴⁷ "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes,⁴⁸ but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.⁴⁹ "I have come to cast fire upon the earth; and how I wish it were already kindled!⁵⁰ "But I have a baptism to undergo, and how distressed I am until it is accomplished!⁵¹ "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;⁵² for from now on five members in one household will be divided, three against two, and two against three.⁵³ "They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."⁵⁴ And He was also saying to the multitudes, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out.⁵⁵ "And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way.⁵⁶ "You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?⁵⁷ "And why do you not even on your own initiative judge what is right?⁵⁸ "For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison.⁵⁹ "I say to you, you shall not get out of there until you have paid the very last cent."</p>	

16. Discourse on repentance

MATTHEW	MARK	LUKE 13:1-9	JOHN
		<p>Now on the same occasion there were some present who reported to Him about the Galileans, whose blood Pilate had mingled with their sacrifices. ² And He answered and said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate? ³ "I tell you, no, but unless you repent, you will all likewise perish. ⁴ "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were worse culprits than all the men who live in Jerusalem? ⁵ "I tell you, no, but unless you repent, you will all likewise perish." ⁶ And He began telling this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any. ⁷ "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' ⁸ "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; ⁹ and if it bears fruit next year, fine; but if not, cut it down.'"</p>	

17. Discussion of healing on the Sabbath and of the coming Kingdom

MATTHEW	MARK	LUKE 13:10-21	JOHN
		<p>And He was teaching in one of the synagogues on the Sabbath. ¹¹ And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. ¹² And when Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." ¹³ And He laid His hands upon her; and immediately she was made erect again, and began glorifying God. ¹⁴ And the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the multitude in response, "There are six days in which work should be done; therefore come during them and get healed, and not on the Sabbath day." ¹⁵ But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall, and lead him away to water him?" ¹⁶ "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" ¹⁷ And as He said this, all His opponents were being humiliated; and the entire multitude was rejoicing over all the glorious things being done by Him. ¹⁸ Therefore He was saying, "What is the kingdom of God like, and to what shall I compare it?" ¹⁹ "It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and the birds of the air nested in its branches." ²⁰ And again He said, "To what shall I compare the kingdom of God?" ²¹ "It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened."</p>	

18. Jesus at the Feast of Dedication

MATTHEW	MARK	LUKE	JOHN 10:22-39
			<p>At that time the Feast of the Dedication took place at Jerusalem; ²³ it was winter, and Jesus was walking in the temple in the portico of Solomon. ²⁴ The Jews therefore gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." ²⁵ Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me. ²⁶ "But you do not believe, because you are not of My sheep. ²⁷ "My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. ²⁹ "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. ³⁰ "I and the Father are one." ³¹ The Jews took up stones again to stone Him. ³² Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" ³³ The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God." ³⁴ Jesus answered them, "Has it not been written in your Law, 'I said, you are gods' ?" ³⁵ "If he called them gods, to whom the word of God came (and the Scripture cannot be broken), ³⁶ do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God' ?" ³⁷ "If I do not do the works of My Father, do not believe Me; ³⁸ but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father." ³⁹ Therefore they were seeking again to seize Him, and He eluded their grasp.</p>

PART NINE: THE LATER PEAREAN MINISTRY

1. Retirement from Jerusalem to Perea

MATTHEW	MARK	LUKE	JOHN 10:40-42
			<p>And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. ⁴¹ And many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." ⁴² And many believed in Him there.</p>

2. Discussions in Perea

MATTHEW	MARK	LUKE 13:22-35	JOHN
		<p>And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. ²³ And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, ²⁴ "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. ²⁵ "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' ²⁶ "Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; ²⁷ and He will say, 'I tell you, I do not know where you are from; depart from Me, all you evildoers.' ²⁸ "There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out. ²⁹ "And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God. ³⁰ "And behold, some are last who will be first and some are first who will be last." ³¹ Just at that time some Pharisees came up, saying to Him, "Go away and depart from here, for Herod wants to kill You." ³² And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' ³³ "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem. ³⁴ "O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! ³⁵ "Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'"</p>	

3. Healing in a Pharisee's home on the Sabbath

MATTHEW	MARK	LUKE 14:1-24	JOHN
		<p>And it came about when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, that they were watching Him closely.² And there, in front of Him was a certain man suffering from dropsy.³ And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"⁴ But they kept silent. And He took hold of him, and healed him, and sent him away.⁵ And He said to them, "Which one of you shall have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"⁶ And they could make no reply to this.⁷ And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table; saying to them,⁸ "When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him,⁹ and he who invited you both shall come and say to you, 'Give place to this man,' and then in disgrace you proceed to occupy the last place."¹⁰ "But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you."¹¹ "For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."¹² And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you."¹³ "But when you give a reception, invite the poor, the crippled, the lame, the blind,¹⁴ and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."¹⁵ And when one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who shall eat bread in the kingdom of God!"¹⁶ But He said to him, "A certain man was giving a big dinner, and he invited many;¹⁷ and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'¹⁸ "But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'¹⁹ "And another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'²⁰ "And another one said, 'I have married a wife, and for that reason I cannot come.'²¹ "And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'²² "And the slave said, 'Master, what you commanded has been done, and still there is room.'²³ "And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, that my house may be filled.'²⁴ "For I tell you, none of those men who were invited shall taste of my dinner."</p>	

4. Sermon on the cost of discipleship

MATTHEW	MARK	LUKE 14:25-35	JOHN
		<p>Now great multitudes were going along with Him; and He turned and said to them,²⁶ "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.²⁷ "Whoever does not carry his own cross and come after Me cannot be My disciple.²⁸ "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it?²⁹ "Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him,³⁰ saying, 'This man began to build and was not able to finish.'³¹ "Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?³² "Or else, while the other is still far away, he sends a delegation and asks terms of peace.³³ "So therefore, no one of you can be My disciple who does not give up all his own possessions.³⁴ "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?³⁵ "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."</p>	

5. Parables of the Lost Sheep, Lost Coin, and Son

MATTHEW	MARK	LUKE 15:1-32	JOHN
		<p>Now all the tax-gatherers and the sinners were coming near Him to listen to Him.² And both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."³ And He told them this parable, saying,⁴ "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it?⁵ "And when he has found it, he lays it on his shoulders, rejoicing.⁶ "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'⁷ "I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.⁸ "Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it?⁹ "And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'¹⁰ "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."¹¹ And He said, "A certain man had two sons;¹² and the younger of them said to his father, 'Father, give me the share of the estate that falls to me.' And he divided his wealth between them.¹³ "And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.¹⁴ "Now when he had spent everything, a severe famine occurred in that country, and he began to be in need.¹⁵ "And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine.¹⁶ "And he was longing to fill his stomach with the pods that the swine were eating, and no one was giving anything to him.¹⁷ "But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!¹⁸ I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight;¹⁹ I am no longer worthy to be called your son; make me as one of your hired men.'"²⁰ "And he got up and came to his father. But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him.²¹ "And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'²² "But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet;²³ and bring the fattened calf, kill it, and let us eat and be merry;²⁴ for this son of mine was dead, and has come to life again; he was lost, and has been found.' And they began to be merry.²⁵ "Now his older son was in the field, and when he came and approached the house, he heard music and dancing.²⁶ "And he summoned one of the servants and began inquiring what these things might be.²⁷ "And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.'²⁸ "But he became angry, and was not willing to go in; and his father came out and began entreating him.²⁹ "But he answered and said to his father, 'Look! For so many years I have been serving you, and I have never neglected a command of yours; and yet you have never given me a kid, that I might be merry with my friends;³⁰ but when this son of yours came, who has devoured your wealth with harlots, you killed the fattened calf for him.'³¹ "And he said to him, 'My child, you have always been with me, and all that is mine is yours.³² 'But we had to be merry and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"</p>	

6. The Parable of the Unjust Steward

MATTHEW	MARK	LUKE 16:1-13	JOHN
		<p>Now He was also saying to the disciples, "There was a certain rich man who had a steward, and this steward was reported to him as squandering his possessions. ² "And he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'³ "And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg.⁴ I know what I shall do, so that when I am removed from the stewardship, they will receive me into their homes.'⁵ "And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?' ⁶ "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'⁷ "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'⁸ "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light. ⁹ "And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings. ¹⁰ "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. ¹¹ "If therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you? ¹² "And if you have not been faithful in the use of that which is another's, who will give you that which is your own? ¹³ "No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve God and mammon."</p>	

7. Parable of the Rich Man and Lazarus

MATTHEW	MARK	LUKE 16:14-31	JOHN
		<p>Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him. ¹⁵ And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God. ¹⁶ "The Law and the Prophets were proclaimed until John; since then the gospel of the kingdom of God is preached, and everyone is forcing his way into it. ¹⁷ "But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. ¹⁸ "Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery. ¹⁹ "Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day. ²⁰ "And a certain poor man named Lazarus was laid at his gate, covered with sores, ²¹ and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. ²² "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. ²³ "And in Hades he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. ²⁴ "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.' ²⁵ "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. ²⁶ 'And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.' ²⁷ "And he said, "Then I beg you, Father, that you send him to my father's house-- ²⁸ for I have five brothers-- that he may warn them, lest they also come to this place of torment.' ²⁹ "But Abraham said, 'They have Moses and the Prophets; let them hear them.' ³⁰ "But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!' ³¹ "But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"</p>	

8. The Parable of the Unprofitable Servant

MATTHEW	MARK	LUKE 17:1-10	JOHN
		<p>And He said to His disciples, "It is inevitable that stumbling blocks should come, but woe to him through whom they come!"² "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble."³ "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him."⁴ "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."⁵ And the apostles said to the Lord, "Increase our faith!"⁶ And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you."⁷ "But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?"⁸ "But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink'?"⁹ "He does not thank the slave because he did the things which were commanded, does he?"¹⁰ "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'"</p>	

9. The raising of Lazarus

JOHN

11:1-44

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.² And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.³ The sisters therefore sent to Him, saying, "Lord, behold, he whom You love is sick."⁴ But when Jesus heard it, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it."⁵ Now Jesus loved Martha, and her sister, and Lazarus.⁶ When therefore He heard that he was sick, He stayed then two days longer in the place where He was.⁷ Then after this He said to the disciples, "Let us go to Judea again."⁸ The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"⁹ Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world."¹⁰ "But if anyone walks in the night, he stumbles, because the light is not in him."¹¹ This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep."¹² The disciples therefore said to Him, "Lord, if he has fallen asleep, he will recover."¹³ Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.¹⁴ Then Jesus therefore said to them plainly, "Lazarus is dead,¹⁵ and I am glad for your sakes that I was not there, so that you may believe; but let us go to him."¹⁶ Thomas therefore, who is called Didymus, said to his fellow

disciples, "Let us also go, that we may die with Him."¹⁷ So when Jesus came, He found that he had already been in the tomb four days.¹⁸ Now Bethany was near Jerusalem, about two miles off;¹⁹ and many of the Jews had come to Martha and Mary, to console them concerning their brother.²⁰ Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary still sat in the house.²¹ Martha therefore said to Jesus, "Lord, if You had been here, my brother would not have died."²² "Even now I know that whatever You ask of God, God will give You."²³ Jesus said to her, "Your brother shall rise again."²⁴ Martha said to Him, "I know that he will rise again in the resurrection on the last day."²⁵ Jesus said to her, "I am the resurrection and the life; he who believes in Me shall live even if he dies,²⁶ and everyone who lives and believes in Me shall never die. Do you believe this?"²⁷ She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."²⁸ And when she had said this, she went away, and called Mary her sister, saying secretly, "The Teacher is here, and is calling for you."²⁹ And when she heard it, she arose quickly, and was coming to Him.³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha met Him.³¹ The Jews then who were with her in the house, and consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.³² Therefore, when Mary came

where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."³³ When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled,³⁴ and said, "Where have you laid him?" They said to Him, "Lord, come and see."³⁵ Jesus wept.³⁶ And so the Jews were saying, "Behold how He loved him!"³⁷ But some of them said, "Could not this man, who opened the eyes of him who was blind, have kept this man also from dying?"³⁸ Jesus therefore again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.³⁹ Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."⁴⁰ Jesus said to her, "Did I not say to you, if you believe, you will see the glory of God?"⁴¹ And so they removed the stone. And Jesus raised His eyes, and said, "Father, I thank Thee that Thou hearest Me."⁴² "And I knew that Thou hearest Me always; but because of the people standing around I said it, that they may believe that Thou didst send Me."⁴³ And when He had said these things, He cried out with a loud voice, "Lazarus, come forth."⁴⁴ He who had died came forth, bound hand and foot with wrappings; and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."

10. Plots to kill Jesus

MATTHEW	MARK	LUKE	JOHN 11:45-54
			<p>Many therefore of the Jews, who had come to Mary and beheld what He had done, believed in Him. ⁴⁶ But some of them went away to the Pharisees, and told them the things which Jesus had done. ⁴⁷ Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. ⁴⁸ "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." ⁴⁹ But a certain one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish." ⁵¹ Now this he did not say on his own initiative; but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad. ⁵³ So from that day on they planned together to kill Him. ⁵⁴ Jesus therefore no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.</p>

11. The healing of the ten lepers

MATTHEW	MARK	LUKE 17:11-19	JOHN
		<p>And it came about while He was on the way to Jerusalem, that He was passing between Samaria and Galilee.¹² And as He entered a certain village, ten leprosy men who stood at a distance met Him;¹³ and they raised their voices, saying, "Jesus, Master, have mercy on us!"¹⁴ And when He saw them, He said to them, "Go and show yourselves to the priests." And it came about that as they were going, they were cleansed.¹⁵ Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,¹⁶ and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.¹⁷ And Jesus answered and said, "Were there not ten cleansed? But the nine--where are they?"¹⁸ "Was no one found who turned back to give glory to God, except this foreigner?"¹⁹ And He said to him, "Rise, and go your way; your faith has made you well."</p>	

12. Sermon on the time of the coming of the Kingdom

MATTHEW	MARK	LUKE 17:20-37	JOHN
		<p>Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed;²¹ nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."²² And He said to the disciples, "The days shall come when you will long to see one of the days of the Son of Man, and you will not see it.²³ "And they will say to you, 'Look there! Look here!' Do not go away, and do not run after them.²⁴ "For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.²⁵ "But first He must suffer many things and be rejected by this generation.²⁶ "And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man:²⁷ they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.²⁸ "It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;²⁹ but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.³⁰ "It will be just the same on the day that the Son of Man is revealed.³¹ "On that day, let not the one who is on the housetop and whose goods are in the house go down to take them away; and likewise let not the one who is in the field turn back.³² "Remember Lot's wife.³³ "Whoever seeks to keep his life shall lose it, and whoever loses his life shall preserve it.³⁴ "I tell you, on that night there will be two men in one bed; one will be taken, and the other will be left.³⁵ "There will be two women grinding at the same place; one will be taken, and the other will be left.³⁶ "Two men will be in the field; one will be taken and the other will be left."³⁷ And answering they said to Him, "Where, Lord?" And He said to them, "Where the body is, there also will the vultures be gathered."</p>	

13. The Parable of the Unjust Judge

MATTHEW	MARK	LUKE 18:1-8	JOHN
		<p>Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, ² saying, "There was in a certain city a judge who did not fear God, and did not respect man. ³ "And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' ⁴ "And for a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, ⁵ yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'" ⁶ And the Lord said, "Hear what the unrighteous judge said; ⁷ now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? ⁸ "I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?"</p>	

14. The Parable of the Pharisee and the Publican

MATTHEW	MARK	LUKE 18:9-14	JOHN
		<p>And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: ¹⁰ "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. ¹¹ "The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. ¹² 'I fast twice a week; I pay tithes of all that I get.' ¹³ "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' ¹⁴ "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."</p>	

15. Jesus in Perea: Teaching concerning divorce

MATTHEW 19:1-12	MARK 10:1-12	LUKE	JOHN
<p>And it came about that when Jesus had finished these words, He departed from Galilee, and came into the region of Judea beyond the Jordan;² and great multitudes followed Him, and He healed them there.³ And some Pharisees came to Him, testing Him, and saying, "Is it lawful for a man to divorce his wife for any cause at all?"⁴ And He answered and said, "Have you not read, that He who created them from the beginning made them male and female,⁵ and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.'⁶ "Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."⁷ They said to Him, "Why then did Moses command to give her a certificate of divorce and send her away?"⁸ He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way."⁹ "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."¹⁰ The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."¹¹ But He said to them, "Not all men can accept this statement, but only those to whom it has been given."¹² "For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."</p>	<p>And rising up, He went from there to the region of Judea, and beyond the Jordan; and crowds gathered around Him again, and, according to His custom, He once more began to teach them.² And some Pharisees came up to Him, testing Him, and began to question Him whether it was lawful for a man to divorce a wife.³ And He answered and said to them, "What did Moses command you?"⁴ And they said, "Moses permitted a man to write a certificate of divorce and send her away."⁵ But Jesus said to them, "Because of your hardness of heart he wrote you this commandment."⁶ "But from the beginning of creation, God made them male and female."⁷ "For this cause a man shall leave his father and mother,⁸ and the two shall become one flesh; consequently they are no longer two, but one flesh."⁹ "What therefore God has joined together, let no man separate."¹⁰ And in the house the disciples began questioning Him about this again.¹¹ And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her;¹² and if she herself divorces her husband and marries another man, she is committing adultery."</p>		

16. Jesus and the little children

MATTHEW 19:13-15	MARK 10:13-16	LUKE 18:15-17	JOHN
<p>Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. ¹⁴ But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these." ¹⁵ And after laying His hands on them, He departed from there.</p>	<p>And they were bringing children to Him so that He might touch them; and the disciples rebuked them. ¹⁴ But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these." ¹⁵ "Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all." ¹⁶ And He took them in His arms and began blessing them, laying His hands upon them.</p>	<p>And they were bringing even their babies to Him so that He might touch them, but when the disciples saw it, they began rebuking them. ¹⁶ But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these." ¹⁷ "Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all."</p>	

17. The rich young ruler

MATTHEW 19:16-22	MARK 10:17-22	LUKE 18:18-23	JOHN
<p>And behold, one came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?" ¹⁷ And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." ¹⁸ He said to Him, "Which ones?" And Jesus said, "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; ¹⁹ Honor your father and mother; and You shall love your neighbor as yourself." ²⁰ The young man said to Him, "All these things I have kept; what am I still lacking?" ²¹ Jesus said to him, "If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me." ²² But when the young man heard this statement, he went away grieved; for he was one who owned much property.</p>	<p>And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, "Good Teacher, what shall I do to inherit eternal life?" ¹⁸ And Jesus said to him, "Why do you call Me good? No one is good except God alone. ¹⁹ "You know the commandments, 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'" ²⁰ And he said to Him, "Teacher, I have kept all these things from my youth up." ²¹ And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me." ²² But at these words his face fell, and he went away grieved, for he was one who owned much property.</p>	<p>And a certain ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?" ¹⁹ And Jesus said to him, "Why do you call Me good? No one is good except God alone. ²⁰ "You know the commandments, 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'" ²¹ And he said, "All these things I have kept from my youth." ²² And when Jesus heard this, He said to him, "One thing you still lack; sell all that you possess, and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me." ²³ But when he had heard these things, he became very sad; for he was extremely rich.</p>	

18. Discussion of the peril of riches and the reward of the disciples

MATTHEW 19:23-30	MARK 10:23-31	LUKE 18:24-30	JOHN
<p>And Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven.²⁴ "And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."²⁵ And when the disciples heard this, they were very astonished and said, "Then who can be saved?"²⁶ And looking upon them Jesus said to them, "With men this is impossible, but with God all things are possible."²⁷ Then Peter answered and said to Him, "Behold, we have left everything and followed You; what then will there be for us?"²⁸ And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.²⁹ "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life.³⁰ "But many who are first will be last; and the last, first.</p>	<p>And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!"²⁴ And the disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God!²⁵ "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."²⁶ And they were even more astonished and said to Him, "Then who can be saved?"²⁷ Looking upon them, Jesus said, "With men it is impossible, but not with God; for all things are possible with God."²⁸ Peter began to say to Him, "Behold, we have left everything and followed You."²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,³⁰ but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.³¹ "But many who are first, will be last; and the last, first."</p>	<p>And Jesus looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of God!²⁵ "For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."²⁶ And they who heard it said, "Then who can be saved?"²⁷ But He said, "The things impossible with men are possible with God."²⁸ And Peter said, "Behold, we have left our own homes, and followed You."²⁹ And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,³⁰ who shall not receive many times as much at this time and in the age to come, eternal life."</p>	

19. The Parable of Laborers in the Vineyard

<p>MATTHEW 20:1-16</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.² "And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard.³ "And he went out about the third hour and saw others standing idle in the market place;⁴ and to those he said, 'You too go into the vineyard, and whatever is right I will give you.' And so they went.⁵ "Again he went out about the sixth and the ninth hour, and did the same thing.⁶ "And about the eleventh hour he went out, and found others standing; and he said to them, 'Why have you been standing here idle all day long?'⁷ "They said to him, 'Because no one hired us.' He said to them, 'You too go into the vineyard.'⁸ "And when evening had come, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.'⁹ "And when those hired about the eleventh hour came, each one received a denarius.¹⁰ "And when those hired first came, they thought that they would receive more; and they also received each one a denarius.¹¹ "And when they received it, they grumbled at the landowner,¹² saying, 'These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.'¹³ "But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius?'¹⁴ "Take what is yours and go your way, but I wish to give to this last man the same as to you.¹⁵ 'Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?'¹⁶ "Thus the last shall be first, and the first last."</p>			

20. Another prediction of the death of Jesus

<p>MATTHEW 20:17-19</p>	<p>MARK 10:32-34</p>	<p>LUKE 18:31-34</p>	<p>JOHN</p>
<p>And as Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way He said to them, ¹⁸ "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, ¹⁹ and will deliver Him to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."</p>	<p>And they were on the road, going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, ³³ saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death, and will deliver Him to the Gentiles. ³⁴ "And they will mock Him and spit upon Him, and scourge Him, and kill Him, and three days later He will rise again."</p>	<p>And He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. ³² "For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon, ³³ and after they have scourged Him, they will kill Him; and the third day He will rise again." ³⁴ And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.</p>	

21. Rebuke of James and John for asking for the chief seats

<p>MATTHEW 20:20-28</p>	<p>MARK 10:35-45</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then the mother of the sons of Zebedee came to Him with her sons, bowing down, and making a request of Him. ²¹ And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit, one on Your right and one on Your left." ²² But Jesus answered and said, "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able." ²³ He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." ²⁴ And hearing this, the ten became indignant with the two brothers. ²⁵ But Jesus called them to Himself, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. ²⁶ "It is not so among you, but whoever wishes to become great among you shall be your servant, ²⁷ and whoever wishes to be first among you shall be your slave; ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."</p>	<p>And James and John, the two sons of Zebedee, came up to Him, saying to Him, "Teacher, we want You to do for us whatever we ask of You." ³⁶ And He said to them, "What do you want Me to do for you?" ³⁷ And they said to Him, "Grant that we may sit in Your glory, one on Your right, and one on Your left." ³⁸ But Jesus said to them, "You do not know what you are asking for. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" ³⁹ And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. ⁴⁰ "But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared." ⁴¹ And hearing this, the ten began to feel indignant with James and John. ⁴² And calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. ⁴³ "But it is not so among you, but whoever wishes to become great among you shall be your servant; ⁴⁴ and whoever wishes to be first among you shall be slave of all. ⁴⁵ "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."</p>		

22. Healing of the blind men of Jericho

MATTHEW 20:29-34	MARK 10:46-52	LUKE 18:35-43	JOHN
<p>And as they were going out from Jericho, a great multitude followed Him. ³⁰ And behold, two blind men sitting by the road, hearing that Jesus was passing by, cried out, saying, "Lord, have mercy on us, Son of David!" ³¹ And the multitude sternly told them to be quiet; but they cried out all the more, saying, "Lord, have mercy on us, Son of David!" ³² And Jesus stopped and called them, and said, "What do you want Me to do for you?" ³³ They said to Him, "Lord, we want our eyes to be opened." ³⁴ And moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.</p>	<p>And they came to Jericho. And as He was going out from Jericho with His disciples and a great multitude, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. ⁴⁷ And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸ And many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" ⁴⁹ And Jesus stopped and said, "Call him here." And they called the blind man, saying to him, "Take courage, arise! He is calling for you." ⁵⁰ And casting aside his cloak, he jumped up, and came to Jesus. ⁵¹ And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!" ⁵² And Jesus said to him, "Go your way; your faith has made you well." And immediately he regained his sight and began following Him on the road.</p>	<p>And it came about that as He was approaching Jericho, a certain blind man was sitting by the road, begging. ³⁶ Now hearing a multitude going by, he began to inquire what this might be. ³⁷ And they told him that Jesus of Nazareth was passing by. ³⁸ And he called out, saying, "Jesus, Son of David, have mercy on me!" ³⁹ And those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" ⁴⁰ And Jesus stopped and commanded that he be brought to Him; and when he had come near, He questioned him, ⁴¹ "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" ⁴² And Jesus said to him, "Receive your sight; your faith has made you well." ⁴³ And immediately he regained his sight, and began following Him, glorifying God; and when all the people saw it, they gave praise to God.</p>	

