# The Gospels in Colorized Harmony

*NKJV Translation, unless otherwise noted*

**Key**

- **Matthew**
- **Mark**
- **Luke**
- **John**
- Editorial comments in black
- Footnotes give rationale for various decisions

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## How to Use

Every word of the NKJV translation of Matthew, Mark, Luke, and John (i.e. "the Gospels") is recorded in this gospel harmony[1]. The order is rearranged as necessary to create one flowing narrative from the four separate sources. This sometimes creates awkward sentences, and thus it is probably more useful as a reference tool to see how each gospel fits together than an easy-to-read narrative of the life of Jesus.

### Word and Color Order

As referenced in the header:

- Matthew's words are always purple.
- Mark's words are always brown.
- Luke's words are always red.
- John's words are always blue.

When two or more gospels use the same word, the word is written one time with interchanging colors corresponding to each gospel that uses the word. Matthew is always in the first position, Mark the second, Luke the third, and John the fourth.

For instance, "Jesus," written by:

- Matthew and Mark = Jesus
- Mark and Luke = Jesus
- Luke and John = Jesus
- Matthew, Mark, and Luke = Jesus
- Matthew, Mark, Luke, and John = Jesus

When the word has less letters than the number of gospels that use it, a footnote is included to account for all gospels that use the word.

[1] Though the NKJV punctuation is not preserved.

For instance:

- If Matthew, Mark, and John all write, “so,” it would be: so[2]
- If Matthew, Mark, Luke, and John all write, “and,” it would be: and[3]

When a string of words (two or more) is recorded identically by two or more authors, the interchangeable lettering carries unbroken across the multiple words. For instance:

- If Matthew and Luke both write, “Jesus went,” it would be: Jesus went
- If Mark, Luke, and John all write, “Jesus went,” it would be: Jesus went

On many occasions, when multiple gospels record the same event, it is difficult or impossible to decide the placement of separate elements within that event. When there are no clues to help, we arbitrarily inserted Matthew’s events first, Mark’s second, Luke’s third, and John’s last. Often (though not always) this is explained via footnote.

### Verse Numbers

The first instance of each particular gospel within a paragraph is denoted with subscript of the chapter and verse within the gospel where the words are found, and colored according to each gospel’s colors.

For instance, “**Jesus Multiplies Loaves and Fishes for 5,000 Men - Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14**” begins as:

- 9:10And 6:30then the apostles…

We see that Luke 9:10 inserts, “And,” and Mark 6:30 inserts, “Then.”

After this, subsequent Luke or Mark verses within the same paragraph will

[2] John also says, “so.”
[3] John also says, “and.”

only show the verse number, since the chapter was already explicitly mentioned at the beginning of the paragraph.

For instance, more of "**Jesus Multiplies Loaves and Fishes for 5,000 Men - Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14**" would show:

- 9:10And 6:30then the apostles, when they had returned, gathered to Jesus and told Him all things, both that what they had done and what they had taught. 31And then…

This shows that Mark 6:31 introduces, "And," to the paragraph[4].

Though we mark where verses begin and end, we do not mark where words within a verse are being rearranged (so as to better fit the wording of the other gospels).

### Editorial Comments

If there seemed no way to bring the different gospels together into cohesive, grammatically correct, sentences, we inserted our own words (in black text). We tried to limit this and do it only when absolutely necessary, so as to let only the gospels do the speaking as much as possible (even if it seemed a bit awkward to leave them that way).

Punctuation, similarly, is all in black to show that it was inserted by the editors to make the newly constructed sentences grammatically correct.

Footnotes are used mostly only for added explanation of the harmonization decisions, or to explain issues related to reconciling the gospel records (for instance, in addressing seeming contradictions).

Appendixes were added for matters that seemed beyond a footnote, due to

[4] If a new chapter from the same gospel is introduced later in the same paragraph, chapter and verse demarcation accompanies the first occurrence of the new chapter, where subsequent new verses will only have the verse number next to it.

the length or way the topic was treated.

### Navigate the Harmony

There are three ways to navigate the harmony:

1. Browse/scroll on your own.
2. Use the Scripture Index.
3. Use the Subject Index.

## Scripture Index

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| 9:1 | 3:22-30 | 4:40-41 | 4:46-54 |
| 9:2-8 | 3:31-35 | 4:42-43 | 5:1-47 |
| 9:9 | 4:1-20 | 4:44 | 6:1-14 |
| 9:10-13 | 4:21-23 | 5:1-11 | 6:15-21 |
| 9:14-17 | 4:24-25 | 5:12-16 | 6:21 |
| 9:18-26 | 4:26-29 | 5:17-26 | 6:22-71 |
| 9:27-31 | 4:30-32 | 5:27-28 | 7:1 |
| 9:32-34 | 4:33-34 | 5:29-32 | 7:2-9 |
| 9:35-38 | 4:35-41 | 5:33-39 | 7:10 |
| 10:1-42 | 5:1-17 | 6:1-5 | 7:11-52 |
| 11:1 | 5:18-21 | 6:6-11 | 7:53-8:11 |
| 11:2-19 | 5:22-43 | 6:12-17 | 8:12-59 |
| 11:20-30 | 6:1-6 | 6:17-49 | 9:1-41 |

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| 12:9-14 | 6:7-13 | 7:11-17 | 10:40-42 |
| 12:15 | 6:14-29 | 7:18-35 | 11:1-44 |
| 12:15-37 | 6:30-44 | 7:36-50 | 11:45-54 |
| 12:38-45 | 6:45-52 | 8:1-3 | 11:55-57 |
| 12:46-50 | 6:53-56 | 8:4-15 | 12:1-8 |
| 13:1-23 | 7:1-23 | 8:16-17 | 12:9-11 |
| 13:24-30 | 7:24-30 | 8:18 | 12:12-19 |
| 13:31-32 | 7:31-37 | 8:19-21 | 12:20-50 |
| 13:33 | 8:1-10 | 8:22-25 | 13:1 |
| 13:34-43 | 8:11-12 | 8:26-37 | 13:2-18:1 |
| 13:44 | 8:13-21 | 8:37-40 | 18:1 |
| 13:45-46 | 8:22-26 | 8:41-55 | 18:2-11 |
| 13:47-52 | 8:27-29 | 9:1-6 | 18:12-14 |
| 13:53 | 8:30-9:1 | 9:7-9 | 18:15-18 |
| 13:53-58 | 9:2-8 | 9:10-17 | 18:19-24 |
| 14:1-12 | 9:9-13 | 9:18-20 | 18:25-27 |
| 14:13-21 | 9:14-29 | 9:21-27 | 18:28-38 |
| 14:22-33 | 9:30-32 | 9:28-36 | 18:39-40 |
| 14:34-36 | 9:33 | 9:36 | 19:1-3 |
| 15:1-20 | 9:33-37 | 9:37-43 | 19:4-7 |
| 15:21-28 | 9:38-41 | 9:43-45 | 19:8-12 |
| 15:29-31 | 9:42-50 | 9:46-48 | 19:13-15 |
| 15:32-39 | 10:1 | 9:49-50 | 19:16 |
| 16:1-4 | 10:1 | 9:51-56 | 19:17 |
| 16:4-12 | 10:2-12 | 9:57-62 | 19:18 |
| 16:13-19 | 10:13-16 | 10:1-24 | 19:19-22 |
| 16:20-28 | 10:17-31 | 10:25-37 | 19:23-24 |
| 17:1-8 | 10:32-34 | 10:38-42 | 19:25-37 |
| 17:9-13 | 10:35-45 | 11:1-13 | 19:38-42 |
| 17:14-21 | 10:46-52 | 11:14-23 | 20:1-13 |
| 17:22-23 | 11:1-10 | 11:24-36 | 20:14-17 |
| 17:24-27 | 11:11 | 11:37-54 | 20:18 |
| 18:1-5 | 11:12-14 | 12:1-59 | 20:19-25 |
| 18:6-9 | 11:15-19 | 13:1-9 | 20:26-31 |
| 18:10-14 | 11:20-26 | 13:10-17 | 21:1-25 |
| 18:15-35 | 11:27-33 | 13:18-19 | 21:25 |
| 19:1 | 12:1 | 13:20-21 | |
| 19:2 | 12:1-12 | 13:22-30 | |
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| 19:16-30 | 12:18-27 | 14:1-24 | |
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| 20:17-19 | 12:35-37 | 15:1-16:13 | |
| 20:20-28 | 12:38-40 | 16:14-17 | |
| 20:29-34 | 12:41-44 | 16:18 | |
| 21:1-9 | 13:1-37 | 16:19-31 | |
| 21:10-11 | 14:1-2 | 17:1-2 | |
| 21:12-17 | 14:3-9 | 17:3-4 | |
| 21:18-19 | 14:10-11 | 17:5-10 | |
| 21:19-22 | 14:12-16 | 17:11-19 | |
| 21:23-27 | 14:17-31 | 17:20-21 | |
| 21:28-32 | 14:32-42 | 17:22-37 | |
| 21:33-46 | 14:43-52 | 18:1-8 | |
| 22:1-14 | 14:53 | 18:9-14 | |
| 22:15-22 | 14:54 | 18:15-17 | |
| 22:23-33 | 14:55-65 | 18:18-30 | |
| 22:34-40 | 14:66-70 | 18:31-34 | |
| 22:41-46 | 14:70-72 | 18:35-43 | |
| 23:1-39 | 15:1 | 19:1-10 | |
| 24:1-25:46 | 15:2 | 19:11-28 | |
| 26:1-5 | 15:3 | 19:29-40 | |
| 26:6-13 | 15:4-10 | 19:41-44 | |
| 26:14-16 | 15:11-14 | 19:45-47 | |
| 26:17-19 | 15:15 | 20:1-8 | |
| 26:20-35 | 15:16-18 | 20:9-19 | |
| 26:36-46 | 15:19-20 | 20:20-26 | |
| 26:47-56 | 15:21-23 | 20:27-38 | |
| 26:57 | 15:24 | 20:39-40 | |
| 26:58 | 15:25-26 | 20:41-44 | |
| 26:59-68 | 15:27-32 | 20:45-47 | |
| 26:69-72 | 15:33-41 | 21:1-4 | |
| 26:73-75 | 15:42-47 | 21:5-36 | |
| 27:1-2 | 16:1-8 | 21:37-22:6 | |
| 27:3-10 | 16:9 | 22:7-13 | |
| 27:11 | 16:10-11 | 22:14-39 | |
| 27:12 | 16:12-13 | 22:40-46 | |
| 27:13-18 | 16:14 | 22:47-53 | |
| 27:19-23 | 16:15-18 | 22:54 | |
| 27:24-26 | 16:19-20 | 22:54-57 | |

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| 27:27-29<br>27:30-31<br>27:32-34<br>27:35<br>27:36-37<br>27:38-44<br>27:45-56<br>27:57-66<br>28:1-8<br>28:9-10<br>28:11-15<br>28:16-20<br>28:20 | 16:20 | 22:58-62<br>22:63-65<br>22:66-23:1<br>23:2-5<br>23:6-12<br>23:13-22<br>23:23<br>23:24-25<br>23:26-33<br>23:33-34<br>23:34<br>23:35-37<br>23:38<br>23:39<br>23:40-43<br>23:44-49<br>23:50-56<br>24:1-8<br>24:9-11<br>24:12<br>24:13-35<br>24:36-43<br>24:44-49<br>24:50-53<br>24:53 | |

## Prayer of Dedication

*In the name of the mighty and matchless King of Kings, Jesus Christ, I dedicate this project and ask for His assistance. That the tongues of men would be stopped when confronted with the words of God regarding His Son, and that all may be like the blind men healed through a touch of the Lord in reading these words. May the reader, by Your grace, taste and see that You are good and that all your precepts and judgments are correct. And may You be glorified in this work.*

*Amen.*

## Introduction

### Our Assumptions

This project was produced with the firm conviction that Scripture is inerrant and trustworthy in all it proclaims, even as Jesus our Lord tenaciously taught the same truth (e.g. see "What Can We Learn from Jesus' View of the Bible?"; John Wenham's, *Christ and the Bible, 3rd Edition*, 2009 [Wipf and Stock Publishers]).

This project also assumes traditional authorship for all 4 gospels. Namely, the author matches the title we have given each gospel:

- Matthew (also known as Levi), one of the twelve apostles, wrote Matthew – see Matt. 9:9; 10:3; Mark 2:14; 3:18; Luke 5:27; 6:15; Acts 1:13.
- Mark, likely, "John Mark," a companion of Peter, wrote Mark – see Acts 12:12; 12:25; 15:37, 15:39; Col. 4:10; 2 Tim. 4:11; 1 Pet. 5:13
- Luke, a companion of Paul, wrote Luke (and Acts) – see Acts (the "we" passages: 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16); Colossians 4:14; 2 Tim. 4:11; Philemon 1:24
- John, one of three closest with Jesus, called "the disciple who Jesus loved," and part of the original 12 apostles, wrote John – see Matt. 17:1-9; John 13:23-25; 19:26-27; 20:1-10; 21:1-25 (compare with John 1:35-40; 18:15-16; 20:2)

Our reasons for affirming traditional authorship include:

1. The repeated testimony of the early church that these were the authors[5].
2. Matthew, Mark, and Luke would have been very unlikely fabrications as gospel authors, since they were not among the most notable early Jesus followers (and thus they would not have been chosen as a pseudo authors). Specifically, Mark and Luke are virtually ignored in

[5] See Donald Guthrie's, *New Testament Introduction*, 4th Ed. (2015) for a thorough examination of the authorship, including testimony of the early church.

all the New Testament, and Matthew, though one of the 12, would have been less respected because of his background as a tax collector (and has little notable mentions in the entire New Testament).

3. John's gospel claims that an unnamed apostle—who was in Jesus' closest circle of associates—authored it (see references above, especially John 21). The only apostle who fits this description is John.
4. Subtle hints of their authorship can be found throughout the New Testament, such as:
    a. Mark, alone, mentions a man fleeing naked at the night of Jesus' betrayal (Mark 14:51-52). Wenham persuasively shows that this man likely was John Mark (1993, 47–49). The best reason the author of Mark would know and recount this odd event is because it was autobiographical.
    b. Mark, alone, specifies Peter as someone to notify of Jesus' resurrection (see Mark 16:7 – "and Peter"). Such subtly unique and personal accounts of Peter corroborate the early church tradition that Mark received his material largely from Peter.
    c. Paul, on two notable occasions, quotes Jesus' words as authoritative: 1 Cor. 11:23-25 and 1 Timothy 5:18. Though similar sentiments are found in various gospels, Luke's gospel matches Paul's words the most precisely (1 Cor. 11:23-25 = Luke 22:19-20; 1 Tim. 5:18 = Luke 10:7). This is best attributed to the fact that Paul had his closest association with the writer of Luke's gospel. Further, as shown in the "we" passages of Acts (see above), the writer of Acts (who claims to be the same writer of Luke—see Luke 1:1-4 and Acts 1:1) was a companion of Paul's, especially later in his life when he would have written these epistles. Elsewhere in Scripture, Luke is named as a later companion of Paul's (cf. Colossians 4:14; 2 Tim. 4:11; Philemon 1:24), thus matching precisely the description of the author of Luke-Acts.

   d. John's gospel shares similar language to Revelation,[6] and the latter is said to have been written by God's servant, "John," himself (Rev. 1:1, 4, 9; etc.).
5. Recent thorough reviews on this topic also strongly affirm traditional authorship, including:
   a. Donald Guthrie's, *New Testament Introduction, 4th Ed.*, 2015 (Intervarsity Press).
   b. D.A. Carson's, *The Gospel According to John (The Pillar New Testament Commentary [PNTC])*, 1990 (Eerdmans).
   c. D.A. Carson's, *Matthew (The Expositor's Bible Commentary, Revised Edition)*, 2010 (Zondervan).
   d. John Wenham's, *Easter Enigma*, 1993 (Cambridge University Press).
   e. John Wenham's, *Redating Matthew, Mark and Luke*, 1992 (Intervarsity Press).
   f. J. Warner Wallace's blogs tagged as "Authorship of the Gospels," see https://coldcasechristianity.com/tag/authorship-of-the-gospels/, accessed July 16, 2019.

### Our Motivations

As Jesus (God's personal, "Word," John 1:1) was frequently misunderstood, and many aimed to confound Him and prove that He was wrong, so people have hurled similar accusations and attacks against the written, "word of God," (John 10:35), i.e. the Scriptures.

Jesus routinely answered their objections with irrefutable wisdom. Similarly, this project aims to show that God, within Scripture, has provided an answer for every attack and accusation that the gospels are full of contradictions and errors. In this way, we demonstrate that Scripture,

[6] For instance, the Gospel of John and Revelation both portray Jesus as a sacrificial, "Lamb," (John 1:29; Rev. 5:6), God's, "Word," (John 1:1; Rev. 19:13), the coming judge who judges with His word (John 5:22; 12:48; Rev. 19:11-16; cf. Eph. 6:17; Heb. 4:12) and equal to God Himself (John 1:1; 10:30; Rev. 1:8; etc.).

"thoroughly equips" (2 Tim. 3:17), and provides a, "sword," (Eph. 6:17; Heb. 4:12) to defend itself, without our needing to resort to fanciful logic, rhetoric, or experience alone to defend Scripture's truthfulness.

Finally, beyond answering criticisms, stitching together the gospels in harmony helps display Christ's beauty and majesty in profound detail and clarity.

Consider, for instance, the comparison Hebrews makes between Jesus/the New Covenant and the temple of the Old Covenant. Specifically, Hebrews 10:20 speaks of Jesus' flesh as comparable to the temple veil that separated people from God's presence, the most Holy Place[7]. Intriguingly, in Exodus 26:31, God commands that this veil (ultimately signifying Christ's flesh) be made of 4 materials (3 of one fabric, and 1 of another):

- materials 1-3: blue, purple, scarlet thread
- material 4: "fine woven linen"

Amazingly, this mirrors precisely with Jesus' life-in-the-flesh portrayal in Scripture. Namely, 4 gospels (like the 4 materials for the veil) are written of Jesus' earthly ministry (3 being similar, 1 being different):

- 3 of them (Matthew, Mark, and Luke) are quite similar in many respects, and thus they are commonly called the, "Synoptic gospels," (synoptic = "seeing together", Longman 2013d)
- 1 of them (John) is notably different in its themes, emphases, etc.

For the veil to reveal God's beauty, it required a skillful designer to artistically weave it together (cf. Exod. 26:31). The 4 materials on their own, while beautiful, only fully revealed the beauty of this veil when they were sewn in harmony. Similarly, this harmony prayerfully hopes to catch some of this same vision in skillfully stitching together the 4 gospels into 1

[7] The reference is that Jesus was like a walking "Holy of Holies" because He carried God's full presence (i.e. the Holy Spirit). Thus, when He died, and His flesh was torn, so was this veil of the Holy of Holies (cf. Matt. 27:51), "to indicate that the entrance into the holies of all is now laid open to all believers 'by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.' Heb. 10:19, 20." (Smith 2000).

beautiful picture of Christ.

**Jesus' Introduction - Mark 1:1; Luke 1:1-4**

1:1The beginning of the gospel of Jesus Christ, the Son of God.

1:1Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, 2just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, 3it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, 4that you may know the certainty of those things in which you were instructed.

**Jesus' Divine Ancestry - John 1:1-3**

1:1In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through Him, and without Him nothing was made that was made.

**Jesus' Father's Ancestry - Luke 3:23-38**

[Jesus] 3:23bbeing (as was supposed) *the* son of Joseph, *the son* of Heli, 24*the son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph, 25*the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggai, 26*the son* of Maath, *the son* of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah, 27*the son* of Joannas, *the son* of Rhesa, *the son* of Zerubbabel, *the son* of Shealtiel, *the son* of Neri, 28*the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er, 29*the son* of Jose, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi, 30*the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim, 31*the son* of Melea, *the son* of Menan, *the son* of Mattathah, *the son* of Nathan, *the son* of David, 32*the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon, 33*the son* of

Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah, 34*the son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor, 35*the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Shelah, 36*the son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech, 37*the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan, 38*the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.

**Jesus' Mother's Ancestry - Matt. 1:1-17**

1:1The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:
1:2Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. 3Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. 4Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. 5Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, 6aand Jesse begot David the king.

1:6bDavid the king begot Solomon by her *who had been the wife* of Uriah. 7Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. 8Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. 9Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. 10Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. 11Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

1:12And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. 13Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. 14Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. 15Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. 16And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

1:17So all the generations from Abraham to David *are* fourteen

generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

**John the Baptist's Birth Foretold; John is Conceived - Luke 1:5-25**

1:5There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife *was* of the daughters of Aaron, and her name *was* Elizabeth. 6And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7But they had no child, because Elizabeth was barren, and they were both well advanced in years.

1:8So it was, that while he was serving as priest before God in the order of his division, 9according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. 10And the whole multitude of the people was praying outside at the hour of incense. 11Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. 12And when Zacharias saw *him,* he was troubled, and fear fell upon him.

1:13But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. 14And you will have joy and gladness, and many will rejoice at his birth. 15For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. 16And he will turn many of the children of Israel to the Lord their God. 17He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

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

1:19And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you

these glad tidings. 20But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

1:21And the people waited for Zacharias, and marveled that he lingered so long in the temple. 22But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

1:23So it was, as soon as the days of his service were completed, that he departed to his own house. 24Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, 25"Thus the Lord has dealt with me, in the days when He looked on *me,* to take away my reproach among people."

**Jesus' Birth Foretold to Mary; Jesus is Conceived - Matt. 1:18; Luke 1:26-38**

1:26Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary. 28And having come in, the angel said to her, "Rejoice, highly favored *one,* the Lord *is* with you; blessed *are* you among women!"

1:29But when she saw *him,* she was troubled at his saying, and considered what manner of greeting this was. 30Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. 32He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

1:34Then Mary said to the angel, "How can this be, since I do not know a man?"

1:35And the angel answered and said to her, "*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. 36Now

indeed, Elizabeth your relative has also conceived a son in her old age;
and this is now the sixth month for her who was called barren. 37For with
God nothing will be impossible."

1:38Then Mary said, "Behold the maidservant of the Lord! Let it be to
me according to your word." And the angel departed from her.

1:18Now the birth of Jesus Christ was as follows: After His mother
Mary was betrothed to Joseph, before they came together, she was found
with child of the Holy Spirit.

**Unborn Jesus and John Are "Introduced" - Luke 1:39-56**

1:39Now Mary arose in those days and went into the hill country with
haste, to a city of Judah, 40and entered the house of Zacharias and greeted
Elizabeth. 41And it happened, when Elizabeth heard the greeting of Mary,
that the babe leaped in her womb; and Elizabeth was filled with the Holy
Spirit. 42Then she spoke out with a loud voice and said, "Blessed *are* you
among women, and blessed *is* the fruit of your womb! 43But why *is* this
*granted* to me, that the mother of my Lord should come to me? 44For
indeed, as soon as the voice of your greeting sounded in my ears, the babe
leaped in my womb for joy. 45Blessed *is* she who believed, for there will be
a fulfillment of those things which were told her from the Lord."

1:46And Mary said:

"My soul magnifies the Lord,
47And my spirit has rejoiced in God my Savior.
48For He has regarded the lowly state of His maidservant;
For behold, henceforth all generations will call me blessed.
49For He who is mighty has done great things for me,
And holy *is* His name.
50And His mercy *is* on those who fear Him
From generation to generation.
51He has shown strength with His arm;
He has scattered *the* proud in the imagination of their hearts.
52He has put down the mighty from *their* thrones,

And exalted *the* lowly.
53He has filled *the* hungry with good things,
And *the* rich He has sent away empty.
54He has helped His servant Israel,
In remembrance of *His* mercy,
55As He spoke to our fathers,
To Abraham and to his seed forever."
56And Mary remained with her about three months, and returned to her house.

**John the Baptist is Born - Luke 1:57-80**

1:57Now Elizabeth's full time came for her to be delivered, and she brought forth a son. 58When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.
1:59So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. 60His mother answered and said, "No; he shall be called John."
1:61But they said to her, "There is no one among your relatives who is called by this name." 62So they made signs to his father—what he would have him called.
1:63And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled. 64Immediately his mouth was opened and his tongue *loosed,* and he spoke, praising God. 65Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. 66And all those who heard *them* kept *them* in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.
1:67Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
1:68"Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,
69And has raised up a horn of salvation for us

In the house of His servant David,
70As He spoke by the mouth of His holy prophets,
Who *have been* since the world began,
71That we should be saved from our enemies
And from the hand of all who hate us,
72To perform the mercy *promised* to our fathers
And to remember His holy covenant,
73The oath which He swore to our father Abraham:
74To grant us that we,
Being delivered from the hand of our enemies,
Might serve Him without fear,
75In holiness and righteousness before Him all the days of our life.
76"And you, child, will be called the prophet of the Highest;
For you will go before the face of the Lord to prepare His ways,
77To give knowledge of salvation to His people
By the remission of their sins,
78Through the tender mercy of our God,
With which the Dayspring from on high has visited us;
79To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."
1:80So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

## Jesus' Birth Foretold to Joseph[8] - Matt. 1:19-25

[8] Though this event could have happened before or during Mary's visit to Zacharias and Elizabeth, it seems more likely that it took place afterward. Mary presumably went on her trip alone (Lk. 1:39), while not more than three months pregnant (since John was conceived 6 months before Jesus, and was not yet born when Mary visited). This indicates that she would not have been noticeably pregnant, and not open with the matter. In contrast, when Joseph was visited by the angel he knew about the pregnancy, and acted honorably to, "put her away secretly," (Matt. 1:19), thus it seems most likely that Mary did not tell Joseph about the dream (otherwise it would not have been honorable for Joseph to try to divorce her, see Matt. 1:19), but must have been noticeably pregnant. Therefore, it seems most reasonable to place Joseph's angelic visitation *after* Mary returned from her long trip.

1:19Then Joseph her husband, being a just *man,* and not wanting to make her a public example, was minded to put her away secretly. 20But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."

1:22So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 23"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

1:24Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, 25aand did not know her till she had brought forth her firstborn Son.

**Joseph and Mary Journey from Nazareth to Bethlehem - Luke 2:1-5**

2:1And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered. 2This census first took place while Quirinius was governing Syria. 3So all went to be registered, everyone to his own city.

2:4Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, 5to be registered with Mary, his betrothed wife, who was with child.

**Jesus' Birth - Luke 2:6-20**

2:6So it was, that while they were there, the days were completed for her to be delivered. 7And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

2:8Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. 10Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. 11For there is born to you this day in the city of David a Savior, who is Christ the Lord. 12And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

2:13And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

2:14"Glory to God in the highest,
And on earth peace, goodwill toward men!"

2:15So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." 16And they came with haste and found Mary and Joseph, and the Babe lying in a manger. 17Now when they had seen *Him,* they made widely known the saying which was told them concerning this Child. 18And all those who heard *it* marveled at those things which were told them by the shepherds. 19But Mary kept all these things and pondered *them* in her heart. 20Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

**Jesus' Circumcision and Naming - Matt. 1:25; Luke 2:21**

2:21And when eight days were completed for the circumcision of the Child, His name was called Jesus--1:25bHe (Joseph) called His name Jesus--the name given by the angel before He was conceived in the womb.

**Jesus Presented to the Lord in Jerusalem - Luke 2:22-39**

2:22Now when the days of her purification according to the law of

Moses were completed, they brought Him to Jerusalem to present *Him* to
the Lord 23(as it is written in the law of the Lord, "Every male who opens the
womb shall be called holy to the Lord"), 24and to offer a sacrifice according
to what is said in the law of the Lord, "A pair of turtledoves or two young
pigeons."

2:25And behold, there was a man in Jerusalem whose name *was*
Simeon, and this man *was* just and devout, waiting for the Consolation of
Israel, and the Holy Spirit was upon him. 26And it had been revealed to him
by the Holy Spirit that he would not see death before he had seen the
Lord's Christ. 27So he came by the Spirit into the temple. And when the
parents brought in the Child Jesus, to do for Him according to the custom
of the law, 28he took Him up in his arms and blessed God and said:

2:29"Lord, now You are letting Your servant depart in peace,
According to Your word;
30For my eyes have seen Your salvation
31Which You have prepared before the face of all peoples,
32A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel."

2:33And Joseph and His mother marveled at those things which were
spoken of Him. 34Then Simeon blessed them, and said to Mary His mother,
"Behold, this *Child* is destined for the fall and rising of many in Israel, and
for a sign which will be spoken against 35(yes, a sword will pierce through
your own soul also), that the thoughts of many hearts may be revealed."

2:36Now there was one, Anna, a prophetess, the daughter of Phanuel,
of the tribe of Asher. She was of a great age, and had lived with a husband
seven years from her virginity; 37and this woman *was* a widow of about
eighty-four years, who did not depart from the temple, but served *God* with
fasting and prayers night and day. 38And coming in that instant she gave
thanks to the Lord, and spoke of Him to all those who looked for
redemption in Jerusalem. 39aSo[9]they had performed all things according to
the law of the Lord.

[9] Luke 2:39 reads: "So when they had performed all things according to the law of the Lord, they returned to Galilee..." However, the Greek does not demand that these events happened in immediate succession. Thus, I took out the word, "when," to make this *Harmony* flow better, and placed their return to Galilee years after they performed all things according to the law (see below).

**Wise Men Seek Jesus - Matt. 2:1-12**

2:1Now after Jesus was born in Bethlehem of Judea in the days of
Herod the king, behold, wise men from the East came to Jerusalem,
2saying, "Where is He who has been born King of the Jews? For we have
seen His star in the East and have come to worship Him."
2:3When Herod the king heard *this,* he was troubled, and all
Jerusalem with him. 4And when he had gathered all the chief priests and
scribes of the people together, he inquired of them where the Christ was to
be born.
2:5So they said to him, "In Bethlehem of Judea, for thus it is written by
the prophet:
2:6'But you, Bethlehem, *in* the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel.' "
2:7Then Herod, when he had secretly called the wise men, determined
from them what time the star appeared. 8And he sent them to Bethlehem
and said, "Go and search carefully for the young Child, and when you have
found *Him,* bring back word to me, that I may come and worship Him also."
2:9When they heard the king, they departed; and behold, the star
which they had seen in the East went before them, till it came and stood
over where the young Child was. 10When they saw the star, they rejoiced
with exceedingly great joy. 11And when they had come into the house, they
saw the young Child with Mary His mother, and fell down and worshiped
Him. And when they had opened their treasures, they presented gifts to
Him: gold, frankincense, and myrrh.
2:12Then, being divinely warned in a dream that they should not return
to Herod, they departed for their own country another way.

**Joseph, Mary, and Jesus Flee to Egypt - Matt. 2:13-15**

2:13Now when they had departed, behold, an angel of the Lord
appeared to Joseph in a dream, saying, "Arise, take the young Child and
His mother, flee to Egypt, and stay there until I bring you word; for Herod
will seek the young Child to destroy Him."
2:14When he arose, he took the young Child and His mother by night
and departed for Egypt, 15and was there until the death of Herod, that it
might be fulfilled which was spoken by the Lord through the prophet,
saying, "Out of Egypt I called My Son."

**Herod Slaughters the Infants - Matt. 2:16-18**

2:16Then Herod, when he saw that he was deceived by the wise men,
was exceedingly angry; and he sent forth and put to death all the male
children who were in Bethlehem and in all its districts, from two years old
and under, according to the time which he had determined from the wise
men. 17Then was fulfilled what was spoken by Jeremiah the prophet,
saying:

2:18"A voice was heard in Ramah,
Lamentation, weeping, and great mourning,
Rachel weeping *for* her children,
Refusing to be comforted,
Because they are no more."

