

JESUS CHRIST THE APOSTLE AND HIGH PRIEST

A WORKING MANUSCRIPT

The Way International
Research Team

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CONTENTS

Introduction

- Chapter One: The Principles of Gospel Harmony
- Chapter Two: The Times of Jesus Christ
- Chapter Three: Judean Religion
- Chapter Four: Chronology of the Ministry of Jesus Christ
- Chapter Five: The Acceptable Year of the Lord
- Chapter Six: The Ordination of the High Priest
- Chapter Seven: Significant Signs of the Messiah
- Chapter Eight: God's Plan of Redemption
- Chapter Nine: Overview of the Life of Jesus Christ

Chronology Outline

- Appendix A: The Nonchronological Sections in the Gospels
- Appendix B: The Fifteenth Year of Tiberius (Luke 3:1)
- Appendix C: The Woman Taken in Adultery (John 7:53--8:11)

Bibliography

MAPS/CHARTS

Chapter Two

- Topography of Palestine
- Kingdoms of Seleucus and Ptolemy
- Empires at the Time of Jesus Christ
- History
- Palestine during the Ministry of Jesus Christ
- Roman Government

Chapter Three

- Typical Synagogue
- Old Testament Festivals

Chapter Four

- Jesus Christ "About Thirty" Years of Age (Luke 3:23)
- Jesus About Thirty (Luke 3:23) and the Fifteenth Year of Tiberius (Luke 3:1)
- The Forty-six Years of John 2:20
- The Ministry of Jesus Christ
- The Resurrection
- Comparison of Solar and Lunar Calendars
- The Ministry of Jesus Christ

Chapter Five

- The Seventy Weeks of Daniel 9:24
- The Seven Weeks of Daniel 9:25 in 27 A.D.
- The 7-62-70 Weeks of Daniel 9
- The Sixty-two Weeks of Daniel 9:25
- The Times of the End as Described in the Gospels
- "Years" of the Ministry of Jesus Christ

Appendix B

- The Fifteenth Year of Tiberius

Appendix C

- Calendar of Tishri, 27 A.D.

INTRODUCTION

Many in the first century undertook the task of writing a declaration of things concerning the life of Jesus Christ (Luke 1:1). So, today many also attempt to reproduce the life of Jesus Christ in a harmony of the Gospels.¹ Those making such attempts have dealt with chronological problems in a variety of ways. Consequently, each Gospel harmony gives a different view of the life of Christ. The resulting confusion has caused many people to avoid the subject. Others have concluded that a true harmony of the Gospels is unattainable.

Previous Gospel harmonies have been based on tradition rather than the inherent evidence of the Word of God itself. For example, the traditional belief that Jesus Christ's ministry covered a period of three-and-one-half years dominates Christian thinking and consequently sets the structure for most harmonies. Nowhere does Scripture speak of or imply a three-and-one-half-year ministry.

The earliest known attempt at harmonizing the Gospels was done by Tatian in the middle of the second century. His work, known as the Diatesseron, alters the text in order to force harmonization at points. His work is suspected to have influenced the transmission and corruption of the Gospel texts in the early centuries. Tatian's labors are removed from the actual life of Christ by over 100 years. Therefore, he cannot be considered

¹ A Gospel harmony places all the passages in the four Gospels together in chronological order.

more of an authority than those who have made subsequent attempts.

Modern scholars avoid the chronological problem by producing synopses of the Gospels. They merely align those sections of the Gospels which are similar, regardless of their sequence. Such tactics are based on theories which presuppose an inaccurate Gospel account. Consequently, a synopsis is generally of little or no value in putting together an accurate chronology of the life and ministry of Jesus Christ.

By placing tradition over the integrity of the Scriptures, no one has been or ever will be able to fit the Gospel accounts together. Quite often in Gospel harmonies, incidents which are merely similar are treated as identical. The fact that these accounts disagree with each other or contain details which are incongruent is passed over. Words which indicate time, such as "the next day," "then," or "after this," are ignored. That Jesus Christ was the lamb of God, our Passover, and that the Passover lamb had to be a lamb of the first year is also ignored. Stretching Jesus Christ's ministry to three-and-one-half years introduces gaping holes in the chronology. If one is to set forth a true Gospel harmony, a set of criteria based on the integrity of God's Word must be used.

This study is built on the foundation of God's Word. Since the Scriptures are God's Word, they cannot contradict one another. The words in God's Word are perfect. So words which indicate time and place are observed carefully. The times and culture are considered before conclusions are reached. The style of each

Gospel is considered, since one Gospel may adhere to chronological order while another deals with subjects not necessarily in time sequence. Similar events are treated as distinct and separate, not identical. No scripture can be interpreted as contradictory or repugnant to any other scripture.

We must research the Gospel accounts as the Magi who are mentioned in Matthew 2 observed the celestial phenomena: with heart and precision. Neither intellectual intrigue nor religious ritual brought them to the Messiah. They had a heart to know. They did not send someone else. They traveled because they had researched the stars and looked for the answer. They searched diligently, asking Herod and others, until they found the Christ child. Likewise, we must search the Scriptures, culture, history, and astronomy to find the Christ. We must work with heart, precision, and detail. Then and only then will we be able to reconstruct the chronology of the life of Jesus Christ and an accurate harmony of the Gospels.

Two books by Victor Paul Wierwille have already established the detailed events surrounding the birth and death of Jesus Christ. Jesus Christ Our Promised Seed² sets the accuracy and precision of the birth and childhood of Jesus Christ from Scripture, history, and astronomy. Jesus Christ Our Passover³ covers the events of his ministry from six days before his crucifixion through his ascension, according to the integrity of God's

²Victor Paul Wierwille, Jesus Christ Our Promised Seed (New Knoxville, Ohio: American Christian Press, 1982).

³Victor Paul Wierwille, Jesus Christ Our Passover (New Knoxville, Ohio: American Christian Press, 1980).

Word. This current study covers the events of his ministry beginning with his baptism and closing with the events immediately preceding his crucifixion.

Jesus Christ was the Passover lamb (1 Corinthians 5:7) and therefore had to be a lamb of the first year (Exodus 12:5). This study will show he fulfilled the prophecies regarding his ministry in one year. The specific dates are determined by the Hebrew calendar used in the first century. The greatest of all historical events, the fulcrum of all history, the ministry of Jesus Christ, transpired in one year.

The one-year ministry of Jesus Christ is divided into two parts. In Hebrews 3:1 he is called "the Apostle and High Priest of our profession [confession]." Beginning in the spring of 27 A.D., Jesus Christ was the Apostle who brought new light to the Judeans, rebuilding the spiritual walls of Jerusalem that religion had torn down. After his thirtieth birthday in September, he embarked on his ministry of spiritual deliverance for all mankind as the High Priest after the order of Melchisedec.

This study begins by setting forth the principles necessary to produce an accurate Gospel harmony. The second chapter shows the times in which Jesus Christ lived, covering geography, history, government, society, and culture. In chapter three particular attention is given to the Hebrew calendar and religious practices which affect our understanding of the Gospels. These first three chapters set the foundation for harmonizing the Gospel accounts.

Chapters four, five, and six show the details of establishing the chronological order of events in the Gospel harmony. First, the length and order of events are set for his one-year ministry. Next the significance of the acceptable year of the Lord is covered. Finally, the great significance of the mount of transfiguration is seen in light of its time, location, and purpose.

Chapter seven points out the significance of the eight miracles in the Gospel of John, including the feeding of about 5,000 men, the singular incident outside of the crucifixion week which is recorded in all four Gospels. Chapter eight shows the significance of Jesus Christ's one-year ministry in "God's Plan of Redemption." Then the final chapter gives a narrative overview of the Gospel harmony in condensed form. It provides the student with a concise chronological scope of the events in the Gospels. The appendixes give the student working God's Word more detailed information on the Hebrew calendar as it relates to certain events and on difficult sections of the Gospels.

An accurate understanding of the ministry of Jesus Christ is of utmost importance since that year culminated God's plan of redemption. As a result of Jesus Christ's redemptive work, we are partakers of God's nature, joint-heirs with Christ, and sons in His royal family.

II Peter 1:4:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Romans 8:16 and 17:

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

I Peter 2:9 and 10:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

I Peter 1:23:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Since you have been born into the royal family and you walk in the household of God as a loyal son or daughter, understanding the principles for studying the Gospels and the whole of the chronology of the life of Jesus Christ will be illuminating and invigorating. The standard for all truth is God's Word. The truth of His Word is stronger than anything upon earth. The greatest commitment ever made is God's commitment to His Word. The written Word is the only reliable means of establishing accuracy and maintaining it. God's Word is the superhighway over which our believing hauls God's mighty cargoes of truth.

Christianity is not primarily serving God, but it is a son living with his Father in the royal household of God. God throughout the ages had only one desire. He wanted a family, and everything He prepared and did was for you, a member of the

royal family. You are a member by birth of God's heavenly aristocracy.

The Father Himself loves us, and so long as we love there is a reason for our living. When we cease to love, the reason for living ends. Three things must constantly be recognized:

1. The absolute trustworthiness of God's Word.
2. Jesus Christ's complete and finished work.
3. The reality of our relationship to God as sons and daughters in the royal family.

We must continually confess God's greatness, God's ability, God's love, and God's great heart. We belong to the royal family. We have turned from idols to serve the living and true God. The study and understanding of the Gospels, the fourfold record of the life and ministry of Jesus Christ, is paramount. We have a message to understand accurately and share with others, because we trust God's Word, we recognize Jesus Christ's complete and finished work, and we know we are members of the royal family.

CHAPTER ONE

THE PRINCIPLES OF GOSPEL HARMONY

This study of the Gospels gives an overview of the purpose and major events of the life and ministry of Jesus Christ. As Dr. Wierwille states in Jesus Christ Our Passover, "The two-month period from before Passover to the day of Pentecost is the apex and fulcrum of all human experience and spiritual history to date."¹ Jesus Christ Our Promised Seed covers his birth and youth. Jesus Christ Our Passover covers his atoning work in his last days on earth. This current volume envelops the earthly ministry of the most dynamic individual to have walked the face of the earth.

Traditionally, people have held that the ministry of Jesus Christ covered a period of three-and-one-half years; however, this work shows that his entire ministry was only about one year in length. Many of the early Church fathers argued whether Jesus' ministry covered a period of one year or three years.² Finally, the three-year theory prevailed and became tradition, but tradition does not guarantee truth. The true workman of God's Word must set aside all previous notions and allow God's Word to speak for itself. God's Word is our only rule for faith and practice.

¹Wierwille, Jesus Christ Our Passover, p. ix.

²B.F. Westcott and F.J.A. Hort, The New Testament in the Original Greek (New York: Macmillan Co., 1953), s.v. John 6:4.

CHAPTER ONE

The Principles of Gospel Harmony

Each of the Gospels has its own unique purpose and emphasis, but together they form a chronological whole of the life and ministry of Jesus Christ. All are God-breathed (II Timothy 3:16). The Gospel of Luke begins by saying Luke had "perfect understanding of all things from the very first." The words "from the very first" are translated from the Greek word anōthen which actually means "from above." Luke wrote with perfect understanding "from above," as did the other three Gospel writers. This sets their writings apart from other declarations being penned at that time. These four records are the true Word of God. All of them have the same overall goal--that we may know Jesus Christ and believe.

Luke 1:4:
That thou mightest know the certainty of those things, wherein thou hast been instructed.

John 20:31:
But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The written Word makes known the incarnate Word, Jesus Christ, who made known God. The four Gospels contain the information necessary for us to believe beyond any shadow of doubt that Jesus is the Christ the Son of God. The chronology of the life of Jesus Christ is clearly discernable in the four accounts. God's Word contains no contradiction, error, or discrepancy. Its inherent and inerrant accuracy is totally reliable. With this truth in mind, one must recognize several underlying Biblical research

CHAPTER ONE

The Principles of Gospel Harmony

principles in order to determine the correct chronological order of events in the four Gospels.

Unique Gospel Purposes

The first principle one needs to understand in dealing with the harmony of the four Gospels is that each Gospel has a unique purpose. It was never God's intention to represent Christ's life and ministry in one record. The four Gospels represent four aspects of Christ's life and ministry as king (Matthew), servant (Mark), man (Luke), and Son of God (John).³

Not understanding this principle causes confusion for many people when they read the Gospels. The record in one Gospel dwells at length on one event, while another deals with the same event in abbreviated form, or not at all. Understanding that each Gospel was written to emphasize one of these four aspects explains why certain events are recorded in each Gospel.

For example, in the four Gospels one finds different records concerning the birth and background of Jesus Christ. Matthew records the royal genealogy of Jesus Christ (Matthew 1:1-17) as king. His bloodline begins with Abraham, who first received the promise of the seed that would rule the land, and goes forward through David the king to Jesus Christ. In Mark, Jesus Christ is emphatically portrayed as a servant and there is no record of his genealogy or birth. Since a servant is not a part of the family by birth, one would not expect a record of his birth.

³See Wierwille, "Why Four Gospels?," Jesus Christ Our - Passover, Appendix 5; and Walter J. Cummins, "The Righteous Offspring," The Way Magazine, January/February 1974, pp. 6-9,22.

CHAPTER ONE

The Principles of Gospel Harmony

Luke records the legal genealogy of Jesus Christ as a man, traced back to Adam (Luke 3:23-38), which is appropriate for a common man, rather than one of royalty. In John, Jesus Christ is the Word made flesh, the only begotten of the Father, the Son of God, a very simple and short statement of genealogical descent spiritually (John 1:14,18).

Other examples of their unique purposes can be seen throughout the Gospels. In Matthew 2:6, "...A governor, that shall rule my people Israel," the word "rule" is poimainō "to shepherd." In Matthew 4:12--11:30, the king is a shepherd or pastor as David was, not a political deliverer to deliver them from the Romans as many of the Judeans expected. Jesus' teaching on the mountain in Matthew 5--7 is his message as a shepherd-king. It is followed in Matthew 8--11 by numerous examples of healings and deliverance by the shepherd-king.

Matthew 8:16 and 17:
When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:
That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

In Matthew 12:1--16:12, the king confronts his opposition: religious leaders, political leaders, relatives, and friends. As the High Priest in Matthew 17 and following, he is the royal priest (Hebrews 7:1,17) after the order of Melchisedec, king of Salem (Genesis 14:18).

Mark has many events similar to Matthew and Luke but with an emphasis on service. It not only tells what Jesus did but how

CHAPTER ONE

The Principles of Gospel Harmony

he did it. Mark 8:22-26, a record unique to this Gospel, shows how Jesus stayed with the blind man until he was healed. About 40% of the entire Gospel (Mark 11--16) pertains to his last week of suffering and death, his greatest service.

Jesus is called "lord" 73 times in the other Gospels, but only four times in Mark. Of these four occurrences, one is not in the critical Greek texts (Mark 9:24), one is by a Gentile (Mark 7:28), and two are after his resurrection (Mark 16:19,20). The Gospel closes with his sending others to serve (Mark 16:15-20).

In Luke, Jesus Christ is a perfect man, sent to deliver his fellowman. Throughout the Gospel he is portrayed as a tender, compassionate human being, tempted but without sin. Luke has the only Gospel record of Jesus' growth from childhood to manhood. It has more than the other Gospels about his accomplishments as a perfect man, a perfect High Priest, renewing his mind to accomplish the perfect sacrifice at Jerusalem. More than half of Luke's Gospel covers the period of Jesus' ministry after his transfiguration, when he had determined to make the perfect sacrifice for his fellowman. The events in his teaching ministry outside of Galilee, covered in Luke 11:1--18:14, are not recorded in any other Gospel. Here he has set his face to go to Jerusalem to deliver his fellowman.

Luke 9:51:
And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

Luke 13:22:
And he went through the cities and villages, teaching, and journeying toward Jerusalem.

CHAPTER ONE

The Principles of Gospel Harmony

Luke 17:11:

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Luke 18:31:

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Luke 19:11:

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Luke 19:28:

And when he had thus spoken, he went before, ascending up to Jerusalem.

Jesus was not only the perfect sacrifice, but he was also a perfect man, a perfect High Priest who made the sacrifice.

In the Gospel of John, God's Word particularly focuses on Jesus Christ as the Son of God. Only in John is Jesus addressed as the "Lamb of God" (John 1:29,36), because as the Son of God with perfect blood, he would become the perfect sacrifice for the sins of the world. John is the only Gospel which mentions the voice from heaven that set Jesus apart as the Passover lamb (John 12:28-33). Also, John is the only Gospel that records all the feasts which Jesus Christ attended during his ministry, because as the Son of God, he fulfilled the Word of God by attending the feasts at Jerusalem which were required of every adult male. These feasts (except the last at which he was crucified) are recorded in no other Gospel.

Because of the four aspects of Jesus Christ's ministry recorded in the four Gospels, there will be incidents included in

CHAPTER ONE

The Principles of Gospel Harmony

one Gospel that are not stated in another. This is the first principle that needs to be understood in order to determine the chronological order of events.

Scripture Build-Up

The second principle that must be understood is Scripture build-up, or narrative development. There are four aspects to this principle:

- a. An identical event recorded in different Gospels may have different, but complementary details.
- b. Similar events are not identical.
- c. An account may give the gist rather than the exact words that were spoken.
- d. An account may give a summary of events covering a period of time rather than enumerating each event.

An identical incident recorded in the different Gospel accounts may contain differing details. These details will augment and complement each other. They will not be contradictory. An example of this principle is seen in the following verses.

Matthew 27:32:
And as they came out,
they found a man of
Cyrene, Simon by name:
him they compelled to
bear his cross.

Mark 15:21:
And they compel one
Simon a Cyrenian,
who passed by,
coming out of the
country, the father
of Alexander and
Rufus, to bear his
cross.

Luke 23:26:
And as they led
him away, they laid
hold upon one Simon,
a Cyrenian, coming
out of the country,
and on him they laid
the cross, that he
might bear it after
Jesus.

These verses record Simon of Cyrene's carrying the cross on which Jesus was executed. Yet John 19:17 states "and he [Jesus] bearing his cross." This is the same point in time in

CHAPTER ONE

The Principles of Gospel Harmony

all four Gospels, yet John appears to be contradictory. The answer to this apparent contradiction is that the Gospels of Matthew, Mark, and Luke record the physical action, while John records the spiritual action: The cross that Jesus bore was the sin of the world while Simon of Cyrene carried the actual wooden stake. The symbolism of Jesus' bearing his cross is appropriate to the Gospel of John, which shows Jesus Christ as the Son of God who took away the sin of the world. This principle of narrative development is important in records which may appear to be different events because of differing details, but which actually are an identical event in which details from each record complement each other.⁴

Another example of an identical event for which each Gospel gives differing details is Jesus' temptations in the wilderness. Matthew, Mark, and Luke all record Jesus going into the wilderness after his baptism, where he was tempted by Satan for 40 days. At the end of the 40 days, the Devil came directly to Jesus and tempted him with the four basic things that motivate man: self-preservation, love or worship, recognition, and greed. Matthew and Luke both mention the temptation to turn stones into bread.

Matthew 4:3 and 4:
And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

⁴Also see Victor Paul Wierwille, "Simon of Cyrene and the Cross Christ Bore," The Word's Way (New Knoxville, Ohio: American Christian Press, 1971).

CHAPTER ONE
The Principles of Gospel Harmony

Luke 4:3 and 4:
And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Food is essential for self-preservation and would have been a genuine temptation after 40 days of fasting.

Only Luke mentions the second temptation.

Luke 4:5-8:
And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world [oikoumenē] in a moment of time.
And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
If thou therefore wilt worship me, all shall be thine.
And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Devil showed Jesus all the kingdoms of the world and offered their glory to Jesus. In Greek the word "world" is oikoumenē meaning "the inhabited world." The essence of the second temptation is that the Devil was offering Jesus all the worship and love of the people on earth.

Both Matthew and Luke mention the third temptation.

Matthew 4:5-7:
Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.
And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up,

CHAPTER ONE
The Principles of Gospel Harmony

lest at any time thou dash thy foot against a stone.
Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Luke 4:9-12:
And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
For it is written, He shall give his angels charge over thee, to keep thee:
And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

If Jesus Christ had jumped off the pinnacle of the Temple and lived, he would have received great recognition and notoriety among the people.

The fourth temptation is only in Matthew.

Matthew 4:8-10:
Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world [kosmos], and the glory of them;
And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Due to its similarity to the second temptation which was mentioned in Luke, Matthew 4:8 starts with the word "again." In Matthew 4:8 and 9 the Devil again showed Jesus Christ the kingdoms of the world. However, in Matthew the word "world" is, in Greek, kosmos, the entire world. Thus the last temptation is greed. The difference between Jesus the king being offered the kingdoms of

CHAPTER ONE

The Principles of Gospel Harmony

the entire world in Matthew, and Jesus the man being offered the worship and love of the people of the world in Luke is significant. Hence, these differing details establish that the showings of "the world" are indeed two different temptations in Matthew and Luke, and there are four temptations rather than three in this singular event of the temptations. There is no contradiction in the words or the order of the words in these records. The records are complementary.

Another aspect of Scripture build-up is that similar events are not identical. This is important in that a number of events throughout the Gospels have similar attributes, and many readers construe them as the same incident. When the details are scrutinized, however, differences become evident which cannot be harmonized. Therefore, the events are not identical. The details that must be observed are where the action took place, when it happened, who was present, and what was done. Where it took place is seen not only by the naming of the town where the action took place, but also by adverbs, conjunctions, and prepositions of place, such as "from thence." When it happened is seen by reference to a feast, or by reference to an hour of the day, a day of the week, or the number of days in an interval of time. Also, attention must be paid to words such as "immediately," "straightway," and "forthwith." Other words like "after these things" or "then" indicate a sequence in time, but do not necessarily mean an immediate sequence. Who was present during the action is also significant. Not only is what Jesus did important, but who was with him when he did it. For example, there is a

CHAPTER ONE

The Principles of Gospel Harmony

difference between the terms "the twelve," "the disciples," and "the multitude."

An example of similar incidents which are not identical is seen in the records of Jesus' last trip through Jericho.

Luke 18:35:

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging.

Luke 19:1:

And Jesus entered and passed through Jericho.

Mark 10:46:

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Matthew 20:29 and 30:

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

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

The incident in Luke is the healing of a blind man as Jesus was entering the city of Jericho, coming from Perea beyond Jordan. The healings of Bartimaeus in Mark and the two blind men in Matthew were on the road as Jesus left Jericho, heading for Jerusalem. These events are distinguished by where and when they took place. Blindness was a common problem in their culture. So healing four blind people while passing through one city is quite conceivable.

To decide whether two records with different details pertain to an identical event or merely similar events, one must consider whether or not the details of the differences add to the record or

CHAPTER ONE

The Principles of Gospel Harmony

contradict each other. If they contradict, then the events are merely similar and must be treated as separate incidents. If the details from one record add to, but do not contradict, the other record, then the records are of one event. In the case of Simon or Jesus bearing the cross, the event was one; the details augmented each other. In the healing of the blind men near Jericho, the difference between entering Jericho and leaving Jericho is contradictory in time and place and indicates similar, rather than identical, events. In addition, the difference between one blind man and two indicates similar, rather than identical, events.

Other examples of similar incidents can be seen throughout the Gospel harmony. Jesus taught the law of love on at least two different occasions. The teaching in Matthew 22:35-40 and Mark 12:28-34 occurred on the Sunday preceding Jesus' crucifixion, while a similar teaching in Luke 10:25-37 occurred in the preceding autumn between the Feast of Tabernacles and the Feast of Dedication. In Mark 11:13-24 Jesus cursed a fig tree which dried up overnight. In Matthew 21:19-22 he cursed a second tree which dried up immediately. Jesus taught a number of things in the teaching on a mountain (Matthew 5--7) which he also taught in the teaching on the plain (Luke 6:17-49) and during his final itinerary through Galilee and Perea on his way to Jerusalem (sections of Luke 13 and 14). Although these are similar teachings, they happened on different occasions and must be treated as similar, not identical, events.

Another example of similar events is found in the feeding of about 5,000 men and the feeding of about 4,000 men.

CHAPTER ONE
The Principles of Gospel Harmony

Matthew 14:13-21:

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

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

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

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

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

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

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

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

This feeding of about 5,000 men plus women and children is also found in Mark 6:32-44; Luke 9:10-17; and John 6:1-15. This incident is the only one outside of the events of the crucifixion week which is recorded in all four Gospels. It is a noteworthy miracle in which Jesus fed about 5,000 men plus women and children with five loaves and two fish. The incident is similar to, but not identical with, the miracle recorded in Matthew 15:32-39a and Mark 8:1-9 where Jesus fed about 4,000 men plus women and children with seven loaves and a few small fish. Furthermore, Jesus makes mention of both miracles as separate events in Matthew 16:9 and 10 and Mark 8:19 and 20.

CHAPTER ONE
The Principles of Gospel Harmony

Matthew 16:9 and 10:
Do ye not yet understand, neither remember
the five loaves of the five thousand, and how
many baskets ye took up?
Neither the seven loaves of the four thousand,
and how many baskets ye took up?

This is a great example of two seemingly identical events which are not identical at all. Typically, in many accounts of this nature recorded in separate Gospels, the vast majority of Bible commentators assume the accounts are identical--one event. This type of error has led to much confusion in Gospel harmony studies.

Another aspect of Scripture build-up is that an account may give the gist or substance rather than the exact words that were spoken. Compare the following verses:

Matthew 9:15:
And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Mark 2:19 and 20:
And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Luke 5:34 and 35:
And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The differences in wording in these accounts do not indicate different incidents, nor that Jesus said the same thing in three different ways. The gist, or substance, rather than Jesus' exact words, is given in these records.

CHAPTER ONE

The Principles of Gospel Harmony

Summary statements, the final aspect of Scripture build-up, cannot be overlooked. Most records give a particular event in detail while a few verses give a summary of events. John 6:66 is an example of a summary statement.

John 6:66:
From that time many of his disciples went back,
and walked no more with him.

After a cursory reading of John 6, it may appear that many disciples en masse suddenly deserted Christ. But when this verse in John is lined up with the other Gospels it becomes evident that the verse represents a span of time during which the number of disciples gradually diminished. This event is recorded in John directly after Jesus' teaching in the synagogue at Capernaum, yet it could not have transpired immediately afterwards. The next verses after John 6:66 record Peter's confession of Jesus as the Christ, the Son of God. Peter's confession is not recorded until quite some time later in the other Gospels (see events #91-101 in the Chronology Outline). Peter's confession occurred after Jesus and the disciples traveled to the borders of Tyre and Sidon, returned to Galilee, fed the about 4,000 men, and went to Caesarea Philippi. Therefore, the disciples' forsaking Jesus was a gradual process over a period of time. This example demonstrates that one must observe statements which summarize a series of events.

Since there are four separate accounts of the life of Jesus Christ, the details in each account may differ, but they will not contradict each other. The principle of Scripture build-up is essential to determining how these records pattern together in a

CHAPTER ONE

The Principles of Gospel Harmony

complete harmonious chronology. The records of an identical incident may have differing details but cannot contradict each other. Incongruent details indicate events which are similar, rather than identical. Furthermore, one must observe the gist of words spoken and summary statements in the separate accounts. These are all aspects to consider in Scripture build-up, the second principle for determining the chronological order of events in the Gospels.

Nonchronological Records

The third principle of Gospel harmony is that certain events may not be in chronological order. If an event is a break in the chronological flow, it is a parembole, a figure of speech which is a parenthetical addition.⁵ When incidents are recorded out of chronological sequence, but the events before and after this break form a normal chronological flow, then the incidents which are out of order are a parembole, with a godly designed emphasis.

For example, Luke 3:19 and 20 record John's being thrown into prison; yet in verse 21 he was still actively baptizing. Therefore, verses 19 and 20 are out of chronological order and are the figure of speech, parembole, with a godly designed emphasis. This parembole is inserted to mark the close of John's ministry. Luke 3:21 says, "Now when all the people were baptized...." Literally at this point, John had not finished baptizing. The parenthetical statement of John's imprisonment refers instead to the

⁵E.W. Bullinger, Figures of Speech Used in the Bible (1898; reprint ed., Grand Rapids: Baker Book House, 1968), p. 476.

CHAPTER ONE

The Principles of Gospel Harmony

spiritual conclusion of John's ministry as the last prophet in the Law Administration. With the Law Administration concluded, God markedly brings in the Christ Administration by Jesus' receiving the spirit from God and hearing the voice from heaven. The parembole is placed out of sequence to add emphasis to this administration change and to the official opening of Jesus' ministry as the Apostle to Israel. John's ministry had concluded officially, and Jesus' had begun. Yet John continued to baptize until his imprisonment and Jesus Christ did not "begin" to proclaim the Kingdom of Heaven until John was put in prison.

Matthew 4:12 and 17:

Now when Jesus had heard that John was cast
into prison, he departed into Galilee;
From that time Jesus began to preach, and to say,
Repent: for the kingdom of heaven is at hand.

So, for the sake of emphasis or development of an issue, a record may be out of chronological sequence in one Gospel and in chronological sequence in another. The scope and context of the four Gospels together will show the true chronological order of the events.⁶

Another aspect of this principle is an author's privilege of recording overlapping events by subject rather than chronologically. He may develop one subject by following each event chronologically; then he regresses and begins to develop a new subject chronologically. For example, in Matthew 4:12--11:30 Jesus, the king, proclaims the Kingdom of Heaven. All events

⁶See Appendix A for a complete list of nonchronological events in the Gospels.

CHAPTER ONE

The Principles of Gospel Harmony

in this section are chronological except two paremboles (Matthew 9:2-13 and 11:2-30). Then Matthew 12:1 begins a new subject, which started within a month preceding chapter 11. In this next section (Matthew 12:1--16:12) the king confronts his enemies.

This aspect of the third principle can be seen throughout the entire Bible. For example, the events recorded in Judges 17-- 21 actually occur parallel with the beginning chapters of the Book of Judges. Chronological digression is a common practice among writers even today and should not be thought of as unusual in the Gospels.

The three principles stated above are absolutely foundational to reconstructing the chronological order of events in the life of Jesus Christ. Each of the four Gospels has its own unique purpose and emphasis, but together they form a complete chronological whole of the life of Christ. They are all God-breathed and contain no contradiction or discrepancy in their originals. To produce an accurate Gospel harmony, one must recognize the unique purpose of each Gospel, understand the aspects of Scripture build-up, and observe the emphasis of nonchronological records. As you work the harmony of the Gospels and the rest of this study, keep these paramount principles in mind.

CHAPTER ONE
The Principles of Gospel Harmony

The Principles of Gospel Harmony

1. Each Gospel was written to emphasize a particular aspect of the life and ministry of Jesus Christ.
 - a. Matthew: The Shepherd-King
 - b. Mark: The Servant
 - c. Luke: The Perfect Man
 - d. John: The Son of God
2. Scripture build-up or narrative development:
 - a. An identical event recorded in different Gospels may have different, but complementary details.
 - b. Similar events are not identical.
 - c. An account may give the gist rather than the exact words that were spoken.
 - d. An account may give a summary of events covering a period of time rather than enumerating each event.
3. Certain events are out of chronological order in order to emphasize a subject.

CHAPTER TWO

THE TIMES OF JESUS CHRIST

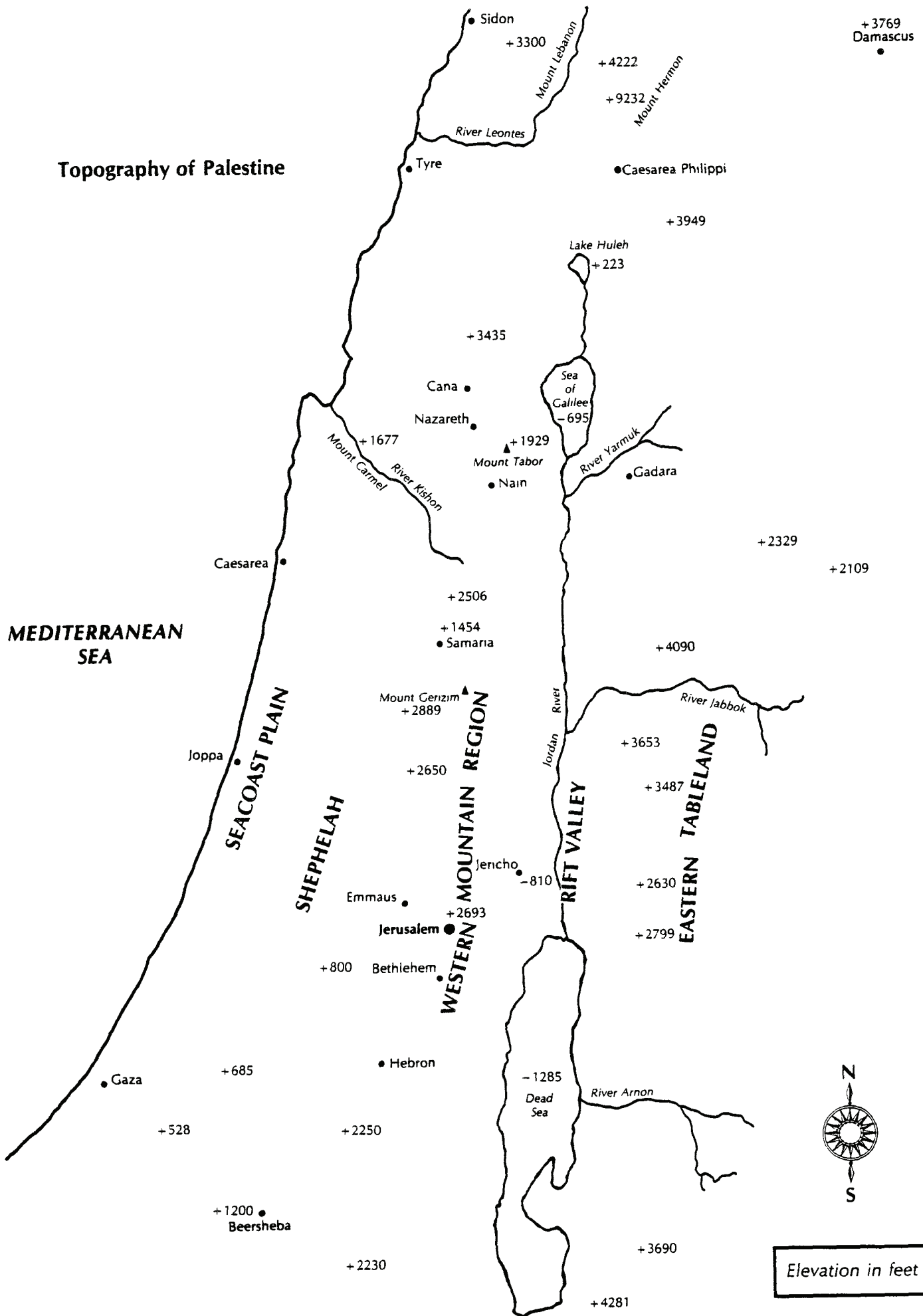
In order to understand the Gospels, the Bible student needs to know the geography, history, political systems, and culture which relate to the times of Jesus Christ. In particular, politics and culture of Near Eastern lands in the first century differed greatly from contemporary life in the Western world.

Topography of Palestine

Palestine is the name for the area in which the events of the ministry of Jesus Christ occurred. Palestine lies at the meeting point of two great land masses of the earth: Asia and Africa. It was an ideal location from which the glory of God's revelation could shine. Traders, armies, and travelers from foreign lands passed through Palestine throughout antiquity. In the first century, Palestine was bounded by Syria, Arabia, Sinai, Egypt, and the Mediterranean Sea. The length of Palestine from Dan to Beersheba (the boundaries of the country) was 145 miles.

The land is divided into five major geographical areas. (See map: Topography of Palestine.) The most western is the seacoast plain by the Mediterranean Sea, which is only two or three miles wide at the north, and gradually widens to nearly 20 miles at Gaza. Next, to the east are the foothills, called the Shephelah. This is a terrace of low hills rising to about 1,500 feet above sea level. To the east of this, there is the western mountain region, with only a few peaks more than 3,000 feet high. This range of mountains is broken by many ravines and valleys. Next,

Topography of Palestine



CHAPTER TWO

The Times of Jesus Christ

the mountains sharply descend toward the east to the Jordan Valley, which is a part of a rift valley, a geological fault extending from north of the Sea of Galilee through the Red Sea into Africa. Numerous earthquakes have occurred in this region due to the fault (Joshua 6:20; I Kings 19:11; Zechariah 14:5; Matthew 8:18-27; 27:51; 28:2).

From Lake Huleh in the north to the Dead Sea in the south, the width of the valley varies between two and fifteen miles. Just to the south of Lake Huleh, the Jordan Valley drops below sea level and continually descends toward the Dead Sea, which is 1,285 feet below sea level, the lowest place on the face of the earth. Through the Jordan Valley runs the Jordan River. Although the actual length from the Sea of Galilee to the Dead Sea is 65 miles in a direct line, the Jordan River meanders so that it covers over 200 miles. In Biblical times the Jordan River was only 90 to 100 feet wide, but swelled to 600 feet and in some places to a mile wide at flood stage in spring.

Beyond the Jordan Valley rises the eastern tableland, which has higher mountains but is broken by fewer valleys than the western mountain region. Beyond this range of mountains, marking the eastern boundary of Palestine, a plateau gradually descends to the deserts of Arabia.

There are vast differences in the climate of Palestine. These differences are due to two major factors: elevation and the surrounding geographical features. The elevation of Palestine varies from 1,285 feet below sea level in the Jordan Valley, where the climate is tropical, to over 9,000 feet above sea level

CHAPTER TWO

The Times of Jesus Christ

at Mount Hermon, where the climate is alpine. Palestine is exposed on the west to the Mediterranean Sea and on the east and south to the desert.

The influence of the sea is readily apparent in the dominance of a Mediterranean climate. The year is divided into a rainy season and a dry season. Rainfall occurs only during half of the year. The summer is almost rainless, although dew provides a significant amount of moisture during this season. The "former rain" (Joel 2:23) begins in October, as cooler temperatures and darkening skies signal the time for planting. The rains continue through the winter until the "latter rain" (James 5:7) in March and April. Rainfall varies markedly over the land, ranging from over 30 inches annually in parts of Galilee to less than five inches annually south of Beersheba and around the Dead Sea.

In the spring, opposing winds blow across Palestine. These are the cool, rainy winds from the north and the hot, dry winds from the south. Their timing and severity determines the yield of the crops of olives, grapes, and grains.

Summers in Palestine are hot, with the average summertime high temperatures ranging from over 100°F in Jericho near the Dead Sea to the mid-80s at Jerusalem in the cooler Judean mountains. Winters are short in Palestine. The wintertime daily low temperatures range from an average of 50°F in Jericho to an average of around 40°F in Jerusalem and 45°F at Dan in the north. Snow flurries occur occasionally almost every winter on the western mountains, but the snow rarely lasts over a day. Snow is more common, lasting for days at a time, on the eastern tableland.

CHAPTER TWO

The Times of Jesus Christ

On the high peaks of Mount Hermon in the north the snow lasts throughout the summer. The Jordan Valley never gets cold enough for snow. The temperature differences between the valley floor and the surrounding mountains account for sudden and violent winds that can blow over the Sea of Galilee (Mark 4:35-41; Luke 8:22-25).

History of Palestine

Palestine has undergone changes from the earliest times. It was first known as Canaan when Abraham dwelt there (Genesis 16:3; 17:8). After the conquest by the children of Israel under Joshua, it was most often referred to simply as "the land" (Joshua 1:6,11). However, after the reign of Solomon, the twelve tribes split into a northern and southern kingdom. The northern kingdom was called Israel and the southern kingdom was called Judah, due to the powerful influence of the tribe of Judah. Thereafter, Israel and Judah remained separate kingdoms. Assyria conquered Israel and carried the Israelites captive to Assyria. The Assyrians then repopulated the territory of Israel with Gentiles (II Kings 17:24). Many years later the Babylonians conquered Judah and carried the Judean people captive to Babylon (II Kings 24 and 25). However, when the Persians conquered Babylon, many of the Judeans returned to Judah (Ezra 1 and 2). Then there arose a conflict between the Judeans who returned to Judah and the Gentiles who had been placed in the cities of Israel (Samaria) earlier (Nehemiah 29:9,10; 4:1-8). That conflict continued even though Palestine was subsequently controlled by Alexander the Great, the Ptolemy of Egypt, the Seleucids of Syria, and finally the Romans around the time of

CHAPTER TWO

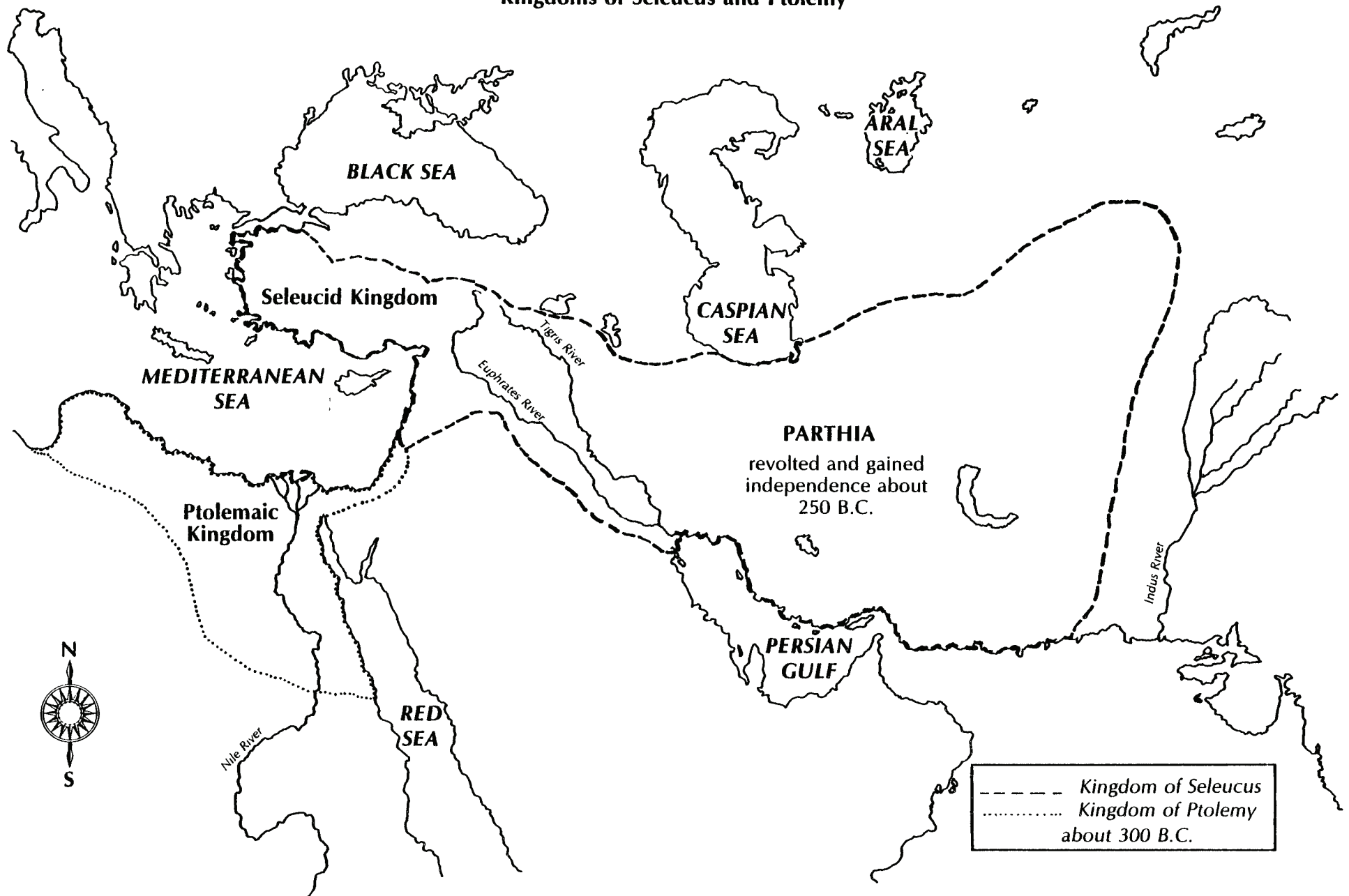
The Times of Jesus Christ

Christ. There was a period of almost eighty years during which the Judean people were free of foreign political domination.

When the Judeans returned from the Babylonian captivity in the sixth century B.C., the Persians were the rulers of Palestine. The Old Testament records end during this Persian domination which lasted until 333 B.C. when Alexander the Great defeated the Persians at the Battle of Issus and broke the Persian power in the Near East. However, his rule only lasted ten years. After his death in 323 B.C., Alexander's generals quarreled over the empire, which eventually was split into several parts. After several battles for the land, Palestine fell to the Greek general Ptolemy, who ruled from Egypt, while Syria fell to another general, Seleucus. (See map: Kingdoms of Seleucus and Ptolemy.) The descendants of Ptolemy ruled Palestine with lenience and gave the Judeans no trouble provided they paid taxes. In 198 B.C., the Seleucid king Antiochus III, a successor of Seleucus, took Palestine from Egypt. During this time of Seleucid rule, there was a growing tension among the Judeans themselves about the encroaching Greek culture.

During the reign of Antiochus IV, who called himself Antiochus Epiphanes ("god manifested"), a strict Judean sect known as the Hasideans, "the pious ones," slaughtered many of the Hellenizers and took over the country. The Hellenizers were Judeans favorable to Greek culture. The reason the conservative Judeans were able to defeat them was that Antiochus was at war in Egypt. This sect held to the old ways and bitterly resisted any incursion of Greek language and Greek ways. Antiochus IV lost the

Kingdoms of Seleucus and Ptolemy



CHAPTER TWO

The Times of Jesus Christ

war in Egypt and upon returning through Palestine and hearing of the massacre, vented his anger by attacking Jerusalem and slaughtering 10,000 Judeans. He forced the Judeans to forsake their customs by threats of torture. He committed sacrilegious acts against the Judeans, such as outlawing the Sabbath and forbidding circumcision. This sacrilege peaked when a sow was sacrificed on the great altar of sacrifice in the Temple area.

Shortly afterwards, a Hasidean priest, Mattathias of the Hasmonean house, and his five sons arose in revolt and conducted guerilla warfare against the Seleucids. Mattathias died in 166 B.C., and the war passed to his third son, Judas Maccabaeus. There was a truce with the Seleucid general Lysias in 165 B.C., and the Judean customs were restored to the Temple at Jerusalem. A dedication was held in December, 164 B.C., to celebrate the cleansing of the Temple, and an annual feast was held after that. (This is the "feast of the dedication" mentioned in John 10:22.) After this, sons of Mattathias led conquests that resulted in political independence for the Judeans in 142 B.C., which lasted almost eighty years. The Hasmonean dynasty, which was set up by Mattathias and his sons, was named after Mattathias' great-great-grandfather, Hasmon.

John Hyrcanus, a grandson of Mattathias, took power in 134 B.C. and embarked on conquest. He subjugated the area east of Jordan and forced the Judean beliefs on the Idumean people (from whom Herod the Great would rise to rule the Judeans in the next century). John Hyrcanus also invaded Samaria and destroyed the temple which the Samaritans had built on Mount Gerizim.

CHAPTER TWO

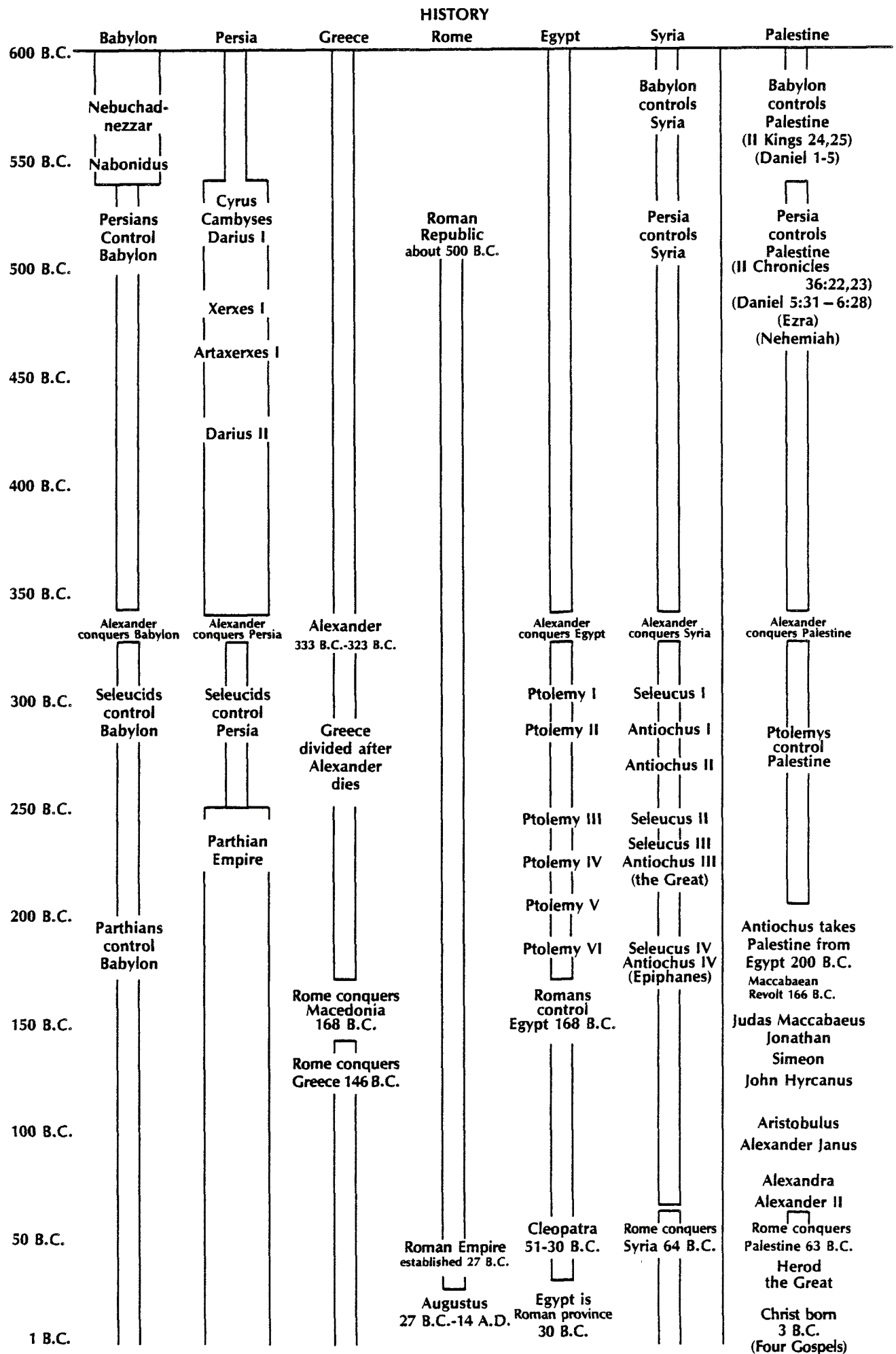
The Times of Jesus Christ

city of Haran). The presence of Parthia immediately to the east of Judea and Syria concerned the Roman government and partially accounted for the strong Roman military presence in Judea. Their presence aggravated the Judean people.

When the Parthians invaded Palestine in 40 B.C., Herod the Great was forced to flee. He went to Rome, asked for and received the kingship over Palestine from Caesar Augustus. Upon his return, however, he found Jerusalem closed against him under the leadership of Antigonus. Herod laid siege to the city for three years, whereupon it surrendered in 37 B.C. After its fall, Jerusalem was ruled by Herod until his death in 1 B.C.¹ This is the Herod mentioned in Matthew 2. (For an overview of the history of Palestine to 1 B.C., see chart: History.)

After Herod's death, his kingdom was divided among his three sons: Archelaus, who received Samaria, Judea, and Idumea; Philip, who inherited the area north and east of the Sea of Galilee, afterwards called the "Tetrarchy of Philip"; and Herod Antipas, who received the area around Galilee, as well as Perea which is on the east side of the Jordan. It is Herod Antipas who was the Herod during Jesus Christ's ministry. Archelaus continued until 6 A.D. when, due to complaints brought before Caesar, he was deposed and banished from Palestine. His area, Samaria, Judea, and Idumea, from that time on was ruled by Roman governors. One of these was Pontius Pilate, who ruled from 26 A.D. to 36 A.D. Philip's rule was relatively mild and peaceful. Jesus made

¹Wierwille, Jesus Christ Our Promised Seed, pp. 23-29.



CHAPTER TWO

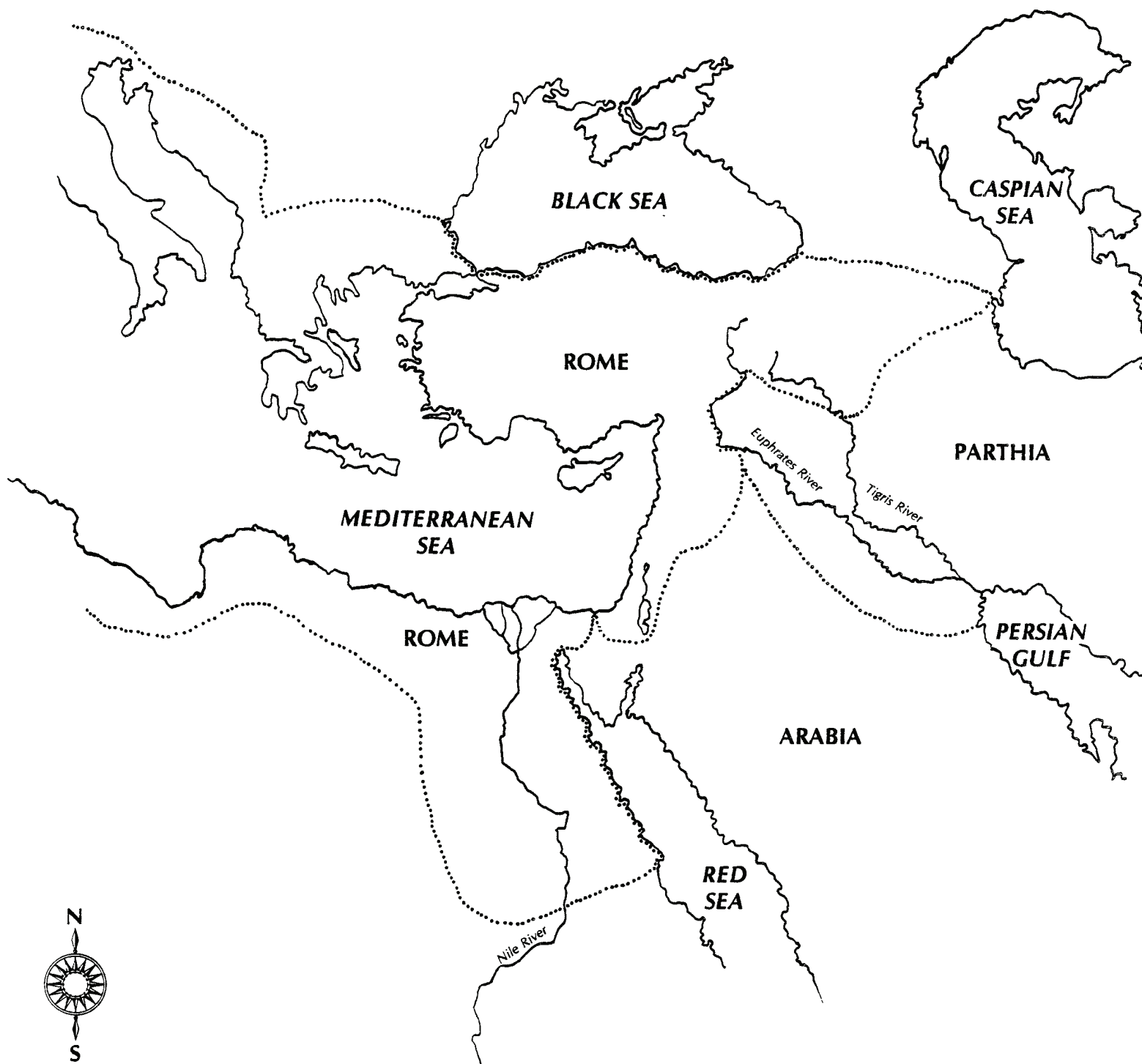
The Times of Jesus Christ

John died in 104 B.C., and rule passed to his cruel son, Aristobulus, who ruled for only a year and died. After the death of Aristobulus, politics in Judea became confused.

The Judean people lacked a single leader who could unify them. Political power shifted back and forth between two rival factions known as the Sadducees and the Pharisees. Strife between the two groups led to the loss of national independence. During this time of strife, the Romans advanced through Syria, and the Roman general Pompey was called on to negotiate between the two factions. Instead of deciding between the two, he conquered Palestine, taking Jerusalem in 63 B.C. Thus, Judea again fell under foreign domination--Rome.

After 63 B.C., the Romans still allowed local kings to rule, but only by direct appointment. One who rose to power under Julius Caesar was an Idumean named Antipater, who was appointed to be king over Palestine. Antipater set his son Herod (the Great) over Galilee. With Julius Caesar's assassination in 44 B.C., the Roman Empire became somewhat unstable. Then after the death of Antipater, Parthians invaded Palestine in 40 B.C. under the instigation of the exiled Hasmonean ruler, Antigonus, and drove the Romans out of Judea. Parthia was the empire immediately to the east of the Roman Empire. (See map: Empires at the Time of Julius Caesar.) Parthia's power almost equaled that of Rome, and they were dreaded as an enemy. In 53 B.C., just 13 years before Parthia attacked Judea, the Parthians had utterly defeated 40,000 Roman soldiers and killed the Roman general, Crassus, at the battle of Carrhae (the Old Testament

Empires at the Time of Julius Caesar



CHAPTER TWO

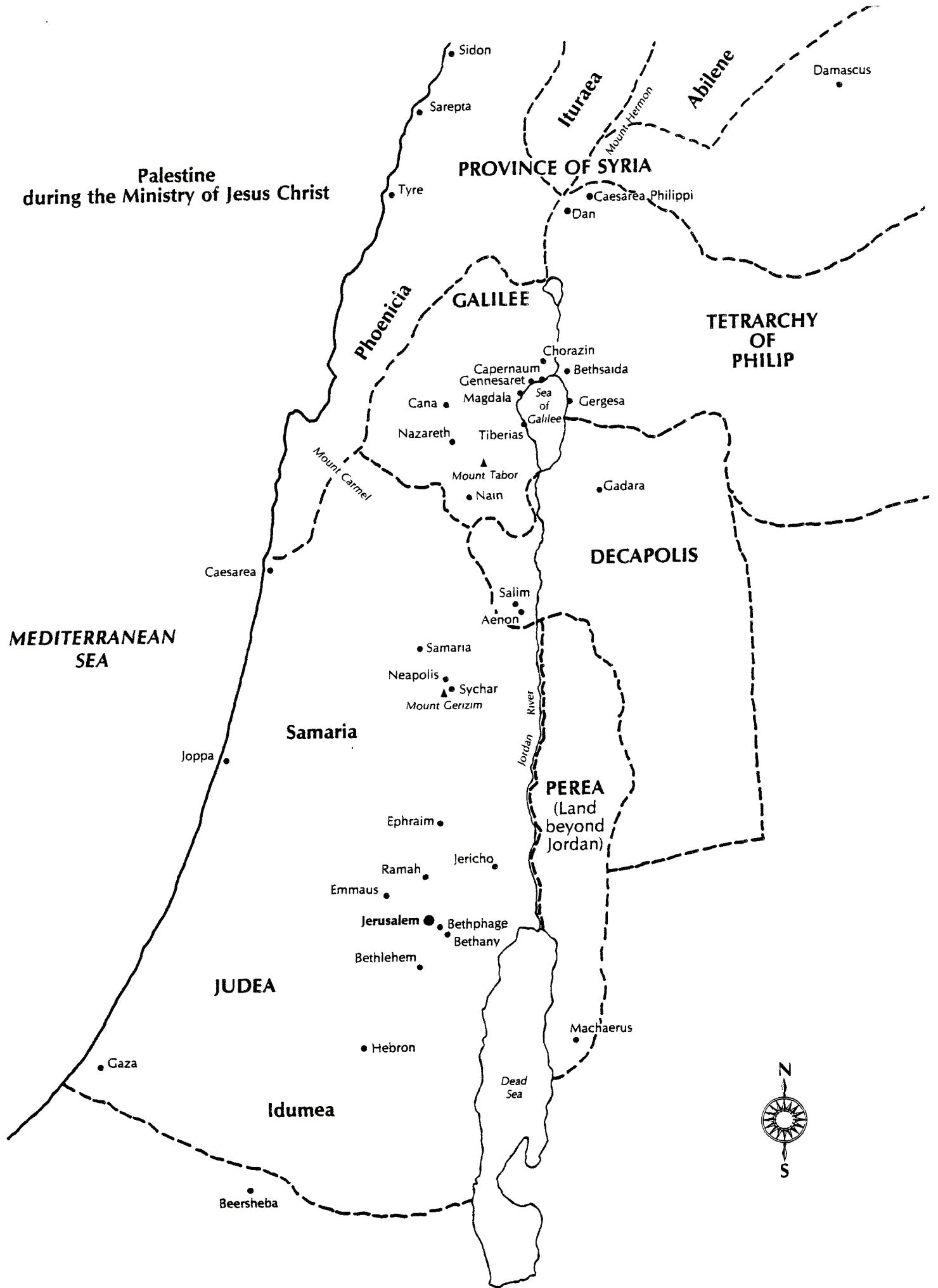
The Times of Jesus Christ

several journeys into Philip's territory including his trip to the area of Caesarea Philippi (Matthew 16:13; Mark 8:27) and to Mount Hermon where the transfiguration took place. (See map: Palestine during the Ministry of Jesus Christ.)

During the ministry of Jesus Christ, political power was divided among three rulers in Palestine. Pontius Pilate was the Roman governor for Judea, Idumea, and Samaria. Pontius Pilate acted under the authority of Rome, but was answerable also to the governor of Syria.² Herod Antipas, the son of Herod the Great, was tetrarch over Galilee and Perea, which was the area east of the Jordan River. In the Gospels, Perea is called "coasts of Judea beyond Jordan" (Matthew 19:1). Philip, another son of Herod, ruled over the areas of Gaulanitis, Auranitis, Trachonitis, Ituraea, and Batanaea, all of which lay to the north and east of the Sea of Galilee (Luke 3:1). Herod Antipas and Philip were native rulers, but were allowed to rule only under the authority of the governor of Syria, by the favor of the emperor.

South of Philip's area were the cities of the Decapolis, a league of cities. This league originally numbered ten cities, although the actual number varied over time. These cities favored the Romans when Pompey came in 63 B.C., so the Romans rewarded them with the status of free cities. This meant that they were autonomous municipalities, being allowed to coin money and to have their own court systems.

²Emil Schürer, The History of the Jewish People in the Age of Jesus Christ, 2 vols. Geza Vermes, Fergus Millar, and Matthew Black, eds. (1885; rev. ed., Edinburgh: T. & T. Clark, 1973), 1:357.



CHAPTER TWO

The Times of Jesus Christ

Roman Government in Palestine

The Romans exercised a skill in administration and law on an international level that enabled them to weld many nations and peoples into a single empire. The Romans succeeded predominantly due to their flexibility in providing different kinds of supervision and government according to the circumstances.

The Roman Empire at the time of Christ consisted of provinces and subject kingdoms. (See chart: Roman Government.) There were two types of provinces: senatorial and imperial. The senatorial provinces were usually the more peaceful provinces and were run by proconsuls appointed by the senate. The two proconsuls mentioned in the Bible are Sergius Paulus of Cyprus (Acts 13:7) and L. Junius Gallio of Greece (Acts 18:12). The imperial provinces were governed by agents of the emperor who reported directly to him. There were three classes of imperial provinces. One class, to which the province of Syria belonged, was ruled by consular legates and had a large standing army. Another class of imperial provinces was run by a praetor, a legate who had less authority than a consular legate. Asia and Galatia were provinces of this type at the time of Christ. The final class of imperial provinces was smaller and was run by a governor who had the title of praefect.³ Pontius Pilate was a

³During the reign of Claudius (41-54 A.D.) "praefects" were called "procurators." Originally "procurator" was a general term most often used for an agent of the emperor who dealt with the financial and commercial affairs of the emperor. Occasionally they even ran small provinces.

ROMAN GOVERNMENT

Provinces

Imperial (under Emperor)

run by

- A. Consular legate
- B. Praetor
- C. Praefect (Governor)

Senatorial (under Senate)

run by

- A. Proconsul

Subject Kingdoms

run by

- A. King
- B. Ethnarch
- C. Tetrarch

CHAPTER TWO

The Times of Jesus Christ

praefect.⁴

The Roman Empire also included subject kingdoms. These kingdoms were run by rulers who were native to the area which they ruled. They were responsible to Rome, but their authority was total within their own kingdom. If the country conquered within the Roman Empire was fairly large or important, the native ruler retained the title "king." Herod the Great was granted the kingship of Judea by the Roman senate in 40 B.C. A native ruler not powerful enough to be classified as a king was an ethnarch, and a ruler of even less prestige was called a tetrarch. Herod Antipas, who killed John the Baptist, and Philip his brother were both tetrarchs (Luke 3:1). An unnamed ethnarch is mentioned in II Corinthians 11:32.

Taxation by the Romans was usually carried out by a local collector, or "publican," who was expected to deliver a designated amount to Rome. Any excess he could raise was his to keep. Hence, extortion became the rule. The collectors would often hire assistants to aid in the collection. The collector then became known as "chief of publicans," as was Zacchaeus (Luke 19:2). Any Judean who engaged in this employment became a social outcast because most Judeans considered paying taxes to a heathen power to be unethical. Besides, many publicans were personally dishonest. The Apostle Matthew had been a publican (Matthew 9:9).

⁴Bruce M. Metzger, New Testament: Its Background, Growth, and Content (London: Lutterworth Press, 1965), p. 30, 31; and Merrill C. Tenney, ed., The Zondervan Pictorial Encyclopedia of the Bible, 5 vols. (Grand Rapids: Zondervan, 1975), s.v. "Province," "Pilate."

CHAPTER TWO

The Times of Jesus Christ

Travel in Palestine

Traveling in Palestine in the first century was not too different from traveling in Palestine during the time of Abraham or David. The majority of the "roads" were narrow dirt paths, and the majority of the people walked. The Jordan River is the only sizable river in Palestine, but it is not navigable. Thus, with the exception of sea travel up the Mediterranean coast (from Joppa to Caesarea, for example), all traveling in Palestine was on land.

Although Rome had been in control of Palestine almost continually from 63 B.C., at the time of Christ Palestine still had none of the wide, stone-paved, all-weather roads for which the Romans were so famous. Some of the major cities, such as Jerusalem or Caesarea, had streets paved with stone inside the city, but the paving stopped not far outside the city gates. None of the characteristic Roman roads appeared in Palestine until after 100 A.D.⁵ Of course there were roads in Palestine that were wide and well kept. The law of Moses specifically stated that there were to be roads built to the cities of refuge (Deuteronomy 19:3: "prepare thee a way"). The Talmud stated that these were to be 48 feet wide and provided with bridges and signposts.⁶

⁵George Adam Smith, Jerusalem: The Topography, Economics, and History (1877; rev. ed., 2 vols in 1, New York: KTAV, 1972), 2:479.

⁶Alfred Edersheim, Sketches of Jewish Social Life in the Days of Christ (reprint ed., Grand Rapids: Wm. B. Eerdmans, 1970), p. 45.

CHAPTER TWO

The Times of Jesus Christ

The roads in Palestine were repaired annually in the spring in preparation for travel to Jerusalem for the feasts.

The geography in Palestine is extremely varied, and the traveler got along best on foot or on an ass or camel. A horse was more expensive to buy than an ass or camel and required much more money to feed. The ass and camel got along well on the native scrub and bushes, but horses required grain food, good grazing, or hay. Also, horses were more severely affected by the heat of Palestine than asses. There were roads that could carry carts or chariots, but they were not as numerous as the paths available to the person on foot or on an ass or a camel. Also the roads were rough, and without any device to absorb the shock of bumps, walking was more pleasant than riding in a cart.

A person traveling on foot could count on traveling 25 to 35 miles in a full day. Much depended on the terrain and what he was carrying. Unless a traveler had a pack animal or cart, he would have to carry everything he brought along with him. Thus, the further the journey and the longer the traveler intended to stay, the more weight he usually carried and the slower he traveled. There were places to stop along the roads and in the cities, such as the inn mentioned in the parable of the good Samaritan (Luke 10:34). Also, many people would give travelers food and a place to stay, according to the ancient custom, just as Lot had done in Genesis 19:1-4 and the man from Gibeah had done in Judges 19:16-21.

It was important for the traveler to plan ahead for his trip. Exposure to the elements was unavoidable. Careful

CHAPTER TWO

The Times of Jesus Christ

preparation had to be made for extremes of the weather, such as heat and cold, or long stretches without water. Also, despite the fact that the Romans tried to keep the roads safe and free from obstructions, there was still danger from robbers as the parable of the good Samaritan vividly illustrates. For this reason, many people chose to travel in groups; and the staff that many men carried as a walking stick doubled as a weapon.

Culture in Palestine

In the time of Jesus Christ the ethnic background of Palestine was mixed. Galilee, the northernmost area of Palestine, was a mixture of Judeans and Gentiles. The next area to the south was Samaria, which was primarily Gentile and actively hostile to the Judeans of Galilee and Judea. South of Samaria was Judea, which was composed of people whose ancestors returned from the Babylonian captivity during the Persian rule of the ancient Near East. Most of the Judeans did not have a pure bloodline from Abraham, due to mixed marriages with outside peoples.⁷ However, there were Judeans that could trace their lineage to one of the 12 tribes of Israel: for example, Zacharias and Elisabeth of Levi, Luke 1:5; Anna of Asher, Luke 2:36; Paul of Benjamin, Philippians 3:5.

⁷Exodus 12:38; Leviticus 24:10; Joshua 6:25; I Kings 7:14; Esther 8:17.

CHAPTER TWO

The Times of Jesus Christ

Idumea was the southernmost area of Palestine and had a large proportion of Edomites⁸ who had started moving into southern Judah during the last years of the kingdom of Judah. During the Babylonian captivity and in the following years, the move of the Edomites into Judea increased until, just before the Maccabaeen revolution, they controlled cities as far north in Judea as Hebron.

Aramaic was the predominant language among the Judeans of Palestine at the time of Christ. Hebrew was reserved for the scribes and the scrolls. Greek was not commonly used by Judeans in Palestine due to the traditional revulsion that the Judean people felt for the language and culture of the Greeks. For example, it was said, "Cursed be he who teacheth his son the learning of the Greeks."⁹ Yet there were certain foreigners in Palestine, such as the Roman soldiers, who spoke Greek and Latin. That these languages were spoken by some is shown by the superscription written in Aramaic (called Hebrew in the King James Version), Greek, and Latin which was placed over Jesus at his crucifixion. Also, a few Latin words were used in the common vocabulary in Palestine, such as "centurion," "legion," and "denarius." Nevertheless, Aramaic was the prevalent language of the Near and Middle East at the time of Christ.

In the Greek culture, words expressed abstract ideas with a precision that has given rise to Western philosophy and science.

⁸The Edomites descended from Esau, the son of Isaac. Esau moved into the area southeast of the Dead Sea which was known as Edom in the Old Testament.

⁹W.J. Conybeare and J.S. Howson, The Life and Epistles of Paul (reprint ed., Grand Rapids: Wm. B. Eerdmans, 1978), p. 30.

CHAPTER TWO

The Times of Jesus Christ

Such a cool and compact manner of expression would never do in the Judean culture. Rather, the desire to convey emphatically and colorfully the feeling behind the words was more important. The Western reader is often shocked at the implications of the metaphors and other figures of speech employed in Eastern conversation. For example:

Matthew 5:29:
And if thy right eye offend thee, pluck it out,
and cast it from thee: for it is profitable for
thee that one of thy members should perish,
and not that the whole body should be cast into
hell.

At the end of Jesus' teaching, the crowds were astonished at his doctrine, not that he enjoined self-mutilation. He was emphatically telling the people to get rid of those things in their life-styles which were contrary to God's Word. This passage clearly shows the emphatic and picturesque manner of Eastern speech. So it is with much of the culture, speech, and writing of the Judeans.

Judeans considered children to be a blessing from God.

Psalms 128:1,3,4:
Blessed is every one that feareth the Lord;
that walketh in his ways.
Thy wife shall be as a fruitful vine by the
sides of thine house: thy children like olive
plants round about thy table.
Behold, that thus shall the man be blessed
that feareth the Lord.

CHAPTER TWO

The Times of Jesus Christ

The Roman historian Tacitus (c. 54-117 A.D.) noted that the Judeans considered it a crime to kill a newborn baby.¹⁰ This was in stark contrast to the Greeks and Romans who often killed unwanted newborn babies. Judean parents loved their children. They watched over, taught, and trained them. The Bible admonishes parents to teach children the Word of God.

Deuteronomy 4:9:

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

Deuteronomy 6:7 and 8:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

The mother taught the children when they were very young. As the children grew older the father, or head of the household, instructed the children (Hebrews 12:7; I Thessalonians 2:11). The grandparents also participated in teaching the children. The teaching which the children received covered every aspect of life (Proverbs 22:6). If the family was wealthy, the parents might hire a woman to look after and help train the girls or a man to help look after and train the boys (Genesis 24:59; II Kings 10:1, 5). As the children grew older, the boys spent more time with

¹⁰Robert Maynard Hutchins, ed., Great Books of the Western World, 54 vols. (Chicago: Encyclopaedia Britannica, Inc., 1952), "Tacitus," 15:295.

CHAPTER TWO

The Times of Jesus Christ

their fathers and other men, while the girls stayed with their mothers.

It was usual for the father to teach his son his trade. The rabbis taught "whoever does not teach his son a trade is as if he brought him up to be a robber."¹¹ Joseph taught Jesus Christ carpentry. On one occasion the people said, "Is not this the carpenter's son" (Matthew 13:55). On another occasion they called Jesus Christ a carpenter: "Is not this the carpenter, the son of Mary" (Mark 6:3). James and John worked with their father Zebedee in the fishing business.

As well as learning a trade, Judean children went to school. There were schools in every town, and in the Talmud it is written that it is unlawful to live in a place where there is no school. Education was compulsory for children above the age of six. Schools were generally held in synagogues or in special school-houses, although teaching was often done in the open air. Students stood or sat on the ground and were taught to both read and write. In the opinion of some scholars, the period of the New Testament had a wider literacy rate than did the next 1,800 years.¹² Partially as a result of the high literacy rate, parts of the Old Testament were readily available, and almost every good Judean family at the time of Christ would have had some portion of the Old Testament in their home. The rich occasionally owned the entire Old Testament. There is every reason to believe that

¹¹Edersheim, Sketches of Jewish Social Life, p. 190.

¹²A.C. Bouquet, Everyday Life in New Testament Times (London: B.T. Batsford Ltd., 1953), p. 156.

CHAPTER TWO

The Times of Jesus Christ

Joseph and Mary had a personal copy of the entire Old Testament that Jesus Christ read and studied.

The curriculum of the Judean schools was very narrow. There was no mathematics, science, general history, or geography. Those subjects the students had to pick up someplace other than the Judean schools, if they were needed for their trade or for daily life. The subjects taught in all the Judean schools were the Bible and theology. As well as learning to read and write, students from age five or six to ten years learned the text of the Old Testament, starting with Leviticus, because it contained ordinances that every Judean was to know as early as possible.¹³ From ten to fifteen years old, students learned the traditional law. If the student continued on after the age of fifteen, he was trained in theological discussion.

The culture and intellectual atmosphere in which Jesus Christ lived was based on Judean traditions with a superficial coloring of Old Testament law. This was quite at variance with the Greek culture, which held sway throughout most of the rest of the Mediterranean world.

The Western world today is based on the ancient Greek culture, which accentuated the glory of man. In that culture the body and mind of man were placed paramount, which resulted in the pursuit of art, architecture, sports, rhetoric, and philosophy. Greek thought and language were conceptual and abstract. However, the Eastern culture subordinated all things to the spiritual aspects of life. Hence, religious architecture and ritual were

¹³Edersheim, Sketches of Jewish Social Life, p. 130.

CHAPTER TWO

The Times of Jesus Christ

uppermost in the culture. Language was descriptive and concrete, rather than abstract, in order to relate physical things to spiritual realities. The paragon of Judean intellectual development at that time was Hillel, who was alive when Jesus was born, and is still held in esteem to this day. His grandson was Gamaliel, at whose feet Paul was instructed.¹⁴ Both these men built their lives and reputations on their professed ability to interpret and expound the Old Testament Scriptures, as did all the intellectual leaders of the Judeans.

In other lands there were scholars who sought to bridge the gap between the Judean traditions and the Greek philosophies. This was especially so among the Diaspora, the Judeans who, through wars and captivities, had been scattered to other lands and remained there. Many of these Judeans had taken on foreign, particularly Greek, culture. The most prominent of these was Philo of Alexandria, who lived from 30 B.C. to the early 40s A.D. He sought to reconcile the Scriptures and Greek philosophy by minimizing the differences between the two. His writings influenced both Judean and Christian theological thought for centuries afterward.

Josephus (37-103 A.D.) was a major historian of the period. He was a Judean priest who became a general of the Judean rebels during the war of rebellion against Rome (66-70 A.D.). He later defected to the Romans and became a protégé of the Roman emperor Titus (79-81 A.D.), living out his days writing his

¹⁴Acts 5:34; 22:3.

CHAPTER TWO

The Times of Jesus Christ

celebrated histories. Josephus' writings are important to Biblical research today because they are the most extensive history of the events in Palestine during the time of Christ that have come down to us. Josephus mentions in one of his writings that he originally wrote it in Aramaic and later translated it into Greek;¹⁵ however, no original Aramaic copies of Josephus' works are currently in existence.

The most prolific builder of the day was Herod the Great, who instituted a building program throughout Palestine. The array of harbors, aqueducts, cities, and temples that Herod had built throughout Palestine and other countries was patterned after Roman architecture. The most significant structure Herod built was the Temple at Jerusalem.

Hillel, Gamaliel, Philo, Josephus, and Herod all had a dynamic impact on the culture of Palestine in the first century. The Roman government likewise exerted a significant influence on the atmosphere prevalent in the times of Jesus Christ. Their politics coupled with the history of the preceding centuries led to the conflicts and expectations of the religious leaders and common people of Palestine in the Gospel period. To more fully understand the feelings of the Judeans we must next look specifically at their religion and customs.