23. Jesus and Zacchaeus

MATTHEW	MARK	LUKE 19:1-10	JOHN
		<p>And He entered and was passing through Jericho. ² And behold, there was a man called by the name of Zaccheus; and he was a chief tax-gatherer, and he was rich. ³ And he was trying to see who Jesus was, and he was unable because of the crowd, for he was small in stature. ⁴ And he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way. ⁵ And when Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house." ⁶ And he hurried and came down, and received Him gladly. ⁷ And when they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner." ⁸ And Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much." ⁹ And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. ¹⁰ "For the Son of Man has come to seek and to save that which was lost."</p>	

24. The Parable of the Pounds

MATTHEW	MARK	LUKE 19:11-28	JOHN
		<p>And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.¹² He said therefore, "A certain nobleman went to a distant country to receive a kingdom for himself, and then return.¹³ "And he called ten of his slaves, and gave them ten minas, and said to them, 'Do business with this until I come back.'¹⁴ "But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'¹⁵ "And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done.¹⁶ "And the first appeared, saying, 'Master, your mina has made ten minas more.'¹⁷ "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.'¹⁸ "And the second came, saying, 'Your mina, master, has made five minas.'¹⁹ "And he said to him also, 'And you are to be over five cities.'²⁰ "And another came, saying, 'Master, behold your mina, which I kept put away in a handkerchief;²¹ for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.'²² "He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow?'²³ "Then why did you not put the money in the bank, and having come, I would have collected it with interest?'²⁴ "And he said to the bystanders, "Take the mina away from him, and give it to the one who has the ten minas.'²⁵ "And they said to him, 'Master, he has ten minas already.'²⁶ "I tell you, that to everyone who has shall more be given, but from the one who does not have, even what he does have shall be taken away.²⁷ "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."²⁸ And after He had said these things, He was going on ahead, ascending to Jerusalem.</p>	

PART TEN: THE LAST PUBLIC MINISTRY IN JERUSALEM

1. The arrival at Bethany

MATTHEW	MARK	LUKE	JOHN 11:55-12:1, 9-11
			<p>Now the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves. ⁵⁶ Therefore they were seeking for Jesus, and were saying to one another, as they stood in the temple, "What do you think; that He will not come to the feast at all?" ⁵⁷ Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him. 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead...</p> <p>9 The great multitude therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. ¹⁰ But the chief priests took counsel that they might put Lazarus to death also; ¹¹ because on account of him many of the Jews were going away, and were believing in Jesus.</p>

2. Mary anoints Jesus

MATTHEW 26:6-13	MARK 14:3-9	LUKE	JOHN 12:2-8
<p>Now when Jesus was in Bethany, at the home of Simon the leper, ⁷ a woman came to Him with an alabaster vial of very costly perfume, and she poured it upon His head as He reclined at the table. ⁸ But the disciples were indignant when they saw this, and said, "Why this waste?" ⁹ "For this perfume might have been sold for a high price and the money given to the poor." ¹⁰ But Jesus, aware of this, said to them, "Why do you bother the woman? For she has done a good deed to Me. ¹¹ "For the poor you have with you always; but you do not always have Me. ¹² "For when she poured this perfume upon My body, she did it to prepare Me for burial. ¹³ "Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done shall also be spoken of in memory of her."</p>	<p>And while He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head. ⁴ But some were indignantly remarking to one another, "Why has this perfume been wasted?" ⁵ "For this perfume might have been sold for over three hundred denarii, and the money given to the poor." And they were scolding her. ⁶ But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me. ⁷ "For the poor you always have with you, and whenever you wish, you can do them good; but you do not always have Me. ⁸ "She has done what she could; she has anointed My body beforehand for the burial. ⁹ "And truly I say to you, wherever the gospel is preached in the whole world, that also which this woman has done shall be spoken of in memory of her."</p>		<p>So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. ³ Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. ⁴ But Judas Iscariot, one of His disciples, who was intending to betray Him, said, ⁵ "Why was this perfume not sold for three hundred denarii, and given to poor people?" ⁶ Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. ⁷ Jesus therefore said, "Let her alone, in order that she may keep it for the day of My burial. ⁸ "For the poor you always have with you, but you do not always have Me."</p>

3. The Triumphal Entry

MATTHEW 21:1-11	MARK 11:1-11	LUKE 19:29-44	JOHN 12:12-19
<p>And when they had approached Jerusalem and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples,² saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them, and bring them to Me."³ "And if anyone says something to you, you shall say, 'The Lord has need of them,' and immediately he will send them."⁴ Now this took place that what was spoken through the prophet might be fulfilled, saying,⁵ "Say to the daughter of Zion, 'Behold your King is coming to you, Gentle, and mounted on a donkey, Even on a colt, the foal of a beast of burden.'"⁶ And the disciples went and did just as Jesus had directed them,⁷ and brought the donkey and the colt, and laid on them their garments, on which He sat.⁸ And most of the multitude spread their garments in the road, and others were cutting branches from the trees, and spreading them in the road.⁹ And the multitudes going before Him, and those who followed after were crying out, saying, "Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!"¹⁰ And when He had entered Jerusalem, all the city was stirred, saying, "Who is this?"¹¹ And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee."</p>	<p>And as they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples,² and said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here."³ "And if anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here."⁴ And they went away and found a colt tied at the door outside in the street; and they untied it.⁵ And some of the bystanders were saying to them, "What are you doing, untying the colt?"⁶ And they spoke to them just as Jesus had told them, and they gave them permission.⁷ And they brought the colt to Jesus and put their garments on it; and He sat upon it.⁸ And many spread their garments in the road, and others spread leafy branches which they had cut from the fields.⁹ And those who went before, and those who followed after, were crying out, "Hosanna! Blessed is He who comes in the name of the Lord;¹⁰ Blessed is the coming kingdom of our father David; Hosanna in the highest!"¹¹ And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve, since it was already late.</p>	<p>And it came about that when He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,³⁰ saying, "Go into the village opposite you, in which as you enter you will find a colt tied, on which no one yet has ever sat; untie it, and bring it here."³¹ "And if anyone asks you, 'Why are you untying it?' thus shall you speak, 'The Lord has need of it.'"³² And those who were sent went away and found it just as He had told them.³³ And as they were untying the colt, its owners said to them, "Why are you untying the colt?"³⁴ And they said, "The Lord has need of it."³⁵ And they brought it to Jesus, and they threw their garments on the colt, and put Jesus on it.³⁶ And as He was going, they were spreading their garments in the road.³⁷ And as He was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,³⁸ saying, "Blessed is the King who comes in the name of the Lord; Peace in heaven and glory in the highest!"³⁹ And some of the Pharisees in the multitude said to Him, "Teacher, rebuke Your disciples."⁴⁰ And He answered and said, "I tell you, if these become silent, the stones will cry out!"⁴¹ And when He approached, He saw the city and wept over it,⁴² saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes."⁴³ "For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side,⁴⁴ and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."</p>	<p>On the next day the great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem,¹³ took the branches of the palm trees, and went out to meet Him, and began to cry out, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel."¹⁴ And Jesus, finding a young donkey, sat on it; as it is written,¹⁵ "Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt."¹⁶ These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.¹⁷ And so the multitude who were with Him when He called Lazarus out of the tomb, and raised him from the dead, were bearing Him witness.¹⁸ For this cause also the multitude went and met Him, because they heard that He had performed this sign.¹⁹ The Pharisees therefore said to one another, "You see that you are not doing any good; look, the world has gone after Him."</p>

4. Cursing of the fig tree: Second cleansing of the Temple

MATTHEW 21:18-19, 12-17	MARK 11:12-18	LUKE 19:45-48	JOHN
<p>Now in the morning, when He returned to the city, He became hungry. ¹⁹ And seeing a lone fig tree by the road, He came to it, and found nothing on it except leaves only; and He said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.</p> <p>12 And Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. ¹³ And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den." ¹⁴ And the blind and the lame came to Him in the temple, and He healed them. ¹⁵ But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, "Hosanna to the Son of David," they became indignant, ¹⁶ and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babes Thou hast prepared praise for Thyself?'" ¹⁷ And He left them and went out of the city to Bethany, and lodged there.</p>	<p>And on the next day, when they had departed from Bethany, He became hungry. ¹³ And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. ¹⁴ And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening. ¹⁵ And they came to Jerusalem. And He entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; ¹⁶ and He would not permit anyone to carry goods through the temple. ¹⁷ And He began to teach and say to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den." ¹⁸ And the chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for all the multitude was astonished at His teaching.</p>	<p>And He entered the temple and began to cast out those who were selling, ⁴⁶ saying to them, "It is written, 'And My house shall be a house of prayer,' but you have made it a robbers' den." ⁴⁷ And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, ⁴⁸ and they could not find anything that they might do, for all the people were hanging upon His words.</p>	

5. Discussion of the withered fig tree

<p>MATTHEW 21:20-22</p>	<p>MARK 11:19-25</p>	<p>LUKE 21:37-38</p>	<p>JOHN</p>
<p>And seeing this, the disciples marveled, saying, "How did the fig tree wither at once?" ²¹ And Jesus answered and said to them, "Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it shall happen. ²² "And all things you ask in prayer, believing, you shall receive."</p>	<p>And whenever evening came, they would go out of the city. ²⁰ And as they were passing by in the morning, they saw the fig tree withered from the roots up. ²¹ And being reminded, Peter said to Him, "Rabbi, behold, the fig tree which You cursed has withered." ²² And Jesus answered saying to them, "Have faith in God. ²³ "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him. ²⁴ "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you. ²⁵ "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions.</p>	<p>Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. ³⁸ And all the people would get up early in the morning to come to Him in the temple to listen to Him.</p>	

6. The authority of Jesus challenged by His enemies

MATTHEW 21:23-27	MARK 11:27-33	LUKE 20:1-8	JOHN
<p>And when He had come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"²⁴ And Jesus answered and said to them, "I will ask you one thing too, which if you tell Me, I will also tell you by what authority I do these things."²⁵ "The baptism of John was from what source, from heaven or from men?" And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?'"²⁶ "But if we say, 'From men,' we fear the multitude; for they all hold John to be a prophet."²⁷ And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things."</p>	<p>And they came again to Jerusalem. And as He was walking in the temple, the chief priests, and scribes, and elders came to Him,²⁸ and began saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?"²⁹ And Jesus said to them, "I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things."³⁰ "Was the baptism of John from heaven, or from men? Answer Me."³¹ And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?'"³² "But shall we say, 'From men?'"-- they were afraid of the multitude, for all considered John to have been a prophet indeed.³³ And answering Jesus, they said, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things."</p>	<p>And it came about on one of the days while He was teaching the people in the temple and preaching the gospel, that the chief priests and the scribes with the elders confronted Him,² and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"³ And He answered and said to them, "I shall also ask you a question, and you tell Me:⁴ "Was the baptism of John from heaven or from men?"⁵ And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?'"⁶ "But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet."⁷ And they answered that they did not know where it came from.⁸ And Jesus said to them, "Neither will I tell you by what authority I do these things."</p>	

7. The Parable of the Two Sons

<p>MATTHEW 21:28-32</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.'²⁹ "And he answered and said, 'I will, sir'; and he did not go. ³⁰ "And he came to the second and said the same thing. But he answered and said, 'I will not'; yet he afterward regretted it and went. ³¹ "Which of the two did the will of his father?" They said, "The latter." Jesus said to them, "Truly I say to you that the tax-gatherers and harlots will get into the kingdom of God before you. ³² "For John came to you in the way of righteousness and you did not believe him; but the tax-gatherers and harlots did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.</p>			

8. The Parable of the Vineyard

MATTHEW 21:33-46	MARK 12:1-12	LUKE 20:9-19	JOHN
<p>Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers, and went on a journey. ³⁴ "And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce. ³⁵ "And the vine-growers took his slaves and beat one, and killed another, and stoned a third. ³⁶ "Again he sent another group of slaves larger than the first; and they did the same thing to them. ³⁷ "But afterward he sent his son to them, saying, 'They will respect my son.' ³⁸ "But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and seize his inheritance.' ³⁹ "And they took him, and threw him out of the vineyard, and killed him. ⁴⁰ "Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" ⁴¹ They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the proper seasons." ⁴² Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, This became the chief corner stone; This came about from the Lord, And it is marvelous in our eyes'?" ⁴³ "Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it. ⁴⁴ "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." ⁴⁵ And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. ⁴⁶ And when they sought to seize Him, they feared the multitudes, because they held Him to be a prophet.</p>	<p>And He began to speak to them in parables: "A man planted a vineyard, and put a wall around it, and dug a vat under the wine press, and built a tower, and rented it out to vine-growers and went on a journey. ² "And at the harvest time he sent a slave to the vine-growers, in order to receive some of the produce of the vineyard from the vine-growers. ³ "And they took him, and beat him, and sent him away empty-handed. ⁴ "And again he sent them another slave, and they wounded him in the head, and treated him shamefully. ⁵ "And he sent another, and that one they killed; and so with many others, beating some, and killing others. ⁶ "He had one more to send, a beloved son; he sent him last of all to them, saying, 'They will respect my son.' ⁷ "But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' ⁸ "And they took him, and killed him, and threw him out of the vineyard. ⁹ "What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others. ¹⁰ "Have you not even read this Scripture: 'The stone which the builders rejected, This became the chief corner stone; ¹¹ This came about from the Lord, And it is marvelous in our eyes'?" ¹² And they were seeking to seize Him; and yet they feared the multitude; for they understood that He spoke the parable against them. And so they left Him, and went away.</p>	<p>And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. ¹⁰ "And at the harvest time he sent a slave to the vine-growers, in order that they might give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed. ¹¹ "And he proceeded to send another slave; and they beat him also and treated him shamefully, and sent him away empty-handed. ¹² "And he proceeded to send a third; and this one also they wounded and cast out. ¹³ "And the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' ¹⁴ "But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him that the inheritance may be ours.' ¹⁵ "And they threw him out of the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? ¹⁶ "He will come and destroy these vine-growers and will give the vineyard to others." And when they heard it, they said, "May it never be!" ¹⁷ But He looked at them and said, "What then is this that is written, 'The stone which the builders rejected, This became the chief corner stone'? ¹⁸ "Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." ¹⁹ And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.</p>	

9. The Parable of the Wedding Garment

<p>MATTHEW 22:1-14</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>And Jesus answered and spoke to them again in parables, saying, ² "The kingdom of heaven may be compared to a king, who gave a wedding feast for his son. ³ "And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. ⁴ "Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'" ⁵ "But they paid no attention and went their way, one to his own farm, another to his business, ⁶ and the rest seized his slaves and mistreated them and killed them. ⁷ "But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. ⁸ "Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. ⁹ 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' ¹⁰ "And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. ¹¹ "But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, ¹² and he said to him, 'Friend, how did you come in here without wedding clothes?' And he was speechless. ¹³ "Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.' ¹⁴ "For many are called, but few are chosen."</p>			

10. The question of tribute to Caesar

MATTHEW 22:15-22	MARK 12:13-17	LUKE 20:20:26	JOHN
<p>Then the Pharisees went and counseled together how they might trap Him in what He said. ¹⁶ And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. ¹⁷ "Tell us therefore, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" ¹⁸ But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites? ¹⁹ "Show Me the coin used for the poll-tax." And they brought Him a denarius. ²⁰ And He said to them, "Whose likeness and inscription is this?" ²¹ They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." ²² And hearing this, they marveled, and leaving Him, they went away.</p>	<p>And they sent some of the Pharisees and Herodians to Him, in order to trap Him in a statement. ¹⁴ And they came and said to Him, "Teacher, we know that You are truthful, and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not? ¹⁵ "Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius to look at." ¹⁶ And they brought one. And He said to them, "Whose likeness and inscription is this?" And they said to Him, "Caesar's." ¹⁷ And Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at Him.</p>	<p>And they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so as to deliver Him up to the rule and the authority of the governor. ²¹ And they questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth. ²² "Is it lawful for us to pay taxes to Caesar, or not?" ²³ But He detected their trickery and said to them, ²⁴ "Show Me a denarius. Whose likeness and inscription does it have?" And they said, "Caesar's." ²⁵ And He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." ²⁶ And they were unable to catch Him in a saying in the presence of the people; and marveling at His answer, they became silent.</p>	

11. The question of resurrection

MATTHEW 22:23-33	MARK 12:18-27	LUKE 20:27-40	JOHN
<p>On that day some Sadducees (who say there is no resurrection) came to Him and questioned Him, ²⁴ saying, "Teacher, Moses said, 'If a man dies, having no children, his brother as next of kin shall marry his wife, and raise up an offspring to his brother.'²⁵ "Now there were seven brothers with us; and the first married and died, and having no offspring left his wife to his brother;²⁶ so also the second, and the third, down to the seventh.²⁷ "And last of all, the woman died.²⁸ "In the resurrection therefore whose wife of the seven shall she be? For they all had her."²⁹ But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures, or the power of God.³⁰ "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven.³¹ "But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying,³² 'I am the God of Abraham, and the God of Isaac, and the God of Jacob '? He is not the God of the dead but of the living."³³ And when the multitudes heard this, they were astonished at His teaching.</p>	<p>And some Sadducees (who say that there is no resurrection) came to Him, and began questioning Him, saying,¹⁹ "Teacher, Moses wrote for us that if a man's brother dies, and leaves behind a wife, and leaves no child, his brother should take the wife, and raise up offspring to his brother.²⁰ "There were seven brothers; and the first took a wife, and died, leaving no offspring.²¹ "And the second one took her, and died, leaving behind no offspring; and the third likewise;²² and so all seven left no offspring. Last of all the woman died also.²³ "In the resurrection, when they rise again, which one's wife will she be? For all seven had her as wife."²⁴ Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of God?²⁵ "For when they rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.²⁶ "But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob '?²⁷ "He is not the God of the dead, but of the living; you are greatly mistaken."</p>	<p>Now there came to Him some of the Sadducees (who say that there is no resurrection),²⁸ and they questioned Him, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife, and he is childless, his brother should take the wife and raise up offspring to his brother.²⁹ "Now there were seven brothers; and the first took a wife, and died childless;³⁰ and the second³¹ and the third took her; and in the same way all seven died, leaving no children.³² "Finally the woman died also.³³ "In the resurrection therefore, which one's wife will she be? For all seven had her as wife."³⁴ And Jesus said to them, "The sons of this age marry and are given in marriage,³⁵ but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage;³⁶ for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection.³⁷ "But that the dead are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.³⁸ "Now He is not the God of the dead, but of the living; for all live to Him."³⁹ And some of the scribes answered and said, "Teacher, You have spoken well."⁴⁰ For they did not have courage to question Him any longer about anything.</p>	

12. The question of the greatest commandment

MATTHEW 22:34-40	MARK 12:28-34	LUKE	JOHN
<p>But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together. ³⁵ And one of them, a lawyer, asked Him a question, testing Him, ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And He said to him, "You shall love the LORD your God with all your heart, and with all your soul, and with all your mind." ³⁸ "This is the great and foremost commandment. ³⁹ "The second is like it, 'You shall love your neighbor as yourself.' ⁴⁰ "On these two commandments depend the whole Law and the Prophets."</p>	<p>And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" ²⁹ Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; ³⁰ and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.' ³¹ "The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." ³² And the scribe said to Him, "Right, Teacher, You have truly stated that He is One; and there is no one else besides Him; ³³ and to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as himself, is much more than all burnt offerings and sacrifices." ³⁴ And when Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." And after that, no one would venture to ask Him any more questions.</p>		

13. The question about the Son of David

MATTHEW 22:41-46	MARK 12:35-37	LUKE 20:41-44	JOHN
<p>Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, "What do you think about the Christ, whose son is He?" They said to Him, "The son of David." ⁴³ He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, ⁴⁴ 'The Lord said to my LORD, "Sit at My right hand, Until I put Thine enemies beneath Thy feet "'? ⁴⁵ "If David then calls Him 'Lord,' how is He his son?" ⁴⁶ And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.</p>	<p>And Jesus answering began to say, as He taught in the temple, "How is it that the scribes say that the Christ is the son of David? ³⁶ "David himself said in the Holy Spirit, 'The Lord said to my LORD, "Sit at My right hand, Until I put Thine enemies beneath Thy feet."' ³⁷ "David himself calls Him 'Lord'; and so in what sense is He his son?" And the great crowd enjoyed listening to Him.</p>	<p>And He said to them, "How is it that they say the Christ is David's son? ⁴² "For David himself says in the book of Psalms, 'The Lord said to my LORD, "Sit at My right hand, ⁴³ Until I make Thine enemies a footstool for Thy feet."' ⁴⁴ "David therefore calls Him 'Lord,' and how is He his son?"</p>	

14. Denunciation of the Scribes and Pharisees

<p style="text-align: center;">MATTHEW 23:1-39</p>	<p style="text-align: center;">MARK 12:38-40</p>	<p style="text-align: center;">LUKE 20:45-47</p>
<p>Then Jesus spoke to the multitudes and to His disciples,² saying, "The scribes and the Pharisees have seated themselves in the chair of Moses;³ therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them.⁴ "And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with so much as a finger.⁵ "But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels of their garments.⁶ "And they love the place of honor at banquets, and the chief seats in the synagogues,⁷ and respectful greetings in the market places, and being called by men, Rabbi.⁸ "But do not be called Rabbi; for One is your Teacher, and you are all brothers.⁹ "And do not call anyone on earth your father; for One is your Father, He who is in heaven.¹⁰ "And do not be called leaders; for One is your Leader, that is, Christ.¹¹ "But the greatest among you shall be your servant.¹² "And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.¹³ "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in.¹⁴ "Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, even while for a pretense you make long prayers; therefore you shall receive greater condemnation.¹⁵ "Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.¹⁶ "Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'¹⁷ "You fools and blind men; which is more important, the gold, or the temple that sanctified the gold?¹⁸ "And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering upon it, he is obligated.'¹⁹ "You blind men, which is more important, the offering or the altar that sanctifies the offering?²⁰ "Therefore he who swears by the altar, swears both by the altar and by everything on it.²¹ "And he who swears by the temple, swears both by the temple and by Him who dwells within it.²² "And he who swears by heaven, swears both by the throne of God and by Him who sits upon it.²³ "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.²⁴ "You blind guides, who strain out a gnat and swallow a camel!²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.²⁶ "You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.²⁸ "Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.²⁹ "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,³⁰ and say, 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'³¹ "Consequently you bear witness against yourselves, that you are sons of those who murdered the prophets.³² "Fill up then the measure of the guilt of your fathers.³³ "You serpents, you brood of vipers, how shall you escape the sentence of hell?³⁴ "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,³⁵ that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.³⁶ "Truly I say to you, all these things shall come upon this generation.³⁷ "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.³⁸ "Behold, your house is being left to you desolate!³⁹ "For I say to you, from now on you shall not see Me until you say, 'Blessed is He who comes in the name of the Lord!'"</p>	<p>And in His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places,³⁹ and chief seats in the synagogues, and places of honor at banquets,⁴⁰ who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."</p>	<p>And while all the people were listening, He said to the disciples,⁴⁶ "Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets,⁴⁷ who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."</p>

15. The widow's mite

<p>MATTHEW</p>	<p>MARK 12:41-44</p>	<p>LUKE 21:1-4</p>	<p>JOHN</p>
	<p>^{NAS} Mark 12:41 And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.⁴² And a poor widow came and put in two small copper coins, which amount to a cent.⁴³ And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury;⁴⁴ for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."</p>	<p>^{NAS} Luke 21:1 And He looked up and saw the rich putting their gifts into the treasury.² And He saw a certain poor widow putting in two small copper coins.³ And He said, "Truly I say to you, this poor widow put in more than all of them;⁴ for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."</p>	

16. Sermon the significance of life and death

MATTHEW	MARK	LUKE	JOHN 12:20-50
			<p>Now there were certain Greeks among those who were going up to worship at the feast; ²¹ these therefore came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." ²² Philip came and told Andrew; Andrew and Philip came, and they told Jesus. ²³ And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. ²⁴ "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. ²⁵ "He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal. ²⁶ "If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him. ²⁷ "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. ²⁸ "Father, glorify Thy name." There came therefore a voice out of heaven: "I have both glorified it, and will glorify it again." ²⁹ The multitude therefore, who stood by and heard it, were saying that it had thundered; others were saying, "An angel has spoken to Him." ³⁰ Jesus answered and said, "This voice has not come for My sake, but for your sakes. ³¹ "Now judgment is upon this world; now the ruler of this world shall be cast out. ³² "And I, if I be lifted up from the earth, will draw all men to Myself." ³³ But He was saying this to indicate the kind of death by which He was to die. ³⁴ The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" ³⁵ Jesus therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes. ³⁶ "While you have the light, believe in the light, in order that you may become sons of light." These things Jesus spoke, and He departed and hid Himself from them. ³⁷ But though He had performed so many signs before them, yet they were not believing in Him; ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, who has believed our report? And to whom has the arm of the Lord been revealed?" ³⁹ For this cause they could not believe, for Isaiah said again, ⁴⁰ "He has blinded their eyes, and He hardened their heart; lest they see with their eyes, and perceive with their heart, and be converted, and I heal them." ⁴¹ These things Isaiah said, because he saw His glory, and he spoke of Him. ⁴² Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue; ⁴³ for they loved the approval of men rather than the approval of God. ⁴⁴ And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me. ⁴⁵ "And he who beholds Me beholds the One who sent Me. ⁴⁶ "I have come as light into the world, that everyone who believes in Me may not remain in darkness. ⁴⁷ "And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. ⁴⁸ "He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. ⁴⁹ "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. ⁵⁰ "And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."</p>

17. The prediction of the fall of Jerusalem and the Second Coming

MATTHEW

24:1-51

And Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. ² And He answered and said to them, "Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down." ³ And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" ⁴ And Jesus answered and said to them, "See to it that no one misleads you. ⁵ "For many will come in My name, saying, 'I am the Christ,' and will mislead many. ⁶ "And you will be hearing of wars and rumors of wars; see that you are not frightened, for those things must take place, but that is not yet the end. ⁷ "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. ⁸ "But all these things are merely the beginning of birth pangs. ⁹ "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name. ¹⁰ "And at that time many will fall away and will deliver up one another and hate one another. ¹¹ "And many false prophets will arise, and will mislead many. ¹² "And because lawlessness is increased, most people's love will grow cold. ¹³ "But the one who endures to the end, he shall be saved. ¹⁴ "And this gospel of the kingdom shall be preached in the whole world for a witness

to all the nations, and then the end shall come. ¹⁵ "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), ¹⁶ then let those who are in Judea flee to the mountains; ¹⁷ let him who is on the housetop not go down to get the things out that are in his house; ¹⁸ and let him who is in the field not turn back to get his cloak. ¹⁹ "But woe to those who are with child and to those who nurse babes in those days! ²⁰ "But pray that your flight may not be in the winter, or on a Sabbath; ²¹ for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. ²² "And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short. ²³ "Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him. ²⁴ "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. ²⁵ "Behold, I have told you in advance. ²⁶ "If therefore they say to you, 'Behold, He is in the wilderness,' do not go forth, or, 'Behold, He is in the inner rooms,' do not believe them. ²⁷ "For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be. ²⁸ "Wherever the corpse is, there the vultures will gather. ²⁹ "But immediately after the tribulation of those days the sun will be darkened, and the

moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, ³⁰ and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. ³¹ "And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other. ³² "Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; ³³ even so you too, when you see all these things, recognize that He is near, right at the door. ³⁴ "Truly I say to you, this generation will not pass away until all these things take place. ³⁵ "Heaven and earth will pass away, but My words shall not pass away. ³⁶ "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. ³⁷ "For the coming of the Son of Man will be just like the days of Noah. ³⁸ "For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. ⁴⁰ "Then there shall be two men in the field; one will be taken, and one will be left. ⁴¹ "Two women will be grinding at the mill; one will be taken,

and one will be left. ⁴² "Therefore be on the alert, for you do not know which day your Lord is coming. ⁴³ "But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. ⁴⁴ "For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will. ⁴⁵ "Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? ⁴⁶ "Blessed is that slave whom his master finds so doing when he comes. ⁴⁷ "Truly I say to you, that he will put him in charge of all his possessions. ⁴⁸ "But if that evil slave says in his heart, 'My master is not coming for a long time,' ⁴⁹ and shall begin to beat his fellow slaves and eat and drink with drunkards; ⁵⁰ the master of that slave will come on a day when he does not expect him and at an hour which he does not know, ⁵¹ and shall cut him in pieces and assign him a place with the hypocrites; weeping shall be there and the gnashing of teeth.