**Joseph, Mary, and Jesus Return to Nazareth of Galilee - Matt. 2:19-23; Luke 2:39**

2:19Now when Herod was dead, behold, an angel of the Lord
appeared in a dream to Joseph in Egypt, 20saying, "Arise, take the young
Child and His mother, and go to the land of Israel, for those who sought the
young Child's life are dead." 21Then he arose, took the young Child and His
mother, and came into the land of Israel.

2:22But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee, so 2:39bthey returned to Galilee[10]. 23And he came to, and dwelt in, a city--their *own* city--called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

## Jesus' Childhood - Luke 2:40-52

2:40And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

2:41His parents went to Jerusalem every year at the Feast of the Passover. 42And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. 43When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know *it;* 44but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances. 45So when they did not find Him, they returned to Jerusalem, seeking Him. 46Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47And all who heard Him were astonished at His understanding and answers. 48So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."

2:49And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" 50But they did not understand the statement which He spoke to them.

2:51Then He went down with them and came to Nazareth, and was

[10] Luke 2:39 reads: "So when they had performed all things according to the law of the Lord, they returned to Galilee..." As stated above, the Greek does not demand that the fulfilling of the law and their return to Galilee happened in immediate succession. In fact, I find compelling reasons to think these events did not happen in immediate succession, but rather had a sizeable amount of time between them, and I place their meeting the wise men and fleeing to Egypt in between their fulfilling the law and returning to Galilee.
For a fuller treatment of this subject, see Appendix A.

subject to them, but His mother kept all these things in her heart. 52And Jesus increased in wisdom and stature, and in favor with God and men.

**John the Baptist's Ministry - Matt. 3:1-12; Mark 1:2-8; Luke 3:1-18; John 1:6-8**

1:6There was a man sent from God, whose name *was* John.
1:2As it is written in the Prophets:
"Behold, I send My messenger before Your face,
Who will prepare Your way before You."
3"The voice of one crying in the wilderness:
'Prepare the way of the Lord;
Make His paths straight.' "
3:1Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, 2while Annas and Caiaphas were high priests, 3:1In those days, the word of God came to John the son of Zacharias in the wilderness.
1:4John the Baptist came baptizing and 3preaching a[11] baptism of repentance for the remission of sins, 2saying, "Repent, for the kingdom of heaven is at hand!" And he went into all the region around the Jordan, and in the wilderness of Judea.
3:3For this is he who was spoken of by the prophet Isaiah, 3:4as it is written in the book of the words of Isaiah the prophet, saying:
"The voice of one crying in the wilderness:
'Prepare the way of the Lord;
Make His paths straight.
5Every valley shall be filled
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough ways smooth;
6And all flesh shall see the salvation of God.' "

[11] Luke also says, "A."

3:4/1:6Now John himself was clothed in/with camel's hair and with a leather belt around his waist, and his food he ate was locusts and wild honey. 5/1:5And then those from Jerusalem, all the land of Judea, and all the region around the Jordan went out to him 6and were all baptized by him in the Jordan River, confessing their sins.

3:7But when he saw 3:7the many/multitudes of the Pharisees and Sadducees that were coming to his baptism, and came out to be baptized by him, then he said to them[12], "Brood of vipers! Who warned you to flee from the wrath to come? 8/8Therefore bear fruits worthy of repentance, 9and do not think or begin to say to yourselves, 'We have Abraham as *our* father.' For I[13] say to you that God is able to raise up children to Abraham from these stones. 10/9And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

3:10So the people asked him, saying, "What shall we do then?"

3:11He answered and said to them, "He who has two tunics, let him give to him who has none; and he who has food, let him do likewise."

3:12Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?"

3:13And he said to them, "Collect no more than what is appointed for you."

3:14aLikewise the soldiers asked him, saying, "And what shall we do?"

3:14bSo he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages."

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[12] Luke's account speaks generally of, "the multitudes," (Luke 3:7) and Matthew's account speaks specifically of, "the Pharisees and Sadducees," (Matt. 3:7). With this information, we cannot say for certain whether John spoke this warning *only* to the Pharisees and Sadducees, or to the Pharisees and Sadducees *as well as* others in the crowd who were not Pharisees and Sadducees. I find it likely that the text refers to him speaking only to the Pharisees and Sadducees as a, "Brood of vipers!" because: (A) the exact same language is used in Matthew and Luke (thus it is probable they point to the same event), (B) where Luke says, "the multitudes," (3:7), Matthew says, "many of the Pharisees and Sadducees," (3:7), thus the similar language would indicate that the "multitudes" of Luke are the "many" Pharisees and Sadducees, and not other groups of people, and (C) it would be consistent for Luke to not want to speak offensively of others (especially Jews) and Matthew to want to show why the Pharisees and Sadducees were in the wrong (see Appendix A and Appendix K, for instance). However I also think it likely that John the Baptist spoke such strong words to non-Pharisees and non-Sadducees, even as he gave strict commands to tax collectors and soldiers, too (see Luke 3:12-14). I just do not think Luke's record reflects separate conversations with non-Pharisees and non-Sadducees.

[13] Luke also says, "I."

3:15Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ *or* not, 16John answered, 1:7aand he preached, saying to all[14], "11/8aI[15] indeed baptized you with water unto repentance; but 1:7bhere comes One after me who is mightier than I[16], He who is coming, whose sandals (sandal strap) I[17] am[18] not worthy to[19] stoop down and loose or carry. 8bHe[20] will baptize you with the Holy Spirit and fire. 12/17His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into the barn--His barn--; but He will burn up the chaff with unquenchable fire."

Thus 1:7this man came for a witness, to bear witness of the Light, that all through him might believe. 8He was not that Light, but *was sent* to bear witness of that Light.

3:18And with many other exhortations he preached to the people.

## John Baptizes Jesus - Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22

3:21When all the people were baptized, 3:13/1:9then it came to pass in those days that Jesus came from Nazareth of Galilee to John in/at the Jordan to be baptized by him. 14And John *tried to* prevent Him, saying, "I

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[14] Though the speech in Matthew 3:7-10 and Luke 3:7-9 seems to be spoken specifically to the Pharisees and Sadducees (see above), I believe the words recorded in Matthew 3:11-12; Mark 1:7-8; and Luke 3:16-18 (as well as John 1:15, 30) reflect a common "sermon" that John preached, instead of being one message spoken at one time. Here is why:

A. Mark records it as a common message John preached, Matthew records it as being spoken to Pharisees and Sadducees, Luke records it as being preached to everyone, and John records it as being a common message (1:15) as well as a specific message spoken to Pharisees (1:30). It is clear that this was a theme of John's that was spoken repeatedly, even as it is undoubtable that he would have been asked multiple times whether he was the Christ (see Luke 3:15 and John 1:19-20, for instance).

B. In Matt. 3:7-10 and Luke 3:7-9 the message is word-for-word identical in 80 of 81 words in the NKJV (with the exception of "think" in Matt. 3:9, and "begin" in Luke 3:8), whereas a comparison of Matthew 3:11-12 and Luke 3:16-18 shows dozens of different words in a message that is only 70 words long in Matthew and 64 words long in Luke, thus it seems more likely that these writers are giving 2 differing versions of a general message spoken on different occasions.

[15] Mark and Luke also say, "I."
[16] Mark and Luke also say, "I."
[17] Mark and Luke also say, "I."
[18] Matthew also says, "Am."
[19] Luke also says, "To."
[20] Luke also says, "He."

need to be baptized by You, and are You coming to me?" 15But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him, and Jesus also was baptized. 16When He had been baptized, Jesus came up immediately from the water; 10and immediately, coming up from the water, while He prayed, behold, He saw the heaven/heavens--parting--was/were opened to Him, 22and He saw the Holy Spirit of God descended/descending in bodily form like a[21] dove and alighting upon Him. 17And 11then suddenly a voice *came* from heaven saying/which said, "You are [this is] My[22] beloved Son; in You [in whom] I[23] am[24] well pleased."[25]

## Jesus in the Wilderness - Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13

4:1/4:1Then, 1:12immediately, Jesus, being filled with the Holy Spirit, returned from the Jordan and Jesus was led up by the Spirit--that drove Him--into the wilderness to be tempted by the devil. 13aAnd He was there in the wilderness 2for forty days, being tempted by the devil/Satan, and was with the wild beasts. 2And in those days He ate nothing, and, when He had fasted forty days and forty nights, afterward, when they had ended, He was hungry. 3And 3now when the tempter came to Him, he, the devil, said to Him, "If You are the Son of God, command that these stones become--or command this stone[26] to become--bread." 4/4But He, Jesus, answered him,

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[21] Matthew and Luke also say, "A."
[22] Luke also says, "My."
[23] Mark and Luke also say, "I."
[24] Matthew also says, "Am."
[25] In comparing the three gospel accounts, it would seem that this supernatural experience was definitely personal between God the Father and God the Son, while also being observed by others. Thus, Matthew and Mark tell us that **Jesus saw** the heavens parting, that they were opened **to Him**, and **He saw** the Spirit coming **on Him**, and Luke tells us that the heavenly voice said: "**You are** My beloved Son; **in You** I am well pleased." All of this reveals that it was an exchange primarily between God the Son and God the Father. However, Luke also indicates that the heavens parting and Spirit descending was not just seen by Jesus (even as John's gospel explains that John the Baptist saw this event, see John 1:32-33), and Matthew and Mark record the heavenly words as being in third person, in addition to second person: "**This is** My beloved Son, **in whom** I am well pleased." The sense is that it was a personal (and probably intimate) exchange between the Son and the Father, but it was observable by others, so that the observers recognized that God was confirming Jesus as His true Son.
[26] Putting Matthew and Luke's accounts together reveals that Satan focuses on one stone in particular, as well as multiple stones (presumably surrounding the one stone). He could have made many statements

saying/and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' " 5/9Then[27] he, the devil, took Him up, and brought Him to Jerusalem, into the holy city, set Him on the pinnacle of the temple, 6and said to Him, "If You are the Son of God, throw Yourself down from here. 10For it is written:

> 'He shall give His angels charge over you, To keep you,'

11and,

> 'In *their* hands they shall bear you up, lest you dash your foot against a stone.'"

4:7/4:12And Jesus answered and said to him, "It is written again (i.e. has been said), 'You shall not tempt the Lord your God.'"

4:5Then, 4:8again, the devil taking/took Him up on a/an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory in a moment of time. 9/6And he, the devil, said to Him, "All this authority and their glory--all these things--I[28] will give You; for *this* has been delivered to me, and I give it to whomever I wish. 7Therefore, if You will fall down and worship before me, all will be Yours." 10/8And then Jesus answered and said to him, "Away with you--get behind Me[29]--, Satan! For it

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that would show this dual focus. For instance: *"If you are really the Son of God, command these stones to become bread...or even just command this stone to become bread."* And though we do not know exactly how Satan constructed his statement, we do have a spiritual demonstration of this principle of Satan focusing on one stone, and then focusing on many stones in the fact that, at one point, Satan's focus was entirely on one spiritual Stone (Jesus, the "Cornerstone," see 1 Pet. 2:4-8 and Rev. 12:4), and after Jesus' death, resurrection, and ascension, Satan's focus shifted onto the many spiritual stones (i.e. Christians, who are "living stones," see 1 Pet. 2:9 and Rev. 12:13). See Appendix M for more details concerning Matthew's frequent focus on the plural where other gospels focus on the singular.

[27] Matthew's account records Satan tempting Jesus on the temple before he tempts Him with all the world's kingdoms. Luke's account records these temptations in the opposite order. Matthew likely wrote a strict chronological account of the temptations--as is evidenced by the Greek words *tote* ("then," Matt. 4:5) and *palin* ("again," Matt. 4:8), while Luke's account was not written chronologically, using the Greek *kai* ("and," Luke 4:5), and perhaps *de* ("and," or, "but," Luke 4:9). According to language expert, Gleason Archer, "[Luke's] account is by no means so emphatic in regard to sequence as are Matthew's *tote* and *palin*," (Archer 1986, 320). For more details, see Appendix B.

[28] Luke also says, "I."

[29] In comparing the NKJV, "Special Abbreviations" section their footnote for Matt. 4:10, we find that the "Majority Text" of the N.T. records Matthew as starting Jesus' response in that verse with, "Get behind Me," instead of, "Away with you." Similarly, in consulting the NKJV footnotes for Luke 4:8, we find that the

is written, 'You shall worship the Lord your God, and Him only you shall serve.'" 13Now when the devil had ended every temptation, 11then he, the devil, left/departed from Him until an opportune time, 13band behold, the angels came and ministered to Him.

## John Responds to Priests and Levites - John 1:19-28

1:19Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

1:20He confessed, and did not deny, but confessed, "I am not the Christ."

1:21aAnd they asked him, "What then? Are you Elijah?"

1:21bHe said, "I am not."

1:21c"Are you the Prophet?"

1:21dAnd he answered, "No."

1:22Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

1:23He said: "I *am* 'The voice of one crying in the wilderness: "Make straight the way of the Lord,"' as the prophet Isaiah said."

1:24Now those who were sent were from the Pharisees. 25And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

1:26John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. 27It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

1:28These things were done in Bethabara[30] beyond the Jordan, where

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words, "Get behind Me, Satan!" are omitted in, "the most prominent modern Critical Text of the Greek New Testament," and the next word, "For," is omitted in "the most prominent modern Critical Text of the Greek New Testament," as well as the "Majority Text." Therefore, it is uncertain how Matthew and Luke began Jesus' rebuff of Satan (cf. Matt. 4:10; Luke 4:8). Regardless, Jesus clearly commands Satan to leave him, and every option available would be accurate in recording the essence, meaning, and force of Jesus' rebuke, even though the words may be slightly altered. This would be no different than recording a conversation that two people had, and giving the gist of what was said, even if you do not supply a word-for-word quotation. Such a mode of quotation was acceptable in Jesus' day and is still normative today.

[30] Other manuscripts read, "*Bethany*." D. A. Carson persuasively argues that John wrote, "Bethany," (in John 1:28) and the location he referred to is a place named *Batanea* (called *Bashan* in the Old Testament), an area in the north-east of the country, not far from Galilee (Carson 1991, 146–47). This

John was baptizing.

### John Points Out Jesus - John 1:29-34

1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

1:32 And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' 34 And I have seen and testified that this is the Son of God."

### Two of John's Disciples Start Following Jesus - John 1:35-39

1:35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

1:37 The two disciples heard him speak, and they followed Jesus. 38a Then Jesus turned, and seeing them following, said to them, "What do you seek?"

1:38b They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

1:39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

### Simon Peter Meets Jesus - John 1:40-42

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would make further sense of the fact that at least four of the five disciples that John describes as beginning to follow Jesus at this time (1:37,40-43,45) were all Galileans themselves (1:44; 21:2).

1:40One of the two who heard John *speak,* and followed Him, was Andrew, Simon Peter's brother. 41aHe first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). 42And he brought him to Jesus.

1:41bNow when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

## Philip and Nathanael Begin Following Jesus - Luke 4:14; John 1:43-51

1:43The following day Jesus wanted to go to Galilee, 4:14athen Jesus returned in the power of the Spirit to Galilee[31], and He found Philip[32] and said to him, "Follow Me." 44Now Philip was from Bethsaida, the city of Andrew and Peter. 45Philip found Nathanael[33] and said to him, "We have

[31] Matthew, Mark, and Luke never record the interim time (mentioned by John) between Jesus' temptation in the desert and His return to Galilee. In Matthew and Mark, following Jesus' temptation in the desert, we next read that Jesus comes to Galilee after John the Baptist was imprisoned (Matt. 4:12; Mark 1:14). This infers that other events (for instance, the process of John's imprisonment) were skipped over, which would include the details that John's gospel fills in. Luke, however, does not specifically mention John's imprisonment in conjunction with Jesus' return to Galilee. Instead, after the devil left Jesus in the desert, Luke writes that Jesus, "returned in the power of the Spirit to Galilee," (4:14). At first glance, this may seem to indicate an immediate sequence of events. However, as is explained in Appendix A, Luke likes to introduce characters into the story and then tell how they, "returned." This does not denote an immediate return, but is consistent with his theological emphasis. Thus, Joseph, Mary, and Jesus return to Nazareth after Jesus is born, while no mention is made of their excursion to Egypt. Or Paul returns to Jerusalem after his conversion, while no mention is made of his excursion to Arabia. Therefore, Luke is highlighting the fact that Jesus came to be baptized in the Jordan (3:21), was "filled with the Spirit," (4:1), and then "returned in the power of the Spirit to Galilee," (4:14). This is a clear progression: He came, then was filled with the Spirit, then had the power of the Spirit. Since Luke is highlighting the fact that Jesus had the Spirit's power, in general, after the desert temptation, and so Jesus would have had this power during his earlier return to Galilee (cf. John 1:43), it seems natural to put Luke 4:14a and John 1:43 together. Furthermore, Luke introduces Jesus' Galilean ministry in general in Luke 4:14-15, and then shows the particulars (Luke 4:16ff). The particulars probably happened after John was imprisoned. But the general introduction in Luke 4:14-15 would be true of any time Jesus ministered in Galilee, naturally connecting Luke 4:14 with John 1:43 (and this power is shown very soon after in the miracle at Cana—John 2).

[32] As Philip is from Bethsaida (see John 1:44), and Bethsaida was a "suitable entry point" from Batanea to Galilee (Carson, *The Gospel According to John*, p. 158), it is probable that Jesus had travelled to Bethsaida with the other disciples first, and there He met Philip.

[33] Nathanael was from Cana (John 21:2), where Jesus' next event would take place (see John 2:1). Therefore, Jesus and his disciples were probably in Cana, or nearby, by the time He meets Nathanael. Also, in order for Jesus and his disciples to know about their invitation to the wedding in Cana (John 2:2), some sort of contact with Jesus' mother must have been established (whether direct correspondence with Mary, or through a mediator). Therefore, it is reasonable to assume that they first went to Nazareth (Jesus' hometown, see Luke 4:16-24 and John 1:45), which is roughly 7-8 miles from Cana, before the

found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."

1:46a And Nathanael said to him, "Can anything good come out of Nazareth?"

1:46b Philip said to him, "Come and see."

1:47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

1:48a Nathanael said to Him, "How do You know me?"

1:48b Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

1:49 Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

1:50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51 And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

**Jesus' First Sign Takes Place at the Wedding in Cana - Luke 3:23; John 2:1-11**

2:1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Now both Jesus and His disciples were invited to the wedding. 3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

2:4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

2:5 His mother said to the servants, "Whatever He says to you, do *it.*"

2:6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. 7 Jesus said to them, "Fill the waterpots with water." And they filled

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wedding, and from there went to Cana where Jesus met Nathanael (which almost certainly did not happen in Nazareth, judging by Nathanael's response in John 1:46).

them up to the brim. 8And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it.* 9When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. 10And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"

2:11This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. 3:23aNow Jesus Himself began *His ministry at* about thirty years of age[34].

## Jesus, His Family, and His Early Disciples Stay in Capernaum - John 2:12

2:12After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

## Jesus' First Temple Cleansing[35] - John 2:13-22

2:13Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14And He found in the temple those who sold oxen and sheep

[34] It is admittedly difficult to pinpoint an event that, "began" (Lk. 3:23), Jesus' ministry for the purposes of this gospel harmony. The temptation in the wilderness could be seen as a beginning of the ministry, in the sense that He was now being prepared for ministry (and this is the next event mentioned by Luke after saying that Jesus began His ministry at 30 years of age, cf. Luke 3:23 and 4:1). Additionally, Jesus clearly ministered to the first five disciples: prophesying over Peter (John 1:42), ministering to Nathanael (see John 1:45-51), etc. He even ministered to Jewish teachers when He was twelve (Luke 2:41-51), though that event was clearly not what Luke refers to as the starting point of His ministry. However, since the miracle at Cana is specifically labeled as Jesus', "beginning of signs," (John 2:11), and signs have served as the inauguration of prophetic ministries (e.g. Exod. 4:1-9; 2 Kings 2:12-14), it seems fitting to mark the beginning of Jesus' ministry with His first sign. After all, He is the prophet like Moses, who was foretold by Moses (see Deut. 18:15,18-19; Acts 3:22-23), and so it is consistent to mark Jesus' beginning as Moses' beginning was marked: by a sign. Furthermore, the first public sign that Moses performed was the turning of water to blood (Ex. 7:20), so it is even more fitting that Jesus' first public sign was turning water into wine, a symbol for blood (Matt. 26:27-28).

[35] See Appendix C for evidence that the temple cleansing account in John (taking place at the beginning of His ministry) is different than the temple cleansing account in Matthew, Mark, and Luke (taking place at the end of His ministry).

and doves, and the money changers doing business. 15When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. 16And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" 17Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

2:18So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

2:19Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

2:20Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

2:21But He was speaking of the temple of His body. 22Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

**Jesus Performs Signs in Jerusalem - John 2:23-25**

2:23Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. 24But Jesus did not commit Himself to them, because He knew all *men,* 25and had no need that anyone should testify of man, for He knew what was in man.

**A Pharisee (Nicodemus) Dialogues With Jesus - John 3:1-21**

3:1There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

3:3Jesus answered and said to him, "Most assuredly, I say to you,

unless one is born again, he cannot see the kingdom of God."

3:4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

3:5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

3:9 Nicodemus answered and said to Him, "How can these things be?"

3:10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? 11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? 13 No one has ascended to heaven but He who came down from heaven, *that is,* the Son of Man who 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 whoever believes in Him should not perish but have eternal life. 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

**Jesus' Disciples Baptize Others - John 3:22**

3:22After these things Jesus and His disciples came into the land of Judea[36], and there He remained with them and baptized.

## John the Baptist Endorses Jesus' Ministry - John 1:15; 3:23-36

3:23Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. 24For John had not yet been thrown into prison.

3:25Then there arose a dispute between *some* of John's disciples and the Jews about purification. 26And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"

3:27John answered and said, "A man can receive nothing unless it has been given to him from heaven. 28You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' 29He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. 30He must increase, but I *must* decrease. 31He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. 32And what He has seen and heard, that He testifies; and no one receives His testimony. 33He who has received His testimony has certified that God is true. 34For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. 35The Father loves the Son, and has given all things into His hand. 36He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." 1:15Thus, John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "

[36] The, "land of Judea," cannot refer to the province of Judea, because they are already in Jerusalem, a city of Judea. Instead, it should likely read, "Judean countryside," (as NIV and ESV translate it). Meaning, they were leaving an urban part of Judea to travel to the countryside part of Judea.

## John Imprisoned; Jesus Departs for Galilee - Matt. 4:12; Mark 1:14; Luke 3:19-20; John 4:1-3

4:1Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John 2(though Jesus Himself did not baptize, but His disciples), 1:14aafter John was put in prison (3:19But Herod the tetrarch, being rebuked by him [John] concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done, 20also added this, above all, that he shut John up in prison), and 4:12when Jesus heard that John had been put in prison, now 3He left Judea and departed again to Galilee[37].

## Jesus Ministers to a Woman in Samaria - John 4:4-27

4:4But He needed to go through Samaria.

4:5So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. 6Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

4:7A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." 8For His disciples had gone away into the city to buy food.

4:9Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

4:10Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him,

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[37] When comparing all the gospel accounts, we find 2 (related) reasons Jesus returned to Galilee:

1. The Pharisees' increased attention toward Jesus' popularity (Jn. 4:1-3)
2. John the Baptist's imprisonment (Mt. 4:12; Mk. 1:14)

It is not difficult to imagine these events happening in proximity to one another. The Pharisees and Jews (as well as Herod) grew increasingly nervous about John the Baptist's following (Mt. 3:7; Mk. 1:4; Lk. 3:7, 19; Jn. 3:25, 36; 4:1). Meanwhile, John clearly taught that he was only the forerunner to Messiah's triumphant rule (Mt. 3:2; Mk. 1:7; Lk. 3:17; Jn. 1:27). So, though John's imprisonment gave some relief to the Jews' and Herod's fears of revolution (Thomas and Gundry 1988, 52), it also drew more attention on Jesus' burgeoning ministry, leading Him to flee the area amidst the tension (John 4:1-3).

and He would have given you living water."

4:11The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? 12Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

4:13Jesus answered and said to her, "Whoever drinks of this water will thirst again, 14but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

4:15The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

4:16Jesus said to her, "Go, call your husband, and come here."

4:17aThe woman answered and said, "I have no husband."

4:17bJesus said to her, "You have well said, 'I have no husband,' 18for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

4:19The woman said to Him, "Sir, I perceive that You are a prophet. 20Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

4:21Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. 22You worship what you do not know; we know what we worship, for salvation is of the Jews. 23But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24God *is* Spirit, and those who worship Him must worship in spirit and truth."

4:25The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

4:26Jesus said to her, "I who speak to you am *He.*"

4:27And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

**Jesus Teaches His Disciples About Spiritual Harvest - John 4:28-38**

4:28 The woman then left her waterpot, went her way into the city, and
said to the men, 29 "Come, see a Man who told me all things that I ever did.
Could this be the Christ?" 30 Then they went out of the city and came to
Him.

4:31 In the meantime His disciples urged Him, saying, "Rabbi, eat."

4:32 But He said to them, "I have food to eat of which you do not know."

4:33 Therefore the disciples said to one another, "Has anyone brought
Him *anything* to eat?"

4:34 Jesus said to them, "My food is to do the will of Him who sent Me,
and to finish His work. 35 Do you not say, 'There are still four months and
*then* comes the harvest'? Behold, I say to you, lift up your eyes and look at
the fields, for they are already white for harvest! 36 And he who reaps
receives wages, and gathers fruit for eternal life, that both he who sows
and he who reaps may rejoice together. 37 For in this the saying is true:
'One sows and another reaps.' 38 I sent you to reap that for which you have
not labored; others have labored, and you have entered into their labors."

### Jesus Ministers to the Samaritans - John 4:39-42

4:39 And many of the Samaritans of that city believed in Him because
of the word of the woman who testified, "He told me all that I *ever* did." 40 So
when the Samaritans had come to Him, they urged Him to stay with them;
and He stayed there two days. 41 And many more believed because of His
own word.

4:42 Then they said to the woman, "Now we believe, not because of
what you said, for we ourselves have heard *Him* and we know that this is
indeed the Christ, the Savior of the world."

### Jesus Returns to Galilee[38] - Mark 1:14; Luke 4:14-15; John 4:43-45

[38] After stopping in Samaria (John 4:4-42), Jesus completes his return to Galilee that began shortly after John the Baptist was imprisoned.

4:43Now after the two days He departed from there and went to Galilee. 44For Jesus Himself testified that a prophet has no honor in his own country. 45So when He (1:14bJesus) came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast. 4:14bAnd news of Him went out through all the surrounding region. 4:15And He taught in their synagogues, being glorified by all.

**Jesus Heals Nobleman's Son in Cana - John 4:46-54**

4:46So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. 47When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. 48Then Jesus said to him, "Unless you *people* see signs and wonders, you will by no means believe."

4:49The nobleman said to Him, "Sir, come down before my child dies!"

4:50Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way. 51And as he was now going down, his servants met him and told *him,* saying, "Your son lives!"

4:52Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him." 53So the father knew that *it was* at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.

4:54This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

**Jesus Teaches in Nazareth - Luke 4:16-30**

4:16So 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 to read. 17And He was handed the book of the prophet Isaiah. And
when He had opened the book, He found the place where it was written:

4:18"The Spirit of the Lord *is* upon Me,
Because He has anointed Me
To preach the gospel to *the* poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to *the* captives
And recovery of sight to *the* blind,
*To* set at liberty those who are oppressed;
19To proclaim the acceptable year of the Lord."

4:20Then He closed the book, and gave *it* back to the attendant and
sat down. And the eyes of all who were in the synagogue were fixed on
Him. 21And He began to say to them, "Today this Scripture is fulfilled in
your hearing." 22So all bore witness to Him, and marveled at the gracious
words which proceeded out of His mouth. And they said, "Is this not
Joseph's son?"

4:23He said to them, "You will surely say this proverb to Me,
'Physician, heal yourself! Whatever we have heard done in Capernaum, do
also here in Your country.' " 24Then He said, "Assuredly, I say to you, no
prophet is accepted in his own country. 25But I tell you truly, many widows
were in Israel in the days of Elijah, when the heaven was shut up three
years and six months, and there was a great famine throughout all the land;
26but to none of them was Elijah sent except to Zarephath, *in the region* of
Sidon, to a woman *who was* a widow. 27And many lepers were in Israel in
the time of Elisha the prophet, and none of them was cleansed except
Naaman the Syrian."

4:28So all those in the synagogue, when they heard these things, were
filled with wrath, 29and rose up and thrust Him out of the city; and they led
Him to the brow of the hill on which their city was built, that they might
throw Him down over the cliff. 30Then passing through the midst of them,
He went His way.

**Jesus Travels to Capernaum - Matt. 4:13-17; Mark 1:14-15; Luke 4:31**

4:13And leaving Nazareth, 4:31aThen He went down to, came, and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, a city of Galilee, 14that it might be fulfilled which was spoken by Isaiah the prophet, saying:

4:15"The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned."

4:17From that time Jesus began 1:14cpreaching/to preach the gospel of the kingdom of God, 15and saying/to say, "Repent and believe in the gospel, the time is fulfilled, for/and the kingdom of God--and heaven--is at hand," 4:31band was teaching them on the Sabbaths.

## Jesus Calls Four Fishermen to Follow Him[39] [40] - Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11

5:1So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, 2and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. 3Then He got into one of the boats, which was Simon's,

[39] Though Luke's account clearly gives different (not contradictory) details to Matthew and Mark, it seems most plausible that all 3 writers are describing the same event. The main reason for affirming this is that in all 3 accounts the disciples are said to have forsaken their trade to follow Jesus (Mt. 4:20,22; Mk. 1:18,20; Lk. 5:11), and thus it seems unlikely that they could, "forsake," these things to follow Jesus while returning to these very same things only a little later. For more details, see Appendix D.

[40] Though Luke places the calling of the disciples after a demon is expelled (Luke 4:31-37), Peter's mother-in-law is healed (Luke 4:38-39), and Jesus performs other great works (Luke 4:40-41), he does not introduce the story of the disciples' calling with any chronological link to these other events. Instead he begins the account with the words, "On one occasion..." (Luke 5:1, ESV translation). Mark, however, places the demon expulsion (Mark 1:21-28), Peter's mother-in-law's healing (Mark 1:29-31), and Jesus' performance of other great works (Mark 1:32-34) after the calling of the disciples, and indicates that this is the correct ordering of events by writing in the plural--"they went," (Mk. 1:21)--, after the calling of the disciples, whereas, "He walked" (singular, Mk. 1:16) happens before the disciples were called. The clear implication is that Jesus brought on disciples (as recorded in Mark 1:16-20) who become part of His "entourage." This establishes a clear order of events.

and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

5:4When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

5:5But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."

4:18/1:16And He (Jesus), as He was walking/walked by the Sea of Galilee[41], saw two brothers, Simon called Peter, and Andrew his brother, casting a[42] net into the sea; for they were fishermen. 5:6And when they had done this, they caught a great number of fish, and their net was breaking. 7So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8When Simon Peter saw *it,* he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

9For he and all who were with him were astonished at the catch of fish which they had taken; 10and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." 19/17Then He/Jesus said to them, "Follow Me, and I[43] will make you become fishers of men." 11So when they had brought their boats to land, 20/18they immediately left *their* nets, forsook all, and followed Him.