¹⁵ Josephus The Wars of the Jews Preface, I.

CHAPTER THREE

JUDEAN RELIGION

To the Eastern man, religion was a way of life and was inseparable from his daily activities. The temple or synagogue was the most prominent feature in any Judean city. All aspects of the culture emphasized the primary importance of religion. Likewise, the Hebrew calendar played a significant role in religious and cultural observances. Therefore, understanding the influence of the Judean religion and calendar on the people is necessary to understanding the New Testament.

Religious Groups

First-century Judeans comprised many sects. One very significant group in Palestine was the Pharisees. As mentioned previously, this group became prominent around the time of the Maccabees in the second century B.C. The word "Pharisee" means "separated one." The Pharisees considered themselves separate from those people who were adopting Greek ways. The Pharisees were not all priests, but rather a religious sect.

The Pharisees were meticulous in observing traditions which they had built around the law of Moses. Most scribes were Pharisees. The scribes were the copyists, custodians, and interpreters of the Scriptures. They preserved the written and oral law, and they recorded and cataloged the decisions of the rabbis. The scribes and Pharisees elevated their laws and decisions above the Word of God and literally "made the commandment of God of none effect" by their traditions (Matthew 15:6). By the time of

CHAPTER THREE

Judean Religion

Christ, it was considered a greater sin to contradict the word of the scribes than to contradict the Word of God.¹

The Pharisees held to particular doctrines that distinguished them from the Sadducees. Specifically, the Pharisees believed in a spiritualistic form of life after death and eternal rewards and punishments. The Sadducees, however, denied these. In Acts 23:6, Paul was able to take advantage of these differing beliefs and throw the "council," or Sanhedrin (the ruling body of the Judeans), into confusion. Pharisaic leaders set the pace for the religious orientation of the common people, so that the attitudes and doctrines of the Pharisees survived even the destruction of Jerusalem and the Temple in 70 A.D.

While the Pharisees represented religious power which influenced the people, the Sadducees represented political power which controlled the Temple and its practices. During New Testament times, the Sadducees had control of the Sanhedrin, but they had little sympathy among the common people. The Sadducees came to the forefront, along with the Pharisees, when the Judeans were at war under the Maccabaeans to free themselves from foreign domination.

The origin of the word "Sadducee" is not known, although the two best possibilities are either that it came from the Hebrew word tsadaq, meaning "righteous," or that it came from the high priest Zadok who lived during the reign of David and Solomon. The Sadducees were mostly priests, although they represented the

¹Edersheim, Sketches of Jewish Social Life, p. 223.

CHAPTER THREE

Judean Religion

aristocracy and political power. Because of their priestly background, they were most closely associated with the ritual of the Temple. At the same time, they claimed to hold more strictly to the five books of Moses than the Pharisees, but they did not believe in the resurrection or angels. The Sadducees also rejected the body of oral tradition as too confining. They sought to enhance their political power as did priests of other Eastern countries. However, with the destruction of the Temple in 70 A.D. the focus of their power was lost, and they passed from the pages of history. The information on the Sadducees is not as clear or definitive as that of the Pharisees. To this day, not a single document written by a Sadducee is in extant.

Another sect active in Palestine at the time of Jesus Christ was the Essenes. They blended Mosaic law with Gnostic doctrine. According to Josephus, the Essenes had a particular mystic speculation which involved rigid asceticism and a strict observance of ritual purity. They repudiated blood sacrifice, but strictly observed Sabbath and eating rituals with a diligence that paled the Pharisees by comparison. They had strictly guarded "mysteries" and preserved much of their doctrine in apocryphal literature. Essene doctrine is contrary to the Word of God. The Essenes are never mentioned in the Bible.

Many scholars believe the people of the Qumran community near the Dead Sea were Essenes who separated themselves from outsiders. The people of the Qumran community wrote or copied liturgies, commentaries, rules and regulations, apocryphal literature, and the Old Testament. The collection of manuscripts

CHAPTER THREE

Judean Religion

from the Qumran community that was found west of the Dead Sea are called the "Dead Sea Scrolls." Among these are pieces or fragments of scrolls from every book of the Old Testament except Esther. The most famous scroll of all the finds is the scroll of Isaiah. The scroll of Isaiah is a nearly complete copy of the Book of Isaiah. It is written in 54 columns on 17 sheets of leather that have been sewn into a roll 24 feet long and approximately nine and one-half to ten and one-half inches wide. In the entire scroll there are only ten lacunae (gaps or spaces in the text) and about a dozen small holes.

Until the discovery of the Dead Sea Scrolls, no Old Testament Hebrew manuscript in existence was older than the ninth century A.D., with the exception of a small fragment of Deuteronomy. Modern Bible critics openly expressed their doubts that any Old Testament text could be considered reliable after 1,500 years of copying and transmission. The discovery of the Dead Sea Scrolls made available manuscripts 1,000 years older than any manuscripts previously known.

Another group in the first century was the Samaritans. They were separated from the Judeans ethnically and doctrinally. The Samaritans were not allowed to help rebuild the Temple, as recorded in Ezra (sixth century B.C.). This indicated a rift between Judea and Samaria that widened through time. Sometime later, the Samaritans built their own temple on Mount Gerizim, about 30 miles north of Jerusalem. This temple became a source of contention between Jerusalem and Samaria. The city of Shechem, at the foot of Mount Gerizim, became the most influential city of

CHAPTER THREE

Judean Religion

Samaria. John Hyrcanus, a Maccabaeen, captured Shechem and destroyed the temple in 128 B.C. It was never rebuilt, but another temple was built by Herod the Great in the city of Samaria. After Herod's death, his son Archelaus ruled over Samaria until his deposition in 6 A.D. At this time, Samaria was joined to Judea and made into a single Roman province.

There was a great amount of animosity between the Samaritans and the Judeans. The Samaritans occasionally hurt or killed Judeans passing between Galilee and Judea. This was one reason that people traveling between Galilee and Judea normally traveled on a road that ran east of the Jordan River, rather than traveling through Samaria. A new month in Palestine began with the sighting of the new crescent moon at sunset, and this sighting was communicated from Jerusalem to other areas by signal fires. The Samaritans would light false fires in order to confuse the timing. They once desecrated the Temple at Jerusalem on the eve of Passover by bringing in dead men's bones. The Judeans retaliated by charging the Samaritans with every kind of folly and evil act, openly cursing them in synagogues, not allowing them to testify in Judean courts, not allowing them to be proselytes (with a few exceptions), and verbally excluding them from the hope of eternal life. This animosity is aptly portrayed in the Gospels. On a trip to Jerusalem recorded in Luke 9:51-56, Jesus Christ sent his disciples ahead of him to secure lodging for an overnight stay in Samaria. The Samaritans, knowing that Jesus Christ was going to Jerusalem, refused him lodging. The disciples reacted with an intensity common for Judeans speaking

CHAPTER THREE

Judean Religion

about Samaritans, and said, "Wilt thou that we command fire to come down and consume them?" (Luke 9:54).

Samaritans believed that only the five books of Moses were inspired by God and that Mount Gerizim was the place God appointed for sacrifice (John 4:5,20,21). In fact, the Samaritan Pentateuch (Genesis through Deuteronomy) has the word "Gerizim" instead of "Ebal" in Deuteronomy 27:4:

Therefore it shall be when ye be gone over
Jordan, that ye shall set up these stones,
which I command you this day in mount Ebal....

The Zealots were the more radical and warlike Judeans. They were committed to the worship of one God and openly resisted the encroachment of pagan traditions from foreign powers. They thought that paying any tribute or tax to a foreign government was treason, since God was the true King of Israel. Simon Zelotes, one of the 12 apostles, had once been of this group (Luke 6:15). The last Zealot stronghold was Masada, which fell to the Romans in 73 A.D. After the Romans defeated the Judeans and destroyed the Temple in 70 A.D., the "zeal for the law" was replaced with "living in peace among the Gentiles" as the dominant teaching concerning relations with the Gentiles.

The Herodians were Judeans who were sympathetic to Roman rule. They did not get along with Zealots or Pharisees, who opposed Roman rule. That the Herodians got together with the Pharisees in order to trap Jesus is indicative of the intensity of the spiritual battle against him (Mark 12:13-17).

CHAPTER THREE

Judean Religion

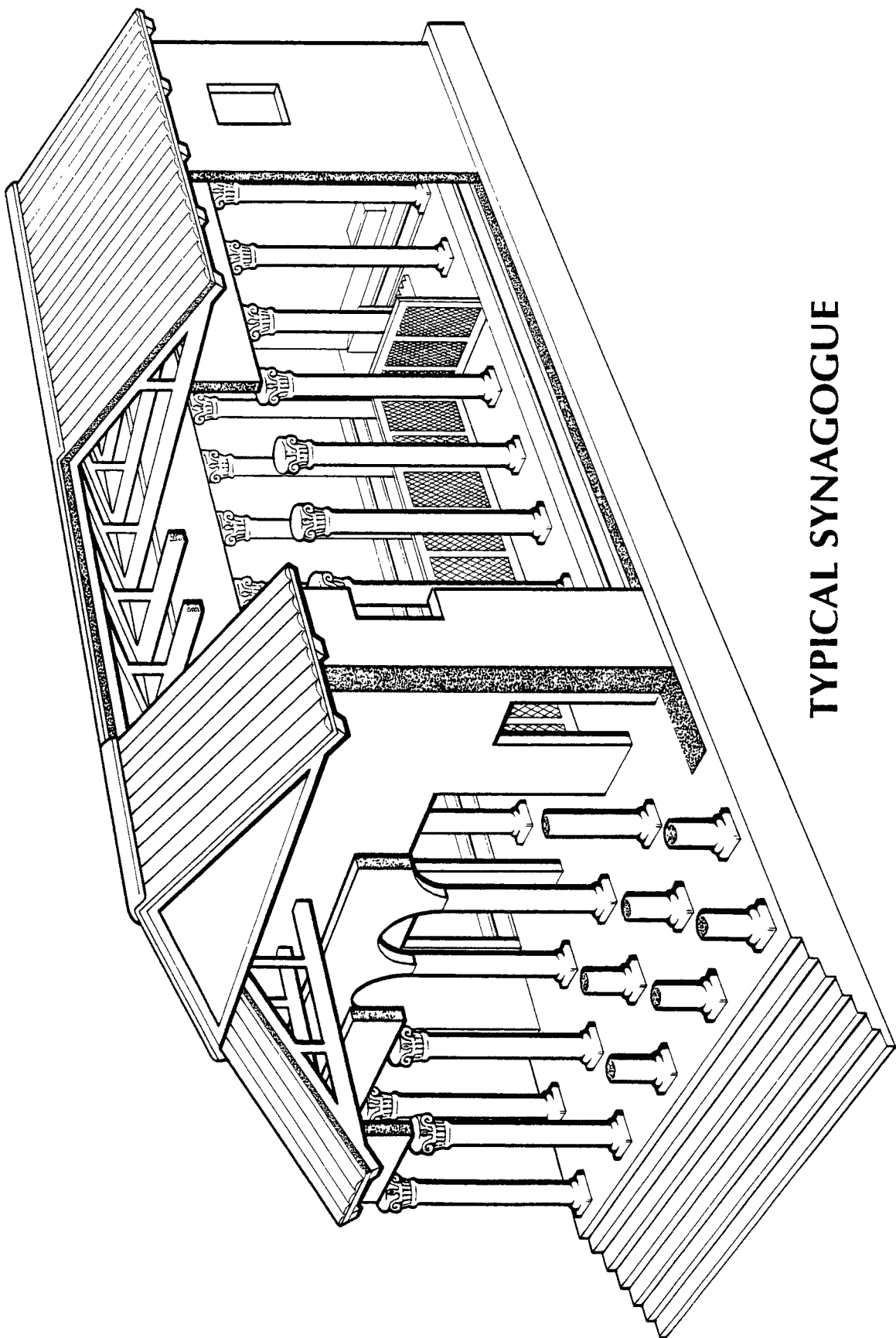
The proselytes were Gentiles who worshiped the God of Israel. There were two kinds. Most proselytes were "proselytes of the gate" who bound themselves to avoid blasphemy, idolatry, and uncleanness. The others were "proselytes of righteousness" who kept the law, including circumcision.

Synagogues

Judeans throughout Palestine and the rest of the world worshiped in synagogues. There is no historical record of the beginning of the synagogues, although they likely began during the Babylonian captivity when the Temple was not accessible. By the time of the New Testament, synagogues were in almost all Palestinian cities and towns as well as many cities throughout the Roman and Parthian Empires. They could be established anywhere, inside or outside of Palestine, wherever ten heads of families could congregate.

The supervision of the synagogue was in the hands of a local body of elders called "rulers of the synagogue," one of whom was "the ruler of the synagogue." He was responsible for the general care of the building, for the order of the service, and for maintaining order during meetings. With him was the attendant whose duties were to clean the synagogue, light the lamps, blow the trumpet to signal the Sabbath, discipline offenders, and, most especially, to bring the scrolls from their chest to be read during the service and then to replace them afterwards (Luke 4:17,20).

The synagogue was usually rectangular, with two rows of columns that divided the room into a central nave with two side aisles. (See illustration: Typical Synagogue.) In the synagogue,



TYPICAL SYNAGOGUE

CHAPTER THREE

Judean Religion

the most important article of furniture was the "ark," or chest, in which the scrolls were stored. Synagogues were built so that the wall with the ark near it always faced Jerusalem. Near the chest were the "chief seats" where the scribes and Pharisees would seek to be seated (Matthew 23:6). These seats faced the congregation. A special seat, "Moses' seat," was given for one of the scribes, ostensibly the most distinguished scholar of the community (Matthew 23:2). There were one or two rows of stone benches along two or three walls for sitting. Otherwise, people sat on mats in the center of the room. The women were separated from the men, seated behind a latticework where they could worship unseen. Between the chief seats and the congregation was a raised platform with a lectern on it. The platform was used for the speaker who stood up to read the Scriptures but sat down to teach (Luke 4:20).

The order of service opened with a call to worship, then prayers, then a reading of a lesson from the Hebrew Pentateuch, followed by an interpretation in Aramaic. Afterwards came a teaching from one of the books of the prophets (Luke 4:17). Visitors could also be invited to speak (Acts 13:15). A benediction closed the service.

The Temple

The Temple built by Solomon was on Mount Moriah at Jerusalem, where Abraham had once intended to offer up Isaac. However, this Temple was destroyed by the Babylonians. The site lay desolate until the Judeans returned from the Babylonian captivity. Another Temple was built on the site where Solomon's Temple had stood,

CHAPTER THREE

Judean Religion

as recorded in Ezra, but it did not have the magnificence of the original. This Temple remained until the time of Herod the Great, who began a major renovation of the entire Temple area. The outer enclosures were begun in 19/18 B.C., and the Temple was still under construction during Jesus' ministry in 27 A.D. (John 2:20). It was not completed until 64 A.D., and met its destruction at the hands of the Romans a mere six years later.

The materials with which Herod's Temple was built were the finest available. The stones were large and precisely cut. The 162 pillars in the southern portico were cut from single stones and were 27 feet high and 4.6 feet in diameter.² The woodwork was done with the finest woods available, and great quantities of gold, silver, and Corinthian brass were used. The disciples understandably exclaimed, "Master, see what manner of stones and what buildings are here!" (Mark 13:1).

The Temple area (over 35 acres) was surrounded by a retaining wall built of immense stones, the largest as long as 46 feet,³ portions of which remain to this day. A portico ran about the circumference of the wall, with the portico on the east called Solomon's porch (John 10:23). The area enclosed by the portico was called the Court of the Gentiles, into which a man of any nation could walk. Within the Temple area, separated by a balustrade, was the Temple itself, into which no Gentile could enter. Within the Temple was the Court of the Women. Just west

²Benjamin Mazar, The Mountain of the Lord (Garden City, N.Y.: Doubleday, 1975), p. 125.

³Biblical Archaeology Review, May/June 1981.

CHAPTER THREE

Judean Religion

of this was the Court of Israel where only the men were allowed, and west of this was the Court of the Priests which enclosed the altar and the Temple in which were the Holy Place and Holy of Holies. The Holy Place contained, as in Old Testament times, the altar of incense, the seven-branched golden lampstand, and the table for the shewbread. Absent from Herod's Temple was the ark of the covenant containing the ten commandments. The innermost part of the Temple was the Holy of Holies which was only entered one day a year by the high priest on the Day of Atonement. It was separated from the Holy Place by the veil which was a full handbreadth thick.⁴ Quite a force was needed to rend this veil in two on the day Jesus Christ was crucified (Matthew 27:51; Mark 15:38; Luke 23:45)!

Traditionally, the priests were the descendants of Aaron, who was from the tribe of Levi. Both the Levites and priests, as well as all adult males of Israel, were required to be in Jerusalem at the major feasts of Passover, Pentecost, and Tabernacles (Exodus 23:14-17). Not all of the priests or Levites served there throughout the rest of the year. They were divided into 24 "courses," following the example of David as recorded in I Chronicles 24.⁵ Each course was required to serve in Jerusalem for a period of one week, twice during the year. Zachariah was in Jerusalem fulfilling his course when Gabriel appeared to him

⁴Herbert Danby, trans., The Mishnah Translated from the Hebrew with Introduction and Brief Explanatory Notes (London: Oxford University Press, 1933), Shekalim 8.4.

⁵Wierwille, Jesus Christ Our Promised Seed, p. 135.

CHAPTER THREE

Judean Religion

in the Temple (Luke 1:5,8). During their course, the priests and Levites were responsible for two daily sacrifices which were done around 9 a.m. and 3 p.m., as well as the offerings and sacrifices brought by the people.

The Sanhedrin

The Sanhedrin was the supreme ruling authority among the Judeans, having some judicial and executive authority. This was the "council" of Matthew 26:59; Mark 14:55; 15:1; Luke 22:66; and John 11:47. Although the Sanhedrin in the time of Christ had direct jurisdiction only over Judea, its influence went far beyond those borders (Acts 9:2). The Judeans claimed that it could be traced back to the 70 elders of Moses, but its actual history is unknown (Numbers 11:16). In New Testament times, the Sanhedrin consisted of 70 members, chosen from the high priests (current and past), privileged members of the high priests' families, elders from among the people and priests, and scribes (who were mostly Pharisees). The current high priest presided over the entire body. The qualifications for membership were that a man must be good looking, of blameless life and morals, the father of a family, and learned in the law.⁶ The Sanhedrin had great power before the time of Christ, but its power had been greatly curtailed by Christ's time, first by Herod and later by the Roman governors. For example, the Sanhedrin could not execute a death

⁶Phillip Vollmer, The Modern Student's Life of Christ (Old Tappan, N.J.: Fleming H. Revell, 1912), p. 14.

CHAPTER THREE

Judean Religion

sentence unless the Roman governor had reviewed the case (John 18:31).

The Judean Calendar and Festivals

There were seven major events on the Judean religious calendar. The Feast of Unleavened Bread (Passover), Pentecost, Day of Trumpets, Day of Atonement (the Fast), and Feast of Tabernacles were commanded by Moses. Purim and the Feast of Dedication were added in later centuries. Passover, Pentecost, and Tabernacles were the three major feasts at which every adult male was required to be present before the Lord at Jerusalem. Hence, to fulfill this part of the law, Jesus Christ attended these three feasts at Jerusalem.

The dates for all the feasts were fixed according to months on a lunar calendar so that, compared to our solar calendar, the dates shifted from year to year, as modern Easter does. Since the moon revolves around the earth in an average of 29.5 days, the lunar months would then have 29 or 30 days. The appearance of the first visible crescent of moon in the western sky immediately after sunset determined the beginning of a new month. Twelve lunar months of 29 or 30 days added up to a year of about 354 days, which is about 11 days short of a solar year (365½ days). Thus, every two or three years an additional month was added to the calendar. The priests at Jerusalem determined when this month was to be added. The months of the calendar began in the spring with Nisan, the month in which they observed Passover, the Feast of Unleavened Bread, and began the count toward Pentecost (50 days). The months on the calendar were in order as follows:

CHAPTER THREE

Judean Religion

1. Nisan
 2. Iyyar
 3. Sivan
 4. Tammuz
 5. Ab
 6. Elul
 7. Tishri
 8. Marcheshvan
 9. Kislev
 10. Tebeth
 11. Shebat
 12. Adar
- (Adar II--additional month)

All sacred events were determined by this calendar. Civil events, however, were determined by the civil calendar, which was identical with the sacred calendar but began in the fall with the month Tishri (#7 above). This is similar to the difference we recognize between our calendar year and our school year.

The Judean calendar at the time of Jesus Christ was full of festival days. There were the seven major festivals: Passover (the Feast of Unleavened Bread), Pentecost, Day of Trumpets, Day of Atonement, Feast of Tabernacles, Feast of Dedication, and Purim. Besides the seven major festivals, the Judean calendar had many other fasts and feasts, such as the Feast of Wood Offering.⁷

The Mosaic law contained only five festivals. All of them were vital in that they served to remind the Israelites of things

⁷ Alfred Edersheim, The Temple, Its Ministry and Services (reprint ed., Grand Rapids: Wm. B. Eerdmans, 1958), p. 340.

CHAPTER THREE

Judean Religion

in the past and pointed toward future events. Three were feasts that all adult male Israelites were required to attend. These three were:

1. Passover (the Feast of Unleavened Bread); Nisan 15-21 (spring),
2. Pentecost (Feast of Weeks, Feast of Harvest, Day of the Firstfruits), fiftieth day after wave offering (late spring),
3. Feast of Tabernacles (Feast of Ingathering), Tishri 15-21 (fall).

Exodus 23:15-17:

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Three times in the year all thy males shall appear before the Lord God.

Deuteronomy 16:16 and 17:

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

The other two festival days in Mosaic law were: 4) the Day of Trumpets (Tishri 1); and 5) the Day of Atonement (Tishri 10). The Day of Atonement was the only fast day in the Old Testament.

CHAPTER THREE

Judean Religion

Numbers 29:1:

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Leviticus 16:29-31:

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:
For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.
It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

The five festivals contained in the Mosaic law served to remind God's people of past events and future events. (See chart: Old Testament Festivals.) Passover reminded them of their deliverance from Egypt and their future deliverance by the Messiah, the Passover lamb. Pentecost reminded them of the giving of the law at Mount Sinai and that there would come a new law written in their hearts, the holy spirit (Jeremiah 31:31-34; Joel 12:28,29). In retrospect, we in the Church know it also pointed to the start of the Age of Grace, the receiving of the holy spirit on Pentecost in 28 A.D. Feast of Tabernacles, at the time of the late harvest, reminded them of God's care for them in the wilderness for 40 years and the final harvest when Christ returns for Israel. The Day of Trumpets commemorated God as King and reminded them of the King to sit on David's throne (it was also Jesus Christ's day of birth). The Day of Atonement was a fast to remind the people that daily and weekly sacrifices could never completely eradicate sin, but

Old Testament Festival	Scriptures	Time of Festival	Harvest Celebrated	Past Event Commemorated	Future Event Illustrated	Associated Events in the Life of Jesus Christ
Feast of Unleavened Bread	Exodus 12:15-20 Exodus 23:15-17 Leviticus 23:6-8 Numbers 28:17-25 Deuteronomy 16:3-4,8	Spring (first month); Nisan 15-21; seven-day feast	Barley harvest; wave offering of firstfruits on day after weekly Sabbath during the feast	Exodus from Egypt	Resurrection of Christ as firstfruits from the dead	Crucifixion and resurrection of Jesus Christ. (For more details on the Passover and Feast of Unleavened Bread, see <i>Jesus Christ Our Passover</i> , chapter 1, "Introduction," pages 1-17.)
Feast of Weeks Feast of Harvest Day of the Firstfruits Pentecost	Exodus 23:15-17 Leviticus 23:15-22 Numbers 28:26-31 Deuteronomy 16:9-12	Summer (third month); on 50th day after wave offering of first month, on Sunday between Sivan 6 and Sivan 12; one-day feast	Wheat harvest	Giving of the law at Mount Sinai	Giving of holy spirit on Pentecost; firstfruits of spirit	Pentecost of 27 A.D. started the "acceptable year of the Lord." (For more details on Pentecost, see <i>Jesus Christ Our Passover</i> , pages 380, 381, 388-397.)
Day of Trumpets	Leviticus 23:24, 25 Numbers 29:1-6	Fall (seventh month); first day of Tishri; one-day feast		On the Day of Trumpets Israel was to reaffirm its acknowledgment that Jehovah was the one great and true King over all.	The birth of Jesus Christ, the king from heaven	Jesus Christ was born on the Day of Trumpets in the year 3 B.C. (For more details on the Day of Trumpets, see <i>Jesus Christ Our Promised Seed</i> , chapter 7, "The Significance of Tishri 1," pages 75-83.)
Day of Atonement (the Fast)	Leviticus 16 Leviticus 23:27-32 Leviticus 25:9 Numbers 29:7-11 Acts 27:9	Fall (seventh month); tenth day of Tishri; one-day feast.		The special sacrifices on the Day of Atonement reminded the people that the daily and weekly sacrifices were never sufficient to completely atone for sin.	Jesus Christ's taking upon himself the sin of the world and bringing about eternal salvation	Jesus Christ ordained as High Priest by God when he was transfigured on Mount Hermon. (See chapter 6.)
Feast of Tabernacles Feast of Ingathering	Exodus 23:15-17 Leviticus 23:33-44 Numbers 29:12-40 Deuteronomy 16:13-17	Fall (seventh month); Tishri 15-21; seven-day feast	Final harvest of all crops at end of agricultural year	God's care for Israel during 40 years in the wilderness	Resurrections of the just and unjust as the harvest at the end of the world	Jesus Christ's return for Israel as King of kings and Lord of lords. (For more details, see <i>Jesus Christ Our Passover</i> , pages 389-395.)
Purim	Esther 9:21-28	Spring (twelfth month); Adar 14 and 15; two-day feast		The rest after the destruction of the enemies of the Judeans at the time of Esther		

CHAPTER THREE

Judean Religion

that the Messiah would take the sin of the world upon himself and bring about eternal salvation.

The sixth festival in the Old Testament, the Feast of Purim, was added to the Judean calendar during the time of the Persian Empire. The feast is mentioned in Esther 9 and commemorates the destruction of the Judeans' enemies.

A major feast that is mentioned only in the Gospels is the Feast of Dedication (John 10:22). The Feast of Dedication (or Feast of Lights) was instituted in 164 B.C. when Judas Maccabaeus recovered Judea from the Seleucids and purified the Temple and the altar.

A minor feast that was popular with the Judeans at the time of Christ was the Feast of Wood Offering. Although it was not as celebrated as the major feasts were, it was popular because all the people, even slaves, Nethinim,⁸ and bastards were allowed to carry wood into the Temple. At the time of Nehemiah, the ones who were allowed to bring wood to the Temple were selected by lot from the priests, Levites, and people (Nehemiah 10:34). At the time of Jesus Christ, there were nine times a year that wood was brought to the Temple. Eight of these times, only special families were allowed to carry wood; but the ninth time, on the fifteenth of Ab, was the Feast of Wood Offering, and any man was

⁸ Nethinim are mentioned in the Bible in I Chronicles, Ezra, and Nehemiah. "Nethinim" means "those who are given," and Ezra 8:20 says David appointed them to help the Levites. They were non-Israelites who were appointed to work in the Temple, similar to the Gibeonites whom Joshua made to serve the congregation and the altar of the Lord (Joshua 9:27). By the time of Christ, Nethinim were in the same category as bastards and were forbidden to marry Israelites.

CHAPTER THREE

Judean Religion

allowed to carry wood into the Temple.⁹ This is the "feast of the Judeans" mentioned in John 6:4, not Passover as the King James Version says. (See chapter four, "Chronology of the Ministry of Jesus Christ.")

Included with the feasts and fasts on the Judean calendar were seven special Sabbaths, or "holy convocations." A "convocation" is literally a "calling together." Each Sabbath day was specifically stated to be a holy convocation during which no work could be done (Leviticus 23:3). Besides the weekly Sabbaths, the seven other holy convocations (high Sabbaths) during which no work could be done were the fifteenth and twenty-first of Nisan during the Feast of Unleavened Bread, Pentecost, the Day of Trumpets, the Day of Atonement, and the fifteenth and twenty-second day of Tishri during the Feast of Tabernacles.

With the exception of the Feast of Pentecost, all of the major Old Testament feasts of the Judeans were specifically placed by Scripture on a specific day of the Judean lunar calendar. For example, the Feast of Unleavened Bread started on the fifteenth day of the first month, Nisan, which was a spring month (Leviticus 23:6). The Feast of Tabernacles started on the fifteenth day of the seventh month, Tishri (Leviticus 23:34), which was a fall month. However, a lunar month (29 or 30 days) is shorter than a solar month (30 or 31 days), and a year of 12 lunar months only equals about 354 days, about 11 days short of a solar year of 365¼ days. If they continued to lose 11 days each year, in

⁹Edersheim, The Temple, pp. 336-338.

CHAPTER THREE

Judean Religion

18 years the seasons would be reversed. Thus Nisan, which is a spring month, would become a fall month and Passover would come in the fall. By the same token, the Feast of Tabernacles, in the month of Tishri, would come in the spring. The problem with losing 11 days a year on the Judean calendar is that certain feasts had to occur during certain seasons. For example, during Passover the first ripe barley had to be presented (Leviticus 23:9-11). It would be impossible to present the first ripe barley any time except early spring.

Therefore, the Israelites kept the months from wandering by adding an extra month to their calendar every two or three years. In the month Adar, the twelfth month, the priests would examine the progress of the barley crop. If it was determined that the barley crop would be ripe in time for the Feast of Unleavened Bread that next month (Nisan), then the calendar rotated as usual and the next month started a new sacred year. If, however, the priests determined that the barley crop would not be ripe by the fifteenth of the next month, the new year was delayed by a month. The next month was then called Adar II instead of Nisan.¹⁰ Thus, when Nisan did come, after Adar II, the barley crop was ready.

The feasts in the Mosaic law were vital for Israel. They reminded Israel of what God had done and what He would do in the future. Also, by keeping the feasts at their proper agricultural season, the Israelites maintained a stable calendar.

¹⁰The year 28 A.D. contained a second Adar. See the calendar in chapter four.

CHAPTER THREE

Judean Religion

Understanding the religious beliefs and customs of Palestine in the time of Jesus Christ is necessary for determining the chronology of events. This background sets the stage for the beliefs, social interactions, and attitudes in the first century, which are so apparent in the four Gospels. The Judean calendar itself is needed to establish the times during which many events took place. The significance of these facts regarding Biblical times and culture will become even more apparent as you study the events in the Gospel harmony.

CHAPTER FOUR

CHRONOLOGY OF THE MINISTRY OF JESUS CHRIST

The book Jesus Christ Our Passover establishes the month of the year, the day of the month, and the day of the week that Jesus Christ was crucified: he died in the month of Nisan, on the fourteenth day, a Wednesday. In this part of the study of the life of Jesus Christ, we will look at the Biblical, historical, and astronomical evidence and determine the year in which he died. Since the beginnings of months on a Judean calendar were determined by new moons, astronomical calculations can point to a specific year in which the fourteenth of Nisan fell on a Wednesday.

In moving toward pinpointing the specific time of Jesus Christ's ministry and crucifixion, we must note that, as established in Jesus Christ Our Promised Seed, Jesus Christ was born in 3 B.C. Acts 1:22 informs us that Jesus Christ's ministry began with his baptism by John. According to Luke 3:23, Jesus began his ministry when he was about thirty years old. Thus, adding "about thirty" years to the 3 B.C. birth, Jesus began his ministry around 27 A.D. This date of 27 A.D. is corroborated in history with the dating of the fifteenth year of Tiberius in Luke 3:1 and the forty-sixth year in building the Temple in John 2:20.

Using 27 A.D. as the beginning of Jesus Christ's ministry, we can then consult the astronomical calendar to see in what year following 27 A.D. the fourteenth of Nisan fell on a Wednesday and thus date the year of the crucifixion. This astronomical

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

information and Biblical records lead to the conclusion that Jesus Christ was crucified in 28 A.D. This means his ministry was about one year long.

This is important because Jesus Christ was the Passover lamb (1 Corinthians 5:7), which had to be a lamb of the first year (Exodus 12:5). A lamb born in the spring was considered a lamb of the first year the following spring. Since Jesus was declared to be the lamb of God in the spring of 27 A.D. (John 1:29), then by Judean reckoning he was a lamb of the first year without spot or blemish in the spring of 28 A.D. when he was offered as the lamb of God (Revelation 5:12).

The Year Beginning the Ministry

Jesus Christ Our Promised Seed documents Biblically and astronomically that Jesus Christ was born on September 11, 3 B.C., the first day of the Judean new year, Tishri 1. This was the Day of Trumpets when the trumpets blew from sunrise to sunset, heralding Jehovah as King. It noted the day beginning the regnal, or civil, years of the kings of Judah. The trumpet sounds on that day heralded God as King over all; but unknown to the people at that time they also heralded the birth of God's Son, the second Adam, the promised king of Israel.¹

An important verse in dating the baptism of Jesus Christ is Luke 3:23: "And Jesus himself began to be about thirty years of age...." A more proper translation from the Greek is, "and Jesus

¹See Wierwille, Jesus Christ Our Promised Seed, pp. 75-83.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

was about thirty years of age when he began...."² The Aramaic omits "began" and simply reads, "and Jesus was about thirty years of age." This implies that Jesus was not thirty years of age when he was baptized by John the Baptist, but his age was close to that figure. The phrase "about thirty" implies that his true age was less than 30, because if he had attained the all-important age of 30 the text would have stated it.

Jesus Christ was born on Tishri 1 (September 11), 3 B.C. By Judean reckoning, he was considered a year old on the day of his birth.³ Counting forward, his thirtieth year would have begun on Tishri 1, or September 20, in the year 27 A.D.⁴ Therefore, the time when Jesus Christ was "about thirty," that is, under 30, the time when he came to be baptized by John the Baptist, was during his twenty-ninth year, the year beginning on Tishri 1 (October 2), 26 A.D., and ending on Tishri 1

²W. Robertson Nicoll, ed., The Expositor's Greek Testament, 5 vols. (1897; reprint ed., Grand Rapids: Wm. B. Eerdmans, 1974), 1:485.

³The Eastern convention of counting a series of time included the current year in the sum of the counting. Thus, a newborn baby was counted one year old from the day of birth. See Acts 10:3,9,23,24,30 for an example of this convention for counting days. In this record, a period of time that covered three days in Western counting was called by Cornelius "four days ago." John Lightfoot, The Works of the Reverend & Learned John Lightfoot, D.D. (London: John Chiswell, 1684), 1:455. Bo Reahard, comp., New Testament Orientalisms: Teachings of Bishop K.C. Pillai (New Knoxville, Ohio: The Way International, 1980), p. 141. Nogah Hareuveni, Nature in Our Biblical Heritage (Kiryat Ono, Israel: Neot Kedumim, Ltd., 1980), p. 118.

⁴It must be remembered that in our modern dating, there is no year "0." 1 B.C. is directly followed by 1 A.D.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

(September 20), 27 A.D. (See chart: Jesus Christ "About Thirty" Years of Age (Luke 3:23).)

Another significant verse which points to 27 A.D. as the year of Jesus Christ's baptism is the year of the beginning of John the Baptist's ministry, which is recorded in Luke 3:1: "Now in the fifteenth year of the reign of Tiberius Caesar...." Although other rulers are mentioned in Luke 3:1 and 2, the statement concerning the reign of Tiberius is the only statement in these two verses that can specify a year. The date of the "fifteenth year of Tiberius" has been set at 26 A.D., 27 A.D., 28 A.D., 29 A.D., and 30 A.D. under the different systems of reckoning, including the Roman, Egyptian, Macedonian, and Judean calendars used in the first century.⁵

The Judean system of reckoning the years of a ruler's reign (including foreign rulers) took into account a co-reign in which a king declared his son to be king before he himself died. Then the years of the reign of the king's son would include the years of the co-reign, the years before his father died. Tiberius had a co-reign with Caesar Augustus for two years beginning in 12 A.D. Therefore, by Judean reckoning the fifteenth year of Tiberius would coincide with Jesus' twenty-ninth year: October 2, 26 A.D., to September 20, 27 A.D. (See chart: Jesus About Thirty (Luke 3:23) and the Fifteenth Year of Tiberius (Luke 3:1); and Appendix B.)

⁵Jack Finegan, Handbook of Biblical Chronology (Princeton: Princeton University Press, 1964), pp. 261-269.

Tishri 1, 3 B.C.		September 11, 3 B.C.
Tishri 1, 2 B.C.		1st year of Jesus Christ
Tishri 1, 1 B.C.		2nd
Tishri 1, 1 A.D.		3rd
Tishri 1, 2 A.D.		4th
Tishri 1, 3 A.D.		5th
Tishri 1, 4 A.D.		6th
Tishri 1, 5 A.D.		7th
Tishri 1, 6 A.D.		8th
Tishri 1, 7 A.D.		9th
Tishri 1, 8 A.D.		10th
Tishri 1, 9 A.D.		11th
Tishri 1, 10 A.D.		12th
Tishri 1, 11 A.D.		13th
Tishri 1, 12 A.D.		14th
Tishri 1, 13 A.D.		15th
Tishri 1, 14 A.D.		16th
Tishri 1, 15 A.D.		17th
Tishri 1, 16 A.D.		18th
Tishri 1, 17 A.D.		19th
Tishri 1, 18 A.D.		20th
Tishri 1, 19 A.D.		21st
Tishri 1, 20 A.D.		22nd
Tishri 1, 21 A.D.		23rd
Tishri 1, 22 A.D.		24th
Tishri 1, 23 A.D.		25th
Tishri 1, 24 A.D.		26th
Tishri 1, 25 A.D.		27th
Tishri 1, 26 A.D.		28th
Tishri 1, 27 A.D.		29th
Tishri 1, 28 A.D.		30th
		October 2, 26 A.D.
		September 20, 27 A.D.
		October 9, 28 A.D.

JESUS CHRIST
“ABOUT THIRTY”
YEARS OF AGE
(LUKE 3:23)

Tishri 1, 3 B.C.		September 11, 3 B.C.
Tishri 1, 2 B.C.		1st year of Jesus Christ
Tishri 1, 1 B.C.	2nd	
Tishri 1, 1 A.D.	3rd	
Tishri 1, 2 A.D.	4th	
Tishri 1, 3 A.D.	5th	
Tishri 1, 4 A.D.	6th	
Tishri 1, 5 A.D.	7th	
Tishri 1, 6 A.D.	8th	
Tishri 1, 7 A.D.	9th	
Tishri 1, 8 A.D.	10th	
Tishri 1, 9 A.D.	11th	
Tishri 1, 10 A.D.	12th	
Tishri 1, 11 A.D.	13th	
Tishri 1, 12 A.D.	14th	
Tishri 1, 13 A.D.	15th	1st year of Tiberius
Tishri 1, 14 A.D.	16th	2nd
Tishri 1, 15 A.D.	17th	3rd
Tishri 1, 16 A.D.	18th	4th
Tishri 1, 17 A.D.	19th	5th
Tishri 1, 18 A.D.	20th	6th
Tishri 1, 19 A.D.	21st	7th
Tishri 1, 20 A.D.	22nd	8th
Tishri 1, 21 A.D.	23rd	9th
Tishri 1, 22 A.D.	24th	10th
Tishri 1, 23 A.D.	25th	11th
Tishri 1, 24 A.D.	26th	12th
Tishri 1, 25 A.D.	27th	13th
Tishri 1, 26 A.D.	28th	14th
Tishri 1, 27 A.D.	29th	15th
Tishri 1, 28 A.D.	30th	16th
		October 2, 26 A.D.
		September 20, 27 A.D.
		October 9, 28 A.D.

JESUS ABOUT THIRTY (LUKE 3:23)
AND
THE FIFTEENTH YEAR OF TIBERIUS (LUKE 3:1)

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

The final important verse in dating the baptism of Jesus Christ involves an event which happened around two months after his baptism,⁶ as recorded in John 2:20: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" Shortly after his baptism, while Jesus was attending the Passover, as recorded in John 2, he was approached by the rulers of the Temple. In the ensuing conversation with Jesus, the rulers said that the Temple had been under construction for 46 years. Since the Temple was a sacred matter, the years were reckoned from Nisan to Nisan rather than Tishri to Tishri.⁷ The year in which Herod began the construction of the Temple was between Nisan 1, 19 B.C., and Nisan 1, 18 B.C.⁸ This was the first year of the building of the Temple by Judean reckoning on the sacred calendar. Counting forward to the forty-sixth year brings us to the year between Nisan 1 (March 28) in 27 A.D., and Nisan 1 (April 15) in 28 A.D. Hence, the testimony of the Judeans corroborates this year, 27 A.D., as the beginning of Jesus Christ's ministry. (See chart: The Forty-six Years of John 2:20.)

The three verses we have just seen, namely Luke 3:23; Luke 3:1; and John 2:20 all show that the beginning of Jesus Christ's ministry occurred in the year 27 A.D. Counting forward from the birth of Jesus Christ in 3 B.C. to his twenty-ninth year

⁶See chapter five, "The Acceptable Year of the Lord."

⁷Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings, 3d ed. (Grand Rapids: Zondervan, 1983), p. 52.

⁸Finegan, Handbook of Biblical Chronology, p. 279.

THE FORTY-SIX YEARS OF JOHN 2:20

Nisan 1, 19 B.C.	1st
Nisan 1, 18 B.C.	2nd
Nisan 1, 17 B.C.	3rd
Nisan 1, 16 B.C.	4th
Nisan 1, 15 B.C.	5th
Nisan 1, 14 B.C.	6th
Nisan 1, 13 B.C.	7th
Nisan 1, 12 B.C.	8th
Nisan 1, 11 B.C.	9th
Nisan 1, 10 B.C.	10th
Nisan 1, 9 B.C.	11th
Nisan 1, 8 B.C.	12th
Nisan 1, 7 B.C.	13th
Nisan 1, 6 B.C.	14th
Nisan 1, 5 B.C.	15th
Nisan 1, 4 B.C.	16th
Nisan 1, 3 B.C.	17th
Nisan 1, 2 B.C.	18th
Nisan 1, 1 B.C.	19th
Nisan 1, 1 A.D.	20th
Nisan 1, 2 A.D.	21st
Nisan 1, 3 A.D.	22nd
Nisan 1, 4 A.D.	23rd
Nisan 1, 5 A.D.	24th
Nisan 1, 6 A.D.	25th
Nisan 1, 7 A.D.	

Nisan 1, 7 A.D.	26th	
Nisan 1, 8 A.D.	27th	
Nisan 1, 9 A.D.	28th	
Nisan 1, 10 A.D.	29th	
Nisan 1, 11 A.D.	30th	
Nisan 1, 12 A.D.	31st	
Nisan 1, 13 A.D.	32nd	
Nisan 1, 14 A.D.	33rd	
Nisan 1, 15 A.D.	34th	
Nisan 1, 16 A.D.	35th	
Nisan 1, 17 A.D.	36th	
Nisan 1, 18 A.D.	37th	
Nisan 1, 19 A.D.	38th	
Nisan 1, 20 A.D.	39th	
Nisan 1, 21 A.D.	40th	
Nisan 1, 22 A.D.	41st	
Nisan 1, 23 A.D.	42nd	
Nisan 1, 24 A.D.	43rd	
Nisan 1, 25 A.D.	44th	
Nisan 1, 26 A.D.	45th	
Nisan 1, 27 A.D.	46th	March 28, 27 A.D.
Nisan 1, 28 A.D.		April 15, 28 A.D.

Time dealing with sacred matters was counted by years beginning with the month of Nisan. The years of the construction of the Temple are an example of a sacred matter. John 2:20 was spoken at Passover in Nisan of the forty-sixth year of the building of the Temple. The year 19 B.C. is determined from dates given by Josephus, a first-century Judean historian.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

("about thirty" in Luke 3:23) also brings us to 27 A.D. The fifteenth year of Tiberius in Luke 3:1 by the Judean method of reckoning co-reigns also brings us to the year beginning Tishri 1 (October 2), 26 A.D., and ending Tishri 1 (September 20), 27 A.D. Furthermore, the forty-sixth year of the building of the Temple in John 2:20 brings us, on the sacred calendar, to the year beginning Nisan 1 (March 25) in 27 A.D., and ending Nisan 1 (April 15) in 28 A.D. Since the dialogue on the building of the Temple took place during the Passover, the beginning of events in the ministry of Jesus Christ happened in the spring of 27 A.D. Luke 3:1; 3:23; and John 2:20 are the only verses in the Word of God that date the beginning of Jesus Christ's ministry, and all three of them agree on 27 A.D. (See calendar: The Ministry of Jesus Christ.)

The Year Ending the Ministry

We know from the study in Jesus Christ Our Passover that the day of Jesus Christ's crucifixion fell on Wednesday, Nisan 14. Jesus died on the 14th of Nisan, the day of the preparation preceding the high Sabbath or holy convocation which began the Feast of Unleavened Bread.

John 19:31:

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

This was not the weekly Sabbath, but the high Sabbath on Nisan 15 which began the feast. According to Matthew 12:40 Jesus

The Ministry of Jesus Christ

<div>27 A.D. JANUARY S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 FEBRUARY S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 MARCH S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 APRIL S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 MAY S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 JUNE S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 JULY S M T W T F S 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 AUGUST S M T W T F S 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 SEPTEMBER S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 OCTOBER S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 NOVEMBER S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 DECEMBER S M T W T F S 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</div>	<div>February 16, Shebat 20: Baptism of Jesus March 28, Nisan 1: Jesus returns to John after temptations (John 1:29) April 2, Nisan 6: Wedding at Cana April 10-17, Nisan 14-21: Passover and Feast of Unleavened Bread June 1, Sivan 7: Pentecost June 7, Sivan 13: Teaching in Nazareth August 7, Ab 15: Feast of Wood Offering; 5000 fed September 20, Tishri 1: Jesus thirty years old September 29, Tishri 10: Transfiguration October 4-11, Tishri 15-22: Feast of Tabernacles December 13-20, Kislev 25-Tebeth 2: Feast of Dedication</div>	<div>27 A.D. TEBETH S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 SHEBAT S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 ADAR S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 NISAN S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 IYYAR S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 SIVAN S M T W T F S 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 TAMMUZ S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 AB S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 ELUL S M T W T F S 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 TISHRI S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 MARCHESHVAN S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 KISLEV S M T W T F S 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30</div>
<div>28 A.D. JANUARY S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 FEBRUARY S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 MARCH S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 APRIL S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 MAY S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 JUNE S M T W T F S 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30</div>	<div>April 22, Nisan 8: Jesus to Jerusalem, six days before Passover April 28, Nisan 14: Crucifixion May 1, Nisan 17: Resurrection June 10, Iyyar 28: Ascension June 20, Sivan 8: Pentecost</div>	<div>28 A.D. TEBETH S M T W T F S 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 SHEBAT S M T W T F S 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 ADAR S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 ADAR II S M T W T F S 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 NISAN S M T W T F S 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 IYYAR S M T W T F S 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 SIVAN S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29</div>

CHAPTER FOUR

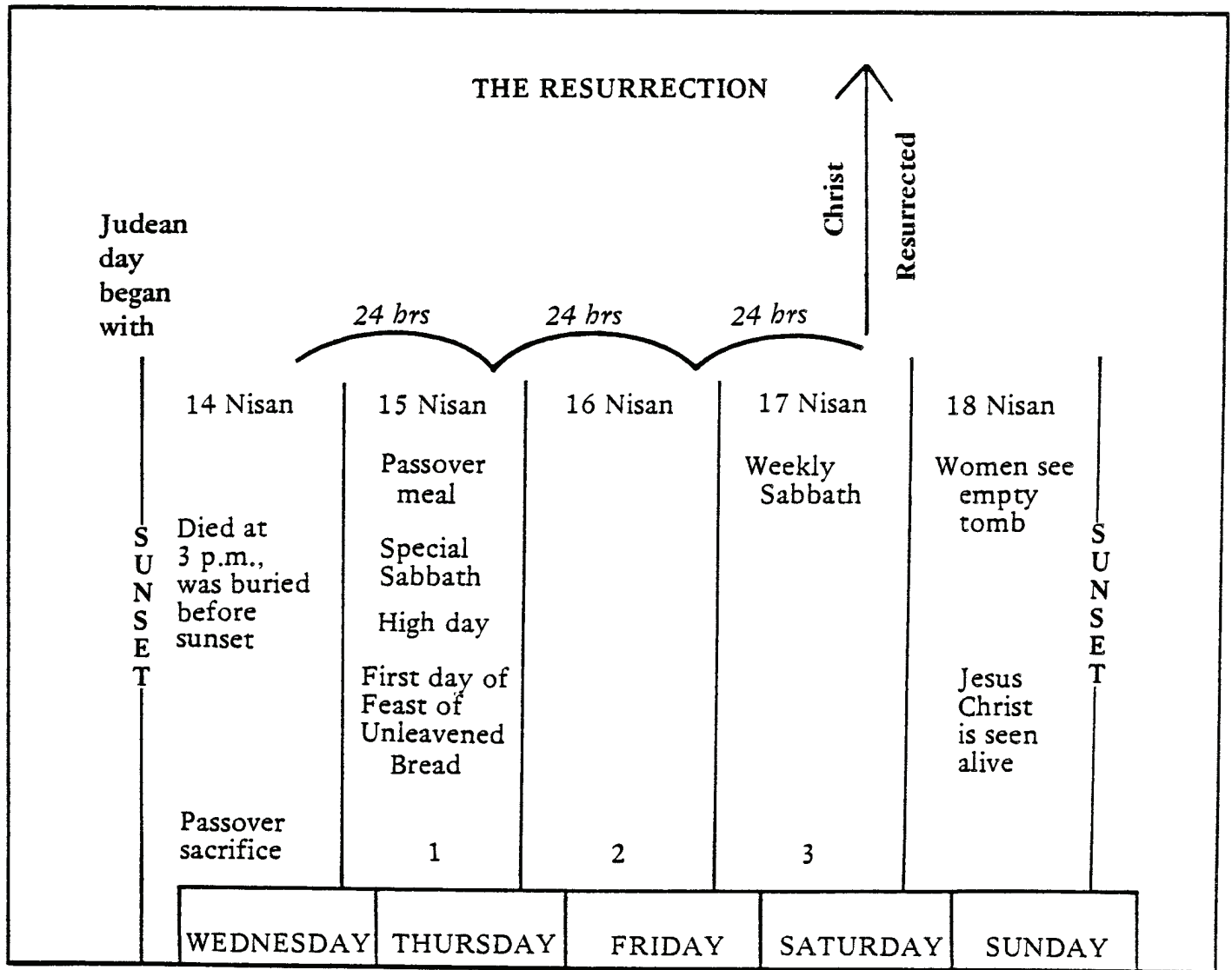
Chronology of the Ministry of Jesus Christ

was in the heart of the earth three days and three nights. No Gospel record says he arose on Sunday, but rather that when the women came to the tomb early on Sunday, he had already risen. If he was buried shortly before sunset on Wednesday, Nisan 14, then he would have risen shortly before sunset on Saturday, Nisan 17, in order to fulfill this prophecy in Matthew 12:40. Therefore, Jesus Christ was crucified on Wednesday, Nisan 14. (See chart: The Resurrection.)

The years 28 A.D. and 31 A.D. are the only years within a historically reasonable span in which Nisan 14 fell on a Wednesday, according to astronomical calculations of the new moon.⁹ If 31 A.D. is the year of the crucifixion, then Jesus Christ's ministry was four years long. Nothing, Biblically or otherwise, indicates his ministry was that long. Therefore, 28 A.D. is the only year in which the crucifixion could have taken place. From Jesus' baptism in the spring of 27 A.D. to his crucifixion in 28 A.D. is a period of approximately one year.

In 28 A.D., the 14th of Nisan fell on April 28, which was a Wednesday. Jesus' resurrection took place late on Saturday, Nisan 17 (May 1) in 28 A.D., after which he was seen of the apostles 40 days (Acts 1:3). Therefore his ascension took place 40 days later on Iyyar 28 (June 10) in 28 A.D., and Pentecost,

⁹ Finegan, Handbook of Biblical Chronology, p. 295; Richard A. Parker and Waldo H. Dubberstein, Babylonian Chronology 626 B.C.--A.D. 45, 2d ed. (Chicago: University of Chicago Press, 1946), p. 46; James L. Boyer, Chronology of the Crucifixion and the Last Week (Winona Lake, Indiana: BMH Books, n.d.).



Note: This chart is cited from Victor Paul Wierwille, *Jesus Christ Our Passover* (New Knoxville, Ohio: American Christian Press, 1980), p. 24.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

the beginning of the Administration of Grace, happened ten days after the ascension on Sivan 8 (June 20) in 28 A.D.

The date on which the fourteenth of Nisan fell on a Wednesday in 28 A.D. was April 28, which appears to be quite late in the year compared to the modern dates for Easter. However, it must be remembered that the Judeans did not determine the date for Passover by reference to a fixed date on a solar calendar, as we today fix Easter with respect to March 21, the vernal equinox. Rather, the Judean months began with the new moon, so that a 12-month year was only about 354 days, which was 11 days short of a full solar year of $365\frac{1}{4}$ days. So, every two or three years, the priests delayed Nisan by declaring an extra month before Nisan. They determined when an extra month was needed and, consequently, which lunar month would be Nisan when Passover would fall, by whether or not the barley crop was ripe enough to be presented in the Temple on the first day of the week following Passover.

Leviticus 23:10 and 11:
Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

This makes the date for Passover partially dependent on the weather, for the crop had to be ripened sufficiently before it could be presented at the Temple. Normally the barley crop was ripe by early April in the Jerusalem area, but if the winter was

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

severe, the barley crop would not ripen until late April. Then the extra month would be added to the calendar in order for the barley to be ripe for the feast. (See chart: Comparison of Solar and Lunar Calendars.)

The Feasts in the Gospel of John

Another point to consider in the length of Jesus Christ's ministry is the records of the feasts in the Gospel of John. They substantiate the one-year ministry of Jesus Christ. The Gospel of John is the only Gospel to record the major Judean feasts that indicate the times and seasons of the year which transpired during Jesus Christ's ministry in Palestine. The erroneous interpretation of these feasts has expanded the time of Jesus Christ's ministry to the traditionally accepted three-and-one-half years.

John 2:13:
And the Jews' passover was at hand, and
Jesus went up to Jerusalem.

In the first feast (John 2:13--3:21) Jesus is at Jerusalem during the Passover, Nisan 14 (April 10), 27 A.D. This is about two months after his baptism. The next feast (John 5:1-47) shows Jesus at Jerusalem again.

John 5:1:
After this there was a feast of the Jews; and
Jesus went up to Jerusalem.

This feast is not named. Many have guessed that it was Passover. But it could not have been another Passover because the course of Jesus Christ's ministry covered only a year. In the course of a year, the next major feast following Pentecost is

COMPARISON OF SOLAR AND LUNAR CALENDARS

SPRING EQUINOX												
January	February	March	April	May	June	July	August	September	October	November	December	
Modern (solar) calendar												
11	12	1	2	3	4	5	6	7	8	9	10	
Shebat	Adar	Nisan	Iyyar	Sivan	Tammuz	Ab	Elul	Tishri	Mar- cheshvan	Kislev	Tebeth	
Judean (lunar) calendar												
11	12	1	2	3	4	5	6	7	8	9	10	
Shebat	Adar	Nisan	Iyyar	Sivan	Tammuz	Ab	Elul	Tishri	Mar- cheshvan	Kislev	Tebeth	
11	12	1	2	3	4	5	6	7	8	9	10	
Shebat	Adar	Nisan	Iyyar	Sivan	Tammuz	Ab	Elul	Tishri	Mar- cheshvan	Kislev	Tebeth	
11	12	13	1	2	3	4	5	6	7	8	9	10
Shebat	Adar	Adar II	Nisan	Iyyar	Sivan	Tammuz	Ab	Elul	Tishri	Mar- cheshvan	Kislev	Tebeth

In a particular year, if a date on the lunar calendar corresponds with a date on the solar calendar, then in the following year the same date on the lunar calendar will occur eleven days earlier on the solar calendar. Here, April 1 on our modern calendar is seen to correspond with Nisan 1 on the Judean calendar. The next year, Nisan 1 occurs closer to the spring equinox, March 21. The third year, Nisan 1 is even earlier than the spring equinox. To correct this trend, the ancient Judeans added Adar II to bring the months back in line with the seasons.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

Pentecost. It is more reasonable to assume that it was Pentecost. John 3:25-36 indicates John was not imprisoned until around the feast in John 5. Matthew 4:12-17 and Mark 1:14 and 15 tell us Jesus began preaching the kingdom after John was imprisoned. Therefore, Jesus began to publicly proclaim the Kingdom of Heaven after this feast of Pentecost. Luke 4:16-21 is his formal opening from Nazareth when he began to preach.

Luke 4:16-21:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

In the synagogue in Nazareth, Jesus stood up to read the scroll, and the scroll of Isaiah was given to him. He did not select it for himself, but rather the synagogue attendant brought to him a selected scroll from which he was expected to read. The reason the attendant selected Isaiah was because of a custom observed in the synagogues in Jesus' time. The custom was that the synagogue leader had the people read Genesis through Deuteronomy Sabbath by Sabbath, in a period of three years. To

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

facilitate the readings, these books were divided into sections called sedarim. These sections were read with selections from the prophets, which were also read in a fixed order. The reading Jesus Christ gave was the selection he was expected to read according to this three-year cycle. Little did the synagogue congregation know that that day marked the fulfillment of that scripture! And even when, in verse 21, Jesus told them, they refused to believe. A reconstruction of this three-year cycle¹⁰ shows that this selection of Isaiah 61:1 and 2 was read during the Pentecost season. This further documents that the "unnamed" feast in John 5 was Pentecost and Jesus' public opening of his ministry in Nazareth immediately followed. Pentecost in the year 27 A.D. occurred on Sivan 7 (June 1).

In John 6:4, the Passover is again mentioned.

John 6:4:
And the passover, a feast of the Jews, was
nigh.

The surrounding context says nothing about Jesus' going to Jerusalem for this feast. Yet, every male in Israel was required to go to Jerusalem for Passover in order to fulfill the law. Since Jesus went to all the other feasts as required by law, this inconsistency points to a forgery here in verse 4. Greek manuscript 472 and others do not have the verse.¹¹ Origen, a third-century theologian, omits the word "Passover" when alluding to

¹⁰The Jewish Encyclopedia, 1901-1906 ed., s.v. "Triennial Cycle."

¹¹Kurt Aland, ed., Synopsis of the Four Gospels (New York: United Bible Society, 1982), p. 135.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

this verse.¹² Omitting the words "the passover," as Origen does, the verse reads, "And a feast of the Jews was nigh." The only Judean feast in the late summer for which Jesus would not have to go to Jerusalem was a non-Biblical feast called the Feast of Wood Offering (see chapter three). This feast occurred yearly on Ab 15 during which the people gathered wood and brought it to the Temple. The origin of the feast is obscure, but it was popular in the first century. In 27 A.D. Ab 15 corresponded with August 7. This was not a major Judean feast, but it was observed by many. The absence of a name for the feast in John 6:4 evidently prompted scribes to insert a name later, such as "the Passover."

The next major Judean feast that follows the Feast of Wood Offering is the Feast of Tabernacles which in 27 A.D. occurred on Tishri 15-22 (October 4-11).

John 7:2 and 10:
Now the Jews' feast of tabernacles was at hand.
But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

¹²Other evidence for its omission comes from Irenaeus. In his writings, he disputes the idea that Christ had a ministry of one year by listing three Passovers: the one in John 2, the unnamed feast of John 5 (assuming it was a Passover), and the Passover of John 12. John 6:4 must not have been in the manuscript Irenaeus was using, for it would certainly have supported his argument if it had been there. Alexander Roberts and James Donaldson, eds., The Ante-Nicene Fathers, 10 vols. (Grand Rapids: Wm. B. Eerdmans, 1978), "Irenaeus Against Heresies," chapter 22, 3; 1:390, 391. See Westcott and Hort's comments on John 6:4 and the disputes over the length of Jesus Christ's ministry in The New Testament in the Original Greek.

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

The events which occurred at the Feast of Tabernacles in 27 A.D. are recorded in John 7:1--10:21.

The next feast recorded in John is the Feast of Dedication, or Hanukkah, Kislev 25 (December 13), 27 A.D.

John 10:22:
And it was at Jerusalem the feast of the
dedication, and it was winter.

The events at this feast are recorded in John 10:22-39. This feast commemorated the cleansing of the Temple in 164 B.C. during the time of the Maccabees.

The final feast during Jesus Christ's ministry, which was the Passover in 28 A.D., is recorded in John 12 and following.

John 12:1:
Then Jesus six days before the passover came
to Bethany, where Lazarus was which had
been dead, whom he raised from the dead.

This was the Passover at which Jesus Christ was the Passover lamb. The feasts recorded in the Gospel of John corroborate that the period of time from Jesus Christ's baptism to his ascension covers a little over one year. (See calendar: The Ministry of Jesus Christ.)

Approximately two months after Jesus' baptism, he arrived in Jerusalem for the feast of the Passover. At this feast the Judeans told Jesus the Temple had been under construction for 46 years. By Judean reckoning on their sacred calendar, this would place this Passover on Nisan 14 (April 10), in 27 A.D. This was also during the year in which Jesus was "about 30" years old and during the fifteenth year of the reign of Tiberius. The next feast Jesus

The Ministry of Jesus Christ

27 A.D.						
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February 16, Shebat 20: Baptism of Jesus

March 28, Nisan 1: Jesus returns to John after temptations (John 1:29)

April 2, Nisan 6: Wedding at Cana

April 10-17, Nisan 14-21: Passover and Feast of Unleavened Bread

June 1, Sivan 7: Pentecost

June 7, Sivan 13: Teaching in Nazareth

August 7, Ab 15: Feast of Wood Offering; 5000 fed

September 20, Tishri 1: Jesus thirty years old

September 29, Tishri 10: Transfiguration

October 4-11, Tishri 15-22: Feast of Tabernacles

December 13-20, Kislev 25-Tebeth 2: Feast of Dedication

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April 22, Nisan 8: Jesus to Jerusalem, six days before Passover

April 28, Nisan 14: Crucifixion

May 1, Nisan 17: Res

CHAPTER FOUR

Chronology of the Ministry of Jesus Christ

attended at Jerusalem that year was Pentecost on June 1, after which he began to proclaim the Kingdom of Heaven. During the Feast of Wood Offering Jesus stayed in Galilee, since he was not expected to go to Jerusalem for a minor feast. In the fall he went to Jerusalem for the Feast of Tabernacles, thereby fulfilling the law by attending each of the three major feasts. Then he returned to Jerusalem for the Feast of Dedication in December, and finally once again to Jerusalem for the Passover at which he was crucified. This final Passover occurred on Nisan 14 (April 28) in 28 A.D., the only reasonable year in which Nisan 14 fell on a Wednesday. So Jesus Christ fulfilled the law as Israel's High Priest, offering himself without spot or blemish as a lamb of the first year.

CHAPTER FIVE

THE ACCEPTABLE YEAR OF THE LORD

Of the many wonderful works of God, the most ingenious is His plan of redemption. All the claims of justice are perfectly satisfied by the implementation of this plan. God sent His only begotten Son, Jesus Christ, to redeem man. By his conception, birth, life, ministry, suffering, death, resurrection, and ascension, Jesus Christ paid the full price for absolutely legal redemption. That Jesus Christ accomplished this act of redemption in about one year is remarkable. That year was the fulcrum of all history and is truly deserving of the title "The Acceptable Year of the Lord."

Two significant events in the ministry of Jesus Christ must be understood: his baptism and his transfiguration. When Jesus Christ was baptized, the spirit descended upon him and God's voice from heaven said, "You are my beloved Son in whom I am well pleased." The only other occasion on which God made this bold proclamation was on the mount of transfiguration. These two occasions of a voice from heaven heralded the official openings of the two distinct ministries which Jesus Christ fulfilled. In this chapter we will look closely at his ministry as the Apostle, which opened "the acceptable year of the Lord." In the next chapter we will see the significance of his ministry as High Priest which began on the mount of transfiguration.

CHAPTER FIVE

The Acceptable Year of the Lord

Hebrews 3:1:
Wherefore, holy brethren, partakers of the
heavenly calling, consider the Apostle and High
Priest of our profession, Christ Jesus.

To understand the fullness of the acceptable year of the Lord, the life of Jesus Christ should be examined to find what aspects of his life relate to an apostle and what aspects relate to a high priest. An apostle is one sent by God to bring new light to his generation. It may be old light, but it is new to his generation.¹ A high priest is one who intercedes to God for man.

Jesus Christ the Apostle

For Jesus Christ, a period of time intervened between the time he was set apart as the Apostle, when he was baptized and received holy spirit, and the time of the practical opening of his public ministry as the Apostle. Immediately after his baptism he spent 40 days in the wilderness being tempted of Satan. Early in the month of Nisan, the beginning of the sacred year on the Judean calendar, Jesus returned to the area where John was baptizing, and a few of John's disciples saw and followed Jesus (John 1:29-51). A few days later, Jesus went to Cana of Galilee, where he performed his first miracle, changing water into wine (John 2:1-11). A week later he returned to Jerusalem for the Passover (Nisan 14), recorded in John 2:13-21. After the Passover, Jesus traveled through Judea and Samaria, returning to Galilee where he performed another miracle in Cana (John 4:3-54).

¹Victor Paul Wierwille, Power for Abundant Living (New Knoxville, Ohio: American Christian Press, 1971), p. 352.

CHAPTER FIVE

The Acceptable Year of the Lord

Next, Jesus returned to Jerusalem for Pentecost, at which time John was put in prison. During Jesus' attendance at the feast of Pentecost in Jerusalem (John 5:1), he spoke of John's ministry in the past tense.

John 5:33-35:
Ye sent unto John, and he bare witness unto the truth.
But I receive not testimony from man: but these things I say, that ye might be saved.
He was a burning and shining light: and ye were willing for a season to rejoice in his light.

John was a shining light, but by Pentecost he was in prison. A descriptive phrase regarding the transitional period between Passover and Pentecost is found in John 3:30. "He [Jesus] must increase, but I [John] must decrease." The period between Jesus' baptism in February and John's imprisonment in May was a transitional period. Jesus' ministry was increasing and John's ministry was decreasing. Two other verses which point to the transitional period between Jesus' baptism and John's imprisonment are Matthew 11:13 and Luke 16:16.

Matthew 11:13:
For all the prophets and the law prophesied until John.

Luke 16:16:
The law and the prophets were until John: since that time the kingdom of God is preached....

The law and the prophets were in effect until John. Officially they ended when John baptized Jesus, but in practice they

CHAPTER FIVE
The Acceptable Year of the Lord

continued until Jesus began to proclaim the Kingdom of Heaven after John's imprisonment.

Luke 3:18-21:

And many other things in his [John's] exhortation preached he unto the people.

But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

As shown in chapter one of this book, Luke 3:19 and 20 are parenthetical since John was not actually imprisoned until well after Jesus' baptism. This parenthesis ties together the actual close of John's ministry with the announcement which opened Jesus' ministry as the Apostle. John was the last prophet of the Law Administration. Jesus Christ opened a new administration, but a few transitional months passed before the full-scale public recognition of his ministry.

Matthew 4:12:

Now when Jesus had heard that John was cast into prison, he departed into Galilee.

After John's imprisonment, Jesus returned to Galilee and "began" publicly to proclaim that "the kingdom of heaven is at hand" (Matthew 4:17). At that time Jesus Christ brought new light from the scroll of Isaiah, which he read in the Nazareth synagogue.

Luke 4:16-21:

And he came up to Nazareth, where he had been brought up: and, as his custom was, he went

CHAPTER FIVE
The Acceptable Year of the Lord

into the synagogue on the sabbath day [the weekly Sabbath after Pentecost], and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

Verse 18 indicates Jesus Christ's calling as the Apostle, in that he was sent by God.² Matthew 4:12-17 likewise testifies that indeed "great light" had come to that generation.

Matthew 4:16:

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

This marks an important milestone in the life of Jesus Christ, for the next verse records:

Matthew 4:17:

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

²The word "sent" in verse 18 is the Greek word apostellō and the Aramaic word is shlach--both words being the root form for the word "apostle" in the respective languages.

CHAPTER FIVE

The Acceptable Year of the Lord

Jesus began at his hometown of Nazareth on the weekly Sabbath after Pentecost to proclaim God's salvation and deliverance. Then moving to Capernaum he continued to bring the light of the Gospel to the people of Israel (Matthew 4:13). He was in his twenty-ninth year and would not reach his thirtieth until Tishri 1, (September 20), 27 A.D., after which another significant event would occur, his anointing as the High Priest. The law in Numbers 4:3 said a man had to have reached his thirtieth year to serve as a priest; however, there is no indication of an age requirement for having the ministry of an apostle. Throughout that summer, from June 1 until September 20, 27 A.D., Jesus proclaimed the Kingdom of Heaven, performed miracles, healed many who were sick, confronted religious leaders, and brought the light of God's Word to that generation of believers.

The Luke 4:16-21 account of Jesus' opening the Isaiah scroll in Nazareth occurred shortly after the feast of Pentecost in 27 A.D., when Isaiah was normally read on the three-year cycle of Sabbath readings (see chapter three). The words he read from Isaiah are significant in that they set the stage for his ministry as the Apostle and the High Priest.

Luke 4:18 and 19:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

Jesus had been anointed with holy spirit at his baptism about four months before this occasion. He had taught God's Word a little

CHAPTER FIVE

The Acceptable Year of the Lord

and performed some miracles. But now John was in prison and Jesus began an intense summer of teaching and deliverance, bringing the light of the gospel to the people of Israel. His mission, which he read from Isaiah 61:1 and 2, was:

1. To preach the good news to the meek.
2. To heal the brokenhearted.
3. To preach deliverance to the captives and recovering of sight to the blind.
4. To set free those who are bound.
5. To proclaim the acceptable year of the Lord.

During the summer of 27 A.D., he 1) preached the good news to the meek and 2) healed the brokenhearted. As the Apostle, he brought new light to these people. In the fall as High Priest he began to proclaim his sufferings, 3) preaching deliverance to the captives and the recovering of sight to the blind. Then by his final acts as the High Priest, 4) he set the captives free. These four feats comprised the overall purpose and mission: 5) to proclaim the acceptable year of the Lord. Isaiah 61:2 adds, "And the day of vengeance of our God...." Jesus did not read those words in the synagogue at Nazareth because the day of vengeance is still future, part of his second coming. During his first coming was the acceptable year. During his second coming will be the day of vengeance. The word "year" is used Biblically of an actual year, not an indefinite period of time. Jesus Christ read this record from Isaiah on the Sabbath following Pentecost in 27 A.D. One year later would be Pentecost in 28 A.D., the beginning of the Administration of Grace. The year between these two Pentecosts he proclaimed as the acceptable year. What a year it was!

CHAPTER FIVE

The Acceptable Year of the Lord

During the summer Jesus brought the light of the gospel to the meek throughout Judea, Samaria, Galilee, and even the bordering provinces. While he preached, he healed and delivered many. In the autumn he began to preach the deliverance he would accomplish by his sufferings. A vision of Moses and Elijah and the voice from heaven a second time set him apart as the high priest to offer the Passover lamb, as we shall see in the next chapter. Throughout the winter he continued his ministry of preaching deliverance to the captives with his eyes set on Jerusalem and what he would suffer there. In the spring of 28 A.D. he suffered and died, but arose the third day. Once and for all he set free those who were bound. Forty days later he ascended. Then came Pentecost in 28 A.D., one year from his reading of Isaiah. The year ended and a new acceptable time began with the birth of the Church. People could be born again and filled with the holy spirit.

II Corinthians 6:2:
(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

The acceptable year of the Lord paved the way for the "accepted time" the Church enjoys today. Today believers enjoy all the spiritual benefits as they recognize the legal rights Jesus Christ acquired for them by this dynamic acceptable year of the Lord. Jesus Christ was God's plan of redemption for all mankind. This year was the fulcrum of all history because all other historical events hinge on this singular year. In the Old

CHAPTER FIVE

The Acceptable Year of the Lord

Testament the believers anticipated this year with great hope. Today the believers look back on this year with great thanksgiving.

Daniel's Seventy Weeks

Another scripture which exhibits the significance of this acceptable year is found in the Book of Daniel.

Daniel 9:24:
Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The phrase "seventy weeks" has been variously interpreted as 70 actual weeks, 70 years, or 70 sevens of years (490 years). Each one can be justified from Hebrew usage. Those who say it means 490 years suggest the term begins during Daniel's time and ends either with the death of Jesus Christ (Daniel 9:26: "...shall Messiah be cut off...") or with Antiochus' brief contamination of the Temple. The former, that the 490 years end with Jesus' death, requires manipulation of historical dates, while the latter, that the 490 years end during Antiochus' rule, does little to fulfill the prophecy of the abomination of desolation in Daniel 9:26 and 27 and Daniel 11:31.

The 70-year theory has no basis for prophetic fulfillment. Likewise the 70 weeks taken literally would have no meaning--unless the ministry of Jesus Christ actually covered a period of a little more than one year. According to John 2:13 Jesus gave his first

CHAPTER FIVE

The Acceptable Year of the Lord

teaching in Jerusalem shortly before Passover (Nisan 15 in 27 A.D., which was April 11). About two weeks transpired between John 1:29 and John 2:13.

Nisan 1	John 1:29	"The next day John seeth Jesus...."
Nisan 2	John 1:35	"Again the next day...."
Nisan 3	John 1:43	"The day following...."
Nisan 6	John 2:1	"And the third day there was a marriage...."
Nisan 7	John 2:12	"After this he went down to Capernaum...not many days."
Nisan 10-12	John 2:13	"And the Jews passover was at hand, and Jesus went up to Jerusalem."
Nisan 14,15	John 2:23	"Now when he was in Jerusalem at the passover, in the feast...."

Allowing about two weeks for the events of John 1:29--2:13 brings us back to the first of Nisan when John saw Jesus coming to him.

John 1:29-34:
The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit

CHAPTER FIVE

The Acceptable Year of the Lord

descending, and remaining on him, the same is
he which baptizeth with the Holy Ghost.
And I saw, and bare record that this is the
Son of God.

This was the record of John the Baptist's recollection of
Jesus' baptism. The baptism itself occurred at least 40 days
before the first of Nisan, since Jesus was tempted for 40 days
immediately after his baptism.

Mark 1:9-13:
And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was bap-
tized of John in Jordan.
And straightway coming up out of the water,
he saw the heavens opened, and the Spirit like
a dove descending upon him:
And there came a voice from heaven, saying,
Thou art my beloved Son, in whom I am well
pleased.
And immediately the Spirit driveth him into the
wilderness.
And he was there in the wilderness forty
days, tempted of Satan; and was with the wild
beasts; and the angels ministered unto him.

Forty days before the first of Nisan is the twentieth day of
the Hebrew month Shebat. Therefore the baptism of Jesus
occurred on or near the twentieth day of Shebat, or February 16,
27 A.D. Counting forward 70 weeks from February 16, 27 A.D., we
come to the 8th of Sivan, or June 20, in 28 A.D., which was
Pentecost, the beginning of the Church of Grace and the termina-
tion of the Christ Administration. (See chart: The Seventy Weeks
of Daniel 9:24.)

The 70-week prophecy of Daniel is literal regarding
Jesus Christ's ministry. The remainder of Daniel 9:24 lists six

THE SEVENTY WEEKS OF DANIEL 9:24

27 A.D. JANUARY						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
FEBRUARY						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
Baptism of Jesus						
23	24	25	26	27	28	
MARCH						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
APRIL						
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		
MAY						
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
JUNE						
1	2	3	4	5	6	7
Pentecost						Teach on Nazareth
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

JULY						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
AUGUST						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
SEPTEMBER						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
OCTOBER						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
NOVEMBER						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
DECEMBER						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

28 A.D. JANUARY						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
FEBRUARY						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
MARCH						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
APRIL						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
MAY						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
JUNE						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

CHAPTER FIVE

The Acceptable Year of the Lord

prophetic events which Jesus Christ fulfilled by his 70-week ministry.

Daniel 9:24:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

These six items form a symmetrical introverted structure.

- A. To finish the transgression
 - B. To make an end of [seal up] sins
 - C. To make reconciliation for iniquity
 - C. To bring in everlasting righteousness
 - B. To seal up the vision and prophecy
- A. To anoint the most holy [one]

The first and last items (A) in this list point to the beginning of Jesus Christ's ministry with his baptism. The law was until John. With Christ's baptism, the Law Administration ended, and thus transgression of the law was finished. This change came about at the baptism when Jesus (the most holy one) was "anointed" with the holy spirit.

Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

The second and fifth items (B) in this structure point to the culmination of Jesus Christ's ministry at his death and resurrection, when he sealed up, or made an end of, sins and sealed the

CHAPTER FIVE

The Acceptable Year of the Lord

vision and prophecy regarding God's plan of redemption. Transgression (A) ended with the end of the law (Romans 4:15), but sin (B) was not eradicated until Jesus Christ's sacrifice (Romans 6:6,7). His death and resurrection sealed up sin and fulfilled all the prophecies about his first coming.

Finally, the central two items (C) in this structure apply to the day of Pentecost, when reconciliation for iniquity and everlasting righteousness were made available in the new birth because of Christ's work (II Corinthians 5:18-21). Man's total redemption was secured by these 70 significant weeks.

Daniel 9:24 and 25:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The seven weeks and the 62 weeks both began simultaneously with the 70 weeks. All three began with the baptism of Jesus on Shebat 20 (February 16), 27 A.D. The seven weeks mark the time from Jesus' baptism to April 6, 27 A.D., when Jesus went to Jerusalem and began its cleansing. The 62 weeks mark the time from the day of Jesus' baptism to April 25, 28 A.D., after which Jesus was crucified and raised from the dead. The 70 weeks mark the time from Jesus' baptism on February 16, 27 A.D., to June 20, 28 A.D., which was Pentecost, when the Christ Administration ended

CHAPTER FIVE
The Acceptable Year of the Lord

and the Administration of Grace began. (See chart: The 7-62-70 Weeks of Daniel 9.)