17b. The prediction of the fall of Jerusalem and the Second Coming (Mark & Luke)

MARK 13:1-37	LUKE 21:5-36	
<p>And as He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"² And Jesus said to him, "Do you see these great buildings? Not one stone shall be left upon another which will not be torn down."³ And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately,⁴ "Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?"⁵ And Jesus began to say to them, "See to it that no one misleads you."⁶ "Many will come in My name, saying, 'I am He!' and will mislead many."⁷ "And when you hear of wars and rumors of wars, do not be frightened; those things must take place; but that is not yet the end."⁸ "For nation will arise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs."⁹ "But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them."¹⁰ "And the gospel must first be preached to all the nations."¹¹ "And when they arrest you and deliver you up, do not be anxious beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit."¹² "And brother will deliver brother to death, and a father his child; and children will rise up against parents and have them put to death."¹³ "And you will be hated by all on account of My name, but the one who endures to the end, he shall be saved."¹⁴ "But when you see the abomination of desolation standing where it should not be (let the reader understand), then let those who are in Judea flee to the mountains."¹⁵ "And let him who is on the housetop not go down, or enter in, to get anything out of his house;¹⁶ and let him who is in the field not turn back to get his cloak."¹⁷ "But woe to those who are with child and to those who nurse babes in those days!"¹⁸ "But pray that it may not happen in the winter."¹⁹ "For those days will be a time of tribulation such as has not occurred since the beginning</p>	<p>of the creation which God created, until now, and never shall."²⁰ "And unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect whom He chose, He shortened the days."²¹ "And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, He is there'; do not believe him;²² for false Christs and false prophets will arise, and will show signs and wonders, in order, if possible, to lead the elect astray."²³ "But take heed; behold, I have told you everything in advance."²⁴ "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,²⁵ and the stars will be falling from heaven, and the powers that are in the heavens will be shaken."²⁶ "And then they will see the Son of Man coming in clouds with great power and glory."²⁷ "And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth, to the farthest end of heaven."²⁸ "Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near."²⁹ "Even so, you too, when you see these things happening, recognize that He is near, right at the door."³⁰ "Truly I say to you, this generation will not pass away until all these things take place."³¹ "Heaven and earth will pass away, but My words will not pass away."³² "But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone."³³ "Take heed, keep on the alert; for you do not know when the appointed time is."³⁴ "It is like a man, away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert."³⁵ "Therefore, be on the alert-- for you do not know when the master of the house is coming, whether in the evening, at midnight, at cockcrowing, or in the morning--³⁶ lest he come suddenly and find you asleep."³⁷ "And what I say to you I say to all, 'Be on the alert!'"</p>	<p>And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said,⁶ "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."⁷ And they questioned Him, saying, "Teacher, when therefore will these things be? And what will be the sign when these things are about to take place?"⁸ And He said, "See to it that you be not misled; for many will come in My name, saying, 'I am He,' and, 'The time is at hand'; do not go after them."⁹ "And when you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately."¹⁰ Then He continued by saying to them, "Nation will rise against nation, and kingdom against kingdom,¹¹ and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven."¹² "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake."¹³ "It will lead to an opportunity for your testimony."¹⁴ "So make up your minds not to prepare beforehand to defend yourselves;¹⁵ for I will give you utterance and wisdom which none of your opponents will be able to resist or refute."¹⁶ "But you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death,¹⁷ and you will be hated by all on account of My name."¹⁸ "Yet not a hair of your head will perish."¹⁹ "By your endurance you will gain your lives."²⁰ "But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city;²² because these are days of vengeance, in order that all things which are written may be fulfilled."²³ "Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people,²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled."²⁵ "And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves,²⁶ men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken."²⁷ "And then they will see the Son of Man coming in a cloud with power and great glory."²⁸ "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."²⁹ And He told them a parable: "Behold the fig tree and all the trees;³⁰ as soon as they put forth leaves, you see it and know for yourselves that summer is now near."³¹ "Even so you, too, when you see these things happening, recognize that the kingdom of God is near."³² "Truly I say to you, this generation will not pass away until all things take place."³³ "Heaven and earth will pass away, but My words will not pass away."³⁴ "Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap;³⁵ for it will come upon all those who dwell on the face of all the earth."³⁶ "But keep on the alert at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man." "</p>

18 The Parable of the Ten Virgins

MATTHEW 25:1-13	MARK	LUKE	JOHN
<p>"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom.² "And five of them were foolish, and five were prudent.³ "For when the foolish took their lamps, they took no oil with them,⁴ but the prudent took oil in flasks along with their lamps.⁵ "Now while the bridegroom was delaying, they all got drowsy and began to sleep.⁶ "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.'⁷ "Then all those virgins rose, and trimmed their lamps.⁸ "And the foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'⁹ "But the prudent answered, saying, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'¹⁰ "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut.¹¹ "And later the other virgins also came, saying, 'Lord, lord, open up for us.'¹² "But he answered and said, 'Truly I say to you, I do not know you.'¹³ "Be on the alert then, for you do not know the day nor the hour.</p>			

19. The Parable of the Talents

<p style="text-align: center;">MATTHEW 25:14-30</p>	<p style="text-align: center;">MARK</p>	<p style="text-align: center;">LUKE</p>	<p style="text-align: center;">JOHN</p>
<p>For it is just like a man about to go on a journey, who called his own slaves, and entrusted his possessions to them. ¹⁵ "And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. ¹⁶ "Immediately the one who had received the five talents went and traded with them, and gained five more talents. ¹⁷ "In the same manner the one who had received the two talents gained two more. ¹⁸ "But he who received the one talent went away and dug in the ground, and hid his master's money. ¹⁹ "Now after a long time the master of those slaves came and settled accounts with them. ²⁰ "And the one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' ²¹ "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' ²² "The one also who had received the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' ²³ "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' ²⁴ "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed. ²⁵ 'And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.' ²⁶ "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed. ²⁷ Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. ²⁸ Therefore take away the talent from him, and give it to the one who has the ten talents.' ²⁹ "For to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away. ³⁰ "And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.</p>			

20. Discussion of the final judgment

MATTHEW 25:31-46	MARK	LUKE	JOHN
<p>But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. ³² "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; ³³ and He will put the sheep on His right, and the goats on the left. ³⁴ "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; ³⁶ naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' ³⁷ "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink?' ³⁸ 'And when did we see You a stranger, and invite You in, or naked, and clothe You?' ³⁹ 'And when did we see You sick, or in prison, and come to You?' ⁴⁰ "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' ⁴¹ "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; ⁴² for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; ⁴³ I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' ⁴⁴ "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' ⁴⁵ "Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' ⁴⁶ "And these will go away into eternal punishment, but the righteous into eternal life."</p>			

21. The fifth prediction of Jesus' death

<p>MATTHEW 26:1-5</p>	<p>MARK 14:1-2</p>	<p>LUKE 22:1-2</p>	<p>JOHN</p>
<p>And it came about that when Jesus had finished all these words, He said to His disciples,² "You know that after two days the Passover is coming, and the Son of Man is to be delivered up for crucifixion."³ Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;⁴ and they plotted together to seize Jesus by stealth, and kill Him.⁵ But they were saying, "Not during the festival, lest a riot occur among the people."</p>	<p>Now the Passover and Unleavened Bread was two days off; and the chief priests and the scribes were seeking how to seize Him by stealth, and kill Him;² for they were saying, "Not during the festival, lest there be a riot of the people."</p>	<p>Now the Feast of Unleavened Bread, which is called the Passover, was approaching.² And the chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.</p>	

22. Judas' plot to betray Jesus

<p>MATTHEW 26:14-16</p>	<p>MARK 14:10-11</p>	<p>LUKE 22:3-6</p>	<p>JOHN</p>
<p>Then one of the twelve, named Judas Iscariot, went to the chief priests,¹⁵ and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver.¹⁶ And from then on he began looking for a good opportunity to betray Him.</p>	<p>And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to betray Him to them.¹¹ And they were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.</p>	<p>And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.⁴ And he went away and discussed with the chief priests and officers how he might betray Him to them.⁵ And they were glad, and agreed to give him money.⁶ And he consented, and began seeking a good opportunity to betray Him to them apart from the multitude.</p>	

23. Preparation for the Passover meal

<p style="text-align: center;">MATTHEW 26:17-19</p>	<p style="text-align: center;">MARK 14:12-16</p>	<p style="text-align: center;">LUKE 22:7-13</p>	<p style="text-align: center;">JOHN</p>
<p>Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat the Passover?"¹⁸ And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I am to keep the Passover at your house with My disciples."'"¹⁹ And the disciples did as Jesus had directed them; and they prepared the Passover.</p>	<p>And on the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?"¹³ And He sent two of His disciples, and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him;¹⁴ and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?'"¹⁵ "And he himself will show you a large upper room furnished and ready; and prepare for us there."¹⁶ And the disciples went out, and came to the city, and found it just as He had told them; and they prepared the Passover.</p>	<p>Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.⁸ And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it."⁹ And they said to Him, "Where do You want us to prepare it?"¹⁰ And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.¹¹ "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?'"¹² "And he will show you a large, furnished, upper room; prepare it there."¹³ And they departed and found everything just as He had told them; and they prepared the Passover.</p>	

24. The Passover Meal

<p>MATTHEW 26:20</p>	<p>MARK 14:17</p>	<p>LUKE 22:14-16, 24-30</p>	<p>JOHN</p>
<p>Now when evening had come, He was reclining at the table with the twelve disciples.</p>	<p>And when it was evening He came with the twelve.</p>	<p>And when the hour had come He reclined at the table, and the apostles with Him. ¹⁵ And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; ¹⁶ for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." 24 And there arose also a dispute among them as to which one of them was regarded to be greatest. ²⁵ And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' ²⁶ "But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. ²⁷ "For who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. ²⁸ "And you are those who have stood by Me in My trials; ²⁹ and just as My Father has granted Me a kingdom, I grant you ³⁰ that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.</p>	

25. The disciples' feet washed by Jesus

MATTHEW	MARK	LUKE	JOHN 13:1-20
			<p>Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.² And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,³ Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God,⁴ rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.⁵ Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.⁶ And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"⁷ Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter."⁸ Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."⁹ Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."¹⁰ Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."¹¹ For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."¹² And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, "Do you know what I have done to you?"¹³ "You call Me Teacher and Lord; and you are right, for so I am."¹⁴ "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."¹⁵ "For I gave you an example that you also should do as I did to you."¹⁶ "Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him."¹⁷ "If you know these things, you are blessed if you do them."¹⁸ "I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'¹⁹ "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."²⁰ "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."</p>

26. Judas pointed out as the traitor

MATTHEW 26:21-25	MARK 14:18-21	LUKE 22:21-23	JOHN 13:21-30
<p>And as they were eating, He said, "Truly I say to you that one of you will betray Me." ²² And being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" ²³ And He answered and said, "He who dipped his hand with Me in the bowl is the one who will betray Me." ²⁴ "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." ²⁵ And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" He said to him, "You have said it yourself."</p>	<p>And as they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me-- one who is eating with Me." ¹⁹ They began to be grieved and to say to Him one by one, "Surely not I?" ²⁰ And He said to them, "It is one of the twelve, one who dips with Me in the bowl." ²¹ "For the Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."</p>	<p>But behold, the hand of the one betraying Me is with Me on the table. ²² "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" ²³ And they began to discuss among themselves which one of them it might be who was going to do this thing.</p>	<p>When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me." ²² The disciples began looking at one another, at a loss to know of which one He was speaking. ²³ There was reclining on Jesus' breast one of His disciples, whom Jesus loved. ²⁴ Simon Peter therefore gestured to him, and said to him, "Tell us who it is of whom He is speaking." ²⁵ He, leaning back thus on Jesus' breast, said to Him, "Lord, who is it?" ²⁶ Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. ²⁷ And after the morsel, Satan then entered into him. Jesus therefore said to him, "What you do, do quickly." ²⁸ Now no one of those reclining at the table knew for what purpose He had said this to him. ²⁹ For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. ³⁰ And so after receiving the morsel he went out immediately; and it was night.</p>

27. The disciples warned

<p style="text-align: center;">MATTHEW 26:31-35</p>	<p style="text-align: center;">MARK 14:27-31</p>	<p style="text-align: center;">LUKE 22:31-38</p>	<p style="text-align: center;">JOHN</p>
<p>Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock shall be scattered.'"³² "But after I have been raised, I will go before you to Galilee."³³ But Peter answered and said to Him, "Even though all may fall away because of You, I will never fall away."³⁴ Jesus said to him, "Truly I say to you that this very night, before a cock crows, you shall deny Me three times."³⁵ Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.</p>	<p>And Jesus said to them, "You will all fall away, because it is written, 'I will strike down the shepherd, and the sheep shall be scattered.'"²⁸ "But after I have been raised, I will go before you to Galilee."²⁹ But Peter said to Him, "Even though all may fall away, yet I will not."³⁰ And Jesus said to him, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me."³¹ But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing, too.</p>	<p>Simon, Simon, behold, Satan has demanded permission to sift you like wheat;³² but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."³³ And he said to Him, "Lord, with You I am ready to go both to prison and to death!"³⁴ And He said, "I say to you, Peter, the cock will not crow today until you have denied three times that you know Me."³⁵ And He said to them, "When I sent you out without purse and bag and sandals, you did not lack anything, did you?" And they said, "No, nothing."³⁶ And He said to them, "But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one."³⁷ "For I tell you, that this which is written must be fulfilled in Me, 'And He was numbered with transgressors'; for that which refers to Me has its fulfillment."³⁸ And they said, "Lord, look, here are two swords." And He said to them, "It is enough."</p>	

28. The Lord's Supper instituted (I Corinthians 11:23-26)

<p>MATTHEW 26:26-29</p>	<p>MARK 14:22-25</p>	<p>LUKE 22:17-20</p>	<p>JOHN</p>
<p>And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."²⁷ And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you;²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.²⁹ "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."</p>	<p>And while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, "Take it; this is My body."²³ And when He had taken a cup, and given thanks, He gave it to them; and they all drank from it.²⁴ And He said to them, "This is My blood of the covenant, which is poured out for many.²⁵ "Truly I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p>	<p>And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves;¹⁸ for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."¹⁹ And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."²⁰ And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."</p>	

29. Jesus' farewell discourse

MATTHEW	MARK	LUKE	JOHN 14:1-31
			<p>"Let not your heart be troubled; believe in God, believe also in Me.² "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.³ "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.⁴ "And you know the way where I am going."⁵ Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"⁶ Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.⁷ "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."⁸ Philip said to Him, "Lord, show us the Father, and it is enough for us."⁹ Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"¹⁰ "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.¹¹ "Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.¹² "Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.¹³ "And whatever you ask in My name, that will I do, that the Father may be glorified in the Son.¹⁴ "If you ask Me anything in My name, I will do it.¹⁵ "If you love Me, you will keep My commandments.¹⁶ "And I will ask the Father, and He will give you another Helper, that He may be with you forever;¹⁷ that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.¹⁸ "I will not leave you as orphans; I will come to you.¹⁹ "After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also.²⁰ "In that day you shall know that I am in My Father, and you in Me, and I in you.²¹ "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."²² Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"²³ Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.²⁴ "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.²⁵ "These things I have spoken to you, while abiding with you.²⁶ "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.²⁷ "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.²⁸ "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.²⁹ "And now I have told you before it comes to pass, that when it comes to pass, you may believe.³⁰ "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;³¹ but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.</p>

30. The Parable of the Vine

MATTHEW	MARK	LUKE	JOHN 15:1-27
			<p>I am the true vine, and My Father is the vinedresser. ² "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. ³ "You are already clean because of the word which I have spoken to you. ⁴ "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. ⁵ "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. ⁶ "If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. ⁷ "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you. ⁸ "By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. ⁹ "Just as the Father has loved Me, I have also loved you; abide in My love. ¹⁰ "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. ¹¹ "These things I have spoken to you, that My joy may be in you, and that your joy may be made full. ¹² "This is My commandment, that you love one another, just as I have loved you. ¹³ "Greater love has no one than this, that one lay down his life for his friends. ¹⁴ "You are My friends, if you do what I command you. ¹⁵ "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. ¹⁶ "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. ¹⁷ "This I command you, that you love one another. ¹⁸ "If the world hates you, you know that it has hated Me before it hated you. ¹⁹ "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. ²¹ "But all these things they will do to you for My name's sake, because they do not know the One who sent Me. ²² "If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. ²³ "He who hates Me hates My Father also. ²⁴ "If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. ²⁵ "But they have done this in order that the word may be fulfilled that is written in their Law, 'They hated Me without a cause.' ²⁶ "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me, ²⁷ and you will bear witness also, because you have been with Me from the beginning.</p>

31. Further solemn instruction

<h1>JOHN</h1> <h2>16:1-33</h2>			
<p>^{NAS} John 16:1 "These things I have spoken to you, that you may be kept from stumbling. ² "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. ³ "And these things they will do, because they have not known the Father, or Me. ⁴ "But these things I have spoken to you, that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you. ⁵ "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' ⁶ "But because I have said these things to you, sorrow has filled your heart. ⁷ "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. ⁸ "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; ⁹ concerning sin, because they do not believe in Me; ¹⁰ and concerning righteousness,</p>	<p>because I go to the Father, and you no longer behold Me; ¹¹ and concerning judgment, because the ruler of this world has been judged. ¹² "I have many more things to say to you, but you cannot bear them now. ¹³ "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. ¹⁴ "He shall glorify Me; for He shall take of Mine, and shall disclose it to you. ¹⁵ "All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you. ¹⁶ "A little while, and you will no longer behold Me; and again a little while, and you will see Me." ¹⁷ Some of His disciples therefore said to one another, "What is this thing He is telling us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'because I go to the Father?'" ¹⁸ And so they were saying, "What is this that He says, 'A little while?'" We do not know what He is talking about." ¹⁹</p>	<p>Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'?" ²⁰ "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy. ²¹ "Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. ²² "Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you. ²³ "And in that day you will ask Me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name. ²⁴ "Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full. ²⁵ "These things I have spoken to you in figurative language; an hour is coming</p>	<p>when I will speak no more to you in figurative language, but will tell you plainly of the Father. ²⁶ In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; ²⁷ for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. ²⁸ "I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father." ²⁹ His disciples said, "Lo, now You are speaking plainly, and are not using a figure of speech. ³⁰ "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God." ³¹ Jesus answered them, "Do you now believe?" ³² "Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. ³³ "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.</p>

32. The prayer of Jesus

MATTHEW	MARK	LUKE	<p style="text-align: center;">JOHN 17:1-26</p>
			<p>These things Jesus spoke; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee, ² even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. ³ "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. ⁴ "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. ⁵ "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was. ⁶ "I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. ⁷ "Now they have come to know that everything Thou hast given Me is from Thee; ⁸ for the words which Thou gavest Me I have given to them; and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me. ⁹ "I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; ¹⁰ and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. ¹¹ "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are. ¹² "While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. ¹³ "But now I come to Thee; and these things I speak in the world, that they may have My joy made full in themselves. ¹⁴ "I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. ¹⁵ "I do not ask Thee to take them out of the world, but to keep them from the evil one. ¹⁶ "They are not of the world, even as I am not of the world. ¹⁷ "Sanctify them in the truth; Thy word is truth. ¹⁸ "As Thou didst send Me into the world, I also have sent them into the world. ¹⁹ "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. ²⁰ "I do not ask in behalf of these alone, but for those also who believe in Me through their word; ²¹ that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. ²² "And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; ²³ I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. ²⁴ "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. ²⁵ "O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; ²⁶ and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."</p>

33. Jesus' agony in the garden

MATTHEW 26:30, 36-46	MARK 14:26, 32-42	LUKE 22:39-46	JOHN 18:1
<p>And after singing a hymn, they went out to the Mount of Olives.</p> <p>36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray."³⁷ And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.³⁸ Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."³⁹ And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."⁴⁰ And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour?"⁴¹ "Keep watching and praying, that you may not enter into temptation; the spirit is willing, but the flesh is weak."⁴² He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Thy will be done."⁴³ And again He came and found them sleeping, for their eyes were heavy.⁴⁴ And He left them again, and went away and prayed a third time, saying the same thing once more.⁴⁵ Then He came to the disciples, and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners."⁴⁶ "Arise, let us be going; behold, the one who betrays Me is at hand!"</p>	<p>And after singing a hymn, they went out to the Mount of Olives.</p> <p>32 And they came to a place named Gethsemane; and He said to His disciples, "Sit here until I have prayed."³³ And He took with Him Peter and James and John, and began to be very distressed and troubled.³⁴ And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."³⁵ And He went a little beyond them, and fell to the ground, and began to pray that if it were possible, the hour might pass Him by.³⁶ And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."³⁷ And He came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep watch for one hour?"³⁸ "Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak."³⁹ And again He went away and prayed, saying the same words.⁴⁰ And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.⁴¹ And He came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners."⁴² "Arise, let us be going; behold, the one who betrays Me is at hand!"</p>	<p>And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.⁴⁰ And when He arrived at the place, He said to them, "Pray that you may not enter into temptation."⁴¹ And He withdrew from them about a stone's throw, and He knelt down and began to pray,⁴² saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."⁴³ Now an angel from heaven appeared to Him, strengthening Him.⁴⁴ And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.⁴⁵ And when He rose from prayer, He came to the disciples and found them sleeping from sorrow,⁴⁶ and said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."</p>	<p>Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,</p>