21Going on--19when He had gone a little farther--from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, who also *were* in the boat with Zebedee their father, mending their nets. 20And immediately He called them, 22and immediately they left the boat and their father Zebedee in the boat with the hired servants, and went after/followed Him.

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[41] Presumably, this would have happened after His teaching the multitude (Lk. 15:3), and after Simon and Andrew had time to, "launch out into the deep" (Lk. 15:4), perhaps even in the morning of the next day (as was the timing of the similar event in John 21:1-8). It is also Scripturally possible that the events of Luke's account happened between Mt. 4:18 = Mk. 1:16 and Mt. 4:19 = Mk. 1:17, though this seems logically unlikely that Matthew and Mark would write the introduction and closing of the event without giving any details of Jesus teaching the multitudes or the miraculous catch of fish. Therefore, it is far more likely that Matthew and Mark write only of the second part of the story (i.e. Jesus calling the disciples, which is a separate event in itself, especially if it happened the next day), beginning after the miraculous catch of fish and Jesus' teaching of the multitudes.

[42] Matthew also says, "A."

[43] Matthew also says, "I."

## Jesus Casts Out a Demon[44] - Mark 1:21-28; Luke 4:32-37

1:21Then they went into Capernaum[45], and immediately on the Sabbath He entered the synagogue and taught. 22/4:32And they were astonished at His teaching, for He taught them as one having authority (His word was with authority), and not as the scribes.

1:23/4:33Now there was a[46] man in their/the synagogue with (who had) an unclean spirit (i.e., a spirit of an unclean demon). And he cried out with a loud voice, 24/34saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I[47] know who You are—the Holy One of God!"

1:25/4:35But Jesus rebuked him, saying, "Be quiet, and come out of him!" 26And when the unclean spirit/demon had convulsed him, thrown him in *their* midst, and cried out with a loud voice, he/it came out of him and did not hurt him. 27/36Then they were all amazed and spoke, so that they questioned among themselves, saying, "What is this? What new doctrine *is* this? What a word this *is!* For with authority and power He commands even the unclean spirits, and they obey Him and come out." 37And the report about Him went out into every place in the surrounding region, 28and immediately His fame spread throughout all the region around Galilee.

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[44] Immediately following the calling of the 4 fishermen (Matt. 4:18-22 = Mark 1:16-20 = Luke 5:1-11), Mark tells us that, "they," (i.e. Jesus plus his recently acquired fishermen-turned-disciples) next went into Capernaum where Jesus would cast out a demon (Mark 1:21-28 = Luke 4:32-37).

[45] Luke tells us that Jesus moved from Nazareth to Capernaum (cf. Lk. 4:16 and 4:31), but records the events thematically, instead of chronologically (see above), and thus we are never told if He already arrived at Capernaum by the time He called the disciples, or if this was in route to Capernaum. Mark is also ambiguous on this point, only writing, "Then they went into Capernaum," after the calling of the disciples, without saying whether this was the initial entry or a subsequent entry into Capernaum. It is therefore impossible to say with certainty whether He had already resided in Capernaum or was only now entering. However, the fact that He had gained a multitude of listeners before calling the disciples (Luke 5:1-2) seems to indicate that He had been in the area long enough to gain a following, and thus had already been residing in Capernaum before Mark 1:21.

[46] Luke also says, "A."

[47] Mark also says, "I."

## Jesus Heals Peter's Mother-in-Law[48] - Matt. 8:14-15; Mark 1:29-31; Luke 4:38-39

1:29/4:38Now He arose from the synagogue and, as soon as they had come out of the synagogue, they entered Simon's house (the house of Simon and Andrew), with James and John. 30But Simon's wife's mother lay/was sick with a[49] high fever, and they told Him about her, and made request of Him concerning her, at once. 31/39So, 8:14/now, when Jesus had come into Peter's house, He saw his wife's mother lying sick with a fever. 15So He came, He stood over her and rebuked the fever, and He touched/took her by her/the hand and lifted her up, and immediately it (the fever) left her. And immediately she arose and served them.

## Jesus Heals and Delivers Many - Matt. 8:16-17; Mark 1:32-34; Luke 4:40-41

1:32At evening, 4:40awhen the sun was setting, and had set, 8:16when evening had come, they (all those who had any that were sick with various diseases) brought them (all who were sick and many/those who were demon-possessed) to Him. 33And the whole city was gathered together at

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[48] Mark and Luke record the following order of events:

1. Jesus calls 4 fishermen to follow Him (Mark 1:16-20; Luke 5:1-11; cf. Matt. 4:18-22)
2. Jesus casts out a demon (Mark 1:21-28; Luke 4:32-37)
3. Jesus heals Peter's mother-in-law (Mark 1:29-31; Luke 4:38-39; cf. Matt. 8:14-15)

The only problem is that Matthew records Peter's mother-in-law's healing after recounting multiple other events that occur later in Mark and Luke (such as the "Sermon on the Mount" of Matt. 5-7, which occurs in Luke 6:17-49—see Jesus Ministers and Teaches Crowds [below]). Thus, at first blush it might seem that Matthew's gospel demands other events inserted between #2 (Jesus casts out a demon) and #3 (Jesus heals Peter's mother-in-law).

This is no big obstacle, though, because:

A. Matthew is consistently seen throughout this harmony as choosing thematic arrangements of his events over chronological arrangements. Even here, he records the "Sermon on the Mount" (Matt. 5-7) before recording Jesus' calling of Matthew (himself!) as a disciple (Matt. 9:9). While Luke makes it very clear that all 12 apostles (including Matthew) were appointed immediately before the "Sermon on the Mount" (Luke 6:12-17).

B. In contrast, Mark and Luke take care to show these 3 events happening in that precise order with virtually no room for other events to be interjected (i.e. Mark 1:29 and Luke 4:38 state that immediately upon leaving the synagogue where Jesus cast out the demon He went to heal Peter's mother-in-law).

[49] Luke also says, "A."

the door. And 34a then He 34d cast out the many spirits/demons with a word; 41a and demons 41c came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking *them,* did not allow them (the demons) to speak, because/for they knew Him, that He was the Christ. 34c/40b And 34b He 41b also 40c laid His hands on every one of them (the sick), and healed many/them (all who were sick with various diseases), 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

"He Himself took our infirmities
And bore our sicknesses."

**Jesus Withdraws Himself - Mark 1:35-38; Luke 4:42-43**

1:35/4:42 Now in the morning, having risen a long while before daylight, He went out, when it was day[50], and departed to/into a[51] solitary, deserted place; and there He prayed. 36 And the crowd--including Simon and those *who were* with Him--searched for/sought Him and came to Him. 37 When they found Him, they said to Him, "Everyone is looking for You," and tried to keep Him from leaving them. 38/43 But He said to them, "Let us go into the next towns, that I may preach there also--[or] I must preach the kingdom of God to the other cities also--, because for this purpose I[52] have come forth/been sent."

**Jesus' Ministry Spreads Throughout Galilee and Beyond - Matt. 4:23; Mark 1:39; Luke 4:44**

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[50] This is a clear contrast to the evening preceding (cf. Matt. 8:16; Mark 1:32; Luke 4:40). Characteristically, Luke uses more general language to describe the approximate time Jesus set out: "At daybreak, Jesus went out..." (Luke 4:42, NIV), whereas Mark gives the more exact: "Very early in the morning, while it was still dark, Jesus got up, left the house and went off..." (Mark 1:35, NIV). This makes sense when considering that, according to tradition, Luke depended on multiple sources in constructing his account, whereas Mark largely depended on the eyewitness testimony of Peter (cf. Mark 1:36), and thus would have been in a better position to know more exact details. Finally, the slight difference in Mark and Luke's record could be attributed to the fact that Mark describes when Jesus woke up and *began* His activity to get up and go, whereas Luke describes the time *after* He left.

[51] Luke also says, "A."

[52] Luke also says, "I."

4:23/1:39/4:44And He, Jesus, went about all Galilee, was teaching and preaching in[53] their/the synagogues (of/throughout all Galilee[54]), preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people, and casting out demons.

## Jesus Heals a Leper[55] - Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16

8:2/5:12And, 1:40now, it happened when He was in a certain city, that behold, a[56] leper (a man who was full of leprosy) saw Jesus, came to Him, and he worshiped Him--kneeling down to Him, he fell on *his* face--, and imploring/implored Him, saying to Him, "Lord, if[57] You are willing, You can make me[58] clean." 3/41/13Then He, Jesus, moved with compassion, put/stretched out *His* hand and touched him, saying/and said to him, "I[59]

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[53] Luke also says, "In."

[54] It is debatable whether Luke 4:44 originally said the synagogues were, "of Galilee," or, "of Judea," or even, "of the Jews" (Bible.org 2014c, sec. Luke 4:44, NET Note 154). If he said, "synagogues of Judea," as many contemporary scholars allege, it seems at odds with Luke 4:31 placing Jesus in, "Capernaum, a city of Galilee," as well as the parallel passages in Matt. 4:23 and Mark 1:39 speaking of Him ministering in cities throughout Galilee. However, it would be quite possible, and even likely, that, had he wrote, "synagogues of Judea," Luke intended Judea to mean all the land of the Jews (including Galilee), as he does in Lk. 23:5 and Acts 10:37. Thus, regardless of whether the synagogues were said to be in "Judea" or "Galilee," the setting can still be around Galilee (as Matthew and Mark assert, and as Luke himself indicates in 4:31).

[55] This story ("Jesus Heals a Leper") is placed next by Mark and Luke (assuming Luke did not insert his version of, "Jesus Calls Four Fishermen to Follow Him," chronologically—see Appendix D). However, Matthew records this story after recording the, "Sermon on the Mount," of Matt. 5-7. He does this for thematic reasons, introducing it with, "And behold..." (Matt. 8:2, Greek: *kai idou*), a phrase used frequently by Matthew (e.g. Matt. 2:9; 3:16; 4:11; 7:4; 8:2, 24, 29, 32, 34; etc.), and, in many of the contexts (including Matt. 8:2), it, "is used, when at the close of a narrative something new is introduced," (Blue Letter Bible 2018, sec. Thayer's Greek Lexicon; see also Carson, Wessel, and Liefeld 1984, 198). This is further confirmed when considering that Luke introduces this story with the same general introduction: "And it happened...behold," (Luke 5:12), clearly introducing a new story that is not connected with the previous story. Thus, Matthew does not record this as happening after the "Sermon on the Mount," but records it as happening at some different and unnamed point in Jesus' ministry. Comparing Mark and Luke's gospels, then, indicates that this story indeed happened before the "Sermon on the Mount," since Luke records it happening before the disciples are chosen (cf. Luke 5:27; 6:12), which happened before Jesus delivered His "Sermon on the Mount" (see Luke 6:17ff; note that Luke describes the "Sermon on the Mount" as happening on a "plain," whereas Matthew records it on a "mount;" since the two accounts have far too much overlap to be two separate sermons, it is most plausible that Jesus preached on a level part of a mountain – see more below).

[56] Mark also says, "A."

[57] Luke also says, "If."

[58] Matthew also says, "Me."

[59] Mark and Luke also says, "I."

am[60] willing; be[61] cleansed." 42As soon as He had spoken, immediately the leprosy left him, and he/his leprosy was cleansed. 4/43/14And He (Jesus) strictly warned him and sent him away at once, 44and charged him to tell no one: He said to him, "See that you tell no one/say nothing to anyone; but go[62] your way, and show yourself to[63] the priest, and offer/make an offering for your cleansing the gift/those things that/which Moses commanded--just as Moses commanded--, as[64] a[65] testimony to[66] them." 45/15However, he went out and began to proclaim *it* freely, and to spread the matter; the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities, so that Jesus could no longer openly enter the city[67], but was outside in deserted places (16So He Himself *often* withdrew into the wilderness and prayed.); and they came to Him from every direction.

## Jesus Heals a Paralytic[68] - Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26

2:1And again He entered Capernaum after *some* days, and it was heard that He was in the house[69]. 5:17aNow it happened on a certain day,

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[60] Matthew also says, "Am."
[61] Matthew also says, "Be."
[62] Luke also says, "Go."
[63] Luke also says, "To."
[64] Luke also says, "As."
[65] Matthew and Mark also say, "A."
[66] Luke also says, "To."
[67] "The city," (Mark 1:45, NKJV) is translated as, "a city," elsewhere (e.g. NASB), or, "a town," in other translations (e.g. NIV and ESV). If the latter be correct, then it simply means that Jesus' sudden popularity did not allow Him to travel openly into any city/town anymore. If the former be correct, and it be a specific city referred to, then we are never told which city it is, and are left to mere conjecture.
[68]As with the last event ("Jesus Heals a Leper"), so this story also appears next in Mark and Luke's accounts, but much later in Matthew's account (Matt. 9:2-8). Mark indicates sequential order in the event when he introduces it using the phrases, "again," and, "after." Luke and Matthew, however, do not introduce it as a clear sequence ("Then behold…" "Now it happened on a certain day..." [Matt. 9:2; Luke 5:17]). Furthermore, if Matthew's ordering of this story was intended to be chronological, it would demand that at least four other events are out of order in Matthew, Mark, and Luke's gospels to make this fit (see Appendix E). Such a reading seems unlikely. This makes further sense in light of the fact that Matt. 9:1 connects with Matt. 8:28-34 more than it connects to the story of the paralytic healed (Matt. 9:2-8).
[69] "The house," (Mk. 2:1, NKJV) is not specified, but is likely Peter and Andrew's house (see Mk. 1:29), because:
(1) It is the only house previously mentioned in Mark's gospel,
(2) It is located in Capernaum (cf. Mark 1:21 and 2:29), and
(3) It is very likely that if Mark relied on Peter's testimony to record his gospel (as church tradition

5:17c that, 2 immediately, many gathered together--there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem--, so that there was no longer room to receive *them,* not even near the door. And He preached the word to them. 5:17d And the power of the Lord was *present* to heal them. 5:17b as He was teaching. 9:2/3/18 Then behold, they/men came to Him, bringing/and brought to Him a paralytic--a man who was paralyzed--lying on a[70] bed, who was carried by four *men*, and whom they sought to bring in and lay before Him. 4/19 And when they could not find how they might bring him in, and come near Him, because of the crowd, they went up on the housetop and uncovered the roof where He was. So when they had broken through the tiling, they let him down with *his* bed--the bed on which the paralytic was lying--, into the midst before Jesus. 5/20 When Jesus/He saw their faith, He[71] said to[72] him (the paralytic), "Son/Man, be of good cheer; your sins are forgiven you." 3/6/21 And at once some of the scribes and the Pharisees were sitting there[73] and began reasoning/to reason in their hearts, saying, and said, within themselves, 7 "This Man blasphemes! Why does this *Man* speak blasphemies like this? Who is this who speaks blasphemies? Who can forgive sins but God alone?" 4/8/22 But immediately, Jesus, knowing their thoughts, when He perceived their thoughts in His spirit that they reasoned thus within themselves, answered and said to them, "Why do/are you reason/reasoning about these things, and think evil in[74] your hearts? 5 For 9/23 which is[75] easier, to[76] say to the paralytic, '*Your* sins are forgiven you,' or[77] to[78] say, 'Arise/Rise up, take up your bed and walk'? 6/10/24 But that you may know that the Son of[79] Man has power on[80] earth to[81] forgive sins"—

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asserts), he would naturally refer to his own house as, "the house".

[70] Luke also says, "A."
[71] Matthew also says, "He."
[72] Matthew also says, "To."
[73] Only Mark's account mentions them sitting, and he only mentions the scribes. By inference, we assume that the Pharisees were sitting with the scribes, as well, though nothing demands this.
[74] Luke also says, "In."
[75] Mark also says, "Is."
[76] Matthew also says, "To."
[77] Matthew also says, "Or."
[78] Luke also says, "To."
[79] Matthew also says, "Of."
[80] Mark also says, "On."
[81] Luke also says, "To."

then He said to[82] the paralytic (the man who was paralyzed), 11"I[83] say to you, arise, take up[84] your bed, and go[85] to[86] your house." 7And 12/25immediately he[87] arose/rose up before them, took up what he had been lying on (the bed), and went out in the presence of them all, and departed to his own house, glorifying God. 26And, so that, 8now when the multitudes saw *it,* they all were amazed, marveled, and they glorified God who had given such power to men, and were filled with fear, saying, "We have seen strange things today! We never saw *anything* like this!"

## Matthew the Tax Collector Follows Jesus[88] - Matt. 9:9; Mark 2:13-14; Luke 5:27-28

5:27After these things, 9:9as Jesus passed on from there[89], 2:13then He went out again by the sea; and all the multitude came to Him, and He taught them. And 14as He passed by, He saw a man/tax collector named Matthew/Levi the *son* of Alphaeus, sitting at the tax office. And He[90] said to[91] him, "Follow Me[92]." 28So[93] he[94] left all, arose/rose up, and followed Him.

## Jesus Returns to Jerusalem, Heals a Man at the Pool[95] - John 5:1-47

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[82] Luke also says, "To."
[83] Luke also says, "I."
[84] Luke also says, "Up."
[85] Luke also says, "Go."
[86] Mark also says, "To."
[87] Luke also says, "He."
[88] To understand the placement of this event, see Appendix J.
[89] "There," (Matt. 9:9), refers to the house in Capernaum where the paralytic was healed (see preceding story, "Jesus Heals a Paralytic").
[90] Luke also says, "He."
[91] Luke also says, "To."
[92] Mark also says, "Me."
[93] Matthew also says, "So."
[94] Luke also says, "He."
[95] Though none of the gospels give exact time markers on when John 5:1-47 happened, we place it immediately after the calling of Matthew (Matt. 9:9; Mark 2:13; Luke 5:27), and before Jesus and the disciples walk through the grainfields (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5) because:

1. The story of Jesus and the disciples walking through the grainfields begins without any time indicator linking it to a previous event. For instance, Matt. 12:1 says, "At that time…," which is a vague reference that it happened around the same time of the other events, but not soon

5:1After this[96] there was a feast of the Jews, and Jesus went up to Jerusalem. 2Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches. 3In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. 4For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. 5Now a certain man was there who had an infirmity thirty-eight years. 6When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

5:7The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

5:8Jesus said to him, "Rise, take up your bed and walk." 9aAnd immediately the man was made well, took up his bed, and walked.

5:9bAnd that day was the Sabbath. 10The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

5:11He answered them, "He who made me well said to me, 'Take up

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following any of the events recorded in Matthew. Mark 2:23 says, "He went through the grainfields on the Sabbath," which tells the reader the day of the week the event happened, but doesn't give a specific link to another event. And Luke 6:1 says, "It happened on the second Sabbath," which is literally translated the "second-first" Sabbath, an enigmatic description that may mean it is the second Sabbath of the first month (i.e. the Sabbath immediately following Passover, which corresponds well with our harmonization), or it links it with some other way of reckoning a specific day/month (cf. Nolland 1989, 35a:255–56), but has no connection with other events recorded in Luke (for instance, the Sabbath of Luke 6:1 is the third Sabbath mentioned by Luke [cf. 4:16, 31], not the second). Furthermore, some manuscripts of Luke do not include the phrase at all, prompting the ESV to drop the wording altogether and merely say, "On a Sabbath…" In any case, Matthew, Mark, and Luke either do not give us any detail on the timing of the walk through the grainfields *or* Luke 6:1 may indicate that it immediately followed the Passover. Thus, all options warrant placing the episode of the grainfields immediately after John 5:1-47.

2. The Jewish feast described in John 5:1 is most likely the 2nd Passover mentioned in Jesus' ministry (see Appendix C), which takes place at the beginning of Spring. The event of Matt. 12:1-8 = Mark 2:23-28 = Luke 6:1-5 ("Jesus and Disciples in Grainfields on Sabbath") takes place at the time of year when grain was ripe to pluck and eat (cf. Matt. 12:1), which is also spring. Thus, both of these events happened at roughly the same time of the year.
3. By the time of the 3rd Passover of Jesus' ministry (John 6:4), Jesus had chosen the 12 apostles (cf. John 6:70). However, the calling of the 12 does not happen until after Jesus and the disciples walk through the grainfields, which took place after the event of John 5:1-47 (see above). This places the grainfields episode in the Spring of the 2nd Passover, which precisely follows John 5:1-47, as we have placed it in this harmony.

[96] The healing of the Capernaum's official's son (see John 4:46-54).

your bed and walk.' "

5:12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" 13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. 14 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

5:15 The man departed and told the Jews that it was Jesus who had made him well.

5:16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. 17 But Jesus answered them, "My Father has been working until now, and I have been working."

5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. 19 Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. 20 For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. 21 For as the Father raises the dead and gives life to *them,* even so the Son gives life to whom He will. 22 For the Father judges no one, but has committed all judgment to the Son, 23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. 25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. 26 For as the Father has life in Himself, so He has granted the Son to have life in Himself, 27 and has given Him authority to execute judgment also, because He is the Son of Man. 28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. 30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who

sent Me.

5:31"If I bear witness of Myself, My witness is not true. 32There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. 33You have sent to John, and he has borne witness to the truth. 34Yet I do not receive testimony from man, but I say these things that you may be saved. 35He was the burning and shining lamp, and you were willing for a time to rejoice in his light. 36But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me. 37And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. 38But you do not have His word abiding in you, because whom He sent, Him you do not believe. 39You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. 40But you are not willing to come to Me that you may have life.

5:41"I do not receive honor from men. 42But I know you, that you do not have the love of God in you. 43I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. 44How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God? 45Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. 46For if you believed Moses, you would believe Me; for he wrote about Me. 47But if you do not believe his writings, how will you believe My words?"

**Jesus and Disciples in Grainfields on Sabbath - Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5**

2:23/6:1Now it happened 12:1at that time that He (Jesus) went through the grainfields on[97] the second Sabbath after the first; and as they went His disciples were hungry, and began to pluck/plucked the heads of[98] grain and

[97] Matthew also says, "On."
[98] Mark also says, "Of."

to eat/ate *them,* rubbing *them* in *their* hands. 2/24/2And when the Pharisees saw *it,* they (some of the Pharisees) said to[99] Him/them[100], "Look, Your disciples are doing what is not lawful to do on the Sabbath! Why do they do/are you doing what is not lawful to do on the Sabbath?" 3/25/3But He (Jesus) answering them, said to them, "Have you not/never even read this, what David did when he was in need and hungry, he[101] and those who were with him: 4/26a/4ahow he entered/went into the house of God *in the days* of Abiathar[102] the high priest, took and ate the showbread, 26cand also gave some to those who were with him, 26bwhich was/is not lawful for him to eat, nor for those who were with him, nor for any, but/except only for the priests to eat? 5Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? 6Yet I say to you that in this place there is *One* greater than the temple. 7But if you had known what *this* means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless." 27/5And He said to them, "The Sabbath was made for man, and not man for the Sabbath. 8aFor/28therefore the Son of Man is also/8ceven 8bLord 8dof the Sabbath."

## Jesus Heals a Withered Hand on the Sabbath[103] - Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11

[99] Matthew also says, "To."
[100] The Pharisees were either talking to (1) Jesus, (2) the disciples, (3) Jesus and the disciples simultaneously. All options would render the retelling of the event accurate as a summation of what was said. I'm inclined to think they spoke to Jesus, and expected Him to address the disciples, since two gospel writers record it that way (Matthew and Mark), and, generally, if one addresses a group of people they would naturally speak to the "head" of that group.
[101] Luke also says, "He."
[102] Though not directly related to harmonizing the gospels, it is worth pointing out that neither Jesus nor Mark err in saying that Abiathar the High Priest was living at the time David went to eat the bread. It is true that the high priest who attended to David at this time was Ahimelech, the father of Abiathar. However, Jesus and Mark do not say that Abiathar *was* High Priest, but rather that he lived during the time of David's eating the holy bread. He is called, "high priest," because he became an imminent and notable high priest shortly after the event in question. This would be similar to saying, "During President Lincoln's childhood, such-and-such happened," even though Lincoln was not actually president during his childhood.
[103] This event is said to have happened, "when He departed from there" (Matt. 12:9), that is, it followed the event of Jesus in the grainfields with the disciples (Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5). Additionally, all 3 synoptic gospels record this event immediately after the event of the grainfields, making it fairly straightforward to place it in this position in the harmony.

3:1And 12:9/6:6now it happened on another Sabbath, also, that when He had departed from there[104], He[105] went into/entered their/the synagogue again and taught. 10And behold, there was a man who had a withered hand, whose right hand was withered. 2/7So they (the scribes and Pharisees) watched Him closely, whether He would heal him on the Sabbath, and they asked Him, saying, "Is it lawful to heal on the Sabbath?"—so that they might accuse/find an accusation against Him. 8But He knew their thoughts, 3and He said to the man who had the withered hand, "Arise, step forward, and stand here." And he arose and stood. 11/4/9Then He (Jesus) said to[106] them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to kill/destroy? What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out? 12Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath." But they kept silent. 5/10And when He had looked around at them all, with anger, being grieved by the hardness of their hearts, 13then He[107] said to[108] the man, "Stretch out your hand." And he[109] did so--stretched *it* out--, and it (his hand) was restored as whole as the other. 11But 14/6then they--the Pharisees--were filled with rage, went out, and immediately plotted/discussed with the Herodians and one another against Him, what they might do to Jesus--how they might destroy Him.

## Jesus Ministers to Crowds[110] - Matt. 4:24-25; 12:15; Mark 3:7-12

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[104] As Carson points out, "When He departed from there," "is a Matthean connective to move the action from the field to the synagogue without reference to time." (1984, 328) Thus, as we know from Luke (6:6), this event happened on a different Sabbath than the plucking grain episode in Mt. 12:1-8 = Mk. 2:23-28 = Lk. 6:1-5.

[105] Luke also says, "He."

[106] Matthew also says, "To."

[107] Luke also says, "He."

[108] Luke also says, "To."

[109] Luke also says, "He."

[110] This event as recorded by Matthew (4:24-25) is impossible to place because it is a vague statement of Jesus' popularity that would have been true at most points during His ministry. However, when the surrounding accounts of Matthew 4:24-25 are compared with parallel accounts in Mark and Luke, Matthew's description of the crowds finds commonality with the descriptions of crowds given in Mark and Luke that convened around the time of Jesus teaching the "Sermon on the Mount" (Matt. 5-7), and thus Matt. 4:24-25 is placed as parallel to Mark 3:7-12 (see Appendix G for more details).

12:15a/3:7aBut when Jesus knew *it,* He withdrew with His disciples to the sea from there. 4:24aThen[111] His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. 25And great multitudes/a great multitude followed Him—from Galilee, and from Decapolis, 8aand Jerusalem, 7bJudea, 8band Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him. 9So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. 10For He healed many, so that as many as had afflictions pressed about Him to touch Him. 11And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God." 12But He sternly warned them that they should not make Him known.

## Jesus Ascends Mountain, Calls the Twelve Apostles[112] - Mark 3:13-19; Luke 6:12-17

3:13And 6:12now it came to pass in those days that, He went out to, and up on, the mountain to pray, and continued all night in prayer to God. 13aAnd when it was day, He called 13cto *Him*/*Himself* 13bHis disciples--those He Himself wanted. And they came to Him. 14And then, from them He appointed/chose twelve whom He also named apostles , that they might be with Him and that He might send them out to preach, 15and to have power to heal sicknesses and to cast out demons: 16/14aSimon, to whom He also gave the name/named Peter; 17/14cJames the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of

[111] Though the NKJV translates the first word of Matt. 4:24 as, "Then," it is not intended to indicate timing of events. The Greek word is *kai*, which is the most popular New Testament conjunction used and simply shows relationship between two events without reference to time (BibleHub 2018c) Most translations do not even use the word, "Then," here, either ignoring the word altogether or using, "So," or "And," (BibleHub 2018b)

[112] Jesus ascending a mountain is the event that comes immediately after the description of Jesus healing the crowds in Matthew and Mark, and is thus placed in the same order in this harmony (see Appendix G for more details).

Thunder"; 18/14band Andrew his [Simon's] brother; 14dPhilip and Bartholomew; 15aMatthew and Thomas; James the *son* of Alphaeus, 16aThaddaeus/Judas[113] *the son* of James, 15band Simon the Cananite, called the Zealot, 19/16band Judas Iscariot, who also betrayed Him, and became a traitor. 6:17aAnd He came down with them, and they went into a house[114].

## Jesus Ministers and Teaches Crowds - Matt. 5:1-8:1; Luke 6:17-49; 11:1-13

6:17bAnd He stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, 18as well as those who were tormented with unclean spirits. And they were healed. 19And the whole multitude sought to touch Him, for power went out from Him and healed *them* all. 5:1And seeing the multitudes, He went up on a mountain[115] and when He was seated His disciples came to Him.

5:2/6:20aThen He lifted up His eyes toward His disciples, opened His mouth, and taught them, saying/and said[116]:

5:3/6:20b"Blessed *are you,* the poor in spirit,
For theirs/yours is the kingdom of heaven/God.
4/21bBlessed *are* those/*you* who mourn/weep now,
For they/you shall be comforted and laugh.
5Blessed *are* the meek,
For they shall inherit the earth.

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[113] Since Thaddaeus (in Mark) and Judas (in Luke) are the only 2 names that don't match in the naming of the twelve, it seems obvious that these were 2 names that applied to the same person. Such a phenomena is very common throughout the Scriptures, even happening earlier in the same passage with the naming of Simon/Peter (who is also called, "Cephas," [1 Cor. 15:4, for example]).

[114] We do not have enough clarity from the gospels to know when they went into the house, but a possible scenario (and the one adopted by this harmony) is that Jesus and the apostles came down the mountain and into a house for a short while, but were forced back up the mountain because of the crowds, where they find a level place upon the mountain to minister (see Appendix G for more details).

[115] The mountain of Matthew speaks of the general region ("mountainous region"), and the plain in Luke speaks to a place within the mountainous region (cf. Carson, Wessel, and Liefeld 1984, 129).

[116] For persuasive arguments that Matthew's, "Sermon on the Mount," (5:1-7:29) is equivalent to Luke's, "Sermon the Plain," (6:20-49) (cf. Carson, Wessel, and Liefeld 1984, 125ff).

6/21a Blessed *are* those/*you* who hunger and thirst for
righteousness now,
For they/you shall be filled.
7 Blessed *are* the merciful,
For they shall obtain mercy.
8 Blessed *are* the pure in heart,
For they shall see God.
9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10/22a Blessed *are* those/you who are persecuted (i.e. when men
hate you,
And when they exclude you) for righteousness' sake,
For theirs is the kingdom of heaven.
6:22b And 5:11 blessed are you when they revile and persecute you, and
say all kinds of evil against you falsely/cast out your name as evil for My
(the Son of Man's) sake.
5:12/6:23 Rejoice in that day and be exceedingly glad; leap for joy!
For indeed great *is* your reward in heaven,
For so (in like manner) they (their fathers) did to (persecuted)
the prophets who were before you.
24 "But woe to you who are rich,
For you have received your consolation.
25 Woe to you who are full,
For you shall hunger.
Woe to you who laugh now,
For you shall mourn and weep.
26 Woe to you when all men speak well of you.
5:13 "You are the salt of the earth; but if the salt loses its flavor, how
shall it be seasoned? It is then good for nothing but to be thrown out and
trampled underfoot by men.
5:14 "You are the light of the world. A city that is set on a hill cannot be
hidden. 15 Nor do they light a lamp and put it under a basket, but on a
lampstand, and it gives light to all *who are* in the house. 16 Let your light so
shine before men, that they may see your good works and glorify your
Father in heaven.