The word "commandment" in Daniel 9:25 is the Hebrew, dabar, which simply means "word." This "word" was John the Baptist's message and anointing of the Messiah, who in turn would rebuild Jerusalem spiritually. The Judeans looked for a political deliverer who would physically restore Jerusalem to the Judeans. But God sent a spiritual deliverer who would spiritually restore Jerusalem.

Zechariah 6:12:
And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.

This verse is a prophecy of the temple Jesus Christ will build during his second coming. He also ministered in the Temple of his time. John 2:21 further states, "But he spake of the temple of his body." This verse anticipates the true spiritual temple that would shortly be set up subsequent to Jesus Christ's sacrifice, when men would be filled with holy spirit and grow together into a holy temple in the lord (Ephesians 2:21 and 22).

Matthew 3:11-12:
I [John the Baptist] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

THE 7 – 62 – 70 WEEKS OF DANIEL 9

BAPTISM OF JESUS

7
WEEKS

NISAN 10
BEFORE PASSOVER OF JOHN 2,
WHEN JESUS COMES TO
JERUSALEM
APRIL 6, 27 A.D.

62
WEEKS

NISAN 11
BEGINNING WEEK
OF CRUCIFIXION AND
RESURRECTION
APRIL 25, 28 A.D.

70
WEEKS

DAY OF PENTECOST
JUNE 20, 28 A.D.

FEBRUARY 16, 27 A.D.

CHAPTER FIVE

The Acceptable Year of the Lord

The fan John the Baptist referred to was a winnowing fan used by farmers to separate the wheat from the chaff. Here John the Baptist proclaimed that Jesus Christ would spiritually cleanse the people with holy spirit, separating the wheat from the chaff in their lives. After this prophecy of the spiritual cleansing was given, Jesus came to be baptized by John.

Matthew 3:13-17:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

John's declaration and the voice from heaven at the baptism of Jesus was the word to restore Jerusalem spiritually. But the Messiah never arrived in Jerusalem until seven weeks after his baptism. For this reason Daniel 9:25 says that from the word to restore Jerusalem until Messiah the Prince shall be seven weeks. A full seven weeks from Shebat 20 until Nisan 10 passed before Jesus went up to Jerusalem for the first time. Then his first act was to cleanse the Temple. (See chart: The Seven Weeks of Daniel 9:25 in 27 A.D.)

John 2:13-17:

And the Jews' passover was at hand, and Jesus went up to Jerusalem,

THE SEVEN WEEKS OF DANIEL 9:25 IN 27 A.D.

							Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	FEBRUARY
SHEBAT									1	2	3	4	5 ¹	
							6 ²	7 ³	8 ⁴	9 ⁵	10 ⁶	11 ⁷	12 ⁸	
							13 ⁹	14 ¹⁰	15 ¹¹	16 ¹²	17 ¹³	18 ¹⁴	19 ¹⁵	
Week 1							20 ¹⁶ Baptism of Jesus	21 ¹⁷	22 ¹⁸	23 ¹⁹	24 ²⁰	25 ²¹	26 ²²	
Week 2							27 ²³	28 ²⁴	29 ²⁵					

ADAR				1 ²⁶	2 ²⁷	3 ²⁸	4 ¹	MARCH
Week 3	5 ²	6 ³	7 ⁴	8 ⁵	9 ⁶	10 ⁷	11 ⁸	
	12 ⁹	13 ¹⁰	14 ¹¹	15 ¹²	16 ¹³	17 ¹⁴	18 ¹⁵	
Week 4	19 ¹⁶	20 ¹⁷	21 ¹⁸	22 ¹⁹	23 ²⁰	24 ²¹	25 ²²	
Week 5	26 ²³	27 ²⁴	28 ²⁵	29 ²⁶	30 ²⁷			
Week 6								

NISAN							Jesus de- clared to be the lamb	28 1	29 2	APRIL
Week 7	30 3	31 4	1 5	2 6 Wedding at Cana	3 7	4 8	5 9			
	6 10	7 11	8 12	9 13	10 14 Passover	11 15	12 16			

CHAPTER FIVE
The Acceptable Year of the Lord

And found in the temple those that sold oxen
and sheep and doves, and the changers of
money sitting:
And when he had made a scourge of small
cords, he drove them all out of the temple,
and the sheep, and the oxen; and poured out
the changers' money, and overthrew the
tables;
And said unto them that sold doves, Take
these things hence; make not my Father's
house an house of merchandise.
And his disciples remembered that it was
written, The zeal of thine house hath eaten me
up.

The act of cleansing the Temple was only the beginning of a
year of cleansing and restoring Jerusalem. The Gospel of John
records each of Jesus' visits to Jerusalem for the feasts, from
this Passover in 27 A.D. until the next Passover in 28 A.D. when
he suffered. On each of these visits he continued to purge the
city.

The phrase in Daniel 9:25, "and threescore and two weeks,"
belongs with the last sentence in the verse, "the street shall be
built again, and the wall, even in troublous times." The Hebrew
word for "street" means "broad way, open place, or street," while
the word for "wall" means "anything sharpened or dug into," such
as a ditch or moat surrounding a city. These two parts, the
street on the inside and the moat on the outside, represent the
whole city.³ In other words, "The whole city will be rebuilt
in sixty-two weeks during troublous times." The sixty-two weeks
marked Jesus' ministering inside and outside of Jerusalem, re-

³International Critical Commentary, s.v. Daniel 9:25b.
The figure of speech by which the parts are used for the whole is
synecdoche.

CHAPTER FIVE

The Acceptable Year of the Lord

building the spiritual fortitude of Jerusalem and its inhabitants. He cleansed the Temple, he healed the sick, he cast out devils, he ministered to the fainthearted, he confronted the hypocritical religious leaders, and he presented himself as the perfect sacrifice for all sins. A "greater than the temple" had arrived (Matthew 12:6). The Judeans would destroy the Temple but God would raise it up (John 2:19).

Daniel 9:26:
And after threescore and two weeks shall Messiah
be cut off, but not for himself....

These sixty-two weeks also began with Jesus' baptism. Counting sixty-two weeks from Shebat 20 (February 16) in 27 A.D., brings us to Nisan 10 (April 24) in 28 A.D. After this sixty-second week was the week of Jesus Christ's crucifixion, or "cutting off." The Messiah was cut off from life during this week. He died, not for himself, but for the sins of all mankind. (See chart: The Sixty-two Weeks of Daniel 9:25.)

The rest of Daniel 9 jumps ahead to the latter days, the time of the end when the city shall be destroyed again.

Daniel 9:26 and 27:
...And the people of the prince that shall
come shall destroy the city and the sanctuary;
and the end thereof shall be with a flood, and
unto the end of the war desolations are
determined.
And he shall confirm the covenant with many
for one week: and in the midst of the week
he shall cause the sacrifice and the oblation to
cease, and for the overspreading of
abominations he shall make it desolate, even
until the consummation, and that determined
shall be poured upon the desolate.

THE SIXTY-TWO WEEKS OF DANIEL 9:25

27 A.D. JANUARY

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

FEBRUARY

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
Baptism of Jesus						
23	24	25	26	27	28	

MARCH

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

APRIL

			1	2	3	4	5
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30				

MAY

				1	2	3	
4	5	6	7	8	9	10	
11	12	13	14	15	16	17	
18	19	20	21	22	23	24	
25	26	27	28	29	30	31	

JUNE

1	2	3	4	5	6	7	
Pentecost						Teach in Nazareth	
8	9	10	11	12	13	14	
15	16	17	18	19	20	21	
22	23	24	25	26	27	28	
29	30						

JULY

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Week 21

Week 22

Week 23

Week 24

AUGUST

						1	2
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

SEPTEMBER

1	2	3	4	5	6		
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30					

OCTOBER

						1	2	3	4
5	6	7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31			

NOVEMBER

							1		
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23	24	25	26	27	28	29			
30									

DECEMBER

							1	2	3	4	5	6
7	8	9	10	11	12	13	14	15	16	17	18	19
20	21	22	23	24	25	26	27	28	29	30	31	

28 A.D. JANUARY

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Week 47

Week 48

Week 49

Week 50

FEBRUARY

							1	2	3	4	5	6	7
8	9	10	11	12	13	14							
15	16	17	18	19	20	21							
22	23	24	25	26	27	28							
29													

MARCH

							1	2	3	4	5	6	
7	8	9	10	11	12	13							
14	15	16	17	18	19	20							
21	22	23	24	25	26	27							
28	29	30	31										

APRIL

							1	2	3				
4	5	6	7	8	9	10							
11	12	13	14	15	16	17							
18	19	20	21	22	23	24							
25	26	27	28	29	30								

CHAPTER FIVE

The Acceptable Year of the Lord

The prophecies of Daniel 7--12 all deal with the wars of the antichrist in the latter days. In Daniel 7:7 and 8 the antichrist is called the eleventh horn. In Daniel 8:9 he is called the "little horn" which grew exceeding great. In Daniel 9:26 he is the prince that shall come. In Daniel 10--12 he is the "vile" king of the north. Sandwiched in the middle of these chapters are the 70 weeks of Daniel 9 which changed the course of history, ending sin and ushering in righteousness. Jesus Christ's ministry is the fulcrum of history. Because of him, the activities of the antichrist in the latter days shall be brought to an end quickly.

Daniel 8:11 and 12; 9:27; 11:31; and 12:11 tell of the termination of a certain sacrifice in the latter days and the setting up of the abomination of desolation. Jesus Christ understood this prophecy for he elucidates it in Matthew 24; Mark 13; and Luke 21. After a period of wars, earthquakes, and other sorrows, the abomination of desolation will be set up in the Temple (Matthew 24:15; Mark 13:14; Luke 21:20-24). A period of great tribulation will follow for about three and one-half years (Daniel 12:11,12; Revelation 11:2,3; 12:6,14; 13:5). Then the sun, moon, and stars will be darkened (Matthew 24:29; Mark 13:24, 25; Luke 21:25; Isaiah 13:10; Joel 2:28-31; Acts 2:17-21). Finally, Christ shall return for Israel (Matthew 24:30,31; Mark 13:26,27; Luke 21:27,28). (See chart: The Times of the End as Described in the Gospels.)

From the viewpoint of the Old Testament prophets, the glory immediately followed the sufferings of the Messiah. Only these two events were known to them, because the time between them was a

**THE TIMES OF THE END
AS DESCRIBED IN THE GOSPELS**

GATHERING TOGETHER	BEGINNING OF SORROWS	ABOMINATION OF DESOLATION	THE GREAT TRIBULATION	GREAT SIGNS	COMING OF THE SON OF MAN
DAY OF CHRIST	PERSECUTION, EARTHQUAKES, FAMINES, PESTILENCES	JERUSALEM SUR- ROUNDED WITH ARMIES		SUN, MOON, STARS	DAY OF THE LORD
	GOSPEL OF KINGDOM PREACHED		3½ YEARS		
CHURCH EPISTLES I CORINTHIANS 15:51-55 I THESSALONIANS 4:13-18 II THESSALONIANS 2:1-3	MATTHEW 24:9-14 MARK 13:9-13 LUKE 21:12-19	MATTHEW 24:15-20 MARK 13:14-18 LUKE 21:20,21	MATTHEW 24:21-28 MARK 13:19-23 LUKE 21:22-24	MATTHEW 24:29 MARK 13:24,25 LUKE 21:25,26	MATTHEW 24:30,31 MARK 13:26,27 LUKE 21:27,28

CHAPTER FIVE
The Acceptable Year of the Lord

mystery hid in God⁴ and not yet made known. It was only first revealed to the Apostle Paul (Ephesians 3:3-5), so that in the time of Christ's ministry it was still not known. All that was known was the period of time including the period of wars leading up to the abomination of desolation, the three-and-one-half-year period of tribulation, the sun being darkened, and the final return of Christ. Therefore, on the day of the ascension in Acts 1:6, the 12 apostles asked Jesus only concerning the restoring of the kingdom at the end of this time period.

Acts 1:7 and 8:

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

God had something greater in mind--the Mystery of the one Body, the Church which began ten days later on the day of Pentecost. The Church has no part in the tribulation or wrath of God.

I Thessalonians 1:10 and 5:9:

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

⁴Victor Paul Wierwille, "The Church: The Great Mystery Revealed," God's Magnified Word (New Knoxville, Ohio: American Christian Press, 1977), pp. 189-194.

CHAPTER FIVE
The Acceptable Year of the Lord

II Thessalonians 2:1-4:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ ["Lord" in most critical Greek texts] is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away [departure; that is, the departure of the Church, the gathering together] first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

The "day of Christ" should be translated "the day of the Lord" in verse 2 according to most critical Greek texts. "The day of the Lord" is the day following the darkening of the sun. That day will not come until two things happen, according to verse 3. The "falling away" is literally a departure. It is the gathering together of the Church, the one Body.⁵ That must precede the second event, which is the revealing of the son of perdition, who will set up the abomination of desolation and cause the great tribulation.

II Thessalonians 2:5-8:

Remember ye not, that, when I was yet with you, I told you these things?
And now ye know what withholdeth [holds him down] that he might be revealed in his time.
For the mystery of iniquity doth already work: only he who now letteth [holds him down] will let, until he be taken out of the way [out of the middle].

⁵ See Victor Paul Wierwille, Are the Dead Alive Now?, 2d ed. (New Knoxville, Ohio: American Christian Press, 1982), pp. 18 and 19.

CHAPTER FIVE

The Acceptable Year of the Lord

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

The words "withholdeth" of verse 6 and "letteth" of verse 7 are the same Greek word, which means "to hold down or hold back." The son of perdition is held down as long as the Church of the one Body is here on earth. But at the gathering together, the Church is "taken out of the way," and "then" the wicked one is revealed.

II Thessalonians 2:9 and 10:
Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

What a comfort for us to realize we have no part in the tribulation. Only after the Church is gathered together will the antichrist begin his appalling abominations.

The 70 weeks of Daniel pertain to the fulcrum of history, the complete ministry of Jesus Christ. They began with his baptism on February 16, 27 A.D. After seven weeks the Prince, the Messiah, entered Jerusalem. His baptism also began a 62-week period which ended the week before his crucifixion. Around Pentecost of 27 A.D. John was put in prison and Jesus began to proclaim the acceptable year of the Lord. The acceptable year closed with Pentecost in 28 A.D., thus terminating the 70 weeks from his baptism. Now the Church of the one Body, called out of both

CHAPTER FIVE

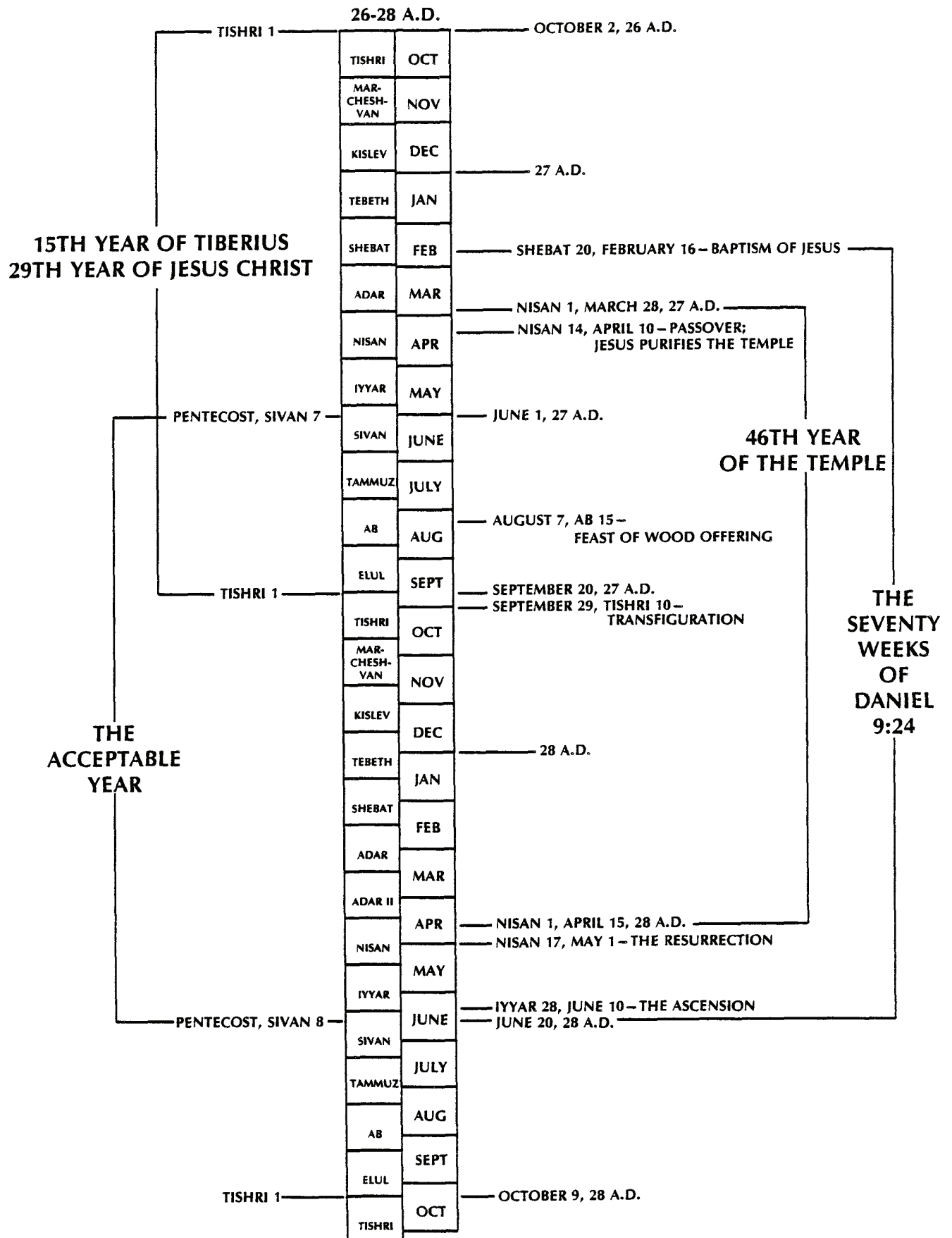
The Acceptable Year of the Lord

Judeans and Gentiles, prevents the wicked one from being revealed. His time will come, though a short time it will be.

This was the acceptable year of the Lord. All history revolves around the events that occurred during these 70 weeks. We in the Church today can look back and see what God's complete plan of redemption obtained for us on absolutely legal grounds. We have no reason to fear or feel condemned, for Christ obtained new legal sonship rights for us. We have the right to eternal life, spiritual liberty, and the pursuit of a joy-filled walk with God. Today we enjoy a day of salvation, an accepted time, because of that great and wonderful year of all years, the fulcrum of history, the acceptable year of the Lord.

(See chart: "Years" of the Ministry of Jesus Christ.)

"YEARS" OF THE MINISTRY OF JESUS CHRIST



CHAPTER SIX

THE ORDINATION OF THE HIGH PRIEST

The other significant phase of the acceptable year of the Lord is Jesus Christ's ministry as the High Priest. Jesus Christ was born on Tishri 1 in 3 B.C., which was September 11 that year. He began his thirtieth year on Tishri 1 in 27 A.D., which was September 20 that year. Immediately after his thirtieth birthday, he began to proclaim his suffering. This teaching marks a shift in emphasis from his ministry as the Apostle (teaching the Kingdom of Heaven) to the beginning of his ministry as High Priest. Jesus Christ, as the High Priest, offered himself as the Passover lamb, without spot or blemish.

Matthew 16:21:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mark 8:31:

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Luke 9:22:

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

This initial proclamation of suffering immediately preceded a great event in the life of Jesus Christ: the transfiguration.

CHAPTER SIX

The Ordination of the High Priest

Matthew 17:1-3:

And after six days Jesus taketh Peter, James,
and John his brother, and bringeth them up
into an high mountain apart,
And was transfigured before them: and his
face did shine as the sun, and his raiment was
white as the light.
And, behold, there appeared unto them Moses
and Elias talking with him.

The Significance of the Transfiguration

To the believer, the transfiguration can have great impact,
but one theologian has said,

The transfiguration is supposed to be one of
the outstanding events in the life of Christ,
but it appears to be one of the most disap-
pointing. We get so little out of it. It is
not that we do not fathom what is there, but
the purpose has no real in-depth meaning. It
promises so much and delivers so little.

The transfiguration may be meaningless to some, but it is
full of meaning when accurately understood. The transfiguration
is recorded in three of the four Gospels. Matthew 17:1 and
Mark 9:2 say Jesus went up into the mountain "after six days,"
while Luke 9:28 states "about eight days." Therefore, Jesus
ascended the mount of transfiguration on the seventh day. The
transfiguration is connected with the first mention of Jesus'
sufferings. It must be carefully noted that where and when the
"sufferings" of Christ are mentioned, the "glory" often follows
immediately.

¹Cited in E.W. Bullinger, Selected Writings (reprint ed.,
London: Lamp Press, 1960), p. 164.

CHAPTER SIX

The Ordination of the High Priest

Matthew 16:21 and 27:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Verse 21 opens this first proclamation of Jesus' sufferings with the words, "From that time forth." This phrase indicates the beginning of a new phase of his ministry: his suffering and glory. There are many other scriptures which show that the suffering of Christ is the foundation of the coming glory.²

Hebrews 2:9 and 10:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Jesus had spoken of his suffering for all mankind, and God showed him the glory that was to follow. This glory is what Peter witnessed as recorded in II Peter 1:16.

II Peter 1:16-18:

For we have not followed cunningly devised fables, when we made known unto you the

²Luke 24:46: "it behoved Christ to suffer, and to rise from the dead the third day"; Luke 24:26: "Ought not Christ to have suffered these things, and to enter into his glory?"; Acts 17:3: "that Christ must needs have suffered, and risen again from the dead; and that this Jesus...is Christ." Mark 8:31, the sufferings; Mark 8:38, the glory; Luke 9:22, the suffering; Luke 9:26, the glory.

CHAPTER SIX

The Ordination of the High Priest

power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The "holy mount" was the mount of transfiguration, where Peter saw Jesus Christ honored and glorified. Seven days earlier, his sufferings were announced. Now, on the mount, he is honored and glorified.

The records in Matthew 16:13-20; Mark 8:27-30; and Luke 9:18-21 record the time when Jesus and the disciples were in the vicinity of Caesarea Philippi, and he asked them who people thought he was. It was at this point that for the first time Peter addressed him both as the Messiah and the Son of God, and Jesus Christ acknowledged it by saying that this knowledge came from the Father. Then seven days after this event came the transfiguration.

At the installation of Aaron, Israel's first high priest, all Israel watched the event at the beginning of seven days of consecration (Leviticus 8:1-3,33). Similarly, the disciples acknowledged that Jesus Christ was the anointed one, the Son of God, and the seven days of consecration began, which ended on the mount of transfiguration. When Aaron was inaugurated, his man-made garments were beautiful, giving him honor and glory in outward appearance, in order for him to minister to God in the priest's office (Exodus 28:2). Likewise, the garments of Jesus Christ were made "exceeding white as snow so no fuller [clothes cleaner] on earth

CHAPTER SIX

The Ordination of the High Priest

can white them" (Mark 9:3). Jesus Christ on the holy mount was transfigured, not with any man-made garments, but by the envelopment from God Himself for the same purpose that he might minister unto God in the priest's office, after the order of Melchisedec.

Hebrews 7:17; 8:1 and 2:
For he testifieth, Thou art a priest for ever
after the order of Melchisedec.
Now of the things which we have spoken this
is the sum: We have such an high priest, who
is set on the right hand of the throne of the
Majesty in the heavens;
A minister of the sanctuary, and of the true
tabernacle, which the Lord pitched, and not
man.

So the transfiguration was not an unmeaningful event to dazzle the eyes of three apostles, but it was the official, formal ordination, inauguration, and installation of the Lord Jesus Christ as the High Priest of God to minister to and for God. Here then, in connection with the holy mount of transfiguration, one has the first mention of Jesus Christ's suffering in association with the announcement of his ministry as High Priest.

- The Purpose of the Transfiguration

Two men appeared in the vision during the transfiguration on the mountain: Moses and Elijah. The subject of their conversation in the vision is given in Luke 9:31: "who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." The Greek word for "decease" is exodos, from which we get "exodus." The selection of this Greek word here to describe Jesus' accomplishments at Jerusalem is remarkable. The literal meaning of the word exodos in the New Testament is not "death," but a "way out,"

CHAPTER SIX

The Ordination of the High Priest

"exit," or "departure." The word is used in Hebrews 11:22 for the exodus of Israel from Egypt. It was an exodus from suffering to glory. After the the Passover sacrifice, Israel departed from Egypt. This deliverance became known as the "exodus." In Luke 9:31, Christ's exodos is similar in that he not only died, but was raised for our deliverance. His exodos was part of his ministry as High Priest, the work which he was about to accomplish.³

In the vision on the mount of transfiguration, Moses and Elijah talked with Jesus Christ about his exodus, his departure from suffering to glory. There are a number of striking incidents in the lives of Moses and Elijah, such that Moses and Elijah, out of all the great men of believing recorded in the Old Testament, would appear in the vision on the mount of transfiguration. Moses is the ideal representative of the law, while Elijah is the representative of the prophets. Moses and Elijah were the only men in the Old Testament who talked with God on Mount Horeb (Sinai)--the mountain of God. While on Mount Horeb, Moses was instructed to separate and anoint Aaron to be a minister to God (Exodus 28:1,41); and Elijah was instructed by God to anoint Elisha to be "prophet in thy room" (I Kings 19:16). So Jesus Christ was

³Exodos is also used in II Peter 1:15 euphemistically of Peter's departure from life in anticipation of the gathering together. The Aramaic word for "exodus" used in II Peter 1:15 is also used in two other places in the New Testament. In Matthew 22:9 it is used of the "exodus" of the ways ("highways" in King James Version). In I Corinthians 10:13 it is used of an "exodus" ("way to escape" in King James Version) from temptation.

CHAPTER SIX

The Ordination of the High Priest

anointed on a mountain to be the High Priest after the order of
of Melchisedec.

Moses and Elijah were also the only ones in Israel mentioned
in the Old Testament buried by God at the time of their deaths.⁴
Both of these men knew at the end of their lives that they would
be in the resurrection of the just. Who better than these to talk
to Jesus Christ about his death and resurrection? What encourage-
ment that vision must have been to him!

God confirmed this conversation with a "voice from heaven" as
He did at Jesus' baptism in Matthew 3:17, when Jesus was consecrated
(ordained) as the Apostle. At both his baptism and his installation
as High Priest, the voice from heaven declared, "This is my beloved
Son, in whom I am well pleased." No angel or man did it--only
God could so glorify and consecrate His Son to these two offices.

A third time a voice from heaven later set Jesus apart as the
Passover lamb, on the tenth of Nisan in 28 A.D. This was the day
the lambs were normally selected for the Passover (Exodus 12:3).

John 12:28-33:

Father, glorify thy name. Then came there a
voice from heaven, saying, I have both glori-
fied it, and will glorify it again.
The people therefore, that stood by, and heard
it, said that it thundered: others said, An
angel spake to him.
Jesus answered and said, This voice came not
because of me, but for your sakes.
Now is the judgment of this world: now shall
the prince of this world be cast out.

⁴Enoch was not of Israel, but God also translated him in a
similar fashion at the time of his departure. Walter J. Cummins,
"Walking Like Enoch," address at The Way International, New
Knoxville, Ohio, Sunday night service tape #1095. (Tape available
at The Way International Library.)

CHAPTER SIX

The Ordination of the High Priest

And I, if I be lifted up from the earth, will draw all men unto me.
This he said, signifying what death he should die.

Jesus was not only selected as the Apostle and the High Priest, he was also formally selected as the Passover lamb by the voice from heaven when it came the third time. These are the only three occurrences of a phenomenal heavenly voice setting Jesus apart for his distinct purposes. He was the perfect sacrificer (High Priest) and the perfect sacrifice (the Passover lamb).

Hebrews 5:5 and 6:
So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Hebrews 5:5 and 6 place together two verses from Psalms which tell us the purpose of the transfiguration.

Psalms 2:7:
...Thou art my Son; this day have I begotten thee.

Psalms 110:4:
The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Jesus Christ was being installed forever as the High Priest after the order of Melchisedec. God's promise of "Today have I begotten thee" specifically refers to Jesus Christ's resurrection.

Acts 13:33:
God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second

CHAPTER SIX

The Ordination of the High Priest

psalm, Thou art my Son, this day have I begotten thee.

Colossians 1:18:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Revelation 1:5:

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

God was showing Jesus the sufferings he would have to endure and the glory that would be his at his resurrection.

So on the mount of transfiguration, God was consecrating Jesus Christ as High Priest to Israel by His voice from heaven. He was showing His Son the glory that would follow his sufferings. His death, resurrection, and ascension marked the consummation of his office as High Priest. The discussion on the mount of transfiguration included Jesus' laying down his life for God's people, his resurrection, and his coming in glory with all might and power and with God's holy messengers in the future.⁵

The Day of the Transfiguration

The specific day of the transfiguration is not mentioned in the Scriptures. The transfiguration occurred soon after (within two months of) the feeding of the "about 5,000." The feeding of the

⁵But, there was no mention of that period of time in between the resurrection and return which is known as the Mystery, the Mystery kept secret since the foundation of the world (Romans 16:25-27). See Wierwille, "The Church: The Great Mystery Revealed," God's Magnified Word.

CHAPTER SIX

The Ordination of the High Priest

"about 5,000" is the only incident outside of Jesus' suffering and resurrection that is recorded in all four Gospels. Jesus' attendance at the Feast of Tabernacles, recorded in the Gospel of John, likewise happened a short time after the feeding of the "about 5,000." According to Luke 9:51-62, after the transfiguration, Jesus traveled through Samaria. He was on his way to Jerusalem for the Feast of Tabernacles.⁶ A very significant date preceding the Feast of Tabernacles was the Day of Atonement, Tishri 10 (September 29) in 27 A.D., just ten days after Jesus' thirtieth birthday. This was the only day of the year in which the high priest entered the Holy of Holies. Jesus Christ ascended Mount Hermon, where he was transfigured, on this day, looking forward to his ascension into heaven, the true Holy of Holies.

Leviticus 16:29-32:

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

⁶ He could not have been going to Jerusalem yet for Passover as there were many other events which transpired between Luke 9:51 and Luke 19:29. Consult the Chronology Outline for these events.

CHAPTER SIX

The Ordination of the High Priest

The high priest, wearing the holy garments, entered the Holy of Holies on only one day of the year to make atonement for the sins of the people. On that day he sent a scapegoat into the wilderness with all the sins of the people laid upon him.

Hebrews 9:24-26:

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Jesus Christ ascended the mount of transfiguration on the Day of Atonement looking ahead to his sufferings and ascension into heaven itself to appear in the presence of God for mankind. A verse that is very significant in connection with his installation as High Priest on the Day of Atonement is Luke 9:51.

Luke 9:51:

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

According Luke 9:37, this was the day after his transfiguration. He again announced his sufferings in verse 44. Then in verse 51 he set his face to go to Jerusalem. To "set one's face" is an Eastern idiom meaning "to make up one's mind with absolute determination." A similar expression is used in Isaiah 50:7: "therefore have I set my face like a flint." The context in Isaiah is of suffering; that is, to be absolutely determined to endure what

CHAPTER SIX

The Ordination of the High Priest

was necessary in order to obtain justification. From the day of his installation in Tishri until his death in Nisan, Jesus Christ was absolutely determined to suffer in order to justify those who would believe.

The first part of Luke 9:51 has been mistranslated and misunderstood as far as its great significance in the context of the transfiguration. The King James Version sounds as if the day of Christ's ascension (receiving up) had already arrived, but this was not the case since the ascension was over half a year away. The word "time" is "days," referring to all the days between his transfiguration and his ascension. Literally, the phrase "when the time was come" should be translated, "in the fulfilling of the days." At the transfiguration God promised the glory, and at the ascension the glory was attained. Between these two dates, Jesus Christ set his mind with absolute determination to suffer at Jerusalem and to receive the glory which had been promised at the transfiguration. A more accurate translation of Luke 9:51 is, "And it came to pass in the fulfilling of the days leading to his ascension he set his mind with absolute determination to go to Jerusalem."

God's instituting the Day of Atonement vividly portrayed that "the law made nothing perfect" (Hebrews 7:19), and that the offerings and sacrifices of the Mosaic law "could not make him that did the service perfect, as pertaining to the conscience" (Hebrews 9:9).

Hebrews 10:1-4:
For the law having a shadow of good things to come, and not the very image of the things,

CHAPTER SIX

The Ordination of the High Priest

can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins.

Despite the sacrifices offered by the priests every day at the Temple, and the individual offerings available for every Israelite, the Israelites never were totally cleansed from their sin and never had a clear conscience toward God.⁷ On the Day of Atonement the high priest offered sacrifices for himself, his household, the tabernacle and altar, and the people.

The activities that took place on the Day of Atonement are described in Numbers 29:7-11 and Leviticus 16. On the Day of Atonement, the high priest would offer "the sin offering of atonement" (Numbers 29:11) and make atonement for himself and his house; the holy place, tabernacle, and altar; and the children of Israel. After finishing a number of other offerings he returned

⁷ Even the word "atonement" indicates that the sin was never totally removed. "Atonement" is translated from the Hebrew word kaphas, "to cover." William Wilson writes: "This word conveys both the idea of pacification of wrath, and of the covering of transgression, but does not seem to express of itself the idea of full and adequate satisfaction for sin." William Wilson, Old Testament Word Studies, 2d ed. (1870; reprint ed. Grand Rapids: Kregel, 1978).

It is significant that in the New Testament Jesus Christ is never said to just atone (cover) for our sin. The only usage of "atonement" in the New Testament is Romans 5:11. The Greek word is katallagē and should have been translated "reconciliation" as in Romans 11:15; II Corinthians 5:18,19. Jesus Christ cleansed the Church from sin (Ephesians 5:26).

CHAPTER SIX

The Ordination of the High Priest

to the courtyard of the tabernacle and cast lots upon the two goats that the people brought for a sin offering. Both goats together made the sin offering. One goat was designated "for the Lord" (Leviticus 16:8) and was killed for the sins of all the people, the nation of Israel (Leviticus 16:15; Hebrews 9:7). The other goat was the scapegoat (Leviticus 16:8,9). The goat designated as the Lord's was killed, and the high priest returned to the Holy of Holies with its blood and made atonement for the holy place itself (Leviticus 16:16,17).

After cleansing the altar, the high priest attended to the live goat, the scapegoat.

Leviticus 16:21 and 22:
And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:
And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

The scapegoat, loaded down with the sins and iniquities of the people, was taken into the wilderness. The word "scapegoat" is translated from the Hebrew word azazel which means "for the complete sending away."⁸ The scapegoat was for the removal of the sins of the people, and it was sent away into the wilderness.

⁸ Although there is much controversy around the exact meaning and significance of the word azazel, there are four major positions taken by commentators: 1) that azazel refers to the goat itself and comes from the Hebrew word ez, "goat"; 2) that azazel is the name of the place where the goat was taken into the

CHAPTER SIX

The Ordination of the High Priest

...the goat was not killed, only sent far away, into 'a land not inhabited' so, under the Old Covenant, sin was not really blotted out, only put away from the people, and put aside till Christ came, not only to take upon Himself the burden of transgression, but to blot it out and to purge it away.

The Scriptures clearly teach that Jesus Christ bore the iniquity of mankind. However, unlike the scapegoat of the Old Testament which could only carry sins a short distance away from the people, Jesus Christ totally removed sin and iniquity from the Christian believer and cleansed him from all his sin.

Isaiah 53:6:
All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Matthew 8:17:
That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

I Peter 2:24:
Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The activities of the high priest on the Day of Atonement illustrated the work of Christ.

wilderness; 3) that azazel is a name for the Devil or an evil spirit. These three explanations fail to see the nature of the sacrifice as foreshadowing Christ. The fourth position derives azazel from the Hebrew word "to send away, to remove" with an intensifier added. Thus azazel means "for the complete sending away" or "wholly to go away." For more information see Edersheim, The Temple, p. 325, and William Smith, ed., Smith's Dictionary of the Bible, revised and edited by H.B. Hackett, 4 vols. (Boston: Houghton Mifflin, 1888), 1:197, 198.

⁹Edersheim, The Temple, pp. 320, 321.

CHAPTER SIX

The Ordination of the High Priest

Hebrews 9:6-9:

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

Jesus Christ, as High Priest, entered into the Holy of Holies by means of his own blood (Hebrews 9:12) since he was a sin offering. "For He [God] hath made him [Jesus Christ] to be sin [a sin offering] for us" (II Corinthians 5:21).

He took our sins upon himself, completely removing them, so that believers today have what was not available in the Old Testament--the righteousness of God.

Romans 3:22-25:

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God;

Being justified freely by his grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

On the Day of Atonement Jesus Christ went into the mountain in the wilderness in anticipation of his death, resurrection, and ascension into heaven, the true Holy of Holies. On this day, the

CHAPTER SIX

The Ordination of the High Priest

tenth of Tishri, he was chosen as the high priest to make the perfect sacrifice, which the law could not do. Seven months later on the tenth of Nisan he was chosen as the perfect Passover lamb, and he was sacrificed on the fourteenth day of Nisan.

The Location of the Transfiguration

The "high mountain" mentioned in the Gospel accounts of the transfiguration, in the vicinity of Caesarea Philippi, can only be one of the peaks of Mount Hermon. Furthermore, understanding that Mount Hermon was the site of the transfiguration explains Psalm 133, which has been a puzzle to commentators.

Psalms 133:1-3:

Behold, how good and how pleasant it is for brethren to dwell together in unity!
It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

This psalm is entitled "a song of degrees of David." David is the writer of the psalm, but the phrase "song of degrees" indicates that it was also significant to Hezekiah, king of Judah.¹⁰ Hezekiah was healed from a serious illness, and the healing was confirmed by a sign of the sun moving backward ten degrees. This event is memorialized with the phrase "song of degrees" found in the titles of Psalms 120--134. A point in common between these two kings is

¹⁰Also see The Companion Bible (reprint ed., Grand Rapids: Zondervan, 1974), Appendix 67, p. 99.

CHAPTER SIX

The Ordination of the High Priest

that they both saw their subjects unified with one heart. For David, it was the time he called together all Judah to conduct him to Jerusalem after his exile.

II Samuel 19:14:
And he bowed the heart of all men of Judah,
even as the heart of one man; so that they
sent this word unto the king, Return thou, and
all thy servants.

Hezekiah saw the people unify around the celebration of Pass-over in the first year of his reign, a feast that had been long neglected by the people.

II Chronicles 30:12:
Also in Judah the hand of God was to give them
one heart to do the commandment of the king
and of the princes, by the word of the Lord.

These two incidents illustrate "how good and how pleasant it is for brethren to dwell together in unity."

But to what is this unity likened? The next verse records Aaron's consecration to the office of high priest, with the oil that "went down to the skirts of his garments." The next verse speaks of the dew of Hermon that "descended" (with the same Hebrew word as "went down") upon the mountains of Zion. For verse 3 to be parallel to verse 2, verse 3 must also be speaking of a consecration to the office of high priest. The one consecration that took place on Mount Hermon was of Jesus Christ to the office of High Priest after the order of Melchisedec. These two men, Aaron and Jesus Christ, are unified in their call to the order of the high priest. The word "dew" is the figure of speech catachresis, in which the word "dew" is remotely (not closely) connected with

CHAPTER SIX

The Ordination of the High Priest

Jesus Christ. The link between these two is found in Isaiah.

Isaiah 26:19:

Thy dead men shall live, together with my dead
body shall they arise. Awake and sing, ye
that dwell in dust: for thy dew is as the dew
of herbs, and the earth shall cast out the dead.

In Palestine, dew provides the only water available during the dry summer months. Its moisture promotes new growth from the dry earth. Remotely, yet distinctly, connected with this is the resurrection, in which dead bodies will be called to life out of the ground. And Jesus Christ made the resurrection available.

Jesus Christ was anointed and installed as the High Priest on Mount Hermon. Later, Jesus Christ descended to the "mountains of Zion" where he effected the blessing which the Lord commanded, "life for evermore." So the "dew of Hermon" descended on "the mountains of Zion." Just as the dew caused new growth to arise from the parched earth, the resurrection shall cause new life to arise from dust.

Psalms 133 looked forward to the day that Israel's true High Priest would come from Hermon, not Horeb, to effect eternal life for all Israel. Aaron was anointed at Horeb in the south of Palestine. Jesus Christ was anointed at Hermon, north of Palestine. Elijah also went to Horeb where he was told by God to go to the wilderness of Damascus to anoint Elisha. The wilderness of Damascus includes Mount Hermon.

1 Kings 19:8,15,16:

And he [Elijah] arose, and did eat and drink,
and went in the strength of that meat forty
days and forty nights unto Horeb the mount
of God.

CHAPTER SIX

The Ordination of the High Priest

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

Here in the vicinity of Mount Hermon Elijah anointed Elisha. So Jesus Christ was anointed on Mount Hermon. The parallels between the events surrounding Jesus Christ, Melchisedec, Moses, and Elijah point to Jesus Christ's ministry as a royal High Priest after the order of Melchisedec and prophet of God to Israel. The dew of Hermon resting on Zion was indeed prophetic of the priestly ministry of Jesus Christ, who offered himself as the perfect sacrifice.

The Order of the High Priest

In considering Jesus Christ as the High Priest, there are a number of aspects of the transfiguration that are parallel to the installation of the first Levitical priest, Aaron, to the office of high priest. At the installation of Aaron, Moses was present to anoint him to the office (Leviticus 8:12). Similarly, there was a vision of Moses with Jesus at the transfiguration. The time that Aaron was consecrated was a period of seven full days (Leviticus 8:33). Likewise, a similar period of time transpired in the Gospels in which it says that Jesus and the chosen apostles went apart "after six days" (Matthew 17:1; Mark 9:2) and "about an eight days after" (Luke 9:28). A cloud covered the tabernacle the first day that Aaron was installed (Exodus 40:34). Likewise, a "bright cloud" overshadowed the men at the transfiguration

CHAPTER SIX

The Ordination of the High Priest

(Matthew 17:5; Mark 9:7; Luke 9:34). Finally, a priest was numbered for the service of the Temple when he was thirty years old (Numbers 4:3ff). Jesus Christ was a full thirty years of age on Tishri 1, 27 A.D. Therefore, the circumstances around the installation of Aaron as high priest and the transfiguration of Jesus Christ have a number of significant parallels.

However, the transfiguration of Jesus Christ had some significant dissimilarities from the installation of Aaron. Jesus Christ was High Priest after the order of Melchisedec, not Aaron. The priesthoods of Aaron and Melchisedec are dissimilar in a point examined in Hebrews.

Hebrews 7:13 and 14:
For he [Jesus Christ] of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Jesus Christ came from the kingly tribe of Judah, not the priestly tribe of Levi as Aaron did.

The installation of Aaron was accompanied with animal sacrifice, whereas the installation of Jesus Christ was not. Jesus Christ was installed into the office of High Priest, not with an animal sacrifice, anointing of oil, nor sprinkling of blood (Leviticus 8:30), but by an oath, a voice from heaven.

Hebrews 7:21:
(For those priests were made without an oath; but this was an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.)

CHAPTER SIX

The Ordination of the High Priest

The burnt offering offered by Aaron at his installation was accepted by God for "there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Leviticus 9:24). However, there was no burnt offering with Jesus' installation. His acceptance by God was signified by the words from the cloud, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5).

Aaron was clothed with man-made clothes.¹¹ Jesus Christ's garment became "exceeding white as snow; so as no fuller on earth can white them" (Mark 9:3) so that God clothed him with His glory and not with man-made garments like Aaron's.

The record of Melchisedec has several aspects parallel with the life of Jesus Christ. The record of Melchisedec's meeting with Abraham is given in Genesis 14:18-20.

Genesis 14:18-20:
And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.
And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Melchisedec is recorded as bringing forth bread and wine (verse 18). These same two items represented the body and blood of Jesus Christ at his last supper with his disciples.

¹¹Exodus 28:3: "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office."

CHAPTER SIX

The Ordination of the High Priest

The Book of Hebrews much more fully develops the parallels, expanding three verses in Genesis into an entire chapter. Hebrews 7 notes that Melchisedec had no lineage by which he could say he inherited his priesthood (Hebrews 7:3), but rather "abideth a priest continually." Likewise, Jesus Christ had no human father from whom he inherited a priesthood, but rather was made a priest "after the power of an endless life" (Hebrews 7:16), which was manifested in the resurrection. Melchisedec was a king as well as priest. Likewise, Jesus Christ was both Priest and King.

So Jesus Christ was officially ordained the Apostle at his baptism on Shebat 20 (February 16), in 27 A.D., by a voice from heaven, "You are my beloved son in whom I am well pleased." The full-scale public recognition of Jesus Christ's ministry as the Apostle commenced with Pentecost in 27 A.D. At that time John was put in prison and Jesus began to proclaim the new light of the Kingdom of Heaven. After his thirtieth birthday on Tishri 1 (September 20) in 27 A.D., he began a new message of his suffering and glory. On the tenth of Tishri (September 29) he was ordained as High Priest on Mount Hermon, the holy mount of transfiguration, when the voice from heaven came a second time, "This is my beloved son in whom I am well pleased." It was truly a significant event marking the beginning of Jesus Christ's ministry as the High Priest after the order of Melchisedec. From thence, he set his face to go to Jerusalem to suffer, to be resurrected, and to ascend into the true Holy of Holies, heaven itself. On the tenth of Nisan (April 24) in 28 A.D., the voice came from heaven a third time and selected Jesus as

CHAPTER SIX
The Ordination of the High Priest

the Passover lamb, declaring, "I have both glorified it, and will glorify it again" (John 12:28).

CHAPTER SEVEN

SIGNIFICANT SIGNS OF THE MESSIAH

The Gospel of John records eight miracles which were significant indicators that Jesus was the Messiah, the Son of God. The other Gospels contain numerous miracles and healings, but John has just these eight. Six of these significant miracles are unique to John. One is found in two other Gospels and one is the only miracle found in all four Gospels.

There is a significant difference between the meanings of the words "sign" and "miracle," although many miracles are signs. The Greek word for the word "miracle" used in the Gospel of John is the Greek word normally translated "sign." It is sēmeion, which means "a sign by which anything is designated, distinguished, or known." It indicates the significance of the work done. It authenticates a person's mission. The normal word for miracle in Greek is dunamis, potential power, or the effect of that power in action. It is used of a miracle done by divine power as a work with reference to the power required for its performance. A miracle is always supernatural power in action. It may also be a sign indicating the significance of the work and the authenticity of the one doing the work. A third Greek word, teras, means "wonder," with reference to the spectacular nature of the work and the astonishment it produces. The eight miracles in the Gospel of John are all signs, designating the authenticity and significance of Christ's ministry.

CHAPTER SEVEN

Significant Signs of the Messiah

In addition, John contains the unique record of Jesus at the Passover in 27 A.D. when he told the Judeans who sought a sign from him, "Destroy this temple, and in three days I will raise it up" (John 2:19). He spoke of the temple of his body. During the feast at the Passover in 28 A.D., the prophecy of Jesus' resurrection was fulfilled. This was the one great significant sign of the Messiah. This was the sign of Jonah.

Matthew 12:39 and 40:
But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

That Jesus was raised from the dead after three days and three nights of interment was the one indisputable sign of his identity. The other eight miracles of John were significant, although they do not carry the weight of the sign of Jonah. Yet they are important, for the Gospel concludes that these eight are convincing signs.

John 20:30 and 31:
And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Each one of these signs was a profound fulfillment of Old Testament expectations and proof that Jesus was the Christ, the

CHAPTER SEVEN
Significant Signs of the Messiah

Son of God. Together with the six feasts in John, they form a beautiful structure of introversion in the Gospel of John.

- A. John 1:1-18 The Incarnate Word making known God.
- B. John 1:29--2:12 The glory of Christ manifested in the first sign, changing the water into wine.
- C. John 2:13--4:54 The Feast of Passover and the second sign of the boy at the point of death being raised up.
- D. John 5:1-47 The Feast of Pentecost and the third sign, the healing of an impotent man.
- E. John 6:1-71 The Feast of Wood Offering and the fourth and fifth signs, which are common to other Gospels: feeding about five thousand men and walking on the sea.
- D. John 7:1--10:42 The Feast of Tabernacles and the sixth sign, healing the man born blind; the Feast of Dedication.
- C. John 11:1--20:31 Christ our Passover and the seventh sign, raising Lazarus from the dead.
- B. John 21:1-23 The glory of Christ manifested in his resurrected body and the eighth sign, catching many fish.
- A. John 21:24,25 The written Word making known Christ.

CHAPTER SEVEN

Significant Signs of the Messiah

Note the symmetrical structure of feasts and signs. The two Passovers correspond (C) and Pentecost corresponds with Tabernacles. The Feast of Dedication (John 10:22-39) was merely incidental since it was not part of the law. The Feast of Wood Offering is likewise incidental as Jesus made no move to go to Jerusalem. The eight signs also add to the symmetry of the Gospel. The first and eighth signs both represent the glory of Christ manifested for the first time. The first sign, changing the water into wine at the marriage in Cana (John 2:1-11), was the first miracle Jesus did after he received the holy spirit at his baptism. The eighth sign, which gave his disciples 153 fish after they had fished in vain all night (John 20:24-29), was his first and only recorded miracle in his new, resurrected body. The second and seventh signs both tie into raising the dead. The nobleman's son was at the point of death (John 4:46-50) while Lazarus had been dead for four days (John 11:1-44). Both of these tie into Christ's being raised from the dead, which was prophesied at the first Passover (John 2:19) and fulfilled at the second Passover. The third and fifth signs were both instantaneous healings, one of an impotent man at the pool of Bethesda (John 5:1-47) and one of a man born blind (John 9:1-41). The central two signs are the only two which are recorded in other Gospels. The feeding of over 5,000 people with five loaves and two fish (John 6:1-14) is the only incident besides the events surrounding the crucifixion which is common to all four Gospels. The record of Jesus walking on the sea during a storm (John 6:15-21) is found in every Gospel except

CHAPTER SEVEN

Significant Signs of the Messiah

Luke. They both point to the power and ability of the Christ to supply the needs of the people as Moses had in the wilderness.

Every one of these eight is a profound miracle. They fulfilled the expectations of those who knew and believed the Old Testament. They proved that Jesus was the Christ, the Son of God. Each one of these signs was recorded that we may believe Jesus is the Messiah, the Son of God (John 20:30,31).

Those who knew the Old Testament and believed God's promise looked for a Messiah like Moses, Elijah, and the other prophets who performed miracles to supply the need of the people, not merely to demonstrate power to tickle the ears and eyes of the audience. So in Cana of Galilee Jesus performed his first miracle, changing the water into wine, for they had run out of wine at the marriage feast. Jesus filled the need. The disciples saw and believed on him.

John 2:11:
This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Likewise in the eighth and final miracle Jesus supplied the need of the disciples. They had fished all night and caught nothing. Then he told them to cast their nets on the right side of the ship. They pulled in 153 fish that morning. This was not the first time Jesus had performed such a miracle with fish. Early in his ministry he had performed a similar miracle (Luke 5:1-11) while teaching and training his disciples. Then he did the same in his new resurrected body, continuing to supply

CHAPTER SEVEN

Significant Signs of the Messiah

their need. They believed, although they said nothing, for they knew who he was.

John 21:12:
Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Afterwards Jesus told Peter to feed his sheep and lambs, to supply their needs as he had supplied the needs of the disciples.

After the Passover in 27 A.D., Jesus returned to Galilee where a nobleman came to Jesus to heal his son who was at the point of death. Jesus told the nobleman he would not believe unless he saw "signs and wonders" (John 4:48). The man constrained Jesus and Jesus told him, "Thy son liveth." The man then "believed the word that Jesus had spoken," which was required for healing. But when he learned that his child was healed, he believed on Jesus, that he was the Messiah.

John 4:53:
So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Before the Passover in 28 A.D., Jesus came to Bethany and raised his friend Lazarus from the dead. As a result, many Judeans believed Jesus was the Christ.

John 11:45:
Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

CHAPTER SEVEN
Significant Signs of the Messiah

This caused the religious leaders to plot against Lazarus as well as Jesus.

John 12:9-11:
Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus to death; Because that by reason of him many of the Jews went away, and believed on Jesus.

These two signs involving the nobleman's son and Lazarus being so closely aligned with the two Passovers is significant because of the lamb which was slain each year. Jesus would be the lamb of God in 28 A.D., but he would not remain dead. The sign of Jonah was the all-important sign of the Messiah, the Son of God. These two miracles signified the one all-important sign.

The healing of the impotent man and the man born blind signified the purpose of the Messiah as outlined in Jesus' opening at Nazareth.

Luke 4:18 and 19:
The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

Among other things Jesus came to heal the brokenhearted and the blind. This is, of course, a citation from Isaiah 61:1 and 2. Isaiah the prophet recorded many things which foretold of the coming Messiah: he would be for the glory of Israel and a light to the Gentiles (Luke 2:32; Isaiah 42:6); he would strengthen

CHAPTER SEVEN

Significant Signs of the Messiah

the weak hands and confirm the feeble knees (Isaiah 35:3); he would heal the lame (Isaiah 35:6) and open the eyes of the blind and the ears of the deaf (Isaiah 35:5). The believers looked for these signs in the Messiah. After Jesus healed the lame or impotent man in John 5, he confronted the Judeans, saying that the key to eternal life was believing the Son of God.

John 5:23-25:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

The healing of the impotent man was a sign which should have convinced them. The blind man who was healed believed that Jesus was the Son of God, even though the religious leaders did not.

This brings us to the two central signs in the Gospel of John, the feeding of about five thousand men and Jesus' walking on the sea.

The only specific incident in the life of Jesus Christ recorded in all four Gospels, with the exception of the events immediately surrounding his crucifixion, is the feeding of the about 5,000 men.¹

¹This event is recorded in Matthew 14:13-21; Mark 6:32-44; Luke 9:10b-17; and John 6:1-15. In Eastern culture only men were counted and Mark, Luke, and John all say that there were about five thousand men. Matthew is even clearer and says "about five thousand men, beside women and children" (Matthew 14:21).

CHAPTER SEVEN

Significant Signs of the Messiah

The feeding of the about 5,000 men occurred in the summer of 27 A.D. during Jesus Christ's ministry as an Apostle, but before the month of Tishri when Jesus began to teach about his suffering and death and before his consecration as High Priest. A key to understanding the importance of this miraculous feeding of the about 5,000 men is found in John.

John 6:14 and 15:
Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

The multitudes had never responded to anything that Jesus Christ did the way they responded to the multiplication of food for feeding well over 5,000 people with five loaves and two fish. On the night of Jesus Christ's birth, the people "wondered" at the shepherds' reports (Luke 2:18). Since his birth, the reactions of people to him had been mixed. People were "astonished" at him when he was twelve (Luke 2:47). Jesus' first miracle was changing water into wine at Cana of Galilee, but only a handful of disciples believed. Jesus taught the Word of God, healed the sick, cast out devil spirits, and performed many other signs and miracles. Yet the multitudes never responded as they did in that deserted place near Bethsaida. The multitude said that Jesus was the prophet Moses had spoken of, and they wanted to make him king. It looked like Jesus Christ would finally get the support of the people and at last be proclaimed by them as the king of Israel. No doubt Jesus' disciples were excited about the possibility that

CHAPTER SEVEN

Significant Signs of the Messiah

Jesus Christ would be accepted by the people of Israel. The recognition and determination of the people was short-lived, however. The very next day the same people who had called him "the prophet" were murmuring at his teaching.

The "prophet" the Judeans had spoken of was the one referred to by Moses in Deuteronomy 18:15.

Deuteronomy 18:15:
The Lord thy God will raise up unto thee a
Prophet from the midst of thee, of thy
brethren, like unto me; unto him ye shall
hearken.

Moses had been a great prophet and had believed God for abundance in Israel. Moses believed God for manna from heaven, quail, and water for the Israelites. During Moses' sojourn with Israel in the wilderness all the Israelites had enough to eat. "...He that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating" (Exodus 16:18).²

Psalms 78:24 and 25:
And had rained down manna upon them to eat,
and had given them of the corn of heaven.
Man did eat angels' food: he sent them meat
to the full.

Therefore, a prophet like Moses would surely provide food for Israel. The shewbread in the Temple was even symbolic of the Messiah.³ Furthermore there were numerous prophecies in the Old Testament of the abundance of food in the kingdom of the Messiah.

²Exodus 16:4-36; 17:1-7; Numbers 20:1-11.

³Edersheim, The Temple, p. 186.

CHAPTER SEVEN
Significant Signs of the Messiah

Amos 9:13 and 14:

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

The people present when Christ fed the about 5,000 men were convinced that the prophesies of the abundance of the Messiah were at hand. They would have taken Jesus Christ by force in order to make him king if he had not left the area. However, the people's desire to make Christ king was selfish and shortsighted. The people did not want the leadership and teaching of God's Messiah, they wanted free food. On the next day they found Jesus at Capernaum.

John 6:26 and 27:

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

A Judean commentary states, "The former Redeemer [Moses] caused manna to descend for them; in like manner shall our latter Redeemer [Messiah] cause manna to come down, as it is written: 'There shall be a handful of corn in the earth' (Psalm 72:16)."⁴

⁴The Companion Bible, note on John 6:31, p. 1530. Another time the Judeans associated Jesus Christ with the prophet spoken of in Deuteronomy 18 is recorded in John 7:40.

CHAPTER SEVEN

Significant Signs of the Messiah

Jesus Christ had been boldly speaking God's Word openly wherever he traveled, yet the reaction to his teaching ministry did not have the impact that the feeding of the about 5,000 men had on the people. The day after Jesus fed the multitude, the people sought out Jesus Christ. At that time he taught them that he was the true bread that came down from heaven.

John 6:32 and 33:
Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
For the bread of God is he which cometh down from heaven, and giveth life unto the world.

After Jesus Christ's teaching that he was the true bread that came down from heaven, the Judeans, instead of believing what he taught, murmured about him.

John 6:41:
The Jews then murmured at [about] him, because he said, I am the bread which came down from heaven.

Jesus' response to the murmuring showed that even though the Judeans had forgotten the main point of Deuteronomy 18:15-19, that the prophet that was like Moses would teach God's Word, he himself had not. He answered the Judeans:

John 6:45:
It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

The phrase "and they shall be all taught of God" is from Isaiah 54:13 and is set in a section prophesying of the Messiah's

CHAPTER SEVEN

Significant Signs of the Messiah

future kingdom. Furthermore this citation, as well as the next phrase in John 6:45 points back to Deuteronomy 18:15-19, because the Messiah did teach the things of God. Every man that "heard" Jesus teach had indeed learned words from God.

Between the feeding of the multitude and confronting them the day after, Jesus sent his disciples across the northern end of the Sea of Galilee. A storm arose and Jesus came to the disciples, walking on the sea. This sign certainly convinced those disciples in the boat. On the next day Jesus confronted the multitudes and taught them that he was the true bread from heaven.

John 6:56-58:
He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him.
As the living Father hath sent me, and I live
by the Father: so he that eateth me, even he
shall live by me.
This is that bread which came down from heaven:
not as your fathers did eat manna, and are
dead: he that eateth of this bread shall live
for ever.

One would think the sign would have convinced them. But they, not knowing the heart of the Old Testament accounts, were disappointed.

John 6:66:
From that time many of his disciples went
back, and walked no more with him.

Disciples gradually turned from following Jesus in spite of this profound miracle. But the disciples who had seen him walk on the sea during the storm were convinced. Simon Peter's confession says it all.

CHAPTER SEVEN
Significant Signs of the Messiah

John 6:69:
And we believe and are sure that thou art that
Christ, the Son of the living God.

Jesus is the Christ, the Messiah, the Son of God. These signs convinced Peter and the other apostles. These eight great signs coupled with the sign of Jonah are enough to convince anyone who wants to know the truth that Jesus is the Christ, the Son of God, and that believing they might have life through his name (John 20:30,31).

CHAPTER EIGHT

GOD'S PLAN OF REDEMPTION

To fully appreciate the life and ministry of Jesus Christ, one must understand God's plan of redemption. Volumes could be written on the subject. Our brief look at God's plan and purpose only skims the surface of the in-depth work God accomplished through His only begotten Son. Jesus Christ accomplished more during his 70-week ministry than any other individual throughout the course of all history.

God's plan of redemption involves three parties: God--man--the adversary. God is just. God must be just to Himself, just to man, and just to the adversary, the Devil. Love without justice is a travesty. God's whole plan of redemption is God's seeking to redeem the human race from Adam's sin and doing it on a legal and equitable basis so that all the claims of justice would be perfectly satisfied and fulfilled. Thus the requirements for the redemption of man would be met in full and all of the Devil's claims on legal grounds would be satisfied in full. Man had a legal right to sell out to God's archenemy, the Devil. Thus God had no legal right to annul man's act of treason arbitrarily. God had to be perfectly just on all points, and at the same time He had to reach enslaved man in his helplessness in order to redeem him. In order to accomplish this, God had to send His only begotten Son.

The need for this perfectly legal plan of redemption was precipitated by the fall of man in Paradise, the Garden of Eden.

CHAPTER EIGHT

God's Plan of Redemption

When man sinned, he lost his spirit and became a natural man of body and soul with impure blood. God needed to redeem man legally, to cleanse him from sin in the blood and to give him holy spirit again. Immediately after the fall of man God promised the seed that would carry out the plan.

Genesis 3:15:
And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This declaration promised justice and equity for both other parties: man and the serpent. The heel of the seed of the woman, Jesus Christ, would be bruised; but the head of the serpent, the Devil, would be crushed. Following this promise God did three things. First, the ground became cursed and God admonished man to work for his wholeness. Second, He covered for sin with the coats of skins. Third, He removed man from Paradise to prevent him from living forever in his fallen state. These three actions set the stage for the plan of redemption.

Throughout the Old Testament man had to work for his salvation. He had to make sacrifices to cover for sin. He was doomed to death, the penalty for sin. As sin increased, the need for specific laws regarding sacrifice developed.

Galatians 3:19:
Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

CHAPTER EIGHT

God's Plan of Redemption

These laws provided the best available system of working for salvation and covering of sin. However, no law could prevent death and give eternal life.

Galatians 3:21:

Is the law then against the promises of God?
God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Therefore, God's plan of redemption had to include something that would not simply cover sin, but rather something that would eradicate sin. It had to be a perfect work of salvation. It had to give life and reestablish the spirit. This was the plan of the "seed" promised to the woman after the fall. Jesus Christ was that plan.

Jesus Christ was the "second Adam." He was the Son of God, conceived by the Holy Spirit with no sin in his blood. This Son had to be a human being who always chose to do the Father's will. At age 12 Jesus remarked, "Wist ye not that I must be about my Father's business?" (Luke 2:49). He always did the Father's will and business (John 5:30). At his death he cried, "It is finished" (John 19:30). The will and business of the Father was finished. The plan of redemption was done.

Jesus Christ had perfect blood.

Hebrews 2:14:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

CHAPTER EIGHT

God's Plan of Redemption

Jesus "took part of the same." The part that he took was flesh, not the soul life in the blood which was corrupt with sin. Jesus was born of a human mother. His flesh was the product of the sperm created by God in Mary which impregnated her egg. Yet the soul life which is in the blood (Leviticus 17:11) was contributed by God, giving Jesus sinless soul life. While he lived upon earth he was "in all points tempted like as we are, yet without sin" (Hebrews 4:15). He was born sinless and he lived sinless. Therefore, Jesus Christ was a perfect human being, the son of man, the seed of the woman.

Hebrews 2:16-18:

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

God cannot be tempted, but a perfect man who has endured temptation can succour others that are tempted with sin. This man was perfect in all his ways. He was the Apostle of our confession (Hebrews 3:1). He was an outspoken prophet. He was the kinsman redeemer.

He was a king, the son of David. As king he led and shepherded the flock. He healed them, cared for them, and delivered them. He fought off the enemies. When he returns, he will eradicate the enemy as first promised in Genesis 3:15. He

CHAPTER EIGHT
God's Plan of Redemption

is the captain of our salvation. He is our brother. We are one with him.

Hebrews 2:10 and 11:
For it became him, for whom are all things,
and by whom are all things, in bringing many
sons unto glory, to make the captain of their
salvation perfect through sufferings.
For both he that sanctifieth and they who are
sanctified are all of one: for which cause he
is not ashamed to call them brethren.

Jesus Christ is our brother. By his life and ministry he was
the perfect example in whose steps we should follow. He was the
great example of a bondsman serving his fellowman. He is our
lord.

Philippians 2:5-11:
Let this mind be in you, which was also in
Christ Jesus:
Who, being in the form of God, thought it not
robbery to be equal with God:
But made himself of no reputation, and took
upon him the form of a servant, and was made
in the likeness of men:
And being found in fashion as a man, he
humbled himself, and became obedient unto
death, even the death of the cross.
Wherefore God also hath highly exalted him,
and given him a name which is above every
name:
That at the name of Jesus every knee should
bow, of things in heaven, and things in earth,
and things under the earth;
And that every tongue should confess that
Jesus Christ is Lord, to the glory of God the
Father.

Only such a man could be a perfect redeemer. He was the
only one who could be a mediator and intercessor between God and
man (1 Timothy 2:5; Hebrews 7:25; 12:24). He alone is our savior.
He is our advocate. He is the perfect substitute for our sins.

CHAPTER EIGHT

God's Plan of Redemption

He more than covered our sins, he took them away. Man no longer works for salvation. Jesus Christ did the perfect work which made us whole.

II Corinthians 5:21:

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Isaiah 53:4-6:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Jesus Christ took all of our sin upon himself. The very moment Jesus Christ took sin upon himself, he became as we were--dead in trespasses and sins. He died spiritually and physically. He had body, soul, and spirit as Adam did before he sinned; then the moment Jesus Christ took sin upon himself, he died spiritually because sin is spiritual, and he died physically (body and soul) because the consequence of sin is physical death. When God raised him from the dead, Jesus Christ in his resurrected body showed himself first to the imprisoned devil spirits as the substitute for sin (I Peter 3:18,19), then to people as the substitute for the consequence of sin (I Corinthians 15:4-6).

In order to be the perfect sacrifice, Jesus Christ had to be the lamb of God without spot or blemish.

CHAPTER EIGHT

God's Plan of Redemption

I Peter 1:18 and 19:
Forasmuch as ye know that ye were not
redeemed with corruptible things, as silver
and gold, from your vain conversation received
by tradition from your fathers;
But with the precious blood of Christ, as of a
lamb without blemish and without spot.

The blood of bulls, goats, and lambs covered sin for a time,
but the blood of Jesus Christ cleansed sin for all time. Since
man's blood was corrupt with sin, the shedding of blood was neces-
sary for remission of sin. Because of his sinless blood, only
Jesus Christ could be the perfect sacrifice.

Hebrews 9:11-14,22:
But Christ being come an high priest of good
things to come, by a greater and more perfect
tabernacle, not made with hands, that is to
say, not of this building;
Neither by the blood of goats and calves, but
by his own blood he entered in once into the
holy place, having obtained eternal redemption
for us.
For if the blood of bulls and of goats, and the
ashes of an heifer sprinkling the unclean,
sanctifieth to the purifying of the flesh:
How much more shall the blood of Christ, who
through the eternal Spirit offered himself
without spot to God, purge your conscience
from dead works to serve the living God?
And almost all things are by the law purged
with blood; and without shedding of blood is
no remission.

In order to be the perfect sacrificer, Jesus Christ had to be
the High Priest after the order of Melchisedec.

Hebrews 7:12-28:
For the priesthood being changed, there is
made of necessity a change also of the law.
For he of whom these things are spoken
pertaineth to another tribe, of which no man
gave attendance at the altar.

CHAPTER EIGHT
God's Plan of Redemption

For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

And inasmuch as not without an oath he was made priest:

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

By so much was Jesus made a surety of a better testament.

And they truly were many priests, because they were not suffered to continue by reason of death:

But this man, because he continueth ever, hath an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Jesus Christ was the High Priest, the perfect sacrificer.

He had no infirmity, but was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He was "consecrated for evermore."

CHAPTER EIGHT
God's Plan of Redemption

Jesus Christ fulfilled all the Old Testament law by his life and ministry. He attended every feast required by the law. He, as the High Priest after the order of Melchisedec, offered himself as the perfect sacrifice. And finally, he ascended into heaven to appear in the presence of God for us.

Hebrews 9:24-28:

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

After Adam's fall, man had to work for salvation, his sins had to be covered, and man was removed from eternal life. Now, because of Jesus Christ's perfect sacrifice, salvation is by grace, sin is eradicated, and eternal life is now available.

Romans 6:20-23:

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

CHAPTER EIGHT

God's Plan of Redemption

When God's only begotten Son had paid the full price, God raised him from the dead; and Jesus Christ in his resurrected body proclaimed to the imprisoned spirits about man's redemption. Having legally fulfilled all the claims of the adversary, Jesus Christ broke the Devil's dominion and nullified the Devil's authority and power.

Finally, as God's Son he took with him the trophies of his victory to present to his Father and to lay at His feet, and ascended into heaven and is seated at the right hand of his Father, God.

Jesus Christ was our substitute. We were identified with him in all he did. When he was circumcised, we were circumcised with him. When he was baptized, we were baptized with him. When he fulfilled the law, we were there. When he suffered and died, we suffered and died with him. That is why when he was raised, we were raised with him, and according to Ephesians, we are already seated in the heavenlies.

Romans 6:3-8:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

CHAPTER EIGHT

God's Plan of Redemption

Colossians 2:11-15:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

So, we are completely complete in Christ. We have been redeemed on legal grounds and the Devil has no legal right to us anymore. On the legal grounds of this victory and God's acceptance of it, every sinner has a legal right to God through Jesus Christ; yes, he is a personal lord and savior to every man who believes.

Our legal sonship rights are almost unfathomable, but they are the results of God's plan of redemption.

1. Every born-again believer has a legal right to sonship.
2. Every born-again believer has a legal right to victory over sin and Satan.
3. Every born-again believer has a legal right to eternal life.
4. Every born-again believer has a legal right to a home in heaven.
5. Every born-again believer has a legal right to joy unspeakable.

CHAPTER EIGHT
God's Plan of Redemption

6. Every born-again believer has a legal right to be in the family of God.
7. Every born-again believer has a legal right to manifest the spirit.
8. Every born-again believer has a legal right to be raised or changed at Christ's return.
9. Every born-again believer has a legal right to an inheritance with him.
10. Every born-again believer has a legal right to live with his Father through all eternity.

I Corinthians 1:30:
But of him are ye in Christ Jesus, who of God
is made unto us wisdom, and righteousness,
and sanctification, and redemption.

We have the victory. We have these legal rights and many more. Only ignorance of our legal sonship rights or condemnation of our past failures and fears will keep us from living by these rights. What Adam lost, Jesus Christ regained for us, and more. We have unconditional eternal life available to us today. We stand as more than conquerors, awaiting the return of our lord and savior, Jesus Christ. This is God's plan of redemption and these are its accomplishments.

CHAPTER NINE

OVERVIEW OF THE LIFE OF JESUS CHRIST

The conception of Jesus Christ in December of 4 B.C. was a startling revelation to Mary. He was conceived by the Holy Spirit. Immediately upon hearing of this, Mary went to visit a relative, Elisabeth, who was already six months pregnant with John the Baptist. Mary stayed with Elisabeth for three months and returned home shortly before John's birth.

Six months later Jesus Christ was born in a small village called Bethlehem about seven miles south of Jerusalem in the mountain country of Judea. He was born on the first of Tishri (the beginning of the Judean new year), which was September 11 in 3 B.C. Since many people were coming to Bethlehem to be registered in honor of the Roman emperor, there was no vacancy in the inn. Therefore, his parents stayed in a stable and Jesus was laid in a manger after he was born.

That night the only ones who were aware that the Christ was born were his parents and a group of shepherds keeping watch over their flocks in the Judean hills. An angel announced the birth of the prince to them. Immediately they ran to see the evidence of this startling revelation. Eight days later the baby was circumcised and named "Jesus." Forty days after his birth, his parents went to the Temple to fulfill the laws of purification. There a prophet named Simeon and a prophetess named Anna blessed the baby. Other than these people, very few understood that Christ, the Messiah, had indeed come.

CHAPTER NINE

Overview of the Life of Jesus Christ

About a month before the birth of Jesus Christ, a group of Magi, who had succeeded a long line of Magi originally trained by Daniel hundreds of years before, observed the conjunction of Jupiter (the king planet) and Venus (the bright and morning star) on August 12 in 3 B.C. This by itself was nothing uncommon; however, three days after the birth of Jesus Christ they observed another conjunction involving Jupiter (the king planet) and Regulus (the king star). This conjunction repeated itself on February 17 in 2 B.C., and May 8 in 2 B.C. Then on June 17 of the same year, they saw Jupiter (the king planet) and Venus (the bright and morning star) again come into conjunction. Seeing five spectacular conjunctions in a row was indeed phenomenal and arrested their attention. Two months later (August 27 in 3 B.C.), they observed four of the visible planets: Mercury, Venus, Mars, and Jupiter as they massed together in the lower horizon. This prompted them to search for a newborn king. So they packed their bags and headed toward Jerusalem.

On arriving at Jerusalem they consulted first with Herod, who was the king of Judea. Herod, not knowing anything about the birth of a king, inquired of the priests where the Christ should be born. Consulting the Scriptures, they said that a king was to be born in Bethlehem. So the Magi went to Bethlehem, arriving in December of 2 B.C. where they found Joseph, Mary, and the child (now over one year and three months old). After they left, Herod sent his soldiers to slaughter the male children two years old and under in the Bethlehem area because of his fear that a new king might arise in opposition to him. So Joseph, being warned by

CHAPTER NINE

Overview of the Life of Jesus Christ

God, took Mary and the child to Egypt until Herod died. In April of 1 B.C., the three returned to Judea and found that Herod's equally wicked son, Archelaus, was now tetrarch over Judea. So they journeyed to Nazareth where the child grew up. At the age of 12 in 10 A.D., Jesus accompanied his parents to the Temple in Jerusalem, where he amazed the religious leaders by his understanding of the Scriptures.

In the winter months of 27 A.D. (when John the Baptist and Jesus were both in their twenty-ninth year), John began preaching in the wilderness around the Jordan River, where a warmer climate prevailed because of its low altitude. On the twentieth of Shebat (February 16) in 27 A.D., Jesus came to John near the Jordan to be baptized. At his baptism the voice from heaven declared, "You are My beloved Son in whom I am well pleased." Immediately Jesus went into the wilderness where he was tempted of Satan for 40 days. When those days were ended, Jesus was tempted directly by the Devil on four specific points, each dealing with basic human motivation: self-preservation, love or worship, recognition, and greed. The Devil failed and left him.

Meanwhile John continued to baptize along the Jordan. Around the first of Nisan, he again prophesied of Jesus' ministry. On the next day, John saw Jesus and for the first time referred to him as "the Lamb of God." On the following day, two of John's disciples met Jesus and followed him. One of them was Andrew, who also introduced Jesus to his brother Simon. On the next day

CHAPTER NINE

Overview of the Life of Jesus Christ

Jesus met Philip, who in turn introduced him to his friend Nathanael.

Jesus left the Jordan area and traveled to Galilee. On the third day he attended a wedding in the city of Cana where he performed his first miracle, turning the water into wine. Then he and his family went to Capernaum on the north shore of the Sea of Galilee. Since Passover was approaching they did not stay there long, but went to Jerusalem for the feast. At the feast Jesus cleansed the Temple and began his work of spiritually restoring Jerusalem. He always fulfilled the law by attending the feasts at Jerusalem which were required of every adult Judean male. While he was there for Passover in 27 A.D., he met Nicodemus, a member of the Sanhedrin, who had a number of questions. In the year to come, Nicodemus would prove to be a friend--though not outspoken.

After the feast Jesus went to the countryside of Judea, where his disciples baptized. When word was spread around that they were baptizing even more than John had, Jesus left for Galilee, traveling through Samaria. He stopped at the city of Sychar for two days. When he first arrived he met a woman at the well, of whom he asked a drink of water. After he talked with her, she told many others in the community about Jesus, and they came to hear him.

After two days, Jesus traveled to Cana of Galilee where he performed his second miracle in Galilee by healing the son of a nobleman. Around the time of the next feast, which was Pentecost, Sivan 7 (June 1), 27 A.D., John was imprisoned because he

CHAPTER NINE

Overview of the Life of Jesus Christ

had confronted Herod Antipas for illicit sexual activities with the wife of his brother Philip.

Jesus came to Jerusalem again for the Feast of Pentecost in 27 A.D. where he healed the impotent man at the pool of Bethesda. He taught the people and continued his spiritual restoration of Jerusalem. Hearing that John was in prison, Jesus returned to Galilee and immediately after Pentecost began his public ministry as the Apostle to Israel.

Jesus opened his ministry in Nazareth by reading from the scroll of Isaiah and declaring unto them that the acceptable year was now beginning. The people at Nazareth did not receive his teaching. They grabbed him and, leading him out of the city, were about to throw him off a nearby cliff, but Jesus escaped from them. Moving to Capernaum, he began to proclaim the Kingdom of Heaven. Capernaum was located on the north side of the Sea of Galilee and Jesus frequently went to the lakeside to teach. As he walked by the Sea of Galilee, he called four fishermen, whom he had met previously, to follow him. They were Simon, Andrew, James, and John. Then he began traveling throughout the cities of Galilee, teaching the people and healing the sick. One of his most spectacular teachings (recorded in Matthew 5--7) was on a mountain in Galilee where he taught many proverbial truths. Coming down from that mountain, Jesus encountered a leper whom he healed. On returning to the city of Capernaum he healed the child of a centurion who came to him.

On another Sabbath he healed a man vexed with devils in the synagogue at Capernaum. On the same day he healed Peter's

CHAPTER NINE

Overview of the Life of Jesus Christ

mother-in-law who had been sick with a fever. At sunset that evening he healed many who were sick. Very early, before day-break on the next day (the first day of the week), he departed into a solitary place with some of his disciples to pray. From there he departed again to preach throughout the cities of Galilee.

On one occasion during that summer in 27 A.D. he taught from a boat off the shore of the Sea of Galilee. Entering into a city, he healed another leper, who in turn talked about his healing with so many people that Jesus was not able to remain in that area. He withdrew to a secluded place. After some days, Jesus returned to Capernaum where he healed a paralyzed man. Again he went to the seaside where he taught the multitudes. After teaching them he found a tax collector named Matthew (also called Levi) whom he asked to follow him.