34. The arrest of Jesus

<p style="text-align: center;">MATTHEW 26:47-56</p>	<p style="text-align: center;">MARK 14:43-52</p>	<p style="text-align: center;">LUKE 22:47-53</p>	<p style="text-align: center;">JOHN 18:2-11</p>
<p>And while He was still speaking, behold, Judas, one of the twelve, came up, accompanied by a great multitude with swords and clubs, from the chief priests and elders of the people.⁴⁸ Now he who was betraying Him gave them a sign, saying, "Whomever I shall kiss, He is the one; seize Him."⁴⁹ And immediately he went to Jesus and said, "Hail, Rabbi!" and kissed Him.⁵⁰ And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him.⁵¹ And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest, and cut off his ear.⁵² Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword.⁵³ "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?⁵⁴ "How then shall the Scriptures be fulfilled, that it must happen this way?"⁵⁵ At that time Jesus said to the multitudes, "Have you come out with swords and clubs to arrest Me as against a robber? Every day I used to sit in the temple teaching and you did not seize Me.⁵⁶ "But all this has taken place that the Scriptures of the prophets may be fulfilled." Then all the disciples left Him and fled.</p>	<p>And immediately while He was still speaking, Judas, one of the twelve, came up, accompanied by a multitude with swords and clubs, from the chief priests and the scribes and the elders.⁴⁴ Now he who was betraying Him had given them a signal, saying, "Whomever I shall kiss, He is the one; seize Him, and lead Him away under guard."⁴⁵ And after coming, he immediately went to Him, saying, "Rabbi!" and kissed Him.⁴⁶ And they laid hands on Him, and seized Him.⁴⁷ But a certain one of those who stood by drew his sword, and struck the slave of the high priest, and cut off his ear.⁴⁸ And Jesus answered and said to them, "Have you come out with swords and clubs to arrest Me, as against a robber?⁴⁹ "Every day I was with you in the temple teaching, and you did not seize Me; but this has happened that the Scriptures might be fulfilled."⁵⁰ And they all left Him and fled.⁵¹ And a certain young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him.⁵² But he left the linen sheet behind, and escaped naked.</p>	<p>While He was still speaking, behold, a multitude came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.⁴⁸ But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"⁴⁹ And when those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"⁵⁰ And a certain one of them struck the slave of the high priest and cut off his right ear.⁵¹ But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.⁵² And Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as against a robber?⁵³ "While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours."</p>	<p>Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples.³ Judas then, having received the Roman cohort, and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.⁴ Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?"⁵ They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also who was betraying Him, was standing with them.⁶ When therefore He said to them, "I am He," they drew back, and fell to the ground.⁷ Again therefore He asked them, "Whom do you seek?" And they said, "Jesus the Nazarene."⁸ Jesus answered, "I told you that I am He; if therefore you seek Me, let these go their way,"⁹ that the word might be fulfilled which He spoke, "Of those whom Thou hast given Me I lost not one."¹⁰ Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.¹¹ Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"</p>

35. The trial before Annas

MATTHEW	MARK	LUKE	JOHN 18:12-14, 19-23
			<p>So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him,¹³ and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.¹⁴ Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.</p> <p>19 The high priest therefore questioned Jesus about His disciples, and about His teaching.²⁰ Jesus answered him, "I have spoken openly to the world; I always taught in synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret."²¹ "Why do you question Me? Question those who have heard what I spoke to them; behold, these know what I said."²² And when He had said this, one of the officers standing by gave Jesus a blow, saying, "Is that the way You answer the high priest?"²³ Jesus answered him, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?"</p>

36. The Trial before Caiaphas

<p style="text-align: center;">MATTHEW 26:57, 59-68</p>	<p style="text-align: center;">MARK 14:53, 55-56</p>	<p style="text-align: center;">LUKE 22:54, 63-65</p>	<p style="text-align: center;">JOHN 18:24</p>
<p>And those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.</p> <p>59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, in order that they might put Him to death;⁶⁰ and they did not find any, even though many false witnesses came forward. But later on two came forward,⁶¹ and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" ⁶² And the high priest stood up and said to Him, "Do You make no answer? What is it that these men are testifying against You?" ⁶³ But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." ⁶⁴ Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; ⁶⁶ what do you think?" They answered and said, "He is deserving of death!" ⁶⁷ Then they spat in His face and beat Him with their fists; and others slapped Him, ⁶⁸ and said, "Prophecy to us, You Christ; who is the one who hit You?"</p>	<p>And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together.</p> <p>55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death; and they were not finding any. ⁵⁶ For many were giving false testimony against Him, and yet their testimony was not consistent.</p>	<p>And having arrested Him, they led Him away, and brought Him to the house of the high priest; but Peter was following at a distance.</p> <p>63 And the men who were holding Jesus in custody were mocking Him, and beating Him, ⁶⁴ and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?" ⁶⁵ And they were saying many other things against Him, blaspheming.</p>	<p>Annas therefore sent Him bound to Caiaphas the high priest.</p>

37. The denials of Peter

MATTHEW 26:58, 69-75	MARK 14:54, 66-72	LUKE 22:55-62	JOHN 18:15-18, 25-27
<p>But Peter also was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.</p> <p>69 Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, "You too were with Jesus the Galilean." ⁷⁰ But he denied it before them all, saying, "I do not know what you are talking about." ⁷¹ And when he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." ⁷² And again he denied it with an oath, "I do not know the man." ⁷³ And a little later the bystanders came up and said to Peter, "Surely you too are one of them; for the way you talk gives you away." ⁷⁴ Then he began to curse and swear, "I do not know the man!" And immediately a cock crowed. ⁷⁵ And Peter remembered the word which Jesus had said, "Before a cock crows, you will deny Me three times." And he went out and wept bitterly.</p>	<p>And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers, and warming himself at the fire.</p> <p>66 And as Peter was below in the courtyard, one of the servant-girls of the high priest came, ⁶⁷ and seeing Peter warming himself, she looked at him, and said, "You, too, were with Jesus the Nazarene." ⁶⁸ But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. ⁶⁹ And the maid saw him, and began once more to say to the bystanders, "This is one of them!" ⁷⁰ But again he was denying it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." ⁷¹ But he began to curse and swear, "I do not know this man you are talking about!" ⁷² And immediately a cock crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice, you will deny Me three times." And he began to weep.</p>	<p>And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. ⁵⁶ And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with Him too." ⁵⁷ But he denied it, saying, "Woman, I do not know Him." ⁵⁸ And a little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" ⁵⁹ And after about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." ⁶⁰ But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, a cock crowed. ⁶¹ And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times." ⁶² And he went out and wept bitterly.</p>	<p>And Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, ¹⁶ but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter. ¹⁷ The slave-girl therefore who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself.</p> <p>25 Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." ²⁶ One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" ²⁷ Peter therefore denied it again; and immediately a cock crowed.</p>

38. The final condemnation by the Sanhedrin

MATTHEW 27:1	MARK 15:1	LUKE 22:66-71	JOHN
<p>Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death;</p>	<p>And early in the morning the chief priests with the elders and scribes, and the whole Council, immediately held a consultation; and binding Jesus, they led Him away, and delivered Him up to Pilate.</p>	<p>And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, ⁶⁷ "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; ⁶⁸ and if I ask a question, you will not answer. ⁶⁹ "But from now on the Son of Man will be seated at the right hand of the power of God." ⁷⁰ And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." ⁷¹ And they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."</p>	

39. The death of Judas

<p>MATTHEW 27:3-10</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, ⁴ saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" ⁵ And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. ⁶ And the chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." ⁷ And they counseled together and with the money bought the Potter's Field as a burial place for strangers. ⁸ For this reason that field has been called the Field of Blood to this day. ⁹ Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; ¹⁰ and they gave them for the Potter's Field, as the Lord directed me."</p>			

40. The first trial before Pilate

<p style="text-align: center;">MATTHEW 27:2</p>	<p style="text-align: center;">MARK 15:2-5</p>	<p style="text-align: center;">LUKE 23:1-5</p>	<p style="text-align: center;">JOHN 18:28-38</p>
<p>and they bound Him, and led Him away, and delivered Him up to Pilate the governor.</p>	<p>And Pilate questioned Him, "Are You the King of the Jews?" And answering He said to him, "It is as you say."³ And the chief priests began to accuse Him harshly.⁴ And Pilate was questioning Him again, saying, "Do You make no answer? See how many charges they bring against You!"⁵ But Jesus made no further answer; so that Pilate was amazed.</p>	<p>Then the whole body of them arose and brought Him before Pilate.² And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."³ And Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "It is as you say."⁴ And Pilate said to the chief priests and the multitudes, "I find no guilt in this man."⁵ But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee, even as far as this place."</p>	<p>They led Jesus therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover.²⁹ Pilate therefore went out to them, and said, "What accusation do you bring against this Man?"³⁰ They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."³¹ Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"³² that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die.³³ Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?"³⁴ Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"³⁵ Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"³⁶ Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."³⁷ Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."³⁸ Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no guilt in Him.</p>

41. Jesus before Herod

MATTHEW	MARK	LUKE 23:6-12	JOHN
		<p>But when Pilate heard it, he asked whether the man was a Galilean.⁷ And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.⁸ Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.⁹ And he questioned Him at some length; but He answered him nothing.¹⁰ And the chief priests and the scribes were standing there, accusing Him vehemently.¹¹ And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.¹² Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.</p>	

42. The second trial before Pilate

MATTHEW 27:15-26	MARK 15:6-15	LUKE 23:13-25	JOHN 18:39-19:16
<p>Now at the feast the governor was accustomed to release for the multitude any one prisoner whom they wanted.¹⁶ And they were holding at that time a notorious prisoner, called Barabbas.¹⁷ When therefore they were gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"¹⁸ For he knew that because of envy they had delivered Him up.¹⁹ And while he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."²⁰ But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to put Jesus to death.²¹ But the governor answered and said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."²² Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let Him be crucified!"²³ And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Let Him be crucified!"²⁴ And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, "I am innocent of this Man's blood; see to that yourselves."²⁵ And all the people answered and said, "His blood be on us and on our children!"²⁶ Then he released Barabbas for them; but after having Jesus scourged, he delivered Him to be crucified.</p>	<p>Now at the feast he used to release for them any one prisoner whom they requested.⁷ And the man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.⁸ And the multitude went up and began asking him to do as he had been accustomed to do for them.⁹ And Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"¹⁰ For he was aware that the chief priests had delivered Him up because of envy.¹¹ But the chief priests stirred up the multitude to ask him to release Barabbas for them instead.¹² And answering again, Pilate was saying to them, "Then what shall I do with Him whom you call the King of the Jews?"¹³ And they shouted back, "Crucify Him!"¹⁴ But Pilate was saying to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"¹⁵ And wishing to satisfy the multitude, Pilate released Barabbas for them, and after having Jesus scourged, he delivered Him to be crucified.</p>	<p>And Pilate summoned the chief priests and the rulers and the people,¹⁴ and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him."¹⁵ "No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him."¹⁶ "I will therefore punish Him and release Him."¹⁷ Now he was obliged to release to them at the feast one prisoner.¹⁸ But they cried out all together, saying, "Away with this man, and release for us Barabbas!"¹⁹ (He was one who had been thrown into prison for a certain insurrection made in the city, and for murder.)²⁰ And Pilate, wanting to release Jesus, addressed them again,²¹ but they kept on calling out, saying, "Crucify, crucify Him!"²² And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; I will therefore punish Him and release Him."²³ But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail.²⁴ And Pilate pronounced sentence that their demand should be granted.²⁵ And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.</p>	<p>But you have a custom, that I should release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"⁴⁰ Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber. 19:1 Then Pilate therefore took Jesus, and scourged Him.² And the soldiers wove a crown of thorns and put it on His head, and arrayed Him in a purple robe;³ and they began to come up to Him, and say, "Hail, King of the Jews!" and to give Him blows in the face.⁴ And Pilate came out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no guilt in Him."⁵ Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the Man!"⁶ When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no guilt in Him."⁷ The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."⁸ When Pilate therefore heard this statement, he was the more afraid;⁹ and he entered into the Praetorium again, and said to Jesus, "Where are You from?" But Jesus gave him no answer.¹⁰ Pilate therefore said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"¹¹ Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin."¹² As a result of this Pilate made efforts to release Him, but the Jews cried out, saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."¹³ When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.¹⁴ Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"¹⁵ They therefore cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."¹⁶ So he then delivered Him to them to be crucified.</p>

43. The torture by the Roman soldiers

<p>MATTHEW 27:27-30</p>	<p>MARK 15:16-19</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him.²⁸ And they stripped Him, and put a scarlet robe on Him.²⁹ And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and mocked Him, saying, "Hail, King of the Jews!"³⁰ And they spat on Him, and took the reed and began to beat Him on the head</p>	<p>And the soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort.¹⁷ And they dressed Him up in purple, and after weaving a crown of thorns, they put it on Him;¹⁸ and they began to acclaim Him, "Hail, King of the Jews!"¹⁹ And they kept beating His head with a reed, and spitting at Him, and kneeling and bowing before Him.</p>		

44. The way to Golgotha

<p style="text-align: center;">MATTHEW 27:31-34</p>	<p style="text-align: center;">MARK 15:20-23</p>	<p style="text-align: center;">LUKE 23:26-33</p>	<p style="text-align: center;">JOHN 19:16-17</p>
<p>And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify Him.³² And as they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross.³³ And when they had come to a place called Golgotha, which means Place of a Skull,³⁴ they gave Him wine to drink mingled with gall; and after tasting it, He was unwilling to drink.</p>	<p>And after they had mocked Him, they took the purple off Him, and put His garments on Him. And they led Him out to crucify Him.²¹ And they pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.²² And they brought Him to the place Golgotha, which is translated, Place of a Skull.²³ And they tried to give Him wine mixed with myrrh; but He did not take it.</p>	<p>And when they led Him away, they laid hold of one Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.²⁷ And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him.²⁸ But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children."²⁹ "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'³⁰ "Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'³¹ "For if they do these things in the green tree, what will happen in the dry?"³² And two others also, who were criminals, were being led away to be put to death with Him.³³ And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.</p>	<p>So he then delivered Him to them to be crucified.¹⁷ They took Jesus therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.</p>

45. The death of Christ

MATTHEW 27:35-50	MARK 15:24-37	LUKE 23:33-46	JOHN 19:18-30
<p>And when they had crucified Him, they divided up His garments among themselves, casting lots;³⁶ and sitting down, they began to keep watch over Him there.³⁷ And they put up above His head the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS."³⁸ At that time two robbers were crucified with Him, one on the right and one on the left.³⁹ And those passing by were hurling abuse at Him, wagging their heads,⁴⁰ and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."⁴¹ In the same way the chief priests also, along with the scribes and elders, were mocking Him, and saying,⁴² "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him."⁴³ "He trusts in God; let Him deliver Him now, if He takes pleasure in Him; for He said, 'I am the Son of God.'"⁴⁴ And the robbers also who had been crucified with Him were casting the same insult at Him.⁴⁵ Now from the sixth hour darkness fell upon all the land until the ninth hour.⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"⁴⁷ And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah."⁴⁸ And immediately one of them ran, and taking a sponge, he filled it with sour wine, and put it on a reed, and gave Him a drink.⁴⁹ But the rest of them said, "Let us see whether Elijah will come to save Him."⁵⁰ And Jesus cried out again with a loud voice, and yielded up His spirit.</p>	<p>And they crucified Him, and divided up His garments among themselves, casting lots for them, to decide what each should take.²⁵ And it was the third hour when they crucified Him.²⁶ And the inscription of the charge against Him read, "THE KING OF THE JEWS."²⁷ And they crucified two robbers with Him, one on His right and one on His left.²⁸ And the Scripture was fulfilled which says, "And He was numbered with transgressors."²⁹ And those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days,³⁰ save Yourself, and come down from the cross!"³¹ In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself."³² "Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" And those who were crucified with Him were casting the same insult at Him.³³ And when the sixth hour had come, darkness fell over the whole land until the ninth hour.³⁴ And at the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why hast Thou forsaken Me?"³⁵ And when some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah."³⁶ And someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."³⁷ And Jesus uttered a loud cry, and breathed His last.</p>	<p>And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.³⁴ But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.³⁵ And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."³⁶ And the soldiers also mocked Him, coming up to Him, offering Him sour wine,³⁷ and saying, "If You are the King of the Jews, save Yourself!"³⁸ Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."³⁹ And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"⁴⁰ But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?"⁴¹ "And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."⁴² And he was saying, "Jesus, remember me when You come in Your kingdom!"⁴³ And He said to him, "Truly I say to you, today you shall be with Me in Paradise."⁴⁴ And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour,⁴⁵ the sun being obscured; and the veil of the temple was torn in two.⁴⁶ And Jesus, crying out with a loud voice, said, "Father, into Thy hands I commit My spirit." And having said this, He breathed His last.</p>	<p>There they crucified Him, and with Him two other men, one on either side, and Jesus in between.¹⁹ And Pilate wrote an inscription also, and put it on the cross. And it was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."²⁰ Therefore this inscription many of the Jews read, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek.²¹ And so the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'"²² Pilate answered, "What I have written I have written."²³ The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.²⁴ They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; that the Scripture might be fulfilled, "They divided My outer garments among them, and for My clothing they cast lots."²⁵ Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"²⁷ Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.²⁸ After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."²⁹ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop, and brought it up to His mouth.³⁰ When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.</p>

46. Miracles accompanying the death of Christ

MATTHEW 27:51-56	MARK 15:38-41	LUKE 23:45, 47-49	JOHN
<p>And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split,⁵² and the tombs were opened; and many bodies of the saints who had fallen asleep were raised;⁵³ and coming out of the tombs after His resurrection they entered the holy city and appeared to many.⁵⁴ Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"⁵⁵ And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him,⁵⁶ among whom was Mary Magdalene, along with Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>And the veil of the temple was torn in two from top to bottom.³⁹ And when the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"⁴⁰ And there were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.⁴¹ And when He was in Galilee, they used to follow Him and minister to Him; and there were many other women who had come up with Him to Jerusalem.</p>	<p>the sun being obscured; and the veil of the temple was torn in two.</p> <p>47 Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent."⁴⁸ And all the multitudes who came together for this spectacle, when they observed what had happened, began to return, beating their breasts.⁴⁹ And all His acquaintances and the women who accompanied Him from Galilee, were standing at a distance, seeing these things.</p>	

47. The burial

MATTHEW 27:57-60	MARK 15:42-46	LUKE 23:50-54	JOHN 19:31-42
<p>And when it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given over to him.⁵⁹ And Joseph took the body and wrapped it in a clean linen cloth,⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.</p>	<p>And when evening had already come, because it was the preparation day, that is, the day before the Sabbath,⁴³ Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.⁴⁴ And Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead.⁴⁵ And ascertaining this from the centurion, he granted the body to Joseph.⁴⁶ And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.</p>	<p>And behold, a man named Joseph, who was a member of the Council, a good and righteous man⁵¹ (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God;⁵² this man went to Pilate and asked for the body of Jesus.⁵³ And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.⁵⁴ And it was the preparation day, and the Sabbath was about to begin.</p>	<p>The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.³² The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him;³³ but coming to Jesus, when they saw that He was already dead, they did not break His legs;³⁴ but one of the soldiers pierced His side with a spear, and immediately there came out blood and water.³⁵ And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe.³⁶ For these things came to pass, that the Scripture might be fulfilled, "Not a bone of Him shall be broken."³⁷ And again another Scripture says, "They shall look on Him whom they pierced."³⁸ And after these things Joseph of Arimathea, being a disciple of Jesus, but a secret one, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body.³⁹ And Nicodemus came also, who had first come to Him by night; bringing a mixture of myrrh and aloes, about a hundred pounds weight.⁴⁰ And so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews.⁴¹ Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no one had yet been laid.⁴² Therefore on account of the Jewish day of preparation, because the tomb was nearby, they laid Jesus there.</p>

48. The watch at the tomb

<p>MATTHEW 27:61-66</p>	<p>MARK 15:47</p>	<p>LUKE 23:55-56</p>	<p>JOHN</p>
<p>And Mary Magdalene was there, and the other Mary, sitting opposite the grave. ⁶² Now on the next day, which is the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, ⁶³ and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' ⁶⁴ "Therefore, give orders for the grave to be made secure until the third day, lest the disciples come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." ⁶⁵ Pilate said to them, "You have a guard; go, make it as secure as you know how." ⁶⁶ And they went and made the grave secure, and along with the guard they set a seal on the stone.</p>	<p>And Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid.</p>	<p>Now the women who had come with Him out of Galilee followed after, and saw the tomb and how His body was laid. ⁵⁶ And they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.</p>	

49. The resurrection of Christ

MATTHEW 28:1-8	MARK 16:1-8	LUKE 24:1-8	JOHN 20:1
<p>Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.² And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.³ And his appearance was like lightning, and his garment as white as snow;⁴ and the guards shook for fear of him, and became like dead men.⁵ And the angel answered and said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified.⁶ "He is not here, for He has risen, just as He said. Come, see the place where He was lying.⁷ "And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you."⁸ And they departed quickly from the tomb with fear and great joy and ran to report it to His disciples.</p>	<p>And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him.² And very early on the first day of the week, they came to the tomb when the sun had risen.³ And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"⁴ And looking up, they saw that the stone had been rolled away, although it was extremely large.⁵ And entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.⁶ And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him."⁷ "But go, tell His disciples and Peter, 'He is going before you into Galilee; there you will see Him, just as He said to you.'"⁸ And they went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.</p>	<p>But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.² And they found the stone rolled away from the tomb,³ but when they entered, they did not find the body of the Lord Jesus.⁴ And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel;⁵ and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?"⁶ "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee,⁷ saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."⁸ And they remembered His words,</p>	<p>Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.</p>

50. The report of the women; Peter and John visit the tomb

MATTHEW	MARK	LUKE 24:9-12	JOHN 20:2-10
		<p>and returned from the tomb and reported all these things to the eleven and to all the rest.¹⁰ Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.¹¹ And these words appeared to them as nonsense, and they would not believe them.¹² But Peter arose and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at that which had happened.</p>	<p>And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."³ Peter therefore went forth, and the other disciple, and they were going to the tomb.⁴ And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first;⁵ and stooping and looking in, he saw the linen wrappings lying there; but he did not go in.⁶ Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen wrappings lying there,⁷ and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.⁸ So the other disciple who had first come to the tomb entered then also, and he saw and believed.⁹ For as yet they did not understand the Scripture, that He must rise again from the dead.¹⁰ So the disciples went away again to their own homes.</p>

51. Jesus' appearance to Mary

MATTHEW	MARK 16:9-11	LUKE	JOHN 20:11-18
	<p>Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.¹⁰ She went and reported to those who had been with Him, while they were mourning and weeping.¹¹ And when they heard that He was alive, and had been seen by her, they refused to believe it.</p>		<p>But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;¹² and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying.¹³ And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."¹⁴ When she had said this, she turned around, and beheld Jesus standing there, and did not know that it was Jesus.¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."¹⁶ Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).¹⁷ Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"¹⁸ Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her.</p>

52. Jesus' appearance the other women

MATTHEW 28:9-10	MARK	LUKE	JOHN
<p>And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him. ¹⁰ Then Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they shall see Me."</p>			

53. The Roman guard's report

<p>MATTHEW 28:11-15</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>Now while they were on their way, behold, some of the guard came into the city and reported to the chief priests all that had happened.¹² And when they had assembled with the elders and counseled together, they gave a large sum of money to the soldiers,¹³ and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.'¹⁴ "And if this should come to the governor's ears, we will win him over and keep you out of trouble."¹⁵ And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.</p>			

54. Jesus' appearance to two disciples

MATTHEW	MARK 16:12-13	LUKE 24:13-22
	<p>And after that, He appeared in a different form to two of them, while they were walking along on their way to the country.¹³ And they went away and reported it to the others, but they did not believe them either.</p>	<p>And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.¹⁴ And they were conversing with each other about all these things which had taken place.¹⁵ And it came about that while they were conversing and discussing, Jesus Himself approached, and began traveling with them.¹⁶ But their eyes were prevented from recognizing Him.¹⁷ And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.¹⁸ And one of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"¹⁹ And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,²⁰ and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him.²¹ "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened."²² "But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.²⁴ "Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."²⁵ And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!²⁶ "Was it not necessary for the Christ to suffer these things and to enter into His glory?"²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.²⁸ And they approached the village where they were going, and He acted as though He were going farther.²⁹ But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them.³⁰ When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them.³¹ Then their eyes were opened and they recognized Him; and He vanished from their sight.³² They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"³³ And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them,</p>

55. The report of the two; the appearance to Peter (I Corinthians 15:5)

MATTHEW	MARK	LUKE 24:33-35	JOHN
		<p>And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, ³⁴ saying, "The Lord has really risen, and has appeared to Simon." ³⁵ And they began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.</p>	

56. The appearance to the ten

MATTHEW	MARK 16:14	LUKE 24:36-43	JOHN 22:19-23
	<p>And afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.</p>	<p>And while they were telling these things, He Himself stood in their midst.³⁷ But they were startled and frightened and thought that they were seeing a spirit.³⁸ And He said to them, "Why are you troubled, and why do doubts arise in your hearts?³⁹ "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."⁴⁰ And when He had said this, He showed them His hands and His feet.⁴¹ And while they still could not believe it for joy and were marveling, He said to them, "Have you anything here to eat?"⁴² And they gave Him a piece of a broiled fish;⁴³ and He took it and ate it before them.</p>	<p>So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you."²⁰ And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.²¹ So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."²² And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.²³ "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."</p>

57. Appearance to the eleven (I Corinthians 15:5)

MATTHEW	MARK	LUKE	JOHN 20:24-31
			<p>²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.</p> <p>²⁵ So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."</p> <p>And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, "Peace be with you."²⁷ Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."²⁸ Thomas answered and said to Him, "My Lord and my God!"²⁹ Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."³⁰ Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;³¹ but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.</p>

58. Appearance to the seven by the Sea of Galilee

MATTHEW	MARK	LUKE	JOHN 21:1-23
			<p>After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. ² There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. ³ Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out, and got into the boat; and that night they caught nothing. ⁴ But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. ⁵ Jesus therefore said to them, "Children, you do not have any fish, do you?" They answered Him, "No." ⁶ And He said to them, "Cast the net on the right-hand side of the boat, and you will find a catch." They cast therefore, and then they were not able to haul it in because of the great number of fish. ⁷ That disciple therefore whom Jesus loved said to Peter, "It is the Lord." And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. ⁸ But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. ⁹ And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread. ¹⁰ Jesus said to them, "Bring some of the fish which you have now caught." ¹¹ Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. ¹² Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. ¹³ Jesus came and took the bread, and gave them, and the fish likewise. ¹⁴ This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. ¹⁵ So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." ¹⁶ He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." ¹⁷ He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep. ¹⁸ "Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go." ¹⁹ Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!" ²⁰ Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His breast at the supper, and said, "Lord, who is the one who betrays You?" ²¹ Peter therefore seeing him said to Jesus, "Lord, and what about this man?" ²² Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me!" ²³ This saying therefore went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, "If I want him to remain until I come, what is that to you?"</p>

59. Appearance to the five hundred The Great Commission (I Corinthians 15:6)

<p>MATTHEW 28:16-20</p>	<p>MARK</p>	<p>LUKE</p>	<p>JOHN</p>
<p>But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. ¹⁷ And when they saw Him, they worshiped Him; but some were doubtful. ¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."</p>			

60. Appearance in Jerusalem; the Great Commission repeated

MATTHEW	MARK 16:15-18	LUKE	JOHN
	<p>And He said to them, "Go into all the world and preach the gospel to all creation. ¹⁶ "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. ¹⁷ "And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; ¹⁸ they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover."</p>		

61. The appearance to James (I Corinthians 15:7)

MATTHEW	MARK	LUKE	JOHN
----------------	-------------	-------------	-------------

This appearance is not reported in any of the Gospels, but it is included here, as recorded by Paul in I Corinthians 15:7. Since Paul, in I Corinthians 15, is arguing for the factuality of the resurrection of Jesus, he presented only those appearances that were generally known and accepted as true by the church. Thus, in order to present a full picture of Our Lord's resurrection appearances we include it at this point....