5:17 "Do not think that I came to destroy the Law or the Prophets. I did
not come to destroy but to fulfill. 18 For assuredly, I say to you, till heaven
and earth pass away, one jot or one tittle will by no means pass from the
law till all is fulfilled. 19 Whoever therefore breaks one of the least of these
commandments, and teaches men so, shall be called least in the kingdom
of heaven; but whoever does and teaches *them,* he shall be called great in
the kingdom of heaven. 20 For I say to you, that unless your righteousness
exceeds *the righteousness* of the scribes and Pharisees, you will by no
means enter the kingdom of heaven.

5:21 "You have heard that it was said to those of old, 'You shall not
murder, and whoever murders will be in danger of the judgment.' 22 But I
say to you that whoever is angry with his brother without a cause shall be in
danger of the judgment. And whoever says to his brother, 'Raca!' shall be
in danger of the council. But whoever says, 'You fool!' shall be in danger of
hell fire. 23 Therefore if you bring your gift to the altar, and there remember
that your brother has something against you, 24 leave your gift there before
the altar, and go your way. First be reconciled to your brother, and then
come and offer your gift. 25 Agree with your adversary quickly, while you are
on the way with him, lest your adversary deliver you to the judge, the judge
hand you over to the officer, and you be thrown into prison. 26 Assuredly, I
say to you, you will by no means get out of there till you have paid the last
penny.

5:27 "You have heard that it was said to those of old, 'You shall not
commit adultery.' 28 But I say to you that whoever looks at a woman to lust
for her has already committed adultery with her in his heart. 29 If your right
eye causes you to sin, pluck it out and cast *it* from you; for it is more
profitable for you that one of your members perish, than for your whole
body to be cast into hell. 30 And if your right hand causes you to sin, cut it off
and cast *it* from you; for it is more profitable for you that one of your
members perish, than for your whole body to be cast into hell.
31 "Furthermore it has been said, 'Whoever divorces his wife, let him give
her a certificate of divorce.' 32 But I say to you that whoever divorces his
wife for any reason except sexual immorality causes her to commit
adultery; and whoever marries a woman who is divorced commits adultery.

5:33 "Again you have heard that it was said to those of old, 'You shall

not swear falsely, but shall perform your oaths to the Lord.' 34But I say to you, do not swear at all: neither by heaven, for it is God's throne; 35nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. 36Nor shall you swear by your head, because you cannot make one hair white or black. 37But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.

5:38"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39But I tell you not to resist an evil person. But 6:29to him--whoever--who slaps/strikes you on your/the right/*one* cheek, turn/offer the other to him also. 40And if anyone wants to sue you and take away your tunic, from him who takes away your cloak, let him have and do not withhold *your* cloak/tunic also/either. 41And whoever compels you to go one mile, go with him two. 42/30Give to him/everyone who asks of you, and from him who wants to borrow from you and takes away your goods, do not turn away or ask *them* back.

5:43"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44/6:27aBut I[117] say to you who hear, love your enemies, 28abless those who curse you, 27bdo good to those who hate you, 28band pray for those who spitefully use you and persecute you. 34And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. 35But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and 45that you may/will be sons of your Father in heaven, the Most High. For He is kind to the unthankful and evil: He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46For/32but if you love those who love you, what reward/credit have you, or is that to you? For do not even the tax collectors and sinners do the same (i.e. love those who love them)? 47/33And if you greet your brethren only and do good to those who do good to you, what do you do more *than others and* what credit is that to you? For do not even the tax collectors and sinners do so in the same? 48/36Therefore you shall be perfect and merciful, just as your Father in heaven also is perfect and merciful.

[117] Matthew also says, "I."

11:1Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."[118]

11:2aSo He said to them, 6:1"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

6:5"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly. 7And when you pray, do not use vain repetitions as the heathen *do.* For they think that they will be heard for their many words.

6:8"Therefore do not be like them. For your Father knows the things you have need of before you ask Him. 9aIn this manner, therefore, 11:2bwhen you pray, pray/say:

6:9b/11:2cOur Father in heaven,

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[118] It is impossible to place with certainty the event of Luke 11:1-13, as Luke gives no chronological clues. However, there are 3 separate things that are mentioned in that passage that mirror the words and placement of words in Matthew's, "Sermon on the Mount":

1. Teaching the Lord's prayer (Matt. 6:9-13 = Luke 11:2-4)
2. Teaching to, "ask…seek…knock…" (Matt. 7:7-8 = Luke 11:9-10)
3. God giving good gifts to His children (Matt. 7:9-11 = Luke 11:11-13

Even more, the events following Luke 11:1-13 are the same events that happened shortly after Jesus' teaching the Sermon on the Mount (see note on "Jesus Teaches on Blasphemy of the Holy Spirit and Demonic Deliverance").

Though it is true that all of these parallel events could easily have been repeated by Jesus, even in the same order, there is no need to resort to that less likely. Of course, Luke adds the anecdote that Jesus' teaching on prayer began after the disciples witnessed Him praying (Lk. 11:1), but it is probable that the Sermon on the Mount lasted for days (cf. Carson, Wessel, and Liefeld 1984, 128–29), and thus events would have happened within that time period that prompted different parts of the Sermon, including the observation of Jesus' prayer life (possibly during a private retreat He made to pray during these days, as happened on other occasions [e.g. Mark 1:35-37]).

Hallowed be Your name.
10Your kingdom come.
Your will be done
On earth as *it is* in heaven.
11/3Give us this day-day by day-our daily bread.
12/4And forgive us our debts/sins,
As/For we also forgive our debtors (everyone who is indebted to us).
13And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and the glory forever.
Amen.

6:14"For if you forgive men their trespasses, your heavenly Father will also forgive you. 15But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

6:16"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. 17But you, when you fast, anoint your head and wash your face, 18so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

6:19"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21For where your treasure is, there your heart will be also.

6:22"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. 23But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

6:24"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

6:25"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not

life more than food and the body more than clothing? 26Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? 27Which of you by worrying can add one cubit to his stature?

6:28"So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; 29and yet I say to you that even Solomon in all his glory was not arrayed like one of these. 30Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

6:31"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 33But seek first the kingdom of God and His righteousness, and all these things shall be added to you. 34Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

7:1/6:37"Judge not, that/and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. 38Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. 2For with what judgment you judge, you will be judged; and with the same measure that you use, it will be measured back to you.

6:39And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? 40A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. 7:3/41And why do you look at the speck in your brother's eye, but do not consider and perceive the plank in your own eye? 4/42Or how can you say to your brother, 'Brother, let me remove the speck from/that *is* in your eye'; and look, when you yourself do not see a/the plank that *is* in your own eye? 5Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from--that is in--your brother's eye.

6"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

11:5And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; 6for a friend

of mine has come to me on his journey, and I have nothing to set before him'; 7and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? 8I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

11:9"So I say to you, 7:7ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8/10For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9Or what man is there among you who, 11if a/his son asks for bread from any father among you, will he give him a[119] stone? 10Or if *he asks* for a[120] fish, will he give him a[121] serpent instead of a fish? 12Or if he asks for an egg, will he offer him a scorpion? 11/13If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father (Father who is in heaven) give the Holy Spirit (good things) to those who ask Him!"

7:12/6:31aAnd therefore, whatever/just as you want men to do to you, you 31cdo 31balso 31dto them likewise, for this is the Law and the Prophets.

7:13"Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. 14Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

7:15"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16You will know them by their fruits. 6:44aFor every tree is known by its own fruit. For *men* do not--do men?--gather 44dgrapes from thornbushes and a bramble bush, or (44cnor do they gather) 44bfigs from thistles and thorns. 17Even so, every good tree bears good fruit, but a bad tree bears bad fruit. 18/43For a good tree cannot and does not bear bad fruit, nor *can* or does a bad tree bear good fruit. 19Every tree that does not bear good fruit is cut down and thrown into the fire. 20Therefore by their fruits you will know them. 45A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil

[119] Matthew also says, "A."
[120] Luke also says, "A."
[121] Luke also says, "A."

treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

6:46"But why do you call Me 'Lord, Lord,' and not do the things which I say? 7:21"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

7:24"Therefore 6:47whoever comes to Me, and hears these sayings of Mine (My sayings), and does them, I[122] will show you whom he is like (liken him to): 48He is like a[123] wise man building a house, who dug deep, laid the foundation, and built his house on the rock. 25And the rain descended, the floods came, and when the flood arose the winds blew and the stream beat vehemently on and against that house; and could not shake it, and it did not fall, for it was founded on the rock.

7:26/6:49But he--everyone--who hears or heard these sayings of Mine, and does not do them--did nothing, will be and is like a[124] foolish man who built his/a house on the sand/earth without a foundation: 27and, against which, the rain descended, the floods came, the stream beat vehemently, and the winds blew and beat on that house; and immediately it fell. And great was its fall/the ruin of that house."

7:28And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, 29for He taught them as one having authority, and not as the scribes.

8:1When He had come down from the mountain, great multitudes followed Him.

## Jesus Praises Centurion[125] - Matt. 8:5-13; Mark 3:20-21; Luke 7:1-10

[122] Luke also says, "I."
[123] Luke also says, "A."
[124] Luke also says, "A."
[125] Luke says the, "Jesus Praises Centurion," episode (7:1-10) happened after Jesus concluded his "Sermon on the Mount/Plain," (see 7:1) and both Matthew and Luke record the event immediately after the "Sermon on the Mount/Plain" in their gospels. Thus, we place it in this order in the harmony.

8:5/7:1Now when He (Jesus) had concluded all His sayings in the hearing of the people, He entered Capernaum. 3:20Then the multitude came together again[126], so that they could not so much as eat bread, 21But when His own people[127] heard *about this,* they went out to lay hold of Him, for they said, "He is out of His mind."[128] 2And a certain centurion's servant, who was dear to him, was sick and ready to die. 3So when he (a centurion) heard about Jesus, he came (sent elders of the Jews)[129] to Him, pleading with Him to come and heal his servant. 4And when they came to Jesus, they begged Him earnestly, 6saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented," and that the one for whom He should do this was deserving, 5"for he loves our nation, and has built us a synagogue." 7And Jesus said to him, "I will come and heal him." 6Then Jesus went with them. And when He was already not far from the house, 8the centurion answered when he sent friends to Him, and said/saying to Him, "Lord, do not trouble Yourself, for I[130] am not worthy that You should come/enter under my roof. 7Therefore I did not even think myself worthy to come to You. But only speak/say a/the word, and my servant will be

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[126] It is difficult to determine if Mark is saying that the same crowd that gathered before Jesus chose the 12 apostles and delivered the "Sermon on the Mount" (3:7) gathered again, or simply that another crowd again gathered around Jesus in Capernaum (though not necessarily the same crowd). The latter seems preferable since it is unlikely that the exact same people would gather again after a fair amount of time elapsed, because the nature of events like these brings new people to gather as time elapses (as well as some of the original people to depart to other duties after being there beforehand).

[127] Though Mark does not explicitly say Jesus is in Capernaum, the reference to "His [Jesus'] own people" hearing about Him (3:21) indicates that the setting is now Capernaum, because, by this time, Jesus has already made Capernaum his home base (see Mark 2:1; Matt. 4:13; 9:1, and Appendix E), and there is evidence that at least his mother and brothers may have moved there with Him (Jn. 6:42, 59 cf. Mt. 13:56 where only His sisters are said to live in Nazareth).

[128] It is impossible to know exactly when the multitude gathered and the people said Jesus was, "out of his mind," (Mark 3:20-21). However, Mark places it after the calling of the 12 apostles, which is directly connected with the "Sermon on the Mount" episode (see above), and so it naturally fits at the time when Jesus was at Capernaum, with "His own people" (see note above). Thus, whether it happened before or after Jesus praised the centurion (Matt. 8:5-13; Luke 7:1-10), it seems safe to say it happened around this same time.

[129] Though the centurion did not personally come (as Luke notes), he did come (as Matthew says) to Jesus through the sending of his messengers. This is common language in the Scripture. For instance, John 4:1 tells us that Jesus baptized people, but in 4:2 we read that it was not actually Jesus, but his disciples. Likewise, John 19:1 says that Pilate scourged Jesus, though it was not actually Pilate, but soldiers obeying his will. Matthew characteristically abbreviates the story whereas Luke, seeking to give, "an orderly account," (Luke 1:3), fills in greater detail.

[130] Luke also says, "I."

healed. 9/8For I[131] also am a[132] man placed under authority, having soldiers under me. And I[133] say to this *one,* 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it.*" 10/9When Jesus heard *it*--these things--, He marveled at him, and turned around and said to those/the crowd who/that followed Him, "Assuredly, I[134] say to you, I[135] have not found such great faith, not even in Israel! 11And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." 13Then Jesus said to the centurion, "Go your way; and as you have believed, *so* let it be done for you." 10And those who were sent, returning to the house, found the servant (his) who had been sick was healed and well that same hour.

**Jesus Resurrects a Man in Nain[136] - Luke 7:11-17**

7:11Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13When the Lord saw her, He had compassion on her and said to her, "Do not weep." 14Then He came and touched the open coffin, and those who carried *him* stood still. And He said, "Young man, I say to you, arise." 15So he who was dead sat up and began to speak. And He presented him to his mother.

7:16Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people." 17And this report about Him went throughout all Judea and all the surrounding region.

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131 Matthew also says, "I."
132 Luke also says, "A."
133 Luke also says, "I."
134 Luke also says, "I."
135 Matthew also says, "I."
136 Luke places this story as happening soon after the healing of the Centurion's servant (some manuscripts say "the day after," as the NKJV does).

## John the Baptist Questions Jesus[137] - Matt. 11:2-19; Luke 7:18-35

7:18Then the disciples of John reported to him concerning all these things. 11:2/19And when John had heard in prison about the works of Christ, calling two of his disciples to *him,* he sent *them* to Jesus, saying, "Are You the Coming One, or do we look for another?" 3And, 20when the men had come to Him, they said to Him, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?' " 21And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight. 4/22Jesus answered and said to them, "Go and tell John the things which you hear and see/have seen and heard: that 5*the* blind see 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. 6/23And blessed is he who is not offended because of Me."

11:7As/7:24when they (the messengers of John) had departed, Jesus/He began to say/speak to the multitudes concerning John: "What did you go out into the wilderness to see? A[138] reed shaken by the wind? 8/25But what did you go out to see? A[139] man clothed in soft garments?

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[137] Luke places this story after the Nain resurrection, while Matthew places it after Jesus commissions the 12 for ministry. Our reasons for agreeing with Luke's sequence of events are:

1. Luke is generally more careful to preserve chronological ordering in his retelling of events, while Matthew tends to follow thematic ordering (as is seen throughout this harmony).
2. Mark and Luke both record the following sequence of events:
    a. Jesus commissions the 12 (Mark 6:7-13 = Luke 9:1-6, cf. Matt. 10:1-42)
    b. Herod recounts John's death (Mark 6:14-29 = Luke 9:7-9, cf. Matt. 14:1-12)
    c. Jesus Multiplies Loaves and Fishes (Mark 6:30-44 = Luke 9:10-17, cf. Matt. 14:13-21)

Unless Mark and Luke are both out of sequence while Matthew records within chronological sequence (which happens nowhere else in this harmony), the story of John the Baptist questioning Jesus between events **a** and **b** (thus immediately before Herod recounts John's death) seems too rushed. Instead, Matthew likely chose thematic reasons for his ordering (e.g. the theme of John the Baptist).

3. Shortly after Luke records this event (John the Baptist questioning Jesus, Luke 7:18-35), he writes, "afterward" (Luke 8:1), that is, after John the Baptist questioned Jesus (and other surrounding events). Then he relays Jesus speaking in parables (8:4-18 cf. Matt.13:1-52), and after that, Jesus commissioning the 12 (9:1-6 cf. Matt. 10:1-42). Matthew, however, presents the commissioning of the 12 before John the Baptist questions Jesus, yet does not include time-sequence language like Luke. This gives further indication that Luke, not Matthew, recorded these events in a chronological sequence.

[138] Matthew also says, "A."

[139] Luke also says, "A."

Indeed, those who wear soft *clothing,* are gorgeously appareled, and live in luxury are in kings' houses/courts. 9/26But what did you go out to see? A[140] prophet? Yes, I[141] say to you, and more than a[142] prophet. 10a/27aFor this is *he* of whom it is written:

'11:10b/7:27bBehold, I[143] send My messenger before Your face,
Who will prepare Your way before You.'

7:28For, 11:11assuredly, I[144] say to you, among those born of women there has not risen--and is not—one/a greater prophet than John the Baptist; but he who is least in the kingdom of heaven/God is greater than he. 12And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. 13For all the prophets and the law prophesied until John. 14And if you are willing to receive *it,* he is Elijah who is to come. 15He who has ears to hear, let him hear!" 29And when all the people heard *Him,* even the tax collectors justified God, having been baptized with the baptism of John. 30But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

7:31And the Lord said, 11:16"But to what, then, shall I[145] liken the men of this generation, and what are they like? It is/32they are like children sitting in the marketplaces and calling to their companions, one another, 17and saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament or weep.'

11:18/7:33For John the Baptist came neither eating bread nor drinking wine, and they/you say, 'He has a[146] demon.' 19/34The Son of Man came/has come eating and drinking, and they/you say, 'Look, a[147] glutton

[140] Matthew also says, "A."
[141] Luke also says, "I."
[142] Luke also says, "A."
[143] Matthew also says, "I."
[144] Luke also says, "I."
[145] Matthew also says, "I."
[146] Luke also says, "A."
[147] Matthew also says, "A."

and a[148] winebibber, a[149] friend of tax collectors and sinners!' 35But wisdom is justified by all her children."

## A Sinner Anoints Jesus[150] - Luke 7:36-50

7:36Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. 37And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, 38and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil. 39Now when the Pharisee who had invited Him saw *this,* he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner." 40And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." 41"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. 42And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" 43Simon answered and said, "I suppose the *one* whom he forgave more." And He said to him, "You have rightly judged." 44Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head. 45You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. 46You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. 47Therefore I say to you, her sins, which *are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little." 48Then He said to her, "Your sins are forgiven."

7:49And those who sat at the table with Him began to say to

[148] Luke also says, "A."
[149] Matthew also says, "A."
[150] See Appendix I.

themselves, “Who is this who even forgives sins?” 50Then He said to the woman, “Your faith has saved you. Go in peace.”

**Jesus Teaches in Cities with Disciples - Luke 8:1-3**

8:1Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, 2and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, 3and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance.

**Jesus Teaches on Blasphemy of the Holy Spirit and Demonic Deliverance - Matt. 12:15-37; Mark 3:22-30; Luke 11:14-23**

12:15bAnd great multitudes followed Him, and He healed them all. 16Yet He warned them not to make Him known, 17that it might be fulfilled which was spoken by Isaiah the prophet, saying:

12:18”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 will declare justice to the Gentiles.
19He will not quarrel nor cry out,
Nor will anyone hear His voice in the streets.
20A bruised reed He will not break,
And smoking flax He will not quench,
Till He sends forth justice to victory;
21And in His name Gentiles will trust.”

11:14And 12:22then He was casting out a demon when one was brought to Him who was demon-possessed, and it was blind and mute. And so it was, when the demon had gone out, He healed him, so that the blind and mute man both spoke and saw.

23And all the multitudes were amazed, marveled, and said, "Could this be the Son of David?"

11:15aBut 12:24now, when the Pharisees heard *it* they, 3:22and the scribes[151] who came down from Jerusalem, some of them[152] said, "This *fellow*--He--has Beelzebub," and, "does not cast out demons except 15cby[153] Beelzebub, 15dthe ruler of[154] the demons He 15bcasts out demons." 16Others, testing *Him,* sought from Him a sign from heaven.

12:25a/11:17aBut He, Jesus, knew their thoughts, 3:23aso He--knowing their thoughts--called them to *Himself* and said to[155] them in parables:

"3:23bHow can Satan cast out Satan? 12:25b/11:17bEvery/24if a kingdom is divided against itself, [it] is brought to desolation, that kingdom cannot stand. 25And every city or (if) a[156] house (is) divided against itself, a/that house falls--it will not/cannot stand.

3:26aAnd 12:26/11:18aif[157] Satan also has risen up (casts out Satan), 26cand he is[158] divided 26bagainst himself, how then will his kingdom stand? 26dHe cannot stand, but has an end. Because you say I cast out demons by Beelzebub. 27/19And if I[159] cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges. 28/20But if I[160] cast out demons by/with the Spirit/finger of God, surely the kingdom of God has come upon you.

"12:29Or how can one 3:27benter a[161] strong man's house and plunder his goods (27ano one can), 27cunless he first binds the strong man? 11:21When a strong man, fully armed, guards his own palace, his goods are in peace. 22But--and then--when a stronger than he comes upon him and overcomes him, he will plunder his house (he takes from him all his armor

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[151] "By NT times, scribes were associated with the Pharisees as professional teachers of the law (Mark 2:16)," (Longman 2013c). Likewise, Matthew's "Pharisees" (12:24) and Mark's "scribes" (3:22) may have been part of the same group, or, at the least, associates of one another.
[152] "Them," (Luke 11:15) refers to the whole crowd, which included the Pharisees and scribes, but could have extended beyond them to others, too.
[153] Luke also says, "By."
[154] Mark also says, "Of."
[155] Matthew also says, "To."
[156] Luke also says, "A."
[157] Luke also says, "If."
[158] Luke also says, "Is."
[159] Matthew also says, "I."
[160] Matthew also says, "I."
[161] Matthew also says, "A."

in which he trusted, and divides his spoils). 30/23He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

12:31"Therefore, 3:28aassuredly, I[162] say to you, every sin--all sins--,28cand whatever blasphemy(ies) they may utter, 28bwill be forgiven the sons of men, but the blasphemy *against* the Spirit will not be forgiven men. 32Anyone who speaks a word against the Son of Man, it will be forgiven him; 29but he (whoever) who speaks/blasphemes against the Holy Spirit never has forgiveness, it will not be forgiven him, either in this age or in the *age* to come, but is subject to eternal condemnation"—30because they said, "He has an unclean spirit."

12:33"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit. 34Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. 35A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. 36But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37For by your words you will be justified, and by your words you will be condemned."

## Jesus on Desiring Signs - Matt. 12:38-45; Luke 11:24-36

11:29aAnd while the crowds were thickly gathered together[163], 12:38then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

12:39But 11:29bHe answered and said (began to say[164]) to them, "This is

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[162] Mark also says, "I."

[163] We do not know whether this episode happened at the same time as the previous episode (Jesus Teaches on Blasphemy of the Holy Spirit and Demonic Deliverance), or if it is a separate occurrence that was brought together thematically.

[164] Though Luke includes this part of the dialogue (11:29) later in his retelling of the story, this does not mean Luke believed it happened later in the story. As is seen elsewhere (e.g. Jesus in the Wilderness), Luke does not always record parts of a story in chronological sequence. Even in this dialogue he writes about the Ninevites judging the current generation after he writes about the Queen of the South judging this generation, though it would make more sense for Jesus to discuss the Ninevites when He is recounting the story of Jonah (as Matthew does, see Matt. 12:38-41). This is no different than what happens to all of us, perhaps on a daily basis, when we recount details out of chronological order (e.g. We say, "He told me that his hospital bills were due and that his mortgage is due," while he actually said, "My mortgage and hospital bills are due."). It only becomes untruthful if we say that events happened in a particular order that contradicts the order they actually occurred. Luke, as a later non-eyewitness, is

an evil and adulterous generation. It seeks after a[165] sign, and no sign will be given to it except the sign of the prophet Jonah. 40/30aFor as Jonah was three days and three nights in the belly of the great fish and became a sign to the Ninevites, so also 30cwill 30bthe Son of Man 30dbe three days and three nights in the heart of the earth, to this generation. 41/32The men of Nineveh will rise up in the judgment with this generation and condemn it, because/for they repented at the preaching of Jonah; and indeed a[166] greater than Jonah *is* here[167].

12:42/11:31The queen of the South will rise up in the judgment with the men of this generation and condemn it/them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a[168] greater than Solomon *is* here.

12:43/11:24"When an unclean spirit goes out of a[169] man, he goes through dry places, seeking rest, and finds/finding none, 44then he says, 'I[170] will return to my house from which I[171] came.' 25And when he comes, he finds *it* empty, swept, and put in order. 45/26Then he goes and takes with h*i*m[172] seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation."

11:27And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed *is* the womb that bore You, and *the* breasts which nursed You!"

11:28But He said, "More than that, blessed *are* those who hear the word of God and keep it!"

11:33"No one, when he has lit a lamp, puts *it* in a secret place or under

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piecing together what Jesus said from others, and so may not give them in the sequence they occurred, but does not claim to do so.

[165] Luke also says, "A."

[166] Matthew also says, "A."

[167] Though Luke inserts this last sentence (11:32) a bit later in the dialogue, it fits better to adopt Matthew's arrangement of sentence ordering (see note above).

[168] Luke also says, "A."

[169] Luke also says, "A."

[170] Luke also says, "I."

[171] Luke also says, "I."

[172] "Him" is italicized in Luke 11:26 (NKJV). "The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures…words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible," ("Preface to The New King James Version" 1997, ix).

a basket, but on a lampstand, that those who come in may see the light. 34The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness. 35Therefore take heed that the light which is in you is not darkness. 36If then your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

### Jesus' Mother and Brother Seek Him - Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21

3:31a/8:19Then, 12:46while He was still talking to the multitudes, behold, His 3:31dmother 3:31cand His 3:31bbrothers 3:31ecame to Him, and could not approach Him because of the crowd. And they stood (standing) outside, seeking to speak with Him; they sent to Him, calling Him. 32/20And a multitude was sitting around Him; and 47then they (it was told Him *by some*/one[173], who) said to Him, "Look, Your mother and Your brothers are standing outside, seeking/desiring to see and speak with You."

48/33/21aBut He[174] answered and said/saying to them/the one who told Him, 33d"Who is My mother, and/or who are My brothers?" 49/34And He looked around in a circle at those who sat about Him, stretched out His hand toward His disciples, and said, "Here are My mother and My brothers! 50/35For whoever does the will of God, My Father in heaven (i.e. 21fthese who hear the word of God and do it), is/21eare 21dMy brother(s) 21cand 21bMy sister and mother."

### Jesus Dines at Pharisee's House - Luke 11:37-54

11:37And as He spoke, a certain Pharisee asked Him to dine with him.

[173] Perhaps a small group of people delivered the message, while one person was the main speaker.
[174] Luke also says, "He."

So He went in and sat down to eat. 38When the Pharisee saw *it,* he marveled that He had not first washed before dinner. 39Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. 40Foolish ones! Did not He who made the outside make the inside also? 41But rather give alms of such things as you have; then indeed all things are clean to you.

11:42"But woe to you Pharisees! For you tithe the mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. 43Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. 44Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*"

11:45Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also." 46And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47Woe to you! For you build the tombs of the prophets, and your fathers killed them. 48In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49Therefore the wisdom of God also said, 'I will send them prophets and apostles, and *some* of them they will kill and persecute,' 50that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, 51from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. 52"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

11:53And as He said these things to them, the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things, 54lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

## Jesus Teaches a Multitude[175] - Luke 12:1-59

12:1In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all,* "Beware of the leaven of the Pharisees, which is hypocrisy. 2For there is nothing covered that will not be revealed, nor hidden that will not be known. 3Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

12:4"And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

12:6"Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. 7But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

12:8"Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. 9But he who denies Me before men will be denied before the angels of God.

12:10"And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

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[175] We do not know for sure when the events of Luke 12 happened. We are only told that they began, "In the meantime," (12:1) of the things that happened at the end of Luke 11. Which, according to the Greek, means that Luke 12 happened, "Soon after the rebuke of the Pharisees [at the end of Luke 11]," (Bock 1996a, 1:1133). We place Luke 12 immediately before Jesus told the sequence of parables (which happened later in the same day—see Matt. 13:1), because:

1. Luke 12 likely did not happen during the preaching of parables, since that particular time of preaching was marked primarily by parables (see Matt. 13:34 and Mark 4:34), whereas Luke 12 is not parabolic.
2. It seems doubtful that enough time existed after the parables and before the sailing across sea (cf. Mark 4:35) for a new crowd to gather and Jesus to preach new lessons. But that very thing is necessary if Luke 12 occurred after the parables, but before the sea voyage.
3. Nor is it likely Luke 12 happened after the journey across sea, since Luke's introductory, "In the meantime," (12:1), would be a bit nonsensical so far removed from the events of Luke 11.

These considerations lead us to place Luke 12 immediately after Jesus Dines at Pharisee's House (Luke 11:37-54) and before Jesus addresses the crowd in parables.

12:11"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. 12For the Holy Spirit will teach you in that very hour what you ought to say."

12:13Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

12:14But He said to him, "Man, who made Me a judge or an arbitrator over you?" 15And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

12:16Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. 17And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' 18So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 19And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry." ' 20But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'

12:21"So *is* he who lays up treasure for himself, and is not rich toward God."

12:22Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. 23Life is more than food, and the body *is more* than clothing. 24Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? 25And which of you by worrying can add one cubit to his stature? 26If you then are not able to do *the* least, why are you anxious for the rest? 27Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. 28If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of little faith?

12:29"And do not seek what you should eat or what you should drink, nor have an anxious mind. 30For all these things the nations of the world seek after, and your Father knows that you need these things. 31But seek

the kingdom of God, and all these things shall be added to you.

12:32"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. 33Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34For where your treasure is, there your heart will be also.

12:35"Let your waist be girded and *your* lamps burning; 36and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them. 38And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 40Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

12:41Then Peter said to Him, "Lord, do You speak this parable *only* to us, or to all *people?*"

12:42And the Lord said, "Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season? 43Blessed *is* that servant whom his master will find so doing when he comes. 44Truly, I say to you that he will make him ruler over all that he has. 45But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, 46the master of that servant will come on a day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers. 47And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes.* 48But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

12:49"I came to send fire on the earth, and how I wish it were already

kindled! 50But I have a baptism to be baptized with, and how distressed I
am till it is accomplished! 51Do *you* suppose that I came to give peace on
earth? I tell you, not at all, but rather division. 52For from now on five in one
house will be divided: three against two, and two against three. 53Father will
be divided against son and son against father, mother against daughter
and daughter against mother, mother-in-law against her daughter-in-law
and daughter-in-law against her mother-in-law."

12:54Then He also said to the multitudes, "Whenever you see a cloud
rising out of the west, immediately you say, 'A shower is coming'; and so it
is. 55And when *you see* the south wind blow, you say, 'There will be hot
weather'; and there is. 56Hypocrites! You can discern the face of the sky
and of the earth, but how *is it* you do not discern this time?

12:57"Yes, and why, even of yourselves, do you not judge what is
right? 58When you go with your adversary to the magistrate, make every
effort along the way to settle with him, lest he drag you to the judge, the
judge deliver you to the officer, and the officer throw you into prison. 59I tell
you, you shall not depart from there till you have paid the very last mite."

**Jesus Teaches on Repentance and Longsuffering - Luke 13:1-9**

13:1There were present at that season some who told Him about the
Galileans whose blood Pilate had mingled with their sacrifices. 2And Jesus
answered and said to them, "Do you suppose that these Galileans were
worse sinners than all *other* Galileans, because they suffered such things?
3I tell you, no; but unless you repent you will all likewise perish. 4Or those
eighteen on whom the tower in Siloam fell and killed them, do you think that
they were worse sinners than all *other* men who dwelt in Jerusalem? 5I tell
you, no; but unless you repent you will all likewise perish."