On another Sabbath Jesus and his disciples went through the grain fields picking food to eat. The religious leaders disapproved of their actions. On the next Sabbath, Jesus healed a man with a withered hand. Again the religious leaders disliked what they called "working on the Sabbath." Again Jesus departed to the sea where he healed many that were sick. From there he went up into a mountain and prayed all night. After he had prayed he ordained 12 of his disciples to be apostles and to help him in the ministry.

These 12 apostles followed him as he taught the people and healed the sick. On one occasion he again taught many proverbial truths on a plain in Galilee. When he finished, he entered Capernaum where he healed a centurion's servant. On the next

CHAPTER NINE

Overview of the Life of Jesus Christ

day he went to the city of Nain and raised a widow's son from the dead.

Meanwhile, John the Baptist was in prison and he sent his own disciples to Jesus to inquire whether he was the one that they should look for. John certainly knew Jesus was the Christ, but for the benefit of his disciples he asked them to inquire of Jesus, that they too might believe. After this incident, Jesus had supper with a Pharisee named Simon. After supper a woman anointed Jesus' feet. And again Jesus went throughout the Galilean villages ministering to the people. The 12 apostles whom he had ordained, as well as certain women, followed him as he taught.

On one occasion, he sat in the courtyard of a home near the Sea of Galilee. He taught by means of parables to the multitude which had gathered there. As the multitude grew, he walked to the seashore where he again taught them in parables, even reiterating the parable of the sower. At evening he dismissed the multitude and retired to the house again with his immediate disciples, to whom he expounded the parables.

That evening they entered a boat and crossed the Sea of Galilee, but a storm, caused by high winds accompanied with an earthquake, arose while Jesus was sleeping. The disciples, full of fear, awoke him. He confronted their unbelief and calmed the sea. On the next day they arrived on the opposite side of the sea at the country of the Gergesenes. There he met two men possessed with many devils which he cast out. The devils entered into a herd of about 2,000 swine and killed them by running them over a cliff into the sea. This brought great fear to the community.

CHAPTER NINE

Overview of the Life of Jesus Christ

Jesus was asked to leave, so he crossed back to the other side of the Sea of Galilee.

As summer continued, some of John's disciples came to Jesus and asked him about Jesus' and his disciples' failure to fast. Jesus explained that fasting was not necessary. While he spoke to them, a Judean ruler named Jairus arrived on the scene asking Jesus to come and heal his daughter. While Jesus was on his way to the daughter, a woman who had had an issue of blood for 12 years touched his garment. Jesus encouraged her, saying her believing had made her whole. Then he came to Jairus' daughter, who had died, and raised her from the dead. Departing from there, he healed two blind men and another man who was possessed with a dumb spirit.

Later Jesus returned to his hometown of Nazareth where he taught in the synagogue on the Sabbath. However he could not do many miracles there because of their unbelief. Again he departed to teach throughout the cities and villages of Galilee.

Jesus Christ had been teaching and ministering among the people with his 12 apostles following him and observing as they went. Then Jesus Christ (in the late summer of 27 A.D.) sent forth his 12, with holy spirit upon them, to teach the people, heal the sick, and cast out devils. After sending out the twelve, Jesus received word that John the Baptist had been killed by Herod Antipas. At King Herod's birthday party, Salome, the daughter of Herod's wife Herodias, danced. Herod promised to give Salome whatever she requested. After consulting with her mother, she asked for the head of John the Baptist, and Herod

CHAPTER NINE

Overview of the Life of Jesus Christ

was obliged to grant her desire. News of this reached Jesus. Around this same time, Herod heard of the fame of Jesus and thought Jesus might be John the Baptist raised from the dead.

After a couple of weeks of ministering among the different cities, the 12 returned to Jesus and told him about the miracles and healings that had happened. Immediately they departed to a solitary place where they could pray and rest. The multitudes again found Jesus and he healed them and taught them. About 5,000 men, plus women and children, were gathered together. At the end of the day Jesus, having compassion on them, fed the entire multitude with only five loaves of bread and two fish, and his disciples picked up 12 baskets full of leftovers.

Leaving the multitude, Jesus sent his disciples across the northern edge of the Sea of Galilee on a boat. Jesus walked along the shore. During the night a storm arose again. This time Jesus was not with them, but Jesus came to them walking on the water.

Arriving at the city of Gennesaret on the northern shore of the Sea of Galilee, he healed the sick people in that area. Going up the coast to Capernaum, the multitude (who had been fed the day before) found him again and he taught them. After teaching the multitude Jesus confronted the Pharisees and scribes at Capernaum because of their adamant stand toward their oral traditions and their elevation of those traditions over God's Word.

After ministering again to the people at Capernaum, he departed northwest toward the border of Tyre and Sidon. In this area he met a Gentile woman who had a daughter possessed with a

CHAPTER NINE

Overview of the Life of Jesus Christ

devil spirit. Jesus (after her insistence), cast the devil out of the daughter and she was made whole. From there he traveled eastward and then south, returning to the Sea of Galilee on the eastern coast by the border of Decapolis. Here he healed a person who was deaf and had a speech impediment, as well as many others.

Now, Jesus again was filled with compassion because a multitude of 4,000 men, plus women and children, had been following him for three days. He found seven loaves of bread and a few fish and fed the entire multitude. After they had eaten, he dismissed them and sailed westward across the Sea of Galilee. Arriving at the city of Magdala, he confronted the Pharisees and Sadducees. Then traveling along the coast to the north he came to the city of Bethsaida where he healed another blind man.

These were the events of a long and busy summer throughout Galilee in which Jesus Christ, the Apostle, brought new light to Israel. He taught them, he healed the sick, and he cast out devils. But toward the end of the summer, some began to leave him.

Leaving Capernaum and traveling north, Jesus and his disciples came to Caesarea Philippi where he began to tell them about the suffering he must accomplish at Jerusalem. This was shortly after his thirtieth birthday, Tishri 1 (September 20), 27 A.D. Afterward, Jesus traveled even further north to the mountains of Hermon, where he was transfigured before three of his apostles. There Jesus saw a vision of Moses and Elijah speaking of his coming suffering and the glory that was to follow. The trans-

CHAPTER NINE

Overview of the Life of Jesus Christ

figuration occurred on the Day of Atonement, Tishri 10 (September 29), 27 A.D., the only day the high priest entered the Holy of Holies. This was Jesus' ordination and installation as the High Priest for the next Passover.

Leaving the mountain, Jesus continued to teach his disciples. As he was traveling south, a man brought his possessed son to Jesus. Jesus cast out the spirit after confronting the father for his unbelief. Continuing south Jesus came to Capernaum where he continued to teach his disciples. The Feast of Tabernacles was approaching and he continued his journey through Samaria in order to avoid the crowds on the road to Jerusalem. In Samaria they did not receive him because he was heading toward Jerusalem.

Jesus arrived in Jerusalem for the Feast of Tabernacles on the fifteenth of Tishri (October 4), 27 A.D. Here he again taught the people in the Temple, continuing to restore the city of Jerusalem spiritually. While in Jerusalem he healed a man who was born blind by putting clay in his eyes and telling him to wash in the pool of Siloam. He confronted the religious leaders, especially those who were born of the seed of the Devil. After the feast he returned to Galilee.

The only recorded events between the Feast of Tabernacles (in October) and the Feast of Dedication (in December) are: sending forth the 70; and Jesus' talking to a certain lawyer to whom he told the parable of the good Samaritan. There are approximately nine weeks between these two feasts, which gave Jesus ample time to send out the 70 by pairs to a variety of cities

CHAPTER NINE

Overview of the Life of Jesus Christ

and then follow and teach the people. This was a nine-week period of the Word's moving over Galilee. The 70 taught the people, healed the sick, and cast out devils.

In the winter, Jesus returned to Jerusalem for the Feast of Dedication on December 13, 27 A.D. This was a non-Biblical feast in honor of the rededication of the Temple. Jesus lodged in Bethany with Lazarus and his two sisters who were his dear friends. During the Feast of Dedication, the Judeans tried to stone him but Jesus escaped from their hands.

Leaving Jerusalem after the feast, Jesus went to the Jordan area (a warm climate during these winter months) where he continued to teach many of the same things he had taught to the people in Galilee previously. On one Sabbath he healed a woman who had had a spirit of infirmity for 18 years. While he was in Perea beyond Jordan he heard that his dear friend Lazarus had died. Returning to Bethany, he raised his friend from the dead. From there Jesus departed to Ephraim, about 20 miles north of Jerusalem, where he taught the people. Then he traveled once again through Samaria, Galilee, then over the Jordan and down through Perea, teaching the people many things he had expounded on previous occasions.

Shortly before the Feast of Passover in 28 A.D., Jesus left Perea and traveled toward Jerusalem. As he approached the city of Jericho (near the Jordan River) he healed a blind man. Then, entering into the city, he taught the people. A ruler of tax collectors named Zacchaeus climbed up into a sycamore tree in order to see Jesus. Jesus called to him and went to his house to

CHAPTER NINE

Overview of the Life of Jesus Christ

stay with him. After teaching the people and Zacchaeus he departed from Jericho. On his way out of the city, he met another blind man, named Bartimaeus, whom he healed. A little further down the road he healed two more blind men and then continued on his journey to Jerusalem for the Passover. He arrived in Bethany at the home of Lazarus six days before the Passover on Thursday, Nisan 8 (April 22) in 28 A.D. Here he had supper with his friend Lazarus. Mary, the sister of Lazarus, anointed Jesus' feet with a precious ointment.

On the next day, Friday, Nisan 9 (April 23), 28 A.D., Jesus requested a Temple colt on which he made his first entry into Jerusalem, as the people spread garments and branches in front of him. This was his entry of judgment after which he judged the city of Jerusalem. On that day he entered the Temple and simply looked about and left.

On the next day (Saturday, the tenth of Nisan), Jesus again requested Temple animals. This time his request was for two animals, for it would be his entry of blessing to the people and the city. This was the tenth of Nisan, the day on which the Passover lamb was to be selected. Before entering the city Jesus observed a fig tree which should have had edible buds on it. It did not. For all practical purposes it was dead, so he cursed the fig tree. Then he entered into the city. He taught the people and cleansed the Temple a second time. During his teaching a voice from heaven came a third time which set apart Jesus Christ as the Passover lamb for that year. Leaving the city that night, he again stayed in Bethany.

CHAPTER NINE

Overview of the Life of Jesus Christ

On Sunday, Nisan 11 (April 25), 28 A.D., Jesus came back to the city with his disciples. Before entering the city, they observed the fig tree Jesus had cursed the day before. It had dried up, and he taught them the law of believing. They then entered the city and Jesus saw another fig tree which was not producing buds, and he cursed it. However this fig tree dried up immediately and again Jesus taught them the law of believing. Entering into the Temple, he taught the people and confronted the chief priests, Pharisees, Herodeans, and Sadducees. Then he taught the multitudes about the scribes and Pharisees and pronounced woes upon them. Noticing a poor woman casting her two mites into the treasury, he commended her in contrast to those rich men who made a show of how much they gave. Then Jesus prophesied regarding the Temple and the end times when he shall return.

These actions bothered the religious leaders and they sought vigorously to put Jesus to death. That Sunday evening Jesus was again in Bethany, having supper at the house of Simon the leper. Here a woman anointed Jesus' head with ointment for his burial. On the next day (Monday), Judas went to the chief priests to make a deal to betray Jesus for 30 pieces of silver. Jesus sent his apostles to make preparation for the Feast of Passover. That evening (Monday evening) he and his disciples came together again for supper in Bethany, where he announced it would be his last supper. There he served them by washing their feet. He broke the bread and gave them the cup as symbolic of his bruised body and shed blood. During the supper Judas left. After they had

CHAPTER NINE

Overview of the Life of Jesus Christ

sung a song, they walked toward the Garden of Gethsemane. At one point Jesus stopped to pray. Arriving at Gethsemane on the Mount of Olives he left the disciples and prayed three different times. Returning each time to his disciples he found them sleeping.

Finally the soldiers came with Judas and took Jesus captive to the house of Annas. While Jesus stood before Annas, Peter denied knowing Jesus to the maid servant at the door. From here Jesus was taken in the same house to Caiaphas who was also the high priest that year. While Jesus stood before Caiaphas, Peter denied Jesus five more times. Jesus was mocked and beaten; they even put a sack over his head and struck him on the face repeatedly.

At daybreak Jesus was taken before the entire Sanhedrin who in turn delivered him to Pilate in the early morning. Meanwhile Judas regretted what he had done and cast the money back into the Temple. Pilate could not come to a decision regarding Jesus and his accusers. So he sent Jesus to Herod, who happened to be in town that day. Herod arrayed Jesus in a gorgeous robe and sent him back to Pilate.

Jesus stood before Pilate for numerous questions and discussions. Finally, Pilate washed his hands of any guilt for himself and delivered Jesus to the soldiers to prepare for the crucifixion. That afternoon (Tuesday), Jesus suffered at the hands of the soldiers. The torture continued throughout the night.

On the next morning, Wednesday, Nisan 14 (April 28), 28 A.D., Jesus was led out to be crucified. Simon of Cyrene was compelled to bear the cross for him. Two malefactors were also

CHAPTER NINE

Overview of the Life of Jesus Christ

led out with him. Jesus was offered a drink, with a painkilling drug in it, which he refused. At 9:00 a.m. he was crucified with the malefactors at Golgotha, at which time he was offered a second drink which he refused. The soldiers parted his garments. Pilate ordered an accusation to be written in three languages and put up over Jesus' head. Jesus was offered a third drink which he again refused. The people continued to mock him. One of the malefactors crucified with him also mocked him, but the other malefactor recognized that Jesus was the Messiah. Then two robbers were also brought and crucified with Jesus and the two malefactors. Jesus was constantly reviled by the crowd and the chief priests; then the two robbers joined in, and they both reviled him.

From noon until 3:00 p.m. there was darkness over the land. At 3:00 p.m. Jesus cried with a loud voice, "My God, my God, for this purpose was I spared!" This was his cry of triumph. He was offered a fourth drink, but refused it. Then Jesus told the disciple whom he loved to take his mother, Mary, to his own house. Shortly before his death, Jesus requested a drink in fulfillment of Psalms 69:21. Then Jesus said, "It is finished," and he died. An earthquake followed, the Temple veil was torn, the centurion who was guarding him said, "Truly this was the Son of God," and the women observed what was done.

Since the Passover was drawing on, the soldiers broke the legs of the four men who had been crucified with Jesus to hasten their deaths; but since Jesus was dead already, they pierced his side with a spear. One of the members of the Sanhedrin, who was

CHAPTER NINE

Overview of the Life of Jesus Christ

a secret disciple of Jesus, asked for the body of Jesus and buried it in a new sepulchre. He was Joseph of Arimathaea. He simply wrapped Jesus' body in linen cloth. The women observed this. Later, Nicodemus and his servants came to give the body a proper burial with spices, according to Judean custom. On the next day (Thursday) the chief priests posted a guard to watch the sepulchre. On Friday the women bought and prepared spices to anoint the body because they had not observed Nicodemus anointing it on Wednesday evening.

Jesus Christ was raised from the dead in the late afternoon on Saturday. The women came to view the sepulchre, which was still sealed with the stone. Then they returned home. That night a great earthquake occurred and an angel rolled away the stone from the sepulchre. Those who were guarding the tomb became as dead men. Early Sunday morning, Nisan 18 (May 2), 28 A.D., Mary Magdalene came to the sepulchre while it was still dark. Seeing the stone rolled away, she left to tell Peter and another disciple. They ran to the sepulchre and left again, but Mary Magdalene stayed. Soon Jesus Christ appeared to her. Mary then went and told the disciples. Meanwhile the other women came with their spices to the sepulchre, and the angels told them what had happened. When the guards at the sepulchre recovered, they went into the city to report what had happened.

Later on Sunday Jesus Christ appeared on the road to Emmaus (a town northwest of Jerusalem) to two men. In the evening he appeared to all of the apostles (except Thomas, who was absent from the group) and told them to meet him in Galilee.

CHAPTER NINE

Overview of the Life of Jesus Christ

A week later all 12 apostles were gathered together in Galilee and Jesus appeared to them again. Throughout the 40 days from Jesus' first resurrection appearances until his ascension, he would be seen of the apostles many times. On one occasion Jesus appeared to the disciples by the Sea of Galilee while they were fishing. Finally on the day of the ascension, Jesus Christ led them out to Bethany and told them of the promise of the Father-- that they would be endued with power from on high, baptized with the holy spirit on the day of Pentecost. Then Jesus Christ ascended and his disciples returned to Jerusalem.

Ten days later was the day of Pentecost, which ended "the acceptable year of the Lord," the year of all years, the fulcrum of all history. Jesus Christ accomplished redemption on perfectly legal grounds for all mankind. In the year 28 A.D. on the day of Pentecost, Sivan 8 (June 20), the Church of Grace began. For the very first time men could be born again of God's Spirit and filled with the power of the holy spirit. The plan of redemption had been fully accomplished, and man had been redeemed on perfectly legal grounds. A day of salvation had arrived, an accepted time had certainly come to God's people. "The acceptable year of the Lord" had been completed.

OUTLINE OF
THE CHRONOLOGY OF THE LIFE OF JESUS CHRIST

	MATTHEW	MARK	LUKE	JOHN
I. <u>The Birth and Childhood of Jesus Christ</u>				
1. Introduction	1:1	1:1	1:1-4	1:1-18
2. Royal genealogy of Jesus Christ	1:2-17			
3. Announcement to Zacharias of John the Baptist--Iyyar (May), 4 B.C.			1:5-22	
4. Conception of John the Baptist--Sivan (June), 4 B.C.			1:23-25	
5. Announcement to Mary of Jesus Christ--Kislev (December), 4 B.C.			1:26-38	
6. Mary's visit to Elisabeth--three months			1:39-56	
7. Birth of John the Baptist--Adar (March), 3 B.C.			1:57-80	
8. Joseph and Mary come together	1:18-24			
9. Magi first observe the activity of "his star"; first conjunction: Jupiter and Venus--Ab 29 (August 12), 3 B.C.				

10. Birth of Jesus Christ--Tishri 1
(September 11), 3 B.C. 1:25a 2:1-20

11. Second conjunction: Jupiter and
Regulus--Tishri 3 (September 14), 3 B.C.

12. Circumcision and naming of Jesus Christ--
Tishri 7 (September 19), 3 B.C. 1:25b 2:21

13. Presentation of Jesus to the Lord at the
Temple--Marcheshvan 11 (October 22), 3 B.C. 2:22-24

14. Prophecy of Simeon and Anna in the Temple--
Marcheshvan 11 (October 22), 3 B.C. 2:25-38

15. Third conjunction: Jupiter and Regulus--
Adar 11 (February 17), 2 B.C.

16. Fourth conjunction: Jupiter and Regulus--
Iyyar 4 (May 8), 2 B.C.

17. Fifth conjunction: Jupiter and Venus--
Sivan 14 (June 17), 2 B.C.

18. Massing of planets Mercury, Venus, Mars,
Jupiter--Ab 25 (August 27), 2 B.C.

19. Magi come to Jerusalem and Bethlehem--
 Kislev (December), 2 B.C. 2:1-12

20. Joseph, Mary, and Jesus flee to Egypt 2:13-15

21. Slaughter of Bethlehem children 2:16-18

22. Eclipse preceding Herod's death--
 Tebeth 13 (January 9), 1 B.C.

23. New king, Archelaus, disrupts Passover--
 Nisan 14 (April 8), 1 B.C.

24. Return of Joseph, Mary, and Jesus to
 Judea, then to Nazareth in Galilee--
 Nisan (April), 1 B.C. 2:19-23 2:39

25. Jesus' childhood to age twelve 2:40

26. Jesus in the Temple at age twelve--
 spring of 10 A.D. 2:41-50

27. Jesus grows to manhood 2:51,52

II. Baptism, Temptations, and First Week of Nisan in 27 A.D.

- | | | | |
|--|---------|---------|---------|
| 28. John the Baptist begins his ministry in
the winter of 26--27 A.D. | 3:1-12 | 1:2-8 | 3:1-18 |
| 29. The official opening of Jesus' ministry
as the Apostle; John baptizes Jesus--
Shebat 20 (February 16), 27 A.D. | 3:13-17 | 1:9-11 | 3:21,22 |
| 30. Legal genealogy of Jesus Christ | | | 3:23-38 |
| 31. Temptations in the wilderness--forty
days | 4:1-11 | 1:12,13 | 4:1-13 |
| 32. John baptizes beyond Jordan--Adar 30
(March 27), 27 A.D. | | | 1:19-28 |
| 33. John sees Jesus--next day; Nisan 1
(March 28), 27 A.D. | | | 1:29-34 |
| 34. Jesus meets Andrew and Peter--next
day; Nisan 2 (March 29), 27 A.D. | | | 1:35-42 |
| 35. Jesus meets Philip and Nathanael--
next day; Nisan 3 (March 30), 27 A.D. | | | 1:43-51 |

36. Jesus' first miracle at wedding in
Cana--three days later; Nisan 6
(April 2), 27 A.D. 2:1-11

37. To Capernaum for a few days--Nisan 7
(April 3), 27 A.D. 2:12

III. Passover (April 10) to Pentecost (June 1) in 27 A.D.

38. Jesus to Jerusalem for Passover; cleanses
the Temple; talks with Nicodemus--
Nisan 10-21 (April 6-17), 27 A.D. 2:13--3:21

39. Jesus goes to countryside of Judea and
his disciples baptize; John bears record
of Jesus 3:22-36

40. Jesus leaves Judea and goes to Sychar for
two days; meets woman at the well 4:1-42

41. Jesus returns to Cana of Galilee after
two days; Jesus' second miracle, in
Galilee 4:43-54

42. John the Baptist delivered to prison.
Luke 3:19 and 20 belongs here in
chronological sequence. (3:19,20)

43. Jesus goes to Jerusalem for Pentecost--
 Sivan 7 (June 1), 27 A.D. 5:1-47

44. Jesus hears that John the Baptist is in
 prison; returns to Galilee--immediately
 after Pentecost 4:12 1:14a 4:14,15

IV. The Summer of 27 A.D. (June 1--September 19)

45. The practical (public) opening of Jesus'
 ministry as the Apostle, in Nazareth on
 the Sabbath--Sivan 13 (June 7), 27 A.D. 4:16-30

46. Departure for Capernaum; proclamation of
 the Kingdom of Heaven begins in
 Capernaum 4:13-17 1:14b,15

47. Calling of four disciples by the Sea of
 Galilee 4:18-22 1:16-20

48. Travel through Galilee; summary
 statement 4:23-25

49. Teaching on a mountain in Galilee 5:1--7:29

50. Healing of a leper 8:1-4

	MATTHEW	MARK	LUKE	JOHN
51. Healing of a centurion's servant (child) in Capernaum	8:5-13			
52. Healing of a possessed man in Capernaum synagogue on the Sabbath		1:21-28	4:31-37	
53. Healing of Peter's mother-in-law-- same day	8:14,15	1:29-31	4:38,39	
54. Healing many at sunset--same day	8:16,17	1:32-34	4:40,41	
55. Rising before daybreak on the first day of the week, departs to a solitary place; Peter and others follow		1:35-38	4:42,43	
56. Departure to preach throughout Galilee		1:39	4:44	
57. Teaching in a boat; miracle of draught of fishes			5:1-11	
58. Healing of a leper; Jesus withdraws himself into "desert places"		1:40-45	5:12-16	
59. After some days enters Capernaum; healing of paralytic carried by four. Matthew 9:2-8 belongs here in this chronological event.	(9:2-8)	2:1-12	5:17-26	

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|--|------------|----------|---------|
| 60. Teaching to multitude by seaside | | 2:13 | |
| 61. Calling of Matthew (Levi); feast at Matthew's house with scribes and Pharisees. Matthew 9:9-13 belongs here in chronological sequence. | (9:9-13) | 2:14-22 | 5:27-39 |
| 62. Picking of grain on the Sabbath. Chronologically the events in Matthew 12 and 13 are interspersed with events in Matthew 8:18--11:30. | (12:1-8) | 2:23-28 | 6:1-5 |
| 63. Healing of a man with a withered hand--on another Sabbath | (12:9-14) | 3:1-6 | 6:6-11 |
| 64. Healings by the sea | (12:15-21) | 3:7-12 | |
| 65. Prayer on mountain all night; ordaining of the twelve | | 3:13-19a | 6:12-16 |
| 66. Teaching on a plain | | | 6:17-49 |
| 67. Healing of a centurion's servant in Capernaum | | | 7:1-10 |
| 68. Arrival at city of Nain and raising of widow's dead son--the next day | | | 7:11-17 |

	MATTHEW	MARK	LUKE	JOHN
69. John the Baptist sends messengers to Jesus. Matthew 11:2-30 belongs here in chronological sequence.	(11:2-30)		7:18-35	
70. Supper with a Pharisee named Simon; woman washes and anoints Jesus' feet			7:36-50	
71. Preaching in cities and villages with the twelve and the women			8:1-3	
72. Teachings of parables to Pharisees and multitudes; kinsmen arrive to sieze Jesus	(12:22-- 13:9 (13:24-50) (13:10-23) (13:51-53)	3:19b-- 4:9 4:26-34 (4:10-25)	8:4-8 8:19-21 (8:9-18)	
73. Crossing of the Sea of Galilee; miracle of calming the sea--that evening	8:18-27	4:35-41	8:22-25	
74. Healing of two men from tombs in the country of the Gergesenes	8:28-34	5:1-20	8:26-39	
75. Crossing back to the other side of the Sea of Galilee	9:1	5:21	8:40	

	MATTHEW	MARK	LUKE	JOHN
76. John's disciples ask Jesus about fasting	9:14-17			
77. Jairus comes to Jesus	9:18,19	5:22,23	8:41,42	
78. Healing of a woman with an issue of blood	9:20-22	5:24-34	8:43-48	
79. Raising of Jairus' daughter	9:23-26	5:35-43	8:49-56	
80. Healing of two blind men and one dumb man	9:27-34			
81. Return to Nazareth; teaching in the synagogue on the Sabbath	(13:54-58)	6:1-6a		
82. Travel through villages; summary statement	9:35-38	6:6b		
83. Sending forth of the twelve	10:1-- 11:1	6:7-13	9:1-6	
84. Herod hears of Jesus after John's death	14:1,2	6:14-16	9:7-9	
85. Jesus hears of John's death	14:3-12	6:17-29		
86. Return of the twelve to Jesus		6:30,31	9:10a	

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| 87. Departure to a solitary place near
Bethsaida; first miracle of loaves and
fishes, about 5,000 men fed--Ab 15
(August 7), 27 A.D. | 14:13-21 6:32-44 9:10b-17 6:1-15 |
| 88. Disciples row back across the Sea of
Galilee; Jesus walks on water | 14:22-33 6:45-52 6:16-21 |
| 89. Healings at Gennesaret | 14:34-36 6:53-55 |
| 90. Summary statement | 6:56 |
| 91. Teaching in synagogue at Capernaum--
the day after feeding about 5,000 men | 6:22-65 |
| 92. Jesus confronts scribes and Pharisees;
teaches multitudes and disciples at
Capernaum | 15:1-20 7:1-23 |
| 93. Departure to border of Tyre and Sidon | 15:21 7:24a |
| 94. Healing of a child vexed with devils in
the area of Tyre and Sidon | 15:22-28 7:24b-30 |

95. Return to Sea of Galilee near the border
of Decapolis; healing of deaf man with
speech impediment; healings of many
others 15:29-31 7:31-37
96. Second miracle of loaves and fishes,
about 4,000 men fed 15:32-39a 8:1-9
97. Crossing to the west coast of Sea of
Galilee; confrontations and teaching 15:39b--
16:12 8:10-21
98. Healing of blind man at Bethsaida 8:22-26
- V. The Month of Tishri and the Royal High Priest (September 20--October 19, 27 A.D.)
99. Many disciples leave Jesus; transitional
and summary statement 6:66
100. Jesus' thirtieth year starts--Tishri 1
(September 20), 27 A.D.
101. Jesus proclaims his suffering (at
Caesarea Philippi)--Tishri 3
(September 22), 27 A.D. 16:13-28 8:27--9:1 9:18-27 6:67-71

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|------|--|------------------|---------|----------|-------|
| 102. | The transfiguration; official opening
of Jesus' ministry as High Priest--
seven days later; Tishri 10
(September 29), 27 A.D. | 17:1-9 | 9:2-10 | 9:28-36 | |
| 103. | Explanation concerning John the Baptist | 17:10-13 | 9:11-13 | | |
| 104. | Healing of child with an unclean spirit--
Tishri 11 (September 30), 27 A.D. | 17:14-18 | 9:14-27 | 9:37-43a | |
| 105. | Private questioning by disciples | 17:19-21 | 9:28,29 | | |
| 106. | Travel through Galilee; speaks of
his suffering | 17:22,23 | 9:30-32 | 9:43b-46 | |
| 107. | Arrival at Capernaum--Tishri 12
(October 1), 27 A.D. | 17:24--
18:35 | 9:33-50 | 9:47-50 | 7:1-9 |
| 108. | Journey to Jerusalem via Samaria--
Tishri 13 and 14 (October 2 and 3),
27 A.D. | | | 9:51-62 | 7:10 |

109. In Jerusalem at the Feast of Tabernacles--

Tishri 15-22 (October 4-11), 27 A.D.

7:11-36

7:53--

8:11

(7:37-52)

8:12--

10:21

110. Sending forth of the seventy into Galilee;

Jesus visits them

10:1-24

111. Questioning of lawyer; parable of the

good Samaritan

10:25-37

VI. The Winter and Spring of 27 and 28 A.D. (December 13, 27 A.D.--April 22, 28 A.D.)

112. Supper at Bethany

10:38-42

113. Attendance at the Feast of Dedication

in Jerusalem--Kislev 25--Tebeth 2

(December 13-20), 27 A.D.

10:22-39

114. Travel to Jordan area (Perea)

10:40-42

115. Teaching in Jordan area (Perea) shortly

after the Feast of Dedication

11:1--13:9

	MATTHEW	MARK	LUKE	JOHN
116. Healing of woman who had a spirit of infirmity for eighteen years--on the Sabbath			13:10-17	
117. Parables			13:18-21	
118. Raising of Lazarus at Bethany				11:1-53
119. Travel to city of Ephraim in Judea				11:54
120. Last teaching itinerary before return to Jerusalem			13:22--18:14	
121. Teaching to multitudes beyond Jordan (Perea)	19:1-- 20:28	10:1-45	18:15-34	
122. Healing of one blind man on approach to Jericho		10:46a	18:35-43	
123. Jesus and Zacchaeus in Jericho			19:1-27	
124. Departure from Jericho; healing of blind Bartimaeus	20:29	10:46b-52	19:28	
125. Healing of two blind men on wayside	20:30-34			

VII. Jesus Christ Our Passover (April 22-30, 28 A.D.)

126. Passover approaches 11:55-57
127. Supper at Lazarus' home; Mary anoints
Jesus' feet--Nisan 8 (April 22), 28 A.D. 12:1-11
128. First entry into Jerusalem--Nisan 9
(April 23), 28 A.D. 11:1-11 19:29-44 12:12-19
129. Second entry into Jerusalem; first fig
tree cursed--Nisan 10 (April 24), 28 A.D. 21:1-17 11:12-19 19:45,46
130. Teaching the multitudes; third announce-
ment from heaven; Passover lamb selected
--on the Sabbath, Nisan 10 (April 24),
28 A.D. 12:20-50
131. Teaching in the Temple; summary
statement 19:47,48
132. First fig tree has withered overnight--
Nisan 11 (April 25), 28 A.D. 11:20-26
133. Second fig tree cursed and withers
immediately--same day 21:18-22

	MATTHEW	MARK	LUKE	JOHN
134. Teaching and parables to elders in the Temple	21:23-- 22:46	11:27-- 12:37a	20:1-44	
135. Teaching to disciples and multitude	23:1-12	12:37b-40	20:45-47	
136. Pronouncement of "woes" to the scribes and Pharisees	23:13-39			
137. Widow and her two mites		12:41-44	21:1-4	
138. Prophecies concerning the Temple and the end times	24:1-- 25:46	13:1-37	21:5-36	
139. Teaching in the Temple; summary statement			21:37,38	
140. Elders and chief priests seek to put Jesus to death	26:1-5	14:1,2	22:1,2	
141. Jesus' head anointed by woman at Simon's house in Bethany--Monday, Nisan 12 (April 25), 28 A.D.	26:6-13	14:3-9		
142. Judas' covenant with chief priests	26:14-16	14:10,11	22:3-6	
143. Preparation for Passover	26:17-19	14:12-16	22:7-13	

	MATTHEW	MARK	LUKE	JOHN
144. The last supper--Monday evening, Nisan 13 (April 26), 28 A.D.	26:20-29	14:17-25	22:14-38	13:1--14:31
145. Walk to Gethsemane and prayer	26:30-35	14:26-31	22:39	15:1--17:26
146. Prayers and arrest in Gethsemane	26:36-56	14:32-52	22:40-53	18:1-12
147. Peter's first denial; Jesus before Annas				18:13-23
148. Jesus before Caiaphas; the five other denials of Peter	26:57-75	14:53-72	22:54-62	18:24-27
149. Jesus is mocked			22:63-65	
150. Jesus before Sanhedrin in the Temple area around daybreak--Tuesday, Nisan 13 (April 27), 28 A.D.	27:1	15:1a	22:66-71	
151. Jesus taken to Pilate in the morning-- same day	27:2	15:1b	23:1	18:28
152. Judas regrets betrayal, casts silver into the Temple--same day	27:3-10			
153. Jesus before Pilate--same day			23:2-6	18:29-38
154. Jesus before Herod--same day			23:7-12	

155. Jesus before Pilate again--at about
noon the same day 27:11-26 15:2-15 23:13-25 18:39--19:16a
156. Jesus tortured by soldiers throughout the
afternoon and night--Nisan 13-14
(April 27-28), 28 A.D. 27:27-31a 15:16-20a
157. Jesus led away to be crucified on
Wednesday morning; Simon of Cyrene
carries cross; malefactors led with
Jesus; the first drink offered--
Nisan 14 (April 28), 28 A.D. 27:31b,32 15:20b-23 23:26-32 19:16b,17
158. About 9 a.m., crucifixion at Golgotha;
second drink offered; clothes parted;
Pilate has accusation written 27:33-35 15:24,25 23:33,34 19:18-24
159. People mock Jesus; third drink offered;
accusation placed over Jesus' head 27:36,37 15:26 23:35-38
160. Confession of one malefactor 23:39-43
161. Two robbers brought and crucified 27:38 15:27,28
162. Jesus reviled by the crowd, chief
priests, and robbers 27:39-44 15:29-32

	MATTHEW	MARK	LUKE	JOHN
163. Darkness over the land--noon to 3 p.m.	27:45	15:33	23:44,45a	
164. The cry of triumph--3 p.m.	27:46,47	15:34,35		
165. Fourth drink offered	27:48,49	15:36		
166. Disciple takes Jesus' mother to be as his own				19:25-27
167. Drink requested and given; death of Jesus; earthquake; Temple veil torn; centurion and women look on	27:50-56	15:37-41	23:45b-49	19:28-30
168. Convicts' legs broken; Jesus' side pierced				19:31-37
169. Burial of Jesus by Joseph of Arimathaea; women watch	27:57-61	15:42-47	23:50-55	19:38
170. Nicodemus and servants wrap body with spices				19:39-42
171. Chief priests post guard--High Day, Nisan 15 (April 29), 28 A.D.	27:62-66			
172. Women buy and prepare spices and oils-- Nisan 16 (April 30), 28 A.D.		16:1	23:56a	

VIII. The Resurrection Appearances (May 1--June 10, 28 A.D.)

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|------|---|------------|----------|
| 173. | Women rest on Sabbath and come to view the
sepulchre near sunset and then leave;
resurrection of Jesus Christ before
sunset--Nisan 17 (May 1), 28 A.D. | 28:1 | 23:56b |
| | | | |
| 174. | Great earthquake; angel descends and
removes stone; guards faint | 28:2-4 | |
| | | | |
| 175. | Mary Magdalene comes to sepulchre while it
is "yet dark"; she leaves and finds Peter
and other disciple--Sunday, Nisan 18
(May 2), 28 A.D. | | 20:1,2 |
| | | | |
| 176. | Peter and other disciple go to sepulchre
with Mary Magdalene | | 20:3-10 |
| | | | |
| 177. | Mary Magdalene sees the resurrected lord.
Mark 16:9 belongs here in chronological
sequence. | (16:9) | 20:11-17 |
| | | | |
| 178. | Mary returns, tells other disciples, and
is not believed. Mark 16:10 and 11 belong
here in chronological sequence. | (16:10,11) | 20:18 |

	MATTHEW	MARK	LUKE	JOHN
179. Women go with spices to sepulchre, see angels, and go to the disciples	28:5-8	16:2-8	24:1-8	
180. Guards at sepulchre recover and return to city	28:11-15			
181. Women tell the disciples and are not believed; Peter returns to sepulchre and marvels			24:9-12	
182. Jesus Christ appears to two men on road to Emmaus; they return, tell disciples, and are not believed		16:12,13	24:13-35	
183. Jesus Christ appears in the midst of the disciples at Jerusalem. Thomas is absent. Matthew 28:9 and 10 belong here in chronological sequence.	(28:9,10)	16:14	24:36-44	20:19-24
184. Eleven (the twelve minus Thomas) go to Galilee	28:16			
185. Thomas told of Jesus Christ's appearance				20:25
186. Jesus Christ appears to disciples; Thomas' confession--Nisan 27 (May 11), 28 A.D.	28:17-20			20:26-29

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|------|--|----------|----------|----------|
| 187. | Summary statement of signs and events
during the forty days | | | 20:30,31 |
| 188. | Jesus Christ appears to disciples at
Sea of Galilee | | | 21:1-23 |
| 189. | Summary statement | | | 21:24,25 |
| 190. | The promise of the Father foretold | | 24:45-49 | |
| 191. | The ascension--Iyyar 28 (June 10), 28 A.D. | 16:15-19 | 24:50,51 | |
| 192. | The disciples return to Jerusalem until
Pentecost, then they go forth preaching
God's Word | 16:20 | 24:52,53 | |

APPENDIX A
THE NONCHRONOLOGICAL SECTIONS IN THE GOSPELS

There is a purpose for the position of every word and subject in the Word of God. In the Gospels, certain sections are written in nonchronological order. The proper chronological sequence can be ascertained by comparing one Gospel with the others. Certain accounts are given out of chronological sequence in order to emphasize a certain truth or to conclude one subject and begin a new one. When, in Scripture, a reading is found that is not true to fact, then it is emphasizing a truth. This condition indicates a figure of speech. Such accounts are a figure of speech called parembole. The parembole is indicated when the events recorded immediately before and after the parembole are in proper chronological sequence. Below are listed all paremboses in the Gospels.

Matthew 12 and 13 are not a parembole but are included in this list because these chapters begin a new subject which goes back in time and then continues forward in chronological sequence. Because these chapters digress only temporarily while beginning a new subject, they are not paremboses.

Matthew 9:2-13

This passage is the healing of the paralyzed man carried by four and the calling of Matthew (Levi). These two incidents are themselves in chronological sequence, but they actually occurred between Matthew 8:17 and 18.

The purpose of this parembole is to call attention to the

APPENDIX A
The Nonchronological Sections in the Gospels

dedication men need to accept the king's authority to
heal sicknesses.

Matthew 11:2-30

Here John sends two of his disciples to Jesus, and Jesus teaches the multitudes about John the Baptist. The death of John is the event that actually followed the sending of the 12 apostles, which is recorded in Matthew 10, just preceding. So the record in Matthew 11 actually occurred much earlier between Matthew 8:17 and 18. The parembole removes the record of John's ministry from Jesus' proclamation of the Kingdom of Heaven and his commission of the 12 apostles. The section following (Matthew 12 and 13) is a regression in time picking up a new subject: the king's confrontation of his enemies.

Matthew 12:1--13:58

This section is a regression in time picking up a new subject. Chronologically, the events in Matthew 12 and 13 are interspersed in Matthew 8:18--11:30. In this section the king confronts his enemies, but the confrontation does not end with chapter 13. It continues through Matthew 16:12 showing the venom in the hearts of the religious leaders.

APPENDIX A

The Nonchronological Sections in the Gospels

Matthew 13:10-23

This explanation to the disciples of the parable appears as an aside to them before the crowds. But, Jesus was in a boat teaching and even the disciples could not approach him. The explanation occurred after verse 50, when the multitudes had been dismissed and the disciples were gathered to ask him concerning the parables. Jesus' opposition was both active from the Pharisees and his family and passive from the people. Their unbelief is emphasized by bringing the explanation of the parable of the sower to the disciples into the context of its telling to the multitudes. This same parembole is found in Mark 4:10-25 and Luke 8:9-18.

Matthew 28:9 and 10

This is the record of Jesus' appearing to 11 apostles (Thomas was absent) as they sat eating. This actually occurred after the guards returned to the city, between Matthew 28:15 and 16. However, Matthew concludes the subject of the disciples before beginning the new subject of the guards.

Mark 4:10-25

See Matthew 13:10-23.

APPENDIX A
The Nonchronological Sections in the Gospels

Mark 16:9-11

The appearance of Jesus to Mary Magdalene actually occurred between Mark 16:1 and 2. However, Mark 16:9-20 is the summary of the resurrection appearances after concluding the section on the women who came to the sepulchre.

Luke 3:19 and 20

This record of the imprisonment of John the Baptist is given in a context showing John actively baptizing. This parembole is placed here to show the active end of John's ministry. Jesus Christ opened his public ministry immediately after John's imprisonment (Matthew 4:12,17).

Luke 8:9-18

See Matthew 13:10-23.

APPENDIX B
THE FIFTEENTH YEAR OF TIBERIUS
(Luke 3:1)

One verse that is critical to the dating of Jesus Christ's ministry is Luke 3:1. This verse gives the time at which John the Baptist began his public ministry; shortly afterwards Jesus Christ was baptized.

Luke 3:1:
Now in the fifteenth year of the reign of
Tiberius Caesar, Pontius Pilate being gover-
nor of Judaea, and Herod being tetrarch of
Galilee, and his brother Philip tetrarch of
Ituraea and of the region of Trachonitis, and
Lysanias the tetrarch of Abilene.

"Now in the fifteenth year of the reign of Tiberius Caesar...."
By different methods of reckoning, the date of the "fifteenth year of Tiberius" has been variously set from between 26 A.D. and 30 A.D. by Roman, Egyptian, Macedonian, and Judean calendars used in the first century.¹ The Judean calendar was the one common to the writers of the Gospels. Therefore, consistent results will be obtained by examining the evidence in terms of their calendar. The Judeans also reckoned the reign of foreign rulers by their own calendar.

One important factor to consider is the method by which the ancients counted the years of reign of their rulers. One Biblical system of reckoning years took into account a co-reign in which a

¹Finegan, Handbook of Biblical Chronology, pp. 261-269.

APPENDIX B

The Fifteenth Year of Tiberius (Luke 3:1)

king declared his son king before he himself died. Then the years of the reign of the king's son would include the years of the co-reign, the years before his father died. An example of this is II Kings 15:5 (and II Chronicles 26:16-21), in which Azariah, because of leprosy, declared his son Jotham co-regent to judge the people of the land. When the count is made of the years of Jotham (II Kings 15:30), the recorded years include the time of his co-reign with his father.² This fact is important because Tiberius had a co-reign with Caesar Augustus for two years before Augustus' death. On June 26, 4 A.D., Tiberius was adopted by Augustus and designated his successor. On October 23, 12 A.D., Tiberius was honored with a triumphal march for his military victories in Germany and Pannonia. Tacitus, a Roman historian of the first century, said that Tiberius was collega imperii, "colleague in the empire," in 12 A.D. He was considered joint-emperor with Augustus from this time forward.³ On August 19, 14 A.D., Augustus died, and his funeral was held on or around September 12. On September 17, the Senate met, voted the deceased emperor Divus (divine) Augustus and voted his designated successor, Tiberius, the new head of state.⁴ Therefore taking into account the period of Tiberius' co-reign, he began in the year 12 A.D.

Another factor to consider is the beginning day of the Judean new year. The Judeans observed two types of years: a sacred

²Thiele, The Mysterious Numbers of the Hebrew Kings, p. 133.

³Finegan, Handbook of Biblical Chronology, p. 259, 260.

⁴Finegan, Handbook of Biblical Chronology, p. 260.

APPENDIX B

The Fifteenth Year of Tiberius (Luke 3:1)

year, which commenced in the spring on the first of Nisan (Exodus 12), and a civil year, which commenced in the fall on the first of Tishri. Sacred events were dated by the sacred year, while all other events were dated by the civil year. A king's reign was considered a secular matter. Therefore, the beginning day of a king's reign was the first of Tishri. This day coincided with the Day of Trumpets.⁵ The Judeans not only counted the reigns of their own kings by their civil year, beginning on the first of Tishri, they also used their own civil calendar in reckoning the reigns of foreign kings. The Mishnah, a commentary on ancient Judean customs and laws, states: "on the first of Tishri is the New Year for [the reckoning of] the years [of foreign kings]."⁶ Tishri 1 in 12 A.D. was October 6.⁷ Thus, the co-reign of Tiberius from October 23, 12 A.D., to the following Tishri 1, September 26, 13 A.D., was counted as a full year. By Judean reckoning, it was considered the first year of Tiberius' reign.

Still another factor in Biblical reckoning of years is the difference between the "nonaccession" and "accession" systems of counting. When years were counted by the nonaccession system, the

⁵Thiele, The Mysterious Numbers of the Hebrew Kings, pp. 44-46. The kingdom of Israel (as opposed to the kingdom of Judah) considered the first of Nisan the beginning of their civil as well as sacred year.

⁶Danby, trans., The Mishnah, Rosh Ha-Shanah 1.1.

⁷Parker and Dubberstein, Babylonian Chronology, 626 B.C.--A.D. 45.

⁸Thiele, The Mysterious Numbers of the Hebrew Kings, p. 43.

APPENDIX B

The Fifteenth Year of Tiberius (Luke 3:1)

fraction of the year between the time the new king ascended the throne and the time of the official new year's day was counted as a full year. For example, suppose a prince in Judea became king in the summer before Tishri. By the ancient "nonaccession" system of reckoning, the summer months before Tishri would be counted as the first year of his reign. Then the first full year of reign beginning on Tishri 1 would be counted as the second year of his reign.

Under the "accession-year" system (also extensively used in the ancient world), the summer months preceding Tishri 1 were an "accession year" and not counted. By the accession system, the first full year of reign beginning on Tishri 1 would be counted as the actual first year. The Judean writers of the New Testament used the nonaccession method of counting the years of a co-reign. By the nonaccession system whatever time remained between the time of Tiberius' triumphal march on October 23, 12 A.D., and the following Tishri 1 would be considered as a full year. Thus, the first year of Tiberius was October 23, 12 A.D., to September 23 (Tishri 1), 13 A.D. Therefore, the fifteenth year of Tiberius was from October 2, 26 A.D., to September 20, 27 A.D. (See chart: The Fifteenth Year of Tiberius.)

THE FIFTEENTH YEAR OF TIBERIUS

TISHRI 1, 12 A.D.		OCTOBER 6, 12 A.D.
		OCTOBER 23, 12 A.D. TIBERIUS DECLARED
TISHRI 1, 13 A.D.	1st YEAR OF TIBERIUS	"COLLEAGUE IN THE EMPIRE"
	2nd YEAR OF TIBERIUS	
TISHRI 1, 14 A.D.		AUGUST 19, 14 A.D. — DEATH OF AUGUSTUS
TISHRI 1, 15 A.D.	3rd	
TISHRI 1, 16 A.D.	4th	
TISHRI 1, 17 A.D.	5th	
TISHRI 1, 18 A.D.	6th	
TISHRI 1, 19 A.D.	7th	
TISHRI 1, 20 A.D.	8th	
TISHRI 1, 21 A.D.	9th	
TISHRI 1, 22 A.D.	10th	
TISHRI 1, 23 A.D.	11th	
TISHRI 1, 24 A.D.	12th	
TISHRI 1, 25 A.D.	13th	
TISHRI 1, 26 A.D.	14th	OCTOBER 2, 26 A.D.
TISHRI 1, 27 A.D.	15th	SEPTEMBER 20, 27 A.D.

APPENDIX C
THE WOMAN TAKEN IN ADULTERY
(John 7:53--8:11)

The section of scripture, John 7:53--8:11, has been called into question by some scholars because many Greek and Aramaic manuscripts omit the section. However, there is scarcely another record in the Gospels where Jesus Christ's compassion for an individual is more graphically shown. Bruce Metzger, a noted scholar of New Testament studies, states "...the account has all the earmarks of historical veracity."¹ Throughout the history of the church it has been held that this record is authentic.²

There is, however, a compelling reason that the record of John 7:53--8:11 should be removed from its present position in the King James Version. This record disrupts the calendar of events that occurred during the Feast of Tabernacles in the ministry of Jesus Christ. The Feast of Tabernacles was a seven-day feast (Leviticus 23:34). The eighth day was celebrated as a holy convocation (Leviticus 23:36; Numbers 29:35-38). The Feast of Tabernacles began on the fifteenth of Tishri (Numbers 29:12), so the eighth day was the twenty-second of Tishri. John 7:37 reads, "In the last day, that great day of the

¹Bruce Metzger, A Textual Commentary on the Greek New Testament (corrected ed., New York: United Bible Societies, 1975), p. 220.

²Leon Morris, The Gospel According to John (Grand Rapids: Wm. B. Eerdmans, 1971), p. 883.

APPENDIX C

The Woman Taken in Adultery (John 7:53--8:11)

feast...." The last and great day was the eighth day, Tishri 22.³
John 7:53--8:2 indicates the close of one day and the beginning of another.

John 7:53--8:2:
...And every man went into his own house.
Jesus went unto the mount of Olives.
And early in the morning, he came again into
the temple....

The new day thus indicated would have been Tishri 23. Then, there are no further records of a new day throughout chapters 8 and 9. In John 9:14 it says, "And it was the sabbath day when Jesus made the clay, and opened his eyes" which should then be Tishri 23--the day after the last and "great day of the feast." But, astronomical calculations show us that Tishri 22, the last day of the feast, fell on the weekly Sabbath, not Friday, in 27 A.D.⁴ Thus, the record of the woman caught in adultery introduces difficulty into the chronology. Removing the section from its commonly accepted present position is necessary, because Tishri 22 is the weekly Sabbath, as well as the holy convocation, being the eighth day of the Feast of Tabernacles. This eighth day, a day of new beginning, was punctuated by the

³John Lightfoot, A Commentary on the New Testament from the Talmud and Hebraica (reprint ed., Grand Rapids: Baker Book House, 1979), p. 319-321. This day was not the seventh as some commentators have stated. In John 19:31, the "high" (Greek: megas) day was the fifteenth of Nisan, a holy convocation, according to Leviticus 23:7: "In the first day ye shall have an holy convocation: ye shall do no servile work therein." This "great" day (Greek: megas) in John 7:37 was also a holy convocation, which was the eighth day (Leviticus 23:36).

⁴Paul V. Neugebauer, Astronomische Chronologie, 1929.

APPENDIX C

The Woman Taken in Adultery (John 7:53--8:11)

rebuking of the men born of the seed of the serpent as well as the healing of the man born blind. (See Calendar of Tishri, 27 A.D.)

Yet, there are reasons why the record of the woman taken in adultery should not be deleted from Scripture. In all of the Gospel records, there are few which exceed this record of the woman taken in adultery in showing the magnitude of Jesus Christ's compassion for an individual. The verdict seemed already decided when the woman was brought to Jesus, for the law of Moses demanded her execution. She had been "taken in adultery" (John 8:3). On closer examination of the Old Testament, however, some irregularities come to light concerning the case.

Deuteronomy 22:22-24:

If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

Then ye shall bring them both out unto the gate of that city [the civil authorities were at the gate], and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

The accusers did not bring the woman to the Judeans who had civil authority, but to Jesus, whom we would today say, "had no jurisdiction." Evidently their only desire was to entrap Jesus. Furthermore, although the law of Moses said to stone the girl, the Romans would not allow the Judeans to exercise capital punishment. Thus, the whole situation was designed to be a clever trap. If Jesus Christ refused to have her executed, he would be

CALENDAR OF TISHRI, 27 A.D.

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
						1 DAY OF TRUMPETS JESUS 30 YEARS OF AGE
2	3	4	5	6	7	8
9	10 DAY OF ATONEMENT TRANS- FIGURATION	11	12	13	14	15 FEAST OF TABERNACLES 1ST DAY
16	17	18	19	20	21	22 8TH DAY THE LAST DAY, THAT GREAT DAY OF THE FEAST
23	24	25	26	27	28	29
30						

APPENDIX C

The Woman Taken in Adultery (John 7:53--8:11)

breaking the law of Moses. If, however, he condemned her to die, he would be in trouble with the Roman government.

Another interesting facet of this record is that the Judeans failed to produce the man who was also required to be stoned. This oversight is especially glaring in light of their saying that they caught her "in the very act" (verse 4). Rabbinic law at the time of Christ was very strict about what constituted "being caught in the act of adultery." The couple could not have simply been seen coming from a room where they had been alone or even just lying on a bed together. "The actual physical movements of the couple must have been capable of no other explanation, and the witnesses must have seen exactly the same acts at exactly the same time."⁵ Yet, Jesus did not question them on these points but simply knelt and began to trace in the sand. Bishop K.C. Pillai showed this record to be a beautiful example of how the Eastern man would continually center his thoughts on God. In the East, men were taught to trace the word "God" in the sand over and over to calm their minds and center it on God. Doodling in the sand cleared Jesus' mind, even in this stressful situation, and prepared him to receive revelation.⁶ When he knew what to say, he stood and said, "He that is without sin among you, let him first cast a stone at her." Then he stooped and continued writing in the sand. Then, one by one, her accusers, according to custom beginning with

⁵Morris, The Gospel According to John, p. 885.

⁶Reahard, comp., New Testament Orientalisms, p. 127.

APPENDIX C

The Woman Taken in Adultery (John 7:53--8:11)

the eldest, walked away until they all were gone. At this point, no death penalty could be executed. The law stated:

Deuteronomy 17:6 and 7:

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

Since there were no longer any witnesses to testify of her crime and carry out the punishment, Jesus Christ said to her, "Neither do I condemn thee: go, and sin no more." This statement epitomizes his ministry in which sin was not ignored, yet the sinner was compassionately forgiven.

The record of the adulterous woman does belong in the Scripture, but the manuscripts which contain the record do not locate it in the same place. Some manuscripts locate it after Luke 21:38; some after Luke 24:53; and some after John 21:25. One manuscript locates the record after John 7:36. This would place the event before the "last day of the feast" (John 7:37), on which so many important events occurred in the following chapters of John. Further, this location is the closest to its location in the majority of manuscripts, so that its association with the Feast of Tabernacles is preserved. Scribes sometimes skipped a page while copying a manuscript. Then when they later caught their error they would insert the omission at another place rather than be reprimanded by a superior. If they did not catch their mistake, a later scribe might insert it in the margin

APPENDIX C

The Woman Taken in Adultery (John 7:53--8:11)

in such a way that its proper position in the text would be misunderstood by a later scribe. Following John 7:36 is the most logical position, in view of chronology, for this graphic record of the love of God shown forth in Jesus Christ.

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A HARMONY OF THE GOSPELS

The Chronology of the Life of Jesus Christ

from the accuracy of the Scriptures, history, and astronomy

A WORKING MANUSCRIPT

The Way International

Research Team

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CONTENTS

	<u>Number of Events</u>
Introduction	
Section I The Birth and Childhood of Jesus Christ	1-27
Section II Baptism, Temptations, and First Week of Nisan in 27 A.D.	28-37
Section III Passover (April 10) to Pentecost (June 1) in 27 A.D.	38-44
Section IV The Summer of 27 A.D. (June 1-- September 19)	45-98
Section V The Month of Tishri and the Royal High Priest (September 20--October 19, 27 A.D.)	99-111
Section VI The Winter and Spring of 27 and 28 A.D. (December 13, 27 A.D.--April 22, 28 A.D.)	112-125
Section VII Jesus Christ Our Passover (April 22-30, 28 A.D.)	126-172
Section VIII The Resurrection Appearances (May 1--June 10, 28 A.D.)	173-192
Scripture/Event Index	

MAPS/CALENDARS

	Calendar of the Ministry of Jesus Christ	
	Map: Palestine during Jesus Christ's Ministry	
	Map: Roads and Topography of Palestine	
	Map: Locations of Events	
<u>Section</u>		<u>Number of Event</u>
I	Calendar of Pertinent Events from 4 B.C. to 1 B.C.	3
	Joseph, Mary, and Jesus Journey to Egypt	20
II	Calendar: Baptism, Temptations, and First Week of Nisan in 27 A.D.	28-37
	Map: John Preaches and Baptizes around the Jordan	28
	Map: Jesus and John beyond the Jordan	32-35
	Map: First Miracle; in Cana of Galilee	36
III	Calendar: Passover (April 10) to Pentecost (June 1) in 27 A.D.	38-44
	Map: At Jerusalem for Passover	38
	Map: Jesus' Disciples Baptize in Judea; John Baptizes near Aenon	39
	Map: Jesus Meets Woman at the Well	40
	Map: Return to Cana of Galilee	41
	Map: At Jerusalem for Pentecost	43
IV	Calendar: The Summer of 27 A.D. (June 1-- September 19)	45-98
	Map: Travel from Nazareth to Capernaum	45,46
	Map: Jesus in Capernaum	51-54
	Map: At the Sea of Galilee	57-61

<u>Section</u>		<u>Number of Event</u>
	Map: Travel from Capernaum to Nain	67,68
	Map: Calms Storm on the Sea of Galilee; Heals Men Possessed with Legion	73-75
	Map: Jesus Returns to Nazareth	81
	Map: Feeding about 5,000 Men near Bethsaida	87
	Map: Travel around the Sea of Galilee	88-92
	Map: Travel to the Borders of Tyre and Sidon	93,94
	Map: Returns to Sea of Galilee in Decapolis	95,96
	Map: Crossing the Sea of Galilee	97,98
V	Calendar: The Month of Tishri and the Royal High Priest (September 20--October 19, 27 A.D.)	99-111
	Map: Travel from Bethsaida to Caesarea Philippi	101
	Map: The Mount of Transfiguration	102
	Map: Jesus Returns to Capernaum	107
	Map: Travel from Galilee to Jerusalem through Samaria	108,109
VI	Calendar: The Winter and Spring of 27 and 28 A.D. (December 13, 27 A.D.--April 22, 28 A.D.)	112-125
	Map: In Jerusalem Area for the Feast of Dedication	112,113
	Map: In the Land beyond the Jordan (Perea)	114-117
	Map: To Bethany to Raise Lazarus	118
	Map: From Bethany to Galilee through Samaria	119,120
	Map: From Galilee to Perea	121
	Map: In the Area of Jericho	122-125
VII	Calendar: Nisan, 28 A.D.	126-172
	Map: In the Jerusalem Area	127-133

<u>Section</u>	<u>Number of Event</u>
Map: In the Jerusalem Area	134-139
Map: In the Jerusalem Area	140,141
Map: From Bethany to Jerusalem	144,145
Map: Arrest and Trials of Jesus	146-156
Map: Site of Crucifixion	157-171
VIII Calendar: The Resurrection Appearances (May 1--June 10, 28 A.D.)	173-192
Map: Site of the Resurrection	173-177,179
Map: The Road to Emmaus	182,183
Map: Resurrection Appearances in Galilee	188
Map: Jesus Christ Ascends from Bethany; the Apostles return to Jerusalem	191,192
Calendar: The Forty Days to the Ascension and the Counting to Pentecost	192

INTRODUCTION

This volume is designed as a companion to the works, Jesus Christ Our Promised Seed, Jesus Christ the Apostle and High Priest, and Jesus Christ Our Passover.¹ These three books cover, respectively, the birth, ministry, and final week of Jesus Christ's life. The books covering the birth and final week of Jesus Christ give the order and significance of each event in detail, while the book covering his ministry, leading up to the final week, lays out the principles and guidelines for studying the events in detail. This companion volume to the other three works enumerates the Gospel records in their accurate chronological sequence. This chronology is derived from the accuracy of the Scriptures, history, and astronomy.

This work is necessary because previous attempts at producing Gospel harmonies are steeped in tradition rather than founded on the accuracy of the Scriptures. The traditional view that Jesus' ministry lasted three-and-one-half years will not fit with the records of the Gospels nor can it be corroborated historically. Tradition treats many events which are merely similar as identical. Minute differences in detail are cast aside by the traditional harmonizer in the attempt to produce an account which supports tradition. But the commitment to Biblical accuracy

¹Victor Paul Wierwille, Jesus Christ Our Promised Seed (New Knoxville, Ohio: American Christian Press, 1982) and Jesus Christ Our Passover (New Knoxville, Ohio: American Christian Press, 1980). The Way International Research Team, Jesus Christ the Apostle and High Priest (unpublished manuscript).

first and foremost requires a scrupulous adherence on the part of the researcher to what the text is actually saying, not to what has traditionally been taught about it.

The major points of difference between this harmony and traditional Gospel studies include the date of Jesus Christ's birth, the length of Jesus Christ's ministry, and the time of Jesus Christ's crucifixion and resurrection. It is the firm belief of The Way Biblical research, teaching, and fellowship ministry that the Bible is God's Word, and as it was originally given to "holy men of God," it contained no error, discrepancy, or contradiction. When we have the true Word of God, the words and order of the words in it are perfect. Because it is God's Word, accurate historical records and scientific observations will fit with each record.

In Jesus Christ Our Promised Seed, Victor Paul Wierwille shows that the birth of Jesus Christ took place on September 11 in 3 B.C. The traditional date is based on insufficient historical records and astronomical observations. Significantly, September 11 in 3 B.C. was Tishri 1, the beginning of the new year on the Hebrew calendar, the day on which the trumpets blew throughout the land, heralding Jehovah (God) as King.

In Jesus Christ the Apostle and High Priest, the length of Jesus Christ's ministry is shown to be about one year, beginning in the spring of 27 A.D. and ending in the spring of 28 A.D. His ministry was twofold: Apostle and High Priest. The beginning of each part was heralded by God's voice from heaven saying, "This is my beloved Son in whom I am well pleased." Jesus Christ's

ministry as the Apostle began at his baptism. His ministry as High Priest began on the mount of transfiguration shortly after his thirtieth year.

The work Jesus Christ Our Passover offers a detailed analysis of the week before the crucifixion of Jesus Christ and explains the significance of each event. Jesus Christ was chosen as the lamb of God, without spot or blemish. He was sacrificed as the Passover lamb on Nisan 14 (April 28) in 28 A.D., at the exact hour the lamb was to be killed. He died on Wednesday and lay in the grave three full days and nights. He arose late Saturday afternoon and was seen by Mary Magdalene and others early on Sunday, the first day of the week. The year 28 A.D. was the only year within a reasonable period of time during which Nisan 14 fell on a Wednesday.

This present volume, A Harmony of the Gospels: The Chronology of the Life of Jesus Christ, is designed as a working tool for the student of the Bible. When used with the aforementioned other three volumes, it will open up new vistas of understanding regarding the significance of Jesus Christ's ministry. Known dates from both the Judean calendar and our modern calendar are given with certain events. The Judean lunar calendar and the Judean method of reckoning days as beginning at sunset often affect the meaning of a passage.

This harmony is divided into eight sections with a total of 192 numbered events. This enumeration of events is designed for easy reference. Explanatory paragraphs are given for certain events. The reader is encouraged to consult the three

companion volumes for more details on subjects and events.

One of the challenges in a Gospel harmony is that each Gospel, as inspired by God, does not necessarily have the narration of events in chronological order. In many cases the non-chronological sequence in a Gospel is a figure of speech called a parembole. A parembole is an extended parenthetical explanation. In English usage, a parembole can be noted by a parenthesis. Figures of speech are used by God in His Word to emphasize the significance of what is being said. Each parembole has its own particular significance, and in many events the significance is explained. Because this is a chronology, the paremboses are placed in their correct chronological sequence and noted in the explanation of the event.

There are a number of instances where the narration regresses backward in time and then continues forward from that point in time. These are not the figure of speech, parembole. In this chronology these scriptures are placed in their proper chronological sequence with the scripture references in parentheses to note that they appear nonchronologically in the Gospel, but chronologically here.

In order to point out each nonchronological record (both paremboses and regressions) to you, the scripture references are enclosed in parentheses both in the event and in the indexes. For an example, see event #42 where the scripture reference is: (Luke 3:19,20).

Parallel events from different Gospels are cited side by side so the reader has easy access to the records from different Gospels

regarding identical events. By using this harmony of the Gospel to research God's Word, you will discover a wealth of information.

The first of the eight sections, "The Birth and Childhood of Jesus Christ," can best be studied with Jesus Christ Our Promised Seed. Sections II through VI should be studied in connection with Jesus Christ the Apostle and High Priest. These sections cover the events from Jesus' baptism to the week before his crucifixion. Sections VII and VIII should be studied with Jesus Christ Our Passover, which covers the culminating work of Jesus Christ's ministry. The charts and maps at the front of this book, as well as those beside certain events within the harmony, will be illuminating as you follow Jesus' travels. The Scripture/Event Index is designed for quick and easy reference to the 192 listed events.

Each Gospel has its own unique purpose and emphasis. Yet together the four Gospels form a comprehensive chronological representation of the life and ministry of Jesus Christ. This study does not pretend to be the final word on the Gospels, but is rather a working tool to help the serious student to discern the accuracy and precision of God's Word. Understanding these accounts gives one a clearer picture of our redemption and salvation, accomplished by the work of our Lord Jesus Christ.

Calendar of the Ministry of Jesus Christ

27 A.D.						
JANUARY						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
FEBRUARY						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
MARCH						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
APRIL						
S	M	T	W	T	F	S
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			
MAY						
S	M	T	W	T	F	S
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
JUNE						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
JULY						
S	M	T	W	T	F	S
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
AUGUST						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						
SEPTEMBER						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
OCTOBER						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
NOVEMBER						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
DECEMBER						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

February 16, Shebat 20: Baptism of Jesus

March 28, Nisan 1: Jesus returns to John after temptations (John 1:29)

April 2, Nisan 6: Wedding at Cana

April 10-17, Nisan 14-21: Passover and Feast of Unleavened Bread

June 1, Sivan 7: Pentecost June 7, Sivan 13: Teaching in Nazareth

August 7, Ab 15: Feast of Wood Offering; 5000 fed

September 20, Tishri 1: Jesus thirty years old

September 29, Tishri 10: Transfiguration

October 4-11, Tishri 15-22: Feast of Tabernacles

December 13-20, Kislev 25-Tebeth 2: Feast of Dedication

27 A.D.						
TEBETH						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
SHEBAT						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
ADAR						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		
NISAN						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	
IYYAR						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
SIVAN						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
TAMMUZ						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
AB						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
ELUL						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	
TISHRI						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
MARCHESHVAN						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
KISLEV						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

28 A.D.						
JANUARY						
S	M	T	W	T	F	S
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
FEBRUARY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						
MARCH						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
APRIL						
S	M	T	W	T	F	S
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	
MAY						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
JUNE						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

April 22, Nisan 8: Jesus to Jerusalem, six days before Passover

April 28, Nisan 14: Crucifixion May 1, Nisan 17: Resurrection

June 10, Iyyar 28: Ascension

June 20, Sivan 8: Pentecost

28 A.D.						
TEBETH						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	
SHEBAT						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
ADAR						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
ADAR II						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
NISAN						

**Palestine during
Jesus Christ's Ministry**



Roads and Topography of Palestine

The map illustrates the geographical layout of Palestine, highlighting its diverse terrain. Key features include:

- Coastal Region:** The SEACOAST PLAIN along the MEDITERRANEAN SEA, with cities like Joppa and Gaza.
- Central Region:** The SHEPHELAH, featuring Jerusalem (elevation +2693) and Bethlehem (+800).
- Mountainous Regions:** The WESTERN MOUNTAIN REGION and the EASTERN TABLELAND, both characterized by high elevations (e.g., +3769 at Damascus, +4222 at Mount Hermon).
- Valleys and Basins:** The JORDAN RIVER and the DEAD SEA (elevation -1285) are prominent features in the eastern part of the map.
- Major Cities and Towns:** Sidon, Tyre, Caesarea Philippi, Dan, Lake Huleh, Capernaum, Cana, Nazareth, Mount Tabor, Nain, Caesarea, Joppa, Samaria, Mount Gerizim, Jericho, Emmaus, Jerusalem, Bethlehem, Hebron, Gaza, and Beersheba.
- Rivers and Water Bodies:** The River Leantes, River Yarmuk, River Jabbok, River Arnon, and the Sea of Galilee.
- Elevation Markers:** Numerous points are marked with their elevations in feet, such as +3300 at Sidon, +3435 near Cana, +1677 near Nazareth, +1929 near Mount Tabor, +2506 near Samaria, +2650 near Jericho, +2630 near Jericho, +2799 near Jericho, +3653 near Jericho, +3487 near Jericho, +2329 near Jericho, +2109 near Jericho, +4090 near Jericho, +3690 near Jericho, +1200 at Beersheba, +2230 near Beersheba, +2250 near Hebron, +528 near Gaza, +685 near Gaza, +800 at Bethlehem, +2693 at Jerusalem, +2650 near Jericho, +2889 at Mount Gerizim, +1454 near Samaria, +2506 near Samaria, +1929 near Mount Tabor, +1677 near Nazareth, +3435 near Cana, +223 near Dan, +3949 near Dan, +9232 at Mount Hermon, +4222 at Mount Hermon, +3300 at Sidon, +3769 at Damascus, and -1285 at the Dead Sea.
- Legend:** Dashed lines represent roads, and numbers represent elevation in feet.
- Compass Rose:** Located in the bottom right corner, indicating North (N) and South (S).

----- roads
elevation in feet

Locations of Events



Locations of Events

Galilee, Judea, and Samaria are large areas in Palestine. Events recorded as having occurred in any of these areas are listed under the area's name on the map. Where precisely within that area the event occurred is not known. For example see events #4, 56, 108.

Aenon 39

Bethany 112, 118, 127, 139, 141, 143, 144, 191

Bethlehem 10, 12, 19, 21

Bethsaida 87, 98

Caesarea Philippi 101

Cana 36, 41

Capernaum 37, 46, 51-54, 59-61, 67, 75, 91, 92, 107

Decapolis (border) 95, 96

Egypt 20

Emmaus 182

Ephraim 119

Galilee 44, 48-50, 56, 90, 106, 110, 120, 184-186

Galilee (borders of Tyre and Sidon) 93, 94

Gennesaret 57, 58, 89

Gergesa 74

Jericho 122-125

Jerusalem 3, 13, 14, 19, 23, 26, 38, 43, 109, 113, 126, 128-140,
142, 143, 145-177, 179-181, 183, 190, 192

Jordan River 29

Judea 4, 6, 7, 28, 31, 39, 178

Machaerus 42, 69, 85

Magdala 97

Mount Hermon 102

Nain 68

Nazareth 5, 8, 24, 25, 27, 45, 81

Perea (land beyond the Jordan) 32-35, 114-117, 121

Samaria 108, 120

Sea of Galilee 47, 64, 72, 73, 75, 88, 97, 188

Sychar 40

Unlocated Events include the Gospel records for which exact locations have not been pinpointed, as well as those verses which have been given event numbers for the purpose of this chronology, but are in actuality non-events (e.g., event #1, Introduction).

1, 2, 9, 11, 15-18, 22, 30, 55, 62, 63, 65, 66, 70, 71, 76-80, 82-84, 86, 99, 100, 103-105, 111, 187, 189

<u>Section</u>	<u>Event</u>	<u>Location</u>	<u>Section</u>	<u>Event</u>	<u>Location</u>
I	3	Jerusalem		43	Jerusalem
	4	Judea		44	Galilee
	5	Nazareth	IV	45	Nazareth
	6,7	Judea		46	Capernaum
	8	Nazareth		47	Sea of Galilee
	10	Bethlehem		48-50	Galilee
	12	Bethlehem		51-54	Capernaum
	13,14	Jerusalem		56	Galilee
	19	Bethlehem Jerusalem		57,58	Gennesaret
	20	Egypt		59-61	Capernaum
	21	Bethlehem		64	Sea of Galilee
	23	Jerusalem		67	Capernaum
	24,25	Nazareth		68	Nain
	26	Jerusalem		69	Machaerus
	27	Nazareth		72,73	Sea of Galilee
II	28	Judea		74	Gergesa
	29	Jordan River		75	Capernaum Sea of Galilee
	31	Judea		81	Nazareth
	32-35	Perea		85	Machaerus
	36	Cana		87	Bethsaida
III	37	Capernaum		88	Sea of Galilee
	38	Jerusalem		89	Gennesaret
	39	Aenon Judea		90	Galilee
	40	Sychar		91,92	Capernaum
	41	Cana		93,94	Galilee (borders of Tyre and Sidon)
	42	Machaerus			

<u>Section</u>	<u>Event</u>	<u>Location</u>	<u>Section</u>	<u>Event</u>	<u>Location</u>
	95,96	Decapolis (border)		143	Bethany Jerusalem
	97	Magdala Sea of Galilee		144	Bethany
	98	Bethsaida		145-172	Jerusalem
V	101	Caesarea Philippi	VIII	173-177	Jerusalem
	102	Mount Hermon		178	Judea
	106	Galilee		179-181	Jerusalem
	107	Capernaum		182	Emmaus
	108	Samaria		183	Jerusalem
	109	Jerusalem		184-186	Galilee
	110	Galilee		188	Sea of Galilee
VI	112	Bethany		190	Jerusalem
	113	Jerusalem		191	Bethany
	114-117	Perea		192	Jerusalem
	118	Bethany			
	119	Ephraim			
	120	Samaria Galilee			
	121	Perea			
	122-125	Jericho			
VII	126	Jerusalem			
	127	Bethany			
	128-138	Jerusalem			
	139	Bethany Jerusalem			
	140	Jerusalem			
	141	Bethany			
	142	Jerusalem			

SECTION I

The Birth and Childhood of Jesus Christ

The events surrounding the birth and childhood of Jesus Christ begin in May of 4 B.C. with the announcement that Elisabeth would conceive and John the Baptist would be born. It continues with Jesus Christ's conception and the birth of both John and Jesus. These events, as well as the arrival of the Magi a year and three months later, play a crucial part in these records. The Gospel of Luke closes the section with Jesus at age twelve in Jerusalem for the Passover and his return to Nazareth where he grows to manhood. A more detailed explanation of this section is given in Jesus Christ Our Promised Seed.

Matthew 1:1

CHAPTER 1

THE book of the ^ageneration of Jesus Christ, ^athe son of David, ^athe son of Abraham.

Mark 1:1

CHAPTER 1

THE beginning of the gospel of Jesus Christ, ^athe Son of God;

Luke 1:1-4

CHAPTER 1

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 ^aEven as they delivered them unto us, which ^afrom the beginning were eyewitnesses, and ministers of the word;

3 ^aIt seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ^ain order, ^amost excellent Thē-ōph'-i-lūs,

4 ^aThat thou mightest know the certainty of those things, wherein thou hast been instructed.

John 1:1-18

CHAPTER 1

IN the beginning ^awas the Word, and the Word was ^awith God, ^aand the Word was God.

2 ^aThe same was in the beginning with God.

3 ^aAll things were made by him; and without him was not any thing made that was made.

4 ^aIn him was life; and ^athe life was the light of men.

5 And ^athe light shineth in darkness; and the darkness comprehended it not.

6 ¶ ^aThere was a man sent from God, whose name was John.

7 ^aThe same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 ^aThat was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 ^aHe came unto his own, and his own received him not.

12 But ^aas many as received him, to them gave he ^apower to become the sons of God, *even* to them that believe on his name:

13 ^aWhich were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ^aAnd the Word ^awas made ^aflesh, and dwelt among us, (and ^awe beheld his glory, the glory as of the only begotten of the Father,) ^afull of grace and truth.

15 ¶ ^aJohn bare witness of him, and cried, saying, This was he of whom I spake, ^aHe that cometh after me is preferred before me: ^afor he was before me.

16 And of his ^afulness have all we received, and grace for grace.

17 For ^athe law was given by Moses, *but* ^agrace and ^atruth came by Jesus Christ.

18 ^aNo man hath seen God at any time; ^athe only begotten Son, which is in the bosom of the Father, he hath declared *him*.

2 ROYAL GENEALOGY OF JESUS CHRIST. Matthew focuses on Jesus Christ as king, therefore this genealogy traces Mary's ancestry through King David back to Abraham. In Matthew 1:16 "husband" is an erroneous translation; this Joseph was the father of Mary. The text literally reads "man" or "mighty man," here meaning the head of a household. Furthermore, Matthew 1:17 states there were fourteen generations between the carrying away to Babylon and Christ. Without the generation indicated by Joseph, the father of Mary, there would be only thirteen generations. Compare with event #30.

Matthew 1:2-17

2 *Abraham begat Isaac; and *Isaac begat Jacob; and *Jacob begat Judas and his brethren;

3 And *Judas begat Phâr'-ês and Zâr'-â of Thâ'-mâr; and *Phâr'-ês begat Ês'-rôm; and Ês'-rôm begat Âr'-âm;

4 And Âr'-âm begat Â-min'-â-dâb; and Â-min'-â-dâb begat Nâ-âs'-sôn; and Nâ-âs'-sôn begat Sâl'-môn;

5 And Sâl'-môn begat Bô'-ôz of Râ'-châb; and Bô'-ôz begat Ô'-bêd of Ruth; and Ô'-bêd begat Jesse;

6 And *Jesse begat David the king; and *David the king begat Solomon of her *that had been the wife of Ô-rî'-âs*;

7 And *Solomon begat Rô-bô'-âm; and Rô-bô'-âm begat Â-bî'-â; and Â-bî'-â begat Â'-sâ;

8 And Â'-sâ begat Jôs'-â-phât; and Jôs'-â-phât begat Joram; and Joram begat Ô-zî'-âs;

9 And Ô-zî'-âs begat Jô'-â-thâm; and Jô'-â-thâm begat Â'-châz; and Â'-châz begat Êz-ê-ki'-âs;

10 And *Êz-ê-ki'-âs begat Mâ-nâs'-sêš; and Mâ-nâs'-sêš begat Amon; and Amon begat Jô-sî'-âs;

11 And *Jô-sî'-âs begat Jêch-ô-nî'-âs and his brethren, about the time they were *carried away to Babylon:

12 And after they were brought to Babylon, *Jêch-ô-nî'-âs begat Sâ-lâ'-thi-êl; and Sâ-lâ'-thi-êl begat *Zô-rôb'-â-bêl;

13 And Zô-rôb'-â-bêl begat Â-bî'-ûd; and Â-bî'-ûd begat Ê-lî'-â-kim; and Ê-lî'-â-kim begat Â'-zôr;

14 And Â'-zôr begat Sâ'-dôc; and Sâ'-dôc begat Â'-chim; and Â'-chim begat Ê-lî'-ûd;

15 And Ê-lî'-ûd begat Êl-ê-â'-zâr; and Êl-ê-â'-zâr begat Mât'-thân; and Mât'-thân begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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

Calendar of Pertinent Events from 4 B.C. to 1 B.C.