I Corinthians 15:7 *then He appeared to James, then to all the apostles;*

62. Appearance to the disciples with further commission (Acts 1:3-8)

MATTHEW	MARK	LUKE 24:44-49	JOHN
		<p>Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." ⁴⁵ Then He opened their minds to understand the Scriptures, ⁴⁶ and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; ⁴⁷ and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. ⁴⁸ "You are witnesses of these things. ⁴⁹ "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."</p>	

63. The ascension (Acts 1:9-12)

MATTHEW	MARK 16:9-20	LUKE 24:50-53	JOHN
	<p>Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.¹⁰ She went and reported to those who had been with Him, while they were mourning and weeping.¹¹ And when they heard that He was alive, and had been seen by her, they refused to believe it.¹² And after that, He appeared in a different form to two of them, while they were walking along on their way to the country.¹³ And they went away and reported it to the others, but they did not believe them either.¹⁴ And afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.¹⁵ And He said to them, "Go into all the world and preach the gospel to all creation.¹⁶ "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.¹⁷ "And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;¹⁸ they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick, and they will recover."¹⁹ So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God.²⁰ And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.</p>	<p>And He led them out as far as Bethany, and He lifted up His hands and blessed them.⁵¹ And it came about that while He was blessing them, He parted from them.⁵² And they returned to Jerusalem with great joy,⁵³ and were continually in the temple, praising God.</p>	

PART ELEVEN: THE EPILOGUE

MATTHEW	MARK	LUKE	JOHN 21:24-25
			<p>This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true.²⁵ And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.</p>

ADDENDUM A

Modern theories concerning the origin and authorship of the Four Gospels

Beginning in the 20th Century most scholarly writings dealing with the Four Gospels contend that Mark was the first of the accounts to be written. One can scarcely pick up a magazine or book discussing the authorship of the Gospels that does not assume that Mark wrote first, Matthew and Luke copied from Mark, etc. This is the universal view of liberal scholars, but many modern evangelical scholars also have accepted this view. This flies in the face of the testimony of the early church, whose extant documents declare that Matthew was the first to be written, followed by Mark, then Luke, and lastly, John.

Why do these scholars present Mark as the first of the documents to be produced? The seedbed from which this view came is the radical anti-supernatural scholarship that arose during the enlightenment. The rationalism of the enlightenment attacked the Divine origin and inspiration of Scripture. Rationalists declared the Bible to be the record of the evolution of the subjective religious consciousness of the human race. From the mid-1800's onward, evolution was at the heart of the movement to discredit the divine authorship and accuracy of Scripture. The Pentateuch was the first portion of Divine writ to be dissected in this manner.

- Even before Darwin's, *Origin of the Species*, had been penned, a French rationalist doctor, Jean Astruc (1684-1766) attacked the authorship of Genesis. In 1753 Astruc presented a theory that divided Genesis into two parts. He assumed that the book came from two earlier documents that Moses had put together, because he noted that the name, *Elohim*, was used for God in some portions and *Jehovah*, was used for God in other portions.
- Old Testament scholarship was led by brilliant German scholars, many of whom came to reject the supernatural origin of Scripture. In 1853, Hermann Hupfeld declared that Moses did not compose the Pentateuch from earlier sources. He argued that two different authors wrote these documents (at least two different sources) and they were assimilated by a later "redactor," who added Moses' name to them in order to give them credibility (this is a very simplified statement of Hupfeld's hypothesis).
- The most influential effort was the subsequent work of two German professors, Karl Heinrich Graf and Julius Wellhausen. These liberal professors produced the Graf-Wellhausen theory concerning the origin of the Pentateuch. According to this theory, the sections of the Pentateuch that use the name, *Jehovah*, constitute the earliest document (known as "J"). Another part, in which the name, *Elohim*, is used is the second oldest (known as "E"). A third document was composed by someone known as the *Deuteronomist* (known as "D"). Finally, someone who promoted the priestly aspects of the religion, put it all together and added the ceremonial and priestly material (known as "P"). This theory is known as the Graf-Wellhausen theory or the JEDP theory (originally, the theory was PEJD, then EJDP). This theory came to be accepted by anti-supernatural rationalists and liberal scholars in many leading seminaries. It was introduced in Great Britain by a Presbyterian minister, William Robertson Smith.¹²⁴ The respected Old

¹²⁴ *The Old Testament and the Jewish Church* 1891

Testament scholar, S. R. Driver presented this hypothesis in his *Introduction*. Benjamin Wisner Bacon of Yale promoted this hypothesis in America.¹²⁵ It continues to be the prevailing view in many seminaries.

In a similar fashion, rational scholars began looking at the New Testament. Scholars such as Hermann S. Reimarus (1694-1778) who taught in Hamburg; Ferdinand C. Baur (1792-1860) and one of the most influential, David F. Strauss (1808-74), who wrote *The Life of Jesus*, combined all of the views in vogue.¹²⁶ One of the most popular contentions among the humanist/rationalists is that the essence of the Gospel is the ethical teaching of Jesus, and that Paul changed this simple religion into a redemptive religion.

Many began to assert that none of the New Testament was written by the authors to whom they are attributed. Instead, these documents were produced a hundred or so years later than the supposed authors lived, and their names were attached to them to give them credibility. Many went so far as to say that there never was a historical person named, Jesus, but that the apostles and others had created this myth.

So much evidence concerning the historical recognition of Jesus (especially records of non-believers) was discovered in the past century, that the idea that Jesus was but a myth had to be abandoned. The increasing discovery of early manuscripts and early Christian writings in the last 100 years, have forced one theory after another to be abandoned. Today, it becomes increasingly difficult to argue that the books of the New Testament were written by unknown authors in the Second Century. Even so, humanist scholars still argue for the human origin of the documents. The result of this humanist thinking has been the “two-source theory.”

According to the two-source theory, the preaching of Peter was the first source for what became the Four Gospels. According to this theory, someone (possibly Mark) jotted down fragments of Peter’s sermons, and someone collected these and they became, “Ur-Mark” (*ur* is the German word for “early,” “original,” “the real thing”). Finally, as others added accretions to this early document, the Gospel of Mark evolved into the document that we have today.

Another line of descent (the second source) consisted of assorted eyewitnesses who bore testimony to the things that they knew concerning the words and deeds of Jesus. The radical scholars call this source, “Q.” The designation, “Q,” is short for the German, *quelle*, which means, “source.” Q also is referred to as, *logia* (words or sayings), because the supposition is that Q contains the words of Jesus, as opposed to His deeds (the deeds were tall tales that were added later). So, when Matthew wrote his Gospel, he copied Mark and also incorporated material in Q. When Luke wrote his Gospel, he copied Mark and Matthew, and also material in the Pauline epistles. All of these supposedly contributed to the composition of John’s Gospel, which, according to this theory, reflects a strong influence of Alexandrian philosophy.

Time and space do not allow us to delve into all of the arguments surrounding these speculations, but suffice it to say, as already noted, this flies in the face of the testimony of the early Church.

¹²⁵ *The Genesis of Genesis* (1893), *The Triple Tradition of the Exodus* (1894)

¹²⁶ Earle E. Cairns, *Christianity Through the Centuries* (Grand Rapids, Zondervan Pub. House) 1981, pgs. 412-413

To answer that question concerning the order in which the Gospel accounts were composed, we turn to the writing of Irenaeus (135-200 AD). Irenaeus was mentored by Polycarp who had been instructed by companions of the apostles and was an acquaintance of the Apostle John. Irenaeus declared,

“Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome and laying the foundations of the church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also the companion of Paul, recorded in a book the gospel preached by him. Afterwards, John, the disciple of the Lord, who had also leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”¹²⁷

Here the order given is Matthew first, followed by Mark, followed by Luke, and then John.

As we noted earlier, when Eusebius commented on the authorship of the Gospel of Mark, he quoted Papias, who was a contemporary of John the Apostle,

“...concerning Mark, who wrote the gospel in the following words: ‘And John the Presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with accuracy, but not, however in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give [an orderly] history of our Lord’s discourses: wherefore, Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not pass by anything that he heard or to state anything falsely in the accounts.’”¹²⁸

This was Papias’ report of what John the Apostle told him about the origin of the Gospel of Mark. Thus, according to Papias, the Gospel of Mark was composed long before the close of the First Century. There is no mention of a source that liberal scholars have labeled, *Ur Mark*, which later became the Gospel of Mark. Peter spoke, and Mark wrote, and the result was the Gospel of Mark.

As already noted, one of the strange contentions of the advocates of the two-source theory is the statement that Matthew referenced Mark. This seems to be absurd, since Matthew was an eyewitness of the life and teachings of Jesus, whereas Mark was not. Matthew would not have needed to refer to Mark nor to anyone else for this information. Moreover, Matthew was among the eleven to whom Jesus promised that the Holy Spirit would bring to mind Our Lord’s words and deeds, giving understanding of what they had heard and revealing further truth to them. Matthew did not need human sources.¹²⁹

Luke, of course, clearly stated that he interviewed and sought sources for his Gospel.

Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in

¹²⁷ Irenaeus, *Against Heresies*, Book III, Chapter 1

¹²⁸ Eusebius Pamphilus, Book Three, Chapter 39, page 127

¹²⁹ John 14:25-26; 16:13-14

*consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught.*¹³⁰

Luke did not see the Lord for himself, but first learned of Him through the preaching of Paul. Luke “investigated everything carefully.” He probably consulted the genealogies that were held in the Temple and interviewed people who had seen and heard Jesus. No doubt, he interviewed Mary, and is the only Gospel writer to give the details of the nativity and the events leading up to it. As a physician, accustomed to paying attention to detail, he wanted to get everything right. He investigated for himself, rather than relying on the efforts of others.

According to Luke, many “have undertaken to compile an account...” This is significant in that the early church recognized only the Four Gospels that we have today as authentic, Holy Spirit-given Scripture. None of the other attempts that Luke mentions as being, “undertaken,” were given authority in the Church. Furthermore, neither Luke, nor any of the other three Gospels, is elevated above nor lowered beneath the others in authority. All four were considered to be authentic and of Holy Spirit origin.

Of special significance, concerning the early Church’s view of Luke, is Paul’s quoting of Luke’s Gospel as, “Scripture.”

For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages." (I Timothy 5:18).

Note that the first half of this verse is a quote of Deuteronomy 25:34 *You shall not muzzle the ox while he is threshing*. The latter portion of the verse, *The laborer is worthy of his wages*, is not an Old Testament quote, but a quote from Luke 10:7. Luke wrote,

"And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

The laborer is worthy of his wages may be inferred from some Old Testament passages, but there is no passage that contains the quote as recorded by Paul. It is significant that Matthew 10:10 contains the same account as that described by Luke, but in Matthew’s version, Jesus says, *the laborer is worthy of his food* (Greek - *trophe* [τροφή] “food”). Luke, on the other hand, used the Greek term for wages (Greek – *misthos*, [μισθός] “wages paid for work”).

Since Paul quoted Luke, word for word, using the term, *wages* (*misthos* [μισθός]), the only reasonable explanation is that in I Timothy 5:18 Paul described Luke’s Gospel as, “Scripture.”

¹³⁰ Luke 1:1-4

ADDENDUM B

THE HISTORY OF GOSPELS HARMONIES

The first known effort to produce such a harmony was Tatian's *Diatessaron* ("by four"), produced in the Syriac language, sometime between 153 and 170 AD.¹³¹ Ancient Christian authors frequently referred to the *Diatessaron*. Theodoret, in the early 5th Century, wrote that there were more than 200 copies of the document possessed by members of his diocese.¹³² Commentaries written on the Four Gospels often used the *Diatessaron* as the text. In time, all copies of the document were lost, and its existence was known only through references made to it in the writings of the early centuries of the Church. Fortunately, an Arabic translation of the *Diatessaron* was discovered and published in 1888, with an English translation following in 1894.¹³³

Other influential ancient attempts at producing a harmony of the Gospels include Ammonius (Third Century) which he called, *Sections* and Eusebius in the Fourth Century, whose harmonies he called, *Canons* and *Sections*. Augustine also reported organizing the Gospels into parallels and studying them in that form.

The 1800's saw a flourishing of Gospel harmonies. The most influential of the early 19th Century harmonies was the work of Edward Robinson.¹³⁴ Others producing influential harmonies later in the century were Riddle,¹³⁵ Clark, Broadus, Waddy, Stevens, and Burton. In addition to English language harmonies, Greek harmonies flourished at the turn of the century.

Some of the most recent and readily available harmonies are,

1. *A Harmony of the Gospels*, Loraine Boettner¹³⁶
2. *Gospel Parallels, a Synopsis of the First Three Gospels*, Burton H. Throckmorton, Jr., ed.¹³⁷
3. *The Life of Christ in Stereo*, compiled by Johnston M. Cheney¹³⁸
4. *The Four in One*, Janet Norris Hardy¹³⁹
5. *A Simplified Harmony of the Gospels*, George W. Knight.¹⁴⁰

¹³¹ Tatian was a rhetorician of Syria who was converted to Christianity by Justin Martyr in Rome. He died in 172 AD. 160 AD is the date usually assigned to the *Diatessaron*

¹³² Theodoret was bishop of Cyrus, in Syria, 420-457 AD.

¹³³ The 1894 English translation was produced by J. Hamlyn Hill.

¹³⁴ Appearing in English in 1845 and in Greek in 1846.

¹³⁵ An 1889 revision of Robinson's harmony.

¹³⁶ The author states that the purpose of this small volume is to "include everything but does not repeat anything, and, so far as possible, to put it into chronological order giving places and dates." Boettner uses the 1901 American Standard Version. (Phillipsburg, NJ, Presbyterian and Reformed Publishing Co.) 1933

¹³⁷ This volume presents the text in parallel columns, rather than interweaving the text. Throckmorton uses the 1952 Revised Standard Version for his text (New York, Thomas Nelson Inc.) 1949, 1957, 1967

¹³⁸ Edited by Stanley A. Ellison, ThD, this is a self-described "interweaving" of the four Gospel accounts into a single chronological story. Cheney uses the King James Version, with some alteration when the Greek text requires it. The introduction and appendices are especially helpful (Portland, OR, Western Conservative Baptist Seminary) 1969

¹³⁹ This is a King James version in which the Four Gospels are merged into a single narrative (Lynn Haven, Florida, CSE Publishing) 2003

¹⁴⁰ This is a helpful volume, in that it not only interweaves the words of the Gospels, but also has helpful historical and other data included in the text. The version used is that of the Holman Christian Standard Bible (Nashville, Holman Bible Publishers) 2001

Other harmonies are available, but this list is a representation of the various approaches that harmonizers employ. In the above list, 1, 3, 4, & 5 are an interweaving of the four accounts into a single narrative. This has become the most common style of harmony produced in recent years. In each instance, an effort is made to include everything said and reported, but to not repeat words that are repeated in the independent accounts.

Number 2, in the above list, arranges the text of Matthew, Mark, and Luke into three columns for comparison, but does not interweave the texts.

The most influential harmony of the 20th Century was A.T. Robertson's update of the John A. Broadus, *A Harmony of the Gospels*. This is a columnar presentation of the four Gospels, rather than an interweaving of the text. Broadus composed this harmony in the mid-1800's; Robertson updated it in 1922. This harmony has gone through many printings and still is considered to be authoritative by many students of the Four Gospels.¹⁴¹ Most harmonies will reference the Broadus/Robertson harmony. Robertson's explanatory notes at the back of the volume especially are helpful.

¹⁴¹ A. T. Robertson, *A Harmony of the Gospels*, (San Francisco, Harper and Brothers) 1922.

ADDENDUM C

RECENT STUDIES CONCERNING ANARTHROUS PRE-VERBAL PREDICATE NOMINATIVES¹⁴²

We are fortunate that detailed and objective studies of this topic, were undertaken by accomplished 20th Century scholars. In 1933, E. C. Colwell completed his doctoral dissertation on “The Character of the Greek in John’s Gospel.” As a result of these studies, he published, in 1933, an article entitled, “A Definite Rule for the Use of the Article in the Greek New Testament.”¹⁴³

Colwell listed all of the definite predicate nouns that preceded the verb in John’s Gospel. He found that every one of them was anarthrous. Colwell stated the rule as follows,

“Definite predicate nouns which precede the verb, usually lack the article... a predicate nominative which precedes the verb cannot be translated as an indefinite or a ‘qualitative’ noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun...”¹⁴⁴

Many conservative scholars, eager to put to rest the question of John 1:1, overstated Colwell’s rule. They took the view that all anarthrous predicate nominatives that preceded the verb were definite nouns. This, of course is poor logic.

- If I studied all of the dogs in Tulsa, I would conclude that all dogs in Tulsa are four-legged animals. I could put that forth as an axiom, as a result of my inductive investigation.
- However, I could not state that all four-legged animals in Tulsa are dogs. The only way that I could do that is to study all four-legged animals in Tulsa and then make that statement, if my investigation proved it to be true.

Thus, Colwell’s rule does not state that all anarthrous predicate nominatives that precede the verb are definite. It does say that all definite predicate nominatives that precede the verb are anarthrous – it does not make a statement about all anarthrous predicate nominatives that precede the verb.

Forty years later, Philip B. Harner, published an article in which he presented his research in connection with the Colwell Rule. Harner demonstrated that anarthrous pre-verbal predicate nominatives usually are qualitative, rather than definite or indefinite.¹⁴⁵ He demonstrated that 80% of Colwell’s sample involved qualitative nouns, and only 20% of the sample were definite.

¹⁴² In this section, we follow the discussion as presented by Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, Zondervan Publishing House) 1996, pages 256-270

¹⁴³ *Journal of Biblical Literature*, 52 (1933) 12-21, as cited in Daniel B. Wallace, page 257

¹⁴⁴ Colwell, “A Definite Rule,” 20; Wallace, page 257

¹⁴⁵ Philip B. Harner, “Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1”, *JBL* 92 (1973) 76, pages 75-87.

It should be noted that older Greek grammarians saw no difference between qualitative and indefinite nouns, so it is little wonder that Colwell did not take his investigation in that direction.

Two years after the publication of Harner's essay, Paul Stephen Dixon, in his Master's thesis, cited other data and suggested, as Harner had done, that the anarthrous pre-verbal predicate nominative in John's Gospel primarily is qualitative, rather than definite.¹⁴⁶ It is significant for our study to note that neither Harner nor Dixon found anarthrous pre-verbal predicate nominatives that clearly were indefinite.

Based on these objective studies, the following guidelines are before us.

1. When one encounters an anarthrous pre-verbal predicate nominative, one should consider it to be qualitative/definite, unless over-riding evidence demands that it be rendered as indefinite.
2. Because the overwhelming majority of anarthrous pre-verbal predicate nominatives can be shown beyond doubt to be qualitative (as contrasted with definite), such a construction should be presumed as qualitative unless there are contextual or other considerations causing it to be considered as definite.

With this background, we proceed to the question,

Is θεός in John 1:1c indefinite (a god)?

Wallace summarizes the evidence as follows:

“According to Dixon's study, if θεός were indefinite in John 1:1, it would be the only anarthrous pre-verbal predicate nominative in John's Gospel to be so. Although we have argued that this is somewhat overstated, the general point is valid: The indefinite notion is the most poorly attested for anarthrous pre-verbal predicate nominatives. Thus, grammatically, such a meaning is improbable. Also, the context suggests that such is not likely, for the Word already existed in the beginning. Thus, contextually and grammatically, it is highly improbable that the Logos could be “a god” according to John. Finally, the evangelist's own theology militates against this view, for there is an exalted Christology in the Fourth Gospel, to the point that Jesus Christ is identified as God (cf. 5:23; 8:58; 10:30; 20:28; etc.).”¹⁴⁷

The next question to be asked is,

¹⁴⁶ Paul Stephen Dixon, “The Significance of the Anarthrous Predicate Nominative in John (Th.M. thesis, Dallas Theological Seminary, 1975) cited in Wallace, page 259

¹⁴⁷ Wallace, page 267

Is θεός in John 1:1c definite?

One could argue that since earlier in John 1 θεός has the article (making it definite) that it should also be considered definite in 1c. Not only is this a weak argument, but the result poses some serious theological problems.

- This would mean that if the predicate nominative had followed the verb, it would have had the article, i.e., *The Word was The God*.
- Since *the God*, in John 1:1 is the Father, this would indicate that the Father and the Word are the same.
- This is embryonic Sabellianism – i.e., that there is only one personality in the Godhead, who has three manifestations (the Father, in the Old Testament, later as the Son, to redeem man, and then, as the Holy Spirit).

This flies in the face of much of John's Gospel. Either the Trinity is the accurate picture of the Godhead, or Jesus was a play-actor and deceiver. For example notice that in the following statements, Jesus speaks of Himself, the Father, and the Holy Spirit, as being three separate personalities.

"And I will ask the Father, and He will give you another Helper, that He may be with you forever; (John 14:16)

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. (John 14:26)

"When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me, (John 15:26)

This leads us to the third question,

Is θεός in John 1:1c qualitative?

Again, we quote Wallace's excellent summary of the evidence.

“The most likely candidate for θεός is qualitative. This is true both grammatically (for the largest proportion of pre-verbal anarthrous predicate nominatives fall into this category) and theologically (both the theology of the Fourth Gospel and of the NT as a whole). There is a balance between the Word's deity, which was already present at the beginning ...and his humanity, which was added later ... (1:14). The grammatical structure of these two statements mirrors each other; both emphasize the nature of the Word, rather than his identity. But θεός was his nature from eternity (hence, εἰμί is used), while σάρξ was added at the incarnation (hence, γίνομαι is used).

Such an option does not at all impugn the deity of Christ. Rather it stresses that, although the person of Christ is not the person of the Father, their *essence* is identical. Possible translations are as follows: ‘What God was, the Word was

(NEB)... The *idea* of a qualitative θεός here is that the Word had all the attributes and qualities that “the God” (of 1:1b) had... He shared the essence of the Father, though they differed in person. *The construction that the evangelist chose to express this idea was the most concise way he could have stated that the Word was God and yet was distinct from the Father*”¹⁴⁸

I would add a point of clarity to this quote from Wallace. The fact that θεός came first in the phrase (θεός ἦν ὁ λόγος, rather than λόγος ἦν ὁ θεός) is evidence that John was emphasizing that the Word had the same deity, even the same essence, as the Father, but was not the Father.

A closing point is an examination of the *New World Translation of the Holy Scriptures*. The NWT translators argued that John 1:1c should be indefinite, since it is anarthrous. Evidence that this version reflects theology, rather than translation is demonstrated by the number of times that they violated their own rule. R. H. Countess pointed out,

“In the New Testament, there are 282 occurrences of the anarthrous θεός. At sixteen places in the NWT has either a god, gods, or godly. Sixteen out of 282 means that the translators were faithful to *their* translation principle only six percent of the time.

“The first section of John 1:1-18 furnishes a lucid example of NWT arbitrary dogmatism. Θεός occurs eight times – verses 1, 2, 6, 12, 13, 18 – and has the article only twice – verses 1, 2. Yet, NWT six times translated “God,” once “a god,” and once “the god.”