13:6He also spoke this parable: "A certain *man* had a fig tree planted in
his vineyard, and he came seeking fruit on it and found none. 7Then he
said to the keeper of his vineyard, 'Look, for three years I have come
seeking fruit on this fig tree and find none. Cut it down; why does it use up
the ground?' 8But he answered and said to him, 'Sir, let it alone this year

also, until I dig around it and fertilize *it.* 9And if it bears fruit, *well.* But if not, after that you can cut it down.' "

## Jesus Teaches in Parables: The Sower - Matt. 13:1-23; Mark 4:1-20; Luke 8:4-15

13:1On the same day, Jesus went out of the house[176] and sat by the sea. 4:1And again He began to teach by the sea. 2/8:4aAnd when great multitudes/a great multitude[177] were/was/had gathered together to Him--and they had come to Him from every city--so that He got into a[178] boat and sat *in it* on the sea; and the whole multitude stood/was on the shore/land facing the sea.

13:3/4:2Then 8:4bHe[179] spoke/taught many things to them in/by parables, and saying/said to them in/by His teaching (a parable): 3"Listen! Behold, 5a[180] sower went out to sow his seed. 4/4And it happened, as[181] he[182] sowed, *that* some *seed* fell by[183] the wayside; and it was trampled down, and the birds of the air came and devoured them/it. 5/5/6Some fell on[184] rock (stony places/ground), where they/it did not have much earth; and immediately they/it sprang up because they/it had no depth of earth. 6/6But as soon as it sprang up, when the sun was up, they/it were/was scorched, and because they/it had no root and lacked moisture they/it withered away. 7/7/7And some *seed* fell among thorns, and the thorns sprang/grew up[185] with it and choked them/it, and it yielded no crop. 8/8a/8But others (other

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[176] "The house," (Matt. 13:1) seems likely to refer to the house of the Pharisee mentioned before this (see Luke 11:37-54), especially since Matthew does not refer to any other house previously in this context--though it could also refer to Jesus leaving another house that He had visited after dining with the Pharisee.

[177] Matthew sees, "multitudes," (13:2a)—i.e. the crowds that came "from every city" (Luke 8:4)—amalgamated into one crowd ("multitude," 13:2b), whereas Mark and Luke only mention the end product (i.e., the one crowd, "a great multitude,"—Mark 4:1; Luke 8:4).

[178] Matthew also says, "A."

[179] Luke also says, "He".

[180] Mark and Luke also say, "A."

[181] Luke also says, "As."

[182] Mark also says, "He."

[183] Matthew also says, "By."

[184] Mark also says, "On."

[185] Luke also says, "Up."

*seed*) fell on[186] good ground, sprang up, and yielded a[187] crop that sprang up, increased and produced: 8esome a[188] hundredfold/hundred, 8csome sixty, 8dand 8bsome thirty/thirtyfold. 9And when He had said these things He said/cried to them, 9"He[189] who has ears to hear, let him hear!"

13:10And/4:10but 8:9then, when He was alone, His/the disciples--those around Him with the twelve--came and said to/asked Him about the parable, saying, "Why do You speak to them in parables?" And, "What does this parable mean?"

4:11a/8:10aAnd 13:11He[190] answered and said to them, "Because 11c/10cit has been given 11b/10bto you 11d/10dto know the mysteries/mystery of the kingdom of[191] heaven/God, but to[192] them/those who are outside/the rest it has not been given. 12For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. 13Therefore all things I speak come to them (*it is given*) in[193] parables, because/12aso that seeing they do/may not see, and hearing they do/may not hear, nor do they understand. 14aAnd in them the prophecy of Isaiah is fulfilled, which says:

> '4:12/13:14bHearing you/they will/may hear and shall not understand,
> And seeing you/they will/may see and not perceive;
> 15For the hearts of this people have grown dull.
> *Their* ears are hard of hearing,
> And their eyes they have closed,
> Lest they should see with *their* eyes and hear with *their* ears,
> 12eLest they should understand with *their* hearts and turn,
> So that I should heal them and *their* sins be forgiven them.'

13:16But blessed *are* your eyes for they see, and your ears for they hear; 17for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it,* and to hear what you hear,

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[186] Matthew also says, "On."
[187] Matthew and Luke also say, "A."
[188] Mark and Luke also say, "A."
[189] Luke also says, "He."
[190] Luke also says, "He."
[191] Luke also says, "Of."
[192] Luke also says, "To."
[193] Luke also says, "In."

and did not hear *it.*

4:13And He said to them, "Do you not understand this parable? How then will you understand all the parables? 8:11"Now, 13:18therefore, hear the parable of the sower; the parable is this: The seed is the word of God. 14The sower sows the word. 19/15bWhen anyone (they; 12cthe ones who) hears/hear the word of the kingdom, and does not understand *it,* then the wicked *one*/devil (Satan) comes immediately and snatches/takes away, 12dout of their hearts, what was sown (the word that was sown) in his/their heart/hearts, 12elest they should believe and be saved. 15aAnd this/these is/12bare he/the ones/12athose who received seed by the wayside where the word is sown.

13:20/8:13aBut he/4:16these/the ones, likewise, is/13care the ones/one (*those*) who received the seed sown 13bon[194] stony places/ground (the rock), this is he 13dwho hears the word and (when they hear the word) immediately receives/receive it (the word) with joy/gladness; 17and 21yet he/they/these has/have no[195] root in himself/themselves who believe (and so) endures/endure, but only for a[196] while/time. For/And, afterward, when tribulation or persecution arises because of the word (for the word's sake), in time of temptation, immediately he/they stumbles/stumble/fall away. 22/18/14Now he/these is/are he/the ones *that* fell, who received seed sown among the thorns; *they are* the ones/those who hears/hear the word, and when they have heard, go out 19and are choked with the cares of this world, the deceitfulness of riches, and the desires/pleasures of life, for other things; these, entering in, choke the word, and bring no fruit to maturity (he/it becomes unfruitful). 23/20/15But he/these is/are the ones who received seed sown (*that* fell) on[197] the good ground, he/those who hears/hear (having heard) the word with a noble and good heart, understands/accept/keep *it*[198], and who indeed bears/bear fruit with patience and produces: some a[199] hundred(fold), some sixty, and some thirty(fold).

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[194] Luke also says, "On."
[195] Luke also says, "No."
[196] Mark and Luke also say, "A."
[197] Luke also says, "On."
[198] Luke also says, "It."
[199] Mark also says, "A."

## Jesus Teaches in Parables: The Lamp Hidden[200] - Mark 4:21-23; Luke 8:16-17

4:21Also He said to them, "8:16No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the light. Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand[201]? 22/17For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should/will not be known and come to light[202]. 23If anyone has ears to hear, let him hear."

## Jesus Teaches in Parables: The Measure Used - Mark 4:24-25; Luke 8:18

4:24Then He said to them, "8:18Therefore take heed what and how you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. 25For whoever has, to him more will be given; but/and whoever does not have, even what he has (or seems to have) will be taken away from him."

## Jesus Teaches in Parables: The Wheat/Tares[203] - Matt. 13:24-30

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[200] Though it is impossible to be certain of the exact ordering of all the parables listed in Matthew, Mark, and Luke, there are some indicators that help us in making educated guesses on the order, as described in Appendix H.

[201] There is no indication whether Jesus made his statement first (as in Luke 8:16), or asked rhetorical questions first (as in Mark 4:21b), or if He said only one thing and Mark records the essence of it with rhetorical questions while Luke speaks in statements. I put the Luke 8:16 statement ahead of the rhetorical questions because it seemed to flow slightly better grammatically, but this is arbitrary and subjective placing.

[202] Though Mark (4:22) and Luke (8:17) reverse the order in their accounts, their words are saying the same message, so that no contradiction occurs. Additionally, it is possible Jesus repeated himself with the subtle differences preserved when comparing Mark with Luke.

[203] As mentioned in Appendix H, we arbitrarily placed the "Wheat/Tares" parable ahead of "The Man Sleeps," though we have no indication which one was said first.

13:24Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25but while men slept, his enemy came and sowed tares among the wheat and went his way. 26But when the grain had sprouted and produced a crop, then the tares also appeared. 27So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' 28He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' 29But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. 30Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' "

**Jesus Teaches in Parables: The Man Sleeps - Mark 4:26-29**

4:26And He said, "The kingdom of God is as if a man should scatter seed on the ground, 27and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. 28For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. 29But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

**Jesus Teaches in Parables: The Mustard Seed - Matt. 13:31-32; Mark 4:30-32; Luke 13:18-19**

4:30/13:18[204]Then 13:31another parable He[205] put forth to them (said), saying: "To what shall we liken the kingdom of God? What is the kingdom

[204] Luke 13:18-21 seems to be describing the same event as Matt. 13:31-33 and Mark 4:30-32: the wording is virtually identical, the ordering of the 2 parables corresponds exactly with Matthew's ordering, and Luke 13:18-21 is recorded shortly after Luke 13:1-9 (which also happens around the same time, see above). If this conclusion be correct, it would seem that the story of Luke 13:10-17 is told out of chronological order, likely to give an example that demonstrates the preaching/parables Luke tells in 13:6-9 and 13:18-21.
[205] Luke also says, "He."

of God like? And to what shall I compare it? Or with what parable shall we picture it? 31/19*It* (the kingdom of heaven) is[206] like a mustard seed, which a[207] man took and sowed/put in his field/garden, 32which, when it is sown on the ground, indeed is the least of/smaller than all the seeds on earth; 32but/and when it is sown, it grows up (is grown/grew) and it is/becomes/became a large tree, greater than all the herbs and becomes a tree, and shoots out large branches, so that the birds of[208] the air may come and nest/nested in its branches, under its shade."

**Jesus Teaches in Parables: The Hidden Leaven - Matt. 13:33; Luke 13:20-21**

13:20And again, 13:33another parable He spoke/said to them: "To what shall I liken the kingdom of God? 21It (the kingdom of heaven) is like leaven, which a[209] woman took and hid in three measures of meal till it was all leavened."

**Jesus Explains a Parable: The Wheat/Tares - Matt. 13:34-43; Mark 4:33-34**

13:34/4:33aAnd all these things He (Jesus) spoke the word to them (the multitude) in/with many such parables as they were able to hear *it*; 34and/but without a[210] parable He did not speak to them, 35athat it might be fulfilled which was spoken by the prophet, saying:

"13:35bI will open My mouth in parables;
I will utter things kept secret from the foundation of the world."

13:36Then Jesus sent the multitude away and went into the house. 4:33bAnd when they were alone His disciples came to Him, saying, "Explain to us the parable of the tares of the field." 37He answered and explained all

[206] Luke also says, "Is."
[207] Matthew also says, "A."
[208] Mark also says, "Of."
[209] Matthew also says, "A."
[210] Matthew also says, "A."

things to His disciples and said to them: "He who sows the good seed is the
Son of Man. 38The field is the world, the good seeds are the sons of the
kingdom, but the tares are the sons of the wicked *one.* 39The enemy who
sowed them is the devil, the harvest is the end of the age, and the reapers
are the angels. 40Therefore as the tares are gathered and burned in the fire,
so it will be at the end of this age. 41The Son of Man will send out His
angels, and they will gather out of His kingdom all things that offend, and
those who practice lawlessness, 42and will cast them into the furnace of
fire. There will be wailing and gnashing of teeth. 43Then the righteous will
shine forth as the sun in the kingdom of their Father. He who has ears to
hear, let him hear!

**Jesus Teaches in Parables: The Treasure in a Field - Matt. 13:44**

13:44"Again, the kingdom of heaven is like treasure hidden in a field,
which a man found and hid; and for joy over it he goes and sells all that he
has and buys that field.

**Jesus Teaches in Parables: The Pearl of Great Price - Matt. 13:45-46**

13:45"Again, the kingdom of heaven is like a merchant seeking
beautiful pearls, 46who, when he had found one pearl of great price, went
and sold all that he had and bought it.

**Jesus Teaches in Parables: The Dragnet - Matt. 13:47-52**

13:47"Again, the kingdom of heaven is like a dragnet that was cast into
the sea and gathered some of every kind, 48which, when it was full, they
drew to shore; and they sat down and gathered the good into vessels, but
threw the bad away. 49So it will be at the end of the age. The angels will
come forth, separate the wicked from among the just, 50and cast them into

the furnace of fire. There will be wailing and gnashing of teeth."

13:51a Jesus said to them, "Have you understood all these things?"

13:51b They said to Him, "Yes, Lord."

13:52 Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old."

## Jesus and His Disciples Go to the Other Side of the Sea - Matt. 8:18-27; 13:53; Mark 4:35-41; Luke 8:22-25; 9:57-62

13:53a/9:57a Now, 4:35 on the same day, when evening had come, 8:18 and when Jesus saw great multitudes about Him, it came to pass, when Jesus had finished these parables, that He gave a command/said to them to depart to the other side: "Let us cross over to the other side."

8:19 Then 9:57b it happened, as they journeyed on the road[211], *that* someone (a certain scribe) came and said to Him, "Teacher/Lord, I[212] will

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[211] It is difficult to know whether Luke is recording a separate, though similar, incident to Matthew 8:18-22, or whether the two are writing about the exact same incident. I have opted for the latter, because: (1) the details seem too similar to be a repeated incident (Jesus talks about foxes and birds having homes, then He speaks with a man whose father dies and says that the dead are to bury the dead, etc.), (2) Luke records 9:57-62 (= Matt. 8:19-22?) so close to Luke 8:22ff (=Matt. 8:23ff) that it seems he is linking them as having happened around the same time, which corresponds nicely with Matthew's record of events only if Luke 9:57-62 = Matt. 8:19-22 (though Luke, who wasn't an eyewitness, is content to leave events in proximity to each other, without clear chronological indicators, if he doesn't know the exact timing of them), and (3) the story recorded does not seem very commonplace to have happened multiple times (especially a man's father dying and Jesus talking about it in conjunction with a statement about foxes, birds, and being homeless).

This being said, the reason that some see these as separate events is because Luke writes the details of 9:57-62 in a way that makes it seem that it happened immediately after the visit to a Samaritan village, at the beginning of Jesus' trek to Jerusalem (see Luke 9:51-56). This would be too late to correspond with Matthew's account (cf. Matt. 8:18-23). Additionally, some may point out that Luke includes three men being part of his conversation (9:57-62), whereas Matthew only records two (8:19-22), perhaps indicating different events are at play.

However, if we accept that the gospel writers sometimes link things thematically (though they are out of time sequence), and that they did not use the precise chronological language current Western writers may choose, then it is not difficult to see that Luke could have put 9:57-62 immediately following the incident with the Samaritans (9:51-56), while not asserting that the events happened in that precise order (in fact, multiple sections of his "Journey to Jerusalem" [Luke 9:51-18:14] are placed out of time sequence, see Appendix J). And, regarding the difference in details, it should be evident throughout this harmony that the gospel writers sometimes write separate details to establish separate foci. Matthew did not say there were "only" two people. Luke just gives us more details. Thus, in total, it seems more likely that they are referring to the same episode.

[212] Luke also says, "I."

follow You wherever You go." 20/58And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head." 21/59Then He said to another of His disciples, "Follow Me." But he said to Him, "Lord, let me first go and bury my father." 22But 60Jesus said to him, "But Follow Me--you go and preach the kingdom of God[213]--, and let the dead bury their own dead." 61And another also said, "Lord, I will follow You, but let me first go *and* bid them farewell who are at my house." 62But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

8:23/4:36/8:22Now it happened, on a certain day, when they had left the multitude, that He got into (they took Him along in) a[214]/the boat as He was, with His disciples (i.e. His disciples followed Him). And other little boats were also with Him. And He said to them, "Let us cross over to the other side of the lake." And they launched out. 24/37/23bAnd suddenly a[215] great tempest/ windstorm arose/came down on the sea/lake, and the waves beat into the boat, so that the boat/ it/they was/were covered with the waves/already filling *with water,* and (they) were in jeopardy. 38/23aBut as they sailed He[216] was/fell asleep on a pillow, in the stern. 24And 25then His disciples/they came to *Him* and awoke Him saying/ and said to Him, "Lord/Teacher/Master, Master, save us! Do You not care that we[217] are perishing?" 26/40/25But He[218] said to[219] them, "Why are you fearful, O you of little faith? How *is it* that you have no faith? / Where is your faith?" 39Then He[220] arose and rebuked the winds/wind and said to the raging of the sea/water, "Peace, be still!" And the wind/they ceased, and there was a[221] great calm. 41And 27so the men/they feared/were afraid exceedingly, and

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213 Matthew has Jesus only saying, "Follow me," (8:22) and Luke has Him only saying, "Go and preach the kingdom of God," (9:60). It is quite possible Jesus said both statements, but it is curious that neither writer includes the statement of the other writer. Thus, it seems plausible that those 2 statements are meant to interpret each other. In other words, "Following Jesus," means, "Go and preaching the kingdom of God."
214 Luke also says, "A."
215 Mark and Luke also say, "A."
216 Luke also says, "He."
217 Luke also says, "We."
218 Luke also says, "He."
219 Luke also says, "To."
220 Matthew also says, "He."
221 Matthew and Mark also say, "A."

marveled, saying/and said to one another "Who can this be[222], that/for He commands even the winds/wind and the sea/water and they obey Him?

## Jesus Delivers Demoniacs on the Other Side of the Sea - Matt. 8:28-34; Mark 5:1-17; Luke 8:26-37

5:1/8:26Then, 8:28when He/they had come/came/sailed to[223] the other side of the sea to the country of[224] the Gergesenes/Gadarenes[225] (which is opposite Galilee), 2a/27and when He had come out of the boat and stepped out on the land, immediately there met Him two demon-possessed *men. One of them was* a[226] certain man[227] from the city with/3awho had 2ban unclean spirit and demons[228] for a long time. They were coming out of the tombs, and he wore no clothes, nor did he live in a house but 3bhad *his*

[222] Matthew also says, "Be."
[223] Luke also says, "To."
[224] Matthew also says, "Of."
[225] The NIV and ESV see Matthew as saying, "Gadarenes," and Mark and Luke saying, "Gerasenes." By contrast, the NKJV has Matthew saying, "Gergesenes," and Mark and Luke, "Gadarenes". The disagreements are due to textual variants: some copies say one thing, while others say another, and it is difficult to know exactly what the original text reads. D.A. Carson (referencing Bruce Metzger) agrees with the ESV/NIV translation (as does Walter Liefield, and others). Carson thinks the Gadarenes (of Matthew) referenced a regional center, while the Gerasenes (of Mark and Luke) refers to the precise, smaller, village where the events took place (Carson, Wessel, and Liefeld 1984, 219–20). In contrast, Liefield speculates that Matthew's Gadarenes is the smaller city, while Mark's/Luke's Gerasenes refers to a "more important city" connected with the Gadarenes (Carson, Wessel, and Liefeld 1984, 914). This would be similar, perhaps, to the way a person living in the suburb of a large metropolis can accurately say they are from either the suburb (which is more precise) or the larger city (which is more general). Either of these solutions provide a plausible harmonization of the different city names, and all the more so when one considers that all 3 synoptic writers says this was in "the country of" their respective location names—thus showing that they are referring to a general location, as opposed to something more precise.
[226] Luke also says, "A."
[227] Matthew mentions 2 men, while Mark and Luke only focus on 1. This is completely within the constraints of normal language. For instance, we might say something like, "I saw Fred yesterday," when, in fact, you saw Fred and his wife. For various reasons, people may focus on one person, while not excluding the possibility of others being present. Even more, in this particular account, Mark speaks initially of their being 1 demon (5:2), while later mentioning, "many," demons (5:9). So even though Mark focused on 1 demon initially (while Luke mentions multiple initially, see Luke 8:27), this clearly does not mean he is excluding the possibility of other demons being present, since he later specifies that, in fact, many demons were within the man. In like manner, it seems evident that (at least) two men were there who were demon-possessed, though one of them is featured as more prominent in Mark and Luke's accounts (this could mean that many of the extra details given in Mark and Luke's accounts applied only to the one man, and not to both, though that is not conclusive).
[228] Though Mark initially only names one demon, while Luke names multiple demons, he clearly recognized that many demons lived in the man (see Mark 5:9). It appears that one demon was the prominent force who did the speaking, or perhaps they spoke collectively as if they were one united force.

dwelling among/in the tombs. 29bFor it had often seized him, and he was exceedingly fierce, so that no one could pass that way and bind him, not even with chains, 4because he had often been bound kept under guard, bound with shackles and chains. And he broke the bonds (the chains had been pulled apart by him, and the shackles broken in pieces), and was driven by the demon into the wilderness; neither could anyone tame him. 5And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. 6/28When he saw Jesus from afar, he ran and worshiped (fell down before) Him. 29/7And suddenly they/he cried out with a[229] loud voice saying/and said, "What have we/I[230] to[231] do[232] with You, Jesus, You Son of[233] the Most High God? Have You come here to torment us before the time? I[234] implore/beg You by God that You do not torment me. 8/29aFor He had said to/commanded him (the unclean spirit) to: "Come out of the man, unclean spirit!" 9Then He/30Jesus asked him, saying, "What *is* your name?" And he answered, saying/and said, "My name *is* Legion; for we are many," because many demons had entered him. 31And, 10also, he/they begged Him earnestly that He would not send/command them to go out of/into the country/abyss. 30/11/32Now a good way off from them there, near/on the mountains/mountain[235] was a[236] large herd of[237] many swine feeding. 31/12So[238] they (all the demons) begged Him that He would permit them to enter them, saying, "If You cast us out, permit/send us to go away into the herd of swine, that we may enter them." 32/13And at once He/Jesus gave them permission/permitted them (said to them, "Go,"). So 33then, when they had come out, they (the unclean spirits/demons) went out of the man and entered into the herd of swine (there were about two

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[229] Luke also says, "A."
[230] Luke also says, "I".
[231] Luke also says, "To."
[232] Mark also says, "Do."
[233] Luke also says, "Of."
[234] Luke also says, "I".
[235] Luke says the pigs were on, "the mountain," (8:32) while Mark says they were, "near the mountains," (5:11). Other translations, however, have Luke saying, "the hillside," (8:32 – NIV, ESV). The Greek word is "oros," and, "can refer to any elevated place from mounds to high mountains," (Tyndale House 2019). Thus, both affirm the area was mountainous or hilly. The pigs may have been congregating on or around a specific hill, but the vocabulary would not seem to demand it.
[236] Mark and Luke also say, "A."
[237] Matthew also says, "Of."
[238] Luke also says, "So."

thousand). And suddenly the whole herd of swine ran violently down the steep place into the sea/lake[239], and perished/drowned in the water/sea. 14So 33then, 34when those who kept/fed *them* (the swine) saw what had happened, they fled; and they went away into the city and told everything/*it* in the city and in the country, including what *had happened* to the demon-possessed *men.* 34And 35then, behold, they went out to see what it was that had happened. 15And then they (the whole city) came out to[240] meet Jesus, and saw/found the one/man *who had been* demon-possessed, and from whom the demons/legion had departed, sitting at the feet of Jesus and clothed and in his right mind. And when they saw Him, they were afraid. 16And those (36they also) who saw/had seen it told them how/by what means it (he was healed) happened to him *who had been* demon-possessed, and about the swine. 17/37aThen they (the whole multitude of the surrounding region of the Gadarenes) begged/began to plead with/asked *Him* to[241] depart from them/their region, for they were seized with great fear.

**Jesus Returns to Capernaum - Matt. 9:1; Mark 5:18-21; Luke 8:37-40**

5:18/8:37bAnd 9:1so He got into a/the boat, crossed over, and came/returned to His own city[242]. 8:38Now when He got into the boat, he/the man who had been demon-possessed, and from whom the demons had departed begged Him that he might be with Him. 19However, Jesus did not permit him, but sent him away, saying (and said to him), "Go home/39return to your own house and friends, and tell them what great things the Lord/God has done for you, and how He has had compassion on you." 20And he departed/went his way and began to proclaim/proclaimed

[239] Matthew and Mark call the body of water a, "sea," (*Greek: thalassa*), while Luke calls it a, "lake," (*Greek: limne*). *Thalassa* is a general word that simply means, "a body of water," (whether a lake or otherwise). Whereas, *limne* refers specifically to a lake. Thus, Luke uses the specific term, while Matthew and Mark use a general term, and the body of water in reference is a lake.
[240] Luke also says, "To."
[241] Luke also says, "To."
[242] Capernaum (cf. Matt. 4:13; Mark 2:1).

in/throughout the whole city[243], and Decapolis[244], all that--what great things--Jesus had done for him; and all marveled.

5:21/8:40Now, so it was, when Jesus had returned/crossed over again by boat to the other side, that a/the great multitude gathered to Him and welcomed Him, for they were all waiting for Him; and He was by the sea.

## Jesus Feasts with Sinners at Matthew's House - Matt. 9:10-13; Mark 2:15-17; Luke 5:29-32

5:29Then[245] Levi[246] gave Him a great feast in his own house. And, 9:10/2:15now it happened, as He/Jesus sat at the table and was dining in the (*Levi's*) house, that behold, there were many--a great number of--tax collectors and sinners/others who also came and sat down together with them (Him/Jesus and His disciples; for there were many, and they followed Him).

9:11/2:16/5:30And when the scribes and Pharisees saw *it* (Him eating with the tax collectors and sinners), they (their scribes and the Pharisees) complained against His disciples, saying/and said to His disciples, "Why does/do--[or] how *is it* that--your Teacher/He/You eat/eats and drinks/drink with tax collectors and sinners?" 12/17When Jesus heard *that/it,* He/31Jesus answered and said to[247] them, "Those who are well have no[248] need of[249] a[250] physician, but those who are sick. 13But go and learn what *this* means:

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[243] Most likely Luke is referencing the city he already mentioned (i.e. Gerasenes, see note above), since he has not introduced any other city in the narrative.
[244] The Decapolis was, "a federation of ten Greco-Roman city-states primarily situated east and south of the Sea of Galilee," (Longman 2013a). Presumably, the man began proclaiming the miracle in his own city, which was part of the Decapolis (Longman 2013a), and then the news carried throughout the entire Decapolis.
[245] Greek, "kai". This is a broad word that is used to transition and introduce new events. ESV translates it as, "and," in Luke 5:29. The story preceding the word in Luke's gospel is that of Matthew's calling as a disciple, but there appears a gap of time between Matthew's calling and the feast at his house. Thus, the NKJV translation of, "then," could potentially mislead readers to assume wrongly that Matthew's feast immediately followed Matthew's calling. See Appendix F for more on the ordering of Matthew's calling and Matthew's feast.
[246] Levi = Matthew, one of the 12 apostles (cf. Matt. 9:9-10; Mark 2:14-15; Luke 5:27-29).
[247] Matthew also says, "To."
[248] Mark also says, "No."
[249] Mark also says, "Of."
[250] Matthew and Luke also say, "A."

'I desire mercy and not sacrifice.' For 32I[251] did/have not come to[252] call the righteous, but sinners, to[253] repentance."

## Jesus Questioned on Fasting - Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39

2:18The disciples of John and of the Pharisees were fasting. 9:14/5:33Then they[254] (the disciples of John and others) came to Him, saying/and said to Him, "Why do[255] we (the disciples of John), and likewise those of the Pharisees, fast often and make prayers, but Yours (Your disciples) eat and drink and do not fast?" 15/19/34And Jesus/He said to[256] them, "Can you make the friends of[257] the bridegroom mourn and fast as long as/while the bridegroom is[258] with them? As long as they have the bridegroom with them they cannot fast. 20/35But the days will come when the bridegroom will be[259] taken away from them, and then they will fast in those days." 36Then He spoke a parable to them: "16/21No[260] one puts/sews a[261] piece of/from a/an unshrunk cloth/new garment on[262] an[263] old one/garment; for/or else/otherwise the new patch/piece pulls away from the old garment (makes a tear), and the original tear is made worse, and also the piece that was *taken* out of the new does not match the old.

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[251] Mark and Luke also say, "I".
[252] Matthew also says, "To."
[253] Mark also says, "To."
[254] In Luke's account of the story, the people who ask Jesus the question about fasting are the same ones as those who asked, "Why do you eat and drink with tax collectors and sinners?" that is, the scribes and Pharisees (see Luke 5:30). Matthew and Mark, however, tell us that it was the disciples of John and the disciples of the Pharisees who ask Jesus about fasting. Comparing the three accounts tells us that, most likely, the ones who question Jesus on fasting and praying were either part of the original group of people who questioned Him on eating with sinners, or joined the group at some point in the conversation. Certainly, there are Pharisees mentioned in both groups of people, and so it is not difficult to imagine disciples of John the Baptist also mixed with the group.
[255] Luke also says, "Do."
[256] Matthew also says, "To."
[257] Matthew also says, "Of."
[258] Matthew also says, "Is."
[259] Luke also says, "Be."
[260] Luke also says, "No."
[261] Mark and Luke also say, "A."
[262] Luke also says, "On."
[263] Mark also says, "An."

22/37And/17nor do they (no one) put/puts new wine into old wineskins; or[264] else the new wine bursts/will burst/break the wineskins, and the wine is/be spilled, and the wineskins are/will be ruined. 38But they put new wine--it must be put--into new wineskins, and both are preserved. 39And no one, having drunk old *wine,* immediately desires new; for he says, 'The old is better.' "

## Jesus Heals Jairus' Daughter and a Woman with Blood Issues[265] - Matt. 9:18-26; Mark 5:22-43; Luke 8:41-55

5:22/8:41And 9:18while He spoke these things to them, behold, there came a man, and he was a ruler--one of the rulers of the synagogue--, by name (named), Jairus. And when he saw Him, he worshiped Him/fell down at His/Jesus' feet, 23and begged Him earnestly to come to his house, saying, "My little daughter has just died[266]/lies at the point of death, but come and lay Your hand on her, that she may be healed, and she will live (42for he had an only daughter about twelve years of age, and she was dying)." 19/24So Jesus arose and followed/went with him, and so *did* His

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[264] Mark also says, "Or."

[265] For the placement of this story, see Appendix F.

[266] Though Matthew records Jairus as saying the daughter already died, while Mark and Luke record that the daughter is dying, this should not be seen as a contradiction, as there are many plausible harmonies (see Poythress 2012, 206–11, for a detailed treatment on some of the proposed solutions).