Passover April 12-19				Course of Abia May 26—June 2				Elisabeth's 6th Month of Pregnancy Gabriel Appears to Mary				
Elisabeth Conceives												
TEBETH 30	SHEBAT 30	ADAR 29	NISAN 30	IYYAR 29	SIVAN 30	TAMMUZ 29	AB 30	ELUL 29	TISHRI 30	MAR- CHESHVAN 29	KISLEV 29	TEBETH 29
JAN 31	FEB 28	MARCH 31	APRIL 30	MAY 31	JUNE 30	JULY 31	AUGUST 31	SEPT 30	OCT 31	NOV 30	DEC 31	

4 B.C.

Birth of John Mary Leaves Elisabeth's			Circumcision of John			Passover April 1-8			Feast of Trumpets Birth of Jesus Sept. 11		Jupiter-Regulus Conjunction Sept. 14		
									First Jupiter-Venus Conjunction Aug. 12		Circumcision of Jesus Sept. 19		
											Simeon and Anna at the Temple Oct. 22		
SHEBAT	ADAR	NISAN	IYYAR	SIVAN	TAMMUZ	AB	ELUL	TISHRI	MAR- CHESHVAN	KISLEV	TEBETH		
30	29	30	29	30	29	30	29	30	29	30	29		
JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPT	OCT	NOV	DEC		
31	28	31	30	31	30	31	31	30	31	30	31		

3 B.C.

Jupiter-Regulus Conjunction Feb. 17			Jupiter-Regulus Conjunction May 8			Passover April 20-27			Last Jupiter-Venus Conjunction June 17		Massing of Planets in Leo August 27		
											Jupiter on Meridian Dec. 4		
											Hanukkah Dec. 24-31 Arrival of Magi in Bethlehem Joseph, Mary, Jesus Flee to Egypt		
SHEBAT	ADAR	ADAR II	NISAN	IYYAR	SIVAN	TAMMUZ	AB	ELUL	TISHRI	MAR- CHESHVAN	KISLEV		
30	29	30	29	30	29	30	29	30	30	30	29		
JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPT	OCT	NOV	DEC		
31	28	31	30	31	30	31	31	30	31	30	31		

2 B.C.

Lunar Eclipse Before Herod's Death Jan. 9			Archelaus Disrupts Passover April 8 Joseph, Mary, Jesus Return to Nazareth										
TEBETH	SHEBAT	ADAR	NISAN	IYYAR	SIVAN	TAMMUZ	AB	ELUL	TISHRI	MAR- CHESHVAN	KISLEV		
30	29	29	30	29	30	29	30	29	30	30	30		
JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPT	OCT	NOV	DEC		
31	29	31	30	31	30	31	31	30	31	30	31		

1 B.C.

This calendar gives a visual display of the months in which occurred significant dates surrounding the birth of Jesus Christ. The Hebrew months for those years are given alongside our months. Since our months are based on a fixed number of days, our dates remain in the same season of the year for thousands of years. However, the months of the Hebrew calendar were determined by the moon, so that the actual date of the first day of a month shifts from year to year. The Hebrew lunar months were either twenty-nine or thirty days in length. These dates can, however, be determined by computing the moon's motions backwards through history. The dates given here are based on a standard reckoning.*

Twelve months reckoned by the moon will fall eleven days short of a full solar year of 365 days. Therefore, if a festival such as Passover is reckoned only by the moon, it will fall over a week behind each year until it falls in winter! To compensate, an extra month, called an intercalary month, of either twenty-nine or thirty days, was added by the ancient Hebrews about every third year to keep the calendar in pace with the seasons. The intercalary month was named the "second Adar" (Adar II).

The reckoning of Passover was done by counting the fourteenth day of the month (the fourteenth day after the appearance of the crescent moon at sunset) as the day the lamb would be slain. However, the month had to begin at a time when the season passed into spring sufficiently so that the barley was ripe enough to be harvested and presented at the Temple as required by the law. This harvest determined which years received the second Adar.

*Richard A. Parker and Waldo H. Dubberstein, *Babylonian Chronology 626 B.C.—A.D. 45*, 2d ed. (Chicago: University of Chicago Press, 1946), pp. 45, 46.

NOTE: This calendar and its explanation are cited from Victor Paul Wierwille, *Jesus Christ Our Promised Seed* (New Knoxville, Ohio: American Christian Press, 1982), pp. xxv-xxviii.

Luke 1:5-22

5 ¶ THERE was ^ain the days of Herod, the king of Judæa, a certain priest named Zäch-ä-ri'-äs, ^aof the course of Ä-bi'-ä: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both ^arighteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God ^ain the order of his course,

9 According to the custom of the priest's office, his lot was ^ato burn incense when he went into the temple of the Lord.

10 ^aAnd the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ^athe altar of incense.

12 And when Zäch-ä-ri'-äs saw *him*, ^ahe was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zäch-ä-ri'-äs: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and ^athou shalt call his name John.

14 And thou shalt have joy and gladness; and ^amany shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^ashall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, ^aeven from his mother's womb.

16 ^aAnd many of the children of Israel shall he turn to the Lord their God.

17 ^aAnd he shall go before him in the spirit and power of E-li'-äs, to turn the hearts of the fathers to the children, and the disobedient ^ato the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zäch-ä-ri'-äs said unto the angel, ^aWhereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am ^aGabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, ^athou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luke

21 And the people waited for Zâch-â-ri'-âs, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

4 CONCEPTION OF JOHN THE BAPTIST--Sivan (June), 4 B.C.

Luke 1:23-25

23 And it came to pass, that, as soon as ^athe days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to ^atake away my reproach among men.

5 ANNOUNCEMENT TO MARY OF JESUS CHRIST--Kislev (December), 4 B.C.

Luke 1:26-38

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin ^aespoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, ^aHail, *thou that art* ^ahighly favoured, ^athe Lord is with thee: blessed *art* thou among women.

29 And when she saw *him*, ^ashe was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 ^aAnd, behold, thou shalt conceive in thy womb, and bring forth a son, and ^ashalt call his name JESUS.

32 He shall be great, ^aand shall be called the Son of the Highest: and ^athe Lord God shall give unto him the throne of his father David:

33 ^aAnd he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luke

35 And the angel answered and said unto her, ^aThe Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called ^athe Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For ^awith God nothing shall be impossible.

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

6 MARY'S VISIT TO ELISABETH--three months

Luke 1:39-56

39 And Mary arose in those days, and went into the hill country with haste, ^ainto a city of Judah;

40 And entered into the house of Zāch-ā-ri'-ās, and saluted Elisabeth.

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

42 And she spake out with a loud voice, and said, ^aBlessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ^athat believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, ^aMy soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For ^ahe hath regarded the low estate of his handmaiden: for, behold, from henceforth ^aall generations shall call me blessed.

49 For he that is mighty ^ahath done to me great things; and ^aholy *is* his name.

50 And ^ahis mercy *is* on them that fear him from generation to generation.

51 ^aHe hath shewed strength with his arm; ^ahe hath scattered the proud in the imagination of their hearts.

52 ^aHe hath put down the mighty from *their* seats, and exalted them of low degree.

Luke

53 ^aHe hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, ^ain remembrance of *his* mercy;

55 ^aAs he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

7 BIRTH OF JOHN THE BAPTIST--Adar (March), 3 B.C.

Luke 1:57-80

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

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

59 And it came to pass, that ^aon the eighth day they came to circumcise the child; and they called him Zäch-ä-ri'-äs, after the name of his father.

60 And his mother answered and said, ^aNot so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

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

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* ^alaid *them* up in their hearts, saying, What manner of child shall this be! And ^athe hand of the Lord was with him.

67 And his father Zäch-ä-ri'-äs ^awas filled with the Holy Ghost, and prophesied, saying,

68 ^aBlessed be the Lord God of Israel; for ^ahe hath visited and redeemed his people,

69 ^aAnd hath raised up an horn of salvation for us in the house of his servant David;

70 ^aAs he spake by the mouth of his holy prophets, which have been since the world began:

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

72 ^aTo perform the mercy *promised* to our fathers, and to remember his holy covenant:

73 *The oath which he swāre
to our father Abraham,

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

75 *In holiness and righteous-
ness before him, all the days of
our life.

76 And thou, child, shalt be
called the prophet of the High-
est: for *thou shalt go before
the face of the Lord to prepare
his ways;

77 To give knowledge of sal-
vation unto his people *by the
remission of their sins,

78 Through the *tender mercy
of our God; whereby the *day-
spring from on high hath visited
us.

79 *To give light to them that
sit in darkness and in the shad-
ow of death, to guide our feet
into the way of peace.

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

8 JOSEPH AND MARY COME TOGETHER

Matthew 1:18-24

18 ¶ Now the *birth of Jesus
Christ was on this wise: When
as his mother Mary was es-
poused to Joseph, before they
came together, she was found
with child *of the Holy Ghost.

19 Then Joseph her husband,
being a just *man*, and not will-
ing *to make her a publick
example, was minded to put her
away privily.

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

21 *And she shall bring forth
a son, and thou shalt call his
name *JESUS: for *he shall
save his people from their sins.

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

23 *Behold, a virgin shall be
with child, and shall bring forth
a son, and *they shall call his
name Ēm-mān'-ū-ēl, which be-
ing interpreted is, God with us.

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

9 MAGI FIRST OBSERVE THE ACTIVITY OF "HIS STAR"; FIRST CONJUNCTION: JUPITER AND VENUS--Ab 29 (August 12), 3 B.C.

10 BIRTH OF JESUS CHRIST--Tishri 1 (September 11), 3 B.C. According to the Hebrew calendar, each day began at sunset. Thus, Tishri 1 began on Wednesday evening.

Matthew 1:25a

25 And knew her not till she had brought forth ^aher firstborn son:

Luke 2:1-20

CHAPTER 2

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be ^ataxed.

2 (^aAnd this taxing was first made when Cŷ-rē-ni-ūs was governor of Syria.)

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

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto ^athe city of David, which is called Bethlehem; (^abecause he was of the house and lineage of David:)

5 To be taxed with Mary ^ahis espoused wife, being great with child.

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

7 And ^ashe brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping ^awatch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: ^aand they were sore afraid.

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

11 ^aFor unto you is born this day in the city of David ^aa Saviour, ^awhich is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 ^aAnd suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^aGlory to God in the highest, and on earth ^apeace, ^agood will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, ^athe shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Luke

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

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

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 *But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

11 SECOND CONJUNCTION: JUPITER AND REGULUS--Tishri 3 (September 14), 3 B.C.

12 CIRCUMCISION AND NAMING OF JESUS CHRIST--Tishri 7 (September 19), 3 B.C.

Matthew 1:25b

Luke 2:21

and he called his name
JESUS.

21 *And when eight days were accomplished for the circumcising of the child, his name was called *JESUS, which was so named of the angel before he was conceived in the womb.

13 PRESENTATION OF JESUS TO THE LORD AT THE TEMPLE--Marcheshvan 11 (October 22), 3 B.C.

Luke 2:22-24

22 And when *the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, *Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to *that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

14 PROPHECY OF SIMEON AND ANNA IN THE TEMPLE--Marcheshvan 11 (October 22), 3 B.C.

Luke 2:25-38

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, ^awaiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not ^asee death, before he had seen the Lord's Christ.

27 And he came ^aby the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, ^anow lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes ^ahave seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 ^aA light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the ^afall and rising again of many in Israel; and for ^aa sign which shall be spoken against;

35 (Yea, ^aa sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phā-nū'-ēl, of the tribe of A'-sēr: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers ^anight and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that ^alooked for redemption in ^aJerusalem.

15 THIRD CONJUNCTION: JUPITER AND REGULUS--Adar 11 (February 17), 2 B.C.

16 FOURTH CONJUNCTION: JUPITER AND REGULUS--Iyyar 4 (May 8), 2 B.C.

17 FIFTH CONJUNCTION: JUPITER AND VENUS--Sivan 14 (June 17), 2 B.C.

18 MASSING OF PLANETS MERCURY, VENUS, MARS, JUPITER--Ab 25 (August 27), 2 B.C.
Magi caravan toward Jerusalem soon afterward.

19 MAGI COME TO JERUSALEM AND BETHLEHEM--Kislev (December), 2 B.C.

Matthew 2:1-12

CHAPTER 2

NOW when ^aJesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men ^afrom the east to Jerusalem,

2 Saying, ^aWhere is he that is born King of the Jews? for we have seen ^ahis star in the east, and are come to worship him.

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

4 And when he had gathered all ^athe chief priests and ^ascribes of the people together, ^ahe demanded of them where Christ should be born.

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

6 ^aAnd thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, ^athat shall ^arule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

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

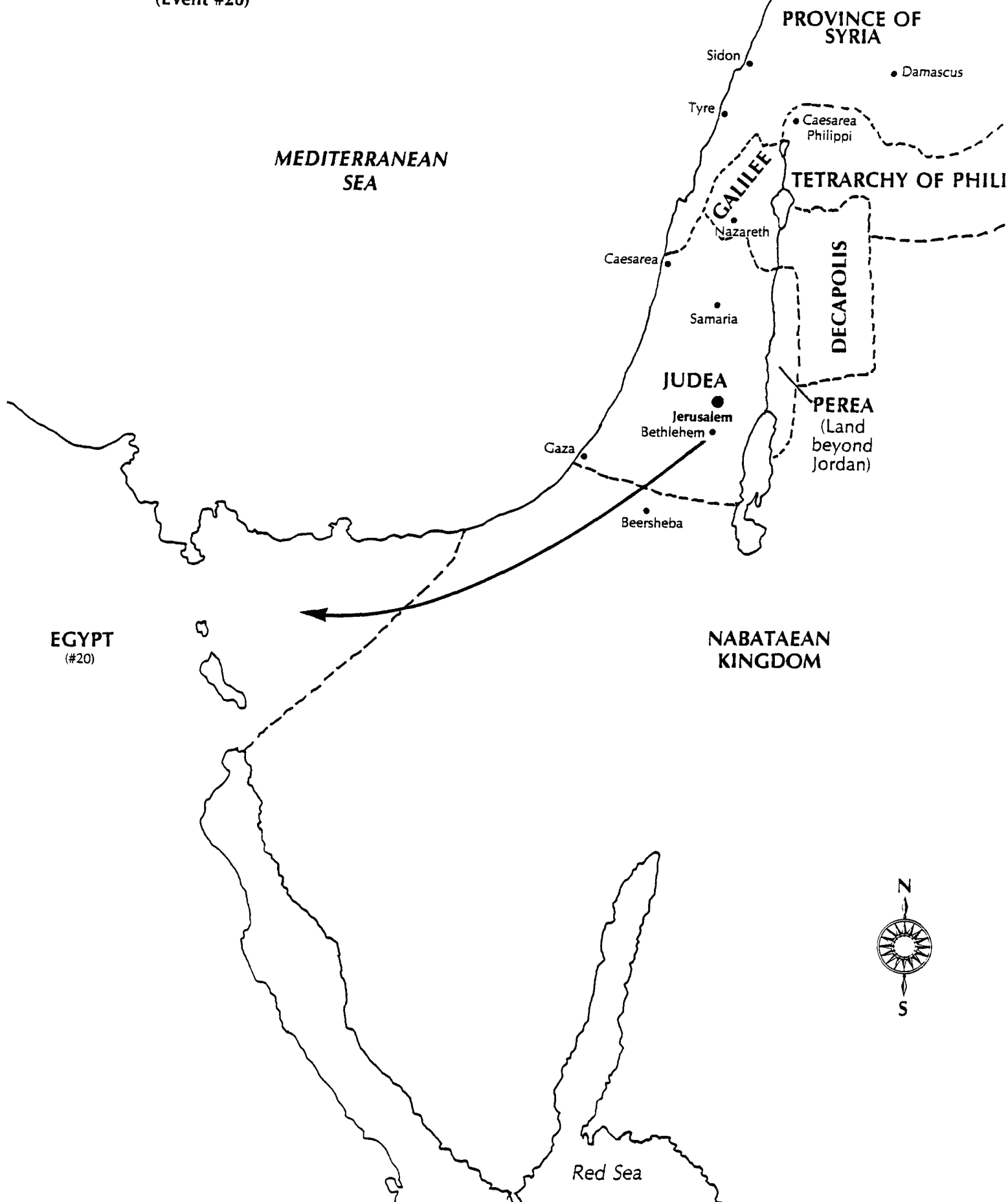
9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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

11 ^a And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, ^athey ^apresented unto him gifts; gold, and frankincense, and myrrh.

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

**Joseph, Mary, and Jesus
Journey to Egypt
(Event #20)**



20 JOSEPH, MARY, AND JESUS FLEE TO EGYPT

Matthew 2:13-15

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.

21 SLAUGHTER OF BETHLEHEM CHILDREN

Matthew 2:16-18

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by 'Jeremy the prophet, saying,

18 In Rā'-mā was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

22 ECLIPSE PRECEDING HEROD'S DEATH--Tebeth 13 (January 9), 1 B.C.

23 NEW KING, ARCHELAUS, DISRUPTS PASSOVER--Nisan 14 (April 8), 1 B.C.

24 RETURN OF JOSEPH, MARY, AND JESUS TO JUDEA, THEN TO NAZARETH IN GALILEE--Nisan (April), 1 B.C.

Matthew 2:19-23

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archē-lā'-ūs did reign in Judæa in

the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Luke 2:39

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

25 JESUS' CHILDHOOD TO AGE TWELVE

Luke 2:40

40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

26 JESUS IN THE TEMPLE AT AGE TWELVE--spring of 10 A.D.

Luke 2:41-50

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him

Luke

not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And ^aall that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about ^amy Father's business?

50 And ^athey understood not the saying which he spake unto them.

27 JESUS GROWS TO MANHOOD

Luke 2:51,52

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother ^akept all these sayings in her heart.

52 And Jesus ^aincreased in wisdom and ^bstature, and in favour with God and man.

SECTION II

Baptism, Temptations, and First Week of Nisan in 27 A.D.

This second section covers the ministry of John the Baptist, the baptism of Jesus in the Jordan River, and Jesus' return to Galilee. John the Baptist's ministry, which culminates in his baptism of Jesus Christ, is central to this section. The baptism of Jesus Christ begins his ministry as the Apostle to Israel. Jesus Christ's temptations in the wilderness are also covered, along with events leading up to the Passover in 27 A.D. This section covers the period from the start of John the Baptist's ministry in the fifteenth year of the reign of Tiberius Caesar to a time immediately prior to Passover in Nisan of 27 A.D. For more information, see Jesus Christ the Apostle and High Priest.

Baptism, Temptations, and First Week of Nisan in 27 A.D.

27 A.D.						
JANUARY						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
FEBRUARY						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	
MARCH						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
APRIL						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

February 16, Shebat 20: Baptism of Jesus

March 28, Nisan 1: Jesus returns to John after temptations (John 1:29)

April 2, Nisan 6: Wedding at Cana

27 A.D.						
TEBETH						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
SHEBAT						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
ADAR						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
NISAN						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

John Preaches and
Baptizes around the Jordan
(Event #28)



28 JOHN THE BAPTIST BEGINS HIS MINISTRY IN THE WINTER OF 26--27 A.D. Luke 3:19 and 20 is not in chronological sequence as recorded in the Gospel of Luke. These verses are listed chronologically in event #42. The incident in Luke 3:19 and 20 is the figure of speech, parembole. In English usage this can be noted by a parenthesis. This parembole is inserted to mark the close of John's ministry. John could not have been imprisoned at this time, for the verses following in Luke tell us that John baptized Jesus. This is indicated by the first part of Luke 3:21: "Now when all the people were baptized." Literally at this point in the chronology John had not finished baptizing. Event #32 also indicates he continued to baptize. This parembole (Luke 3:19, 20) refers instead to the spiritual conclusion of John's ministry as the last prophet in the Law Administration. The information in this parembole is brought into this record in Luke (events #28 and #29) from its chronological sequence to add emphasis to this change of administration and the official spiritual opening of Jesus' ministry as the Apostle to Israel.

Matthew 3:1-12

IN those days came John the Baptist, preaching in the wilderness of Judaea,

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

3 For this is he that was spoken of by the prophet E-sai'-as, saying, "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight."

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

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

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

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

8 Bring forth therefore fruits meet for repentance:

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

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

11 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mark 1:2-8

2 As it is written in the prophets, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."

3 "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

8 "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

Luke 3:1-18

NOW in the fifteenth year of the reign of Ti-bé'-ri-ús Caesar, Pontius Pilate being governor of Judaea, and Herod being té'-trarch of Galilee, and his brother Philip té'-trarch of i-tü-ræ'-ä and of the region of Träch-ö-ni'-tis, and Ly-sä'-ni-äs the té'-trarch of Ab-i-lë'-në,

2 An'-näs and Cai'-ä-phäs being the high priests, the word of God came unto John the son of Zach-ä-ri'-äs in the wilderness.

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

4 As it is written in the book of the words of E-sai'-äs the prophet, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

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

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

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

10 And the people asked him, saying, "What shall we do then?"

Luke

11 He answereth and saith unto them, ^aHe that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then ^acame also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, ^aExact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ^aDo violence to no man, ^aneither accuse *any* falsely; and be content with your ^awages.

15 And as the people were ^ain expectation, and all men ^amused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, ^aI indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and ^awill gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

29 THE OFFICIAL OPENING OF JESUS' MINISTRY AS THE APOSTLE; JOHN BAPTIZES JESUS-- Shebat 20 (February 16), 27 A.D. Scripture does not specify the exact site of Jesus' baptism along the Jordan. After Jesus is baptized, he spends forty days in the wilderness (event #31) and about two weeks around Jordan and Galilee (events #33-37) prior to the Passover, Nisan 14 (April 10), 27 A.D. With the Law Administration concluding, God now brings in the Christ Administration by His voice from heaven and by Jesus' receiving the spirit. Matthew 3:17 records the voice from heaven saying, "This is my beloved Son" whereas Mark and Luke record "Thou art [You are] my beloved Son." Some Greek manuscripts have "You are" rather than "This is" in Matthew, also. "You are my beloved Son" is the correct translation in that Jesus Christ is the only one recorded as hearing the voice. This is the first announcement from heaven. The second announcement occurs on the mount of transfiguration (event #102) and the third, which selected the Passover lamb, in the Jerusalem area (event #130). There is no record of any person's being present at Jesus' baptism besides John. At Jesus' baptism the voice is directed to Jesus, whereas at the transfiguration the message is directed to the witnesses present (see event #102). John 1:34 (event #33) indicates John bore witness that Jesus Christ was the Son of God. The baptism officially begins Jesus' ministry as the Apostle (Acts 1:22; Hebrews 3:1). John's ministry has concluded, and Jesus' has begun.

Matthew 3:13-17

Mark 1:9-11

Luke 3:21,22

13 ^aWhen cometh Jesus ^afrom Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

9 ^aAnd it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

21 Now when all the people were baptized, ^ait came to pass, that Jesus also being baptized, and praying, the heaven was opened,

15 And Jesus answering said unto him, *Suffer it to be so now: for thus it becometh us to fulfill all righteousness.* Then he suffered him.

16 *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

17 *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

10 *And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:*

11 *And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

30 LEGAL GENEALOGY OF JESUS CHRIST. This genealogy traces the ancestry of Mary's husband, Joseph, whom people supposed was Jesus' father, back to Adam. This genealogy is recorded here because Luke focuses on Jesus Christ as a man. Compare with event #2.

Luke 3:23-38

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 Hē'-li,*

24 *Which was the son of Māt'-thāt, which was the son of Levi, which was the son of Mēl'-chī, which was the son of Jān'-nā, which was the son of Joseph,*

25 *Which was the son of Māt-tā-thī'-ās, which was the son of Amos, which was the son of Nā'-ūm, which was the son of Ēs'-li, which was the son of Nāg'-gē,*

26 *Which was the son of Mā'-āth, which was the son of Māt-tā-thī'-ās, which was the son of Sēm'-ē-i, which was the son of Joseph, which was the son of Judah,*

27 *Which was the son of Jō-ān'-nā, which was the son of Rhē'-sā, which was the son of Zō-rōb'-ā-bēl, which was the son of Sā-lā'-thi-ēl, which was the son of Nē'-rī,*

28 *Which was the son of Mēl'-*

chī, which was the son of Ād'-dī, which was the son of Cō'-sām, which was the son of Ēl-mō'-dām, which was the son of Er,

29 *Which was the son of Jō'-sē, which was the son of Ēl-i-ē'-zēr, which was the son of Jō'-rim, which was the son of Māt'-thāt, which was the son of Levi,*

30 *Which was the son of Sim-eon, which was the son of Judah, which was the son of Joseph, which was the son of Jō'-nān, which was the son of Ē-lī'-ā-kim,*

31 *Which was the son of Mēl'-ē-ā, which was the son of Mē'-nān, which was the son of Māt'-tā-thā, which was the son of Nathan, which was the son of David,*

Luke

32 ^aWhich was the son of Jesse, which was the son of Ō'-bēd, which was the son of Bō'-ōz, which was the son of Sāl'-mōn, which was the son of Nā'-ās'-sōn,

33 Which was the son of Ā-min'-ā-dāb, which was the son of Ār'-ām, which was the son of Ēs'-rōm, which was the son of Phār'-ēs, which was the son of Judah,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, ^awhich was the son of Thār'-ā, which was the son of Nā'-chōr,

35 Which was the son of Sār'-ūch, which was the son of Rā'-gāu, which was the son of Phā'-lēc, which was the son of Hē'-bēr, which was the son of Sā'-lā,

36 ^aWhich was the son of Cā'-i'-nān, which was the son of Ār-phāx'-ād, ^awhich was the son of Sem, which was the son of Nō'-ē, which was the son of Lā'-mēch,

37 Which was the son of Mā-thū'-sā-lā, which was the son of Ē'-nōch, which was the son of Jār'-ēd, which was the son of Māl'-ē-leēl, which was the son of Cā'-i'-nān,

38 Which was the son of Ē'-nōs, which was the son of Seth,

which was the son of Adam, ^awhich was the son of God.

31 TEMPTATIONS IN THE WILDERNESS--forty days. Matthew, Mark, and Luke all record that after his baptism Jesus goes into the wilderness where he is tempted for forty days. Afterwards, the Devil himself comes to Jesus and tempts him with the four basic things that motivate man: self-preservation, love (or worship), recognition, and greed. Matthew and Luke both mention the temptation of turning stones into bread. Food is essential for self-preservation and would have been a genuine temptation after forty days of fasting. Only Luke mentions the second temptation in which the Devil shows Jesus all the kingdoms of the world and offers their glory to him. In Greek the word "world" is oikoumenē, meaning "the inhabited world." The essence of the second temptation is that the Devil offers Jesus all the worship and love of the people on earth. Both Matthew and Luke mention the third temptation. If Jesus Christ had jumped off the pinnacle of the Temple and lived, he would have received great recognition and notoriety among the people. The fourth temptation is only in Matthew. Due to its similarity to the second temptation mentioned in Luke, Matthew 4:8 starts with the word "again." In Matthew 4:8 and 9 the Devil again shows Jesus Christ the kingdoms of the world. However, in Matthew the word "world" is the Greek word kosmos, the entire world. These differing details establish that the Devil's displays of the world in Matthew and Luke are indeed two different temptations. Thus the fourth and last temptation (recorded in Matthew) is greed. The Aramaic text shows a similar distinction in the words for "world."

CHAPTER 4

THEN was ^aJesus led up of ^athe Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^aMan shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up ^ainto the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^aHe shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, ^aThou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^aThou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, ^aangels came and ministered unto him.

12 ^aAnd immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; ^aand the angels ministered unto him.

CHAPTER 4

AND ^aJesus being full of the Holy Ghost returned from Jordan, and ^awas led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And ^ain those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, ^aIt is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for ^athat is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt ^aworship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for ^ait is written, Thou shalt worship the Lord thy God, and him on'y shalt thou serve.

9 ^aAnd he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For ^ait is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, ^aIt is said, Thou shalt not tempt the Lord thy God.

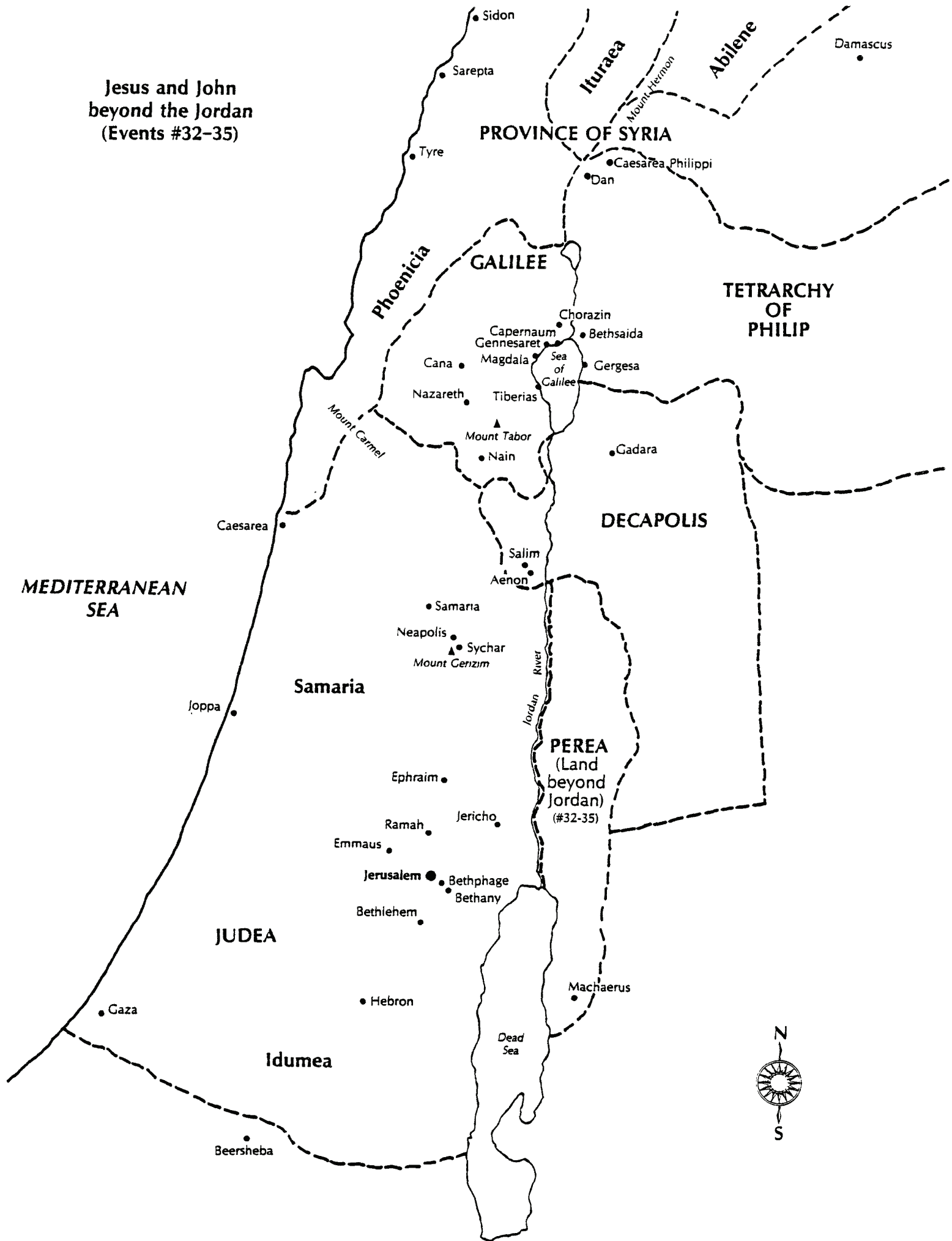
13 And when the devil had ended all the temptation, he departed from him ^afor a season.

32 JOHN BAPTIZES BEYOND JORDAN--Adar 30 (March 27), 27 A.D. This event occurs while Jesus is returning from the wilderness. The exact location of this event is uncertain. John 1:28 in some texts reads "Bethany," in others reads "Bethabara," and in others reads "Betharaba." The location of these sites beyond the Jordan in Perea is unknown.

John 1:19-28

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

**Jesus and John
beyond the Jordan
(Events #32-35)**



John

20 And ^{*}he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou ^{*}Ē-li'-ās? And he saith, I am not. Art thou ^{*}that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ^{*}He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as ^{*}said the prophet Ē-sāi'-ās.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Ē-li'-ās, neither that prophet?

26 John answered them, saying, I baptize with water: ^{*}but there standeth one among you, whom ye know not;

27 ^{*}He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done ^{*}in Bēth-āb'-ā-rā beyond Jordan, where John was baptizing.

33 JOHN SEES JESUS--next day; Nisan 1 (March 28), 27 A.D. In John 1:32 John the Baptist speaks of the baptism of Jesus in the past tense. The Gospel of John does not give the actual incident of Jesus being baptized; it only refers to the baptism as having taken place.

John 1:29-34

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold ^{*}the Lamb of God, ^{*}which taketh away the sin of the world.

30 ^{*}This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, ^{*}therefore am I come baptizing with water.

32 ^{*}And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, ^{*}the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John 1:35-42

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, 'Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, *What seek ye?* They said unto him, Rabbi, (which is to say, being interpreted, Master,) where *dwellest thou?*

39 He saith unto them, *Come and see.* They came and saw where he dwelt, and abode with him that day: for it was *about the tenth hour.*

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the *Mēs-si'-ās*, which is, being interpreted, *the Christ.*

42 And he brought him to Jesus. And when Jesus beheld him, he said, *Thou art Simon the son of Jona: thou shalt be called Cē'-phās*, which is by interpretation, *'A stone.*

John 1:43-51

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, *Follow me.*

44 Now *Philip* was of Bēth-sā'-i-dā, the city of Andrew and Peter.

45 Philip findeth *Nā-thān'-ā-ēl*, and saith unto him, We have found him, of whom *Moses* in the law, and the *prophets*, did write, Jesus *of Nazareth*, the son of Joseph.

46 And *Nā-thān'-ā-ēl* said unto him, *Can there any good thing come out of Nazareth?* Philip saith unto him, *Come and see.*

47 Jesus saw *Nā-thān'-ā-ēl* coming to him, and saith of him, *Behold an Israelite indeed, in whom is no guile!*

John

48 Nă-thăn'-ă-êl saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nă-thăn'-ă-êl answered and saith unto him, Rabbi, *thou art the Son of God; thou art *the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him. Verily, verily, I say unto you, *Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

36 JESUS' FIRST MIRACLE AT WEDDING IN CANA--three days later; Nisan 6 (April 2),
27 A.D.

John 2:1-11

CHAPTER 2

AND the third day there was a marriage in *Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, *Woman, *what have I to do with thee? *mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, *after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

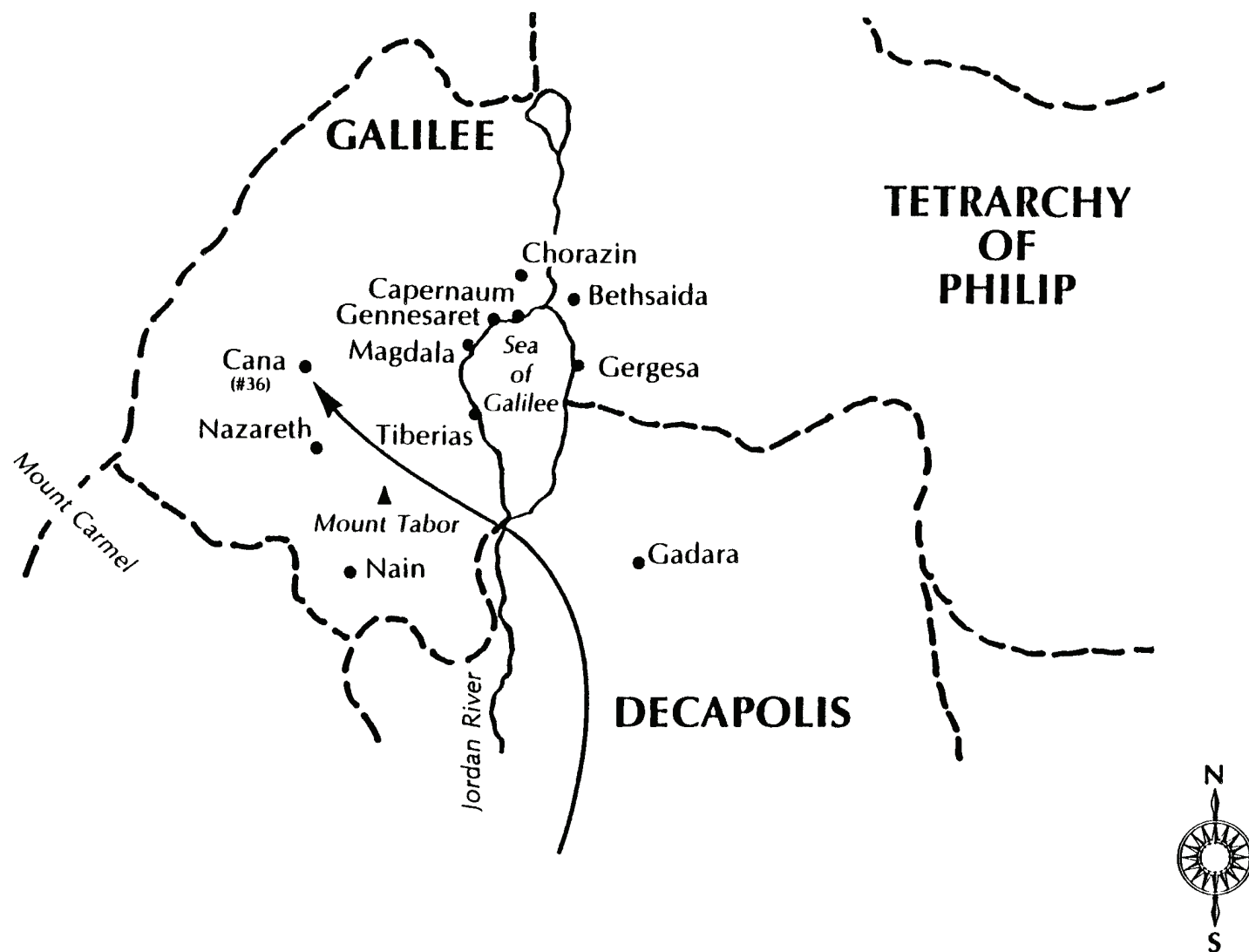
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted *the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, *and manifested forth his glory; and his disciples believed on him.

**First Miracle;
in Cana of Galilee
(Event #36)**



37 TO CAPERNAUM FOR A FEW DAYS--Nisan 7 (April 3), 27 A.D.

John 2:12

12 ¶ After this he went down to Că-pěr'-nă-úm, he, and his mother, and ^hhis brethren, and his disciples: and they continued there not many days.

SECTION III

Passover (April 10) to Pentecost

(June 1) in 27 A.D.

This section covers the transition between the public ministries of John the Baptist and Jesus Christ. During this time, John the Baptist himself says, "He [Jesus Christ] must increase, but I must decrease." Jesus Christ does a few miracles during this time, but he does not begin his practical public ministry until John the Baptist is imprisoned, shortly before Pentecost. After Jesus hears about John's imprisonment, he returns to Galilee. This section covers the period of time from Passover, Nisan 14 (April 10) to immediately after Pentecost, Sivan 7 (June 1) in 27 A.D. For more information, see Jesus Christ the Apostle and High Priest.

Passover (April 10) to Pentecost (June 1) in 27 A.D.

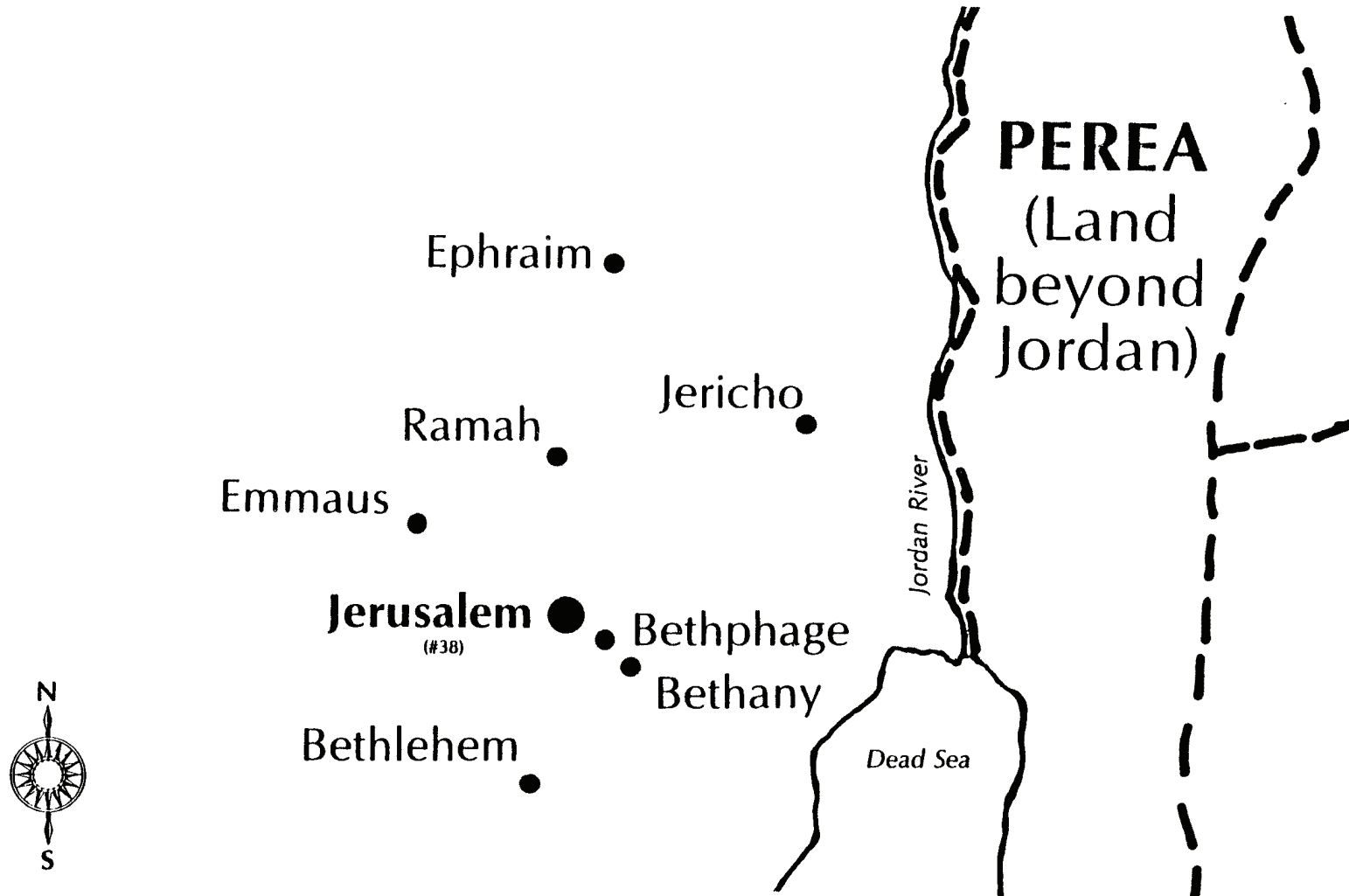
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JUNE						
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29	30					

April 10-17, Nisan 14-21: Passover and Feast of Unleavened Bread

June 1, Sivan 7: Pentecost

27 A.D.						
NISAN						
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**At Jerusalem for Passover
(Event #38)**



John 2:13--3:21

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, "The zeal of thine house hath eaten me up."

18 ¶ Then answered the Jews and said unto him, "What sign shewest thou unto us, seeing that thou doest these things?"

19 Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3

THERE was a man of the Pharisees, named Nic-ō-dē'-mūs, a ruler of the Jews:

2 "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nic-ō-dē'-mūs saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of 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 Marvel not that I said unto thee, Ye must be born again.

8 "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

9 Nic-ō-dē'-mūs answered and said unto him, "How can these things be?"

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

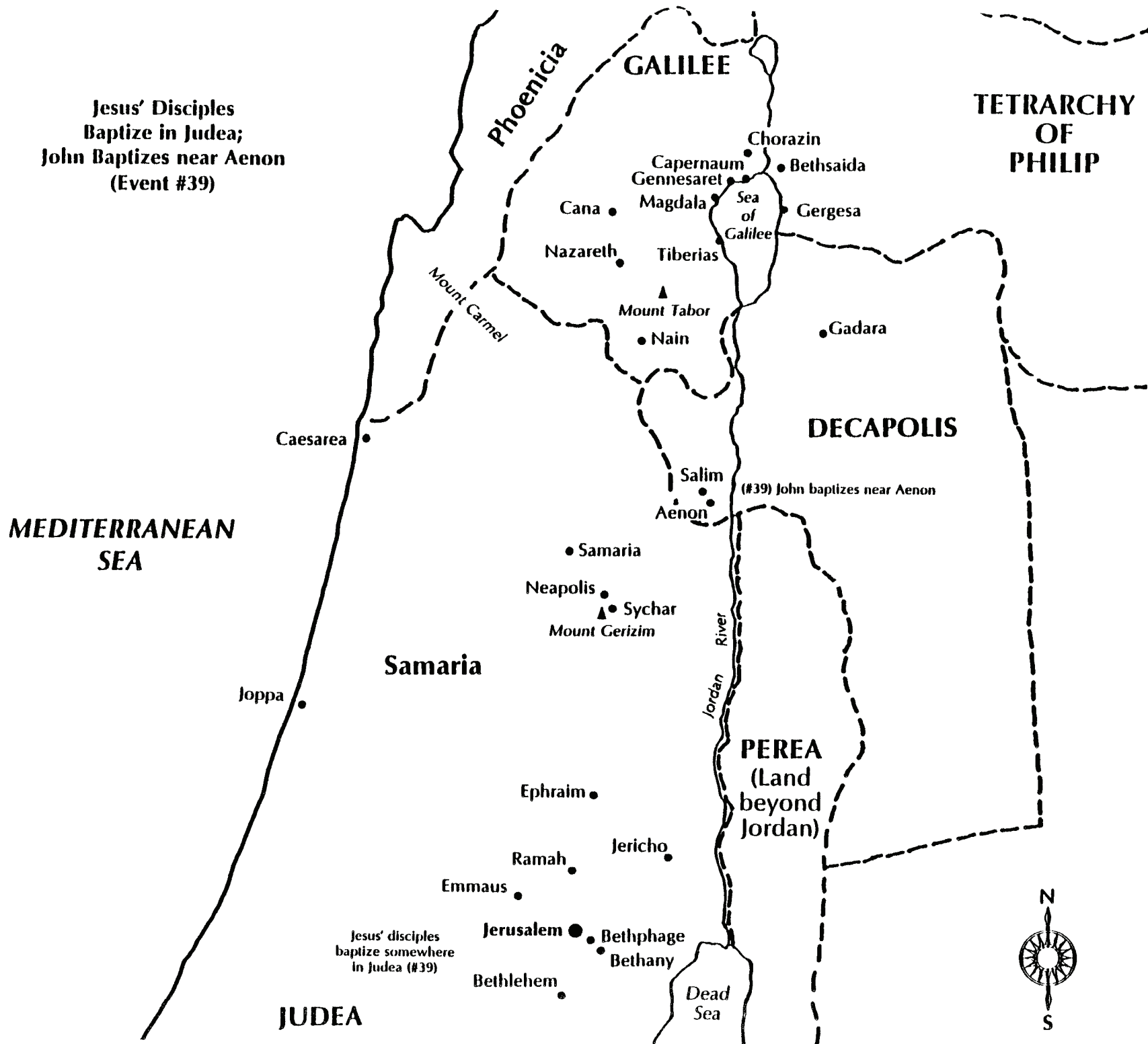
17 "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.



39 JESUS GOES TO COUNTRYSIDE OF JUDEA AND HIS DISCIPLES BAPTIZE; JOHN BEARS RECORD OF JESUS

John 3:22-36

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, ^aand baptized.

23 ¶ And John also was baptizing in Æ'-nōn near to ^aSā'-lim, because there was much water there: ^aand they came, and were baptized.

24 For ^aJohn was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^ato whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, ^aA man can ^areceive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, ^aI am not the Christ, but ^athat I am sent before him.

29 ^aHe that hath the bride is the bridegroom: but ^athe friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 ^aHe that cometh from above ^ais above all: ^ahe that is of the earth is earthly, and speaketh of the earth: ^ahe that cometh from heaven is above all.

32 And ^awhat he hath seen and heard, that he testifieth; and no man receiveth his testimony.

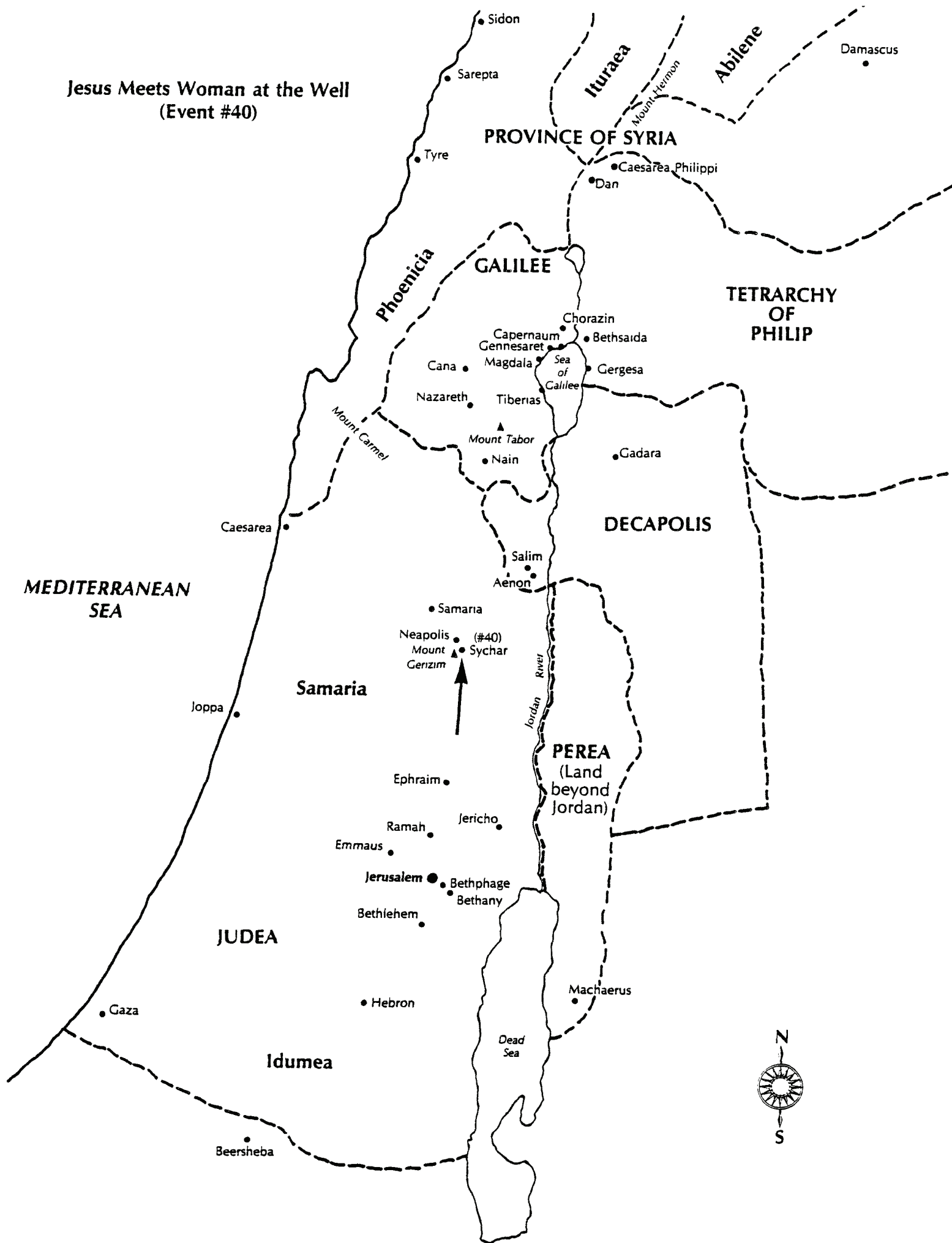
33 He that hath received his testimony ^ahath set to his seal that God is true.

34 ^aFor he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^aby measure *unto him*.

35 ^aThe Father loveth the Son, and hath given all things into his hand.

36 ^aHe that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

**Jesus Meets Woman at the Well
(Event #40)**



40 JESUS LEAVES JUDEA AND GOES TO SYCHAR FOR TWO DAYS; MEETS WOMAN AT THE WELL. John 4:1-3 should not be confused with Matthew 4:12; Mark 1:14a; and Luke 4:14a (event #44). Event #44 records a different trip to Galilee, upon Jesus' hearing of John's arrest, not "when therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John," as in John 4:1. Also, John 4:54 (event #41) records a miracle which is "the second miracle that Jesus did, when he was come out of Judaea into Galilee." Event #41 is also earlier in Jesus' ministry than the record of his departure to Galilee (event #44) after which he performs numerous miracles in Galilee. John 3:24 (event #39) also says that John is not yet in prison.

When referring to the four months until harvest in John 4:35, Jesus says that his disciples should not say that they must plant and then wait for harvest because the "fields" of which he is speaking are "white already to harvest." Here, "white" refers to the white color of clothes of the approaching people which was analogous to the white sheen of certain crops when ripe.

John 4:1-42

CHAPTER 4

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and ^abaptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Sā-mār'-i-ā.

5 Then cometh he to a city of Sā-mār'-i-ā, which is called Sy'-chār, near to the parcel of ground ^athat Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Sā-mār'-i-ā to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Sā-mār'-i-ā unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sā-mār'-i-ā? for ^athe Jews have no dealings with the Sā-mār'-i-tāns.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^aliving water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But ^awhosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ^ashall be in him a well of water springing up into everlasting life.

15 ^aThe woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, ^aI perceive that thou art a prophet.

20 Our fathers worshipped in ^athis mountain; and ye say, that in ^aJerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, ^awhen ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ^aye know not what: we know what we worship: for ^asalvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in ^aspirit ^aand in truth: for the Father seeketh such to worship him.

24 ^aGod is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Mēs-si'-ās cometh, which is called Christ: when he is come, ^ahe will tell us all things.

26 Jesus saith unto her, ^aI that speak unto thee am *he*.

27 ^aAnd upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, ^awhich told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ^aIn the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, ^aMy meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; ^afor they are white already to harvest.

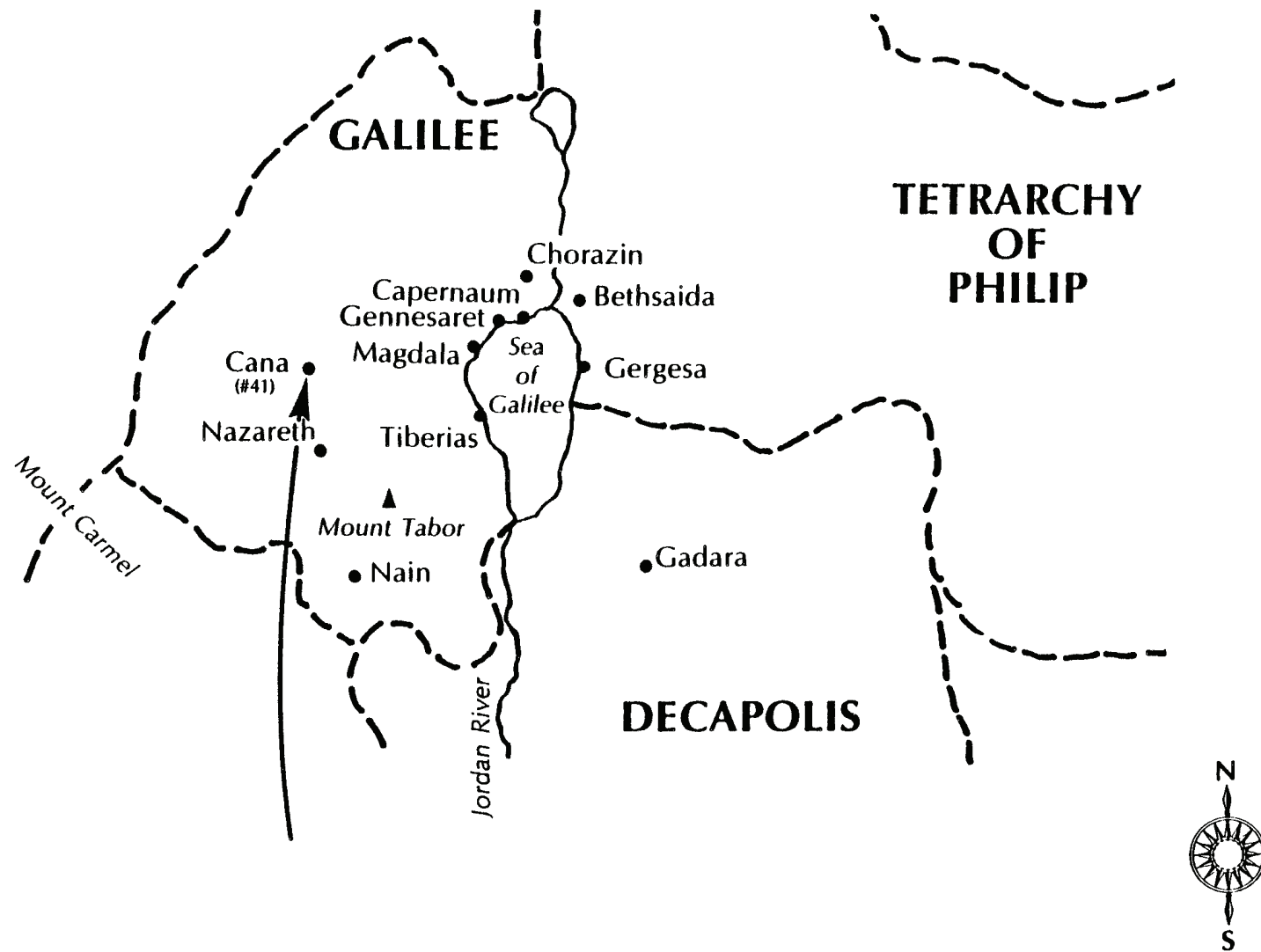
36 ^aAnd he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ^aAnd many of the Sā-mār'-i-tāns of that city believed on him ^afor the saying of the woman, which testified, He told me all that ever I did.

**Return to Cana of Galilee
(Event #41)**



John

40 So when the Să-măr'-i-tāns were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for ^awe have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

41 JESUS RETURNS TO CANA OF GALILEE AFTER TWO DAYS; JESUS' SECOND MIRACLE, IN GALILEE

John 4:43-54

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For ^aJesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, ^ahaving seen all the things that he did at Jerusalem at the feast: ^afor they also went unto the feast.

46 So Jesus came again into Cana of Galilee, ^awhere he made the water wine. And there was a certain ^anobleman, whose son was sick at Că-për'-nă-ūm.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, ^aExcept ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.



42 JOHN THE BAPTIST DELIVERED TO PRISON. Luke 3:19 and 20 belongs here in chronological sequence. John's imprisonment is recorded in a summary, stated as a parembole in the Gospel of Luke. Event #28 explains the significance of the parembole. See events #84 and #85 for more details on John's imprisonment and death.

(Luke 3:19,20)

19 *But Herod the tē'-trārch,
being reproved by him for Hē-
rō'-di-ās his brother Philip's
wife, and for all the evils which
Herod had done,

20 Added yet this above all,
that he shut up John in prison.

43 JESUS GOES TO JERUSALEM FOR PENTECOST--Sivan 7 (June 1), 27 A.D. In these verses Jesus returns from Galilee to Jerusalem for Pentecost. The use of the past tense in John 5:35 regarding John the Baptist, "He was a burning and a shining light," indicates that John is imprisoned at this point. According to Josephus, John was imprisoned at Herod's fortress of Machaerus in Perea. This event begins with the record of the healing of the man at the pool of Bethesda. In some texts a forgery has been inserted which is in the King James Version. It is found in the last part of John 5:3 ("waiting for the moving of the water") and continues through the end of verse 4. Many of the oldest manuscripts do not have this section. The Sabbath mentioned in this record is the High Sabbath, Pentecost (Sunday).

John 5:1-47

CHAPTER 5

AFTER *this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem *by the sheep *market a pool, which is called in the Hebrew tongue Bēth-ēs'-dā, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, *Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and *on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: *it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, *My Father worketh hitherto, and I work.

18 Therefore the Jews *sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, *making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For *the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but *hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. *He that honour-eth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John

27 And ^ahath given him authority to execute judgment also, ^abecause he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 ^aAnd shall come forth; ^athey that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 ^aI can of mine own self do nothing: as I hear, I judge: and my judgment is just; because ^aI seek not mine own will, but the will of the Father which hath sent me.

31 ^aIf I bear witness of myself, my witness is not true.

32 ¶ ^aThere is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, ^aand he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and ^aa shining light: and ^aye were willing for a season to rejoice in his light.

36 ¶ But ^aI have greater witness than *that* of John: for ^athe works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, ^ahath borne witness of me. Ye have neither heard his voice at any time, ^anor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ ^aSearch the scriptures; for in them ye think ye have eternal life: and ^athey are they which testify of me.

40 ^aAnd ye will not come to me, that ye might have life.

41 ^aI receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 ^aHow can ye believe, which receive honour one of another, and seek not ^athe honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: ^athere s *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: ^afor he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

44 JESUS HEARS THAT JOHN THE BAPTIST IS IN PRISON; RETURNS TO GALILEE--immediately after Pentecost. These records regarding Jesus' return to Galilee when he heard of John's arrest belong immediately after Jesus' Jerusalem stay recorded in John 5:1-47 (event #43). Compare with events #40 and #41.

Matthew 4:12

Mark 1:14a

Luke 4:14,15

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

14 "Now after that John was put in prison, Jesus came into Galilee,

14 ¶ "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

SECTION IV

The Summer of 27 A.D.

(June 1--September 19)

This section covers the practical opening of Jesus Christ's ministry as the Apostle to Israel. Many teachings, miracles, and healings occur in this section, as well as the ordination and sending of the twelve apostles. Some of the well-known events include the teaching on the mountain, healing the man with the withered hand, and healing the woman with the issue of blood. This section culminates with the feeding of about 5,000 men around the Sea of Galilee, and a similar incident in which about 4,000 men are fed. During this time John the Baptist is killed. This section covers the period of time from immediately after Pentecost, Sivan 7 (June 1), 27 A.D. to Elul 29 (September 19), 27 A.D. For more information, see Jesus Christ the Apostle and High Priest.

The Summer of 27 A.D. (June 1—September 19)

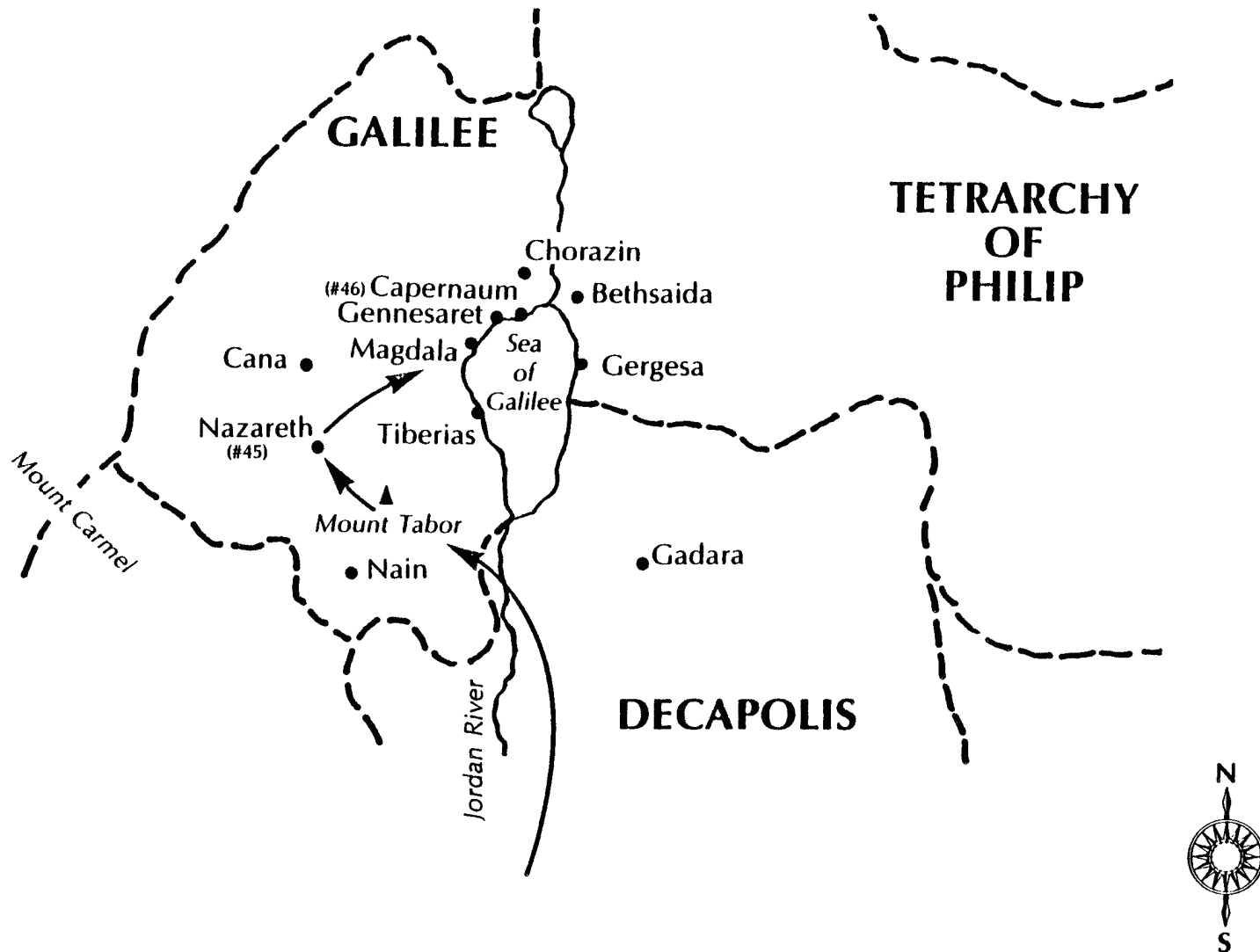
27 A.D.						
JUNE						
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JULY						
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31						
SEPTEMBER						
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28	29	30				

— June 1, Sivan 7: Pentecost — June 7, Sivan 13: Teaching in Nazareth —

— August 7, Ab 15: Feast of Wood Offering; 5000 fed —

27 A.D.						
SIVAN						
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TAMMUZ						
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**Travel from Nazareth to Capernaum
(Events #45,46)**



45 THE PRACTICAL (PUBLIC) OPENING OF JESUS' MINISTRY AS THE APOSTLE, IN NAZARETH ON THE SABBATH--Sivan 13 (June 7), 27 A.D. The function of an apostle is to bring new light to his generation. The "new light" that Jesus brought to his generation on that Sabbath in Nazareth was the relevance of Isaiah 61 to his own ministry, which included preaching the acceptable year of the Lord.

Luke 4:16-30

16 ¶ And he came to ^aNazareth, where he had been brought up: and, as his custom was, ^ahe went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet ^{È-sāi'-ās}. And when he had opened the book, he found the place where it was written,

18 ^aThe Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and ^awondered at the gracious words which proceeded out of his mouth. And they said, ^aIs not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in ^aCā-pēr-nā-ūm, do also here in ^athy country.

24 And he said, Verily I say unto you, No ^aprophet is accepted in his own country.

25 But I tell you of a truth, ^amany widows were in Israel in the days of ^{È-li'-ās}, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was ^{È-li'-ās} sent, save unto ^{Sā-rép'-tā}, a city of ^{Ši'-dōn}, unto a woman *that was* a widow.

27 ^aAnd many lepers were in Israel in the time of ^{Èl-i-sē'-ūs} the prophet; and none of them was cleansed, saving ^{Nā'-ā-mān} the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the ^abrow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^apassing through the midst of them went his way,

46 DEPARTURE FOR CAPERNAUM; PROCLAMATION OF THE KINGDOM OF HEAVEN BEGINS IN CAPERNAUM. According to Matthew 4:17, from this time Jesus begins to preach the Kingdom of Heaven. Further, the prophecy recorded in Isaiah 9:1 and 2 was fulfilled in that the people in Galilee "saw great light" because "light is sprung up" (Matthew 4:16). Jesus Christ as the Apostle to Israel brought new light to his generation. See event #45.

Matthew 4:13-17

Mark 1:14b,15

13 And leaving Nazareth, he came and dwelt in ^{Cā-pēr-nā-ūm}, which is upon the sea coast, in the borders of ^{Zā-bū'-lōn} and ^{Nēph'-thā-līm}:

14 That it might be fulfilled: which was spoken by ^{È-sāi'-ās} the prophet, saying,

15 ^aThe land of ^{Zā-bū'-lōn}, and the land of ^{Nēph'-thā-līm}, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 ^aThe people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ ^aFrom that time Jesus began to preach, and to say, ^aRepent: for the kingdom of heaven is at hand.

^apreaching the gospel of the kingdom of God,

15 And saying, ^aThe time is fulfilled, and ^athe kingdom of God is at hand: repent ye, and believe the gospel.

47 CALLING OF FOUR DISCIPLES BY THE SEA OF GALILEE

Matthew 4:18-22

Mark 1:16-20

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

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zēb'-ē-dēē, and John his brother, in a ship with Zēb'-ē-dēē their father, mending their nets; and he called them.

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

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zēb'-ē-dēē, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zēb'-ē-dēē in the ship with the hired servants, and went after him.

48 TRAVEL THROUGH GALILEE; SUMMARY STATEMENT

Matthew 4:23-25

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Dē-cāp'-ō-lis, and from Jerusalem, and from Judæa, and from beyond Jordan.

49 TEACHING ON A MOUNTAIN IN GALILEE. The records of this event and of event #66 are often mistakenly treated as one. But this record takes place on "a mountain" (Matthew 5:1) while the record in Luke takes place "in the plain" (Luke 6:17). In Matthew, after the teaching on a mountain, Jesus goes to Capernaum, where a centurion meets him and asks him to heal his child. In Luke, after teaching on the plain, Jesus enters Capernaum and a centurion sends "elders of the Jews" concerning his servant. The entire sequence of events in the two Gospels shows they are different teachings.

Matthew 5:1--7:29

CHAPTER 5

AND seeing the multitudes, ^ahe went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 ^aBlessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 ^aBlessed *are* they that mourn: for they shall be comforted.

5 ^aBlessed *are* the meek: for ^athey shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: ^afor they shall be filled.

7 Blessed *are* the merciful: ^afor they shall obtain mercy.

8 ^aBlessed *are* the pure in heart: for ^athey shall see God.

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

10 ^aBlessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 ^aBlessed *are* ye, when *men* shall revile you, and persecute you, and shall say all manner of ^aevil against you ^afalsely, for my sake.

12 ^aRejoice, and be exceeding glad: for great is your reward in heaven: for ^aso persecuted they the prophets which were before you.

13 ^aYe are the salt of the earth: ^abut if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 ^aYe are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men ^alight a candle, and put it under ^aa bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, ^athat they may see your good works, and ^aglorify your Father which is in heaven.

17 ^aThink not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, ^aTill heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

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

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

21 ^aYe have heard that it was said ^aby them of old time, ^aThou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That ^awhosoever is angry with his brother without a cause shall be in danger of the judgment: and

whosoever shall say to his brother, ^aRā'-cā, ^ashall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore ^aif thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 ^aLeave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 ^aAgree with thine adversary quickly, ^awhiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

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

27 ^aYe have heard that it was said by them of old time, ^aThou shalt not commit adultery:

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

29 ^aAnd if thy right eye ^aoffend thee, ^apluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

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

31 It hath been said, ^aWhosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That ^awhosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ^aAgain, ye have heard that ^ait hath been said by them of old time, ^aThou shalt not forswear thyself, but ^athalt perform unto the Lord thine oaths:

34 But I say unto you, ^aSwear not at all; neither by heaven; for it is ^aGod's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is ^athe city of the great King.

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

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

38 ^aYe have heard that it hath been said, ^aAn eye for an eye, and a tooth for a tooth:

39 But I say unto you, ^aThat ye resist not evil: ^abut whosoever shall smite thee on thy right cheek, turn to him the other also.

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

41 And whosoever ^ashall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and ^afrom him that would borrow of thee turn not thou away.

43 ^aYe have heard that it hath been said, ^aThou shalt love thy neighbour, ^aand hate thine enemy.

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

45 That ye may be the children of your Father which is in heaven: for ^ahe maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 ^aFor if ye love them which love you, what reward have ye? do not even the publicans the same?

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

48 ^aBe ye therefore perfect, even ^aas your Father which is in heaven is perfect.

CHAPTER 6

TAKE heed that ye do not your ^aalms before men, to be seen of them: otherwise ye have no reward ^aof your Father which is in heaven.

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

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

4 That thine alms may be in secret: and thy Father which seeth in secret himself ^ashall reward thee openly.

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

6 But thou, when thou prayest, ^aenter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, ^ause not vain repetitions, as the heathen *do*: ^afor they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: *Our Father which art in heaven, Hallowed be thy name.*

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

11 Give us this day our *daily bread.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 7

JUDGE^a not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: *and with what measure ye mete, it shall be measured to you again.*

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

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

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

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

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

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

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

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

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things *whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

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

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

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

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

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

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, *Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

22 Many will say to me in that day, Lord, Lord, have we *not* prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

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

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

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

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

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

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

29 *For he taught them as one having authority, and not as the scribes.*

50 HEALING OF A LEPER. This healing is not identical with the healing of the leper in event #58. First of all, this healing of the leper in Matthew 8:1-4 directly follows the teaching on the mountain (event #49). Secondly, events #50 and #58 cannot be identical, because if they were then the sequence of events #51-56 would be broken. This is impossible since event #53 is identical in Matthew, Mark, and Luke. Furthermore, following this healing of a leper Jesus enters Capernaum; whereas after the healing of the leper in event #58, Jesus leaves "a certain city" and withdraws himself into desert places. See event #58.

Matthew 8:1-4

CHAPTER 8

WHEN he was come down from the mountain, great multitudes followed him.

2 *And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, *See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that *Moses commanded, for a testimony unto them.

51 HEALING OF A CENTURION'S SERVANT (CHILD) IN CAPERNAUM. The word translated "servant" in Matthew 8:6 means "child" in both Aramaic and Greek. This event differs from event #67 where a centurion's servant is healed. The centurion here comes to Jesus, while in event #67 he sends messengers to Jesus.

Matthew 8:5-13

5 ¶ *And when Jesus was entered into Că-pêr'-nâ-ûm, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, *I am not worthy that thou shouldest come under my roof: but *speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

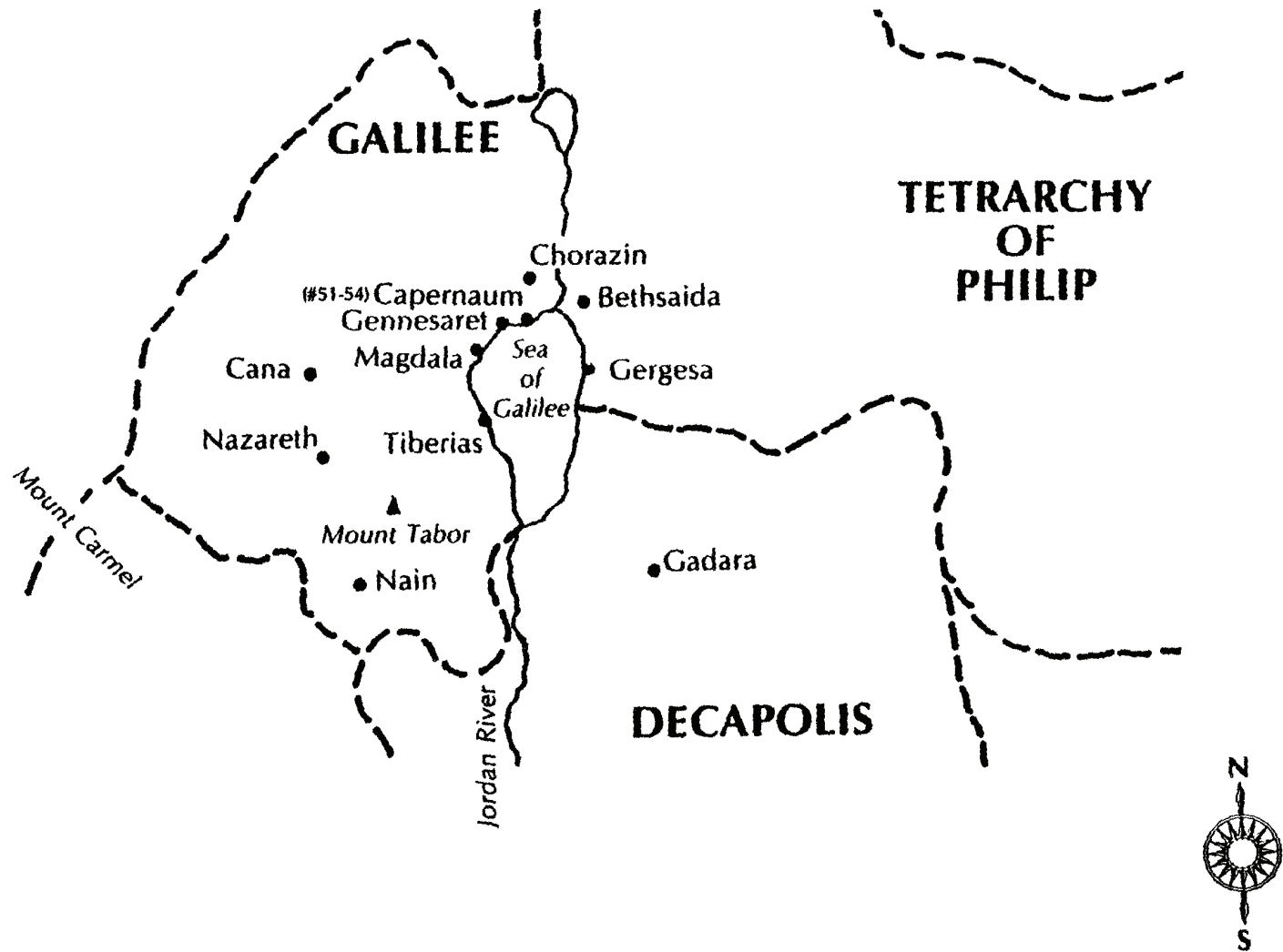
10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That *many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But *the children of the kingdom *shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

**Jesus in Capernaum
(Events #51-54)**



52 HEALING OF A POSSESSED MAN IN CAPERNAUM SYNAGOGUE ON THE SABBATH. In the King James Version, Mark 1:21 states, "on the sabbath day," singular, while Luke 4:31 states, "on the sabbath days," plural. The word "sabbath" is plural in Greek and Aramaic in both Mark and Luke. Normally, the plural usage of this word in the Biblical languages indicates the singular, "sabbath." For this reason, many versions correctly translate this by the singular, "sabbath."