In addition to Countess’ comments it should be noted that if the principle advocated by the NWT translators were followed consistently, John 1:1-2 would read, “a beginning”; 1:4 would read, “a life”; 1:6 would read, “from a god; 1:6 would read, “a John”; 1:18 would read, “a god”; etc. Again, noting the inconsistency of the NWT on these points, it seems obvious that theological bias governed their rendering of John 1:1c.

CONCLUSION

In the light of the material summarized above, we can conclude that the traditional rendering of John 1:1c is the best rendering, *and the Word was God*, keeping in mind that the Greek does not allow for a Sabellian understanding (that there was one person manifesting Himself in various forms). The Greek emphasizes the One God Essence of the Word.

¹⁴⁸ Wallace, page 269. The emphasis is Wallace’s.

ADDENDUM D

Quirinius the Governor of Syria

— Sir William Mitchell Ramsay

(Since this is Part 2 of Ramsay's dissertation, the footnotes in this section begin with #94)
We come now to the last serious difficulty in Luke's account of the "First Enrollment". He says that it occurred while Quirinius was administering Syria.

The famous administration of Syria by Quirinius lasted from about AD.6 to 9; and during that time occurred the "Great Enrollment" and valuation of property in Palestine. [94] Obviously the incidents described by Luke are irreconcilable with that date.

There was found near Tibur (Tivoli) in AD.1764 a fragment of marble with part of an inscription, which is now preserved in the Lateran Museum of Christian Antiquities, as one of the important monuments bearing on the history of Christianity. The inscription records the career and honors of a Roman official who lived in the reign of Augustus, and survived that emperor. He conquered a nation; he was rewarded with two Supplicationes and the Ornamenta Triumphalia, i.e., the gorgeous dress of a triumphing general, with ivory scepter and chariot, etc.; he governed Asia as proconsul; and he twice governed Syria as legatus of the divine Augustus.

Though the name has perished, yet these indications are sufficient to show with practical certainty (as all the highest authorities are agreed -- Mommsen, Borghesi, de Rossi, Henzen, Dessau, and others), that the officer who achieved this splendid career was Publius Sulpicius Quirinius. His government of Syria, AD.6-9, was therefore his second tenure of that office. He had administered Syria at some previous time. Is not this earlier administration the occasion to which Luke refers?

Here again, however, we are confronted with a serious difficulty. The supreme authority on the subject, Mommsen, considers that the most probable date for Quirinius's first government of Syria is about BC.3-1; but the question is involved in serious doubts, which Mommsen fully acknowledges. That time is doubly inconsistent with Luke: Herod was dead before it, and it is inconsistent with the whole argument of the preceding pages that the enrollment should have been postponed so long after the periodic year BC.9.

Again, Luke does not specify exactly what was the Roman office which Quirinius held at the time when this first enrollment was made. The Greek word which he uses *hegemoneuontos tes Surias Kureniou* occurs elsewhere in his History, indicating the office of procurator (Luke 3:1; so *hegemon*, Acts 23:24, 26, 33; Acts 24:1, 10 and Acts 26:30) and the noun connected with it is even used (Luke 3:1) to indicate the supreme authority exercised by the reigning Emperor in a province.

Hence the word, as employed by Luke, might be applied to any Roman official holding a leading and authoritative position in the province of Syria. It might quite naturally denote some special mission of a high and authoritative nature; and many excellent authorities have argued that Quirinius was dispatched to Syria on some such mission, and that Luke, in assigning the date, mentions him in preference to the regular governor.

We find, then, that uncertainty reigns both as to the date of Quirinius's first governorship, and as to whether Luke called him governor or intended to indicate that he held a special mission in Syria.

Let us now scrutinize closely the evidence bearing on the career of Quirinius. We shall find that, as in so many other cases, a firm grasp of the clue that Luke offers us will guide us safely through a peculiarly entangled problem, and will illuminate a most obscure page of history. The difficulties of the case are due to the contempt in which Luke's testimony has been held by the historians and one school of theologians, and the timorous and faltering belief of others.

The only certain dates in the life of Quirinius are his consulship in BC.12, his second government of Syria beginning in AD.6, his prosecution of his former wife, Domitia Lepida, in AD.20, and his death and public funeral in AD.21. It is certain that during the eighteen years' interval between his consulship, BC.12, and his second Syrian administration, AD.6, the following important events in his career occurred.

1. He held office in Syria, and carried on war with the Homonadenses, a tribe in the inner mountainous district lying between Phrygia, Cilicia and Lycaonia: he gained in this war successes which were judged so important that two solemn acts of thanksgiving to the gods (supplicationes) in Rome were decreed, and the decorations of a triumphing general were awarded to him. The two supplicationes were probably awarded for victories in two successive years, for a supplicatio was the compliment awarded for a successful campaign, and it is hardly probable that two such compliments would be paid to a general in one year for a single war against one tribe. Moreover, taking into consideration the difficult character of the country where the war occurred, the distance from Syria, the strength of the tribe which had successfully defied the armies of King Amyntas, and the stubborn resistance likely to be offered at point after point and town after town in their large territory, it is quite natural that two campaigns might be required for the whole operations. It is, however, not wholly impossible that two specially brilliant victories may have been gained in one year over the tribe, and that each was thought worthy of a supplicatio.

2. Quirinius governed Asia after his first administration of Syria. This was usually an annual office, and the probability therefore is that in his case also it lasted only one year. The exact date is uncertain. We know with great probability that

Asinius Gallus governed Asia in BC.6-5.

Cn. Lentulus Augur governed Asia in BC.2-1, also BC.1-AD.1 [\[95\]](#)

M. Plautius Silvanus governed Asia in AD.1-2.

Marcus Censorinus governed Asia in AD.2-3.

Further, Quirinius was probably in Armenia in AD.3, as tutor of Gaius Caesar. There are therefore open for Quirinius's tenure of the proconsulship of Asia only the years BC.5-4, or 4-3, or 3-2, or AD.4-5, or 5-6.

Again, as M. Waddington, the supreme authority on the subject, points out, the normal interval between the consulship and the proconsulate of Asia during Augustus's reign was five or six years. The only long interval known in that period is twelve years, viz., in the case of Cn. Lentulus Augur, who was consul BC.14 and proconsul of Asia BC.2. It is therefore not probable that Quirinius's proconsulate was postponed over such a long interval as sixteen years (BC.12 to AD.4). We therefore conclude that he was probably governor of Asia some years between BC.5 and 2, and at

latest BC.3-2. Now, his Syrian administration was earlier, and therefore BC.4-3 is the latest that he can have spent in Syria.

Thus already we find ourselves led to a different opinion from Mommsen's theory.

3. When Lollius, the tutor of Augustus's young grandson Gaius Caesar, who was charged with the arrangement of the Armenian difficulties, died in AD.2, Quirinius was selected as his successor, obviously on the ground of his great experience in Eastern service. Thereafter he must have spent AD.3 in Armenia, and probably remained in company with Gaius until the latter, coming back towards Italy wounded and ill, died on the Lycian coast on 21st February, AD.4.

Zumpt, however, argued that Quirinius was sent to Armenia with Gaius Caesar in BC.1; and that afterwards Lollius took his place. We follow Mommsen; but it is obvious how difficult and slippery the whole career of Quirinius is, and how slow we should be to condemn Luke for an error in regard to him.

4. Quirinius married Domitia Lepida at some unknown date. He afterwards divorced her, and accused her of attempting to poison him in A. D.20. Suetonius mentions, as a fact which roused general sympathy for Domitia, that the accusation was brought in the twentieth year after. We ask, "After what?" Common-sense shows Mommsen and others to be right in understanding "the twentieth year after the marriage"; we therefore reject the other interpretation "the twentieth year after the divorce". [96] Mommsen supposes that the marriage was contracted in AD.4, when Quirinius returned from his honorable duties in Armenia, and that Suetonius makes a great exaggeration when he speaks of the twentieth year. But in such an obscure subject it is surely best to follow the few authorities whom we have, unless they are proved to be inconsistent with known facts. Suetonius is a good authority. Can we not justify him to some extent?

Domitia Lepida had been betrothed to Augustus's elder grandson, Lucius Caesar, and on his premature death was married to Quirinius. Now Lucius died on 20th August, AD.2. But the Romans of that period showed the minimum of delicacy in respect of marriages. As soon as the betrothed husband of a wealthy and noble heiress died, the place was open to reward some of Augustus's trusted servants; and no long delay is likely to have occurred in giving her a substitute for Lucius. It is probable that she was married to Quirinius in the autumn of AD.2, and thus the accusation was brought against her in the nineteenth year (according to Roman methods of counting) from her marriage. In round numbers the populace would talk of "the twentieth year," and thus Suetonius's expression is justified; he professes to be reporting the common talk about the trial.

We conclude, then, that Quirinius was in Rome in the autumn of AD.2; and was then honored with this grand marriage and the post of guardian to the future emperor, Gaius Caesar. But such honors as this imply that his career in preceding years had been very distinguished. Thus we become still more firmly convinced that his pro-consulate in Asia was past as well as his government of Syria, and that these positions, with the experience in Oriental affairs acquired in them, marked out Quirinius as the proper person to guide the inexperienced Gaius Caesar, and to set right the muddle which had been produced by the headstrong and ill-regulated conduct of Lollius, the previous guardian of the young prince.

These lines of reasoning make it most probable that the two years during which Quirinius was administering Syria and conquering the Homonadenses cannot have been later than BC.5-3, and may have been earlier.

The same result follows from the consideration that the punishment of the Homonadenses is not likely to have been postponed so late as the years BC.3-2. The presence of a tribe of barbarians, hostile and victorious, on the frontier of the Roman provinces Galatia and Pamphylia, and adjoining the dependent kingdom of Cilicia Tracheia governed by Archelaos, must have been a source of constant danger. We know that about BC.6 the pacification of the mountainous Pisidian districts in the south of the Galatic province was proceeding, and the system of military roads was being constructed; [97] and this operation was probably coincident with or even subsequent to the war against the Homonadenses.

But here we find ourselves face to face with the difficulty which has determined Professor Mommsen to place the first Syrian government of Quirinius in BC.3-1. Quinctilius Varus governed Syria for at least three years, 7-4 BC.: this is rendered quite certain by dated coins of Syrian Antioch struck in his name, [98] and by the statement of Tacitus that he was governing Syria during the disturbances that followed on the death of Herod. [99] Sentius Saturninus certainly governed Syria 9-7 BC., and Josephus says that he was succeeded by Quinctilius Varus. [100] There seems therefore no room for Quirinius's administration of Syria until we come down as late as BC.3; yet we have already seen that other lines of argument prompt us to place his Syrian government earlier than that year.

In this difficulty I see no outlet in any direction, whether favorable or unfavorable to Luke, except in the supposition that the foreign relations of Syria, with the command of its armies, were entrusted for a time to Quirinius, with a view to his conducting the difficult and responsible war against the Homonadenses, while the internal administration of the province was left to Saturninus or to Varus (according to the period when we place the mission of Quirinius). This extraordinary command of Quirinius lasted for at least two years, and had come to an end before the death of Herod in BC.4, for we know on the authority of Tacitus that the disturbances arising in Palestine on that event were put down by Varus; and this trouble, as belonging to the foreign relations of the Province, would on our hypothesis have been dealt with by Quirinius, if he had been still in office.

The question will be put, and must be answered, whether such a temporary division of duties in the Province is in accordance with the Roman Imperial practice. Such a theory is not permissible, unless it is defended by analogous cases and by natural probability. The theory was first suggested to my mind by the analogous case of the African administration, which from the time of Caligula onwards was divided in such a way, that the military power, and with it the foreign policy of the Province, was controlled by a Lieutenant of Augustus, [101] while the internal affairs of the Province were left to the ordinary governor, a Proconsul.

Almost simultaneously with my papers on the subject there appeared a memoir by Monsieur R. S. Bour, [102] in which he quotes some other analogies to justify this view. He points out that Vespasian conducted the war in Palestine, while Mucianus was governor of Syria, from which Palestine was dependent. Tacitus [103] styles Vespasian *dux*, which is not a strictly official title, but exactly describes his actual duty. He was a Lieutenant of the reigning Emperor Nero, [104] holding precisely the same title and technical rank as Mucianus. We suppose that Quirinius stood in exactly the same relation to Varus as Vespasian in regard to Mucianus. Quirinius was a special Lieutenant of Augustus, who conducted the war against the Homonadenses, while

Varus administered the ordinary affairs of Syria. The duties of Quirinius might be described by calling him *dux* in Latin, and the Greek equivalent is necessarily and correctly *hegemon*, as Luke has it.

Again, Corbulo commanded the armies of Syria in the war against Parthia and Armenia, while Ummidius Quadratus [105] and Cestius Gallus were governors of Syria. Josephus speaks of Gallus, but never mentions the name of Corbulo. We suppose that Quirinius stood in the same relative position as Corbulo, and Josephus preserves the same silence about both.

The chief difference between the view which M. Bour holds and the theory which we advocate is that he distinguishes this position which Quirinius held in BC.7-6 from the first governorship of Syria, which, like Mommsen, he places after BC.4. This makes the unnecessary complication that Quirinius first commanded the Syrian armies, then after two or three years governed Syria, and then once more governed Syria. But M. Bour does not observe that even on the first occasion Quirinius was *legatus Augusti*; and it appears quite correct to say that in AD.6-9 he as *legatus Divi Augusti iterum Syria obtinuit*, even if he had not been again governor of Syria after BC.7-6.

Moreover, in the inscription recording the career of (probably) Quirinius, there is no possible space to insert a distinct government of Syria between his successes against the Homonadenses and his second governorship. The inscription clearly implies that the Homonadenses were conquered in his first Syrian administration.

It is a matter of secondary importance that M. Bour supposes Saturninus to have ruled Syria while the enrollment of Palestine was going on, and yet acknowledges that this occurred in BC.7 or 6. As we have seen, Varus came to govern Syria in the summer of BC.7. [106]

The conclusion of the whole argument is this.

About BC.8-5, Augustus made a great effort to pacify the dangerous and troublesome mountaineers of Taurus, to prevent the continual plundering which they practiced on the peaceable provinces to which they were neighbors, Asia, Galatia and Syria-Cilicia, and to avenge the death of the Roman tributary King of Galatia, Amyntas, in BC.25. On the one hand the governor of Galatia, on the other hand the governor of Syria, were both required in this work. Part of the mountaineers' country was nominally part of the Province Galatia, having been formerly in the kingdom of Amyntas (which had been transformed into the Province Galatia). But Galatia did not contain an army; and the administration of Syria-Cilicia had always to intervene, when Roman troops were needed during that period on the eastern Roman frontiers.

In BC.6 the first great step and foundation of the Roman organization was in process of being carried out among the western and northern mountaineers by Cornutus Aquila, governor of Galatia. A military road system was built among them, and a series of garrison-cities (*Coloniae*) was founded, Olbasa, Comama, Cremna, Parlais and Lystra. These fortresses were connected by the Imperial roads [107] with the governing center of Southern Galatia, the great *Colonia Caesarea Antiocheia* in Southern Phrygia adjoining Pisidia.

About the same time the military operations from the side of Syria were carried out. Josephus tells so much about Saturninus, as to make it clear that he was not engaged in an arduous and difficult war far away in the Taurus mountains, south from Iconium and Lystra. Either the war was later than his time, or it was conducted by a distinct official. As to the official's name there is no doubt.

Strabo [108] tells us that it was Quirinius who conquered the Homonadenses and revenged the death of Amyntas. The period is, on the whole, likely to coincide with the connected operations of Cornutus Aquila on the north-western side.

Accordingly, the probability is that in BC.7, when Varus came to govern Syria, Augustus perceived that the internal affairs of the province would require all the energy of the regular governor, and sent at the same time a special officer with the usual title, Lieutenant of Augustus, to administer the military resources of the province, and specially to conduct the war against the Homonadenses and any other foreign relations that demanded military intervention. Moreover, Varus had no experience in war; and an experienced officer was needed. Thus, Quirinius conducted the war pretty certainly in BC.6, perhaps in 7 and 6, perhaps in 6 and 5.

The first periodic enrollment of Syria was made under Saturninus in BC.8-7. The enrollment of Palestine was delayed by the causes described until the late summer or autumn of BC.6. At that time, Varus was controlling the internal affairs of Syria, while Quirinius was commanding its armies and directing its foreign policy.

Tertullian, finding that the first periodic enrollment in Syria was made under Saturninus, inferred too hastily that the enrollment in Palestine was made under that governor. With full consciousness and intention, he corrects Luke's statement, and declares that Christ was born during the census taken by Sentius Saturninus. Luke, more accurately, says that the enrollment of Palestine was made while Quirinius was acting as leader (hegemon) in Syria.

The question will perhaps be put whether Luke could rightly describe the authority of Quirinius by the words "holding the Hegemonia of Syria". The preceding exposition leaves no doubt on this point. The usage of Luke shows that he regards Hegemonia in the provinces as the attribute both of the Emperor and of the officers to whom the Emperor delegates his power. Now that is quite true in point of fact. The Emperor primarily held the supreme authority in Syria (which was one of the Imperial provinces, as distinguished from those which were administered by the Senate through the agency of its officers, entitled Proconsuls). But the Emperor could not himself be present in Syria or in Palestine, hence he delegated to substitutes, or Lieutenants, the exercise of his authority in the various provinces which were under his own direct power. These substitutes, when of senatorial rank, bore the title Legatus Augusti pro praetore, and when of equestrian rank the title Procurator cum jure gladii; but both Legati and Procuratores are called by Luke Hegemones, as exercising the Hegemonia that belongs to the Emperor. Now Quirinius was exercising this delegated Hegemonia over the armies of the Province Syria, and it seems quite in keeping with Luke's brief pregnant style to say that he held the Hegemonia of Syria.

But why did Luke not name Varus, the ordinary governor, in place of dating by the extraordinary officer? If he had had regard to the susceptibilities of modern scholars, and the extreme dearth of knowledge about the period, which was to exist 1800 years after he wrote, he would certainly have named Varus. But he was writing for readers who could as easily find out about Quirinius as about Varus, and he had no regard for us of the nineteenth century. Quirinius ruled for a shorter time than Varus, and he controlled the foreign relations of the province, hence he furnished the best means of dating.

But why did Luke not distinguish clearly between this enrollment and the later enrollment of A. D.7, which was held by Quirinius in Syria and in Palestine? We answer that he does distinguish, accurately and clearly. He tells that this was the first enrollment of the series, but the moderns are

determined to misunderstand him. They insist that Luke confused the use of comparative and superlative in Greek, and that we cannot take the full force of the word "first" as "first of many". They go on to put many other stumbling-blocks in the way, but none of these cause any difficulty if we hold fast to the fundamental principle that Luke was a great historian who wrote good Greek of the first century kind.

NOTE 1

Quintilius Varus, governor of Syria. The exact date is shown by the coins of Antioch, which bear the numbers ke, ks', kz' of the Actian era, accompanied by the name of Varus. Now the battle of Actium was fought on 2nd September, 31. When such an event was taken as an era, the years were not (as was formerly assumed by many authorities) made to begin from the anniversary of the event. The years went on as before; but the current year in which the event occurred was reckoned the year 1. Hence, in countries where the Greek year common in the Aegean lands, beginning at the autumn equinox, was employed, the year 1 of the Actian era was BC 32-31 (beginning 24th September, 32).

But that system could not be the one which was employed in reckoning the Actian years at Antioch, for the year 26 in that case would end in the autumn of BC.6. Now, coins of the Actian year 26 mention the twelfth consulship of Augustus, which did not begin till 1st January, BC.5; similarly coins of the year 29 (ending on that system in autumn BC.3) mentioned the thirteenth consulship of Augustus, which did not begin until 1st January, BC.2.

The Actian years in Antioch were therefore reckoned by a system in which the years began before 2nd September. It is probable that the year which was sometimes used in Syria, beginning on 18th April, may have been employed also in Antioch. But whatever the exact day of New Year was, the following table shows the system of Actian years in Antioch: --

Actian year 1 ended in spring (perhaps 17th April), BC.30

Actian year 25 ended in spring (perhaps 17th April), BC.6

Actian year 27 ended in spring (perhaps 17th April), BC.4

Actian year 29 ended in spring (perhaps 17th April), BC.2

Varus, therefore, came to Syria at such a time that coins marked 25 were struck after his arrival, i.e., he arrived probably soon after midsummer of that year, i.e., July to September, BC.7. He remained in Syria until at least the midsummer of BC.4, some months after the death of Herod.

NOTE 2

The theory has also been advanced that Quirinius was one of a number of commissioners, appointed by Augustus to hold the enrollment throughout the Roman world, Quirinius being the commissioner for Syria and Palestine. In this capacity, also, Quirinius would be a delegate exercising the Emperor's authority, Legates Augusti; and therefore he might rightly be said by Luke *hegemonen tes Surias*. This theory is possible; it offends against no principle of Roman procedure or of language. It may be the truth. But, on the whole, it seems to have less in its favor than the one which has been advocated in the text. M. R. S. Bour [\[109\]](#) judges of it exactly as I

have done. It was advocated in the summer of 1897 by Signor O. Marucchi in the Italian review Bessarione.

Footnotes:

[94] [Acts 5:37](#); Josephus, *Ant. Jud.*, 17., 13; 18., 1, 1.

[95] Lentulus was in office in Asia on 10th May, BC. 1, and therefore, as Mommsen says, governed during the year 2-1 (*Res Gestae D. Aug.*, p. 170). But, as Waddington sees (*Fastes d'Asie*, p. 101), Lentulus seems to have been still in office on 12th August, and therefore probably ruled Asia also in the year 1 BC. -- 1[AD].

[96] Mr. Furneaux takes the latter sense in his admirable edition of Tacitus, *Annals*, 3., 23, and so apparently does Nipperdey also; and it must be acknowledged that Suetonius's expression suits that. Sense and the historical facts, however, show it to be impossible.

[97] See my *Church in the Roman Empire*, p. 32; *C. I. L.*, 3., No. 6974.

[98] See Note 1 at the end of Chapter 11.

[99] Probably about 1st April, BC. 4.

[100] *Ant. Jud.*, 17., 5, 2.

[101] *Legatus Augusti pro praetore*.

[102] See Note 2 at the end of Chapter 11.

[103] *Hist.*, 1., 10.

[104] *Legatus Augusti pro praetore*.

[105] He was unfit for the war, Mommsen, *Rom. Gesch.*, 5., 382 f. Corbulo governed Syria for a time after Quadratus; but the burden apparently was too great, and Gallus was appointed.

[106] M. Bour also finds an allusion to the universal enrollment in a phrase of the *Monumentum Ancyranum* where the restored text was *omnium prov[inciarum] censure egi or statum ordinavi*; but he has not remarked that the recovered Greek translation proves the sense and words to have been *omnium prov[inciarum] Populi Romani... fines auxi*.

[107] *basilikai hodoi*, *Church in Rom. Emp.*, p. 32; Lanckoronski, *Stadte Pamphyliens*, 2., p. 203.

[108] Strabo, p. 569. His account certainly suggests both that the revenge was not delayed so late as Mommsen's view implies, and that a good deal of time was needed to carry out all the operations involved, the foundation of new cities, the transference of population, etc.

[109] *L'Inscription de Quirinius et le Recensement de St. Luc, Rome, 1897*: a treatise crowned by the *Pontificia Accademia di Archeologia*. This skillful argument was presented to the Academy in Dec., 1806, and published in the late summer or autumn of 1897. It refers in a concluding note to my papers on the same subject in *Expositor*, April and June, 1897.



ADDENDUM E

The Date of Herod's Death: 4 BC, or 5 BC, or 1 BC, or 1 AD

Herod died in Jericho,¹⁴⁹ after an excruciatingly painful, putrefying illness of uncertain cause, known to posterity as "Herod's Evil."¹⁵⁰ Josephus states that the pain of his illness led Herod to attempt suicide by stabbing, and that the attempt was thwarted by his cousin.¹⁵¹

Josephus stated that Herod was so concerned that no one would mourn his death that he commanded a large group of distinguished men to come to Jericho, and they be killed at the time of his death so that the displays of grief that he craved would take place¹⁵² Herod's son Archelaus and his sister Salome did not carry out this wish.¹⁵³

Year of death:

Most scholarship accepts Emil Schurer's calculations, concerning Herod's death. Schurer places the death in or around 4BC.¹⁵⁴

Some other scholars have favored, 1 BC,¹⁵⁵ and some have supported 1 AD as the probable date of Herod's death.¹⁵⁶

Relevant to the question of the date of Herod's death is the reigns of his heirs. When Herod died, two of Herod's sons, Archelaus and Philip the Tetrarch, inherited portions of the kingdom. Both

¹⁴⁹ Perowne, Stewart H., *Herod* (<http://britannica.com>) 2013,

¹⁵⁰ What loathsome disease did King Herod die of?

(<http://www.straightdope.com/columns/read/196>)1979

Josephus, *Antiquities of the Jews* (<http://www.ccel.org/j/josephus/works/ant-17.htm>) 17.6.5

¹⁵¹ Josephus, *Antiquities*, 17, 7

¹⁵² Josephus, *Antiquities*, 17.6.174–175.