Five possibilities are:

1. Matthew is writing a compressed account of this story, whereas Mark and Luke are giving a more detailed account. Therefore, Matthew does not include Jairus's initial words that the daughter, "is dying," and skips to the later revelation that the daughter has died (Matthew shows this same tendency of compression later in the same account [cf. Matt. 9:22; Mark 5:30-34; Luke 8:45-48], and it becomes especially apparent when you consider that Matthew only uses 9 verses to tell the story of Jairus, whereas Mark uses 22).
2. The Greek text of Matthew's, "has just died," and Mark's, "is dying," are not far apart, and may be two ways of saying the same thing (cf. Lyons 2004).
3. Jairus could easily have said both statements in the emotional state he was in. For instance, he may have said something like, "My daughter is dying--or may have already died. Please help!"
4. The precise terminology used to define death today may not have existed in that time or culture. Thus, the terminology used by Matthew, Mark, and Luke may all refer to the same dire condition, only Matthew used a different way of expressing it.
5. Matthew may be proclaiming what Jairus' words were pointing to in effect (i.e. "she is dead"), even though his exact words were, "she is dying." He may have already demonstrated this same tendency when he said that Jairus was, "worshipping," (9:18), which is what he was doing in effect, while Mark and Luke say he, "fell at Jesus' feet," (Mark 5:22, Luke 8:41), which literally described his actions.

disciples, but as He went, a/the great multitude/multitudes followed Him and thronged Him. 20And 25/43now, suddenly, a[267] certain woman having/who had a[268] flow of[269] blood for twelve years, 26and had suffered many things from many physicians, who [she] had spent all that she had (her livelihood) on physicians and was no better--she could not be healed by any--, but rather grew worse. 27When she heard about Jesus, she 44acame from behind *Him* in the crowd and touched the hem/border of His garment. 21/28For she said to herself, "If only I[270] may touch His garment/clothes, I[271] shall be made well." And 29immediately the fountain/44cflow of 44bher 44dblood was dried up/stopped, and she felt in *her* body that she was healed of the affliction. 22But/30/45and Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched Me--My clothes?" 31But when all denied it, His disciples--Peter and those with him--said to Him, "Master, You see the multitude/multitudes thronging/throng and press You, and You say, 'Who touched Me?'" 46But Jesus said, "Somebody touched Me, for I perceived power going out from Me." 32And He looked/turned around to see her who had done this thing. 33But/47now when the woman saw that she was not hidden, she came fearing and trembling, knowing what had happened to her, came and fell/falling down before Him and she told/declared to Him in the presence of all the people the whole truth (the reason she had touched Him and how she was healed immediately). 34/48aAnd when He saw her He[272] said to her, 48c"Be of good cheer, 48bdaughter; 48dyour faith has made you well. Go in peace, and be healed of your affliction." And the woman was made well from that hour.

5:35/8:49While He was still speaking, *some*/someone[273] came from the ruler of the synagogue's *house* who said, saying to him, "Your daughter is

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[267] Mark and Luke also say, "A."
[268] Mark and Luke also say, "A."
[269] Mark also says, "Of."
[270] Mark also says, "I."
[271] Mark also says, "I."
[272] Luke also says, "He."
[273] Luke (8:49) says a single person ("someone") came to speak, while Mark (5:35) writes that multiple people ("some") came to speak. An obvious and probable reconciliation is that a group of people came (Mark), while one person was the main speaker (Luke). Such situations occur elsewhere throughout Scripture (cf. Acts 2:14), and are commonplace in everyday life.

dead. Why trouble the Teacher any further? / Do not trouble the Teacher." 50But 36as soon as (when) Jesus heard *it*--the word that was spoken--, He said to the ruler of the synagogue/ answered him, saying, "Do not be afraid; only believe, and she will be made well."

5:37And 8:51bHe permitted no one to follow Him and go in except Peter, James, and John the brother of James. 38Then/52anow, 9:23/51awhen He, Jesus, came to/into the ruler's house (the house of the ruler of the synagogue), and saw a tumult (the flute players and the noisy crowd--52ball those who, wailing, wept and wailed/mourned for her loudly), but 39when He came in, 24He said to them, "Make room, why make this commotion and weep? Do not weep; for the girl/child (she) is[274] not dead, but sleeping." 40/53And they ridiculed Him, knowing that she was dead. 25/54aBut when He had put them all outside (the crowd was put outside), 51cand He took the father and the mother of the child/girl, and those *who were* with Him, and He went in/entered where the child was lying. And 41then He 54btook her (the child) by[275] the hand and called, and said to her/saying, "Talitha, cumi," which is translated, "Little girl, I say to you, arise." 55aThen her spirit returned, and, 42/55cimmediately, 55bshe (the girl) arose and walked, for she was twelve years *of age*. 56And they (e.g. her parents)[276] were overcome with great amazement/astonished, 43but He commanded/charged them strictly to tell no one what had happened, that no one should know it. 55dAnd He commanded/said that *something* should be given her/she be given *something* to eat. 26And the report of this went out into all that land.[277]

## Jesus Heals 2 Blind Men[278] - Matt. 9:27-31

[274] Luke also says, "Is."
[275] Luke also says, "By."
[276] It is impossible to know whether it was only the parents who were astonished and commanded not to tell anyone, or if it included more than the parents. Luke only mentions the parents, and Mark references multiple people. But it seems, to us, most likely that it was more than the parents who were part of this exchange (although Luke, for various reasons, chose to focus specifically on the parents).
[277] It is not a contradiction that Mark and Luke record Jesus as commanding silence concerning the event while Matthew tells us that, "the report of this went out into all that land," (9:26). For such a juxtaposition of Jesus' command to be silent and the people sharing the news is recorded elsewhere in the gospels (see Mark 7:36, for instance). Furthermore, the fact that this story is recorded in 3 of the gospels for billions of people to read should tell us that it was not kept secret permanently.
[278] After Jairus's daughter's healing, Matthew uses the strictest chronological wording to introduce the

9:27When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" 28And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." 29Then He touched their eyes, saying, "According to your faith let it be to you." 30And their eyes were opened. And Jesus sternly warned them, saying, "See *that* no one knows *it*." 31But when they had departed, they spread the news about Him in all that country.

## Jesus Delivers a Mute Man - Matt. 9:32-34

9:32As they went out, behold, they brought to Him a man, mute and demon-possessed. 33And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" 34But the Pharisees said, "He casts out demons by the ruler of the demons."

## Jesus Rejected at Nazareth[279] - Matt. 13:53-58; Mark 6:1-6

6:1Then 13:53bHe departed/went out from there, and came to His own country, and His disciples followed Him. 2And 54when He had come to His own country, and the Sabbath had come, He taught/began to teach them in

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next story: "When Jesus departed from there," (9:27). In comparison, Mark (6:1) says, "He went away from there," and Luke (9:1) includes no transitional language at all: "And He called the twelve." Thus, we reckon Matthew's account of the blind men healed as the most probable episode to follow Jairus's daughter.

Note also that this story should not be viewed as the same episode as Mark 10:46-52 and Luke 18:35-43. The better parallel to those stories is found in Matthew 20:29-34. That event (Matt. 20:29 = Mark 10:46 = Luke 18:35) happened outside, around Jericho, and showed the blind men following Jesus afterward. This event (Matt. 9:27-31) happened in a house, near Galilee (cf. Matt. 9:1; Mark 6:1), where the blind men depart from Him (Matt. 9:31).

[279] Though this story does not continue immediately after Jesus healed a mute man in Matthew's gospel, Matthew does state that it happened after Jesus spoke in parables (13:53), which happened a little earlier (see above). The story that follows Matthew's mute man healing is Jesus traveling and teaching His message, which is said to have happened immediately after He is rejected at Nazareth (see Mark 6:6).

their/the synagogue. And--so that—they (many hearing *Him)* were astonished saying/and said, "Where did this *Man* get this wisdom and *these* things? And what *is* this which is given to Him, that such mighty works are performed by His hands! 55/3Is this not the carpenter and the carpenter's son[280]? Is not His mother called Mary and He the Son of Mary? And brother of His brothers, James, Joses, Simon, and Judas? 56And His sisters, are they not all here with us? Where then did this *Man* get all these things?" 57So they were offended at Him. 4But Jesus said to them, "A[281] prophet is not without honor except in his own country, among his own relatives, and in his own house." 58/5Now He did not do many mighty works there (and could do no mighty work there, except that He laid His hands on a few sick people and healed *them;* 6aand He marveled) because of their unbelief.

## Jesus Teaches in a Circuit - **Matt. 9:35-38**; **Mark 6:6**

9:35/6:6bThen Jesus/He went about all the cities and villages, in a circuit, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. 37Then He said to His disciples, "The harvest truly *is* plentiful, but the laborers *are* few. 38Therefore pray the Lord of the harvest to send out laborers into His harvest."

## Jesus Commissions the 12 - **Matt. 10:1-42**; **Mark 6:7-13**; **Luke 9:1-6**

10:1a/6:7And 9:1then He called 1cHis twelve disciples ("the twelve") together to *Him/Himself,* and began to send them out two *by* two, and He gave them power and authority *over* all unclean spirits/demons, to cast them out, and to heal/cure all kinds of sickness and all kinds of

[280] When comparing Matthew and Mark, it appears that Jesus and his father both were carpenters (this practice of a son taking on his father's work continues to be common in much of the world today).
[281] Matthew also says, "A."

disease/diseases, 1b when He had called them. 2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and[282] Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Cananite, and Judas Iscariot, who also betrayed Him.

10:5 These twelve/9:2 them Jesus/6:8 He sent out and commanded them, saying to: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, 'The kingdom of heaven/God is at hand.'" And to, "8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 3 And He said to them, "Take nothing for the journey except a staff[283]. 9 Provide neither (no) money--gold nor silver nor copper--in your [*their*] money belts, 10 nor/no bag, no/nor bread for *your* journey; nor staffs[284]; nor sandals[285]; 9 but to wear sandals[286], and not to put on (nor have) two tunics apiece; for a worker is worthy of his food." 10 Also He said to them, 11 "Now, in 4 whatever place (city or town) you enter, inquire who in it is worthy, and stay there till you go out, and from that place (there) depart. 12 And when you go into a[287] household/house, greet it. 13 If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14/11/5 And whoever will not receive you nor hear you/your words, when you depart/go out from/of there (that house or city), shake off the very dust from/under your feet as a testimony against them. 15 Assuredly, I[288] say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

"10:16 Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. 17 But beware of men, for they will deliver you up to councils and scourge you in their

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[282] In the list provided by Matthew, every two names are paired with an, "and." This could indicate who was in the, "two by two," ordering that Mark (6:7) describes.

[283] Mark's account shows that a staff is permitted (6:8), while Matthew (10:9) and Luke (9:3) forbid staffs. Likewise, Mark permits sandals (6:9), where Matthew does not (9:9). The basic explanation seems that Jesus forbade them to acquire provisions in excess of the ones they already possessed. He wanted them, instead, to trust God to provide (though that provision may be through people, cf. Luke 10:8). Thus, Mark points out things they already had in their possession (sandals and a staff), while Matthew and Luke show Jesus forbidding them to acquire new, and/or additional sandals (Matt.) and staffs (Matthew and Luke). The plural, "staffs," in Matthew and Luke (versus the singular, "staff," in Mark) may be hinting at this very thing, i.e. they do not need staffs beyond the one they possess.

[284] See note above on staffs and sandals.

[285] See note above on staffs and sandals.

[286] See note above on staffs and sandals.

[287] Mark also says, "A."

[288] Matthew also says, "I."

synagogues. 18You will be brought before governors and kings for My sake,
as a testimony to them and to the Gentiles. 19But when they deliver you up,
do not worry about how or what you should speak. For it will be given to
you in that hour what you should speak; 20for it is not you who speak, but
the Spirit of your Father who speaks in you.
21"Now brother will deliver up brother to death, and a father *his* child; and
children will rise up against parents and cause them to be put to death.
22And you will be hated by all for My name's sake. But he who endures to
the end will be saved. 23When they persecute you in this city, flee to
another. For assuredly, I say to you, you will not have gone through the
cities of Israel before the Son of Man comes.

10:24"A disciple is not above *his* teacher, nor a servant above his
master. 25It is enough for a disciple that he be like his teacher, and a
servant like his master. If they have called the master of the house
Beelzebub, how much more *will they call* those of his household!
26Therefore do not fear them. For there is nothing covered that will not be
revealed, and hidden that will not be known.

"10:27Whatever I tell you in the dark, speak in the light; and what you
hear in the ear, preach on the housetops. 28And do not fear those who kill
the body but cannot kill the soul. But rather fear Him who is able to destroy
both soul and body in hell. 29Are not two sparrows sold for a copper coin?
And not one of them falls to the ground apart from your Father's will. 30But
the very hairs of your head are all numbered. 31Do not fear therefore; you
are of more value than many sparrows.

"10:32Therefore whoever confesses Me before men, him I will also
confess before My Father who is in heaven. 33But whoever denies Me
before men, him I will also deny before My Father who is in heaven.

"10:34Do not think that I came to bring peace on earth. I did not come
to bring peace but a sword. 35For I have come to 'set a man against his
father, a daughter against her mother, and a daughter-in-law against her
mother-in-law'; 36and 'a man's enemies *will be* those of his *own* household.'
37He who loves father or mother more than Me is not worthy of Me. And he
who loves son or daughter more than Me is not worthy of Me. 38And he who
does not take his cross and follow after Me is not worthy of Me. 39He who
finds his life will lose it, and he who loses his life for My sake will find it.

"10:40He who receives you receives Me, and he who receives Me
receives Him who sent Me. 41He who receives a prophet in the name of a
prophet shall receive a prophet's reward. And he who receives a righteous
man in the name of a righteous man shall receive a righteous man's
reward. 42And whoever gives one of these little ones only a cup of cold

*water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward."

6:12/9:6So they departed and went out through the towns and preached (were preaching) the gospel--that *people* should repent. 13And they cast out many demons, and anointed with oil many who were sick, and healed (were healing) *them* everywhere.

## Jesus Teaches and Preaches - Matt. 11:1

11:1Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their[289] cities.

## Herod Killed John and is Perplexed by Jesus - Matt. 14:1-12; Mark 6:14-29; Luke 9:7-9

6:14/9:7Now, 14:1at that time[290], King[291] Herod (the tetrarch) heard the report about Jesus, *of* all that was done by *Him,* for His name had become well known. And he was perplexed, because it was said by some that John had risen from the dead (2and he said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him"), 8and by some 15others that Elijah had appeared (they said, "It is Elijah,"), and by others that one of the old prophets had risen again (they said, "It is the Prophet, or like one of the prophets,"). 16But when 9Herod heard, he said, "John I have beheaded, but who is this of whom I hear such things? This is John, whom I beheaded; he has been raised from the

[289] The pronoun translated as, "their," is masculine. It either means Jesus taught in the same cities where the disciples were also going (perhaps as a sort of reinforcement that follows the pattern of Luke 10:1), or that He taught in the Galileans' cities (Carson, Wessel, and Liefeld 1984, 260).
[290] Though Matthew places this story out of time-sequence, he introduces it with, "At that time," which should be seen as, "a loose connective in Matthew…loosely historical (it was about that time) and tightly thematic (this periscope must be read in terms of the preceding…)." (Carson, Wessel, and Liefeld 1984, 274).
[291] Herod was the, "Tetrarch ('ruler of the fourth part') of Galilee and Perea. He was not officially granted the title of 'king.' It was, in fact, his ambition to secure that title for himself that led to his downfall in A.D. 39 under Caligula. Mark may be using the title of 'king' here ironically, or perhaps he is reflecting local custom (cf. Taylor, p. 308)." (Carson, Wessel, and Liefeld 1984, 668).

dead![292]“ So he sought to see Him. 3/17For Herod himself had sent and laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife, for he had married her. 4/18Because John had said to him/Herod, “It is not lawful for you to have her (your brother’s wife).” 19Therefore Herodias held it against him and wanted to kill him, but she could not; 20for, 5although he wanted to put him to death, Herod feared John, knowing that he *was* a just and holy man, and he feared the multitude, because they counted him as a prophet, and he protected him. And when he heard him, he did many things, and heard him gladly.

14:6But 6:21then an opportune day came when Herod’s birthday was celebrated, and Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee. 22And when the daughter of Herodias/Herodias’ daughter herself came in and danced before them and pleased Herod and those who sat with him, the king, 7therefore, said to the girl, “Ask me whatever you want, and I will give *it* to you.” 23He also swore (promised with an oath) to give her whatever she might ask: “Whatever you ask me, I will give you, up to half my kingdom.” 8/24So she went out and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!” 25Immediately she came in with haste to the king, having been prompted by her mother, and said (asked, saying), “I want you to give me at once John the Baptist’s head/the head of John the Baptist here on a[293] platter.” 9/26And the king was exceedingly sorry; nevertheless/*yet,* because of the oaths and because of those who sat with him, he did not want to refuse her, and commanded *it* to be given to *her.* 10So, 27immediately, he (the king) sent an executioner and commanded his head to be brought. And he went and had John/him beheaded in prison. 11And 28his head was brought on a[294] platter and given (he gave it) to the girl, and she/the girl brought and gave *it* to her mother. 12Then, 29when his disciples heard *of it,* they (his disciples) came and took away the body/his corpse and buried

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[292] Luke does not say that Herod believed Jesus was John the Baptist risen, but does show Herod being perplexed on the matter, and aware that some thought Jesus may be John risen from the dead. Certainly, the inference is that Jesus as John the Baptist resurrected was a popular theory of the time, and Herod considered this a possibility. Matthew and Mark, however, show more explicitly what may be inferred in Luke, that Herod indeed considered Jesus to be John the Baptist resurrected (perhaps because of the guilt he felt from killing John, as is highlighted in Matthew and Mark).

[293] Mark also says, “A.”

[294] Mark also says, “A.”

it/laid it in a tomb, and went and told Jesus.

## Jesus Multiplies Loaves and Fishes for 5,000 Men - Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14

9:10And 6:30then the apostles, when they had returned, gathered to Jesus and told Him all things, both that what they had done and what they had taught. 31And then, 6:1after these things[295], and 14:13awhen Jesus heard *it*[296] [Herod's perplexity toward Him][297], He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat[298]. 32So He/Jesus took them and they departed/went over the Sea of Galilee, which is *the Sea* of Tiberias, aside from there by/in the boat privately (by Himself[299]/themselves) to/into a[300] deserted place belonging to the city called Bethsaida[301].

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[295] The, "things," (John 6:1) are the events that precede John 6 (at least those that happened shortly before John 6), such as the healing at the pool on the Sabbath in John 5, etc.

[296] "It," presumably means the report that Herod thought Jesus was John the Baptist risen from the dead, see Herod Killed John and is Perplexed by Jesus (cf. Carson, Wessel, and Liefeld 1984, 340–41). Such a rendering fits the sequencing of events better and follows what Jesus does at other times when he learns that others feel threatened by Him (cf. Matt. 12:15).

[297] We do not know when Jesus heard the news about Herod—whether it was before, after, or during the disciples' regathering to Him. Certainly, the disciples' activity could easily have taken weeks or longer to accomplish, since Jesus gives the command to, "stay," in the home that receives them (Mt. 10:11; Mk. 6:10; Lk. 9:4), and expects them to have time to do many miracles and preach. Thus, there would have been much time to hear the news before they gathered. But it is also possible that while they re-gathered together, they spent multiple days sharing all that had happened, as well as ministering to the crowds that were, "coming and going," (Mk. 6:31). Thus, Jesus could easily have had time to receive the news about John the Baptist in this setting, as well. Either way, it was roughly around the time He heard the news that they all departed together (cf. Mt. 14:13).

[298] Mark says that they departed for respite (Mark 6:31), while Matthew shows their departure as connected (in some way) to the news that Herod is perplexed about Jesus (Matt. 14:13). Perhaps these two events relate to each other (e.g. tensions about Herod could have contributed to extra restlessness in an open setting where crowds are drawing attention to you, and thus their seeking refuge from Herod would bring rest). Or the two causes were unrelated and reflect different (yet complimentary) reasons for Jesus' journey of respite.

[299] The Greek translated as, "by Himself," in Matt. 14:13 means simply that He traveled alone, or privately. It need not mean that He was the only one travelling. In fact, further down, Matthew shows by inference that He and the disciples came in one boat together (Matt. 14:22), which is confirmed by Mark (6:32) and Luke (9:10). Thus, it seems He travelled privately with only his disciples.

[300] Mark and Luke also say, "A."

[301] Other translations (and likely the original text) say only that Jesus went to (or near) Bethsaida, and not that He went to a deserted place belonging to Bethsaida (see the Luke 9:10 commentary in lumina.bible.org) (NET Bible 2019b, n. 37).

14:13b/6:33/9:11But when the multitudes knew (heard and saw) it (them departing), and many knew Him, 6:2then they (a great multitude) followed Him (because they saw His signs which He performed on those who were diseased), and ran there on foot from all the cities. They arrived before them and came together to Him. 14/34And when Jesus went/came out He saw a[302] great multitude; and He was moved with compassion for them, because they were like sheep not having a shepherd. And so He received them and began to teach and spoke to them many things about the kingdom of God, and healed their sick (those who had need of healing). 3And Jesus went up on the mountain, and there He sat with His disciples[303].

6:4Now the Passover, a feast of the Jews, was near. 14:15a/6:35a/9:12when the day began to wear away, and it was now far spent and evening[304], His disciples--the twelve--came to Him, saying/and said, "15c/36Send them (the multitudes/multitude) away, that they may go[305] into the surrounding country and villages/towns, and lodge and buy themselves food and bread, and get provisions; for they have nothing to eat and 15b/35bthis is/we are in a[306] deserted place here, and the hour is already late."

14:16/6:37a/9:13aBut 6:5Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him[307], He (Jesus) then answered and said to[308]

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[302] Mark also says, "A."

[303] Matthew, Mark, and Luke do not mention Jesus withdrawing to the mountain with the disciples, but it certainly is a common practice of His, and we are told that part of the reason they traveled across the Sea was to take refuge from the multitudes (thus, it would not be surprising for them to take some time on their own). The difficulty is in placing the timing of the event. Matthew (14:14) and Mark (6:34) indicate that Jesus immediately greeted the crowd when He crossed to the other side, and then Matthew, Mark, and Luke discuss the healing and/or teaching Jesus did with the crowd that preceded the multiplying of food. John, however, tells us that Jesus and the disciples withdrew to the mountain, and, immediately afterwards, they commence the multiplying of food miracle. Thus, it seems most logical that Jesus initially greeted the crowd and ministered to them, then took the 12 to a mountain for respite, and afterwards they administered the miraculous food.

[304] "'Evening' (*opsios*) is a flexible word, referring to any period from mid-afternoon to just after sunset. The later period is in view in v. 23 [of Matt. 14]; here (v. 15) the earlier one," (Carson, Wessel, and Liefeld 1984, 341).

[305] Luke also says, "Go."

[306] Mark and Luke also say, "A."

[307] It is impossible to know with certainty when Jesus lifted His eyes to see the crowds. My speculation is that after Jesus and the disciples spent some time on the mountain (John 6:3), the disciples began to grow anxious about the crowds (that perhaps were migrating closer to them). So they approached Jesus concerning this, and in response, "Jesus lifted up His eyes," to see the crowd (John 6:5).

[308] Matthew also says, "To."

them, "They do not need to go away. You give them something to[309] eat." And[310] He said to Philip, "Where shall we buy bread, that these may eat?" 6But this He said to test him, for He Himself knew what He would do.

6:37bAnd they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?"

And[311] 6:7Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

6:38aBut He said to them, "How many loaves do you have? Go and see."

14:17/6:38b/9:13bAnd when they found out they (6:8one of His disciples, Andrew, Simon Peter's brother[312]) said to Him, "We have--9there is a lad here who has—only/no more than five barley loaves and[313] two[314] small fish but what are they among so many, unless we go and buy food[315] for all these people?" 14aFor there were about five thousand men.

14:18He said, "Bring them here to Me." 19a/6:39/9:14b/6:10aThen He[316]/Jesus commanded/said to them (His disciples) to, "Make them (the multitudes/people) all sit[317] down in groups of fifty on the green grass [now there was much grass in the place]." 15And they did so, and made them all sit down. 40So they (the men) sat down in ranks, in hundreds and in fifties.

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309 Mark also says, "To."

310 It is very possible that Jesus only posed the question to Philip (John 6:6), or chose Philip as the point person to locate bread (in which case Matthew, Mark, and Luke explain this broadly as Jesus telling the whole group to provide food for the masses, though his focus was on Philip). Alternatively, Jesus could have asked everybody first, and then Philip second (as we have in this harmony). In any case, He probably focused on Philip because he was from Bethsaida (John 1:44), which was in or near where the miracle occurred (Luke 9:10; cf. Mk. 6:45), and thus would know where to find bread.

311 It is very possible that Philip alone answered, and thus, the words that Mark tells us are from everyone were spoken by Philip, but affirmed by all.

312 Whether Andrew alone spoke this, or other disciples chimed in, is impossible to tell. This harmony has assumed that Andrew was the spokesman for the group here, and all others agreed with what he said. As with Philip, he also was originally from Bethsaida (John 1:44), and thus would more likely to connect with the locals than the rest in order to gather information.

313 John also says, "And."

314 Luke also says, "Two."

315 It is very possible that Luke is paraphrasing the episode in a way that joins their two answers (the first about purchasing food, and the second about a boy who had loaves and fishes). If this were so, they may not have repeated the information about purchasing food (of course, on the other hand, it would be very natural for them to have repeated themselves, especially in the excitement of discussing a seemingly urgent situation).

316 Luke also says, "He."

317 John also says, "Sit."

14:19b/6:41/6:11And 9:16then, when He[318]/Jesus took (had taken) the[319] five loaves and the two fish, and He looked (was looking) up[320] to[321] heaven, when He[322] had blessed (i.e. given thanks) and broke them (the loaves), and He gave/distributed *them* (the loaves) to[323] His/the disciples; and the disciples gave to those sitting down, to set before them (the multitudes/multitude); and likewise of the two fish He divided among *them* all, as much as they wanted. 20/42/17/12So[324] they all ate and when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost." 43And, 13therefore, they took/gathered *them* (twelve baskets full of[325], and filled with, the leftover fragments of the five barley loaves that remained, and of the fish, which were left over by those who had eaten) up[326]/they were taken up by them. 21/44Now those who had eaten the loaves were, 10bin number, about five thousand men, besides women and children. 14Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

## Jesus Miraculously Crosses the Sea - Matt. 14:22-33; Mark 6:45-52; John 6:15-21

6:15Therefore when Jesus perceived that they were about to come and take Him by force to make Him king[327], 14:22/6:45immediately Jesus/He made His disciples get into the boat and go before Him to the other side, to Bethsaida[328], while He sent the multitudes/multitude away. 23a/46And when

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[318] Luke also says, "He."
[319] John also says, "The."
[320] Luke also says, "Up."
[321] Mark also says, "To."
[322] John also says, "He."
[323] Luke and John also say, "To."
[324] Luke and John also say, "So."
[325] Luke also says, "Of."
[326] John also says, "Up."
[327] The timing of them wanting to force Jesus as king is unknown, but may have plausibly catalyzed Jesus to command His disciples to leave on boat (as we surmise in this harmony).
[328] According to Luke 9:10, the feeding of the multitudes happened in (or near) Bethsaida. Yet Mark (6:45) says that after the miracle, Jesus had his disciples go to Bethsaida, which was on, "The other side [of the lake]," (see also Matt. 14:22 and John 6:17).
Though this discrepancy can be resolved in multiple ways, the solution we find most attractive is that the multiplying of food miracle happened further up the shore from Bethsaida. From there, Jesus intended His

He had sent the multitudes/them away, He[329] departed again and went up on/to the mountain by Himself alone to pray.

14:23b/6:47a/6:16Now when evening[330] came, His disciples went down to the sea, 17got into the boat, and went over the sea toward Capernaum. And it was already dark, 6:47cand He/Jesus was alone there on the land and had not come to them. 24But 6:47bthe boat was now in the middle of the sea. 48a/18Then He saw them straining at rowing, tossed by the waves while the sea arose, for/because the wind (a great wind) was blowing contrary against them.

6:19So 14:25/6:48bnow, in/about the fourth watch of the night, when they had rowed about three or four miles, Jesus/He went/came to them, walking on the sea, and would have passed them by. 26/49And when the disciples/they saw Him/Jesus walking on the sea and drawing near the boat they supposed it was a ghost, and they cried out for fear, saying, "It is a ghost!" 50afor they all saw Him and they were troubled/afraid.

14:27/6:50b/6:20But immediately Jesus/He spoke/talked to/with them, saying (and said to them), "Be of good cheer! It[331] is[332] I[333]; do[334] not be[335]

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disciples to travel by boat along the shore to reach Bethsaida (where He would later meet them), and from that point they would make their longer journey together across the lake (this solution is defended by Westcott, Morris, and Carson, cf. Carson, Wessel, and Liefeld 1984, 343).

In this scenario, the multiplying of loaves happened outside of Bethsaida, in a nearby, "deserted place," where no provisions existed (cf. Mt. 14:13, 15; Mk. 6:32, 35-36; Lk. 9:10, 12). Then, Jesus told the disciples to sail, first, to Bethsaida proper, in preparation for their longer voyage together across the lake (cf. Mt. 14:22, 34; Mk. 6:53; Jn. 6:17). However, when the disciples realized that Jesus was delayed in joining them, they departed without Him (perhaps Jesus told them to leave without Him if He was not there by a certain time).

Such a solution explains why:

1) They waited until later in the evening to leave for Capernaum/Gennesaret (cf. John 6:16; see also our comment on Matt. 14:15 concerning the range of meanings for, "evening").
2) All writers indicate the logical problem that Jesus was on the shore while the boat of disciples was at sea (Mt. 14:23-24; Mk. 6:46; Jn. 6:16-17). Such a problem seems unlikely to deserve mention if Jesus sent them initially with the understanding that they would sail the entire way without Him.
3) Mark records Jesus commanding them to leave for Bethsaida (6:45), but later records them landing in Gennesaret (6:53), which was on the other side of the lake.

[329] John also says, "He."

[330] "Evening" carries a broad meaning, see note on Matt. 14:15. By inference, this was clearly later in the evening than Matt. 14:15, though both use the same word.

[331] John also says, "It."

[332] Mark also says, "Is."

[333] Matthew and John also say, "I."

[334] Mark also says, "Do."

[335] Matthew also says, "Be."

afraid."

14:28And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."

14:29So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. 30But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"

14:31And immediately Jesus stretched out *His* hand and caught him, and said to him, "O you of little faith, why did you doubt?"

6:51/6:21aThen they willingly received Him, 14:32and when they/He went up/got into the boat to them, the wind ceased. 33Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." And they were greatly amazed in themselves beyond measure, and marveled. 52For they had not understood about the loaves, because their heart was hardened.

## Jesus Heals in Gennesaret Region - Matt. 14:34-36; Mark 6:53-56; John 6:21

6:21bAnd immediately[336], 14:34/6:53when they had crossed over, the boat was at (and they came to) the land of Gennesaret (where they were going[337]), and anchored there. 54And when they came out of the boat, immediately the people recognized Him. 35And when the men of that place recognized Him, they sent out and 55ran[338] into/through all that whole surrounding region, and brought (began to carry) about on beds to Him all those who were sick to wherever they heard He was. 56Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, 36and begged Him that they might only/just touch the hem of

[336] We are unsure whether John is saying that a miracle occurred (similar to Acts 8:40, wherein Philip was instantly brought to a different city), or whether the rest of the trip was brief and "straight" (especially in relation to their journey before Jesus entered the boat) now that the storm was settled.
[337] John writes that they went to/toward Capernaum (6:17), while Matthew and Luke say they landed in "Gennesaret" (Mt. 14:34; Mk. 6:53). This is because Capernaum was near (or in) the Gennesaret region, and thereby going to/toward Capernaum and landing in Gennesaret are 2 ways of describing the same general region Jesus and the disciples went (BibleHub 2018a).
[338] "Ran," in Mark 6:55 could mean that they ran through the region *in addition* to sending people out, or that they delegated people to run on their behalf (as another way of saying, "they sent out," [Matt. 14:35]).

His garment. And as many as touched *it*/Him were made perfectly well.

## Jesus Teaches That He is the "Bread of Life"[339] - John 6:22-71

6:22On the following day[340], when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone— 23however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks— 24when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus. 25And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

6:26Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. 27Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

6:28Then they said to Him, "What shall we do, that we may work the works of God?"