Mark 1:21-28

Luke 4:31-37

21 *And they went into Că-pēr'-nā-ūm; and straightway on the sabbath day he entered into the synagogue, and taught.

22 *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; *what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus *rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit *had tormented him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

31 And *came down to Că-pēr'-nā-ūm, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: *for his word was with power.

33 ¶ *And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, *Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? *I know thee who thou art; *the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

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

37 And the fame of him went out into every place of the country round about.

53 HEALING OF PETER'S MOTHER-IN-LAW--same day

Matthew 8:14,15

Mark 1:29-31

Luke 4:38,39

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

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

29 *And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

38 ¶ *And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

54 HEALING MANY AT SUNSET--same day. That evening began the first day of the week. Matthew 8:18--11:30 groups together a series of miracles and healings which portray the proclamation of Matthew 8:16 and 17 that Jesus was sent to deliver the people. Matthew 9:2-13 (events #59 and #61) and Matthew 11:2-30 (event #69) are out of chronological sequence in Matthew in order to best illustrate the principle stated in Matthew 8:16 and 17.

Matthew 8:16,17

Mark 1:32-34

Luke 4:40,41

16 ¶ *When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by E-sai'-às the prophet, saying, *Himself took our infirmities, and bare *our* sicknesses.

32 *And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and *suffered not the devils *'to* speak, because they knew him.

40 ¶ *Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 *And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And *he rebuking *them* suffered them not *'to* speak: for they knew that he was Christ.

55 RISING BEFORE DAYBREAK ON THE FIRST DAY OF THE WEEK, DEPARTS TO A SOLITARY PLACE; PETER AND OTHERS FOLLOW

Mark 1:35-38

Luke 4:42,43

35 And *in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, *Let us go into the next towns, that I may preach there also: for *'therefore* came I forth.

42 *And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for *therefore* am I sent.

56 DEPARTURE TO PREACH THROUGHOUT GALILEE

Mark 1:39

Luke 4:44

39 *And he preached in their synagogues throughout all Galilee and cast out devils.

44 *And he preached in the synagogues of Galilee.

57 TEACHING IN A BOAT; MIRACLE OF DRAUGHT OF FISHES. This is the only record in which the Sea of Galilee is called "the lake of Gennesaret," because the city of Gennesaret was nearby. Compare with event #89 (Matthew 14:34; Mark 6:53).

Luke 5:1-11

CHAPTER 5

AND ^{it} came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gèn-nés'-à-rèt,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

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

4 Now when he had left speaking, he said unto Simon, ^{Launch} out into the deep, and let down your nets for a draught.

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

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

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

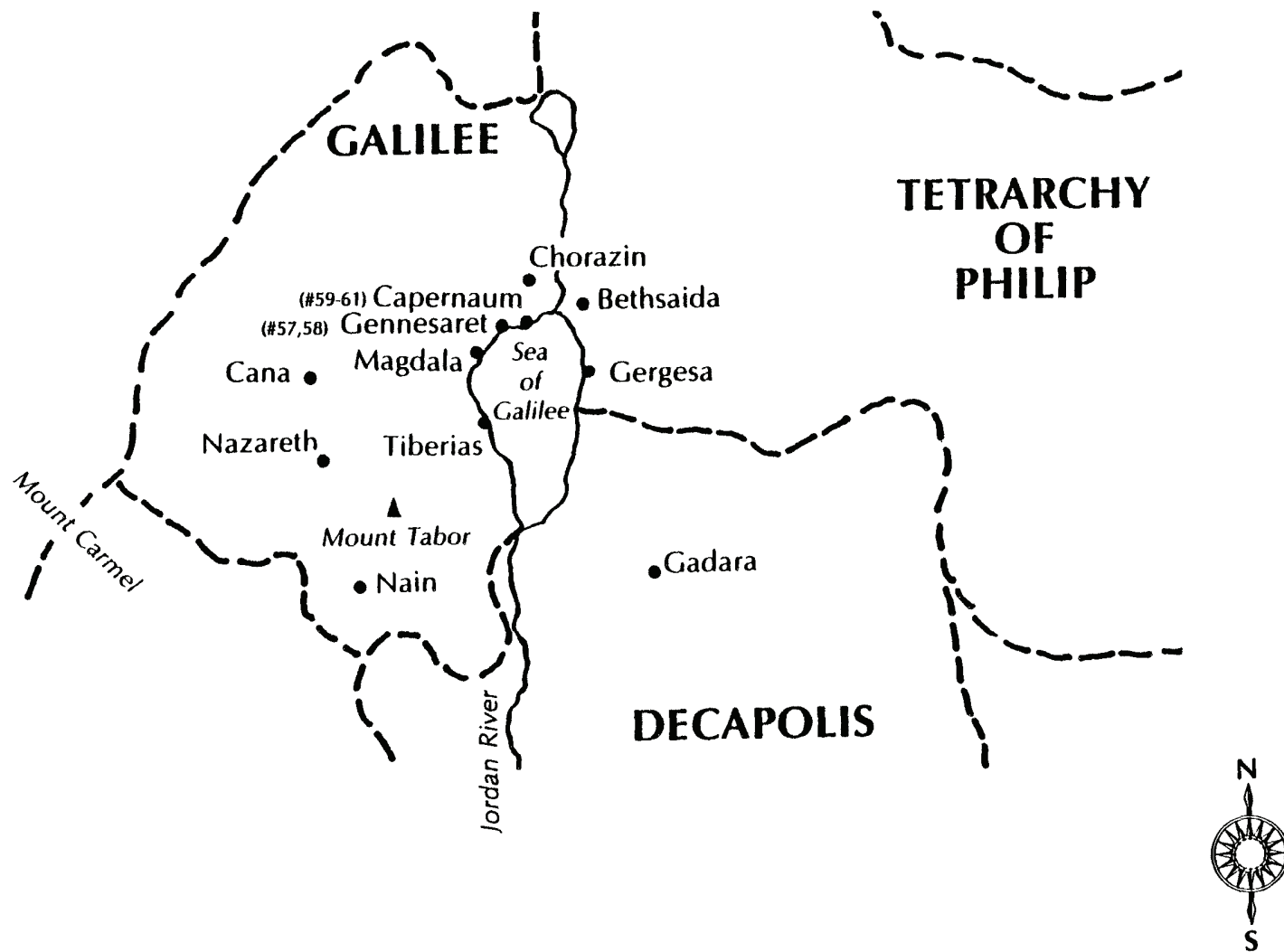
8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, ^{Depart} from me; for I am a sinful man, O Lord.

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

10 And so *was* also James, and John, the sons of Zéb'-è-dée, which were partners with Simon. And Jesus said unto Simon, Fear not; ^{from henceforth} thou shalt catch men.

11 And when they had brought their ships to land, ^{they} forsook all, and followed him.

**At the Sea of Galilee
(Events #57-61)**



58 HEALING OF A LEPER; JESUS WITHDRAWS HIMSELF INTO "DESERT PLACES." Jesus has to be "without in desert places" because this leper disobeys Jesus' command by openly talking about the healing. As the news spreads, large crowds gather. Therefore, Jesus could not go directly into Capernaum. Compare with event #50.

Mark 1:40-45

Luke 5:12-16

40 *And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See: thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things ^{which} Moses commanded, for a testimony unto them.

45 *But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: ^{and} they came to him from every quarter.

12 ¶ *And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 *And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, ^{according as} Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: ^{and} great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ *And he withdrew himself into the wilderness, and prayed.

59 AFTER SOME DAYS ENTERS CAPERNAUM; HEALING OF PARALYTIC CARRIED BY FOUR. Matthew 9:2-8 belongs here in this chronological event.

(Matthew 9:2-8)

Mark 2:1-12

Luke 5:17-26

2 *And, behold, they brought to him a man sick of the palsy, lying on a bed: ^{and} Jesus seeing their faith said unto the sick of the palsy; Son, ^{be of} good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus ^{knowing} their thoughts said, Wherefore think ye evil in your hearts?

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

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

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

CHAPTER 2

AND again ^{he} entered into Că-pēr-nā-ūm after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ *And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 *And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ^{Who} can forgive sins, but God alone?

7 Why doth this *man* thus speak blasphemies? **who* can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 **Whether* is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy.)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

60 TEACHING TO MULTITUDE BY SEASIDE

Mark 2:13

13 **And* he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

61 CALLING OF MATTHEW (LEVI); FEAST AT MATTHEW'S HOUSE WITH SCRIBES AND PHARISEES. Matthew 9:9-13 belongs here in chronological sequence. This event is out of chronological sequence in Matthew in order to add emphasis to the account.

(Matthew 9:9-13)

Mark 2:14-22

Luke 5:27-39

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

10 ¶ **And* it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with **publicans* and **sinners*?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, **I* will have mercy, and not sacrifice: for I am not come to call the righteous, **but* sinners to repentance.

14 **And* as he passed by, he saw Levi the *son* of Al-phæ'-ūs sitting **at* the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 **And* it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, **They* that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

27 ¶ **And* after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

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

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

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

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

18 *And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

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

21 No man also seweth a piece of *new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

33 ¶ And they said unto him, *Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

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

36 ¶ *And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

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

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

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

62 PICKING OF GRAIN ON THE SABBATH. Chronologically the events in Matthew 12 and 13 are interspersed with events in Matthew 8:18--11:30. In Luke 6:1, "second sabbath after the first" is translated from one Greek word, *deuteroprōtō*. The word occurs only here in all of Greek literature, and no ancient commentator has ever given a satisfactory explanation of its meaning. In view of this, the word is most certainly a spurious addition. The text should simply read, "and it came to pass on a sabbath," which is the reading in some manuscripts.

(Matthew 12:1-8)

Mark 2:23-28

Luke 6:1-5

CHAPTER 12

AT that time *Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

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

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

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

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

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

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

23 *And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, *to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read *what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of A-bi'-ā-thār the high priest, and did eat the shewbread, *which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore *the Son of man is Lord also of the sabbath.

CHAPTER 6

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.

2 And certain of the Pharisees said unto them, Why do ye that *which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, *what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; *which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

63 HEALING OF A MAN WITH A WITHERED HAND--on another Sabbath. In Mark and Luke the record of the man with the withered hand follows the incident of picking grain on another Sabbath by at least a week, as indicated by the words "again" (Mark 3:1) and "on another sabbath" (Luke 6:6). Therefore, the Matthew 12:9 record which states, "and when he was departed thence, he went into their synagogue," cannot indicate that Jesus departed and immediately went into the synagogue.

(Matthew 12:9-14)

Mark 3:1-6

Luke 6:6-11

9 *And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, *Is it lawful to heal on the sabbath days? that they might accuse him.

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

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

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

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

CHAPTER 3

AND *he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, *Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the *hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 *And the Pharisees went forth, and straightway took counsel with *the Hē-rō'-di-āns against him, how they might destroy him.

6 *And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

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

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

64 HEALINGS BY THE SEA

(Matthew 12:15-21)

Mark 3:7-12

15 But when Jesus knew it, *he withdrew himself from thence: *and great multitudes followed him, and he healed them all;

16 And *charged them that they should not make him known:

17 That it might be fulfilled which was spoken by E-sāi'-ās the prophet, 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 shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, *and from Judæa,

8 And from Jerusalem, and from i-dū-mā'-ā, and from beyond Jordan; and they about Tyre and Sī'-dōn, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they *pressed upon him for to touch him, as many as had plagues.

11 *And unclean spirits, when they saw him, fell down before him, and cried, saying, *Thou art the Son of God.

12 And *he straitly charged them that they should not make him known.

Mark 3:13-19a

Luke 6:12-16

13 ^aAnd he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon ^ahe surnamed Peter;

17 And James the *son* of Zēb'-ē-dēē, and John the brother of James; and he surnamed them Bō-an-ēr'-gēs, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Āl-phā'-ūs, and Thād-dā'-ūs, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him:

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

13 ¶ And when it was day, he called *unto him* his disciples: ^aand of them he chose twelve, whom also he named apostles;

14 Simon, (^awhom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Āl-phā'-ūs, and Simon called Zē-lō'-tēs,

16 And Judas ^athe brother of James, and Judas Iscariot, which also was the traitor.

66 TEACHING ON A PLAIN. This event differs from the teaching on a mountain in Galilee in event #49, although the contents of the two teachings are similar. Compare event #49.

Luke 6:17-49

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, ^aand a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and śī'-dōn, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude ^asought to touch him: for ^athere went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, ^aBlessed *be ye* poor: for yours is the kingdom of God.

21 ^aBlessed *are ye* that hunger now: for ye shall be filled. ^aBlessed *are ye* that weep now: for ye shall laugh.

22 ^aBlessed *are ye*, when men shall hate you, and when they ^ashall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 ^aRejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for ^ain the like manner did their fathers *unto* the prophets.

24 ^aBut woe unto you ^athat are rich! for ^aye have received your consolation.

25 ^aWoe unto you that are full! for ye shall hunger. ^aWoe unto you that laugh now! for ye shall mourn and weep.

26 ^aWoe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ ^aBut I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and ^apray for them which despitefully use you.

29 ^aAnd unto him that smiteth thee on the *one* cheek offer also the other; ^aand him that taketh away thy cloak forbid not to *take thy* coat also.

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

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

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

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

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

35 But ^alove ye your enemies, and do good, and ^alend, hoping for nothing again; and your reward shall be great, and ^aye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 ^aBe ye therefore merciful, as your Father also is merciful.

37 ^aJudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

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

39 And he spake a parable unto them, ^aCan the blind lead the blind? shall they not both fall into the ditch?

Luke

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

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

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ *And why call ye me, Lord, Lord, and do not the things which I say?

47 *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

67 HEALING OF A CENTURION'S SERVANT IN CAPERNAUM. See note on event #51.

Luke 7:1-10

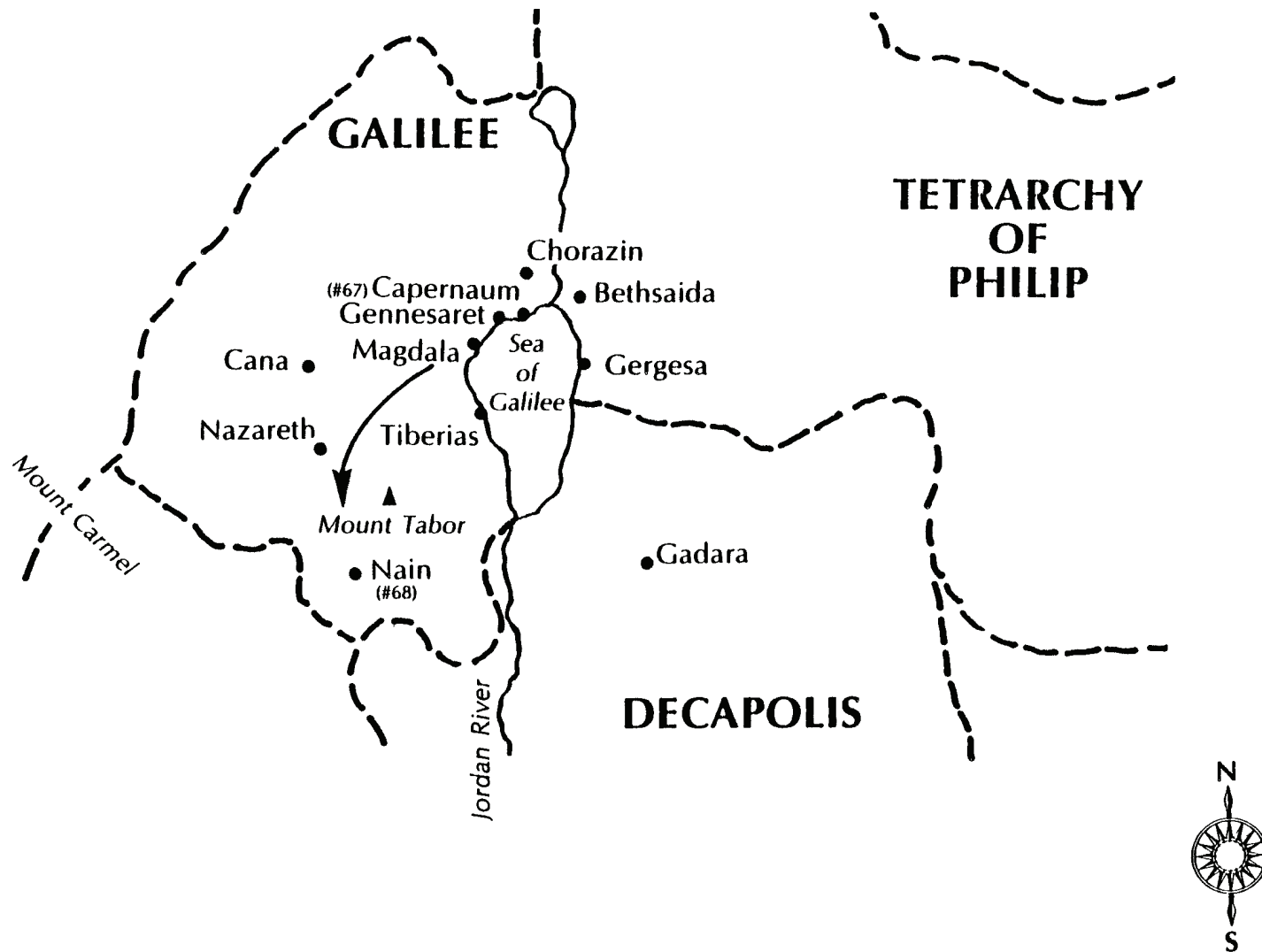
CHAPTER 7

NOW when he had ended all his sayings in the audience of the people, *he entered into Că-pér'-nā-üm.

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

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

**Travel from Capernaum to Nain
(Events #67,68)**



Luke

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

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

68 ARRIVAL AT CITY OF NAIN AND RAISING OF WIDOW'S DEAD SON--the next day

Luke 7:11-17

11 ¶ And it came to pass the day after, that he went into a city called Nā'in; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, ^aArise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 ^aAnd there came a fear on all: and they glorified God, saying, ^aThat a great prophet is risen up among us; and, ^aThat God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

69 JOHN THE BAPTIST SENDS MESSENGERS TO JESUS. Matthew 11:2-30 belongs here in chronological sequence. In Matthew, this incident of the two messengers coming from John the Baptist is a parembole. The purpose of this parembole is to illustrate the type of response that the "workmen" (the apostles who are called out in Matthew 10) would eventually receive. Both John the Baptist and the twelve apostles are eventually rejected by a generation that will not hear (Matthew 11:16-24). Luke gives the visit of John's messengers in its chronological position. Furthermore, the messengers are not sent because of John's doubting Jesus Christ's ministry. The visit is for the profit of John's followers who could see for themselves that everything John prophesied about Jesus is true and that they should not despair because of their leader's imprisonment.

(Matthew 11:2-30)

Luke 7:18-35

2 *Now when John had heard
*in the prison the works of
Christ, he sent two of his disci-
ples,

3 And said unto him, Art thou
*he that should come, or do we
look for another?

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

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

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

7 ¶ *And as they departed, Je-
sus began to say unto the multi-
tudes concerning John, What
went ye out into the wilder-
ness to see? *A reed shaken
with the wind?

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

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

10 For this is *he*, of whom
it is written, *Behold, I send
my messenger before thy face,
which shall prepare thy way
before thee.

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

12 *And from the days of John
the Baptist until now the king-
dom of heaven *suffereth vio-
lence, and the violent take it by
force.

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

14 And if ye will receive *it*,
this is *E-li'-ās, which was for
to come.

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

18 *And the disciples of John
shewed him of all these things.

19 ¶ And John calling *unto*
him two of his disciples sent
them to Jesus, saying, Art thou
he that should come? or look
we for another?

20 When the men were come
unto him, they said, John Bap-
tist hath sent us unto thee, say-
ing, Art thou he that should
come? or look we for another?

21 And in that same hour he
cured many of *their* infirmities
and plagues, and of evil spirits;
and unto many *that were* blind
he gave sight.

22 *Then Jesus answering said
unto them, Go your way, and
tell John what things ye have
seen and heard; *how that the
blind see, the lame walk, the
lepers are cleansed, the deaf
hear, the dead are raised, *to the
poor the gospel is preached.

23 And blessed is *he*, whoso-
ever shall not be offended in me.

24 ¶ *And when the messengers
of John were departed, he began
to speak unto the people con-
cerning John, What went ye
out into the wilderness for to
see? A reed shaken with the
wind?

25 But what went ye out for
to see? A man clothed in soft
raiment? Behold, they which
are gorgeously appareled, and
live delicately, are in kings'
courts.

26 But what went ye out for
to see? A prophet? Yea, I say
unto you, and much more than
a prophet.

27 This is *he*, of whom it is
written, *Behold, I send my mes-
senger before thy face, which
shall prepare thy way before
thee.

28 For I say unto you, Among
those that are born of women
there is not a greater prophet
than John the Baptist: but he
that is least in the kingdom of
God is greater than he.

29 And all the people that
heard *him*, and the publicans,
justified God, *being baptized
with the baptism of John.

16 ¶ ^aBut whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

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

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

20 ¶ ^aThen began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chō-rā'-zin! woe unto thee, Bēth-sā'-i-dā! for if the mighty works, which were done in you, had been done in Tyre and Ši'-dōn, they would have repented long ago ^ain sackcloth and ashes.

22 But I say unto you, ^aIt shall be more tolerable for Tyre and Ši'-dōn at the day of judgment, than for you.

23 And thou, Cā-pēr'-nā-ūm, ^awhich art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

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

25 ¶ ^aAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because ^athou hast hid these things from the wise and prudent, ^aand hast revealed them unto babes.

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

27 ^aAll things are delivered unto me of my Father: and no man knoweth the Son, but the Father; ^aneither knoweth any man the Father, save the Son, and *he to whomsoever* the Son will reveal *him*.

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

29 Take my yoke upon you, ^aand learn of me; for I am meek and ^alowly in heart: ^aand ye shall find rest unto your souls.

30 ^aFor my yoke is easy, and my burden is light.

30 But the Pharisees and lawyers ^arejected ^athe counsel of God ^aagainst themselves, being not baptized of him.

31 ¶ And the Lord said, ^aWhereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For ^aJohn the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 ^aBut wisdom is justified of all her children.

70 SUPPER WITH A PHARISEE NAMED SIMON; WOMAN WASHES AND ANOINTS JESUS' FEET. This anointing is obviously far removed from other anointings that take place shortly before Jesus' crucifixion. See events #127 and #141.

Luke 7:36-50

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, ¶ This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 ¶ My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 ¶ Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, ¶ Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, ¶ Who is this that forgiveth sins also?

50 And he said to the woman, ¶ Thy faith hath saved thee; go in peace.

71 PREACHING IN CITIES AND VILLAGES WITH THE TWELVE AND THE WOMEN

Luke 8:1-3

CHAPTER 8

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Măg'-dă-lēne, out of whom went seven devils,

3 And Jō-ān'-nā the wife of Chū'-zā Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

72 TEACHINGS OF PARABLES TO PHARISEES AND MULTITUDES; KINSMEN ARRIVE TO SEIZE JESUS. The first recorded event of this day is Jesus teaching the parable of the sower to the people (Luke 8:4-8). Jesus is sitting in the open courtyard of a home, speaking to the multitudes. While he is there, a blind and dumb man who is possessed is brought to him, and Jesus heals him. Pharisees and scribes are sitting close by, and their reaction to this miracle is to say that Jesus has Beelzebub. As Jesus is speaking, his mother and brothers come to the outside of the crowd, intending to seize him. Unable to approach him because of the crowd, they call for him to come out. Jesus refuses. Later, Jesus gives the parable of the sower a second time (Matthew 13:1-9; Mark 4:1-9). This time he is at the Sea of Galilee, teaching from a boat to the crowds on the shore. He also gives several other parables and then dismisses the crowds. Jesus then returns to a house with his disciples, where they question him concerning the meaning of the parables and why he used them to teach the people. So within this event, Matthew 13:10-23; Mark 4:10-25; and Luke 8:9-18 are all paremboles, nonchronological parentheses, which give the explanation of the parable of the sower. The explanation is recorded immediately after the parable itself, even though it does not take place until after the crowds are dismissed and Jesus is alone with his disciples. Compare with events #115 and #117.

(Matthew 12:22--13:9)

Mark 3:19b--4:9

Luke 8:4-8

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Bē-ēl'-zē-būb the prince of the devils.

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

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

27 And if I by Bē-ēl'-zē-būb cast out devils, by whom do your children cast them out? therefore they shall be your judges.

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

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

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

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

and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Bē-ēl'-zē-būb, and by the prince of the devils casteth he out devils.

23 ¶ And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 ¶ No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 ¶ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

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

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

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

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

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

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

34 O ^a generation of vipers, how can ye, being evil, speak good things? ^a for out of the abundance of the heart the mouth speaketh.

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

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

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

38 ¶ ^a Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

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

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

41 ^a The men of Nin'-ē-veh shall rise in judgment with this generation, and ^a shall condemn it: ^a because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 ^a The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 ^a When the unclean spirit is gone out of a man, ^a he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: ^a and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, ^a behold, *his* mother and ^a his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

31 ¶ ^a There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER 4

AND ^a he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, ^a and said unto them in his doctrine,

3 Harken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, ^a and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

Matthew

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For ^awhosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13

THE same day went Jesus out of the house, ^aand sat by the sea side.

2 ^aAnd great multitudes were gathered together unto him, so that ^ahe went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, ^aBehold, a sower went forth to sow;

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

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

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

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

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

9 ^aWho hath ears to hear, let him hear.

(Matthew 13:24-50)

Mark 4:26-34

Luke 8:19-21

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

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

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

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

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

26 ¶ And he said, ^aSo is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ^abrought forth, immediately ^ahe putteth in the sickle, because the harvest is come.

30 ¶ And he said, ^aWhereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

19 ¶ ^aThen came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by *certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

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

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

31 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; "I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Matthew

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found ^aone pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and ^agathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and ^asever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(Matthew 13:10-23)

(Mark 4:10-25)

(Luke 8:9-18)

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

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

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

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of E-sai'-ās, which saith, ^aBy hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

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

16 But ^ablessed *are* your eyes, for they see: and your ears, for they hear.

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

18 ¶ ^aHear ye therefore the parable of the sower.

19 When any one heareth the word ^aof the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

10 ^aAnd when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto ^athem that are without, all *these* things are done in parables:

12 ^aThat seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ ^aThe sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, ^aand the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ ^aAnd he said unto them, Is a candle brought to be put under a ^abushel, or under a

9 ^aAnd his disciples asked him, saying, What might this parable be?

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

11 ^aNow the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

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

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

16 ¶ ^aNo man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 ^aFor nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: ^afor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ^aseemeth to have.

Matthew

Mark

20 But he that received the seed into stony places, the same is he that heareth the word, and anon ^awith joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by ^ahe is offended.

22 ^aHe also that received seed ^aamong the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

bed? and not to be set on a candlestick?

22 ^aFor there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 ^aIf any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: ^awith what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 ^aFor he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

(Matthew 13:51-53)

51 Jesus saith unto them, Have ye understood all these things?

They say unto him, Yea, Lord.

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

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

73 CROSSING OF THE SEA OF GALILEE; MIRACLE OF CALMING THE SEA--that evening

Matthew 8:18-27

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 ^aAnd a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 ^aAnd another of his disciples said unto him, Lord, ^asuffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 ^aAnd, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

Mark 4:35-41

35 ^aAnd the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Luke 8:22-25

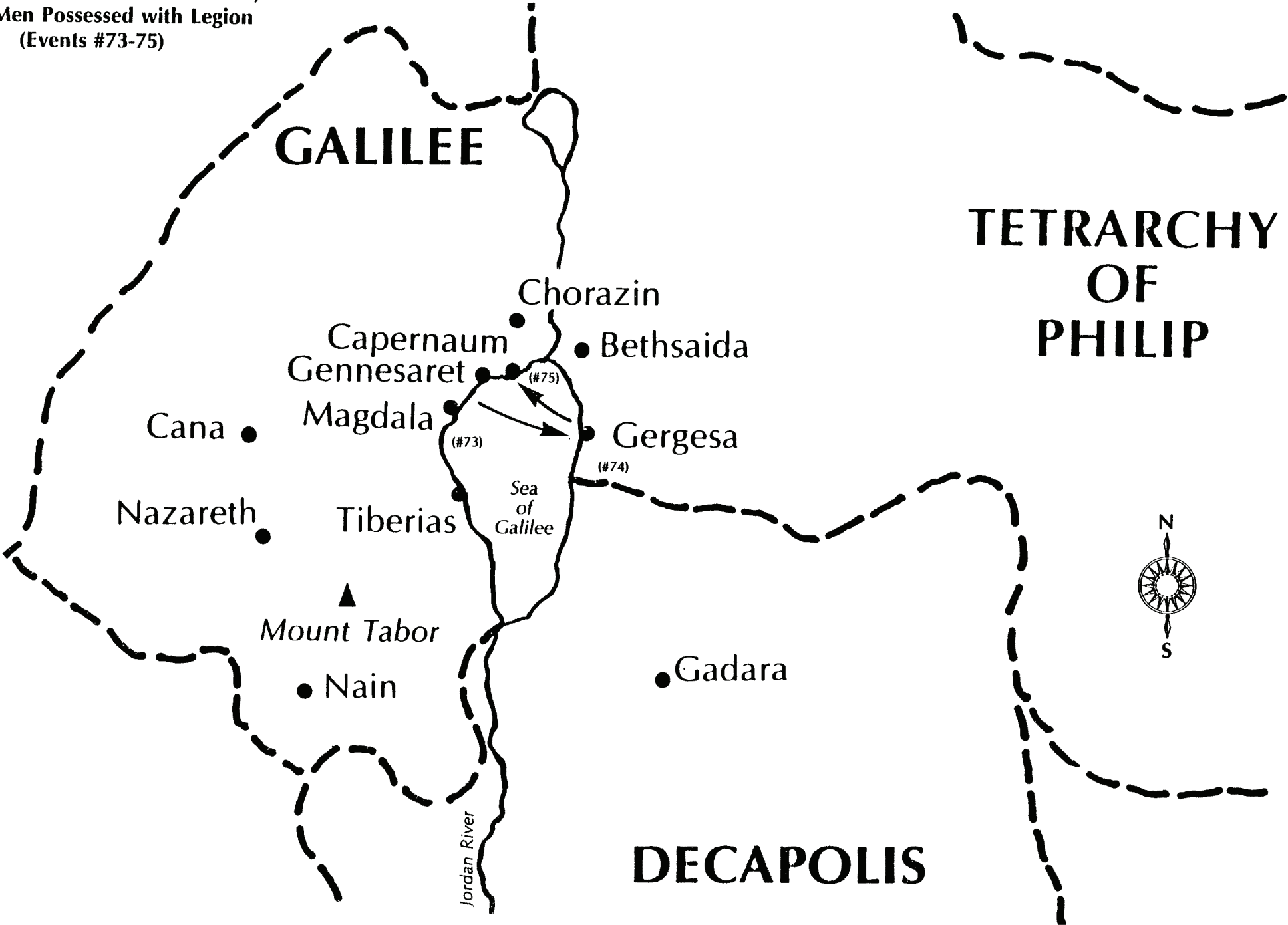
22 ¶ ^aNow it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Calms Storm on the Sea of Galilee;
Heals Men Possessed with Legion
(Events #73-75)



25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then *he* arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

74 HEALING OF TWO MEN FROM TOMBS IN THE COUNTRY OF THE GERGESENES. Two different men are healed: one healing is recorded in Mark, the other is recorded in Luke, and both are recorded in Matthew. The man in Mark departs and proclaims his healing throughout the province of Decapolis, but the man in Luke proclaims his healing "throughout the whole city," that is, Gergesa.

Matthew 8:28-34

Mark 5:1-20

Luke 8:26-39

28 ¶ And when he was come to the other side into the country of the Gēr'-gē-sēnēs, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

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

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

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

CHAPTER 5

AND *they* came over unto the other side of the sea, into the country of the Gād'-ā-rēnēs.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

26 ¶ And they arrived at the country of the Gād'-ā-rēnēs, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out *into* the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And ^athey began to pray him to depart out of their coasts.

18 And when he was come into the ship, ^ahe that had been possessed with the devil prayed him that he might be wth him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Dē-cāp'-ō-lis how great things Jesus had done for him: and all *men* did marvel.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ ^aThen the whole multitude of the country of the Gād'-ā-rēnes round about ^abesought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now ^athe man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

75 CROSSING BACK TO THE OTHER SIDE OF THE SEA OF GALILEE

Matthew 9:1

Mark 5:21

Luke 8:40

CHAPTER 9

AND he entered into a ship, and passed over, ^aand came into his own city.

21 ^aAnd when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

76 JOHN'S DISCIPLES ASK JESUS ABOUT FASTING. In this event the disciples of John ask Jesus about fasting, which is similar to event #61, the supper with Levi, when the scribes and Pharisees ask Jesus about John's disciples fasting. Compare with event #61.

Matthew 9:14-17

14 ¶ Then came to him the disciples of John, saying, ^aWhy do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can ^athe children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and ^athen shall they fast.

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

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

Matthew 9:18,19

18 ¶ ^aWhile he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

Mark 5:22,23

22 ^aAnd, behold, there cometh one of the rulers of the synagogue, Jā-i'-rūs by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

Luke 8:41,42

41 ¶ ^aAnd, behold, there came a man named Jā-i'-rūs, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Matthew 9:20-22

20 ¶ ^aAnd, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; ^athy faith hath made thee whole. And the woman was made whole from that hour.

Mark 5:24-34

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, ^awhich had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that ^avirtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, ^athy faith hath made thee whole; go in peace, and be whole of thy plague.

Luke 8:43-48

43 ¶ ^aAnd a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that ^avirtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Matthew 9:23-26

23 *And when Jesus came into the ruler's house, and saw *the minstrels and the people making a noise,

24 He said unto them, *Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

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

Mark 5:35-43

35 *While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but *sleepeth.

40 And they laughed him to scorn. *But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Tāl'-i-thā cū'-mī*; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And *he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Luke 8:49-56

49 ¶ *While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, *but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, *arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

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

Matthew 9:27-34

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, *See *that* no man know *it*.

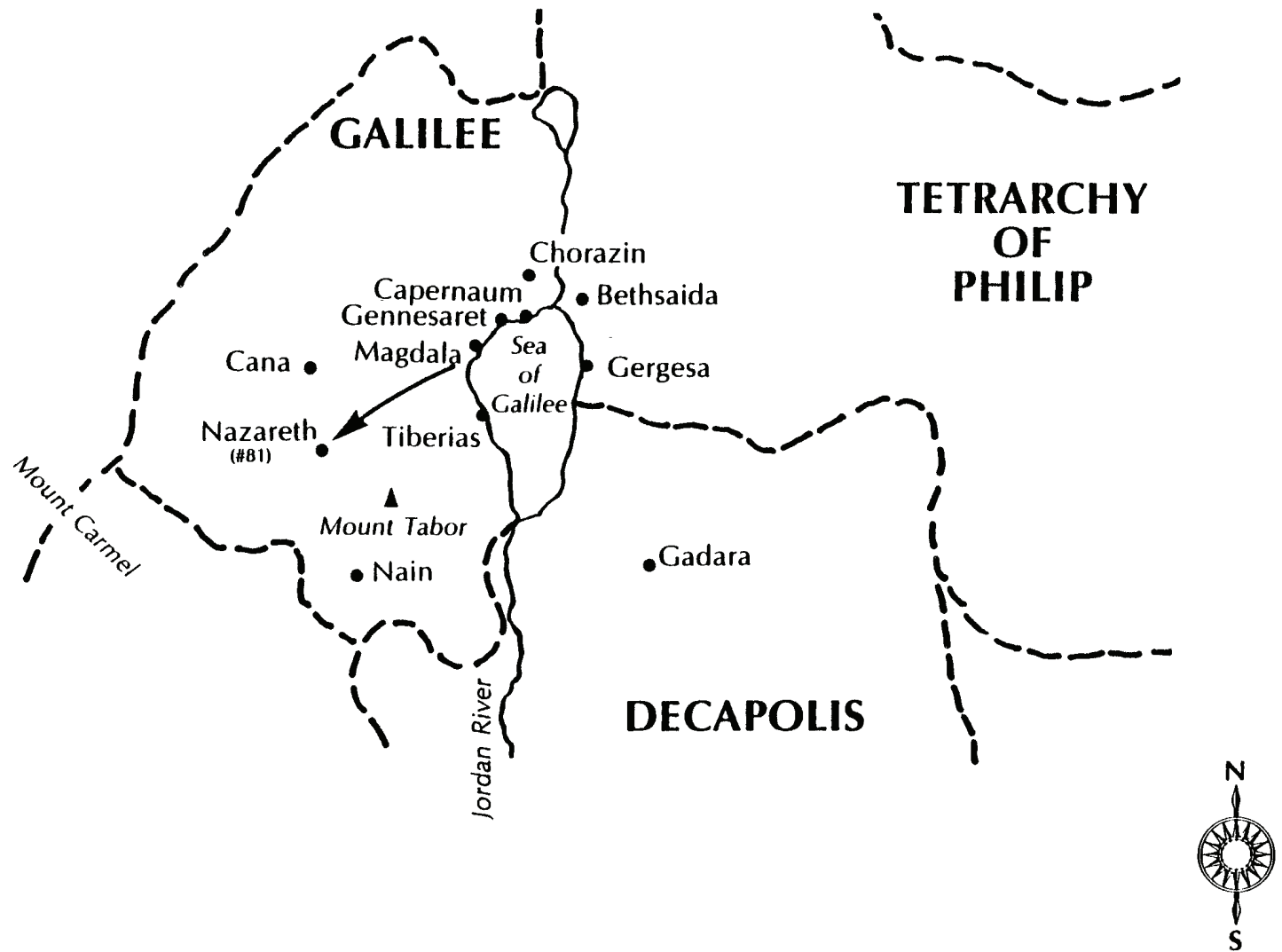
31 *But they, when they were departed, spread abroad his fame in all that country.

32 ¶ *As they went out, behold, they brought to him a dumb man possessed with a devil.

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

34 But the Pharisees said, *He casteth out devils through the prince of the devils.

**Jesus Returns to Nazareth
(Event #81)**



81 RETURNS TO NAZARETH; TEACHING IN THE SYNAGOGUE ON THE SABBATH

(Matthew 13:54-58)

Mark 6:1-6a

54 ^aAnd when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 ^aIs not this the carpenter's son? is not his mother called Mary? and ^ahis brethren, ^aJames, and Jō'-šēs, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they ^awere offended in him. But Jesus said unto them, ^aA prophet is not without honour, save in his own country, and in his own house.

58 And ^ahe did not many mighty works there because of their unbelief.

CHAPTER 6

AND ^ahe went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, ^aFrom whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, ^athe brother of James, and Jō'-šēs, and of Judah, and Simon? and are not his sisters here with us? And they ^awere offended at him.

4 But Jesus said unto them, ^aA prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 ^aAnd he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And ^ahe marvelled because of their unbelief.

82 TRAVEL THROUGH VILLAGES; SUMMARY STATEMENT

Matthew 9:35-38

Mark 6:6b

35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ ^aBut when he saw the multitudes, he was moved with compassion on them, because they ^afainted, and were scattered abroad, ^aas sheep having no shepherd.

37 Then saith he unto his disciples, ^aThe harvest truly is plenteous, but the labourers *are* few;

38 ^aPray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

^aAnd he went round about the villages, teaching.

Matthew 10:1--11:1

CHAPTER 10

AND ^awhen he had called unto ^{him} his twelve disciples, he gave them power ^aagainst unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, ^awho is called Peter, and Andrew his brother; James ^{the son of} Zēb'-ē-dēē, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James ^{the son of} Al-phā'-ūs, and Lēb-bā'-ūs, whose surname was Thād-dā'-ūs;

4 ^aSimon the Canaanite, and Judas ^aIscaiot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, ^aGo not into the way of the Gentiles, and into ^{any} city of ^athe Sā-mār'-i-tāns enter ye not:

6 ^aBut go rather to the ^alost sheep of the house of Israel.

7 ^aAnd as ye go, preach, saying, ^aThe kingdom of heaven is at hand.

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

9 ^aProvide^a neither gold, nor silver, nor ^abrass in your purses,

10 Nor scrip for ^{your} journey, neither two coats, neither shoes, nor yet ^astaves: ^afor the workman is worthy of his meat.

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

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

13 ^aAnd if the house be worthy, let your peace come upon it: ^abut if it be not worthy, let your peace return to you.

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

15 Verily I say unto you, ^aIt shall be more tolerable for the land of Sodom and Gō-mōr'-rhā in the day of judgment, than for that city.

16 ¶ ^aBehold, I send you forth as sheep in the midst of wolves: ^abe ye therefore wise as serpents, and ^aharmless^a as doves.

17 But beware of men: for ^athey will deliver you up to the councils, and ^athey will scourge you in their synagogues;

18 And ^aye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Mark 6:7-13

7 ¶ ^aAnd he called unto ^{him} the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for ^{their} journey, save a staff only; no scrip, no bread, no ^amoney in ^{their} purse:

9 But ^abe shod with sandals; and not put on two coats.

10 ^aAnd he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 ^aAnd whosoever shall not receive you, nor hear you, when ye depart thence, ^ashake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom ^aand Gō-mōr'-rhā in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, ^aand anointed with oil many that were sick, and healed ^{them}.

Luke 9:1-6

CHAPTER 9

THEN ^ahe called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And ^ahe sent them to preach the kingdom of God, and to heal the sick.

3 ^aAnd he said unto them, Take nothing for ^{your} journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 ^aAnd whatsoever house ye enter into, there abide, and thence depart.

5 ^aAnd whosoever will not receive you, when ye go out of that city, ^ashake off the very dust from your feet for a testimony against them.

6 ^aAnd they departed, and went through the towns, preaching the gospel, and healing every where.

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

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

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

22 And *ye shall be hated of all men for my name's sake: *but he that endureth to the end shall be saved.

23 But *when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not *have gone over the cities of Israel, *till the Son of man be come.

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

25 It is enough for the disciple that he be as his master, and the servant as his lord. If *they have called the master of the house *Bē-ēl'-zē-būb, how much more shall they call them of his household?

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

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

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

29 Are not two sparrows sold for a *farthing? and one of them shall not fall on the ground without your Father.

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

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

32 *Whosoever therefore shall confess me before men, *him will I confess also before my Father which is in heaven.

33 *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

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

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

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

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

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

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

40 ¶ *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

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

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

CHAPTER 11

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

84 HEROD HEARS OF JESUS AFTER JOHN'S DEATH. Matthew 14:1 begins with the phrase, "at that time," which literally means, "in that season." This is still the summer season in which Jesus is proclaiming the Kingdom of Heaven. Around the same time of the year, after Jesus preaches the kingdom, performs many miracles, and ordains and commissions his twelve apostles (who escalate the impact of God's Word), Herod is trapped into beheading John the Baptist by Herodias and Salome, her daughter.

Matthew 14:1,2

Mark 6:14-16

Luke 9:7-9

CHAPTER 14

AT that time *Herod the tē'-trārch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

14 *And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 *Others said, That it is E-li'-ās. And others said, That it is a prophet, or as one of the prophets.

16 *But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

7 ¶ *Now Herod the tē'-trārch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that E-li'-ās had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? *And he desired to see him.

Matthew 14:3-12

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Hē-rō'-di-ās' sake, his brother Philip's wife.

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

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

6 But when Herod's birthday was kept, the daughter of Hē-rō'-di-ās danced "before them, and pleased Herod."

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

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

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

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

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

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

Mark 6:17-29

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Hē-rō'-di-ās' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, "It is not lawful for thee to have thy brother's wife."

19 Therefore Hē-rō'-di-ās had "a quarrel against him, and would have killed him; but she could not."

20 For Herod "feared John, knowing that he was a just man and an holy, and "observed him; and when he heard him, he did many things, and heard him gladly."

21 "And when a convenient day was come, that Herod "on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Hē-rō'-di-ās came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, "Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom."

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

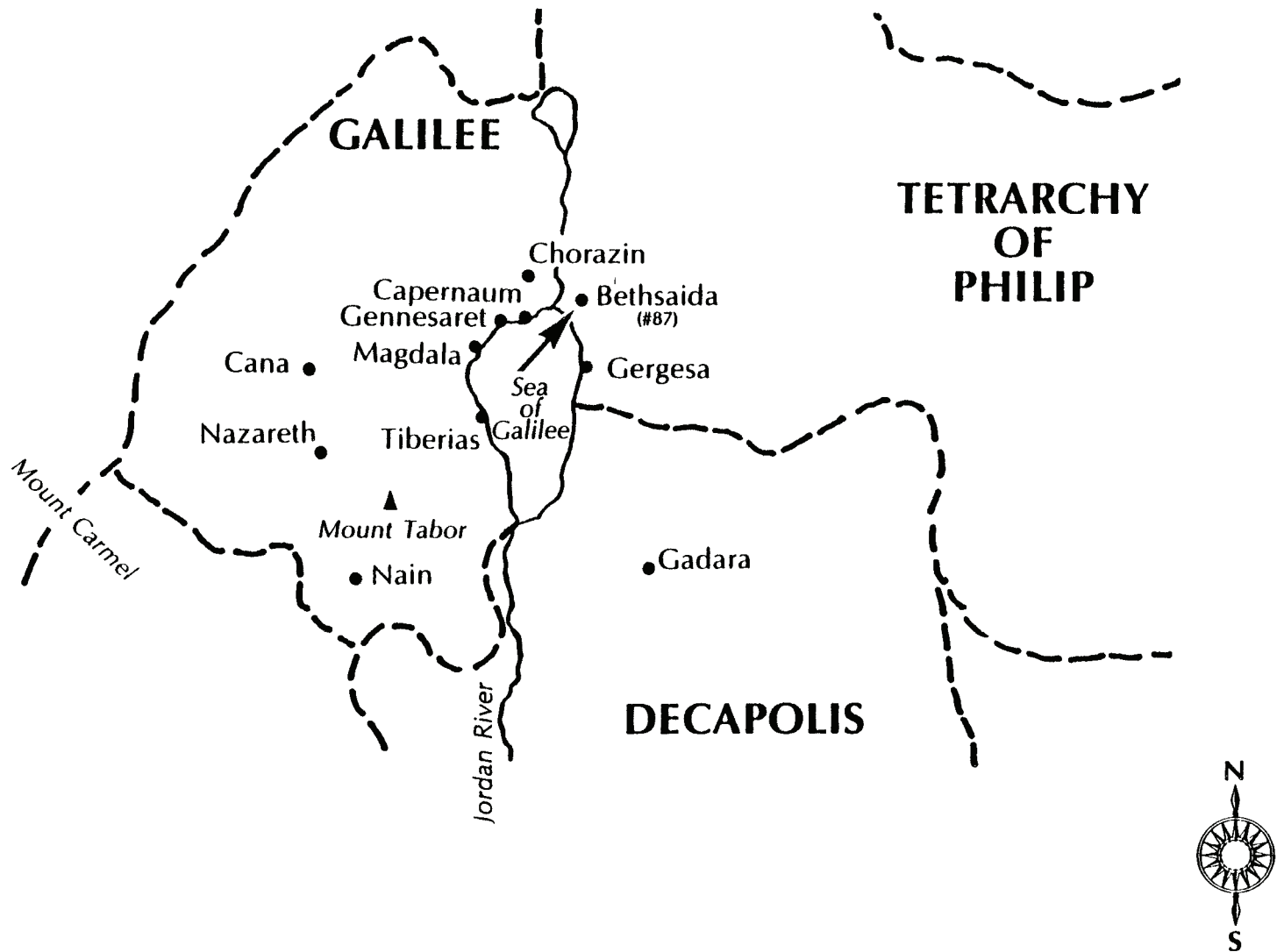
26 "And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her."

27 And immediately the king sent "an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

**Feeding about 5,000 Men near Bethsaida
(Event #87)**



86 RETURN OF THE TWELVE TO JESUS. Upon hearing of John the Baptist's death, Jesus departs to a solitary place with his apostles.

Mark 6:30,31

Luke 9:10a

30 *And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
31 *And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

10 ¶ *And the apostles, when they were returned, told him all that they had done.

87 DEPARTURE TO A SOLITARY PLACE NEAR BETHSAIDA; FIRST MIRACLE OF LOAVES AND FISHES, ABOUT 5,000 MEN FED--Ab 15 (August 7), 27 A.D. This event is one of the few Gospel accounts which is recorded in all four Gospels. It is a noteworthy miracle since Jesus feeds about 5,000 men with five loaves and two fish. Each of the four Gospel accounts of the feeding of the 5,000 is similar. Additional information is supplied by the Gospel of John which records that Jesus questioned Philip to prove him and gives the response of the crowd at the close of the miracle. Matthew adds that those fed included not only 5,000 men but also women and children. In Biblical culture, the count normally included only the men, so there were many more than 5,000 people present.

This event of feeding about 5,000 men occurs when "a feast of the Jews, was nigh" (John 6:4). Not all texts add the words "the Passover" to John 6:4; these words are an obvious insertion into the text. Jesus Christ fulfilled the whole law. Therefore, he would have gone to Jerusalem if it were Passover, but there is nothing about a trip to Jerusalem anywhere in the context of this event. Also, the Church Father Origen omits the word "Passover" when he alludes to this verse. The feast in John 6:4 is specifically called "a feast of the Jews." This was the popular Judean feast of non-Biblical origin called the Feast of the Wood Offering. At this feast each year, people brought wood into the Temple at Jerusalem.

This event is similar to, but not identical with, a later miracle recorded in event #96 (Matthew 15:32-39a; Mark 8:1-9) in which Jesus feeds about 4,000 men with seven loaves and a few small fish. Typically, as in most accounts of this nature with similar accounts recorded in the Gospels, the vast majority of Bible commentators assume the accounts are identical and handle them as one event. This type of error has led to much confusion in Gospel harmony studies. Jesus mentions both miracles as separate events in event #97 (Matthew 16:9,10; Mark 8:19,20). This is another example of two seemingly identical events which upon closer observation prove not to be identical at all.

Matthew 14:13-21

Mark 6:32-44

Luke 9:10b-17

John 6:1-15

13 ¶ *When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

32 *And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

*And he took them, and went aside privately into a desert place belonging to the city called Bēth-sā'-i-dā.

CHAPTER 6
AFTER *these things Jesus went over the sea of Galilee, which is the sea of Ti-bē'-ri-ās.

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

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

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

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

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, ^{he} blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

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

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

34 ^{And} Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and ^{he} began to teach them many things.

35 ^{And} when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, ^{Shall} we go and buy two hundred ^{pennyworth} of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, ^{Five}, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, ^{and} blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ^{And} when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

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

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

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

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

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

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^{And} the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, ^{Two} hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: ^{but} what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^{that} prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

88 DISCIPLES ROW BACK ACROSS THE SEA OF GALILEE; JESUS WALKS ON WATER. Event #87 occurs near the city of Bethsaida on the east coast of the Sea of Galilee. But Mark 6:45 indicates they took a boat across the lake to Bethsaida. In Aramaic "Bethsaida" means "house" or "place of fishing." Thus the "Bethsaida" referred to in Mark 6:45 is a fishing area near the city of Gennesaret on the west coast of the Sea of Galilee, not the city of Bethsaida on the east coast.

Matthew 14:13-21

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

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

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

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

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

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

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

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

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

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

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

33 Then they that were in the ship came and worshipped him, saying, Of a truth *thou art the Son of God.

Mark 6:45-52

45 *And straightway he constrained his disciples to get into the ship, and to go to the other side before *unto Bēth-sā'-i-dā, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 *And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and *would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 *And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For *they considered not *the miracle* of the loaves: for their *heart was hardened.

John 6:16-21

16 *And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Cā-pēr'-nā-ūm. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

89 HEALINGS AT GENNESARET. When Jesus and his disciples land on the north shore of Galilee, they come first to Gennesaret where many come to be healed.

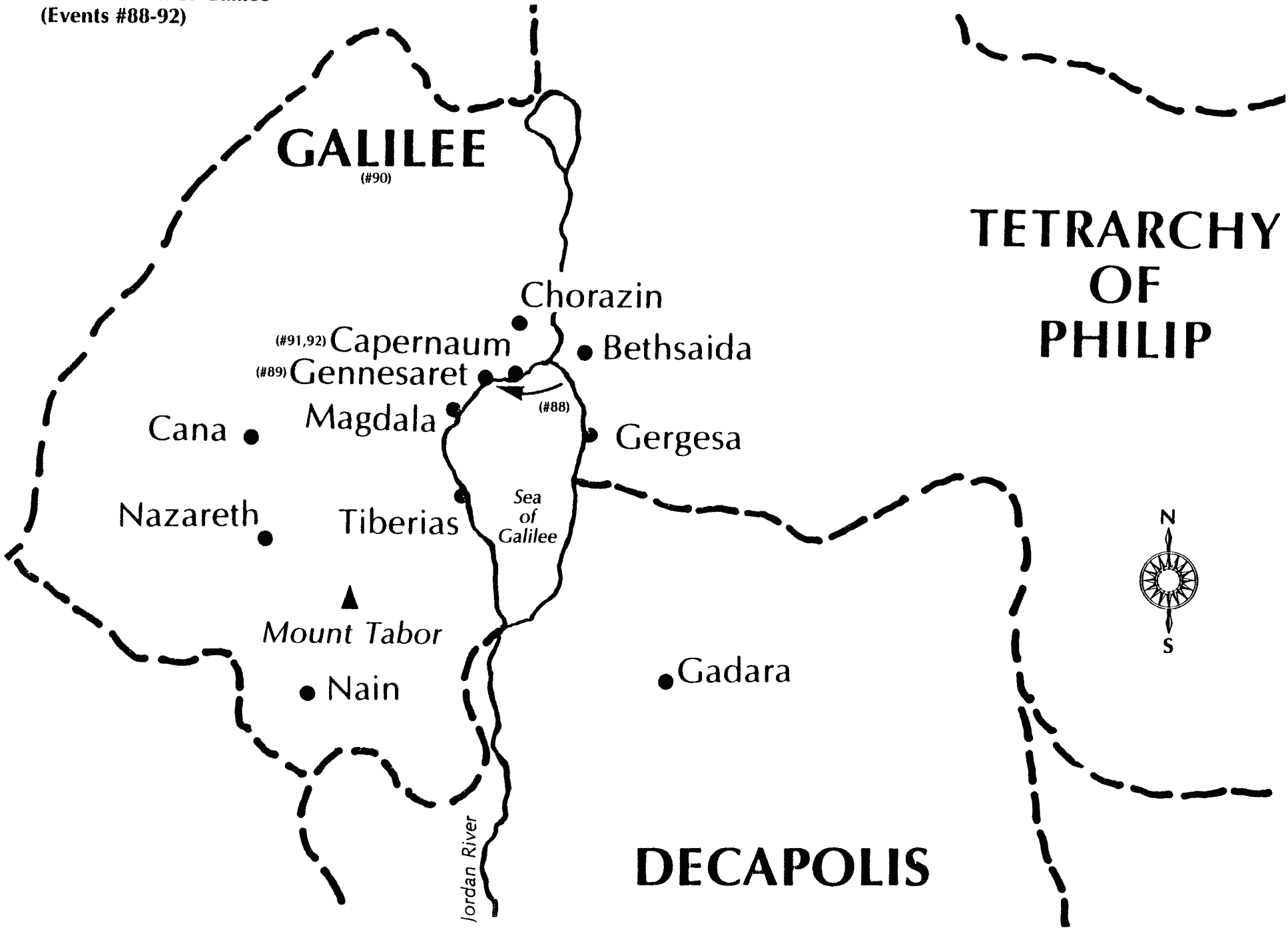
Matthew 14:34-36

34 ¶ *And when they were gone over, they came into the land of Gēn-nēs'-ā-rēt.

Mark 6:53-55

53 *And when they had passed over, they came into the land of Gēn-nēs'-ā-rēt, and drew to the shore.

Travel around the Sea of Galilee
(Events #88-92)



35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

90 SUMMARY STATEMENT. Mark 6:56 is a summary statement which covers the healings at Gennesaret (event #89) and Capernaum (event #91), as well as other healings during later travels throughout the country toward the border of Tyre and Sidon (events #93 and #94).

Mark 6:56

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

91 TEACHING IN SYNAGOGUE AT CAPERNAUM--the day after feeding about 5,000 men. Jesus travels up the coast to Capernaum, where some of the 5,000 people he fed seek him.

John 6:22-65

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tī-bē'-rī-ās nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Cā-pēr-nā-ūm, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat mān'-nā in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, ^athat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ^aIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 ^aNo man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 ^aIt is written in the prophets, And they shall be all taught of God. ^aEvery man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 ^aNot that any man hath seen the Father, ^asave he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, ^aHe that believeth on me hath everlasting life.

48 ^aI am that bread of life.

49 ^aYour fathers did eat măn'-nâ in the wilderness, and are dead.

50 ^aThis is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread ^awhich came down from heaven: if any man eat of this bread, he shall live for ever: and ^athe bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore ^astrove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ^aye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 ^aWhoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, ^adwell-eth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 ^aThis is that bread which came down from heaven: not as your fathers did eat măn'-nâ, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Că-pêr'-nâ-ûm.

60 ^aMany therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 ^aWhat and if ye shall see the Son of man ascend up where he was before?

63 ^aIt is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But ^athere are some of you that believe not. For ^aJesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore ^asaid I unto you, that no man can come unto me, except it were given unto him of my Father.

92 JESUS CONFRONTS SCRIBES AND PHARISEES; TEACHES MULTITUDES AND DISCIPLES AT CAPERNAUM

Matthew 15:1-20

Mark 7:1-23

CHAPTER 15

THEN ^acame to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 ^aWhy do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 ^aFor God commanded, saying, ^aHonour thy father and mother: and, ^aHe that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, ^a*It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 ^aYe ^ahypocrites, well did Ê-sâi' as prophesy of you, saying,

CHAPTER 7

THEN ^acame together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ^adefiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands ^aoft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and ^apots, brassen vessels, and of ^atables.

5 ^aThen the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

8^{*} This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, *teaching for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

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

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, *Every* plant, which my heavenly Father hath not planted, shall be rooted up.

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

15 *Then* answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, *Are* ye also yet without understanding?

17 Do not ye yet understand, that *whatsoever* entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But *those* things which proceed out of the mouth come forth from the heart; and they defile the man.

19 *For* out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

6 He answered and said unto them, Well hath *Ē-sāl'-ās* prophesied of you hypocrites, as it is written, *This* people honour-eth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, *teaching for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye *reject* the commandment of God, that ye may keep your own tradition.

10 For Moses said, *Honour* thy father and thy mother; and, *Whoso* curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* *Ĉôr'-bân*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 *If* any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

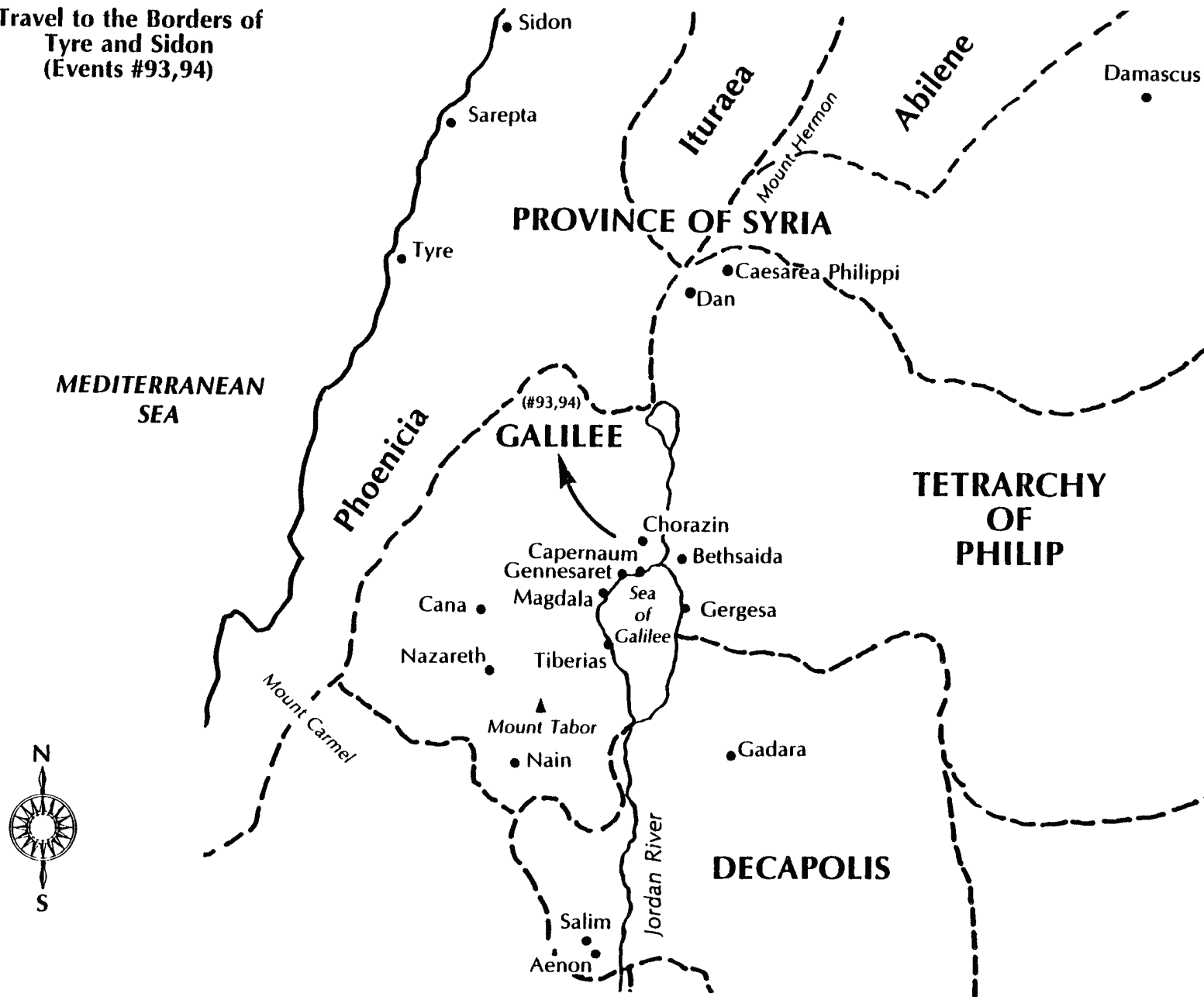
20 And he said, That which cometh out of the man, that defileth the man.

21 *For* from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, *covetousness*, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Travel to the Borders of
Tyre and Sidon
(Events #93,94)



95 RETURN TO SEA OF GALILEE NEAR THE BORDER OF DECAPOLIS; HEALING OF DEAF MAN WITH SPEECH IMPEDIMENT; HEALINGS OF MANY OTHERS

Matthew 15:29-31

Mark 7:31-37

29 ^aAnd Jesus departed from thence, and came nigh ^aunto the sea of Galilee; and went up into a mountain, and sat down there.

30 ^aAnd great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

31 ¶ ^aAnd again, departing from the coasts of Tyre and Šī'-dōn, he came unto the sea of Galilee, through the midst of the coasts of Dē-cāp'-ō-lis.

32 And ^athey bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and ^ahe spit, and touched his tongue;

34 And ^alooking up to heaven, ^ahe sighed, and saith unto him, Ēph'-phā-thā, that is, Be opened.

35 ^aAnd straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And ^ahe charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

96 SECOND MIRACLE OF LOAVES AND FISHES, ABOUT 4,000 MEN FED. Jesus feeds about 4,000 men plus women and children from seven loaves of bread and a few fish at the Sea of Galilee. This record differs from the previous record in event #87 (Matthew 14:13-21; Mark 6:32-44; Luke 9:10b-17; and John 6:1-15) where he fed about 5,000 men plus women and children with five loaves and two fish. See event #87.

Matthew 15:32-39a

Mark 8:1-9

32 ¶ ^aThen Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 ^aAnd his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

CHAPTER 8

IN those days ^athe multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

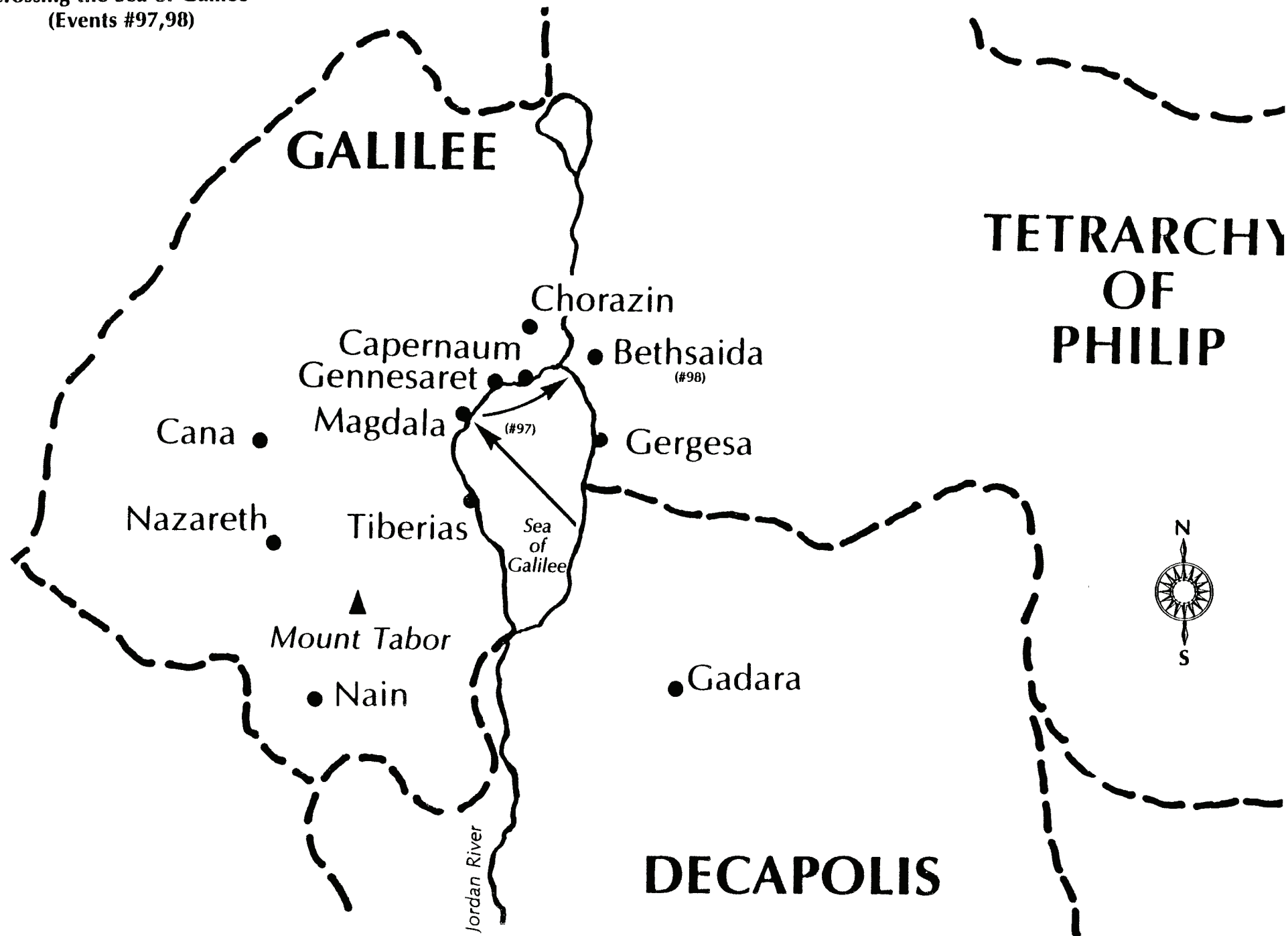
2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 ^aAnd he asked them, How many loaves have ye? And they said, Seven.

Crossing the Sea of Galilee
(Events #97,98)



93 DEPARTURE TO BORDER OF TYRE AND SIDON. In event #92 Jesus is at Capernaum. In events #93 and #94, Jesus travels to "the borders of Tyre and Sidon" (Mark 7:24a). Jesus never entered Tyre or Sidon. Many people have assumed that Jesus went right to the cities of Tyre and Sidon on this trip. This idea comes from Mark 7:31. Some Greek manuscripts of that verse read, "And again, going forth out of the district of Tyre, he came through Sidon to the sea of Galilee." However, many Greek and Aramaic manuscripts read the way the King James Version does. In event #94 Jesus says he is not sent but to the lost sheep of the house of Israel (Matthew 15:24). Also the woman that comes to Jesus in event #94 is specifically said to be "of Canaan" (Matthew 15:22), "a Syrophenician by nation" (Mark 7:26). Since everyone who lived outside of Israel in the area of Tyre and Sidon was a Syrophenician by nation, one of the reasons for pointing out the woman's nationality would be to show that she came into Galilee to find Jesus. Furthermore, Jesus is never recorded as doing anything in Sidon itself. At other times when Jesus went to places he would not normally have been expected to go, the Word of God shows the profit of his journey. For example, when Jesus Christ went to Samaria in event #40 (John 4:1-42), the Samaritans believed. Thus from both textual and internal evidence, the Scripture points to Jesus' travel to the northern part of Galilee and then southward again.

Matthew 15:21

Mark 7:24a

21 ¶ *Then Jesus went thence, and departed into the coasts of Tyre and šī'-dōn.*

24 ¶ *And from thence he arose, and went into the borders of Tyre and šī'-dōn,*

94 HEALING OF A CHILD VEXED WITH DEVILS IN THE AREA OF TYRE AND SIDON

Matthew 15:22-28

Mark 7:24b-30

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Sŷ-rō-phē-niç'-i-ān by nation; and she besought him that he would cast forth the devil out of her daughter.

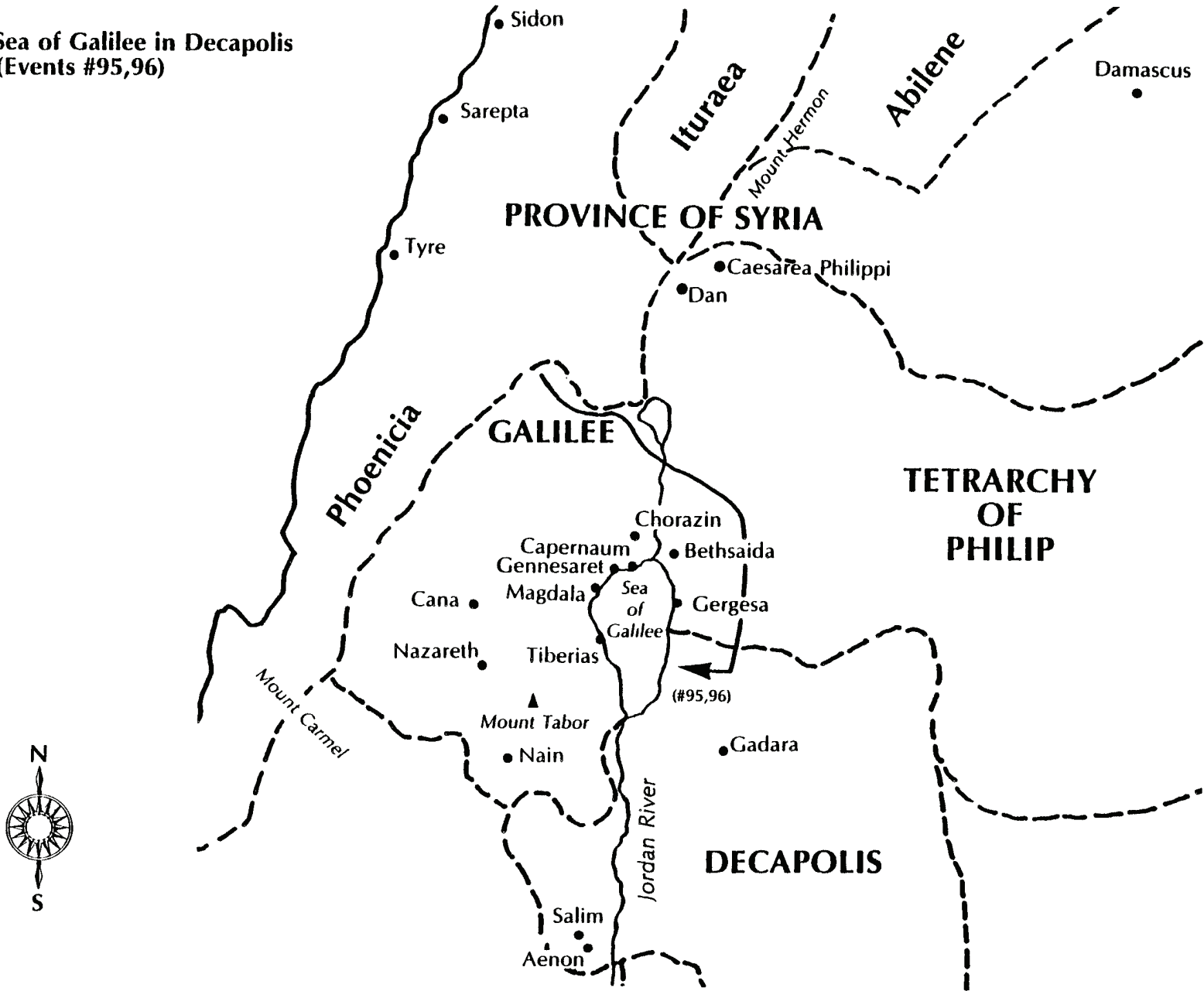
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Returns to Sea of Galilee in Decapolis
(Events #95,96)



36 And ^ahe took the seven loaves and the fishes, and ^agave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 ^aAnd he sent away the multitude,

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and ^ahe blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

97 CROSSING TO THE WEST COAST OF SEA OF GALILEE; CONFRONTATIONS AND TEACHING. After sending the multitude away, Jesus and his disciples cross the sea by boat again and come to the region of "Magadan," or "Magdala" (according to Matthew), on the west coast of the sea. In the King James Version, Mark calls this area "Dalmanutha," but in various manuscripts Mark gives each of these three names for this place. Nothing is known of any of these names except Magdala which was a city on the west coast of the Sea of Galilee, north of Tiberias, where Mary Magdalene came from. Here Jesus again confronts the Pharisees and Sadducees who ask a sign of him. This is not the first time he discusses signs (see Matthew 12:38,39--event #72; and John 6:30--event #91), nor is it the last time (Luke 11:16,29--event #115). These events are different incidents, although similar to each other.

Matthew 15:39b--16:12

Mark 8:10-21

and took ship, and came into the coasts of Mäg'-dä-lä.

CHAPTER 16

THE ^aPharisees also with the Säd'-dü-cēēs came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 ^aA wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And ^awhen his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, ^aTake heed and beware of the leaven of the Pharisees and of the Säd'-dü-cēēs.

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

10 ¶ And ^astraightway he entered into a ship with his disciples, and came into the parts of Däl-mä-nü'-thä.

11 ^aAnd the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ ^aNow *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 ^aAnd he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is because we have no bread.*

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? ^aperceive ye not yet, neither understand? have ye your heart yet hardened?

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

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

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

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sād'-dū-cēēs?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sād'-dū-cēēs.

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 *When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And *when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that *ye do not understand?

98 HEALING OF BLIND MAN AT BETHSAIDA

Mark 8:22-26

22 ¶ And he cometh to Bēth-sā'-i-dā; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when *he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, *nor tell *it* to any in the town.

SECTION V

The Month of Tishri and the Royal High Priest

(September 20--October 19, 27 A.D.)

This fifth section begins Jesus Christ's ministry as the royal High Priest. Jesus Christ declares that he will suffer and die at Jerusalem. Soon after this declaration, he is ordained, installed, and inaugurated to the office of High Priest at the transfiguration. From this time he "set" his face to go to Jerusalem to be the High Priest and the Passover lamb. In this section, he attends the Feast of Tabernacles at Jerusalem, and afterward sends out the seventy to cities where he follows and ministers. This section covers the time from Tishri 1 (September 20), 27 A.D. to just prior to the Feast of Dedication, Kislev 25--Tebeth 2 (December 13-20), 27 A.D. For more information, see Jesus Christ the Apostle and High Priest.

The Month of Tishri and the Royal High Priest (September 20—October 19, 27 A.D.)