¹⁵³ Josephus, *Antiquities*, 17.8.193.

¹⁵⁴ Schürer, Emil. *A History of the Jewish People in the Time of Jesus Christ*, Vol. I, Herod the Great, (New York, Scribner's), 1896, pp. 400-467

Marshall, Taylor. *The Eternal City* (Dallas: St. John) 2012, pp. 35–65

Steinmann, Andrew. *From Abraham to Paul: A Biblical Chronology* (St. Louis: Concordia,) 2011, pp. 235–238

Barnes, Timothy David. "The Date of Herod's Death," *Journal of Theological Studies* ns 19 (1968), 204–219

Bernegger, P. M. "Affirmation of Herod's Death in 4 B.C.", *Journal of Theological Studies* ns 34 (1983), 526–531

Knoblet, Jerry. *Herod the Great* (University Press of America) 2005, p. 179.

¹⁵⁵ Keresztes, Paul. *Imperial Rome and the Christians: From Herod the Great to About 200 AD* (Lanham, Maryland: University Press of America) 1989, pp. 1–43.

Vardaman, Jerry; Yamauchi, Edwin M., eds.. "The Nativity and Herod's Death". *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*. Winona Lake, Indiana: Eisenbrauns: 1989, 85–92.

Finegan, Jack. *Handbook of Biblical Chronology*, Rev. ed. (Peabody, MA: Hendrickson), 1998 300, §516.

¹⁵⁶ Pratt, John P. (1990). "Yet Another Eclipse for Herod".

Nollet, James A. (2012). "Astronomical and Historical Evidence for Dating the Nativity in 2 BC" (PDF). *Perspectives on Science and Christian Faith*: 211–219.

of these dated their rule from 4 BC,¹⁵⁷ Philip reigned for 37 years, until his death in the 20th year of Tiberius (34 AD), which implies that Phillip began his reign in 4 BC.¹⁵⁸

Filmer and Steinmann, propose that Herod died in 1 BC, and that his heirs backdated their reigns to 4 or 3 BC to assert an overlapping with Herod's rule, in order to bolster their own legitimacy.¹⁵⁹

Josephus states that Herod's death was preceded by a lunar eclipse and followed by the Passover.¹⁶⁰ A partial eclipse that was best observed from the west coast of Africa, took place on March 13, 4 BC, about 29 days before Passover. It is possible that this was the lunar eclipse referred to by Josephus.

However, as some point out, there were other eclipses during this period : one in 5 BC¹⁶¹ and two eclipses occurring January 10, 1 BC (these were the only total lunar eclipse, and the most spectacular). There was another partial eclipse December 29, 1 BC.

Thus, as can be seen, there is some controversy over the date of Herod's death. However, based on all of the evidence available, the majority of present-day scholars accept the 4 BC date as the most probable date of Herod's death.

Here are excerpts from a Bible Archaeology Society article that deals with Herod's life and death. The BAS and its scholars accept 4 BC as the settled date of Herod's death.

Herod's Horrid Death

By [Nikos Kokkinos](#)

www.baslibrary.org/biblical-archaeology-review March/April 2002

A fortunate but also ingenious politician, Herod ruled Judea *de jure* from 40 B.C.E., by appointment of the Roman Senate, with the approval of Mark Antony and Octavian (later Augustus). He ruled *de facto* from 37 B.C.E., when he defeated Antigonus, the last Hasmonean king of Judea. Although Herod was hated by most Jews, the Greeks and the Romans found his charm (complemented by extravagant benefactions) irresistible. His passion for grandiose architecture was epitomized in the building of the "golden" Temple of Jerusalem, spectacularly destroyed by the Roman general Titus in 70 C.E.

Herod's addiction to pleasure was manifest in the quality and size of his harem—with ten beautiful wives and numerous concubines and boy lovers. His dynasty flourished: We now know

¹⁵⁷ Perowne, *Herod the Great*, (Chester, PA, Marboro Books) 1991 pp92-93

¹⁵⁸ [Hoehner, Harold](#). *Herod Antipas*, (Zondervan, 1980) p.251.

¹⁵⁹ Steinmann, Andrew "When Did Herod the Great Reign?", *Novum Testamentum*, Volume 51, Number 1, 2009, pp. 1–29.

Steinmann, Andrew. *From Abraham to Paul: A Biblical Chronology* (St. Louis: Concordia, 2011), pp. 235–238

¹⁶⁰ Josephus, *Antiquities* 17.6.4

¹⁶¹ Barnes, Timothy David. "The Date of Herod's Death," *Journal of Theological Studies* ns 19 (1968), 204–219

"Catalog of Lunar Eclipses: -0099 to 0000". eclipse.gsfc.nasa.gov.

of 15 of his children, 20 grandchildren, 13 great-grandchildren, eight great-great-grandchildren and two great-great-great-grandchildren.

Although occasionally munificent, Herod was generally oppressive to his subjects and often ruthless, even by the standards of the savage world in which he lived. After his death, the Jewish deputies in Rome, perhaps slightly melodramatically, complained to the Emperor that “the miseries which Herod in the course of a few years had inflicted on the Jews surpassed all that their forefathers had suffered during all the time since they left Babylon to return to their country” (*War* 2.86).

Herod’s extermination of his many opponents (and supposed opponents), notably the Hasmoneans and their supporters, is clearly recorded. He executed his beloved wife Mariamme (the granddaughter of a Hasmonean ruler, Hyrcanus II, whom he had earlier also executed) because he suspected her of adultery. (“Mariamme’s hatred of [Herod],” Josephus tells us, “was as great as his love for her.”) He also executed three of his own sons, Alexander I, Aristobulus I and Antipater II. This gave rise to the celebrated phrase attributed to Augustus: *Melius est Herodis porcum esse quam filium*—“Better to be Herod’s pig [as a convert to Judaism, Herod would not eat pork] than his son.”

Eusebius, the fourth-century Christian historian, concludes his description of Herod’s reign this way:

“It is not now possible even to give a summary list of the ways by which [Herod] darkened what were reckoned the glories of his reign, by the successive misfortunes of his house, by the foul murder of wife and children and of the rest who were closest to him in family and in affection; for the shadows in their story, which Josephus narrated at length in the history of Herod, are darker than any in tragic drama.”¹⁶²

Among the “glories” of Herod’s reign was his ample modernization program. His Hellenized cultural background is reflected in his education (Greek philosophy, support of gymnasia and writing of memoirs), his prowess and love of theater and sport (construction of hippodromes, organization of festivals and patronage of the Olympic Games), his journeys to Greece and his benefactions there, his patronage of religious architecture and indeed in his interest in non-Jewish cults (Apollo, Hermes, the Dioscuri and Kore).

Even the names he chose for some of his children—Philip, Olympias, Alexander and Roxane—recall the royal family at Macedonia. So did the Greek names of most of his wives—Doris, Malthace, Cleopatra, Pallas, Phaedra and Elpis. No wonder Herod admitted feeling much “closer to the Greeks than to the Jews” (*Antiquities* 19.329).

Despite his achievements and the prosperity of his kingdom, it was, one must not forget, at a considerable cost to the majority of the Jewish society, which had to bear heavy taxations and religious indignities. Among other things, he erected a great golden eagle (the bird of Zeus and a Hellenistic and Roman symbol) over the Temple gate. When the people thought he was dying, a group of young men tore down the eagle and cut it to pieces.

Herod knew that he was hated by his Jewish subjects, despite his efforts to appease them. As he lay dying in Jericho, he called a group of Jewish leaders to his bedside. When they came, he had

¹⁶² Eusebius, *Ecclesiastical History* 1.8.4

them imprisoned in the hippodrome. Fearing that he would not be truly lamented on his death, nor mourned appropriately for a king of his stature, he gave orders that when he died, his death should be kept a secret until the men in the hippodrome had first been murdered. His death would then be announced, assuring that the mourning at his funeral would be genuine. Fortunately, his orders were disobeyed and the men who were shut up in the hippodrome were released on Herod's death

.Physicians have long debated what caused King Herod's death, but there is no doubt (or disagreement) that his demise was a horrid one. Many would say it was also well-deserved.

We know the king's symptoms in some detail from the first-century Jewish historian Josephus. Josephus actually wrote two accounts, the first in his *Jewish War*—a narrative of the First Jewish Revolt against Rome, 66–70 C.E., written in the late 70s—and the second in his *Jewish Antiquities*—a much longer history of the Jewish people, written in the 90s. He wrote both works while he was in Rome. The second account of Herod's final illness is more detailed than the first, but both are largely dependent on the firsthand account of Nicolaus of Damascus, who was Herod's daily companion and thus an eyewitness to the king's condition.¹ Nicolaus was also in direct contact with the court physicians who treated Herod. Nicolaus wrote a 144-volume history of the world, but unfortunately almost all that remains of the Jewish section of this work is what was quoted or otherwise used by Josephus.

Herod the Great became seriously ill when he was about 70 years old, in 4 B.C.; while ill he moved to his palace in Jericho. His final illness lasted only a few months. During that time he briefly rallied once, but then quickly succumbed (*Antiquities* 17.183). It began with a vague condition causing “uncontrolled anger” (*Antiquities* 17.148). Josephus tells us that Herod's illness was considered to be “incurable” (*Antiquities* 17.150). Elsewhere, Josephus stresses Herod's cruelty in his last days (*Antiquities* 17.164).

When Herod's illness “increased greatly,” a fever fell upon him: “The fever he had was a mild one, which did not so much indicate the inflammation to those touching as contribute to the malignancy of the innards. Because of this he also had a terrible desire to scratch, for it was impossible not to seek relief” (*Antiquities* 17.168–169). This was only the beginning, however:

There was also an ulceration of the intestines with particularly terrible pains in the colon, and a transparent swelling of fluid around the feet. And similarly there was a malignancy in the abdominal area, as well as a putrefaction in the private member which was creating worms. His breathing had a high pitch [literally “upright tension”], and it was extremely loathsome because of the disagreeable exhalation and the frequency of gasping [literally “density of asthma”]. He also had spasms in every limb that took on unendurable force. (*Antiquities* 17.169)

At this point, his physicians decided to move him to the hot springs at Callirhoë beyond the Jordan River, near where it flows into the Dead Sea. Apparently, bathing in the springs did not improve his condition, so his physicians decided to bathe him in warm oil. This nearly killed him (*Antiquities* 17.172).

On Herod's return to Jericho a melancholy seized him and made him enraged at everyone (*Antiquities* 17.173). As his pains continued to increase, he refused to take any food.

At one point he asked for an apple and a knife. Josephus explains that it was Herod's custom to pare apples himself. But instead of peeling the apple, he attempted to use the knife to commit

suicide, so great was his pain. He was prevented by his cousin Achiab whose cries soon brought help (*Antiquities* 17.183–184).

By this time, Herod was no longer able to stand (*Antiquities* 17.187; cf. 161). Five days later, he expired (*Antiquities* 17.191).

Josephus attributes Herod's suffering to God's judgment on his sins—a conclusion one might expect from Josephus, given his priestly background.

Before undertaking a diagnosis of the cause of death, we need to look at Herod's medical history. Herod's physical condition in the early part of his life was reckoned to be excellent. He was said to have been foremost in hunting, and distinguished himself in horsemanship. As a fighter he was invincible, bending the bow and throwing the javelin with great precision. He fought in (and won) many wars (*War* 1.430). He survived numerous assassination attempts (*Antiquities* 14.462–463; 15.282–285; 17.55; *War* 1.340–341, 577) and plots to poison him (*Antiquities* 17.69; *War* 1.592). On one occasion the roof of a house collapsed on him (*Antiquities* 14.455; *War* 1.331). He was nearly shipwrecked at sea (*Antiquities* 14.377; *War* 1.280). In all these cases, through luck or otherwise, he escaped unscathed.

His first known illness occurred when he was about 30, in 42 B.C.E., before he became king. He was in Damascus at the time, Josephus tells us, and wanted to return to Jerusalem to help his elder brother Phasael quell a disturbance there, but was prevented from returning by an unexpected illness (*nosos*), of which no details are given (*Antiquities* 14.295; *War* 1.236).

A few years later, in his war against the Hasmonean ruler Antigonus and before his conquest of Jerusalem in 37 B.C.E., Herod was struck by a javelin in his *pleura* or side (*War* 1.332), around the area of the *lapara* or kidney (*Antiquities* 14.456). We are not told how serious the wound was, but since he continued fighting, it would not have been great.

After he murdered his beloved Mariamme in 29/28 B.C.E., Herod became psychologically disturbed and suffered prolonged delusions (*Antiquities* 15.241–242; *War* 1.435–436). He was then about 45. In *Antiquities* (15.240–242), Josephus describes in some detail both his lament and his disturbed state:

“His love for her was not passionless nor such as arises from familiarity, but in its very earliest beginnings had been a divine madness, and even with freedom of cohabitation it was not restrained from growing greater. But now more than ever he seemed to be a prey to it as if by a kind of divine punishment for the death of Mariamme. And he would frequently call out for her and frequently utter unseemly laments ... And so he put aside the administration of the kingdom, and was so far overcome by his passion that he would actually order his servants to summon Mariamme as if she were still alive and able to heed them.”

Soon thereafter a pestilential disease (*loimôdês*) hit Jerusalem, which drove Herod from the city (on the pretext of having to participate in a hunt). While Josephus does not say that the king himself became infected, we know Herod did fall ill while withdrawing to Samaria. There he developed an inflammation (*phlogôsis*) and what seems to have been a numbness (*peisis*) of the neck area (*inion*), besides temporarily losing his reason (*dianoias parallagê*). His condition

became so critical that his physicians “thought it best to give him whatever he might be moved to ask for, thus leaving to Fortune the faint hope of his recovery” (*Antiquities* 15.243–246).

At one point he also had a horrible hunting accident, falling from his horse and impaling himself on his own spears (*Antiquities* 16.315). Though unlikely, the impaling could have aggravated his previous wound in the kidney, had the injury been on the same side.

As time went on, the battles he had to fight both inside and outside his kingdom, the dissension and murders within his court, his sexual and drinking excesses, his tiresome journeys overseas—all caught up with Herod. He began looking old. He dyed his hair. He developed a suspicious mind and an uncontrollable anger that often led to cruelty. At the age of about 65, Herod became seriously ill again, under unknown circumstances, shortly before the death of his brother Pheroras in around 7 B.C. His final illness was not far off now.

For more than a century modern physicians have tried to diagnose the cause of Herod’s death. There are many difficulties: Are the descriptions in Josephus based on reliable eyewitness accounts devoid of much bias? If so, have they been accurately transmitted? Can we translate the ancient words into equivalent modern medical terms? Does more than one illness satisfy the same list of symptoms?

Classicists have argued that we cannot take Josephus’ description of Herod’s final illness at face value since the historian may have been biased against the king. Infection by “worms” is suspicious, for example, because it sounds like poetic justice: Worm-infestation was seen as a fitting end for detested rulers—a monstrous life calling for a miserable death. In hostile descriptions, Antiochus IV Epiphanes (d. 163 B.C.), Sulla (d. 78 B.C.), Agrippa I (d. 44 A.D.) and Galerius (d. 311 A.D.) were all described as dying “worm-eaten.” Could Herod’s ignominious condition have been wishful thinking and not historical reality?

The growth of larvae on the skin and in open wounds is a real medical phenomenon, and many historical figures—including unpopular ones—have actually suffered from it. Philip II, a detested king of Spain (d. 1598 A.D.) is one example. Each case must therefore be taken on individual merit. Even if we allow for unsympathetic bias in the adjectives used by Josephus (either his own, or derived from an ‘anti-Herodian’ source that contradicted Nicolaus), the individual symptoms—including worm-infestation—have been recognized by medical experts as being extremely realistic and accurate.

Whatever the medical reality behind Herod’s demise, it is clear that he suffered much pain that was not alleviated by his transfer to the hot springs at Callirhoë, and indeed that led him to attempt suicide. It is also apparent that his mind had severely deteriorated, leading to his command that on his death the community leaders imprisoned in the hippodrome should be killed, a command fortunately disobeyed.

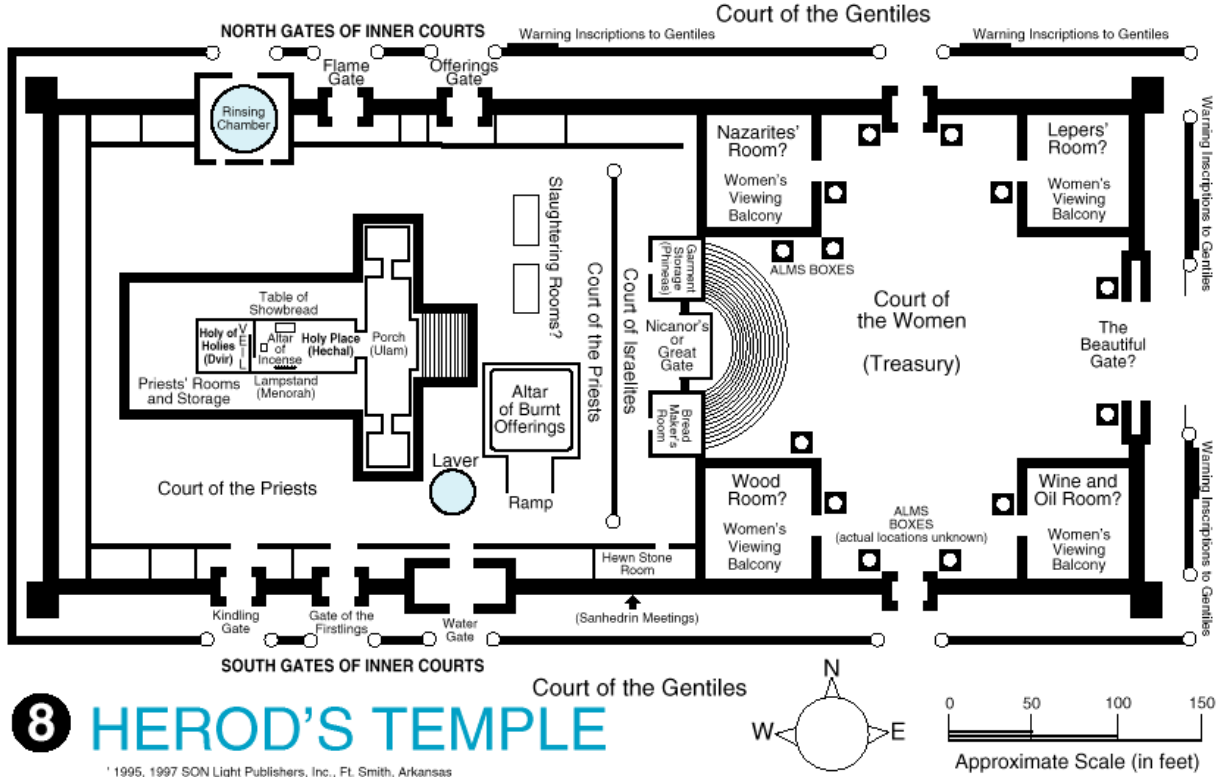
Some surprising new evidence regarding Herod’s mental state has recently been discovered in the lava desert of northeastern Jordan—a 2,000-year-old graffito written in Safaitic (an early Arabic script) by a local nomad, referring to “the year Herod died mad”!¹⁶³ This may reflect only

¹⁶³ The graffito was discovered in the late 1980s by G.M.H. King, and will be published in her forthcoming collection of more than 2,000 Safaitic inscriptions. It was mentioned briefly by M.C.A. Macdonald, “Herodian Echoes in the Syrian Desert,” in S. Bourke and J.-P. Descoedres

the personal opinion of one individual, but it is the only surviving contemporaneous testimony, aside from Josephus. It converges well with what we would otherwise conclude: Herod, reviled king of Israel, was horribly troubled in both body and mind when he finally met his end.

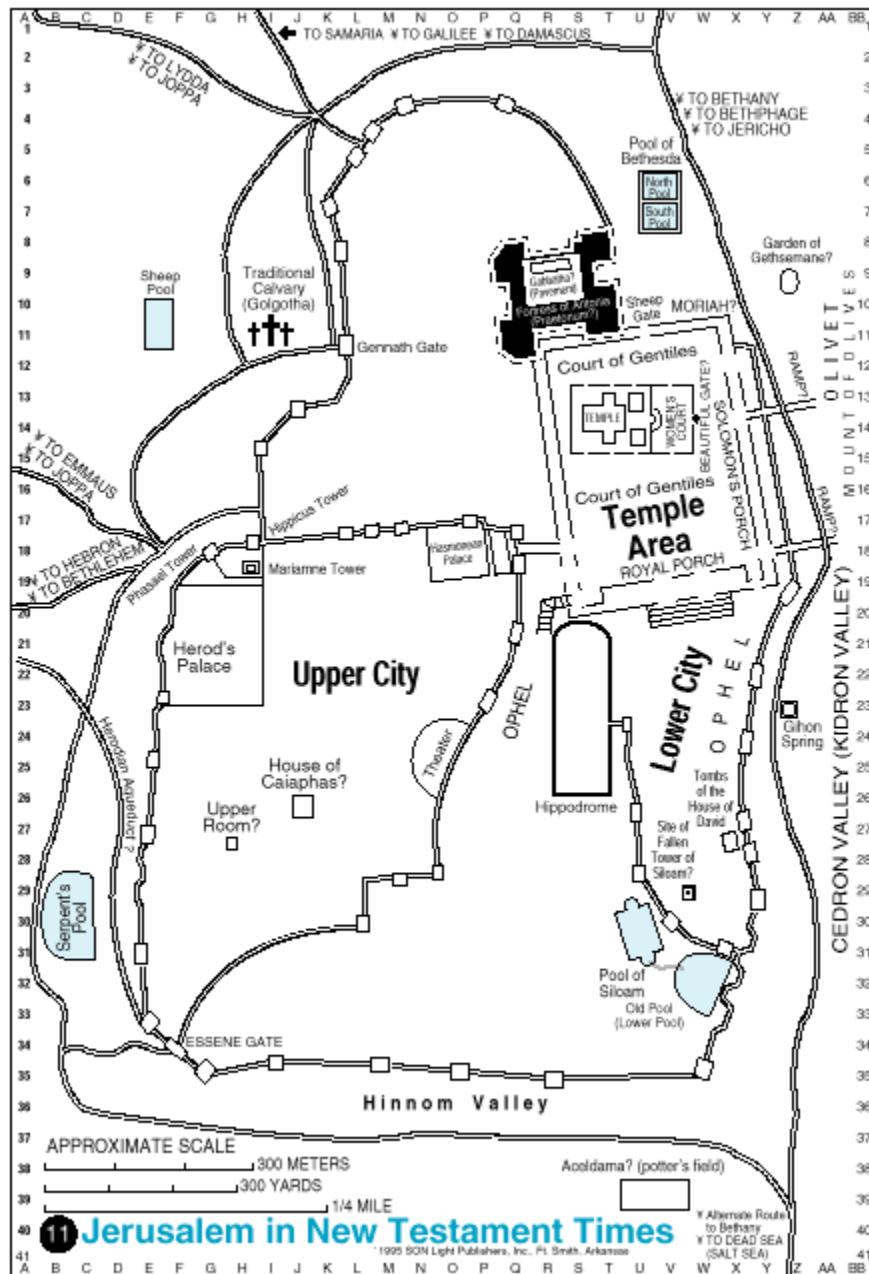
ADDENDUM F

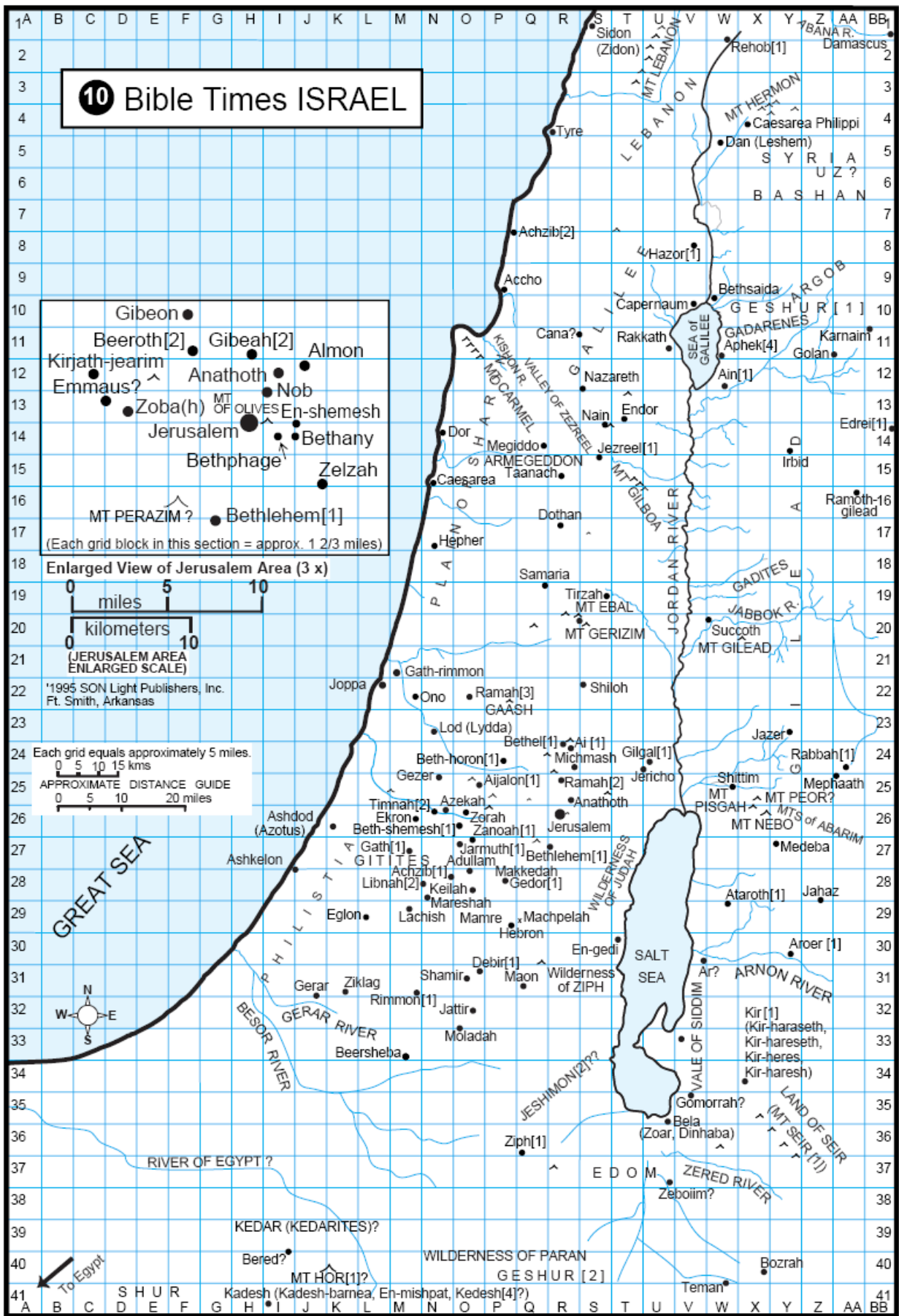
Herod's Temple - , Jerusalem In New Testament Times – Bible Times Israel



8 HEROD'S TEMPLE

© 1995, 1997 SON Light Publishers, Inc., Ft. Smith, Arkansas





ADDENDUM G

Not in the poor lowly stable¹⁶⁴

Dr. Ian Paul

Dr. Ian Paul is Adjunct Professor of New Testament at Fuller Theological Seminary and managing editor of Grove Books Ltd.