6:29Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

6:30Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do? 31Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.' "

6:32Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. 33For the bread of God is He who comes down from heaven and gives life to the world."

6:34Then they said to Him, "Lord, give us this bread always."

6:35And Jesus said to them, "I am the bread of life. He who comes to

[339] This story seems to have begun at some point in the middle of the previous story.
[340] After Jesus walked on water (cf. John 6:15-21).

Me shall never hunger, and he who believes in Me shall never thirst. 36But I said to you that you have seen Me and yet do not believe. 37All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. 38For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. 40And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

6:41The Jews then complained about Him, because He said, "I am the bread which came down from heaven." 42And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

6:43Jesus therefore answered and said to them, "Do not murmur among yourselves. 44No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. 45It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me. 46Not that anyone has seen the Father, except He who is from God; He has seen the Father. 47Most assuredly, I say to you, he who believes in Me has everlasting life. 48I am the bread of life. 49Your fathers ate the manna in the wilderness, and are dead. 50This is the bread which comes down from heaven, that one may eat of it and not die. 51I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

6:52The Jews therefore quarreled among themselves, saying, "How can this Man give us *His* flesh to eat?"

6:53Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55For My flesh is food indeed, and My blood is drink indeed. 56He who eats My flesh and drinks My blood abides in Me, and I in him. 57As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58This is the bread which came down from heaven—not as your fathers ate the manna, and

are dead. He who eats this bread will live forever."

6:59 These things He said in the synagogue as He taught in Capernaum.

60 Therefore many of His disciples, when they heard *this,* said, "This is a hard saying; who can understand it?"

6:61 When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? 62 *What* then if you should see the Son of Man ascend where He was before? 63 It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life. 64 But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him. 65 And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

6:66 From that *time* many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, "Do you also want to go away?"

6:68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. 69 Also we have come to believe and know that You are the Christ, the Son of the living God."

6:70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" 71 He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

**Jesus Teaches About Uncleanness - Matt. 15:1-20; Mark 7:1-23; John 7:1**

7:1 After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. 15:1/7:1 Then some of the scribes and the Pharisees who were/having come from Jerusalem, came together to Jesus/Him. 2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. 3 For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. 4 *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups,

pitchers, copper vessels, and couches.

7:5Then the Pharisees and scribes asked Him, saying, 2"Why do Your disciples transgress (not walk according to) the tradition of the elders, but/for they eat bread with unwashed hands--when they do not wash their hands?"

15:3/7:6aHe answered and said to them, 7:8"For laying aside the commandment of God, you hold the tradition of men —the washing of pitchers and cups, and many other such things you do."

7:9He said to them, "Why do you, *all too* well, also transgress/reject the commandment of God because of (that you may keep) your tradition? 4/10For God commanded (through Moses), and said/saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' 5/11But you say, 'If a man—whoever--says to his father or mother, "Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*), 6/12then you no longer let him do anything for—and he need not honor—his father or his mother. Thus you have made (are 13making) the commandment/word of God of no effect by/through your tradition which you have handed down. And many such things you do."

15:7/7:6b"Well did Isaiah prophesy about/of you hypocrites, saying (as it is written):

> 8'These/this people draw near to Me with their mouth,
> And honor/honors Me with *their* lips,
> But their heart is far from Me.
> 9/7And in vain they worship Me,
> Teaching *as* doctrines the commandments of men.' "

15:10/7:14When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and understand: 15There is nothing that enters (11not what goes into) the mouth of a man from outside which defiles/can defile him (a man); but what (the things which) comes/come out of the mouth of him, this (those are the things) that defiles/defile a[341] man. 16If anyone has ears to hear, let him hear!"

15:12Then, 7:17awhen He had entered a house away from the crowd, His disciples came and said to Him, "Do You know that the Pharisees were

[341] Mark also says, "A."

offended when they heard this saying?"

15:13But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

15:15Then 7:17bHis disciples asked Him concerning the parable (Peter[342] answered and said to Him, "Explain this parable to us.")

15:16/7:18So Jesus/He said to them, "Are you also still thus without understanding? 17Do you not yet understand/perceive that whatever enters a man from outside (the mouth) cannot defile him, 19because it does not enter his heart but goes into the/his stomach, and is eliminated, *thus* purifying all foods?" 20And He said, "18But what (those things which) proceed/comes out of the mouth of a man come from the heart, and they/that defile/defiles a man. 19/21For from within, out of the heart of men, proceed evil thoughts, murders, adulteries, fornications, 22thefts, false witness, blasphemies/blasphemy, covetousness, wickedness, deceit, lewdness, an evil eye, pride, foolishness. 23All 20these are *the* evil *things* which come from within and defile a[343] man, but to eat with unwashed hands does not defile a man."

## Jesus Heals a Canaanite Woman's Daughter - Matt. 15:21-28; Mark 7:24-30

15:21Then Jesus/7:24He arose and went out from there and departed to the region of Tyre and Sidon. 22And He entered a house and wanted no one to know *it,* but He could not be hidden. 25For, behold, a[344] woman whose young daughter had an unclean spirit heard about Him, and she came from that region and fell at His feet. 26The woman was a Greek, a Syro-Phoenician by birth, of Canaan, and she cried out to Him and kept asking to cast the demon out of her daughter, saying, "Have mercy on me,

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[342] We do not know whether Peter alone asked the question while His disciples were there, or if He was the/a primary (or notable) asker of the question. We are only told that Peter verbalized the question, and, in some way, the disciples corporately asked it.
[343] Mark also says, "A."
[344] Mark also says, "A."

O Lord, Son of David! My daughter is severely demon-possessed[345]."

15:23a But He answered her not a word.

15:23b And His disciples came and urged Him, saying, "Send her away, for she cries out after us."

15:24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

15:25 Then she came and worshiped Him, saying, "Lord, help me!"

15:26/27 But He/Jesus answered and said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

15:27/7:28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs which fall from their masters' table."

15:28a/7:29 Then Jesus/He answered and said to her, "O woman, great *is* your faith! For this saying go your way; let it be to you as you desire; the demon has gone out of your daughter."

15:28b And her daughter was healed from that very hour. 7:30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

**Jesus Heals Many, Including a Deaf and Speech-Impeded Man - Matt. 15:29-31; Mark 7:31-37**

15:29/7:31 Jesus/He departed from there (again, departing from the region of Tyre and Sidon), and came through the midst of the region of Decapolis to the Sea of Galilee, then skirted the Sea of Galilee , and went up on the mountain and sat down there. 30 Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them.

7:32 Then[346] they brought to Him one who was deaf and had an

[345] We do not know if she repeatedly said the same words, or similar words. All we are told is that she repeatedly asked Jesus to cast out the demon.

[346] It is unclear when the healing of the deaf/speech-impeded man happened. However, Mark says they had to escape the multitude (7:33), so there must have been a multitude already formed. But, whether this was the first miracle or followed other miracles we do not know (the latter is chosen in this harmony

impediment in his speech, and they begged Him to put His hand on him. 33And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. 34Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

7:35Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. 36Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it*. 37And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

15:31So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

## Jesus Multiplies Loaves and Fishes for 4,000 Men - Matt. 15:32-39; Mark 8:1-10

15:32Now, 8:1in those days, the multitude being very great and having nothing to eat, Jesus called His disciples to *Himself*/*Him* and said to them, 2"I[347] have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. 3And if I send them away hungry to their own houses, (I do not want to lest--) they will faint on the way; for some of them have come from afar."

15:33/8:4Then His disciples said to/answered Him, "How can one satisfy these people with (and where could we get enough) bread here in the wilderness to fill such a great multitude?"

15:34a/8:5aJesus/He said to/asked them, "How many loaves do you have?"

15:34b/8:5bAnd they said, "Seven, and a few little fish."

15:35/8:6So He commanded the multitude to sit down on the ground. 36And He took the seven loaves and the fish and gave thanks, broke *them*

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because a multitude was already formed, and thus it seems plausible [though not definite] that Jesus had already healed others).

[347] Mark also says, "I."

and gave *them* to His disciples to set before *them;* and they (the disciples) *gave* to (set *them* before) the multitude. 7They also had a few small fish; and having blessed them, He said to set them also before *them.* 37/8So they all ate and were filled, and they took up seven large baskets full of the fragments that were left/ leftover. 38/9Now those who ate/had eaten were about four thousand men, besides women and children. 39And He sent them (the multitude) away, 10immediately got into the boat with His disciples, and came to the region of Magdala/Dalmanutha[348].

## Pharisees and Sadducees Seek a Sign - Matt. 16:1-4; Mark 8:11-12

16:1/8:11Then the Pharisees and Sadducees came out, and began to dispute with Him, and, seeking from Him a sign, asked that He would show them a sign from heaven, testing Him. 12But 2He sighed deeply in His spirit, and answered and said to them[349], "When it is evening you say, '*It will be* fair weather, for the sky is red'; 3and in the morning, '*It will be* foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times. Why does this generation seek a sign? Assuredly, I say to you, 4awicked and adulterous generation seeks after a sign, and no sign shall be given to it (this generation) except the sign of the prophet Jonah."

## Jesus Warns of False Teaching - Matt. 16:4-12; Mark 8:13-21

16:4b/8:13And He left them, and getting into the boat again, departed to the other side. 16:5/14Now when the (His) disciples had come to the other side, they had forgotten to take bread, and they did not have more than one loaf with them in the boat. 6/15Then Jesus/He said to/charged them, saying,

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[348] "Dalmanutha and Magadan (or Magdala)…may have been names for the same place or two places located near each other," (Carson, Wessel, and Liefeld 1984, 687) The exact location of either city is unknown, though there are reasons to think they were on the west side of the Sea of Galilee, (cf. Carson, Wessel, and Liefeld 1984, 359)

[349] We do not know at what point in His conversation Jesus said the statements recorded by Matthew versus Mark (or whether they are paraphrasing the same statements).

"Take heed and beware of the leaven of the Pharisees and the leaven of Herod and the Sadducees."

16:7/8:16And they reasoned among themselves, saying, "*It is* because we have taken no bread."

16:8/8:17But Jesus, being aware of *it,* said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? 9Do you not yet perceive nor understand? Is your heart still hardened? 18Having eyes, do you not see? And having ears, do you not hear? And/or, do you not remember? 19aWhen I broke the five loaves of/for the five thousand and how many baskets full of fragments you took/did you take up?"

8:19bThey said to Him, "Twelve."

8:20a"Also/16:10nor, when I broke the seven loaves of/for the four thousand and how many large baskets full of fragments you took/did you take up?"

8:20bAnd they said, "Seven."

8:21So He said to them, "16:11How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees." 12Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

**Jesus Heals Blind Man - Mark 8:22-26**

8:22Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him. 23So 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 on him, He asked him if he saw anything.

8:24And he looked up and said, "I see men like trees, walking."

8:25Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly. 26Then He sent him away to his house, saying, "Neither go into the town, nor tell anyone in the town."

## Peter Confesses Jesus as Christ - Matt. 16:13-19; Mark 8:27-29; Luke 9:18-20

8:27Now Jesus and His disciples went out to the towns of Caesarea Philippi. 9:18And it happened, 16:13when Jesus came on the road into the region of Caesarea Philippi, as He was alone praying, *that* His disciples joined Him. And He asked them (His disciples), saying to them, "Who do men/the crowds say that I[350], the Son of Man, am[351]?"

16:14/8:28/9:19So[352] they answered and said, "Some *say* John the Baptist, but some *say* Elijah, and others *say* that Jeremiah or one of[353] the old prophets has risen again."

16:15/8:29a/9:20aHe[354] said to[355] them, "But who do[356] you say that I[357] am[358]?"

16:16Simon 8:29b/9:20bPeter answered and said to Him, "You are the Christ, the Son of the living God."

16:17Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. 18And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

## Jesus Teaches On Losing His/Your Life - Matt. 16:20-28; Mark 8:30-9:1; Luke 9:21-27

[350] Matthew and Luke also say, "I."
[351] Luke also says, "Am."
[352] Luke also says, "So."
[353] Luke also says, "Of."
[354] Luke also says, "He."
[355] Luke also says, "To."
[356] Luke also says, "Do."
[357] Mark and Luke also say, "I."
[358] Matthew also says, "Am."

9:21And 16:20/8:30then He[359] strictly warned and commanded them (His disciples) to (that they should) tell this (about Him, that He was Jesus the Christ) to no[360] one.

8:31And, 16:21from that time, Jesus/He began to teach/show to them (His disciples), 9:22saying that He (the Son of Man) must go to Jerusalem, and suffer many things from, and be rejected by, the elders and chief priests and scribes, and be[361] killed, and be raised the third day/after three days rise again." 32aHe spoke this word openly.

16:22/8:32bThen Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

16:23/8:33But when He had turned around and looked at His disciples, He said to/rebuked Peter, saying, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

16:24/9:23Then, 8:34when He had called the people to *Himself*, with His disciples also, Jesus/He said to His disciples (and them all[362]), "If anyone—whoever--desires to[363] come after Me[364], let him deny himself, and take up[365] his cross daily, and follow Me[366]. 25/35/24For whoever desires to[367] save his life will lose it[368], but whoever loses his life for My sake and the gospel's will find/save it[369]. 26/36/25For what will it (is it to) profit a[370] man if[371] he[372] gains the whole world, and loses his own soul (is himself destroyed or lost)? 37Or what will a[373] man give in exchange for his soul? 27/38/26For whoever is ashamed of Me and My words in this adulterous and sinful

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[359] Luke also says, "He."
[360] Luke also says, "No."
[361] Matthew also says, "Be."
[362] It is unclear whether Jesus directed this only to His disciples or to everybody. Mark (8:34), though, may indicate that all were addressed, since he mentions Jesus calling the crowd to Him before saying the words.
[363] Matthew also says, "To."
[364] Luke also says, "Me."
[365] Matthew also says, "Up."
[366] Luke also says, "Me."
[367] Matthew also says, "To."
[368] Matthew also says, "It."
[369] Luke also says, "It."
[370] Mark and Luke also say, "A."
[371] Matthew also says, "If."
[372] Luke also says, "He."
[373] Mark also says, "A."

generation, of him the Son of[374] Man also will be ashamed when He come/comes in His *own* glory, and in[375] *His* Father's (the glory of His Father), and with/of His/the holy angels, and then He will reward each according to his works.

9:1And He said to them, "9:27But 16:28assuredly/truly, I[376] say to/tell you that there are some standing here who shall/will not taste death till they see the Son of Man coming in His/the kingdom of God present with power."

## The Mount of Transfiguration - Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36

17:1/9:2/9:28Now it came to pass after six days (about eight days after[377] these sayings), that Jesus/He took Peter, James, and John his brother, and went/led them up[378] on a[379]/the high mountain apart by themselves to pray. 2And, 29as He prayed, He was transfigured before them. The appearance of His face was altered and shone like the sun, and 3His clothes/robe[380] became shining, exceedingly white *and* glistening--as white as the light--, like snow, such as no launderer on earth can whiten them. 3/4/30And behold, two men talked with Him, who were Elijah with/and Moses, 31who appeared to them in glory and they were talking with Him/Jesus, and spoke of His decease which He was about to accomplish at Jerusalem. 32But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. 4/5/33Then it happened, as they were parting from Him, *that* Peter answered and said

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374 Luke also says, "Of."
375 Luke also says, "In."
376 Mark and Luke also say, "I."
377 Luke's expression, "about eight days after," may be a Greek way of saying, "about a week later," (Carson, Wessel, and Liefeld 1984, 384) Whether this is so or not, Luke clearly is giving an approximate time ("about"), while Matthew and Mark give the precise time ("after six days").
378 Luke also says, "Up."
379 Mark also says, "A."
380 It is unclear whether He only had a robe on, or if Matthew and Mark were indicating that clothes (including, but not limited to, the robe) were shining.

to[381] Jesus, "Lord/Rabbi/Master, it[382] is[383] good for us[384] to[385] be[386] here; and, if You wish, let us[387] make here three tabernacles: one for You, one for Moses, and one for Elijah"— 6because he did not know what to say (nor knowing what he said), for they were greatly afraid.

9:7And 17:5/9:34while he was still speaking/saying this, behold, a[388] bright cloud came and overshadowed them; and they were fearful as they entered the cloud. 35And suddenly a voice came out of[389] the cloud, saying, "This is[390] My[391] beloved Son, in whom I am well pleased. Hear Him!" 6And when the disciples heard *it,* they fell on their faces and were greatly afraid. 7But Jesus came and touched them and said, "Arise, and do not be afraid." 8Suddenly, 8/36awhen the voice had ceased, and they had lifted up their eyes and looked around, they saw no one anymore, but Jesus only was found alone (with themselves).

## Jesus Teaches On His Resurrection - Matt. 17:9-13; Mark 9:9-13; Luke 9:36

17:9/9:9Now as they came down from the mountain, Jesus/He commanded them, saying that they should, "Tell the things they had seen (the vision) to no one until/till the Son of Man is/had risen from the dead." 10So/9:36bbut they kept this word quiet to themselves, and told no one in those days any of the things they had seen, questioning what the rising from the dead meant.

17:10/9:11And they (His disciples) asked Him, saying, "Why then do the scribes say that Elijah must come first?"

9:12aThen 17:11Jesus/He answered and said to/told them, "Indeed,

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381 Matthew also says, "To."
382 Luke also says, "It."
383 Mark also says, "Is."
384 Mark also says, "Us."
385 Matthew also says, "To."
386 Luke also says, "Be."
387 Luke also says, "Us."
388 Mark and Luke also say, "A."
389 Matthew also says, "Of."
390 Luke also says, "Is."
391 Mark also says, "My."

Elijah is coming first and will restore/restores all things. 12/13But I[392] say to you that Elijah has come already, and they did not know him but did to him whatever they wished, as it is written of him." 9:12bAnd, likewise, how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? The Son of Man is also about to suffer at their hands." 13Then the disciples understood that He spoke to them of John the Baptist.

**Jesus Heals/Delivers a Boy (While the Disciples Cannot) - Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43**

17:14/9:14And 9:37now it happened on the next day, when they had come down from the mountain, that He/they had come/came to the disciples. He saw a great multitude around them, and scribes disputing with them. 15Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* a great multitude greeted/met Him. 16And He asked the scribes, "What are you discussing with them?" 9:17Then, 38suddenly, a[393] man, one of/from the crowd/multitude, came to Him, kneeling down to Him and answered/cried out and said, saying, 15"Lord/Teacher, I brought You my son; I implore You, look and have mercy on my son who has a mute spirit, for he is my only child, and an epileptic and suffers severely; for he often falls into the fire and often into the water. 39And behold, a spirit seizes him, and he suddenly cries out, 18and wherever it seizes him, it convulses him and throws him down so that he foams at the mouth, gnashes his teeth, and becomes rigid, and it departs from him with great difficulty, bruising him. 16/40So[394] I[395] brought him and spoke to/implored Your disciples to--that they should--cast it out, but they could not cure him."

17:17/9:41Then 9:19He (Jesus) answered him and said, "O[396] faithless

[392] Matthew also says, "I."
[393] Luke also says, "A."
[394] Luke also says, "So."
[395] Matthew and Mark also say, "I."
[396] Matthew and Luke also say, "O."

and perverse generation, how long shall I[397] be[398] with you? And how long shall I[399] bear with you? Bring him (your son) here to Me." 20Then they brought him to Him. 42aAnd as he was still coming, when he saw Him, immediately the demon/spirit threw him down and convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

9:21aSo He asked his father, "How long has this been happening to him?"

9:21bAnd he said, "From childhood. 22And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

9:23Jesus said to him, "If you can believe, all things *are* possible to him who believes."

9:24Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

17:18And 9:42bthen, 9:25when Jesus saw that the people came running together, He (Jesus) rebuked the demon/unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!" 26Then *the spirit* cried out, convulsed him greatly, and it came out of him. And he became as one dead, so that many said, "He is dead." 27But Jesus took him by the hand and lifted him up, and he arose, and He gave him back to his father (and the child was cured/healed from that very hour).

9:28And 17:19then, when He had come into the house, the/His disciples came to Jesus privately and said/asked Him, "Why could we not cast it out?"

17:20/9:29So Jesus/He said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. 21However, this kind does not go out (can come out by nothing) except/but by prayer and fasting[400]."

9:43aAnd they were all amazed at the majesty of God.

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[397] Matthew and Luke also say, "I."
[398] Mark also says, "Be."
[399] Mark also says, "I".
[400] It is questionable if Matthew originally wrote this verse (17:21) at all (NET Bible 2019e, n. 38). It is also questionable if Mark 9:29 ever included, "and fasting," in the original (NET Bible 2019c, n. 38).

## Jesus Teaches About His Death and Resurrection Again - Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45

9:43bBut 17:22now, while they were staying in Galilee, and everyone marveled at all the things which Jesus did, 9:31band Jesus/He said to[401] them (His disciples), 44"Let these words sink down into your ears, for the Son of[402] Man is being (about to be) betrayed into the hands of[403] men, 23and they will kill Him. And after He is killed, He will be raised up/rise the third day." 32/45But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were exceedingly sorrowful and afraid to ask Him about this saying. 30Then they departed from there and passed through Galilee, and He did not want anyone to know *it* 31afor He taught His disciples those things.

## Jesus on Paying the Temple Tax - Matt. 17:24-27; Mark 9:33

9:33Then, 17:24when they/He had come/came to Capernaum, those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"

17:25aHe said, "Yes."

17:25bAnd when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

17:26aPeter said to Him, "From strangers."

17:26bJesus said to him, "Then the sons are free. 27Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you."

## Jesus on Greatness in the Kingdom - Matt. 18:1-5; Mark 9:33-37; Luke 9:46-

[401] Matthew also says, "To."
[402] Luke also says, "Of."
[403] Mark also says, "Of."

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18:1At that time[404] the disciples came to Jesus, 9:33cwhen He was in the house[405]. 33bAnd He asked them, "What was it you disputed among yourselves on the road?" 34But they kept silent, for on the road (9:46then) they had disputed (a dispute arose) among themselves/them as to who/which of them *would be the* greatest, saying, "Who then is greatest in the kingdom of heaven?" 35/47aAnd He/Jesus, perceiving the thought of their heart, sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all."

18:2/9:36Then He (Jesus) called and 9:47atook a[406] little child to/by Him and set him in the midst of them. 3/48And when He had taken him in His arms, He said to them, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. 4Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. 5/37Whoever receives one of these little children (one little child like this) in[407] My[408] name receives Me[409] and whoever receives Me, receives not Me but Him who sent Me. For he who is least among you all will be great."

## Jesus on Demonic Deliverance By Non-Disciples - Mark 9:38-41; Luke 9:49-50

9:38/9:49Now John answered Him, saying/and said, "Teacher/Master, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow with us."

9:39/9:50But Jesus said to him, "Do not forbid him, for no one who works

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[404] The language leaves room for this event to have taken place before the temple tax discussion previously mentioned by Matthew ((Carson, Wessel, and Liefeld 1984, 396)). However, since Matthew records the two stories in this order, and we have no reason not to follow Matthew's lead, we have left these in the order Matthew records them.
[405] Likely Peter's house.
[406] Mark and Luke also say, "A."
[407] Luke also says, "In."
[408] Mark also says, "My."
[409] Matthew also says, "Me."

a miracle in My name can soon afterward speak evil of Me. 40For he who is not against us is on our side. 41For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

## Jesus on Causes of Sin and Hell - Matt. 18:6-9; Mark 9:42-50; Luke 17:1-2[410]

17:1Then He said to the disciples, 9:42"But 18:6whoever causes one of these little ones who believe in Me to sin/stumble, 2it[411] would be[412] better for him if[413] a[414] millstone were hung around his neck, and he[415] were drowned/thrown in/into the depth of the sea, than that he should offend one of these little ones. 7Woe to the world because of offenses! For offenses must come (1bit is impossible that no offenses should come), but woe to *him* (that man) by/through whom the offense/they comes/do come!

18:8/43"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to go to/be cast into hell, into the everlasting fire that

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[410] Though Luke 17:1-2 comes much later in Luke's gospel than the previous story (Luke 9:49-50), we believe he is nevertheless recounting the same event in 17:1-2 that Matthew 18:6-7 and Mark 9:42 cover. This is because:

1. All three record this story shortly before recording other paralleled stories (Jesus blessing the children [Mt. 19:13-15 = Mk. 10:13-16 = Lk. 18:15-17], Jesus counseling the rich ruler [Mt. 19:16-22 = Mk. 10:17-22 = Lk. 18:18-23], etc.).
2. The words of Matthew 18:6-7; Mark 9:42; and Luke 17:1-2 are virtually identical and are closely connected with Luke 17:3-4 (which matches Matt. 18:15-35 in its substance). Even more, the two stories—(1) causing children to sin (Mt. 18:6-7 = Mk. 9:42 = Lk. 17:1-2), and (2) forgiving brothers who sin against you (Mt. 18:15-35 = Lk. 17:3-4)—do not logically connect to each other, yet both Matthew and Luke record them as happening together. This is further evidence that they are recounting the same events.
3. The stories in Luke 17 seem more like gathered fragments (Bock 1996b, 2:1380), and thus Luke 17:1-4 is not recorded by any definite place or time. Thus, it can potentially apply any place or time within Jesus' ministry.
4. Luke 17:2 mentions, "offenses" (Gr: *skandalon*), which is later used in Matt. 18:7. Yet, Matt. 18:7 speaks of, "offenses," as if they were already mentioned in Matt. 18:6, even though Matthew does not use the word until 18:7. By implication, then, it would seem Jesus uses the word somewhere within his Matt. 18:6 comment. Thus, Luke fills in what Matthew implies by quoting Jesus as using the word in his address before Matt. 18:7.

[411] Luke also says, "It."
[412] Matthew also says, "Be."
[413] Luke also says, "If."
[414] Matthew and Mark also say, "A."
[415] Luke also says, "He."

shall never be quenched— 44where
‘Their worm does not die
And the fire is not quenched.’
9:45And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched— 46where
‘Their worm does not die,
And the fire is not quenched.’
18:9/9:47And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life/the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— 48where
‘Their worm does not die
And the fire is not quenched.’
9:49”For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. 50Salt *is* good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”

## Jesus on God’s Heart for Children - Matt. 18:10-14

18:10”Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. 11For the Son of Man has come to save that which was lost.
18:12”What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? 13And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray[416]. 14Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

[416] Though this parable and teaching is essentially the same as Luke 15:1-7, the purpose, introduction, and details are all different. Further, this parable seems basic enough that it would almost be surprising if Jesus did not repeat it to fit different occasions. For these reasons, we have placed Matt. 18:12-13 and Luke 15:1-7 as two separate retellings of a similar parable.

## Jesus on Addressing Sin in the Church[417] - Matt. 18:15-35; Luke 17:3-4

18:15"Moreover, 17:3Take heed to yourselves. If your brother sins against you, rebuke him (go and tell him his fault between you and him alone). And if he hears you/repents, forgive him, you have gained your brother. 4And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him." 16But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' 17And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18:18"Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

18:19"Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. 20For where two or three are gathered together in My name, I am there in the midst of them."

18:21Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

18:22Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. 23Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. 24And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. 25But as he was not able to pay, his master commanded

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[417] For similar reasons explained in the note on, "Jesus on Causes of Sin and Hell" (above), we view Luke 17:3-4 as recounting the episode of Matt. 18:15. Namely:

1. Matthew and Luke record this event shortly before recording other paralleled stories (Jesus blessing the children [Mt. 19:13-15 = Lk. 18:15-17], Jesus counseling the rich ruler [Mt. 19:16-22 = Lk. 18:18-23], etc.).
2. The words of Matt. 18:15 and Luke 17:3-4 closely connect with each other. Even more, the two stories—(1) causing children to sin (Mt. 18:6-7; Mk. 9:42; Lk. 17:1-2), and (2) forgiving brothers who sin against you (Mt. 18:15-35; Lk. 17:3-4)—do not logically connect to each other, yet both Matthew and Luke record them as happening together.
3. The stories in Luke 17 seem more like gathered fragments (Bock 1996b, 2:1380), and thus Luke 17:1-4 is not recorded by any definite place or time. Thus, it can potentially apply any place or time within Jesus' ministry.

Additionally, Peter's question in Matt. 18:21 seems to correlate with Luke 17:4's mention of forgiving a brother seven times in a day. The two passages appear to inform each other, and add further evidence that they are speaking of the same event.

that he be sold, with his wife and children and all that he had, and that payment be made. 26The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' 27Then the master of that servant was moved with compassion, released him, and forgave him the debt.

18:28"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' 29So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' 30And he would not, but went and threw him into prison till he should pay the debt. 31So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 33Should you not also have had compassion on your fellow servant, just as I had pity on you?' 34And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

18:35"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

## Jesus Discusses Traveling to the Feast of Tabernacles[418] - John 7:2-9

7:2Now the Jews' Feast of Tabernacles was at hand. 3His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. 4For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." 5For even His brothers did not believe in Him.

7:6Then Jesus said to them, "My time has not yet come, but your time is always ready. 7The world cannot hate you, but it hates Me because I testify of it that its works are evil. 8You go up to this feast. I am not yet

[418] Since the other 3 gospels show Jesus leaving Galilee next (Matt. 19:1 = Mk. 10:1 = Lk. 9:51), and John 7:2-9 happens while Jesus remains in Galilee (7:9), shortly before leaving (7:10), "Jesus Discusses Traveling to the Feast of Tabernacles," is placed as the next episode in the harmony.

going up to this feast, for My time has not yet fully come." 9When He had said these things to them, He remained in Galilee.

## Jesus Rejected by Samaritans - Matt. 19:1; Mark 10:1; Luke 9:51-56; John 7:10[419]

7:10But 9:51/19:1now it came to pass, when Jesus had finished these sayings and His brothers had gone up, and the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem[420]; 10:1athen He also departed/arose from there (Galilee) and went up/came to the feast, to the region of Judea beyond (by the other side of) the Jordan, not openly, but as it were in secret, 52and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. 53But they did not receive Him, because His face was *set* for the journey to Jerusalem. 54And when His disciples James and John saw *this,* they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?"

9:55But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. 56For the Son of Man did not come to destroy men's lives but to save *them.*" And they went to another village.

## Jesus at the Feast of Tabernacles[421] - John 7:11-52

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[419] See Appendix J for connecting Luke 9:51-18:14 with Jn. 7:10-12:19.
"Jesus Rejected by Samaritans" must come before the next events mentioned by Matthew (19:3-10) and Mark (10:2-12), for those episodes happened around the time of Luke 18:15-17 (cf. Matt. 19:13-15 and Mark 10:13-16; note especially the phrase "they" in Mark 10:13, which would seem to indicate the same crowds of Mark 10:2-12 were involved in the event)—shortly before Jesus' death.
In Matthew and Mark we are told that, "When," (Mt. 19:1) Jesus finished the Galilean teachings (of Matthew 18 and Mark 9), He journeyed toward Judea. This fits the departure described in Luke 9:51ff and John 7:10ff, and thus we place them all together.

[420] Jesus setting His face toward Jerusalem seems to be a theological reference pointing to the purpose of Jesus' coming (i.e. to die in Jerusalem), and not a historical statement that sees Luke 9:51-18:14 as all happening in direct chronological order until He comes to Jerusalem (even if the events still retain a general chronological ordering, see Appendix J).

[421] See Appendix J for the placement of this story.

7:11 Then the Jews sought Him at the feast, and said, "Where is He?"
12 And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people." 13 However, no one spoke openly of Him for fear of the Jews.

7:14 Now about the middle of the feast Jesus went up into the temple and taught. 15 And the Jews marveled, saying, "How does this Man know letters, having never studied?"