27 A.D.						
SEPTEMBER						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
OCTOBER						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

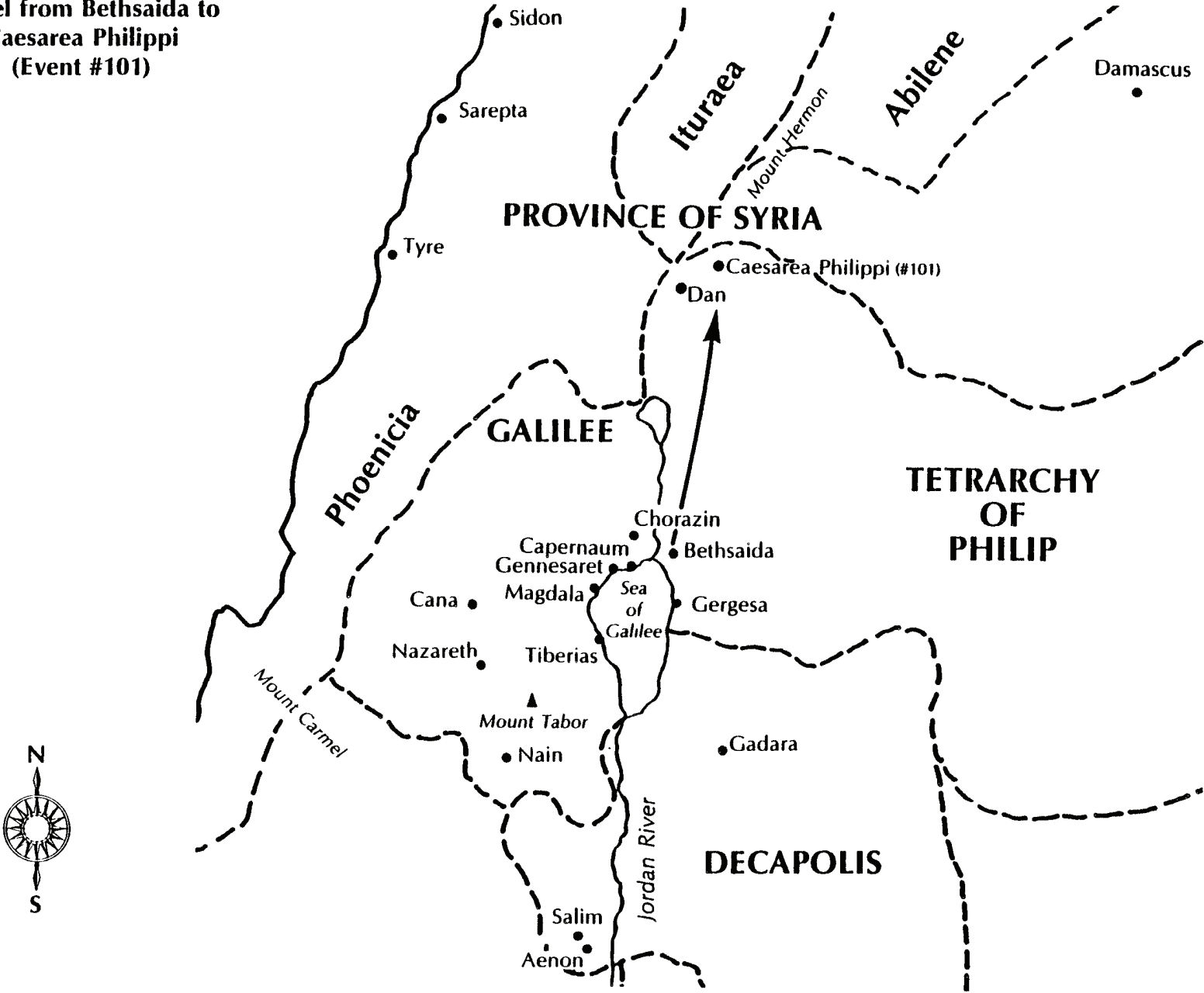
September 20, Tishri 1: Jesus thirty years old

September 29, Tishri 10: Transfiguration

October 4-11, Tishri 15-22: Feast of Tabernacles

27 A.D.						
ELUL						
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**Travel from Bethsaida to
Caesarea Philippi
(Event #101)**



99 MANY DISCIPLES LEAVE JESUS; TRANSITIONAL AND SUMMARY STATEMENT. This verse gives the response to Jesus' challenge during the time from his Capernaum teaching in event #91 (John 6:59) to the time he was with his disciples around Caesarea Philippi. Thus, John 6:66 really is a summary of events #92 through #98.

John 6:66

66 ¶ *From that time many of his disciples went back, and walked no more with him.*

100 JESUS' THIRTIETH YEAR STARTS--Tishri 1 (September 20), 27 A.D.

101 JESUS PROCLAIMS HIS SUFFERING (AT CAESAREA PHILIPPI)--Tishri 3 (September 22), 27 A.D. John 6:67-71 occurs at the time of the conversation recorded in Matthew 16:13-28; Mark 8:27--9:1; and Luke 9:18-27 (event #101) because Peter is sure that Jesus is the Christ. At this time, the beginning of Tishri, Jesus begins to teach his disciples about his suffering and death in anticipation of his ministry as High Priest.

Matthew 16:13-28

Mark 8:27--9:1

Luke 9:18-27

John 6:67-71

13 ¶ When Jesus came into the coasts of CÆ-sā-rē'-ā Philippi, he asked his disciples, saying, "Whom do men say that I the Son of man am?"

14 And they said, "Some say that thou art John the Baptist: some, E-li'-ās; and others, Jeremias, or one of the prophets."

15 He saith unto them, But whom say ye 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 unto him, Blessed art thou, Simon Bār-jō'-nā: "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

18 And I say also unto thee, That "thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

19 "And I will give unto thee, the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

20 "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

27 ¶ And Jesus went out, and his disciples, into the towns of CÆ-sā-rē'-ā Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, "John the Baptist: but some say, E-li'-ās; and others, One of the prophets."

29 And he saith unto them, But whom say ye that I am?

And Peter answereth and saith unto him, "Thou art the Christ."

30 "And he charged them that they should tell no man of him."

31 And "he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men."

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, "John the Baptist; but some say, E-li'-ās; and others say, that one of the old prophets is risen again."

20 He said unto them, But whom say ye that I am? "Peter answering said, The Christ of God."

21 "And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

24 "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

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

26 "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

67 Then said Jesus unto the twelve, Will ye also go away?

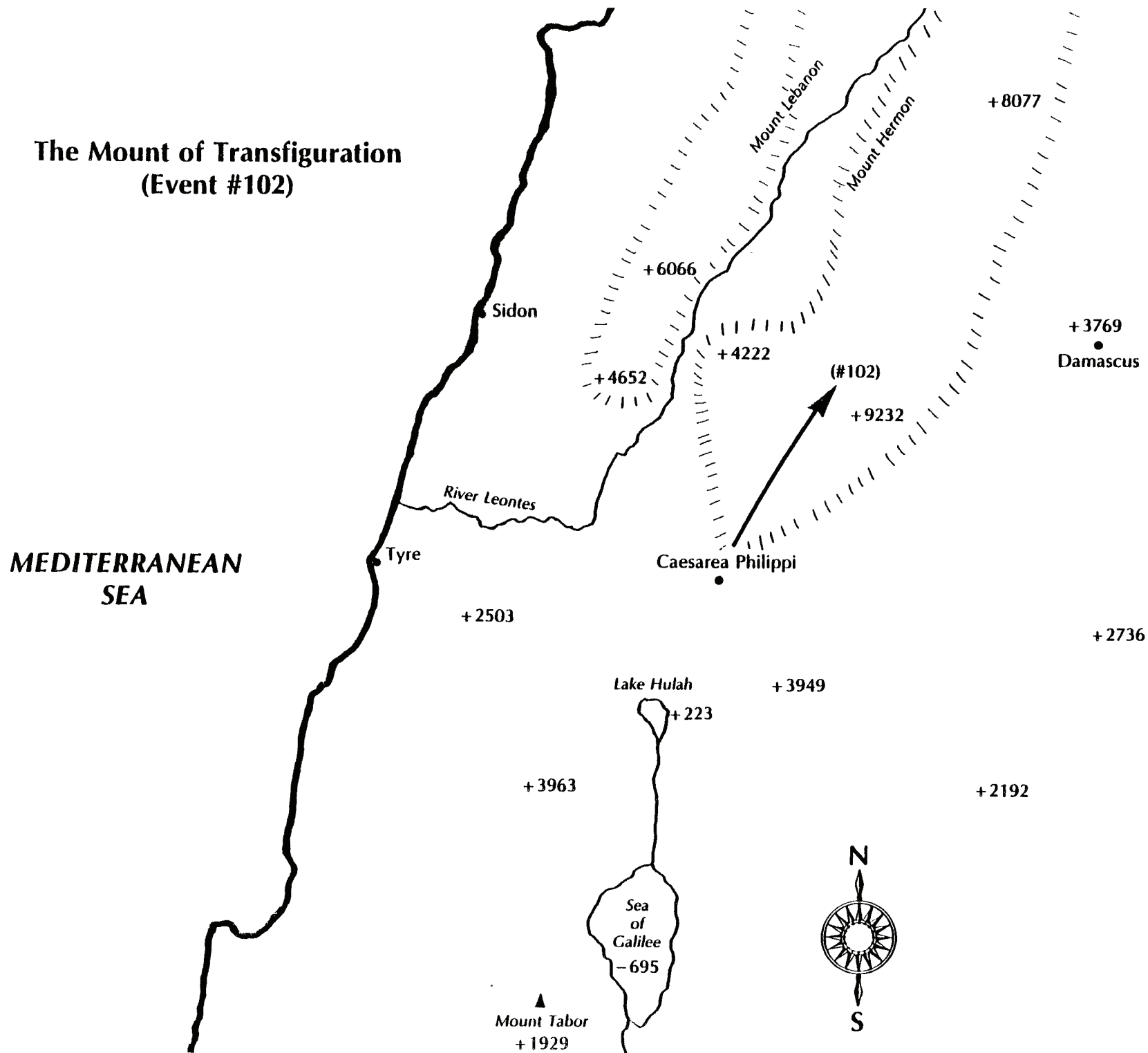
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast "the words of eternal life."

69 "And we believe and are sure that thou art that Christ, the Son of the living God."

70 Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?"

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

The Mount of Transfiguration (Event #102)



21 ¶ From that time forth began Jesus ^ato shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, ^a"Be it far from thee, Lord: this shall not be unto thee."

23 But he turned, and said unto Peter, Get thee behind me, ^a"Satan: ^a"thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

24 ¶ ^aThen said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For ^a"whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or ^a"what shall a man give in exchange for his soul?"

27 For ^a"the Son of man shall come in the glory of his Father ^a"with his angels; ^a"and then he shall reward every man according to his works."

28 Verily I say unto you, ^a"There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

35 For ^a"whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 ^a"Whosoever therefore ^a"shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

CHAPTER 9

AND he said unto them, ^a"Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen ^a"the kingdom of God come with power."

27 ^a"But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

102 THE TRANSFIGURATION; OFFICIAL OPENING OF JESUS' MINISTRY AS HIGH PRIEST--seven days later; Tishri 10 (September 29), 27 A.D. The transfiguration occurs "after six days" (Matthew 17:1) and "about an eight days after these sayings" (Luke 9:28) that Jesus Christ had spoken while he was near Caesarea Philippi. Jesus takes Peter, James, and John "apart" to a high mountain. ("Apart" refers to the apostles rather than the high mountain.) The notable mountain in the vicinity of Caesarea Philippi is Mount Hermon, the most beautiful and conspicuous mountain in all Israel and Syria. It has peaks over 9,000 feet, which is high compared to most peaks in Palestine which are between 2,000 and 3,000 feet. The transfiguration happened on Mount Hermon. At this time the second announcement from heaven occurs. See events #29 and #130 for the other two announcements.

Matthew 17:1-9

Mark 9:2-10

Luke 9:28-36

CHAPTER 17

AND ^a"after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,"

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and *E-li'-ás* talking with him.

2 ¶ ^a"And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them."

3 And his raiment became shining, exceeding ^a"white as snow; so as no fuller on earth can white them."

4 And there appeared unto them *E-li'-ás* with Moses: and they were talking with Jesus."

28 ¶ ^a"And it came to pass about an eight days after these ^a"sayings, he took Peter and John and James, and went up into a mountain to pray."

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white *and* glistening."

30 And, behold, there talked with him two men, which were Moses and *E-li'-ás*:

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for E-li'-ās.

5 *While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, *This is my beloved Son, *in whom I am well pleased; *hear ye him.

6 *And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and *touch-ed them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, *Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for E-li'-ās.

6 For he wist not what to say: for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 *And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him *were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for E-li'-ās: not knowing what he said.

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

35 And there came a voice out of the cloud, saying, *This is my beloved Son: *hear him.

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

103 EXPLANATION CONCERNING JOHN THE BAPTIST. "Elias" is the New Testament rendering of "Elijah." This conversation clarifies the prophecy of Malachi 4:5 and 6 that Elijah (referring to John the Baptist) would come before the day of the Lord.

Matthew 17:10-13

Mark 9:11-13

10 And his disciples asked him, saying, *Why then say the scribes that E-li'-ās must first come?

11 And Jesus answered and said unto them, E-li'-ās truly shall first come, and *restore all things.

12 *But I say unto you, That E-li'-ās is come already, and they knew him not, but *have done unto him whatsoever they listed. Likewise *shall also the Son of man suffer of them.

13 *Then the disciples understood that he spake unto them of John the Baptist.

11 ¶ And they asked him, saying, Why say the scribes *that E-li'-ās must first come?

12 And he answered and told them, E-li'-ās verily cometh first, and restoreth all things; and *how it is written of the Son of man, that he must suffer many things, and *be set at nought.

13 But I say unto you, That *E-li'-ās is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

104 HEALING OF CHILD WITH AN UNCLEAN SPIRIT--Tishri 11 (September 30), 27 A.D. The time is set by Luke as the day after the transfiguration when Jesus and the disciples return from Mount Hermon.

Matthew 17:14-18

Mark 9:14-27

Luke 9:37-43a

14 ¶ *And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

14 ¶ *And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

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

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

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

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

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

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

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

105 PRIVATE QUESTIONING BY DISCIPLES

Matthew 17:19-21

Mark 9:28,29

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

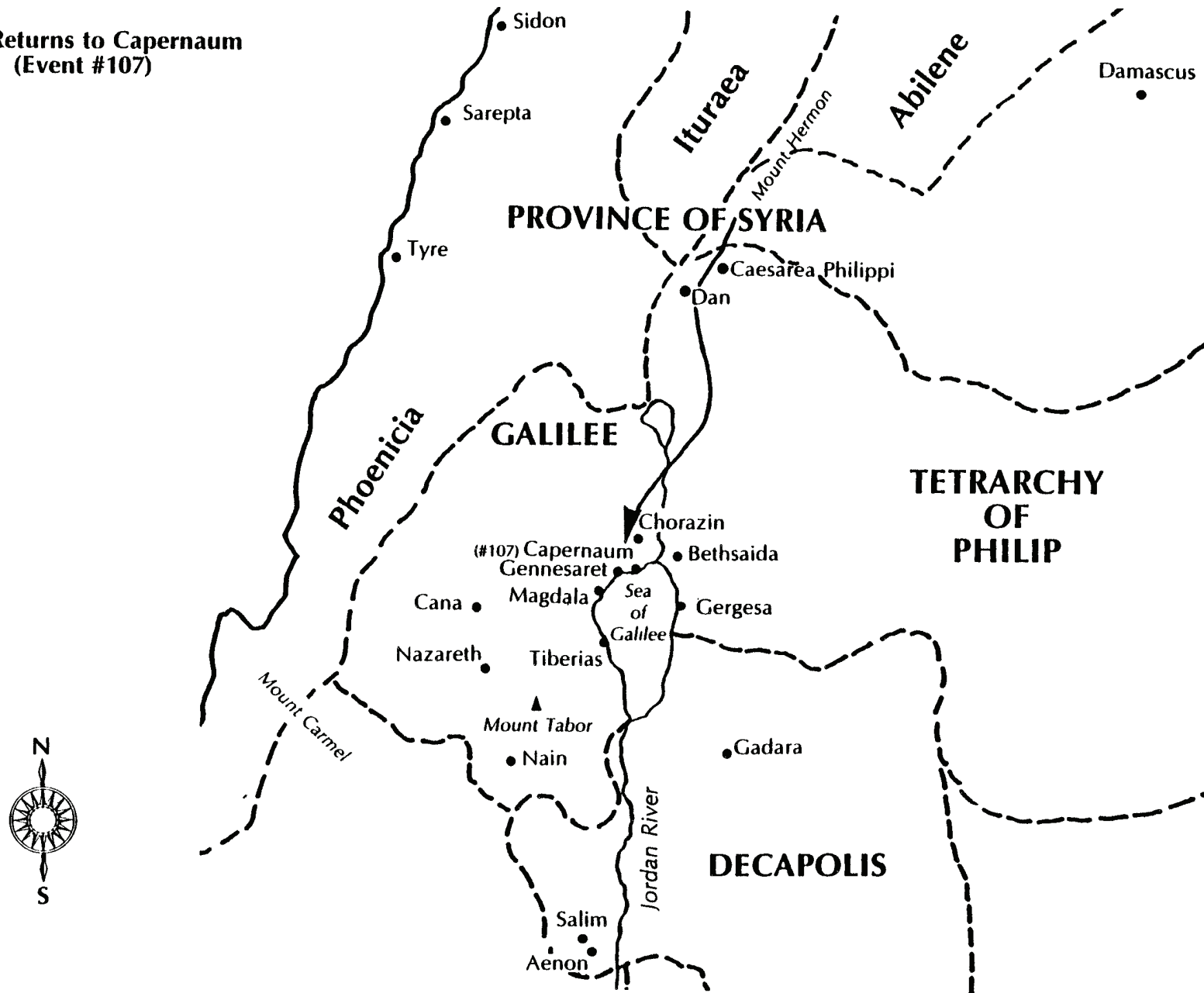
20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

**Jesus Returns to Capernaum
(Event #107)**



106 TRAVEL THROUGH GALILEE; SPEAKS OF HIS SUFFERING. After healing the child who had an unclean spirit, Jesus Christ leaves the area of Caesarea Philippi with his disciples and heads south. According to Matthew 17:22, they "abode in Galilee." However, according to Mark 9:30 they "passed through Galilee." The word "abode" in Matthew is sustrephomenōn in many Greek manuscripts, which means "as they were gathering" or "as they were coming together." The Aramaic uses a form of hphak, which means "as they were occupied," rather than the normal word for "abide," which is qwa. Here, Jesus Christ and his disciples pass through Galilee. Sometime during this period Jesus gathers his disciples and speaks about his suffering.

Matthew 17:22,23

Mark 9:30-32

Luke 9:43b-46

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 ¶ For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 ¶ Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 ¶ But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

107 ARRIVAL AT CAPERNAUM--Tishri 12 (October 1), 27 A.D. Jesus teaches his disciples. Some of the content is also taught on another occasion (event #120--Luke 14:34,35; 17:1-7). The first dispute over who should be the greatest in the Kingdom of Heaven occurs. See events #121 and #144.

Matthew 17:24--18:35

Mark 9:33-50

Luke 9:47-50

John 7:1-9

24 ¶ And when they were come to Că-păr-nă-um, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

33 ¶ And he came to Că-păr-nă-um: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

CHAPTER 7

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 ¶ Now the Jews' feast of tabernacles was at hand.

3 ¶ His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 ¶ The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, ^aExcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

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

5 And ^awhoso shall receive one such little child in my name receiveth me.

6 ^aBut whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for ^ait must needs be that offences come; but ^awoe to that man by whom the offence cometh!

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

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

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^atheir angels do always ^abehold the face of my Father which is in heaven.

11 ^aFor the Son of man is come to save that which was lost.

12 ^aHow think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover ^aif thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^athou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in ^athe mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an ^aheathen man and a publican.

39 But Jesus said, Forbid him not: ^afor there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For ^ahe that is not against us is on our part.

41 ^aFor whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 ^aAnd whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ^aAnd if thy hand ^aoffend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 ^aWhere their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ^aoffend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, ^aand every sacrifice shall be salted with salt.

50 ^aSalt is good: but if the salt have lost his saltness, wherewith will ye season it? ^aHave salt in yourselves, and ^ahave peace one with another.

18 Verily I say unto you, ^aWhatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 ^aAgain I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, ^ait shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? ^atill seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: ^abut, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ^atalents.

25 But forasmuch as he had not to pay, his lord commanded him ^ato be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ^aworshipped him, saying, Lord, have patience with me, and I will pay thee all.

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

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

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

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

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

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

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

35 ^aSo likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

108 JOURNEY TO JERUSALEM VIA SAMARIA--Tishri 13 and 14 (October 2 and 3), 27 A.D. The Gospel of Luke records Jesus going to Jerusalem through Samaria. The reason for the trip to Jerusalem is the Feast of Tabernacles, as is recorded in John 7:2 (event #107). Jesus Christ goes secretly to the Feast of Tabernacles (John 7:10). In order to remain undiscovered, Jesus travels through Samaria and does not take the usual roads through Perea. As a result, his trip is shorter than usual.

Luke 9:51-62

John 7:10

51 ¶ And it came to pass, when the time was come that ^ahe should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Sā-mār'-i-tāns, to make ready for him.

53 And ^athey did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as ^aE-li'-ās did?

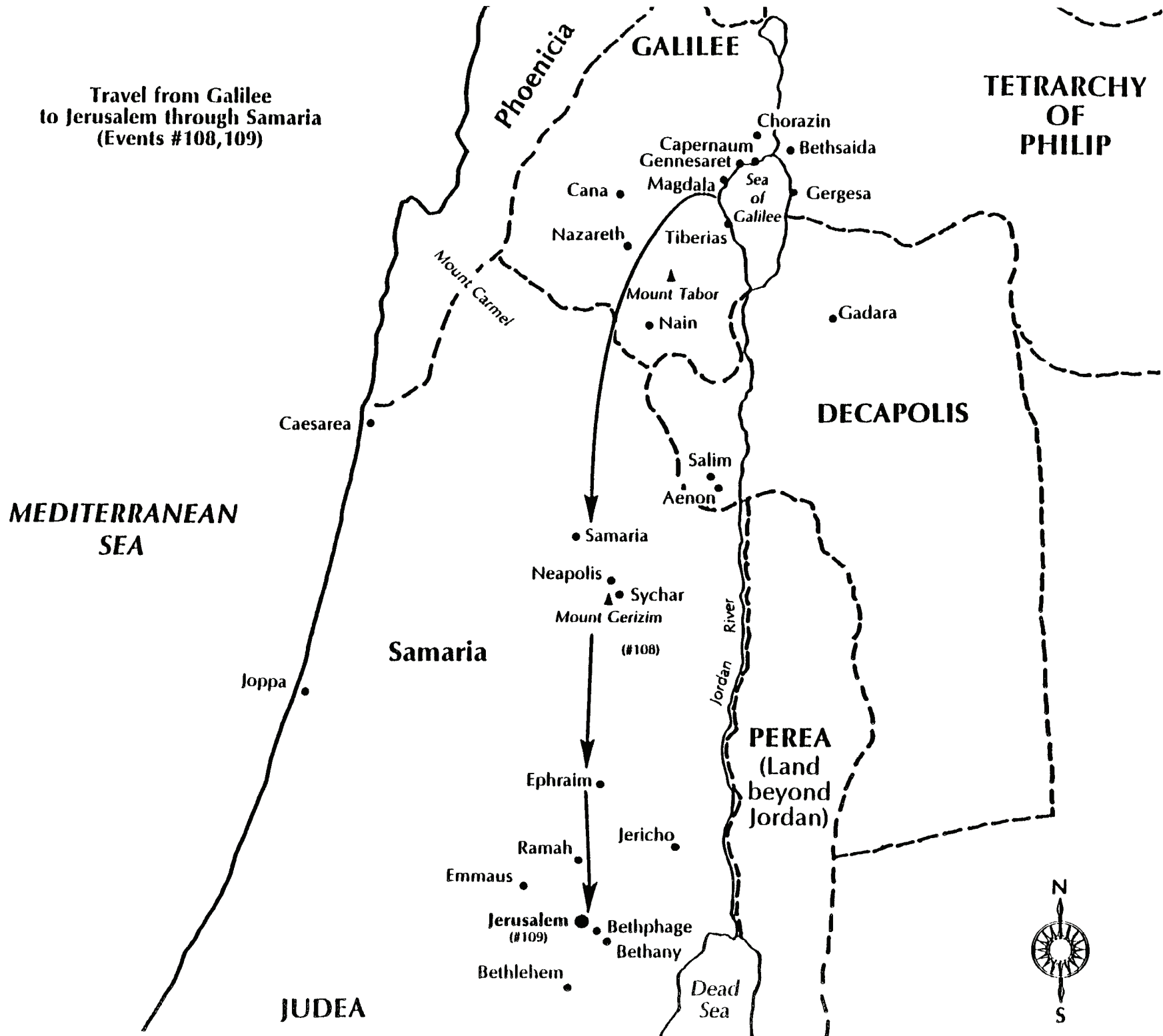
55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For ^athe Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ ^aAnd it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Travel from Galilee
to Jerusalem through Samaria
(Events #108,109)



Luke

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 ^aAnd he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

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

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

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

109 IN JERUSALEM AT THE FEAST OF TABERNACLES--Tishri 15-22 (October 4-11), 27 A.D. The events in John 7:11--10:21 occur during the Feast of Tabernacles. John 7:53--8:11, the record of the woman caught in adultery, chronologically could not have occurred at the point it appears in the King James Version. If it had, it would add a full day to the Biblical record (John 8:1,2). This would make the healing of the man born blind recorded in John 9 occur on the weekly Sabbath after the Feast of Tabernacles (according to John 9:14). However, in 27 A.D. the day after Tabernacles was a Sunday, not the weekly Sabbath. Some manuscripts omit the section of scripture between John 7:53--8:11. No Greek Church Father earlier than the twelfth century comments on it. In manuscripts which do contain it, it is placed at various locations. Some place it after John 7:36 or after John 7:44 or after John 21:25 or after Luke 21:38 or after Luke 24:53. Without the addition of the day in John 8:2, the Sabbath on which the man born blind is healed (John 9:14) is both the holy convocation, that is a special Sabbath, the eighth day of the Feast of Tabernacles (compare Leviticus 23:36-39 and Numbers 29:35), and a weekly Sabbath (Tishri 22 was on Saturday in 27 A.D.). John 7:53--8:11 stands best after John 7:36 in the text, prior to the last days of the feast.

John 7:11-36

11 Then ^athe Jews sought him at the feast, and said, Where is he?

12 And ^athere was much murmuring among the people concerning him: for ^asome said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him ^afor fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 ^aAnd the Jews marvelled, saying, How knoweth this man ^aletters, having never learned?

16 Jesus answered them, and said, ^aMy doctrine is not mine, but his that sent me.

17 ^aIf any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 ^aHe that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 ^aDid not Moses give you the law, and yet none of you keepeth the law? ^aWhy go ye about to kill me?

20 The people answered and said, ^aThou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 ^aMoses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because ^aI have made a man every whit whole on the sabbath day?

24 ^aJudge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him.

^aDo the rulers know indeed that this is the very Christ?

27 ^aHowbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, ^aYe both know me, and ye know whence I am: and ^aI am not come of myself, but he that sent me ^ais true, whom ye know not.

29 But ^aI know him: for I am from him, and he hath sent me.

30 Then ^athey sought to take him: but ^ano man laid hands on him, because his hour was not yet come.

31 And ^amany of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, ^aYet a little while am I with you, and *then* I go unto him that sent me.

34 Ye ^ashall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto ^athe dispersed among the ^aGentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

John 7:53--8:11

53 And every man went unto his own house.

CHAPTER 8

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 ^aNow Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, ^aHe that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, ^abeing convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, ^aNeither do I condemn thee: go, and ^asin no more.

37 ^aIn the last day, that great day of the feast, Jesus stood and cried, saying, ^aIf any man thirst, let him come unto me, and drink.

38 ^aHe that believeth on me, as the scripture hath said, ^aout of his belly shall flow rivers of living water.

39 (^aBut this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet ^{given}; because that Jesus was not yet ^aglorified.)

40 ^aMany of the people therefore, when they heard this saying, said, Of a truth this is ^athe Prophet.

41 Others said, ^aThis is the Christ. But some said, Shall Christ come ^aout of Galilee?

42 ^aHath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, ^awhere David was?

43 So ^athere was a division among the people because of him.

44 And ^asome of them would

have taken him; but no man laid hands on him.

45 ^aThen came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 ^aHave any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nic-ō-dē'-mūs saith unto them, (^ahe that came ^ato Jesus by night, being one of them.)

51 ^aDoth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for ^aout of Galilee ariseth no prophet.

12 ^aThen spake Jesus again unto them, saying, ^aI am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, ^aThou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, ^ayet my record is true: for I know whence I came, and whither I go; but ^aye cannot tell whence I come, and whither I go.

15 ^aYe judge after the flesh; ^aI judge no man.

16 And yet if I judge, my judgment is true: for ^aI am not alone, but I and the Father that sent me.

17 ^aIt is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and ^athe Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, ^aYe neither know me, nor my Father: ^aif ye had known me, ye should have known my Father also.

20 These words spake Jesus in ^athe treasury, as he taught in the temple: and ^ano man laid hands on him; for ^ahis hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ^aye shall seek me, and ^ashall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, ^aYe are from beneath; I am from above: ^aye are of this world; I am not of this world.

24 ^aI said therefore unto you, that ye shall die in your sins: ^afor if ye believe not that I am ^{he}, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even ^athe same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but ^ahe that sent me is true; and ^aI speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have ^alifted up the Son of man, ^athen shall ye know that I am ^{he}, and ^athat I do nothing of myself; but ^aas my Father hath taught me, I speak ^athese things.

29 And ^ahe that sent me is with me: ^athe Father hath not left me alone; ^afor I do always those things that please him.

30 As he spake these words, ^amany believed on him.

31 Then said Jesus to those Jews which believed on him, ^aIf ye continue in my word, ^athen are ye my disciples indeed;

32 And ye shall know the truth, and ^athe truth shall make you free.

33 ^aThey answered him, ^aWe be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, ^aWho-soever committeth sin is the servant of sin.

35 And ^athe servant abideth not in the house for ever: ^abut the Son abideth ever.

36 ^aIf the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ^aye seek to kill me, because my word hath no place in you.

38 ^aI speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, ^aAbraham is our father. Jesus saith unto them, ^aIf ye were Abraham's children, ye would do the works of Abraham.

40 ^aBut now ye seek to kill me, a man that hath told you the truth, ^awhich I have heard of God: this did not Abraham.

CHAPTER 9

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^awe have one Father, *even* God.

42 Jesus said unto them, ^aIf God were your Father, ye would love me: ^afor I proceeded forth and came from God; ^aneither came I of myself, but he sent me.

43 ^aWhy do ye not understand my speech? *even* because ye cannot hear my word.

44 ^aYe are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^aabode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 ^aHe that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Sā-mār'-i-tān, and ^ahast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And ^aI seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, ^aIf a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. ^aAbraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: ^ait is my Father that honoureth me; of whom ye say, that he is *your* God:

55 Yet ^aye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: out I know him, and keep his saying.

56 Your father Abraham ^arejoiced to see my day: ^aand he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ^aI am.

59 Then ^atook they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^agoing through the midst of them, and so passed by.

AND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, ^awho did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: ^abut that the works of God should be made manifest in him.

4 ^aI must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, ^aI am the light of the world.

6 When he had thus spoken, ^ahe spat on the ground, and made clay of the spittle, and he ^aanointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash ^ain the pool of Si-lō'-ām. (which is by interpretation, Sent.) ^aHe went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^aA man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lō'-ām, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not *the* sabbath day. Others said, ^aHow can a man that is a sinner

do such miracles? And ^athere was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ^aHe is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because ^athey feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he ^ashould be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^aGive God the praise: ^awe know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, ^awe know not from whence he is.

30 The man answered and said unto them, ^aWhy herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that ^aGod heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 ^aIf this man were not of God, he could do nothing.

34 They answered and said unto him, ^aThou wast altogether born in sins, and dost thou teach us? And they ^acast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on ^athe Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and ^ait is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 "I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And *other* sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. "This commandment have I received of my Father.

19 ¶ "There was a division therefore again among the Jews for these sayings.

20 And many of them said, "He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. "Can a devil open the eyes of the blind?

110 SENDING FORTH OF THE SEVENTY INTO GALILEE; JESUS VISITS THEM. There are nine weeks between the end of the Feast of Tabernacles--Tishri 22 (October 11), 27 A.D.--and the beginning of the Feast of Dedication--Kislev 25 (December 13), 27 A.D. During this time Jesus sends out the seventy and makes an itinerary to the cities where they are sent.

Luke 10:1-24

CHAPTER 10

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

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

4 ^aCarry neither purse, nor scrip, nor shoes: and ^asalute no man by the way.

5 ^aAnd into whatsoever house ye enter, first say, Peace *be* to this house.

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

7 ^aAnd in the same house remain, ^aeating and drinking such things as they give: for ^athe labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 ^aAnd heal the sick that are therein, and say unto them, ^aThe kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^aEven the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that ^ait shall be more tolerable in that day for Sodom, than for that city.

13 ^aWoe unto thee, Chō-rā'-zin! woe unto thee, Bēth-sā'-i-dā! ^afor if the mighty works had been done in Tyre and Sī'-dōn, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sī'-dōn at the judgment, than for you.

15 ^aAnd thou, Cā-pēr'-nā-ūm, which art ^aexalted to heaven, ^ashalt be thrust down to hell.

16 ^aHe that heareth you heareth me; and ^ahe that despiseth you despiseth me; ^aand he that despiseth me despiseth him that sent me.

17 ^aAnd ^athe seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, ^aI beheld Satan as lightning fall from heaven.

19 Behold, ^aI give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because ^ayour names are written in heaven.

21 ^aIn that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 ^aAllⁿ things are delivered to me of my Father: and ^ano man knoweth who the Son is, but the Father; and who the Father is, but the Son, and ^ahe to whom the Son will reveal *him*.

23 ^aAnd he turned him unto *his* disciples, and said privately, ^aBlessed *are* the eyes which see the things that ye see:

24 For I tell you, ^athat many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

111 QUESTIONING OF LAWYER; PARABLE OF THE GOOD SAMARITAN. This event is similar but not identical to the incident of the questioning scribe in Matthew 22:34-40 and Mark 12:28-34 (event #134). Here, in response to the lawyer's tempting him, Jesus asks the question and the lawyer answers with the commandment from Deuteronomy 6:5. In event #134 the scribe asks the question and Jesus answers with the commandment from Deuteronomy 6:4 and 5. Also, event #134 happens later, just prior to Jesus' crucifixion.

Luke 10:25-37

25 ^aAnd, behold, a certain lawyer stood up, and tempted him, saying, ^aMaster, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, ^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ^athy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and ^athou shalt live.

29 But he, willing to ^ajustify himself, said unto Jesus, And who is my neighbour?

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

31 And by chance there came down a certain priest that way: and when he saw him, ^ahe passed by on the other side.

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

33 But a certain ^aSā-mār'-i-tān, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

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

35 And on the morrow when he departed, he took out two ^apence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

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

SECTION VI

The Winter and Spring of 27 and 28 A.D.

(December 13, 27 A.D.--April 22, 28 A.D.)

This sixth section begins at the supper at Bethany just prior to the Feast of Dedication, which occurs in December. From the Jerusalem area, Jesus travels to the Jordan area, where the climate is warmer, and teaches the people. He returns to Bethany and raises Lazarus, who had been dead four days. Jesus then leaves for a teaching itinerary that takes him through Samaria and Galilee. From Galilee he travels south through Perea. The section closes with Jesus traveling from Jericho to Jerusalem for the Passover. This section covers the events from the Feast of Dedication, Kislev 25--Tebeth 2 (December 13-20), 27 A.D. to Nisan 8 (April 22), 28 A.D., which was six days prior to Passover. For more information, see Jesus Christ the Apostle and High Priest.

The Winter and Spring of 27 and 28 A.D.
(December 13, 27 A.D.—April 22, 28 A.D.)

27 A.D.

DECEMBER						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

- December 13-20, Kislev 25-Tebeth 2: Feast of Dedication

27 A.D.

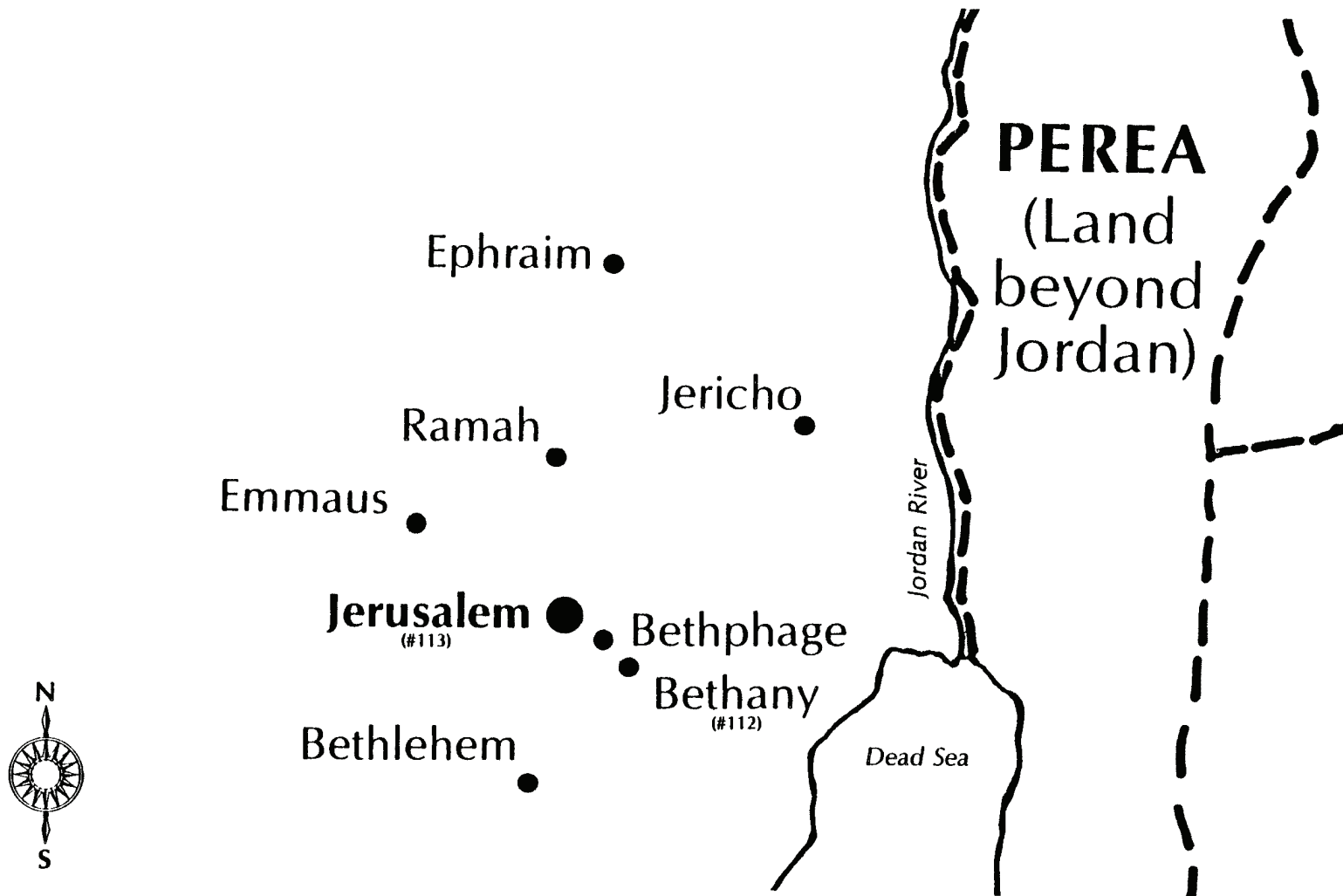
KISLEV						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
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26	27	28	29	30		

[illegible]

- April 22, Nisan 8: Jesus to Jerusalem, six days before Passover

28 A.D.						
TEBETH						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
SHEBAT						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
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ADAR						
S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					
ADAR II						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
NISAN						
S	M	T	W	T	F	S
4	5	6	7	1	2	3
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

**In Jerusalem Area for
the Feast of Dedication
(Events #112,113)**



John 11:54

54 Jesus ⁵⁴therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called ⁵⁴E'-phrā-im, and there continued with his disciples.

120 LAST TEACHING ITINERARY BEFORE RETURN TO JERUSALEM. Jesus travels from Ephraim (event #119) through Samaria and Galilee, then over the Jordan, down through Perea (event #121), and then through Jericho (events #122-125) to Jerusalem (Luke 13:22; 17:11). Parts of these teachings are similar to some of his previous teachings in Galilee.

Luke 13:22--18:14

22 ²²And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ ²⁴Strive to enter in at the strait gate; for ²⁴many, I say unto you, will seek to enter in, and shall not be able.

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

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

27 ²⁷But he shall say, I tell you, I know you not whence ye are; ²⁷depart from me, all ye workers of iniquity.

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

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

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

31 ¶ ³¹The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

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

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 ³⁴O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, ³⁵your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, ³⁵Blessed is he that cometh in the name of the Lord.

CHAPTER 14

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, ³Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, ⁵Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 ¹⁰But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 ¹¹For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call ¹³the poor, the maimed, the lame, the blind:

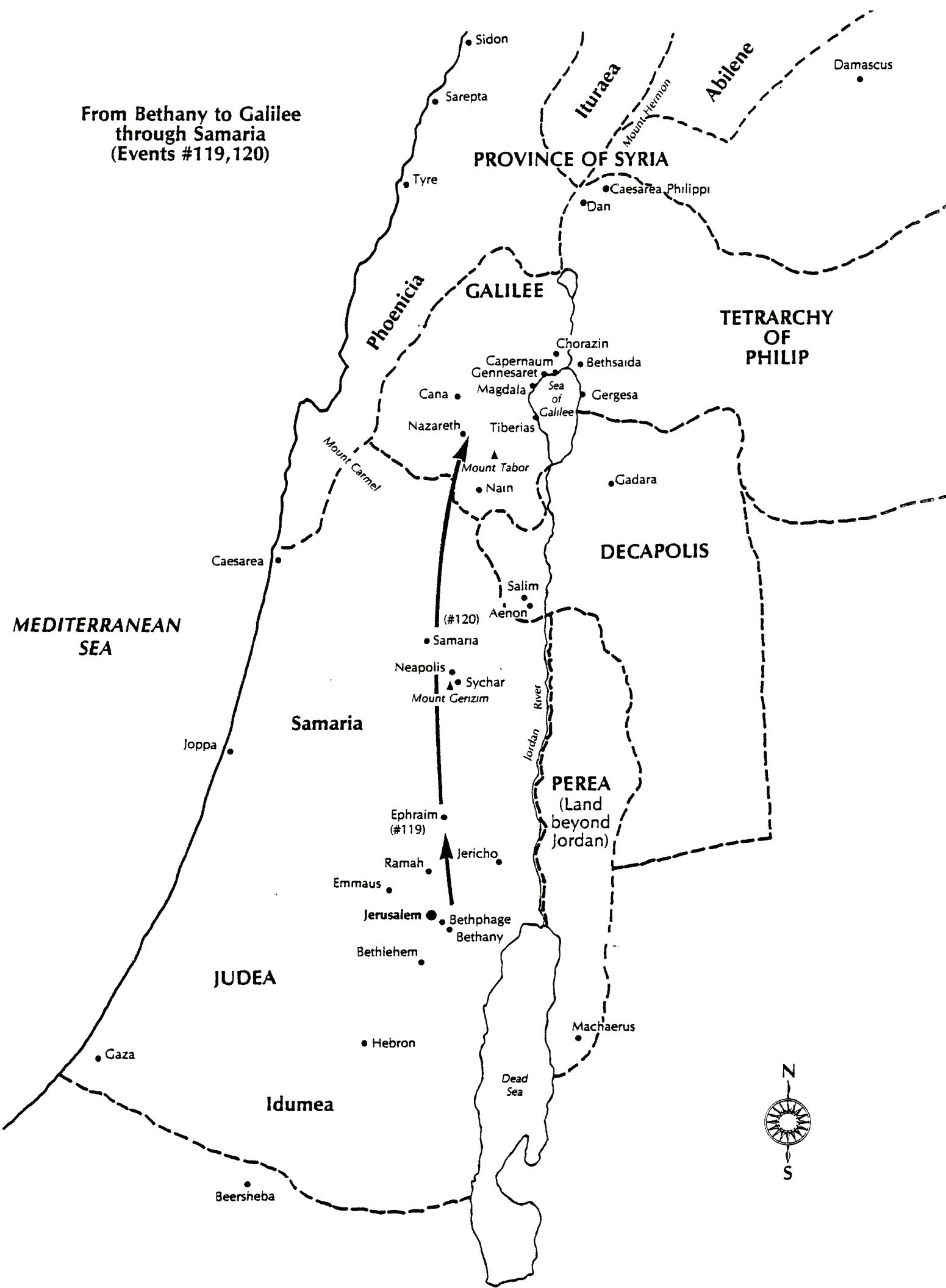
14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

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

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

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

From Bethany to Galilee
through Samaria
(Events #119,120)



112 SUPPER AT BETHANY. The "certain village" in this event is Bethany because Mary and Martha were the sisters of Lazarus, who lived in Bethany, as recorded in John 11:1 (event #118). The supper occurs as Jesus and his disciples travel to the Feast of Dedication. Bethany lies less than two miles to the east of Jerusalem, on the eastern slope of the Mount of Olives.

Luke 10:38-42

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named ^aMartha received him into her house.

39 And she had a sister called Mary, ^awhich also ^asat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But ^aone thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

113 ATTENDANCE AT THE FEAST OF DEDICATION IN JERUSALEM--Kislev 25--Tebeth 2 (December 13-20), 27 A.D. Nine weeks after the Feast of Tabernacles (event #109).

John 10:22-39

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple ^ain Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ^amake us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: ^athe works that I do in my Father's name, they bear witness of me.

26 But ^aye believe not, because ye are not of my sheep, as I said unto you.

27 ^aMy sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 ^aMy Father, ^awhich gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 ^aI and *my* Father are one.

31 Then ^athe Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, ^amakest thyself God.

34 Jesus answered them, ^aIs it not written in your law, I said, Ye are gods?

35 If he called them gods, ^aunto whom the word of God came, and the scripture cannot be broken;

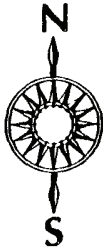
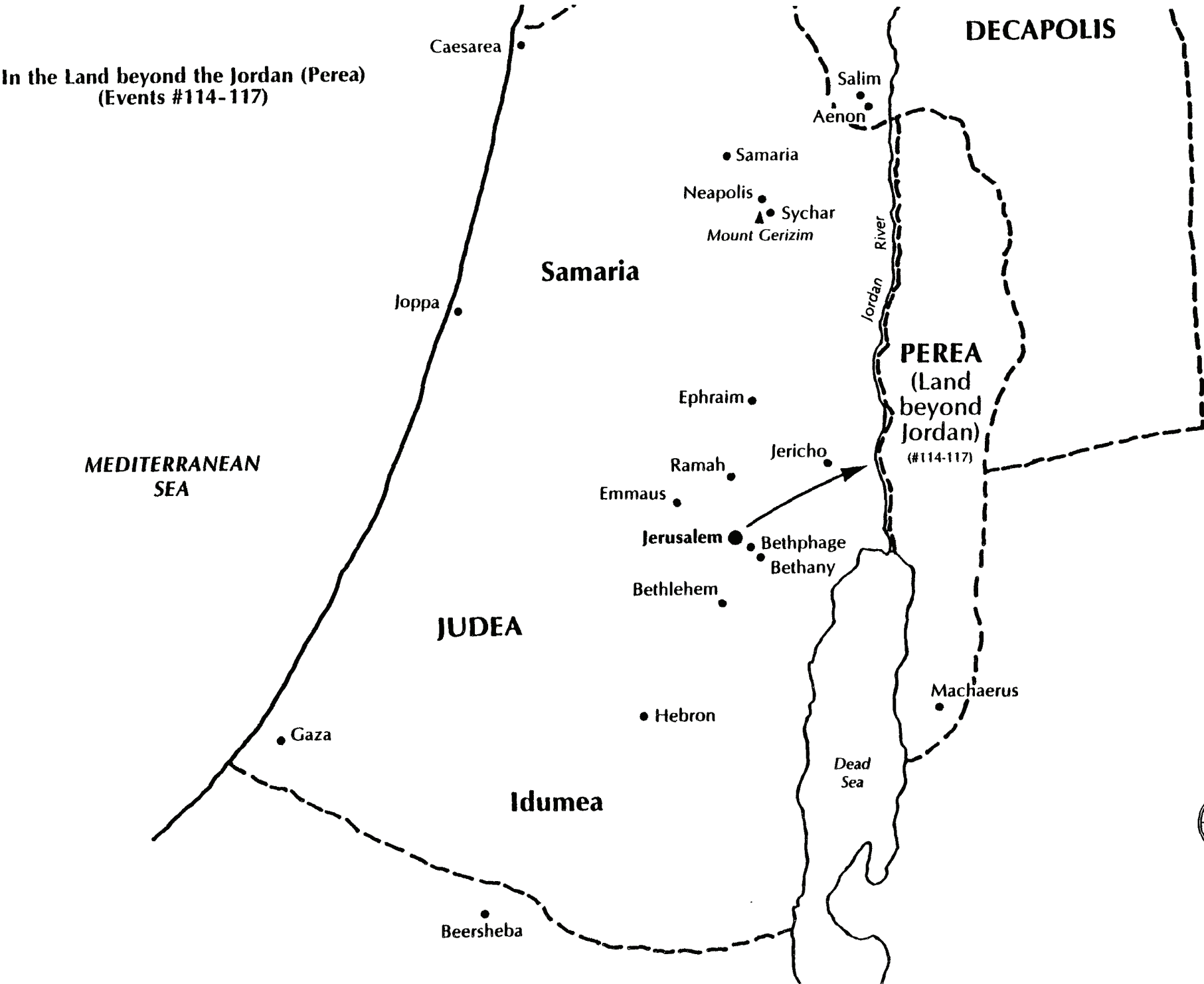
36 Say ye of him, ^awhom the Father hath sanctified, and ^asent into the world, Thou blasphemest; ^abecause I said, I am ^athe Son of God?

37 ^aIf I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know, and believe, ^athat the Father is in me, and I in him.

39 ^aTherefore they sought again to take him: but he escaped out of their hand,

In the Land beyond the Jordan (Perea)
(Events #114-117)



114 TRAVEL TO JORDAN AREA (PEREA). This area offered a warm climate during the winter months.

John 10:40-42

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

115 TEACHING IN JORDAN AREA (PEREA) SHORTLY AFTER THE FEAST OF DEDICATION. Some of the teachings in this record are similar, but not identical, to the teaching on a mountain in Galilee (event #49) and Jesus' Galilean teachings (event #72), as well as other teachings. Likewise, the healing of the dumb man in Luke 11:14 is not identical to the healing of the man who was both blind and dumb in Matthew 12:22 (event #72). Similar events and situations often elicited similar teachings.

Luke 11:1--13:9

CHAPTER 11

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

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

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

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

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

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

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

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

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

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

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

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

15 But some of them said, He casteth out devils through Bē-ēl'-zē-būb the chief of the devils.

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

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

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Bē-ēl'-zē-būb.

19 And if I by Bē-ēl'-zē-būb cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh

to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, *"Blessed is the womb that bare thee, and the paps which thou hast sucked."*

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

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

30 For as Jonas was a sign unto the Nin'-e-vites, so shall also the Son of man be to this generation.

31 *"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."*

32 The men of Nin'-e-vē shall rise up in the judgment with his generation, and shall condemn it: for they repented at his preaching of Jonas; and, behold, a greater than Jonas is here.

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

34 *"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness."*

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

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

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

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

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

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

41 *"But rather give alms of such things as ye have; and, behold, all things are clean unto you."*

42 *"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."*

43 *"Woe unto you, Pharisees. for ye love the uppermost seats in the synagogues, and greetings in the markets."*

44 *"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."*

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 *"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."*

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, *"I will send them prophets and apostles, and some of them they shall slay and persecute:"*

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 *"From the blood of Abel unto the blood of Zach'-a-ri'-ās, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."*

52 *"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."*

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, *"Beware ye of the leaven of the Pharisees, which is hypocrisy."*

2 *"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."*

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 *"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do."*

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 *"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:"*

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 *"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:"*

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, *"Man, who made me a judge or a divider over you?"*

15 And he said unto them, *"Take heed; and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."*

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, *"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."*

20 But God said unto him, *"Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"*

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

22 ¶ And he said unto his disciples, Therefore I say unto you, *"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."*

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

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

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

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

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

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

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

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

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

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

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

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

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

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

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

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

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

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

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

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

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

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

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

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

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

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

58 ¶ When thou goest with thine adversary to the magis-

trate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

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

CHAPTER 13

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

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

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well; and if not, then after that thou shalt cut it down.

116 HEALING OF WOMAN WHO HAD A SPIRIT OF INFIRMITY FOR EIGHTEEN YEARS--on the Sabbath

Luke 13:10-17

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 *And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, *There are six days in which men ought to work: in them therefore come and be healed, and *not on the sabbath day.

15 The Lord then answered him, and said, *Thou hypocrite*, *doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, *being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

117 PARABLES. Jesus gives the parables of the mustard seed and unleavened bread that he previously taught in event #72, but here he teaches to a different group of people at a different time in a different location.

Luke 13:18-21

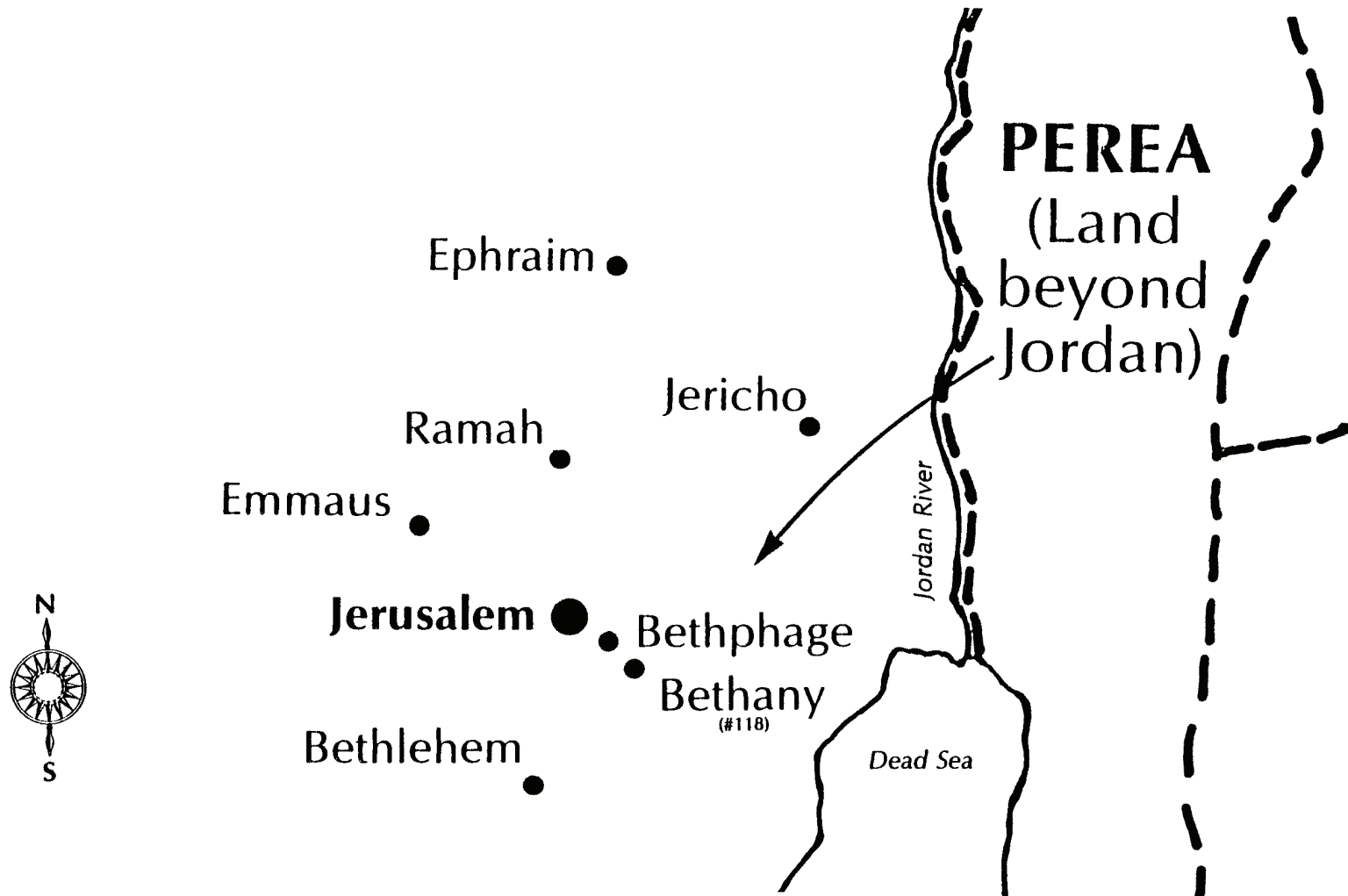
18 ¶ *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

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

20 And again he said, Whereunto shall I liken the kingdom of God?

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

**To Bethany to Raise Lazarus
(Event #118)**



CHAPTER 11

NOW a certain *man* was sick, *named* Láz'-à-rūs, of Bethany, the town of ^aMary and her sister Martha.

2 (^aIt was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Láz'-à-rūs was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, ^abut for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Láz'-à-rūs.

6 When he had heard therefore that he was sick, ^ahe abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, ^athe Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? ^aIf any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But ^aif a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Láz'-à-rūs ^asleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Láz'-à-rūs is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Did'-y-mūs, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^aabout fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, ^awhatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, ^aI know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am ^athe resurrection, and the life: ^ahe that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: ^aI believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 ^aThe Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, ^aLord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and ^awas troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 ^aJesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^awhich opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he sinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst ^asee the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but ^abecause of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Láz'-à-rūs, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and ^ahis face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, ^aand had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ ^aThen gathered the chief priests and the Pharisees a council, and said, ^aWhat do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* ^aCāi'-ā-phās, being the high priest that same year, said unto them, Ye know nothing at all,

50 ^aNor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And ^anot for that nation only, ^abut that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

CHAPTER 15

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

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

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

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

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

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

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

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 *If any man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, *yea*, and his own life also, he cannot be my disciple.

27 And *whosoever* doth not bear his cross, and come after me, cannot be my disciple.

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

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

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

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

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

THEN *drew* near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, *and* eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 *What* man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep *which* was lost.

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

8 ¶ Either what woman having ten *pieces* of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

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

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

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

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

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

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

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

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

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

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet:

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

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

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

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: *for* this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 16

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred *measures of oil*. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred *measures of wheat*. And he said unto him, Take thy bill, and write four-score.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than *the children of light*.

9 And I say unto you, *Make to yourselves friends of the mammon of unrighteousness*; that, when ye fail, they may receive you into everlasting habitations.

10 *He that is faithful in that which is least is faithful also in much*: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous *mammon*, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall 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 the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, *who were covetous*, heard all these things: and they derided him.

15 And he said unto them, Ye are they which *justify yourselves before men*; but *God knoweth your hearts*: for *that which is highly esteemed among men is abomination in the sight of God*.

16 *The law and the prophets were until John*: since that time the kingdom of God is preached, and every man presseth into it.

17 *And it is easier for heaven and earth to pass, than one tittle of the law to fail*.

18 *Whosoever putteth away his wife, and marrieth another, committeth adultery*: and *whosoever marrieth her that is put away from her husband committeth adultery*.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Láz'-à-rùs, which was laid at his gate, full of sores,

21 And desiring to be fed with

the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Láz'-à-rùs in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Láz'-à-rùs, that he may dip the tip of his finger in water, and *cool my tongue*; for I *am tormented in this flame*.

25 But Abraham said, Son, *remember that thou in thy lifetime receivedst thy good things, and likewise Láz'-à-rùs evil things*: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come from thence*.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, *They have Moses and the prophets*; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, *neither will they be persuaded, though one rose from the dead*.

CHAPTER 17

THEN said he unto the disciples, *It is impossible but that offences will come: but woe unto him, through whom they come!*

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: *If thy brother trespass against thee, rebuke him*; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 *And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you*.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, *and serve me, till I have eaten and drunken*; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are *unprofitable servants*: we have done that which was our duty to do.

11 ¶ And it came to pass, *as he went to Jerusalem, that he passed through the midst of Sâ-mâr'-i-à and Galilee*.

12 And as he entered into a certain village, there met him ten men that were lepers, *which stood afar off*:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, *Go shew yourselves unto the priests*. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Sâ-mâr'-i-tân.

17 And Jesus answering said, Were there not ten cleansed? but where *are the nine*?

18 There are not found that returned to give glory to God, save this stranger.

19 *And he said unto him, Arise, go thy way: thy faith hath made thee whole*.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not *with observation*:

21 *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you*.

22 And he said unto the disciples, *The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it*.

23 *And they shall say to you, See here; or, see there: go not after them, nor follow them*.

24 *For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day*.

25 *But first must he suffer many things, and be rejected of this generation*.

26 ^aAnd as it was in the days of Nō'-ē, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Nō'-ē entered into the ark, and the flood came, and destroyed them all.

28 ^aLikewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But ^athe same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man ^ais revealed.

31 In that day, he ^awhich shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 ^aRemember Lot's wife.

33 ^aWhosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 ^aI tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, ^aWhere, Lord? And he said unto them, Where-soever the body *is*, thither will the eagles be gathered together.

CHAPTER 18

AND he spake a parable unto them *unto this end*, that men ought ^aalways to pray, and not to faint;

2 Saying, There was ^ain a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, ^aAvenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 ^aYet because this widow troubleth me, I will ^aavenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And ^ashall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you ^athat he will ^aavenge them speedily. Nevertheless when the Son of man cometh, shall he ^afind faith on the earth?

9 And he spake this parable unto certain ^awhich trusted in themselves ^athat they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee ^astood and prayed thus with himself, ^aGod, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: ^afor every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

121 TEACHING TO MULTITUDES BEYOND JORDAN (PEREA). Within this event (Matthew 20:20-28; Mark 10:35-45) a dispute arises for the second time over who should be the greatest in the Kingdom of Heaven. The first time is recorded in event #107 (Matthew 18:1-5; Mark 9:33-37; Luke 9:46-48). A third dispute over the same issue arises at the last supper in event #144 (Luke 22:24-27).

Matthew 19:1--20:28

Mark 10:1-45

Luke 18:15-34

CHAPTER 19

AND it came to pass, ^athat when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 ^aAnd great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ^athat he which made *them* at the beginning made them male and female,

5 And said, ^aFor this cause shall a man leave father and mother, and shall cleave to his wife: and ^athey twain shall be one flesh?

CHAPTER 10

AND ^ahe arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, ^aMoses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation ^aGod made them male and female.

15 ^aAnd they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

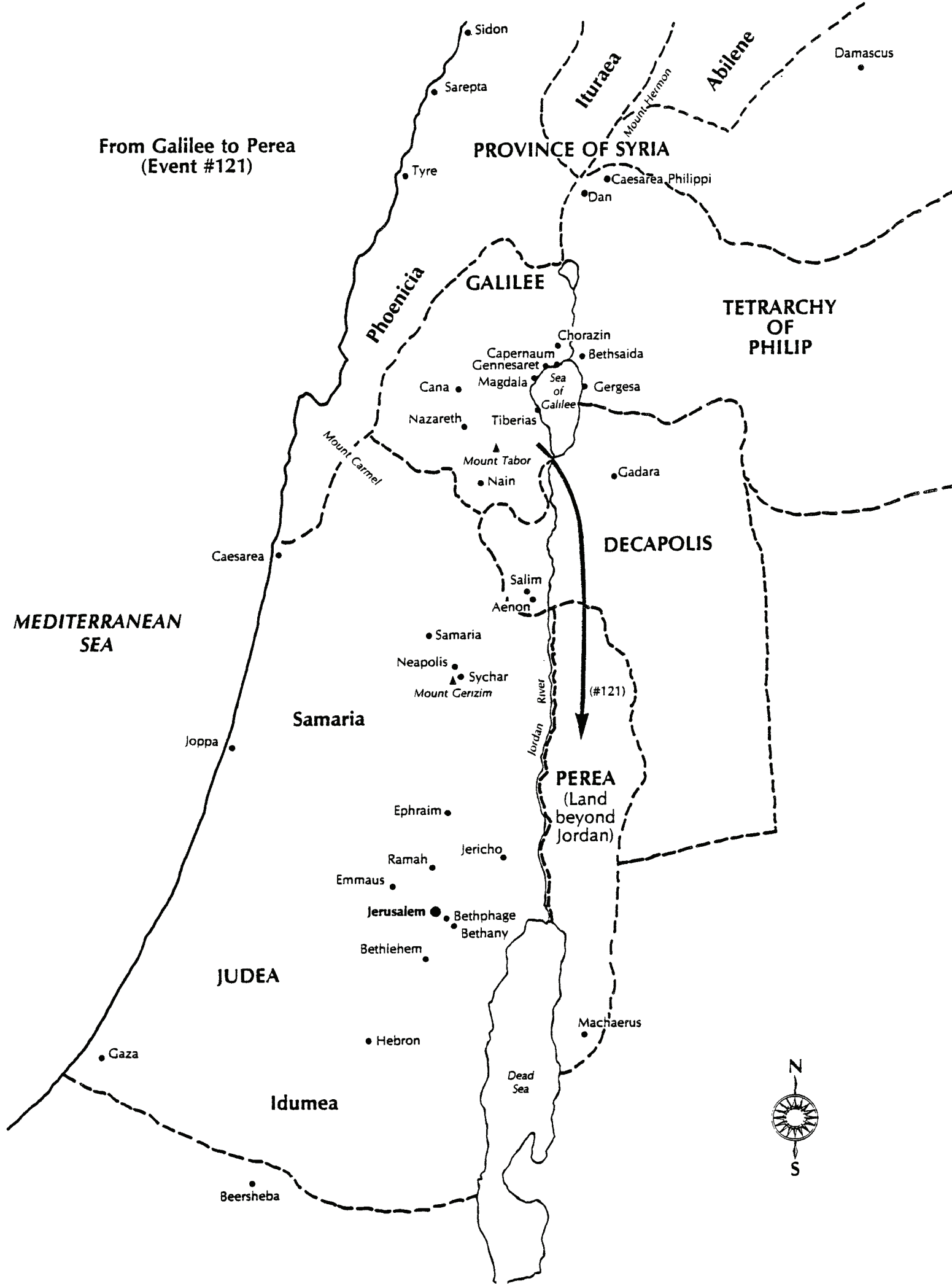
16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for ^aof such is the kingdom of God.

17 ^aVerily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ^aAnd a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, ^aDo not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^aHonour thy father and thy mother.



From Galilee to Perea
(Event #121)

PROVINCE OF SYRIA

GALILEE

TETRARCHY
OF
PHILIP

DECAPOLIS

MEDITERRANEAN
SEA

SAMARIA

PEREA
(Land
beyond
Jordan)

JUDEA

IDUMEA

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, ^aWhy did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 ^aAnd I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, ^aIf the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, ^aAll men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and ^athere be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for ^aof such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, ^aGood Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, ^aThou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 ^aHonour thy father and thy mother: and, ^aThou shalt love thy neighbour as thyself.

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

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

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

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That ^aa rich man shall hardly enter into the kingdom of heaven.

7 ^aFor this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ^aWhosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for ^aof such is the kingdom of God.

15 Verily I say unto you, ^aWhosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, ^aDo not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^atreasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them ^athat trust in riches to enter into 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 into the kingdom of God.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: ^asell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, ^aHow hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, ^aThe things which are impossible with men are possible with God.

28 ^aThen Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, ^aThere is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 ^aWho shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things ^athat are written by the prophets concerning the Son of man shall be accomplished.

32 For ^ahe shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 ^aAnd they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

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

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

27 ¶ Then answered Peter and said unto him, Behold, *we have forsaken all, and followed thee; what shall we have therefore?*

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

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

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

CHAPTER 20

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

2 And when he had agreed with the labourers for a penny a 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 said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

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

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that shall ye receive.*

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their hire*, beginning from the last unto the first.

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

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

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is impossible*, but not with God: for *with God all things are possible.*

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 *But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

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

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zēb'-ē-dēē, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them for whom it is prepared.*

41 And when the ten heard *it*, they began to be much displeased with James and John.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last ^{have} wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 ^{Is it not lawful for me to do what I will with mine own?} ^{Is thine eye evil, because I am good?}

16 ^{So the last shall be first, and the first last: ^{for many be called, but few chosen.}}

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of ^{Zēb'-ē-dēē's} children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons ^{may sit, the one on thy right hand, and the other on the left, in thy kingdom.}

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of ^{the cup that I shall drink of, and to be baptized with ^{the baptism that I am baptized with?}} They say unto him, We are able.

23 And he saith unto them, ^{Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to ^{give, but it shall be given to them}} for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto *him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But ^{it shall not be so among you: but ^{whosoever will be great among you, let him be your minister;}}

27 And whosoever will be chief among you, let him be your servant:

28 Even as the ^{Son of man came not to be ministered unto, but to minister, and ^{to give his life a ransom ^{for many.}}}

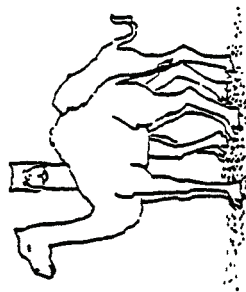
42 But Jesus called them to *him*, and saith unto them, ^{Ye know that they which ^{are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.}}

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even ^{the Son of man came not to be ministered unto, but to minister, and ^{to give his life a ransom for many.}}

**In the Area of Jericho
(Events #122 - 125)**



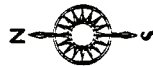
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JERICHO



122 HEALING OF ONE BLIND MAN ON APPROACH TO JERICHO

Mark 10:46a

Luke 18:35-43

46 ¶ *And they came to Jericho:

35 ¶ *And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

123 JESUS AND ZACCHAEUS IN JERICHO. The details in the parable of the nobleman here differ from a similar parable given later in event #138 (Matthew 25:14-30).

Luke 19:1-27

CHAPTER 19

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zăc-chă'-ūs, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zăc-chă'-ūs, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zăc-chă'-ūs stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham,

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

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

Luke

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 *For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, *Out of thine own mouth will I judge thee, *thou* wicked servant. *Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, *That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

124 DEPARTURE FROM JERICO; HEALING OF BLIND BARTIMAEUS

Matthew 20:29

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

Mark 10:46b-52

and as he went out of Jericho with his disciples and a great number of people, blind Bār-ti-mæ'-ūs, the son of Ti-mæ'-ūs, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; *thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Luke 19:28

28 ¶ And when he had thus spoken, *he went before, ascending up to Jerusalem.

125 HEALING OF TWO BLIND MEN ON WAYSIDE. Blindness was common in Palestine, therefore it is not surprising that a number of blind people were begging at different positions along the road outside the city gate. A major difference between events #124 and #125 is that in event #124 Jesus merely speaks to Bartimaeus while in this event he touches the eyes of the other two. Both of these records happen as Jesus leaves Jericho, whereas the healing of the blind man in event #122 is on Jesus' approach to Jericho.

Matthew 20:30-34

30 ¶ And, behold, *two* blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

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

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

SECTION VII

Jesus Christ Our Passover

(April 22-30, 28 A.D.)

This seventh section covers Jesus Christ at Jerusalem as the Passover lamb. It covers a multitude of events from six days before Passover through his death and burial. These events include the two entries into Jerusalem, the teachings in the Temple, the last supper, his suffering, crucifixion, and burial. This section covers the time from Nisan 8 (April 22), 28 A.D., six days before Passover, to Nisan 16 (April 30), 28 A.D. For more information, see Jesus Christ Our Passover.

Nisan, 28 A.D. *

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	4	5	6	7	8 6 days before Passover John 12:1-11	9 1st entry to Jerusalem Mark 11:1-11 Luke 19:29-44 John 12:12-19	10 Weekly Sabbath Selection of lamb 2nd entry to Jerusalem Matt. 21:1-17 Mark 11:12-19 Luke 19:45-46
	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	11 Jerusalem at Temple Matt. 21:18-26:5 Mark 11:20-14:2 Luke 20:1-22:2	12 Preparation of room for the Passover Matt. 26:6-19 Mark 14:3-16 Luke 22:3-13	13 Trial & Torture Matt. 26:20-27:31a Mark 14:17-15:20a Luke 22:14-23:25 John 13:1-19:16a	14 Crucifixion Matt. 27:31b-61 Mark 15:20b-47 Luke 23:26-55 John 19:16b-42 The Passover sacrifice	15 The Passover meal Feast begins Matt. 27:62-66 Guards at Tomb High day Special Sabbath	16 Buy & Prepare Spices & Oils Mark 16:1 Luke 23:56a	17 Weekly Sabbath Resurrection Matt. 28:1-4 Luke 23:56b
	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	18 Firstfruits Wave Offering Post-Resurrection Appearances Matt. 28:5-15 Mark 16:2-14 Luke 24:1-45 John 20:1-24	19	20	21 Feast Ends High Day Special Sabbath	22	23	24

* This chart represents part of the first month of the Hebrew calendar in the resurrection year. The dates are given according to Hebrew time-reckoning, in which the day begins at sunset. Since by modern reckoning the day begins at midnight, the modern names of the days of the week are set forth to show the time relationship to modern readers. Some events taking place near sunset may actually overlap the end of one day and the beginning of the next.

NOTE: This calendar and its explanation are cited from Victor Paul Wierwille, *Jesus Christ Our Passover* (New Knoxville, Ohio: American Christian Press, 1980), pp. 312, 313.

John 11:55-57

55 ¶ ^aAnd the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 ^aThen sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

127 SUPPER AT LAZARUS' HOME; MARY ANOINTS JESUS' FEET--Nisan 8 (April 22), 28 A.D.
Compare with events #70 and #141.

John 12:1-11

CHAPTER 12

THEN Jesus six days before the passover came to Bethany, ^awhere Láz'-à-rüs was which had been dead, whom he raised from the dead.

2 ^aThere they made him a supper; and Martha served: but Láz'-à-rüs was one of them that sat at the table with him.

3 Then took ^aMary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^ahad the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

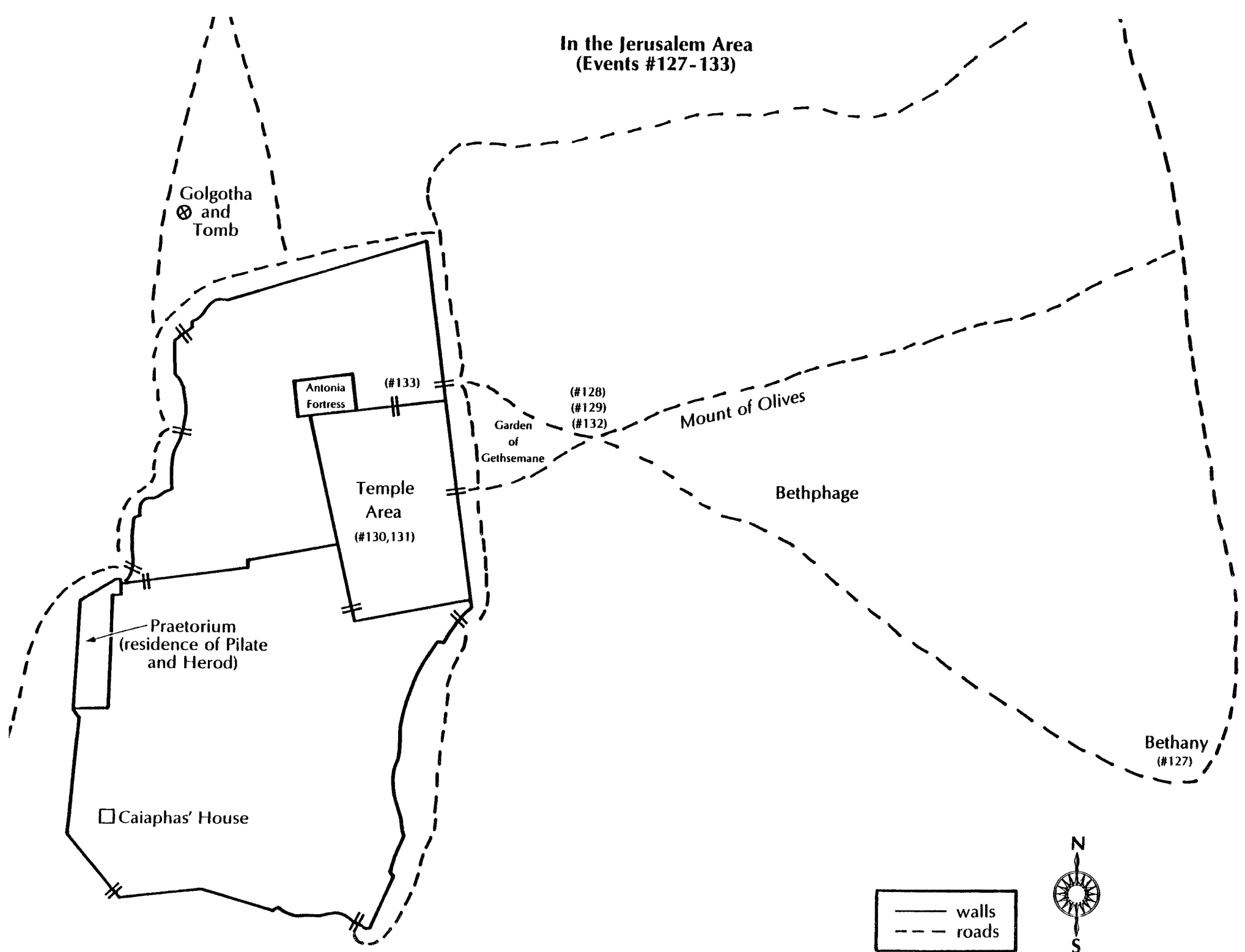
8 For ^athe poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Láz'-à-rüs also, ^awhom he had raised from the dead.

10 ¶ ^aBut the chief priests consulted that they might put Láz'-à-rüs also to death;

11 ^aBecause that by reason of him many of the Jews went away, and believed on Jesus.

In the Jerusalem Area
(Events #127-133)



Mark 11:1-11

CHAPTER 11

AND ^awhen they came nigh to Jerusalem, unto Bēth'-phā-gē and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him *hither*.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 ^aAnd many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, ^aHō-sān'-nā; Blessed is he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: ^aHō-sān'-nā in the highest.

11 ^aAnd Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Luke 19:29-44

29 ^aAnd it came to pass, when he was come nigh to Bēth'-phā-gē and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because *the Lord* hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: ^aand they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, ^aBlessed *be* the King that cometh in the name of the Lord: ^apeace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, ^athe stones would immediately cry out.