Picture Jesus's nativity. Bethlehem town sits still beneath the moonlight, totally unaware that the son of God has been born in one of its poor and lowly outbuildings. In an anonymous backstreet, tucked away out of sight, we find a draughty stable. Inside, warm with the heat of the animals, a family sits quietly. Lit by a warm glow, a donkey, cow and an ox lie serenely at the side of the scene. The cow breathes out a gentle moo and the baby in the straw-filled manger stirs. Kneeling close by, Mary, Joseph and a lamb sit in silent adoration of the child. All is calm, all is not quite right.

I am sorry to spoil the scene, but Jesus wasn't born in a stable, and, curiously, the New Testament hardly even hints that this might have been the case. This might shatter the Christmas card scenes and cut out a few characters from the children's nativity line-up, but it's worth paying attention to.

This long-held idea demonstrates just how much we read Scripture through the lens of our own assumptions, culture, and traditions, and how hard it can be to read well-known texts carefully, attending to what they actually say. It also highlights the power of traditions, and how resistant they are to change. And, specifically, the belief that Jesus was lonely and dejected, cast out amongst the animals and sidelined at his birth, loses sight of the way in which Jesus and his birth are a powerfully disruptive force, bursting in on the middle of ordinary life and offering the possibility of its transformation.

So where has the idea come from? I would track the source to three things: traditional elaboration; issues of grammar and meaning; and unfamiliarity with first-century Palestinian culture.

Traditional elaboration

The traditional elaboration has come about from reading the story through a "messianic" understanding of Isaiah 1:3: "The ox knows its master, the donkey its owner's manger, but Israel does not know. my people do not understand." The mention of a "manger" in Luke's nativity story, suggesting animals, led medieval illustrators to depict the ox and the ass recognizing the baby Jesus, so the natural setting was a stable—after all, isn't that where animals are kept? We'll get to why this isn't necessarily the case.

Grammar and meaning

The issue of grammar and meaning, and perhaps the heart of the matter, is the translation of the Greek word *kataluma* in Luke 2:7. Bible versions such as the KJV translate this as "inn": "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." There is some reason for doing this; the word is used in the Greek Old Testament (a Greek translation of the Old Testament from the

¹⁶⁴ Think Magazine, Tyndale House, Winter 2021 issue

second century BC, known as the Septuagint or LXX) to translate a term for a public place of hospitality (for example, Exodus 4:24 and 1 Samuel 9:22). The etymology of the word is quite general. It comes from *kataluo* meaning to unloose or untie, that is, to unsaddle one's horses and untie one's pack. But some fairly decisive evidence in the opposite direction comes from its use elsewhere. It is the term for the private "upper" room where Jesus and the disciples eat the "last supper" (Mark 14:14 and Luke 22:11; Matthew does not mention the room). This is clearly a reception room in a private home. And when Luke does mention an "inn", in the parable of the man who fell among thieves (Luke 10:34), he uses the more general term *pandocheion*, meaning a place in which all travelers are received, like a *caravanserai* or roadside inn.

Historical and social context

The third issue relates to our understanding, or rather ignorance, of (you guessed it) the historical and social context of the story. In the first place, it would be unthinkable that Joseph, returning to his place of ancestral origins, would not have been received by family members, even if they were not close relatives. Kenneth Bailey, who is renowned for his studies of Palestine culture, comments: "Even if he has never been there before he can appear suddenly at the home of a distant cousin, recite his genealogy, and he is among friends. Joseph had only to say, 'I am Joseph, son of Jacob, son of Matthan, son of Eleazar, the son of Eliud,' and the immediate response must have been, 'You are welcome. What can we do for you?' If Joseph did have some member of the extended family resident in the village, he was honor-bound to seek them out. Furthermore, if he did not have family or friends in the village, as a member of the famous house of David, for the 'sake of David,' he would still be welcomed into almost any village home." (*Bible and Spade*, vol. 20, no. 4. Fall 2007). Moreover, the actual design of Palestinian homes (even to the present day) makes sense of the whole story.

As Bailey explores in his book, *Jesus Through Middle Eastern Eyes* (SPCK, 2008), most families would live in a single-room house, with a lower compartment for animals to be brought in at night, and either a room at the back for visitors, or space on the roof. The family living area would usually have hollows in the ground, filled with hay, in the living area, where the animals would feed.

This kind of one-room living with animals in the house at night is evident in a couple of places in the gospels. In Matthew 5:15, Jesus comments: "Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house." This makes no sense unless everyone lives in the one room. And in Luke's account of Jesus healing a woman on the Sabbath (Luke 13:10-17), Jesus comments: "Doesn't each of you on the Sabbath untie your ox or donkey from the manger [same word as Luke 2:71 and lead it out to give it water?" Interestingly, none of Jesus's critics respond, "No I don't touch animals on the Sabbath" because they all would have had to lead their animals from the house.

What, then, does it mean for the *kataluma* to have "no space"? It means that many, like Joseph and Mary, have travelled to Bethlehem, and the family guest room is already full, probably with other relatives who arrived earlier. So Joseph and Mary must stay with the family itself, in the main room of the house, and there Mary gives birth. The most natural place to lay the baby is in the hay-filled depressions at the lower end of the house where the animals are fed. The idea that they were in a stable, away from others, alone and outcast, is grammatically and culturally implausible. In fact, it is hard to be alone at all in such contexts. Bailey amusingly cites an early researcher: "Anyone who has lodged with Palestinian peasants knows that notwithstanding their hospitality the lack of privacy is unspeakably painful, One cannot have a room to oneself, and one is never alone by day or by

night. I myself often fled into the open country simply in order to be able to think" (*Bible and Spade*, vol 20, no 4, Fall 2007).

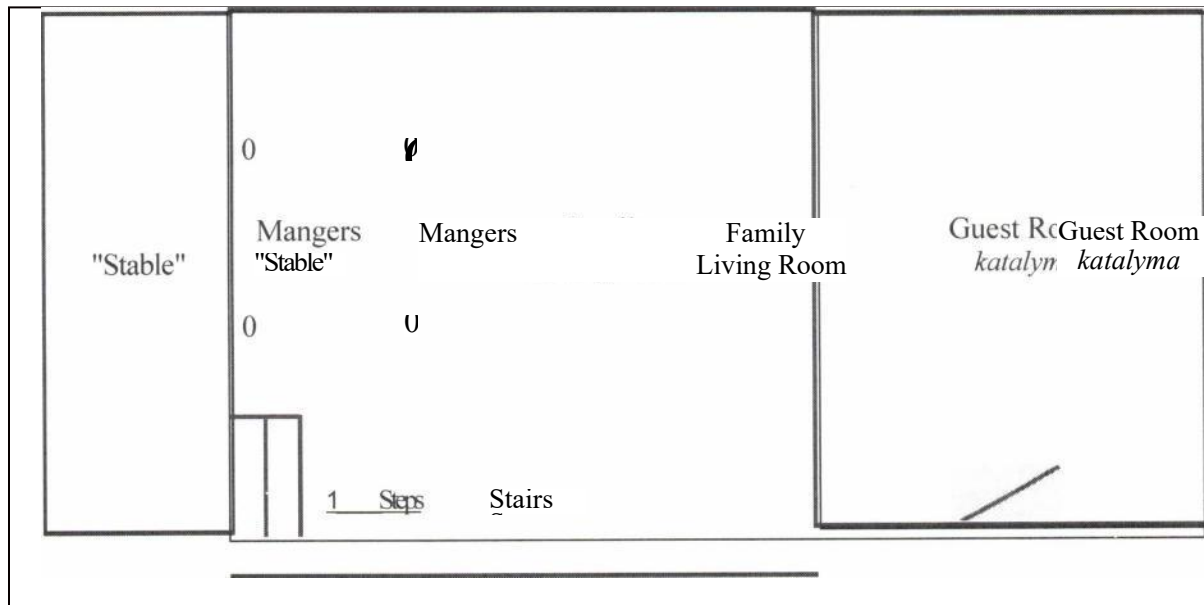


Image from Jesus Through Middle Eastern Eyes, Kenneth E. Bailey. Copyright 2008 by Kenneth E. Bailey. (used by permission of InterVarsity Press. PO Box 1400, Downers Grove, IL 60559 www.ivpress.com)

Why has the stable stuck?

One last question remains. This informed and persuasive understanding of the story has been around, even in Western scholarship, for a long, long time. So why has the wrong, traditional interpretation persisted for so long?

I think there are two main causes. In the first place, we find it very difficult to read the story in its own cultural terms, and constantly impose our own assumptions about life. Where do you keep animals? Well, if you live in the West, especially in an urban context, away from the family of course. So that is where Jesus must have been—despite the experience of many who live in rural settings.

Secondly, it is easy to underestimate how powerful a hold tradition has on our reading of Scripture. Dick France explores this issue alongside other aspects of preaching on the infancy narratives in his chapter in *We Proclaim the Word of Life* (IVP, 2013). He relates his own experience of the effect of this: "To advocate this understanding is to pull the rug from under not only many familiar carols ('a lowly cattle shed'; 'a draughty stable with an open door') but also a favorite theme of Christmas preachers: the ostracism of the Son of God from human society, Jesus the refugee."

So is it worth challenging people's assumptions? Yes, it is, if you think that what people need to hear is the actual story of Scripture, rather than the tradition of a children's play. France continues: "The problem with the stable is that it distances Jesus from the rest of us. It puts even his birth in a unique setting, in some ways as remote from life as if he had been born in Caesar's Palace. But the message of the incarnation is that Jesus is one of us. He came to be what we are, and it fits well with that theology that his birth in fact took place in a normal, crowded, warm, welcoming Palestinian home, just like many another Jewish boy of his time."

The "traditional" reading that Jesus was born in a stable actually distorts the story of Jesus's birth and mutes the central message of the Christmas story—that Jesus wasn't born in a place we can happily visit once a year, and then forget about. Rather, he comes to the center of human life. Here, he cannot so easily be romanticized, ignored, or packed away with the decorations in January.

ADDENDUM H

A Secular Astronomer's Comments on the Star of Bethlehem

The Star of Bethlehem: Can science explain what it really was?¹⁶⁵

For centuries, scholars have suggested the Star of Bethlehem may have actually been a "great conjunction" of bright planets

.By Eric Betz | Astronomy Magazine, Published: Friday, December 18, 2020

Could the Star of Bethlehem have been caused by a "great conjunction" of the bright planets Venus and Jupiter? On June 17, 2 B.C., the planets had come so close they would have almost appeared as one object, similar to the conjunction of Jupiter and Saturn in 2020.

Ron Miller/*Astronomy* magazine

On December 21, Jupiter and Saturn will come together in a “**Great Conjunction**” unlike any seen in nearly 800 years. The two planets will appear so close together in Earth’s night sky on winter solstice that they’ll almost look like a single object.

That’s prompted some to dub the sight a "Christmas Star," and others to wonder about a similar sounding celestial event that coincided with the biblical first Christmas: the Star of Bethlehem. But did such a cosmic sight ever really exist? And if so, what does astronomical science tell us about what could have caused it?

Interestingly, there’s some evidence that a pair of planetary conjunctions — not unlike the coming Great Conjunction — happened around the historically accepted time frame for the birth of Christ. That could potentially explain the Star of Bethlehem. But, of course, not everyone agrees with the idea.

The Star of Bethlehem

The story of the Star of Bethlehem appears only in the Book of Matthew. The gospel tells us that a bright star appeared in the eastern sky when Jesus was born, famously seen by a group of wise men. These biblical "Magi," sometimes called kings, now adorn nativity scenes around the world.

The Bible describes how these three wise men saw the new star as a sign of the birth of the King of the Jews, so they set out for Jerusalem to worship him. Once they arrive, they inquire about baby Jesus with Herod, the region’s ruler appointed by Rome. "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage," Matthew tells us.

But Herod is worried by the idea. He and his own wise men supposedly seek to discover Jesus’ birthplace. Eventually, they call on the three wise men to ask when the star appeared. And thanks to Micah's prophesy that the messiah would be born in Bethlehem, Herod sends the trio to

¹⁶⁵ <https://astronomy.com/news/2020/12/the-star-of-bethlehem-can-science-explain-what-it-really-was>

Bethlehem to search for Jesus. (Supposedly, Herod also ultimately kills the infants of Bethlehem in an attempt to snuff out Jesus.)

According to Matthew, “When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.”

Evidence for the Star of Bethlehem

For centuries, astronomers have looked to the historical record in search of evidence for what could explain this Star of Bethlehem. Scholars have been discussing potential causes since at least the 13th century. Perhaps it was a supernova, a comet, a solar flare or an alignment of planets. Or, alternatively, maybe it never happened at all. The truth is, science will likely never know the truth.

But let’s entertain the idea that it was a real celestial event. What are some science-backed explanations that could explain the Star of Bethlehem?

Well, the story is relatively vague, but it does give us some clues.

Some things are easily ruled out. For example, the Star of Bethlehem couldn’t have been a **meteor** — a chunk of space rock that brightly burns up in Earth’s atmosphere — which would’ve appeared and faded in an instant. There’s no way three wise men could have tracked a meteor for *weeks*.

It’s also unlikely that a supernova — the explosive death of a star, which drastically increases its brightness for days, weeks or months — could explain the Star of Bethlehem. Supernovae, or “guest stars” have been consistently witnessed and recorded going back thousands of years. So if one had happened, other cultures likely would have taken note.

And even if it somehow escaped the written historical record, astronomers have observed remnants of many other ancient supernovae. And by estimating their peak brightness, researchers have even tied some remnants to events seen on Earth in the past. Yet telescopes haven’t found any evidence for a supernova remnant that sync up with the timing of the Star of Bethlehem. In fact, the only **supernova that was visible from Earth** around the time of Christ’s birth actually happened in the year 185 A.D. and was recorded by Chinese astronomers.

A Christmas Comet?

In the past, some interested astronomers have also suggested the Star of Bethlehem was a comet passing near Earth. These icy bodies from the distant solar system often shine quite brightly when they venture into the inner solar system and are heated by the Sun. They’re also known for sometimes visibly lingering in the sky for weeks or months at a time. And like supernovae, we also have historical records from other cultures regarding comets.

Sure enough, in the year 5 B.C., Chinese astronomers noted the appearance of a “Broom Star” that many researchers have interpreted as a comet. Like supernovae, Chinese scholars noted many historic comets, and even recorded a number of times that meteor impacts killed people.

In the 1970s, researchers caught onto the timing coincidence of this Chinese "Broom Star," and a string of papers started popping up in scientific journals debating the idea, among other inspirations. All the back and forth culminated in a 1977 story in *The New York Times* written by legendary science journalist Walter Sullivan that suggested it could have been a comet, conjunction, nova or simply myth. Clearly, no consensus opinion has emerged in the decades since, either.

So, could a comet have been the Star of Bethlehem? There's no way to rule it out, but there is one obvious reason to doubt it.

Keep in mind that people in the ancient world typically saw comets as symbols of pending doom — an evil omen of bad things about to happen. So, if a comet suddenly started shining brightly in the night sky, it's hard to imagine three wise men would interpret it as a sign that their savior had finally been born.



A triple conjunction of Jupiter and Saturn occurred in 7 B.C. At first glance, these illustrations look the same, but compare the positions of the planets with the background stars. On May 29, Jupiter passed Saturn (both moving right to left) for the first time. Jupiter passed Saturn again September 30 with both moving to the right (west). Finally, the planets resumed eastward motion, and Jupiter passed Saturn for the third time December 5. *Astronomy*/Roan Kelly

Ancient great conjunction

What about a mash-up of planets like the upcoming Great Conjunction of 2020? Could that explain the Star of Bethlehem?

When you rewind the motion of the planets — something that's easy to do with observing software these days — you can see that several interesting conjunctions played out in the years around the life of Jesus. (A planetary conjunction happens when two planets make a close approach to each other in Earth's night sky. The two objects aren't actually near each other, though, they just look that way from our vantage point.)

In the year 7 B.C., Jupiter and Saturn had three conjunctions in the same constellation, Pisces. Because the planets move in their orbits at different speeds, and are located at different distances, sometimes they appear to pass one another in the night sky. They can also appear to hold still or move backward in the sky, which astronomers call retrograde motion. This trick is like passing a slower car on the highway. As you get close to the other vehicle, it seems to hold still beside you. Then, as you pull away, it drops backward. The same thing happens as Earth zips around the Sun much faster than the outer planets.

However, Jupiter is closer to the Sun than Saturn, so it also appears to move faster in our night sky.

So, if Jupiter and Saturn had three close conjunctions in a relatively brief period of time, it's easy to imagine that ancient astronomers — really, astrologers — would have taken note. And they also likely would have ascribed some meaning to the event.

These same astrologers wouldn't have had to wait long for an even more striking planetary encounter. Four years later, in the summer of 3 B.C., Jupiter and Venus met in an event that would have looked much like the upcoming "Christmas Star," also referred to as the Great Conjunction of December 2020.

On the morning of August 12 in 3 B.C., Jupiter and Venus would've sat just 1/10th a degree apart in the dawn sky. That's one-fifth the diameter of the Full Moon. (The December 2020 conjunction between Jupiter and Saturn will have an identical separation, albeit in the evening sky.) That wasn't the end of the show, either. Venus and Jupiter continued their dance over most of the next year before finally appearing to merge into a single star in June.

The idea that a conjunction between bright planets could explain the Star of Bethlehem isn't new. A note in the Annals of the Abbey of Worcester from 1285 A.D. points out an alignment of Jupiter and Saturn that happened at the time of Jesus' birth. And Johannes Kepler himself touched on the idea in the 17th century.

Myth or reality?

Since then, many enthusiastic astronomers — and eager amateurs — have also pointed to other celestial positions playing out around the same time as further evidence that ancient astrologers would've found meaning in these events. Bright stars and planets were moving through important constellations. Still others have suggested that the Star of Bethlehem might not have been one celestial event at all. Instead, taken together, the combined effect of years of these astronomical events may have led the Magi to see signs a new king had been born.

But could any of these things have really caused the Star of Bethlehem?

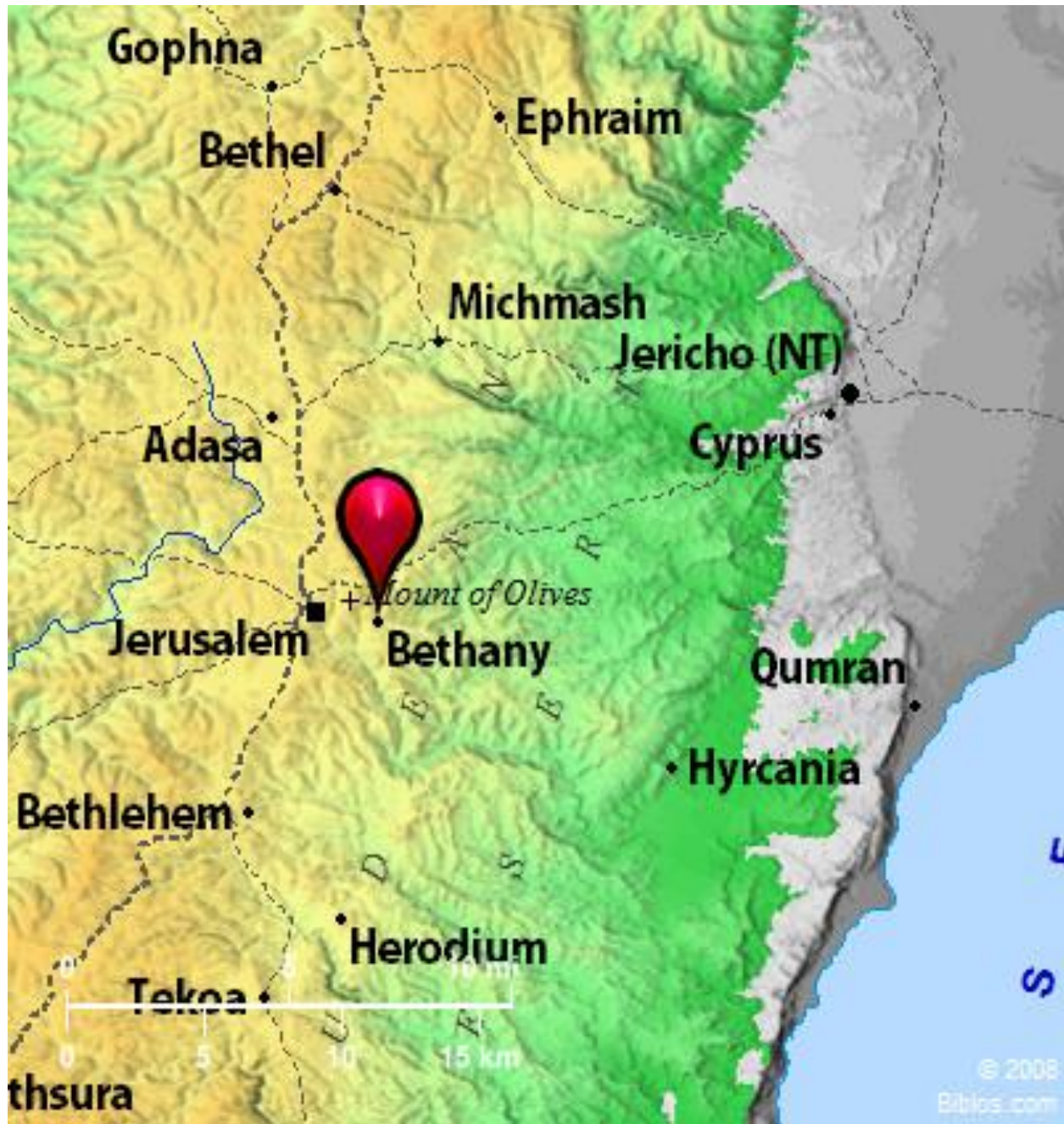
The truth is, none of these events match up perfectly with the description of how things played out in the Book of Matthew. The context is also off. Ancient people knew their planets well, so it would be weird to call a conjunction of multiple planets a "star."

Furthermore, it's hard to imagine how Herod could be surprised by three wise men telling him about a new star; he surely would've seen any such bright or obvious object himself. According to the Bible, astrology is also heretical, which makes the idea of reading into the meaning of the stars a bit suspect in the first place.

In the end, we'll likely never know what really inspired the biblical story of the Star of Bethlehem. Fortunately for us, we'll get a chance to see our own "Christmas Star" of sorts on December 21. Then we can all decide for ourselves what it means to us. And, heresy aside, we all hope it brings good tidings for peace, joy, and love. Lord knows we need them right now.

Editor's Note: This story was adapted, in part, from reporting in the January 2010 Astronomy article, "What was the Star of Bethlehem?"

ADDENDUM I
THE LOCATION OF BETHANY AND ITS SURROUNDING AREA
Bethany is a little less than two miles from Jerusalem



ADDENDUM J

The seating of the key figures at the Last Supper