41 ^aAnd when he was come near, he beheld the city, and ^awept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall ^acast a trench about thee, and compass thee round, and keep thee in on every side,

44 And ^ashall lay thee even with the ground, and thy children within thee; and ^athey shall not leave in thee one stone upon another; ^abecause thou knewest not the time of thy visitation.

John 12:12-19

12 ^aOn the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, ^aHō-sān'-nā: Blessed is the King of Israel that cometh in the name of the Lord.

14 ^aAnd Jesus, when he had found a young ass, sat thereon; as it is written,

15 ^aFear not, daughter of Sī'-on: behold, thy King cometh, sitting on an ass's colt.

16 These things ^aunderstood not his disciples at the first: ^abut when Jesus was glorified, ^athen remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lāz'-ā-rūs out of his grave, and raised him from the dead, bare record.

18 ^aFor this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, ^aPerceive ye how ye prevail nothing? behold, the world is gone after him.

Matthew 21:1-17

CHAPTER 21

AND ^awhen they drew nigh unto Jerusalem, and were come to Bêth'-phā-gē, unto ^athe mount of Olives, then sent Jesus two disciples,

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

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 ^aTell ye the daughter of Sî'-on, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

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

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

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

9 And the multitudes that went before, and that followed, cried, saying, ^aHō-sān'-nā to the son of David: ^aBlessed is he that cometh in the name of the Lord; Hō-sān'-nā in the highest.

10 ^aAnd when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus ^athe prophet of Nazareth of Galilee.

12 ¶ ^aAnd Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the ^amoneychangers, and the seats of them that sold doves,

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

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hō-sān'-nā to the son of David; they were sore displeased,

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, ^aOut of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into ^aBethany; and he lodged there.

Mark 11:12-19

12 ¶ ^aAnd on the morrow, when they were come from Bethany, he was hungry:

13 ^aAnd seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ ^aAnd they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^aMy house shall be called ^aof all nations the house of prayer? but ^aye have made it a den of thieves.

18 And ^athe scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because ^aall the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

Luke 19:45,46

45 ^aAnd he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, ^aIt is written, My house is the house of prayer: but ^aye have made it a den of thieves.

130 TEACHING THE MULTITUDES; THIRD ANNOUNCEMENT FROM HEAVEN; PASSOVER LAMB SELECTED--on the Sabbath; Nisan 10 (April 24), 28 A.D. The voice from heaven in John 12:28-33 announces and selects the Passover lamb. Compare with events #29 and #102.

John 12:20-50

20 ¶ And there ^awere certain Greeks among them ^athat came up to worship at the feast:

21 The same came therefore to Philip, ^awhich was of Bêth-sâ'-i-dâ of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, ^aThe hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, ^aExcept a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ^aHe that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and ^awhere I am, there shall also my servant be: if any man serve me, him will ^{my} Father honour.

27 ^aNow is my soul troubled; and what shall I say? Father, save me from this hour: ^abut for this cause came I unto this hour.

28 Father, glorify thy name. ^aThen came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, ^aThis voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall ^athe prince of this world be cast out.

32 And I, ^aif I be lifted up from the earth, will draw ^aall men unto me.

33 ^aThis he said, signifying what death he should die.

34 The people answered him, ^aWe have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while ^ais the light with you. ^aWalk while ye have the light, lest darkness come upon you: for ^ahe that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be ^athe children of light. These things spake Jesus, and departed, and ^adid hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of E-šâi'-ās the prophet might be fulfilled, which he spake, ^aLord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that E-šâi'-ās said again,

40 ^aHe hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 ^aThese things said E-šâi'-ās, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but ^abecause of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 ^aFor they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, ^aHe that believeth on me, believeth not on me, but on him that sent me,

45 And ^ahe that seeth me seeth him that sent me.

46 ^aI am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ^aI judge him not: for ^aI came not to judge the world, but to save the world.

48 ^aHe that rejecteth me, and receiveth not my words, hath one that judgeth him: ^athe word that I have spoken, the same shall judge him in the last day.

49 For ^aI have not spoken of myself; but the Father which sent me, he gave me a commandment, ^awhat I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

131 TEACHING IN THE TEMPLE; SUMMARY STATEMENT

Luke 19:47,48

47 And he taught daily in the temple. But ^athe chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ^awere very attentive to hear him.

132 FIRST FIG TREE HAS WITHERED OVERNIGHT--Nisan 11 (April 25), 28 A.D.

Mark 11:20-26

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

133 SECOND FIG TREE CURSED AND WITHERS IMMEDIATELY--same day

Matthew 21:18-22

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

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

134 TEACHING AND PARABLES TO ELDERS IN THE TEMPLE--chief priests, Pharisees, Herodians, Sadducees. Compare with event #111.

Matthew 21:23--22:46 Mark 11:27--12:37a

Luke 20:1-44

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

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

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

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain household-er, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

CHAPTER 20

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, *'This is the heir; come, let us kill him, and let us seize on his inheritance.*

39 *'And they caught him, and cast him out of the vineyard, and slew him.*

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 *'They say unto him, 'He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.*

42 Jesus saith unto them, *'Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*

43 Therefore say I unto you, *'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, *'it will grind him to powder.*

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because *'they took him for a prophet.*

CHAPTER 22

AND Jesus answered *'and spake unto them again by parables, and said,*

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: *'my oxen and my fatlings are killed, and all things are ready: come unto the marriage.*

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth *'his armies, and destroyed those murderers, and burned up their city.*

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not *'worthy.*

10 And have ye not read this scripture; *'The stone which the builders rejected is become the head of the corner:*

11 *This was the Lord's doing, and it is marvellous in our eyes?*

12 *'And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

13 *'And they send unto him certain of the Pharisees and of the Hê-rō'-di-āns, to catch him in his words.*

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a *'penny, that I may see it.*

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 *'Then come unto him the Sād'-dū-cēēs, which say there is no resurrection; and they asked him, saying,*

19 Master, *'Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.*

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but *'are as the angels which are in heaven.*

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto 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 the God of the living: ye therefore do greatly err.

18 Whosoever shall fall upon that stone shall be broken; but *'on whomsoever it shall fall, it will grind him to powder.*

19 *'And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

20 *'And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.*

21 And they asked him, saying, *'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:*

22 *Is it lawful for us to give tribute unto Cæsar, or no?*

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a *'penny. Whose image and superscription hath it? They answered and said, Cæsar's.*

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 *'Then came to him certain of the Sād'-dū-cēēs, which deny that there is any resurrection; and they asked him,*

28 Saying, Master, *'Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.*

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also; and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for *'they are equal unto the angels; and are the children of God, being the children of the resurrection.*

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 ¶ For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Hē-rō'-di-āns, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sād'-dū-cēes, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son?

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

**In the Jerusalem Area
(Events #134-139)**

Golgotha
⊗ and
Tomb

Antonia
Fortress

Garden
of
Gethsemane
(#138)

Temple
Area
(#134-137,139)

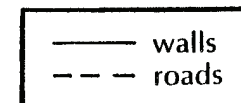
Praetorium
(residence of Pilate
and Herod)

□ Caiaphas' House

Mount of Olives

Bethphage

Bethany
(#139)



Matthew

³⁰ For in the resurrection they neither marry, nor are given in marriage, but ^aare as the angels of God in heaven.

³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

³² ^aI am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

³³ And when the multitude heard *this*, ^athey were astonished at his doctrine.

³⁴ ¶ ^aBut when the Pharisees had heard that he had put the Sād'-dū-cēēs to silence, they were gathered together.

³⁵ Then one of them, *which was* ^aa lawyer, asked *him a question*, tempting him, and saying,

³⁶ Master, which *is* the great commandment in the law?

³⁷ Jesus said unto him, ^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second *is* like unto it, ^aThou shalt love thy neighbour as thyself.

⁴⁰ ^aOn these two commandments hang all the law and the prophets.

⁴¹ ¶ ^aWhile the Pharisees were gathered together, Jesus asked them,

⁴² Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

⁴³ He saith unto them, How then doth David in spirit call him Lord, saying,

⁴⁴ ^aThe LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

⁴⁵ If David then call him Lord, how is he his son?

⁴⁶ ^aAnd no man was able to answer him a word, ^aneither durst any *man* from that day forth ask him any more *questions*.

135 TEACHING TO DISCIPLES AND MULTITUDE

Matthew 23:1-12

Mark 12:37b-40

Luke 20:45-47

CHAPTER 23

THEN spake Jesus to the multitude, and to his disciples,

² Saying, ^aThe scribes and the Pharisees sit in Moses' seat:

³ All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for ^athey say, and do not.

⁴ ^aFor they bind heavy bur-

And ^athe common people heard him gladly.

⁵ ¶ And ^ahe said unto them in his doctrine, ^aBeware of the scribes, which love to go in long clothing, and ^alove salutations in the marketplaces.

⁶ And the chief seats in the synagogues, and the uppermost rooms at feasts:

⁷ ^aWhich devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

⁸ ¶ ^aThen in the audience of all the people he said unto his disciples,

⁹ ^aBeware of the scribes, which desire to walk in long robes, and ^alove greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

¹⁰ ^aWhich devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Matthew

dens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But ^aall their works they do for to be seen of men: ^athey make broad their phylacteries, and enlarge the borders of their garments,

6 ^aAnd love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 ^aBut be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: ^afor one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But ^ahe that is greatest among you shall be your servant.

12 ^aAnd whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

136 PRONOUNCEMENT OF "WOES" TO THE SCRIBES AND PHARISEES

Matthew 23:13-39

13 ¶ But ^awoe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ^aye blind guides, which say, ^aWhosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, ^aor the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^aguilty.

19 Ye fools and blind: for whether is greater, the gift, ^aor the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by ^ahim that dwelleth therein.

22 And he that shall swear by heaven, sweareth by ^athe throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye pay tithe of mint and ^aanise and cummin, and ^ahave omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 ^aWoe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the proph-

ets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ^aye are the children of them which killed the prophets.

32 ^aFill ye up then the measure of your fathers.

33 Ye serpents, ye ^ageneration of vipers, how can ye escape the damnation of hell?

34 ¶ ^aWherefore, behold, I send unto you prophets, and wise men, and scribes: and ^asome of them ye shall kill and crucify; and ^asome of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 ^aThat upon you may come all the righteous blood shed upon the earth, ^afrom the blood of righteous Abel unto ^athe blood of Zäch-ä-rí'-äs son of Bär-ä-chí'-äs, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jersuaalem, Jerusalem, thou that killest the prophets, ^aand stonest them which are sent unto thee, how often would ^aI have gathered thy children together, even as a hen gathereth her chickens ^aunder her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, ^aBlessed is he that cometh in the name of the Lord.

Mark 12:41-44

Luke 21:1-4

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER 21

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

138 PROPHECIES CONCERNING THE TEMPLE AND THE END TIMES

Matthew 24:1--25:46

Mark 13:1-37

Luke 21:5-36

CHAPTER 24

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

CHAPTER 13

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

10 And then shall many ^abe offended, and shall betray one another, and shall hate one another.

11 And ^amany false prophets shall rise, and ^ashall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this ^agospel of the kingdom ^ashall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by ^aDaniel the prophet, stand in the holy place, (^awhoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And ^awoe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For ^athen shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: ^abut for the elect's sake those days shall be shortened.

23 ^aThen if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For ^athere shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, ^aif it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not.

27 ^aFor as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 ^aFor wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days ^ashall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 ^aAnd then shall appear the sign of the Son of man in heaven: ^aand then shall all the tribes of the earth mourn, ^aand

10 And ^athe gospel must first be published among all nations.

11 ^aBut when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ^abut the Holy Ghost.

12 Now ^athe brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 ^aAnd ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ ^aBut when ye shall see the abomination of desolation, ^aspoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then ^alet them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 ^aBut woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 ^aFor in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 ^aAnd then if any man shall say to you, Lo, here is Christ; or, lo, *he is* there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But ^atake ye heed: behold, I have foretold you all things.

24 ¶ ^aBut in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 ^aAnd then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 ^aNow learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

15 For I will give you a mouth and wisdom, ^awhich all your adversaries shall not be able to gainsay nor resist.

16 ^aAnd ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^asome of you shall they cause to be put to death.

17 And ^aye shall be hated of all men for my name's sake.

18 ^aBut there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 ^aAnd when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that ^aall things which are written may be fulfilled.

23 ^aBut woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, ^auntil the times of the Gentiles be fulfilled.

25 ¶ ^aAnd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ^afor the powers of heaven shall be shaken.

27 And then shall they see the Son of man ^acoming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for ^ayour redemption draweth nigh.

29 ^aAnd he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 ^aHeaven and earth shall pass away: but my words shall not pass away.

34 ¶ And ^atake heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 ^aAnd he shall send his angels ^awith a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn ^aa parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know ^athat ^ait is near, *even* at the doors.

34 Verily I say unto you, ^aThis generation shall not pass, till all these things be fulfilled.

35 ^aHeaven and earth shall pass away, but my words shall not pass away.

36 ¶ ^aBut of that day and hour knoweth no *man*, no, not the angels of heaven, ^abut my Father only.

37 But as the days of Nō'-ē *were*, so shall also the coming of the Son of man be.

38 ^aFor as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Nō'-ē entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 ^aThen shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ ^aWatch therefore: for ye know not what hour your Lord doth come.

43 ^aBut know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 ^aTherefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 ^aWho then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 ^aBlessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That ^ahe shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but ^amy words shall not pass away.

32 ¶ ^aBut of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 ^aTake ye heed, watch and pray: for ye know not when the time is.

34 ^a*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 ^aWatch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

35 For ^aas a snare shall it come on all them that dwell on the face of the whole earth.

36 ^aWatch ye therefore, and ^apray always, that ye may be accounted worthy to escape all these things that shall come to pass, and ^ato stand before the Son of man.

51 And shall ^{he} cut him asunder, and appoint ^{him} his portion with the hypocrites: ^{there} shall be weeping and gnashing of teeth.

CHAPTER 25

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet ^{the} bridegroom.

2 ^{And} five of them were wise, and five ^{were} foolish.

3 They that ^{were} foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, ^{they} all slumbered and slept.

6 And at midnight ^{there} was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and ^{trimmed} their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are ^{gone} out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and ^{the} door was shut.

11 Afterward came also the other virgins, saying, ^{Lord}, ^{Lord}, open to us.

12 But he answered and said, Verily I say unto you, ^I know you not.

13 ^{Watch} therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ ^{For} the kingdom of heaven is ^{as} a man travelling into a far country, ^{who} called his own servants, and delivered unto them his goods.

15 And unto one he gave five ^{talents}, to another two, and to another one; ^{to} every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made ^{them} other five talents.

17 And likewise he that ^{had} received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, ^{thou} good and faithful servant: thou hast been faithful over a few things, ^I will make thee ruler over many things: enter thou into ^{the} joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, ^I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, ^{there} thou hast ^{that} is thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and ^{then} at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give ^{it} unto him which hath ten talents.

29 ^{For} unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant ^{into} outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ ^{When} the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And ^{before} him shall be gathered all nations: and ^{he} shall separate them one from another, as a shepherd divideth ^{his} sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, ^{inherit} the kingdom ^{prepared} for you from the foundation of the world:

35 ^{For} I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: ^I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: ^I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, ^{Inasmuch} as ye have done ^{it} unto one of the least of these my brethren, ye have done ^{it} unto me.

41 Then shall he say also unto them on the left hand, ^{Depart} from me, ye cursed, ^{into} everlasting fire, prepared for ^{the} devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, ^{Inasmuch} as ye did ^{it} not to one of the least of these, ye did ^{it} not to me.

46 And ^{these} shall go away into everlasting punishment: but the righteous into life eternal.

Luke 21:37,38

37 ^{And} in the day time he was teaching in the temple; and ^{at} night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

**In the Jerusalem Area
(Events #140,141)**

Golgotha
⊗ and
Tomb

Antonia
Fortress

Garden
of
Gethsemane

Temple
Area

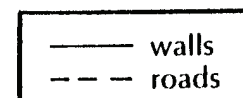
Mount of Olives

Bethphage

Praetorium
(residence of Pilate
and Herod)

□ Caiaphas' House
(#140)

Bethany
(#141)



Matthew 26:1-5

CHAPTER 26

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of the pass-* over, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Cai'â-phäs,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

Mark 14:1,2

CHAPTER 14

AFTER *two days was the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

Luke 22:1,2

CHAPTER 22

NOW *the feast of unleavened bread drew nigh*, which is called the Passover.

2 And *the chief priests and scribes sought how they might kill him*; for they feared the people.

141 JESUS' HEAD ANOINTED BY WOMAN AT SIMON'S HOUSE IN BETHANY--Monday, Nisan 12 (April 25), 28 A.D. Compare with events #70 and 127. The time of this record corresponds to our Sunday evening which actually began the next day by Judean reckoning; therefore, it was the beginning of Nisan 12, but still Sunday, April 25, by our reckoning.

Matthew 26:6-13

6 ¶ Now when Jesus was in *Bethany*, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but *me* ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Mark 14:3-9

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of *spikenard* very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but *me* ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

142 JUDAS' COVENANT WITH CHIEF PRIESTS

Matthew 26:14-16

14 ¶ *Then one of the twelve, called *Judas Iscariot, went unto the chief priests,

15 And said *unto them*, *What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Mark 14:10,11

10 ¶ *And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Luke 22:3-6

3 ¶ *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and *covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them *in the absence of the multitude.

143 PREPARATION FOR PASSOVER

Matthew 26:17-19

17 ¶ *Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

Mark 14:12-16

12 ¶ *And the first day of unleavened bread, when they *killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Luke 22:7-13

7 ¶ *Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

144 THE LAST SUPPER--Monday evening, Nisan 13 (April 26), 28 A.D. This meal takes place on Monday evening, after sunset, the beginning of Nisan 13, 28 A.D. The third dispute over who should be the greatest in the Kingdom of Heaven occurs in this event. See also events #107 and #121.

Matthew 26:20-29

20 ^aNow when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, ^aHe that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth ^aas it is written of him: but ^awoe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ^aAnd as they were eating, ^aJesus took bread, and ^ablessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; ^athis is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, ^aDrink ye all of *it*;

28 For ^athis is my blood ^aof the new testament, which is shed ^afor many for the remission of sins.

29 But ^aI say unto you, I will not drink henceforth of this fruit of the vine, ^auntil that day when I drink it new with you in my Father's kingdom.

Mark 14:17-25

17 ^aAnd in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 ^aThe Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ^aAnd as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of *it*.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:14-38

14 ^aAnd when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^aWith desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, ^auntil it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For ^aI say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ^aAnd he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: ^athis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^aThis cup is the new testament in my blood, which is shed for you.

21 ^aBut, behold, the hand of him that betrayeth me *is* with me on the table.

22 ^aAnd truly the Son of man goeth, ^aas it was determined: but woe unto that man by whom he is betrayed!

23 ^aAnd they began to inquire among themselves, which of them it was that should do this thing.

24 ^aAnd there was also a strife among them, which of them should be accounted the greatest.

25 ^aAnd he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 ^aBut ye *shall not be so*: ^abut he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 ^aFor whether *is* greater, he that sitteth at meat, or he that serveth? *is not* he that sitteth at meat? but ^aI am among you as he that serveth.

28 Ye are they which have continued with me in ^amy temptations.

29 And ^aI appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ^aye may eat and drink at my table in my kingdom, ^aand sit on thrones judging the twelve tribes of Israel.

31 ^aAnd the Lord said, Simon, Simon, behold, ^aSatan hath desired to have you, that he may ^asift you as wheat:

John 13:1--14:31

CHAPTER 13

NOW ^abefore the feast of the passover, when Jesus knew that ^ahis hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, ^athe devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing ^athat the Father had given all things into his hands, and that he was come from God, and went to God;

4 ^aHe riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and ^aPeter saith unto him, Lord, ^adost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; ^abut thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, ^aIf I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ^aye are clean, but not all.

11 For ^ahe knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 ^aYe call me Master and Lord: and ye say well; for so I am.

14 ^aIf I then, your Lord and Master, have washed your feet; ^aye also ought to wash one another's feet.

15 For ^aI have given you an example, that ye should do as I have done to you.

16 ^aVerily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 ^aIf ye know these things, happy are ye if ye do them.

32 But ^aI have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 ^aAnd he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ^aAnd he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, ^aAnd he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords.

^aAnd he said unto them, It is enough.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, ^aHe that eateth bread with me hath lifted up his heel against me.

19 ^aNow^a I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 ^aVerily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 ^aWhen Jesus had thus said, ^ahe was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ^aone of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now ^athere was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a ^asop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 ^aAnd after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because ^aJudas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, ^aNow is the Son of man glorified, and ^aGod is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and ^ashall straightway glorify him.

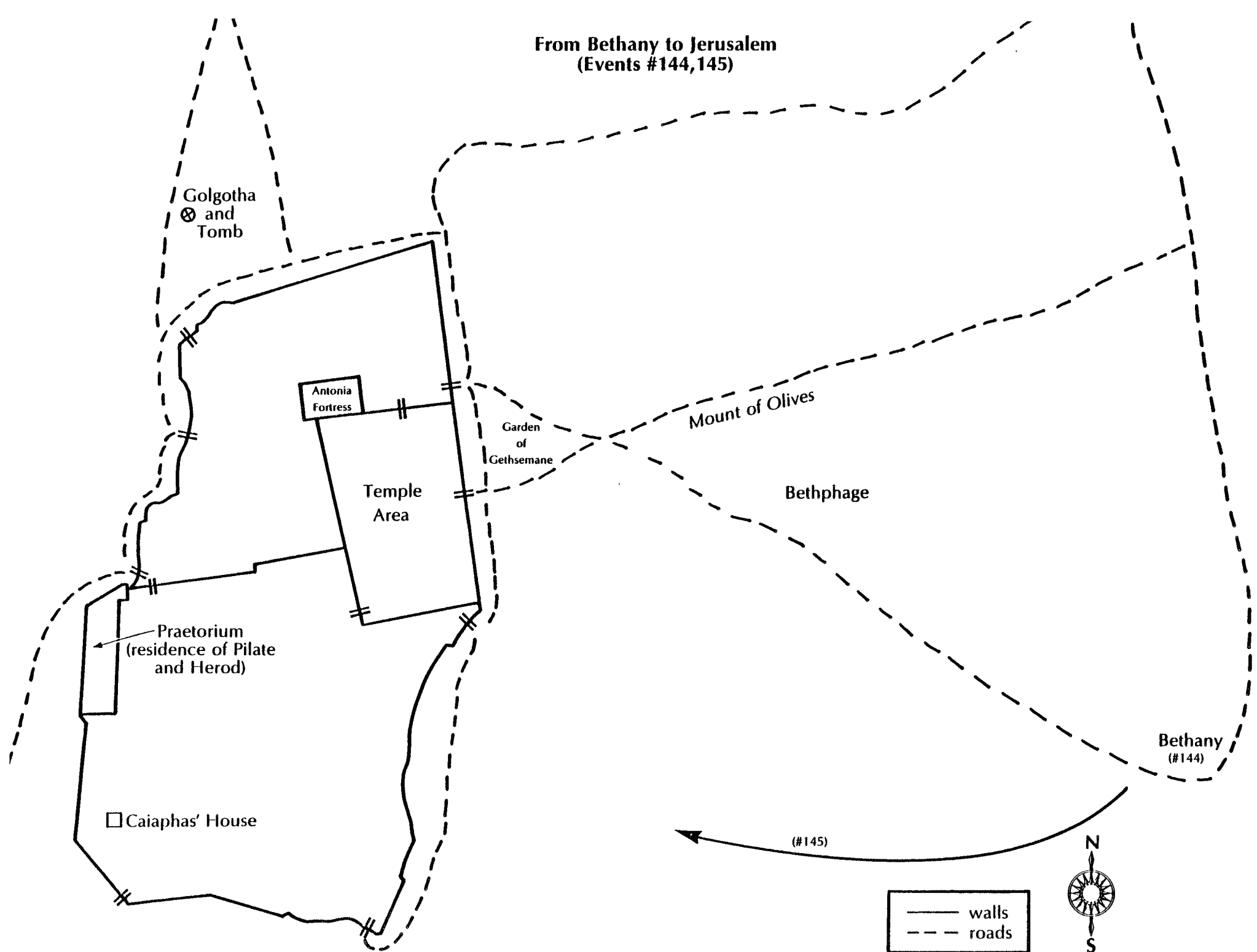
33 Little children, yet a little while I am with you. Ye shall seek me: ^aand as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ^aA new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ^aBy this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but ^athou shalt follow me afterwards.

From Bethany to Jerusalem
(Events #144,145)



37 Peter said unto him, Lord, why cannot I follow thee now? I will ¹lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER 14

LET ¹not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. ¹I go to prepare a place for you.

3 And if I go and prepare a place for you, ¹I will come again, and receive you unto myself; that ¹where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am ¹the way, ¹the truth, and ¹the life: ¹no man cometh unto the Father, but by me.

7 ¹If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ¹he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that ¹I am in the Father, and the Father in me? the words that I speak unto you ¹I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: ¹or else believe me for the very works' sake.

12 ¹Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 ¹And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ ¹If ye love me, keep my commandments.

16 And I will pray the Father, and ¹he shall give you another Comforter, that he may abide with you for ever;

17 *Even* ¹the Spirit of truth; ¹whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, ¹and shall be in you.

18 ¹I will not leave you ¹comfortless: ¹I will come to you.

19 Yet a little while, and the world seeth me no more; but ¹ye see me: ¹because I live, ye shall live also.

20 At that day ye shall know that ¹I *am* in my Father, and ye in me, and I in you.

21 ¹He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 ¹Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, ¹and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and ¹the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But ¹the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, ¹he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¹Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how ¹I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, ¹I go unto the Father: for ¹my Father is greater than I.

29 And ¹now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: ¹for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and ¹as the Father gave me commandment, even so I do. Arise, let us go hence.

145 WALK TO GETHSEMANE AND PRAYER

Matthew 26:30-35

Mark 14:26-31

Luke 22:39

John 15:1--17:26

30 ¹And when they had sung an ¹hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, ¹All ye shall ¹be offended because of me this night: for it is written, ¹I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, ¹I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, ¹Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

26 ¶ ¹And when they had sung an ¹hymn, they went out into the mount of Olives.

27 ¹And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, ¹I will smite the shepherd, and the sheep shall be scattered.

28 But ¹after that I am risen, I will go before you into Galilee.

29 ¹But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

39 ¶ ¹And he came out, and ¹went, as he was wont, to the mount of Olives; and his disciples also followed him.

CHAPTER 15

I AM the true vine, and my Father is the husbandman.

2 ¹Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 ¹Now ye are clean through the word which I have spoken unto you.

4 ¹Abide in me, and I in you. ¹As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much ¹fruit: for ¹without me ye can do nothing.

6 If a man abide not in me, ^ahe is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ^aye shall ask what ye will, and it shall be done unto you.

8 ^aHerein is my Father glorified, that ye bear much fruit; ^aso shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 ^aIf ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and ^athat your joy might be full.

12 ^aThis is my commandment, That ye love one another, as I have loved you.

13 ^aGreater love hath no man than this, that a man lay down his life for his friends.

14 ^aYe are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; ^afor all things that I have heard of my Father I have made known unto you.

16 ^aYe have not chosen me, but I have chosen you, and ^aordained you, that ye should go and bring forth fruit, and ^athat your fruit should remain: that ^awhatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ^aIf the world hate you, ye know that it hated me before it *hated* you.

19 ^aIf ye were of the world, the world would love his own: but ^abecause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, ^aThe servant is not greater than his lord. If they have persecuted me, they will also persecute you; ^aif they have kept my saying, they will keep yours also.

21 But ^aall these things will they do unto you for my name's sake, because they know not him that sent me.

22 ^aIf I had not come and spoken unto them, they had not had sin: ^abut now they have no ^acloak for their sin.

23 ^aHe that hateth me hateth my Father also.

24 If I had not done among them ^athe works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^aThey hated me without a cause.

26 ^aBut when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, ^ahe shall testify of me:

27 And ^aye also shall bear witness, because ^aye have been with me from the beginning.

CHAPTER 16

THESE things have I spoken unto you, that ye ^ashould not be offended.

2 ^aThey shall put you out of the synagogues: yea, the time cometh, ^athat whosoever killeth you will think that he doeth God service.

3 And ^athese things will they do unto you, because they have not known the Father, nor me.

4 But ^athese things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now ^aI go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, ^athe Comforter will not come unto you; but ^aif I depart, I will send him unto you.

8 And when he is come, he will ^areprove the world of sin, and of righteousness, and of judgment:

9 ^aOf sin, because they believe not on me;

10 ^aOf righteousness, ^abecause I go to my Father, and ye see me no more;

11 ^aOf judgment, because ^athe prince of this world is judged.

12 I have yet many things to say unto you, ^abut ye cannot bear them now.

13 Howbeit when he, ^athe Spirit of truth, is come, ^ahe will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, ^athat shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 ^aAll things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, ^abecause I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ^aA woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and ^ayour heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. ^aVerily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, ^athat your joy may be full.

25 These things have I spoken unto you in ^aproverbs: but the time cometh, when I shall no more speak unto you in ^aproverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 ^aFor the Father himself loveth you, because ye have loved me, and ^ahave believed that I came out from God.

28 ^aI came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ^aproverb.

30 Now are we sure that ^athou knowest all things, and needest not that any man should ask thee: by this ^awe believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ^aBehold, the hour cometh, yea, is now come, that ye shall be scattered, ^aevery man to ^ahis own, and shall leave me alone: and ^ayet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that ^ain me ye might have peace. ^aIn the world ye shall have tribulation: but be of good cheer; ^aI have overcome the world.

CHAPTER 17

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, ^athe hour is come; glorify thy Son, that thy Son also may glorify thee:

2 ^aAs thou hast given him power over all flesh, that he should give eternal life to as many ^aas thou hast given him.

3 And ^athis is life eternal, that they might know thee ^athe only true God, and Jesus Christ, ^awhom thou hast sent.

4 ^aI have glorified thee on the earth: ^aI have finished the work ^awhich thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory ^awhich I had with thee before the world was.

6 ^aI have manifested thy name unto the men ^awhich thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words ^awhich thou gavest me; and they have received them, ^aand have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: ^aI pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and ^athine are mine; and I am glorified in them.

11 ^aAnd now I am no more in the world, but these are in the world, and I come to thee. Holy Father, ^akeep through thine own name those whom thou hast given me, that they may be one, ^aas we are.

12 While I was with them in the world, ^aI kept them in thy name: those that thou gavest me I have kept, and ^anone of them is lost, ^abut the son of perdition: ^athat the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; ^aand the world hath hated them, because they are not of the world, ^aeven as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but ^athat thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ^aSanctify them through thy truth: ^athy word is truth.

18 ^aAs thou hast sent me into the world, even so have I also sent them into the world.

19 And ^afor their sakes I sanctify myself, that they also might be ^asanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 ^aThat they all may be one; as ^athou, Father, ^aart in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; ^athat they may be one, even as we are one:

23 I in them, and thou in me, ^athat they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ^aFather, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: ^afor thou lovedst me before the foundation of the world.

25 O righteous Father, ^athe world hath not known thee: but ^aI have known thee, and ^athese have known that thou hast sent me.

26 ^aAnd I have declared unto them thy name, and will declare it: that the love ^awhere-with thou hast loved me may be in them, and I in them.

146 PRAYERS AND ARREST IN GETHSEMANE

Matthew 26:36-56

Mark 14:32-52

Luke 22:40-53

John 18:1-12

36 ¶ ^aThen cometh Jesus with them unto a place called Geth-sēm'-ā-nē, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and ^athe two sons of Zēb'-ē-dē, and began to be sorrowful and very heavy.

38 Then saith he unto them, ^aMy soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and ^aprayed, saying, ^aO my Father, if it be possible, ^alet this cup pass from me: nevertheless ^anot as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

32 ^aAnd they came to a place which was named Geth-sēm'-ā-nē: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, ^aMy soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, ^aAbba, Father, ^aall things are possible unto thee; take away this cup from me: ^anevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

40 ^aAnd when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 ^aAnd he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be ^awilling, remove this cup from me: nevertheless ^anot my will, but thine, be done.

43 And there appeared ^aan angel unto him from heaven, strengthening him.

44 ^aAnd being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and ^apray, lest ye enter into temptation.

CHAPTER 18

WHEN Jesus had spoken these words, ^ahe went forth with his disciples over ^athe brook Cē'-drōn, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: ^afor Jesus oftentimes resorted thither with his disciples.

3 ^aJudas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

41 **Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And **while* he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; **and* kissed him.

50 And Jesus said unto him, **Friend*, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, **one* of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: **for* all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me **more* than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, **that* thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the **scriptures* of the prophets might be fulfilled. Then **all* the disciples forsook him, and fled.

38 Watch ye and pray, lest ye enter into temptation. **The* spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, **the* hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 **Rise* up, let us go; lo, he that betrayeth me is at hand.

43 ¶ **And* immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 **And* Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but **the* scriptures must be fulfilled.

50 **And* they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

47 ¶ And while he yet spake, **behold* a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And **one* of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 **Then* Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: **but* this is your hour, and the power of darkness.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

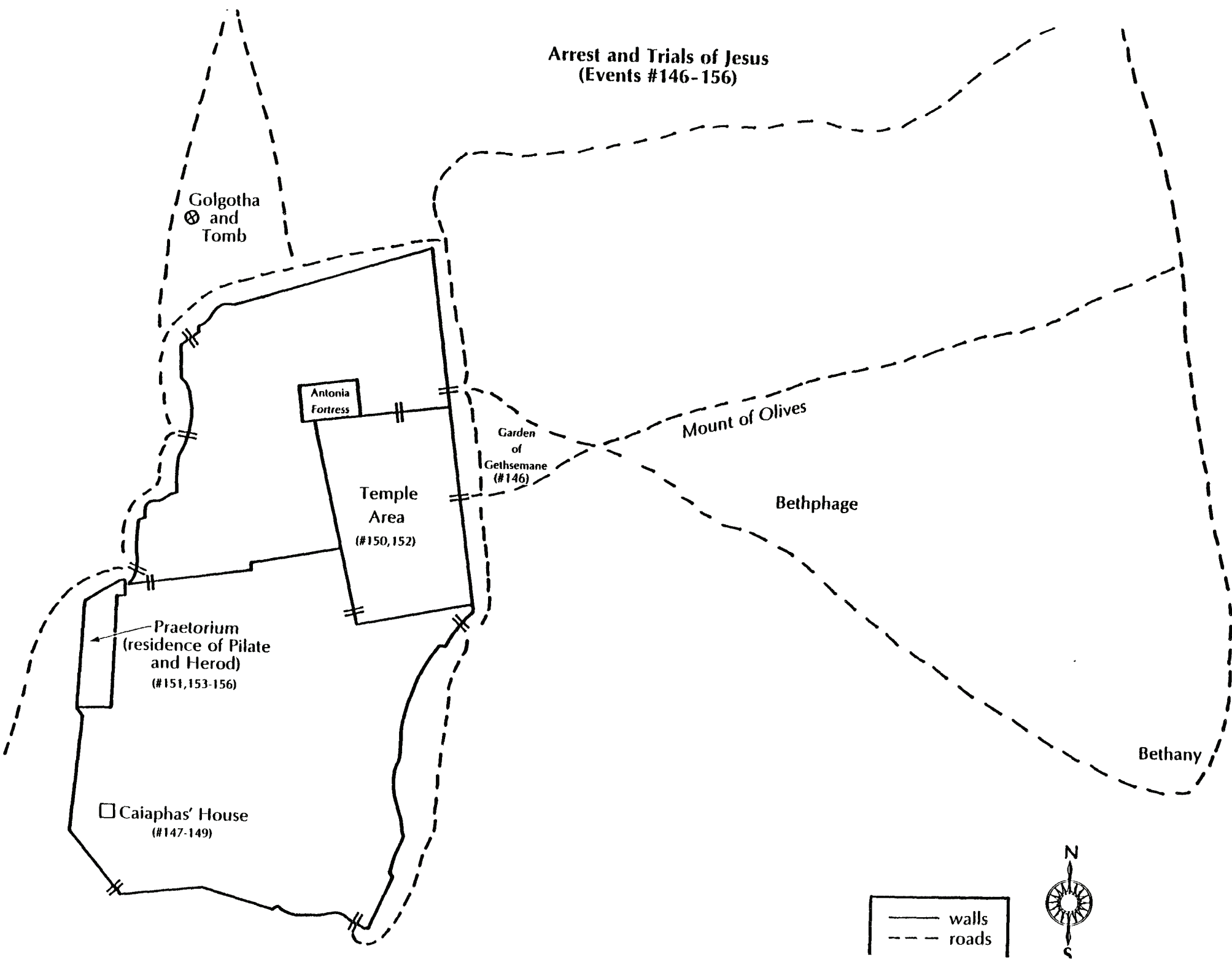
9 That the saying might be fulfilled, which he spake, **Of* them which thou gavest me have I lost none.

10 **Then* Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Māl'-chūs.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: **the* cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

Arrest and Trials of Jesus (Events #146-156)



John 18:13-23

13 And ^aled him away to ^aAnnas first; for he was father in law to Cai'-ā-phās, which was the high priest that same year.ⁿ

14 ^aNow Cai'-ā-phās was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ ^aAnd Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 ^aBut Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, ^aI spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by ^astruck Jesus ^awith the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

148 JESUS BEFORE CAIAPHAS; THE FIVE OTHER DENIALS OF PETER

Matthew 26:57-75

57 ¶ ^aAnd they that had laid hold on Jesus led *him* away to Cai'-ā-phās the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Mark 14:53-72

53 ¶ ^aAnd they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Luke 22:54-62

54 ¶ ^aThen took they him, and led *him*, and brought him into the high priest's house. ^aAnd Peter followed afar off.

55 ^aAnd when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

John 18:24-27

24 ^aNow Annas had sent him bound unto Cai'-ā-phās the high priest.

25 And Simon Peter stood and warmed himself. ^aThey said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though ^amany false witnesses came, ^{yet} found they none. At the last came ^atwo false witnesses,

61 And said, This *fellow* said, ^aI am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But ^aJesus held his peace. And the high priest answered and said unto him, ^aI adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, ^aHereafter shall ye see the Son of man ^asitting on the right hand of power, and coming in the clouds of heaven.

65 ^aThen the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, ^aHe is guilty of death.

67 ^aThen did they spit in his face, and buffeted him; and ^aothers smote *him* with ^athe palms of their hands,

68 Saying, ^aProphecy unto us, thou Christ, Who is *he* that smote thee?

69 ¶ ^aNow Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy ^aspeech bewrayeth thee.

74 Then ^abegan he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, ^aBefore the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

55 ^aAnd the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, ^aI will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 ^aAnd the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But ^ahe held his peace, and answered nothing. ^aAgain the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: ^aand ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ ^aAnd as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 ^aAnd a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. ^aAnd a little after, they that stood by said again to Peter, Surely thou art *one* of them: ^afor thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 ^aAnd the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ^awhen he thought thereon, he wept.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 ^aAnd after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 ^aAnd about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. ^aAnd Peter remembered the word of the Lord, how he had said unto him, ^aBefore the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

27 Peter then denied again: and ^aimmediately the cock crew.

Luke 22:63-65

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

150 JESUS BEFORE SANHEDRIN IN THE TEMPLE AREA AROUND DAYBREAK--Tuesday, Nisan 13 (April 27), 28 A.D.

Matthew 27:1

Mark 15:1a

Luke 22:66-71

CHAPTER 27

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

CHAPTER 15

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away,

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

151 JESUS TAKEN TO PILATE IN THE MORNING--same day

Matthew 27:2

Mark 15:1b

Luke 23:1

John 18:28

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Pilate. and delivered him to

CHAPTER 23

AND the whole multitude of them arose, and led him unto Pilate.

28 ¶ Then led they Jesus from Cai'-à-phās unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

152 JUDAS REGRETS BETRAYAL, CASTS SILVER INTO THE TEMPLE--same day

Matthew 27:3-10

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

153 JESUS BEFORE PILATE--same day

Luke 23:2-6

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

John 18:29-38

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 *Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that ^{is} of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, *I find in him no fault *at all*.

154 JESUS BEFORE HEROD--same day

Luke 23:7-12

7 And as soon as he knew that he belonged unto *Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for ^{he} was desirous to see him of a long *season*, because ^{he} had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 *And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day *Pilate and Herod were made friends together: for before they were at enmity between themselves.

155 JESUS BEFORE PILATE AGAIN--at about noon the same day

Matthew 27:11-26

11 And Jesus stood before the governor: ^{and} the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^{Thou sayest}.

12 And when he was accused of the chief priests and elders, ^{he} answered nothing.

Mark 15:2-15

2 *And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

Luke 23:13-25

13 ¶ *And Pilate, when he had called together the chief priests and the rulers and the people,

John 18:39--19:16a

39 *But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 *Then cried they all again, saying, Not this man, but Bär-äb'-bäs. *Now Bär-äb'-bäs was a robber.

13 Then said Pilate unto him, *Hearest thou not how many things they witness against thee?*

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 *Now at that feast the governor was wont to release unto the people a prisoner, whom they would.*

16 And they had then a notable prisoner, called Bār-āb'-bās.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Bār-āb'-bās, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 *But the chief priests and elders persuaded the multitude that they should ask Bār-āb'-bās, and destroy Jesus.*

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Bār-āb'-bās.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They all say unto him, Let him be crucified.*

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he *took* water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, *His blood be on us, and on our children.*

26 ¶ Then released he Bār-āb'-bās unto them: and when *he* had scourged Jesus, he delivered *him* to be crucified.

4 *And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.*

5 *But Jesus yet answered nothing; so that Pilate marvelled.*

6 Now *at that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Bār-āb'-bās, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him* to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But *the* chief priests moved the people, that he should rather release Bār-āb'-bās unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto *him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ *And so* Pilate, willing to content the people, released Bār-āb'-bās unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

14 Said unto them, *Ye* have brought this man unto me, as one that perverteth the people: and, behold, *I*, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 *I* will therefore chastise him, and release *him*.

17 *(For of necessity he must release one unto them at the feast.)*

18 And *they* cried out all at once, saying, Away with this *man*, and release unto us Bār-āb'-bās:

19 *(Who for a certain sedition made in the city, and for murder, was cast into prison.)*

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And *Pilate* gave sentence that it should be as they required.

25 And he released unto them *him* that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

CHAPTER 19

THEN *Pilate* therefore took Jesus, and scourged *him*.

2 And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, *that* ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 *When* the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, *We* have a law, and by our law he ought to die, because *he* made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? *But* Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, *Thou* couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, *If* thou let this man go, thou art not Cæsar's friend: *whosoever* maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gāb'-bā-thā.

14 And *it* was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify *him*. Pilate saith unto them, Shall I crucify your King? The chief priests answered, *We* have no king but Cæsar.

16 *Then* delivered he him therefore unto them to be crucified.

156 JESUS TORTURED BY SOLDIERS THROUGHOUT THE AFTERNOON AND NIGHT--Nisan 13-14 (April 27-28), 28 A.D.

Matthew 27:27-31a

Mark 15:16-20a

27 *Then the soldiers of the governor took Jesus into the *common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and *put on him a scarlet robe.

29 ¶ And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And *they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him,

16 *And the soldiers led him away into the hall, called Præ-tôr'-i-um; and they call together the whole band.

17 And they clothed him with purple, and plaited a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him,

157 JESUS LED AWAY TO BE CRUCIFIED ON WEDNESDAY MORNING; SIMON OF CYRENE CARRIES CROSS; MALEFACTORS LED WITH JESUS; THE FIRST DRINK OFFERED--Nisan 14 (April 28), 28 A.D.

Matthew 27:31b,32

Mark 15:20b-23

Luke 23:26-32

John 19:16b,17

*and led him away to crucify him.

32 *And as they came out, *they found a man of Cÿ-rē'-nē, Simon by name: him they compelled to bear his cross.

and led him out to crucify him.

21 *And they compel one Simon a Cÿ-rē'-ni-ān, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 *And they bring him unto the place Gôl'-gô-thā, which is, being interpreted, The place of a skull.

23 *And they gave him to drink wine mingled with myrrh: but he received it not.

26 *And as they led him away, they laid hold upon one Simon, a Cÿ-rē'-ni-ān, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 *For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 *For if they do these things in a green tree, what shall be done in the dry?

32 *And there were also two other, malefactors, led with him to be put to death.

And they took Jesus, and led him away.

17 *And he bearing his cross *went forth into a place called the place of a skull, which is called in the Hebrew Gôl'-gô-thā:

**Site of Crucifixion
(Events #157-171)**

Golgotha
⊗ and
Tomb
(#158-171)

Antonia
Fortress

Garden
of
Gethsemane

Temple
Area

Mount of Olives

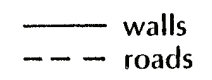
Bethphage

(#157)

Praetorium
(residence of Pilate
and Herod)

□ Caiaphas' House

Bethany



158 ABOUT 9 A.M., CRUCIFIXION AT GOLGOTHA; SECOND DRINK OFFERED; CLOTHES PARTED;
PILATE HAS ACCUSATION WRITTEN

Matthew 27:33-35

33 *And when they were come unto a place called Gôl'-gô-thâ, that is to say, a place of a skull,
34 ¶ *They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots.

Mark 15:24,25

24 And when they had crucified him, *they parted his garments, casting lots upon them, what every man should take.
25 And *it was the third hour, and they crucified him.

Luke 23:33,34

33 And *when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, *forgive them; for *they know not what they do. And *they parted his raiment, and cast lots.

John 19:18-24

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ *And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, 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 ¶ *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, *woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, *They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

159 PEOPLE MOCK JESUS; THIRD DRINK OFFERED; ACCUSATION PLACED OVER JESUS' HEAD

Matthew 27:36,37

36 *And sitting down they watched him there;

37 And *set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15:26

26 And *the superscription of his accusation was written over, THE KING OF THE JEWS.

Luke 23:35-38

35 And *the people stood beholding. And the *rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 *And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

160 CONFESSION OF ONE MALEFACTOR

Luke 23:39-43

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

161 TWO ROBBERS BROUGHT AND CRUCIFIED

Matthew 27:38

Mark 15:27,28

38 ¶ Then were there two thieves crucified with him, one on the right hand, and another on the left.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, ¶ And he was numbered with the transgressors.

162 JESUS REVILED BY THE CROWD, CHIEF PRIESTS, AND ROBBERS

Matthew 27:39-44

Mark 15:29-32

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, ¶ Thou that destroyest the temple, and buildest it in three days, save thyself. ¶ If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 ¶ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 ¶ The thieves also, which were crucified with him, cast the same in his teeth.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, ¶ thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

163 DARKNESS OVER THE LAND--noon to 3 p.m.

Matthew 27:45

Mark 15:33

Luke 23:44,45a

45 *Now from the sixth hour there was darkness over all the land unto the ninth hour.

33 And *when the sixth hour was come, there was darkness over the whole land until the ninth hour.

44 *And it was about the sixth hour, and there was a darkness over all the *earth until the ninth hour.

45 And the sun was darkened,

164 THE CRY OF TRIUMPH--3 p.m.

Matthew 27:46,47

Mark 15:34,35

46 And about the ninth hour *Jesus cried with a loud voice, saying, Ē'-lī, Ē'-lī, lā'-mā sā-bāch'-thā-nī? that is to say, *My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Ē-lī'-ās.

34 And at the ninth hour Jesus cried with a loud voice, saying, *Ē'-lō-i, Ē'-lō-i, lā'-mā sā-bāch'-thā-nī? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Ē-lī'-ās.

165 FOURTH DRINK OFFERED

Matthew 27:48,49

Mark 15:36

48 And straightway one of them ran, and took a sponge, *and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Ē-lī'-ās will come to save him.

36 And *one ran and filled a sponge full of vinegar, and put *it* on a reed, and *gave him to drink, saying, Let alone; let us see whether Ē-lī'-ās will come to take him down.

166 DISCIPLE TAKES JESUS' MOTHER TO BE AS HIS OWN

John 19:25-27

25 ¶ *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of *Clē'-ō-phās,* and Mary Māg'-dā-lēne.

26 When Jesus therefore saw his mother, and *the disciple standing by, whom he loved, he saith unto his mother, *Wom-an, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her *unto his own *home*.

167 DRINK REQUESTED AND GIVEN; DEATH OF JESUS; EARTHQUAKE, TEMPLE VEIL TORN; CENTURION AND WOMEN LOOK ON. Matthew 27:52 and 53 are a scribal addition to the text and should be deleted.

Matthew 27:50-56

Mark 15:37-41

Luke 23:45b-49

John 19:28-30

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Māg'-dā-lēne, and Mary the mother of James and Jō'-sēs, and the mother of Zēb'-ē-dēe's children.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Māg'-dā-lēne, and Mary the mother of James the less and of Jō'-sēs, and Sā-lō'-mē;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

168 CONVICTS' LEGS BROKEN; JESUS' SIDE PIERCED

John 19:31-37

31 The Jews therefore, because it was the preparation,

that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

169 BURIAL OF JESUS BY JOSEPH OF ARIMATHAEA; WOMEN WATCH

Matthew 27:57-61

57 *When the even was come, there came a rich man of Ār-im-ā-thāē'-ā, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And *laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Māg'-dā-lēne, and the other Mary, sitting over against the sepulchre.

Mark 15:42-47

42 ¶ *And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Ār-im-ā-thāē'-ā, an honourable counsellor, which also *waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 *And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Māg'-dā-lēne and Mary the mother of Jō'-sēs beheld where he was laid.

Luke 23:50-55

50 ¶ *And, behold, *there was a man* named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was of* Ār-im-ā-thāē'-ā, a city of the Jews: *who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was *the preparation, and the sabbath drew on.

55 And the women also, *which came with him from Galilee, followed after, and *beheld the sepulchre, and how his body was laid.

John 19:38

38 ¶ *And after this Joseph of Ār-im-ā-thāē'-ā, being a disciple of Jesus, but secretly *for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

170 NICODEMUS AND SERVANTS WRAP BODY WITH SPICES

John 19:39-42

39 And there came also *Nicō-dē'-mūs, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and *wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 *There laid they Jesus therefore *because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

171 CHIEF PRIESTS POST GUARD--High Day, Nisan 15 (April 29), 28 A.D.

Matthew 27:62-66

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, *After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, *sealing the stone, and setting a watch.

172 WOMEN BUY AND PREPARE SPICES AND OILS--Nisan 16 (April 30), 28 A.D.

Mark 16:1

Luke 23:56a

CHAPTER 16

AND *when the sabbath was past, Mary Mäg'-dā-lēne, and Mary the *mother* of James, and Sā-lō'-mē, *had bought sweet spices, that they might come and anoint him.

56 And they returned, and *prepared spices and ointments;

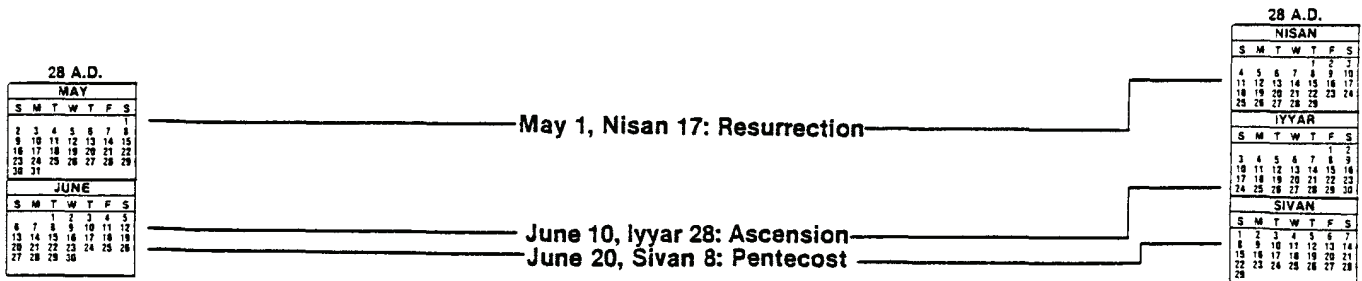
SECTION VIII

The Resurrection Appearances

(May 1--June 10, 28 A.D.)

This eighth section begins with the day of Jesus Christ's resurrection and culminates with his ascension and the return of the apostles to Jerusalem to await power from on high. It includes Christ's first appearances to the disciples and the forty days following. Beginning with Jesus Christ's resurrection on Nisan 17 (May 1), 28 A.D., and closing with the day of the ascension on Iyyar 28 (June 10), 28 A.D., it shows Jesus Christ's complete victory over the Devil. For more information, see Jesus Christ Our Passover and Receiving the Holy Spirit Today.

The Resurrection Appearances (May 1—June 10, 28 A.D.)



Site of the Resurrection
(Events #173-177,179)

Golgotha
⊗ and
Tomb
(#173-177,179)

Antonia
Fortress

Garden
of
Gethsemane

Temple
Area

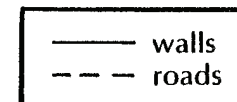
Praetorium
(residence of Pilate
and Herod)

□ Caiaphas' House

Mount of Olives

Bethphage

Bethany



173 WOMEN REST ON SABBATH AND COME TO VIEW THE SEPULCHRE NEAR SUNSET AND THEN LEAVE; RESURRECTION OF JESUS CHRIST BEFORE SUNSET--Nisan 17 (May 1), 28 A.D.

Matthew 28:1

Luke 23:56b

CHAPTER 28

IN the ^aend of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Mäg'-dā-lēne ^aand the other Mary to see the sepulchre.

and rested the sabbath day
^aaccording to the command-
ment.

174 GREAT EARTHQUAKE; ANGEL DESCENDS AND REMOVES STONE; GUARDS FAINT

Matthew 28:2-4

2 And, behold, there ^awas a great earthquake: for ^athe angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ^aHis countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

175 MARY MAGDALENE COMES TO SEPULCHRE WHILE IT IS "YET DARK"; SHE LEAVES AND FINDS PETER AND OTHER DISCIPLE--Sunday, Nisan 18 (May 2), 28 A.D.

John 20:1,2

CHAPTER 20

THE ^afirst *day* of the week cometh Mary Mäg'-dā-lēne early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^aother disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

John 20:3-10

3 *Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw *the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And *the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the *scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

177 MARY MAGDALENE SEES THE RESURRECTED LORD. Mark 16:9 belongs here in chronological sequence.

(Mark 16:9)

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Mäg'-dā-lēne, *out of whom he had cast seven devils.

John 20:11-17

11 ¶ *But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of *Jesus* had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 *And when she had thus said, she turned herself back, and saw *Jesus* standing, and *knew not that it was *Jesus*.

15 *Jesus* saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 *Jesus* saith unto her, Mary. She turned herself, and saith unto him, Rāb-bō'-nī; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

178 MARY RETURNS, TELLS OTHER DISCIPLES, AND IS NOT BELIEVED. Mark 16:10 and 11 belong here in chronological sequence.

(Mark 16:10,11)

John 20:18

10 *And* she went and told them that had been with him, as they mourned and wept.

11 *And* they, when they had heard that he was alive, and had been seen of her, believed not.

18 *Mary Măg'-dă-lēne* came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

179 WOMEN GO WITH SPICES TO SEPULCHRE, SEE ANGELS, AND GO TO THE DISCIPLES

Matthew 28:5-8

Mark 16:2-8

Luke 24:1-8

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

2 *And* very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 *And* they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 *And* when they looked, they saw that the stone was rolled away: for it was very great.

5 *And* entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 *And* he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 *And* they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

CHAPTER 24

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 *And* they found the stone rolled away from the sepulchre.

3 *And* they entered in, and found not the body of the Lord Jesus.

4 *And* it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 *And* as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 *And* they remembered his words,

180 GUARDS AT SEPULCHRE RECOVER AND RETURN TO CITY

Matthew 28:11-15

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

181 WOMEN TELL THE DISCIPLES AND ARE NOT BELIEVED; PETER RETURNS TO SEPULCHRE AND MARVELS

Luke 24:9-12

9 *And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Mäg'-dä-lêne, and *Jō-ăn'-nă, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 *And their words seemed to them as idle tales, and they believed them not.

12 *Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

182 JESUS CHRIST APPEARS TO TWO MEN ON ROAD TO EMMAUS; THEY RETURN, TELL DISCIPLES,
AND ARE NOT BELIEVED

Mark 16:12,13

12 ¶ After that he appeared in another form ^{unto} two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

Luke 24:13-35

13 ¶ ^{And}, behold, two of them went that same day to a village called Ēm-mā'-ūs, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, ^{Jesus} himself drew near, and went with them.

16 But ^{their} eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, ^{whose} name was Clē'-ō-pās, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, ^{which} was a prophet ^{mighty} in deed and word before God and all the people:

20 ^{And} how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted ^{that} it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and ^{certain} women also of our company made us

astonished, which were early at the sepulchre;

23 And ^{when} they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And ^{certain} of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 ^{Ought} not Christ to have suffered these things, and to enter into his glory?

27 ^{And} beginning at ^{Moses} and ^{all} the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and ^{he} made as though he would have gone further.

29 But ^{they} constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, ^{he} took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he ^{vanished} out of their sight.

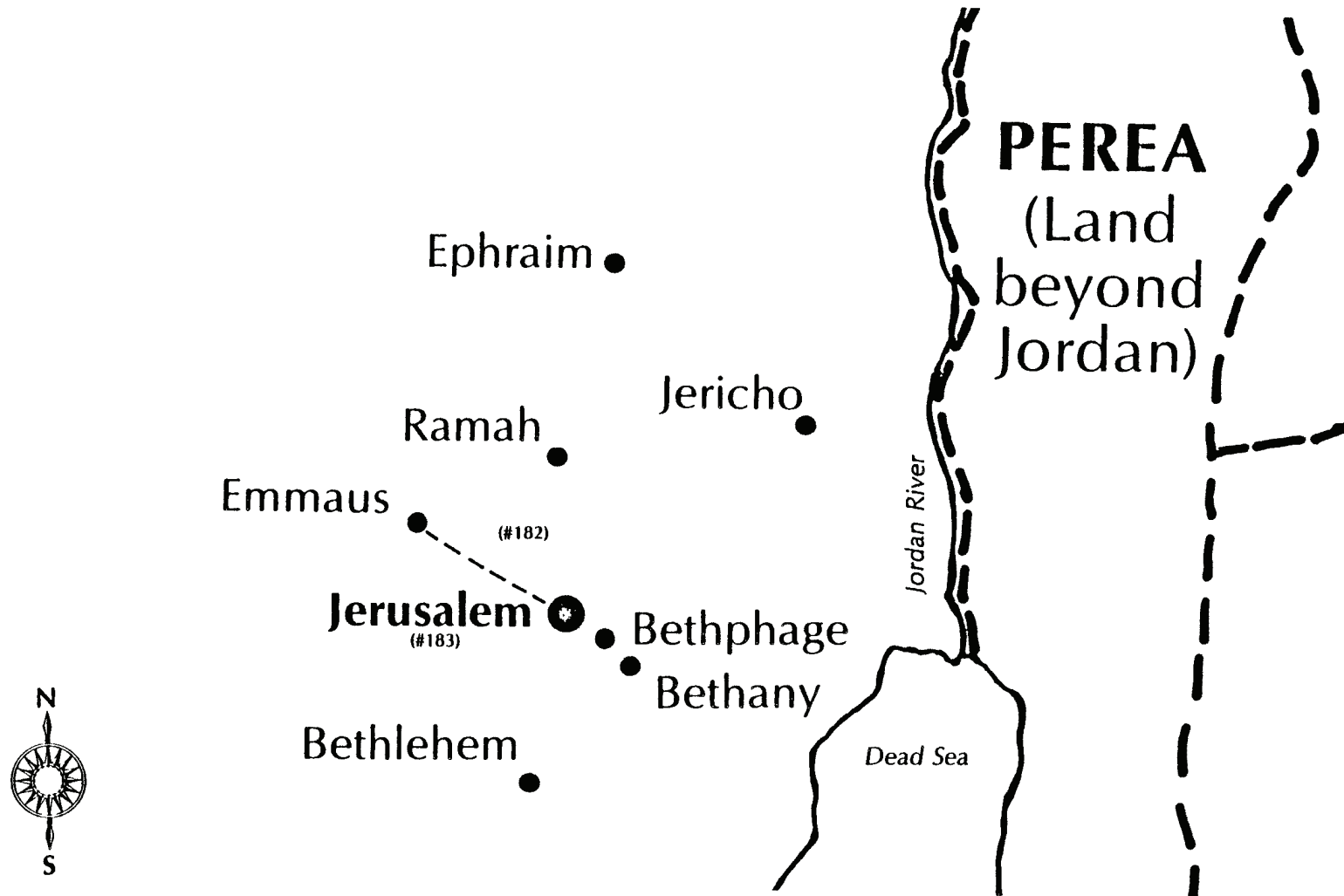
32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^{hath} appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

**The Road to Emmaus
(Events #182,183)**



183 JESUS CHRIST APPEARS IN THE MIDST OF THE DISCIPLES AT JERUSALEM. Thomas is absent. Matthew 28:9 and 10 belong here in chronological sequence.

(Matthew 28:9-10)

Mark 16:14

Luke 24:36-44

John 20:19-24

9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell ^amy brethren that they go into Galilee, and there shall they see me.

14 ¶ ^aAfterward he appeared unto the eleven as they sat ^aat meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

36 ¶ ^aAnd as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^aa spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not ^afor joy, and wondered, he said unto them, ^aHave ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 ^aAnd he took *it*, and did eat before them.

44 And he said unto them, ^aThese *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

19 ¶ ^aThen the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and *his* side. ^aThen were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: ^aas *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 ^aWhose soever sins ye remit, they are remitted unto *them*; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, ^acalled Did'-y-mus, was not with them when Jesus came.

184 ELEVEN (THE TWELVE MINUS THOMAS) GO TO GALILEE

Matthew 28:16

16 ¶ Then the eleven disciples went away into Galilee, into a mountain ^awhere Jesus had appointed them.

185 THOMAS TOLD OF JESUS CHRIST'S APPEARANCE

John 20:25

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

186 JESUS CHRIST APPEARS TO DISCIPLES; THOMAS' CONFESSION--Nisan 27 (May 11), 28 A.D. Matthew 28:19 contains a scribal addition. "In the name of the Father, and of the Son, and of the Holy Ghost" should be deleted. The verse accurately reads, "Go ye therefore, and teach all nations in my [Jesus Christ's] name."

Matthew 28:17-20

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth.

19 ¶ "Go ye therefore, and "teach" all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Ǻ'-mèn.

John 20:26-29

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and "reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: "blessed *are* they that have not seen, and *yet* have believed.

187 SUMMARY STATEMENT OF SIGNS AND EVENTS DURING THE FORTY DAYS

John 20:30,31

30 ¶ "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 "But these are written, that ye might believe that Jesus is the Christ, the Son of God; "and that believing ye might have life through his name.

188 JESUS CHRIST APPEARS TO DISCIPLES AT SEA OF GALILEE

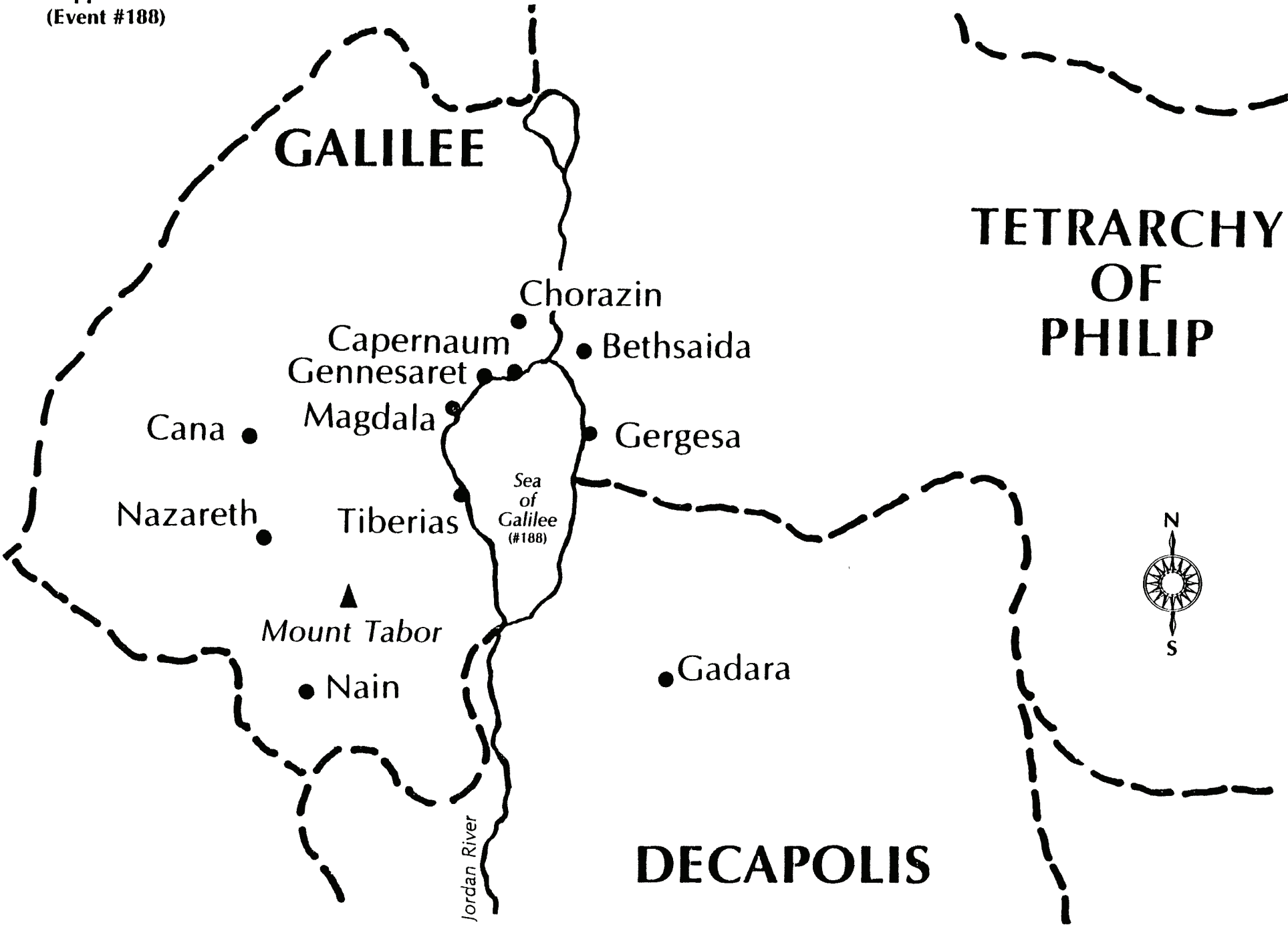
John 21:1-23

CHAPTER 21

AFTER these things Jesus shewed himself again to the disciples at the sea of Ti-bē'-ri-ās; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Did'-y-mūs, and "Nā-thān'-ā-ēl of Cana in Galilee, and "the sons of Zēb'-ē-dēē, and two other of his disciples.

Resurrection Appearances in Galilee
(Event #188)



3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples ^aknew not that it was Jesus.

5 Then ^aJesus saith unto them, ^aChildren, have ye any meat? They answered him, No.

6 And he said unto them, ^aCast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ^athat disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, ^aCome *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ^athe third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of

Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ^aHe saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ^athou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 ^aVerily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying ^aby what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple ^awhom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry ^atill I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and ^awe know that his testimony is true.

25 ^aAnd there are also many other things which Jesus did, the which, if they should be written every one, ^aI suppose that even the world itself could not contain the books that should be written. *Ā'-mēn.*

190 THE PROMISE OF THE FATHER FORETOLD

Luke 24:45-49

45 Then ^{*}opened he their understanding, that they might understand the scriptures.

46 And said unto them, ^{*}Thus it is written, and thus ^{*}it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and ^{*}remission of sins should be preached in his name ^{*}among all nations, beginning at Jerusalem.

48 And ^{*}ye are witnesses of these things.

49 ¶ ^{*}And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

191 THE ASCENSION--Iyyar 28 (June 10), 28 A.D.

Mark 16:15-19

Luke 24:50,51

15 ^{*}And he said unto them, Go ye into all the world, ^{*}and preach the gospel to every creature.

16 ^{*}He that believeth and is baptized shall be saved; ^{*}but he that believeth not shall be damned.

17 And these signs shall follow them that believe; ^{*}In my name shall they cast out devils; ^{*}they shall speak with new tongues;

18 ^{*}They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ^{*}they shall lay hands on the sick, and they shall recover.

19 ¶ So then ^{*}after the Lord had spoken unto them, he was ^{*}received up into heaven, and ^{*}sat on the right hand of God.

50 ¶ And he led them out ^{*}as far as to Bethany, and he lifted up his hands, and blessed them.

51 ^{*}And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

192 THE DISCIPLES RETURN TO JERUSALEM UNTIL PENTECOST, THEN GO FORTH PREACHING GOD'S WORD

Mark 16:20

Luke 24:52,53

20 And they went forth, and preached every where, the Lord working with them, ^{*}and confirming the word with signs following. Ā'-mēn.

52 ^{*}And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually ^{*}in the temple, praising and blessing God. Ā'-mēn.

**Jesus Christ Ascends from Bethany;
the Apostles Return to Jerusalem
(Events #191, 192)**

Golgotha
⊗ and
Tomb

Antonia
Fortress

Garden
of
Gethsemane

Mount of Olives

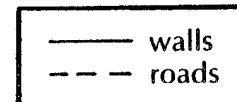
Temple
Area
(#192)

Bethphage

Praetorium
(residence of Pilate
and Herod)

□ Caiaphas' House

Bethany
(#191)



The Forty Days to the Ascension and the Counting to Pentecost*

FIRST MONTH (NISAN OR ABIB)

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	I 14	15	16	II 17
III 18	19	20	21	22	23	24
1	2	3	4	5	6	7
25	26	IV 27	28	29		
8	9	10	11	12		

SECOND MONTH (IYYAR)

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
					1 13	2 14
3 15	4 16	5 17	6 18	7 19	8 20	9 21
10 22	11 23	12 24	13 25	14 26	15 27	16 28
17 29	18 30	19 31	20 32	21 33	22 34	23 35
24 36	25 37	26 38	27 39	V 28 40	29 41	30 42

THIRD MONTH (SIVAN)

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
1 43	2 44	3 45	4 46	5 47	6 48	7 49
VI 8 50	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

KEY

- ICrucifixion
- IIResurrection
- IIIFirst of the Resurrection Appearances
- IVAppearance to Twelve
- VAscension
- VIPentecost

*This represents the Hebrew calendar for the first three months during the year Christ was crucified. For convenience, modern names are given for the days of the week.

NOTE: This calendar and its explanation are cited from Wierwille, *Jesus Christ Our Passover*, pp. 380, 381.

SCRIPTURE/EVENT INDEX

<u>Matthew</u>	<u>Event</u>	<u>Matthew</u>	<u>Event</u>
1:1	1	(11:2-30)	69
1:2-17	2	(12:1-8)	62
1:18-24	8	(12:9-14)	63
1:25a	10	(12:15-21)	64
1:25b	12	(12:22--13:9)	72
2:1-12	19	(13:10-23)	72
2:13-15	20	(13:24-50)	72
2:16-18	21	(13:51-53)	72
2:19-23	24	(13:54-58)	81
3:1-12	28	14:1,2	84
3:13-17	29	14:3-12	85
4:1-11	31	14:13-21	87
4:12	44	14:22-33	88
4:13-17	46	14:34-36	89
4:18-22	47	15:1-20	92
4:23-25	48	15:21	93
5:1--7:29	49	15:22-28	94
8:1-4	50	15:29-31	95
8:5-13	51	15:32-39a	96
8:14,15	53	15:39b--16:12	97
8:16,17	54	16:13-28	101
8:18-27	73	17:1-9	102
8:28-34	74	17:10-13	103
9:1	75	17:14-18	104
(9:2-8)	59	17:19-21	105
(9:9-13)	61	17:22,23	106
9:14-17	76	17:24--18:35	107
9:18,19	77	19:1--20:28	121
9:20-22	78	20:29	124
9:23-26	79	20:30-34	125
9:27-34	80	21:1-17	129
9:35-38	82	21:18-22	133
10:1--11:1	83	21:23--22:46	134

SCRIPTURE/EVENT INDEX (continued)

<u>Matthew</u>	<u>Event</u>	<u>Mark</u>	<u>Event</u>
23:1-12	135	1:1	1
23:13-39	136	1:2-8	28
24:1--25:46	138	1:9-11	29
26:1-5	140	1:12,13	31
26:6-13	141	1:14a	44
26:14-16	142	1:14b,15	46
26:17-19	143	1:16-20	47
26:20-29	144	1:21-28	52
26:30-35	145	1:29-31	53
26:36-56	146	1:32-34	54
26:57-75	148	1:35-38	55
27:1	150	1:39	56
27:2	151	1:40-45	58
27:3-10	152	2:1-12	59
27:11-26	155	2:13	60
27:27-31a	156	2:14-22	61
27:31b,32	157	2:23-28	62
27:33-35	158	3:1-6	63
27:36,37	159	3:7-12	64
27:38	161	3:13-19a	65
27:39-44	162	3:19b--4:9	72
27:45	163	(4:10-25)	72
27:46,47	164	4:26-34	72
27:48,49	165	4:35-41	73
27:50-56	167	5:1-20	74
27:57-61	169	5:21	75
27:62-66	171	5:22,23	77
28:1	173	5:24-34	78
28:2-4	174	5:35-43	79
28:5-8	179	6:1-6a	81
(28:9,10)	183	6:6b	82
28:11-15	180	6:7-13	83
28:16	184	6:14-16	84
28:17-20	186	6:17-29	85

SCRIPTURE/EVENT INDEX (continued)

<u>Mark</u>	<u>Event</u>	<u>Mark</u>	<u>Event</u>
6:30,31	86	14:53-72	148
6:32-44	87	15:1a	150
6:45-52	88	15:1b	151
6:53-55	89	15:2-15	155
6:56	90	15:16-20a	156
7:1-23	92	15:20b-23	157
7:24a	93	15:24,25	158
7:24b-30	94	15:26	159
7:31-37	95	15:27,28	161
8:1-9	96	15:29-32	162
8:10-21	97	15:33	163
8:22-26	98	15:34,35	164
8:27--9:1	101	15:36	165
9:2-10	102	15:37-41	167
9:11-13	103	15:42-47	169
9:14-27	104	16:1	172
9:28,29	105	16:2-8	179
9:30-32	106	(16:9)	177
9:33-50	107	(16:10,11)	178
10:1-45	121	16:12,13	182
10:46a	122	16:14	183
10:46b-52	124	16:15-19	191
11:1-11	128	16:20	192
11:12-19	129		
11:20-26	132	<u>Luke</u>	<u>Event</u>
11:27--12:37a	134	1:1-4	1
12:37b-40	135	1:5-22	3
12:41-44	137	1:23-25	4
13:1-37	138	1:26-38	5
14:1,2	140	1:39-56	6
14:3-9	141	1:57-80	7
14:10,11	142	2:1-20	10
14:12-16	143	2:21	12
14:17-25	144	2:22-24	13
14:26-31	145	2:25-38	14
14:32-52	146		

SCRIPTURE/EVENT INDEX (continued)

<u>Luke</u>	<u>Event</u>	<u>Luke</u>	<u>Event</u>
2:39	24	8:43-48	78
2:40	25	8:49-56	79
2:41-50	26	9:1-6	83
2:51,52	27	9:7-9	84
3:1-18	28	9:10a	86
(3:19,20)	42	9:10b-17	87
3:21,22	29	9:18-27	101
3:23-38	30	9:28-36	102
4:1-13	31	9:37-43a	104
4:14,15	44	9:43b-46	106
4:16-30	45	9:47-50	107
4:31-37	52	9:51-62	108
4:38,39	53	10:1-24	110
4:40,41	54	10:25-37	111
4:42,43	55	10:38-42	112
4:44	56	11:1--13:9	115
5:1-11	57	13:10-17	116
5:12-16	58	13:18-21	117
5:17-26	59	13:22--18:14	120
5:27-39	61	18:15-34	121
6:1-5	62	18:35-43	122
6:6-11	63	19:1-27	123
6:12-16	65	19:28	124
6:17-49	66	19:29-44	128
7:1-10	67	19:45,46	129
7:11-17	68	19:47,48	131
7:18-35	69	20:1-44	134
7:36-50	70	20:45-47	135
8:1-3	71	21:1-4	137
8:4-8	72	21:5-36	138
(8:9-18)	72	21:37,38	139
8:19-21	72	22:1,2	140
8:22-25	73	22:3-6	142
8:26-39	74	22:7-13	143
8:40	75	22:14-38	144
8:41,42	77	22:39	145

SCRIPTURE/EVENT INDEX (continued)

<u>Luke</u>	<u>Event</u>	<u>John</u>	<u>Event</u>
22:40-53	146	4:1-42	40
22:54-62	148	4:43-54	41
22:63-65	149	5:1-47	43
22:66-71	150	6:1-15	87
23:1	151	6:16-21	88
23:2-6	153	6:22-65	91
23:7-12	154	6:66	99
23:13-25	155	6:67-71	101
23:26-32	157	7:1-9	107
23:33,34	158	7:10	108
23:35-38	159	7:11-36	109
23:39-43	160	(7:37-52)	109
23:44,45a	163	7:53--8:11	109
23:45b-49	167	8:12--10:21	109
23:50-55	169	10:22-39	113
23:56a	172	10:40-42	114
23:56b	173	11:1-53	118
24:1-8	179	11:54	119
24:9-12	181	11:55-57	126
24:13-35	182	12:1-11	127
24:36-44	183	12:12-19	128
24:45-49	190	12:20-50	130
24:50,51	191	13:1--14:31	144
24:52,53	192	15:1--17:26	145
		18:1-12	146
		18:13-23	147
		18:24-27	148
		18:28	151
		18:29-38	153
		18:39--19:16a	155
		19:16b,17	157
		19:18-24	158
		19:25-27	166
		19:28-30	167
		19:31-37	168
		19:38	169
<u>John</u>	<u>Event</u>		
1:1-18	1		
1:19-28	32		
1:29-34	33		
1:35-42	34		
1:43-51	35		
2:1-11	36		
2:12	37		
2:13--3:21	38		
3:22-36	39		

SCRIPTURE/EVENT INDEX (continued)

<u>John</u>	<u>Event</u>
19:39-42	170
20:1,2	175
20:3-10	176
20:11-17	177
20:18	178
20:19-24	183
20:25	185
20:26-29	186
20:30,31	187
21:1-23	188
21:24,25	189