7:16 Jesus answered them and said, "My doctrine is not Mine, but His who sent Me. 17 If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority.*
18 He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.
19 Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?"

7:20 The people answered and said, "You have a demon. Who is seeking to kill You?"

7:21 Jesus answered and said to them, "I did one work, and you all marvel. 22 Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. 23 If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? 24 Do not judge according to appearance, but judge with righteous judgment."

7:25 Now some of them from Jerusalem said, "Is this not He whom they seek to kill? 26 But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ? 27 However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

7:28 Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. 29 But I know Him, for I am from Him, and He sent Me."

7:30 Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. 31 And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these

which this *Man* has done?"

7:32The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. 33Then Jesus said to them, "I shall be with you a little while longer, and *then* I go to Him who sent Me. 34You will seek Me and not find *Me,* and where I am you cannot come."

7:35Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? 36What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

7:37On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given,* because Jesus was not yet glorified.

7:40Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." 41aOthers said, "This is the Christ."

7:41bBut some said, "Will the Christ come out of Galilee? 42Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" 43So there was a division among the people because of Him. 44Now some of them wanted to take Him, but no one laid hands on Him.

7:45Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

7:46The officers answered, "No man ever spoke like this Man!"

7:47Then the Pharisees answered them, "Are you also deceived? 48Have any of the rulers or the Pharisees believed in Him? 49But this crowd that does not know the law is accursed."

7:50Nicodemus (he who came to Jesus by night, being one of them) said to them, 51"Does our law judge a man before it hears him and knows what he is doing?"

7:52They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."

## Jesus Forgives an Adulterer[422] - John 7:53-8:11

7:53And everyone went to his *own* house.

8:1But Jesus went to the Mount of Olives.

8:2Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. 3Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, 4they said to Him, "Teacher, this woman was caught in adultery, in the very act. 5Now Moses, in the law, commanded us that such should be stoned. But what do You say?" 6This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

8:7So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." 8And again He stooped down and wrote on the ground. 9Then those who heard *it,* being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. 10When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?"

8:11aShe said, "No one, Lord."

8:11bAnd Jesus said to her, "Neither do I condemn you; go and sin no more."

## Jesus Teaches in the Temple - John 8:12-59

8:12Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

8:13The Pharisees therefore said to Him, "You bear witness of

[422] It is debated whether this story is original to John's gospel or added later. We have included it because it is included in the NKJV.

Yourself; Your witness is not true."

8:14Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. 15You judge according to the flesh; I judge no one. 16And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me. 17It is also written in your law that the testimony of two men is true. 18I am One who bears witness of Myself, and the Father who sent Me bears witness of Me."

8:19aThen they said to Him, "Where is Your Father?"

8:19bJesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."

8:20These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

8:21Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."

8:22So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"

8:23And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. 24Therefore I said to you that you will die in your sins; for if you do not believe that I am *He,* you will die in your sins."

8:25aThen they said to Him, "Who are You?"

8:25bAnd Jesus said to them, "Just what I have been saying to you from the beginning. 26I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."

8:27They did not understand that He spoke to them of the Father.

8:28Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He,* and *that* I do nothing of Myself; but as My Father taught Me, I speak these things. 29And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him." 30As He spoke these words, many believed in Him.

8:31Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. 32And you shall know the truth, and

the truth shall make you free."

8:33 They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, 'You will be made free'?"

8:34 Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. 35 And a slave does not abide in the house forever, *but* a son abides forever. 36 Therefore if the Son makes you free, you shall be free indeed.

8:37 "I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you. 38 I speak what I have seen with My Father, and you do what you have seen with your father."

8:39a They answered and said to Him, "Abraham is our father."

8:39b Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. 40 But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. 41a You do the deeds of your father."

8:41b Then they said to Him, "We were not born of fornication; we have one Father—God."

8:42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. 43 Why do you not understand My speech? Because you are not able to listen to My word. 44 You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it. 45 But because I tell the truth, you do not believe Me. 46 Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? 47 He who is of God hears God's words; therefore you do not hear, because you are not of God."

8:48 Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

8:49 Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. 50 And I do not seek My *own* glory; there is One who seeks and judges. 51 Most assuredly, I say to you, if anyone keeps My word he shall never see death."

8:52 Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' 53 Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

8:54 Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. 55 Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. 56 Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

8:57 Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

8:59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

## Jesus Commissions the 72[423] - Matt. 11:20-30; Luke 10:1-24

10:1 After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. 2 Then He said to them, "The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into His harvest. 3 Go your way; behold, I send you out as lambs among wolves. 4 Carry neither money bag, knapsack, nor sandals; and greet no one along the road. 5 But whatever house you enter, first say, 'Peace to this house.' 6 And if a son of peace is there, your peace will rest on it; if not, it will return to you. 7 And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. 8 Whatever city you enter, and they receive you, eat such things as are set before you. 9 And heal the sick there, and

[423] See Appendix J for placing this story.

say to them, 'The kingdom of God has come near to you.' 10But whatever city you enter, and they do not receive you, go out into its streets and say, 11'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' 12But I say to you that it will be more tolerable in that Day for Sodom than for that city[424].

11:20Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent[425]: 21/10:13"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 22/14But I say to you, it will be more tolerable for Tyre and Sidon in/at the day of judgment than for you. 23/15And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. 24But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you[426]." 16He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

10:17Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

10:18And He said to them, "I saw Satan fall like lightning from heaven. 19Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

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[424] We place Luke 10:12 as an earlier statement than Matt. 11:24, though their wording is very similar. This is because Luke (10:12) applies the warning of a judgment greater than Sodom to *any* city that will reject Jesus' message, while Matthew (11:24) applies the warning to Capernaum specifically. Luke also records this warning at the beginning of Jesus' rebuke of specific cities whereas Matthew attaches it to the end. Though it is possible Jesus only used the Sodom comparison once (and Matt. 11:24 = Luke 10:12), the difference in focus is enough for us to tentatively have Jesus repeat the Sodom comparison as a sort of bookend statement (Luke 10:12 applying it to any city at the beginning, and Matt. 11:24 applying it to Capernaum at the end).

[425] It seems that Matthew 11:20-17 speaks of the same episode as Luke 10:12-24, because Matthew writes about woes to cities (Matt. 11:20-24) and God's revelation (Mt. 11:25-27) in the same order as Luke, with virtually the same wording. Further, this does not upset Matthew's timeline since he does not state when this episode happened (and consistently places stories out of time-sequence order, as is seen throughout this harmony).

[426] We place Matt. 11:24 at a later point than Luke 10:12, see note on Luke 10:12 above.

11:25/10:21At that time (in that hour) Jesus rejoiced in the Spirit, answered, and said, "I[427] thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and have revealed them to babes. 26Even so, Father, for so it seemed good in Your sight. 27/22All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and nor does anyone know who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him.* 28Come to Me, all *you* who labor and are heavy laden, and I will give you rest. 29Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30For My yoke *is* easy and My burden is light."

10:23Then He turned to *His* disciples and said privately, "Blessed *are* the eyes which see the things you see; 24for I tell you that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it.*"

## Jesus Teaches on the "Good Samaritan"[428] - Luke 10:25-37

10:25And behold, a certain lawyer stood up and tested Him, saying,

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[427] Matthew also says, "I."

[428] There are no clear indicators of when this story took place, so we are adopting Luke's placement of the story as between the sending of the 72 (10:1-24) and Jesus' visit to Martha and Mary (10:38-42)—see Appendix J.

Though the introduction to the story bears resemblance to Matt. 22:34-40 and Mark 12:28-34, there are enough differences to separate them. Namely:

(a) The question in Luke (10:25) concerned inheriting eternal life, but in Matthew/Mark the man asks about the most important commandment (Mt. 22:36; Mk. 12:28).
(b) In Matthew/Mark it is Jesus who quotes Deuteronomy 6:5 and Leviticus 19:18, while in Luke it is the questioner who quotes them.
(c) In Mark, the man seems somewhat encouraged by Jesus (12:34), while in Luke he is defensive (10:29).
(d) Matthew/Mark do not include Luke's noteworthy parable of the Good Samaritan (10:30-37), which seems an odd omission if all were discussing the same occurrence where such a parable occurred.
(e) Luke places this story after the commissioning of the 72, while Matthew/Mark place it later in Jesus' life.

Further, their primary similarity is a question about the most important commands to obey, answered by Deut. 6:5 and Lev. 19:18. This hardly seems a strange question to ask, and the quotation of Leviticus 19:18, at least, is ascribed multiple times to Jesus (Matt. 5:43; 19:19; 22:39), as well as by other N.T. writers using it in a similar sense to Jesus' use of it in this passage (cf. Rom. 13:9; Gal. 5:14; James 2:8).

"Teacher, what shall I do to inherit eternal life?"

10:26 He said to him, "What is written in the law? What is your reading *of it?*"

10:27 So he answered and said, "'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

10:28 And He said to him, "You have answered rightly; do this and you will live."

10:29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

10:30 Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' 36 So which of these three do you think was neighbor to him who fell among the thieves?"

10:37a And he said, "He who showed mercy on him."

10:37b Then Jesus said to him, "Go and do likewise."

## Jesus Teaches on the Narrowness of Salvation[429] - Luke 13:22-30

[429] This event takes place when Jesus is traveling toward Jerusalem, but in an open and unrushed manner (Luke 13:22). Thus, it must take place between John 8:59 and 9:1 (see Appendix J). Further, it probably happened while Jesus went into the very towns where He sent His disciples ahead of Him (Luke 10:1), because (A) the timing fits precisely with that event, and (B) the theme of people rejecting Jesus/God is part of both events (cf. Luke 10:13-16 with 13:23-30).

13:22And He went through the cities and villages, teaching, and journeying toward Jerusalem. 23aThen one said to Him, "Lord, are there few who are saved?"

13:23bAnd He said to them, 24"Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. 25When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' 26then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' 28There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. 29They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. 30And indeed there are last who will be first, and there are first who will be last."

## Jesus Dismisses Herod[430] - Luke 13:31-33

13:31On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."

13:32And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.' 33Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

## Jesus Ministers at Martha and Mary's House[431] - Luke 10:38-42

[430] This story is said to have happened, "On that very day," (of the preceding story, Luke 13:31). Further, we know it happens when Jesus is outside of Jerusalem, but traveling toward it. Thus, we place it in the order Luke placed it, in reference to 13:22-30 (see above).
[431] This took place in Bethany (cf. Jn. 11:18). See Appendix J for placement.

10:38Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. 39And she had a sister called Mary, who also sat at Jesus' feet and heard His word. 40But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

10:41And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. 42But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

## Jesus Heals a Blind Man[432] - John 9:1-41

9:1Now as *Jesus* passed by, He saw a man who was blind from birth. 2And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

9:3Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. 4I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work. 5As long as I am in the world, I am the light of the world."

9:6When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. 7And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

9:8Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

9:9Some said, "This is he." Others *said,* "He is like him."
He said, "I am *he.*"

9:10Therefore they said to him, "How were your eyes opened?"

9:11He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

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[432] This took place in Jerusalem, before the Feast of Dedication (see Appendix J for more details and placement).

9:12a Then they said to him, "Where is He?"

9:12b He said, "I do not know."

9:13 They brought him who formerly was blind to the Pharisees. 14 Now it was a Sabbath when Jesus made the clay and opened his eyes. 15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

9:16a Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath."

9:16b Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

9:17a They said to the blind man again, "What do you say about Him because He opened your eyes?"

9:17b He said, "He is a prophet."

9:18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. 19 And they asked them, saying, "Is this your son, who you say was born blind? How then does 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 sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." 22 His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue. 23 Therefore his parents said, "He is of age; ask him."

9:24 So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

9:25 He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

9:26 Then they said to him again, "What did He do to you? How did He open your eyes?"

9:27 He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"

9:28 Then they reviled him and said, "You are His disciple, but we are Moses' disciples. 29 We know that God spoke to Moses; *as for* this *fellow,* we do not know where He is from."

9:30The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! 31Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. 32Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. 33If this Man were not from God, He could do nothing."

9:34They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

9:35Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?"

9:36He answered and said, "Who is He, Lord, that I may believe in Him?"

9:37And Jesus said to him, "You have both seen Him and it is He who is talking with you."

9:38Then he said, "Lord, I believe!" And he worshiped Him.

9:39And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

9:40Then *some* of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"

9:41Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

## Jesus Teaches During the Feast of Dedication[433] - John 10:1-39

10:1"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. 2But he who enters by the door is the shepherd of the sheep. 3To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. 4And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. 5Yet they will by no means follow a stranger, but will flee from him,

[433] In Jerusalem, see placement and details in Appendix J.

for they do not know the voice of strangers." 6Jesus used this illustration, but they did not understand the things which He spoke to them.

10:7Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. 8All who *ever* came before Me are thieves and robbers, but the sheep did not hear them. 9I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. 10The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

10:11"I am the good shepherd. The good shepherd gives His life for the sheep. 12But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13The hireling flees because he is a hireling and does not care about the sheep. 14I am the good shepherd; and I know My *sheep,* and am known by My own. 15As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. 16And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

10:17"Therefore My Father loves Me, because I lay down My life that I may take it again. 18No one takes 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 command I have received from My Father."

10:19Therefore there was a division again among the Jews because of these sayings. 20And many of them said, "He has a demon and is mad. Why do you listen to Him?"

10:21Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

10:22Now it was the Feast of Dedication in Jerusalem, and it was winter. 23And Jesus walked in the temple, in Solomon's porch. 24Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

10:25Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. 26But you do not believe, because you are not of My sheep, as I said to you. 27My sheep hear My voice, and I know them, and they follow Me. 28And I give them eternal life, and they shall never perish; neither shall anyone snatch them

out of My hand. 29My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. 30I and *My* Father are one."

10:31Then the Jews took up stones again to stone Him. 32Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

10:33The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

10:34Jesus answered them, "Is it not written in your law, 'I said, "You are gods" '? 35If He called them gods, to whom the word of God came (and the Scripture cannot be broken), 36do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 37If I do not do the works of My Father, do not believe Me; 38but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him." 39Therefore they sought again to seize Him, but He escaped out of their hand.

## Jesus Travels Beyond the Jordan - John 10:40-42

10:40And He went away again beyond the Jordan to the place where John was baptizing at first[434], and there He stayed. 41Then many came to Him and said, "John performed no sign, but all the things that John spoke about this Man were true." 42And many believed in Him there.

## Jesus Heals a Woman in the Synagogue[435] - Luke 13:10-17

[434] We take this to be Batanaea, the region East of Galilee (see Appendix J).

[435] We know nothing of this setting other than it being, "In one of the synagogues on the Sabbath," (Luke 13:10). However, due to hostility in Jerusalem toward Jesus' ministry around this time (Jn. 7:1; 10:39; etc.), He likely did not openly and freely preach in the synagogues around Jerusalem (cf. Jn. 12:42). Thus, we believe the event must be outside of Jerusalem. Using the principles established in Appendix J, then, we place this story as happening during Jesus' ministry at Batanaea. Though, we leave room for the

13:10Now He was teaching in one of the synagogues on the Sabbath. 11And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up. 12But when Jesus saw her, He called *her* to *Him* and said to her, "Woman, you are loosed from your infirmity." 13And He laid *His* hands on her, and immediately she was made straight, and glorified God.

13:14But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."

13:15The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? 16So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?" 17And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

## Jesus Eats with a Pharisee[436] - Luke 14:1-24

14:1Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. 2And behold, there was a certain man before Him who had dropsy. 3And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

14:4But they kept silent. And He took *him* and healed him, and let him go. 5Then He answered them, saying, "Which of you, having a donkey or

possibility that Luke recorded it out of chronological order, and this happened during a different period of Jesus' ministry.

436 The events of Luke 14:1-17:10 are placed next in the narrative, because there are no reasons to believe they happened out of the order with which Luke placed them (see Appendix J for principles). Further, they share similarities with various events recorded by Matthew (19:1-20:16) and Mark (10:1-31) that also seem to have happened in the same time/place (namely, Jesus is tested by various religious groups/people).

an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" 6And they could not answer Him regarding these things.

14:7So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: 8"When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; 9and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. 10But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. 11For whoever exalts himself will be humbled, and he who humbles himself will be exalted."

14:12Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. 13But when you give a feast, invite *the* poor, *the* maimed, *the* lame, *the* blind. 14And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

14:15Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed *is* he who shall eat bread in the kingdom of God!"

14:16Then He said to him, "A certain man gave a great supper and invited many, 17and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' 18But they all with one *accord* began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' 19And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' 20Still another said, 'I have married a wife, and therefore I cannot come.' 21So that servant came and reported these things to his master. 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 here *the* poor and *the* maimed and *the* lame and *the* blind.' 22And the servant said, 'Master, it is done as you commanded, and still there is room.' 23Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24For I

say to you that none of those men who were invited shall taste my supper.'"

## Jesus Teaches Multitudes[437] - Matt. 19:2; Mark 10:1; Luke 14:25-35

19:2/10:1b And, 14:25 now, great multitudes followed, gathered to, and went with Him again, and He healed them there, and as He was accustomed, He taught them again. And He turned and said to them, 26 "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. 27 And whoever does not bear his cross and come after Me cannot be My disciple. 28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*— 29 lest, after he has laid the foundation, and is not able to finish, all who see *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, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

14:34 "Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned? 35 It is neither fit for the land nor for the dunghill, *but* men throw it out. He who has ears to hear, let him hear!"

## Jesus Teaches Parables - Luke 15:1-16:13

15:1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3 So He spoke this parable to them, saying:

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[437] It is impossible to know if Matthew 19:2; Mark 10:1b; and Luke 14:25-35 envisioned the same situation. It seems, instead, that Matthew and Mark speak in more broad terms, while Luke speaks of a specific event. However, both Matthew and Luke use the phrase, "great multitudes", and all 3 speak of these multitudes following Jesus. This makes it the only account after Jesus' Galilean ministry where such similar verbiage is used, and for this reason we've chosen to weave together Matthew, Mark, and Luke at this point.

15:4"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5And when he has found *it,* he lays *it* on his shoulders, rejoicing. 6And when he comes home, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance[438].

15:8"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?* 9And when she has found *it,* she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' 10Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

15:11Then He said: "A certain man had two sons. 12And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me.*' So he divided to them *his* livelihood. 13And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.*

15:17"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! 18I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19and I am no longer worthy to be called your son. Make me like one of your hired servants." '

15:20"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21And the son said to him, 'Father, I have sinned

[438] Though this parable and teaching is essentially the same as Matt. 18:11-14, the purpose, introduction, and details are all different. Further, this parable seems basic enough that it would be quite surprising if Jesus did not repeat it to fit different occasions. For these reasons, we have placed them as two separate retellings of a similar parable.

against heaven and in your sight, and am no longer worthy to be called your son.'

15:22"But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. 23And bring the fatted calf here and kill *it,* and let us eat and be merry; 24for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

15:25"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26So he called one of the servants and asked what these things meant. 27And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

15:28"But he was angry and would not go in. Therefore his father came out and pleaded with him. 29So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

15:31"And he said to him, 'Son, you are always with me, and all that I have is yours. 32It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.' "

16:1He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. 2So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

16:3"Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. 4I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

16:5"So he called every one of his master's debtors to *him,* and said to the first, 'How much do you owe my master?' 6And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' 7Then he said to another, 'And how much do you owe?' So

he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' 8So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

16:9"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. 10He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. 11Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12And if you have not been faithful in what is another man's, who will give you what is your own?

16:13"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

## Jesus Responds to Pharisees - Luke 16:14-17

16:14Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

16:16"The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. 17And it is easier for heaven and earth to pass away than for one tittle of the law to fail."

## Jesus Teaches on Divorce[439] - Matt. 19:3-12; Mark 10:2-12; Luke 16:18

[439] This story is placed here to follow Luke's ordering of events. Luke 16:18 seems equivalent to the event of Matt. 19:3-12 and Mark 10:2-12 because:

(a) All show the Pharisees as the primary audience.
(b) The phraseology is virtually word-for-word when dealing with the heart of the matter (i.e. divorce and adultery).
(c) It falls in the same general section in all 3 gospels (shortly before the story of blessing the children).

19:3/10:2The Pharisees also came to Him, testing Him, and asked, saying to Him, "Is it lawful for a[440] man to divorce his wife for *just* any reason?"

19:4/10:3aAnd He answered and said to them, "10:6But--have you not read--that He/God who made *them* at/from the beginning of the creation, 'made them male and female,' 5and said, 7'For this reason a[441] man shall leave his father and mother and be joined to his wife, 8and the two shall become one flesh'? 6So then, they are no longer two but one flesh. 9Therefore what God has joined together, let not man separate."

19:7/10:4They said to Him, "Why then did Moses command [i.e. Moses permitted] *a man* to give/write a certificate of divorce, and to put her away/dismiss *her*?"

10:5aAnd 19:8He (Jesus) answered and said to them, "10:3b"What did Moses command you? He (Moses), 10:5bbecause of the hardness of your hearts/heart, wrote you this precept and permitted you to divorce your wives, but from the beginning it was not so. 9And I say to you, 16:18whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced from *her* husband commits adultery."

10:10In the house 19:10his disciples also asked Him again about the same *matter* and said to Him, "If such is the case of the man with *his* wife, it is better not to marry."

19:11But/10:11so He said to them, "Whoever divorces his wife and marries another commits adultery against her. 12And if a woman divorces her husband and marries another, she commits adultery. All cannot accept this saying, but only *those* to whom it has been given: 12For there are eunuchs who were born thus from *their* mother's womb, and there are

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(d) Placing it here preserves the ordering of all 3 gospels (e.g. Matthew and Mark see this as happening after the great crowds follow, but before the blessing of the children).
The exact placement of every detail of the divorce discussion is unclear. Matthew sees the Pharisees initiating the point about Moses' divorce permissions, while Mark writes as if Jesus initiated that. Also, Matthew and Luke see Jesus teaching the entire crowd His stance on divorce, while Mark records it as being said in a private setting to His disciples. Thus, our recounting of the situation is one of multiple possible reconstructions.

[440] Matthew also says, "A."

[441] Matthew also says, "A."

eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it,* let him accept *it."*

**Jesus Teaches on the Rich Man and Lazarus - Luke 16:19-31**

16:19"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. 22So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. 23And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

16:24"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' 25But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

16:27"Then he said, 'I beg you therefore, father, that you would send him to my father's house, 28for I have five brothers, that he may testify to them, lest they also come to this place of torment.' 29Abraham said to him, 'They have Moses and the prophets; let them hear them.' 30And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' 31But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

## Jesus Teaches on Faith and Obedience[442] - Luke 17:5-10

17:5 And the apostles said to the Lord, "Increase our faith."
17:6 So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you. 7 And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? 8 But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'? 9 Does he thank that servant because he did the things that were commanded him? I think not. 10 So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.' "

## Jesus Teaches the Pharisees about the Kingdom of God[443] - Luke

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[442] We are not told when this story happened, and thus have no reason to move it outside of Luke's arrangement (see the principles outlined in Appendix J).
There are some reasons to see Matt. 17:19-20 and Luke 17:5-6 as retelling the same event. For instance:

- Both speak of casting large objects in the sea by mustard-seed-sized faith
- Both place these episodes in proximity to other paralleled events (Jesus blessing the children [Mt. 19:13-15 = Lk. 18:15-17], Jesus counseling the rich ruler [Mt. 19:16-22 = Lk. 18:18-23], etc.)
- Luke 17 mentions a series of seemingly disjointed stories, some of which seem to have happened earlier in Jesus' ministry, around the time of Matt. 17:19-20 (see "Jesus on Causes of Sin and Hell," for instance). Thus, Luke 17:5-6 plausibly could have happened at the time of Matt. 17:19-20.

However, here are the reasons we place them as separate events:

- Such a phrase was clearly repeated at different times in Jesus' ministry (cf. Matt. 21:21), and even sometimes in Paul's (cf. 1 Cor. 13:2).
- The details are different in multiple ways: Matt. 17 happens in the context of delivering a demon-possessed child, does not speak of the apostles requesting increased faith, and talks about a mountain, not a tree. While Luke includes the statement detached from any event, shows it being prompted from the apostles' request for faith, and focuses on a, "mulberry tree," (NKJV), not Matt. 17's, "mountain."
- Luke 17's series of detached stories means that this episode could have come from any part of Jesus' ministry, regardless of it being near other Matthew-Luke parallels.

Thus, there is not enough evidence to say with confidence that they are the same story. In fact, some evidence points contrary. For these reasons, we were more comfortable leaving the episodes separate in this harmony (while being open to the possibility that they do refer to the same event).
[443] We are not told where or when this dialogue with the Pharisees happened. However, we do know that:

**17:20-21**

17:20Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; 21nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

## Jesus Teaches on Prayer[444] - Luke 18:9-14

18:9Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12I fast twice a week; I give tithes of all that I possess.' 13And the tax collector, standing afar off, would not so much as raise *his* eyes to

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1) It is unlikely that the Pharisees spent much time in Samaria (cf. John 4:9) or with Jesus' intimate followers (DeYoung 2016), especially if Jesus and his followers were in a rush to see Lazarus (and thus the Pharisees would have needed to be even more intentional to be with them).
2) The dialogue later in Luke matches what seems to still be in Batanaea (comparing Matt and Mark), which was before His final Jerusalem journey (via Jericho – see synoptic parallels).

Thus, by the principles described in the Appendix J, we find it best to place it here, while Jesus was still in Batanaea.

We do, however, see this incident as happening separate from the dialogue immediately following (Lk. 17:22ff). It is easy to see why Luke would juxtapose these stories thematically—both deal with the coming of the king, and not getting caught away with outlandish claims that he's "here" or "there". But, Luke 17:22 addresses the disciples, and has remarkable similarity with Matt. 24 and Mark 13, which clearly happens in Jerusalem, closer to Jesus' death. Luke 21 also matches material in Matt. 24 and Mark 13, and there has a Jerusalem setting as well. But, strikingly, there is no overlap of content between Luke 17 and 21. It seems clear that Luke does not envision 2 similar dialogues, or there would be some overlap. Thus, there is 1 dialogue, yet Luke throws a portion of it immediately after a discussion with Pharisees about the kingdom, because of the theme (and yet does not say that portion of the dialogue happened at that time/place). A similar effect is seen in Luke 13:34-35.

[444] This story is connected thematically to the parable of the widow and unjust judge preceding it (Luke 18:1-8) as both deal with the topic of faith and prayer. However, Luke 18:1-8 seems best placed as belonging with Jesus' treatment on the Son of Man's coming (see Jesus Describes the Temple Destruction and His Return, including the accompanying notes). Thus, we must ascertain the placement of Luke 18:9-14 on its own merits. Since there are no indicators of time/place, we have left it in the order Luke wrote it (while placing Luke 17:22-18:8 with Jesus Describes the Temple Destruction and His Return). This leaves Luke 18:9-14 likely in the place of Jesus' ministry in Batanaea (though it could potentially fit elsewhere as well).

heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' 14I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

## Jesus Blesses Children - Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17

19:13/10:13/18:15Then they also brought little children/infants[445] to[446] Him, that He[447] might touch (put *His* hands on) them (who were brought) and pray; but when the disciples saw *it,* they rebuked them/those who brought *them*. 14/14/16But when Jesus saw *it,* He was greatly displeased and called them to *Him* and said to them, "Let the little children come to[448] Me[449], and do[450] not forbid them; for of[451] such is[452] the kingdom of[453] heaven/God. 15/17Assuredly, I[454] say to you, whoever does not receive the kingdom of God as a[455] little child will by no means enter it." 15/16And He took them up in His arms, laid *His* hands on them, blessed them and departed from there.

[445] Luke alone specifies that there were infants in the group of young ones. We are uncertain whether every little one was an infant (and Luke gave a specific term where Matthew and Mark spoke generally), or whether infants were included amidst other, older, children. It seems more likely that the latter happened, as it is difficult to understand why there would be only infants when surely older children would have been among the masses. But maybe Luke specifies the infants because it was the most shocking that they were brought, or because a large number of them were infants. Either way, the message is clear that those the world sees as least able to contribute (i.e. young children, and even infants) signify members of God's, "upside-down-kingdom", where only those willing to be weak enough to rely on God are admitted.
[446] Luke also says, "To."
[447] Matthew also says, "He."
[448] Luke also says, "To."
[449] Mark also says, "Me."
[450] Matthew also says, "Do."
[451] Matthew also says, "Of."
[452] Matthew also says, "Is."
[453] Matthew also says, "Of."
[454] Mark also says, "I."
[455] Luke also says, "A."

## Jesus, Journeying to Jerusalem, Heals 10 Lepers[456] - Luke 17:11-19

17:11Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. 12Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. 13And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!"

17:14So when He saw *them,* He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.

17:15And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, 16and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

17:17So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine? 18Were there not any found who returned to give glory to God except this foreigner?" 19And He said to him, "Arise, go your way. Your faith has made you well."

## Jesus Resurrects Lazarus - John 11:1-44

11:1Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. 2It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. 3Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

11:4When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

11:5Now Jesus loved Martha and her sister and Lazarus. 6So, when He heard that he was sick, He stayed two more days in the place where He

[456] Because this event mentions Jesus en route to Jerusalem between the Galilean and Samarian border, it either happened: (A) earlier in Jesus' ministry while travelling from Galilee to Jerusalem, (B) en route from Batanaea to Lazarus (in Bethany, see John 11), or (C) between Jesus' stay in Ephraim (John 11:54) and arrival to Jerusalem (Mt. 21:1). Based on the principles set forth in the Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19, we see this as happening from Batanaea to Jerusalem. The timing seems to fit within the 4 day window of his journey (assuming the healing and teaching session was relatively brief—which it easily could have been), and the geography matches roughly where He could have naturally passed on that route.

was. 7Then after this He said to *the* disciples, “Let us go to Judea again.”

11:8*The* disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?”

11:9Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10But if one walks in the night, he stumbles, because the light is not in him.” 11These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.”

11:12Then His disciples said, “Lord, if he sleeps he will get well.” 13However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

11:14Then Jesus said to them plainly, “Lazarus is dead. 15And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

11:16Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

11:17So when Jesus came, He found that he had already been in the tomb four days. 18Now Bethany was near Jerusalem, about two miles away. 19And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

11:20Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. 21Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died. 22But even now I know that whatever You ask of God, God will give You.”

11:23Jesus said to her, “Your brother will rise again.”

11:24Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

11:25Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. 26And whoever lives and believes in Me shall never die. Do you believe this?”

11:27She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

11:28And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” 29As soon as she heard *that,* she arose quickly and came

to Him. 30Now Jesus had not yet come into the town, but was in the place where Martha met Him. 31Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

11:32Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

11:33Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. 34aAnd He said, "Where have you laid him?"

11:34bThey said to Him, "Lord, come and see."

11:35Jesus wept. 36Then the Jews said, "See how He loved him!"

11:37And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?"

11:38Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. 39aJesus said, "Take away the stone."

11:39bMartha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days."

11:40Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" 41Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard Me. 42And I know that You always hear Me, but because of the people who are standing by I said *this,* that they may believe that You sent Me." 43Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" 44And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

### Jesus Forced to Flee to Ephraim - John 11:45-54

11:45Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. 46But some of them went away to the Pharisees and told them the things Jesus did. 47Then the chief priests and

the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. 48If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

11:49And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." 51Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation, 52and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

11:53Then, from that day on, they plotted to put Him to death. 54Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

## Jesus Teaches on Riches and the Kingdom[457] - Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30

19:16/10:17/18:18Now behold, as He was going out on the road, one (a certain ruler) came running, knelt before Him, and said to/asked Him, saying, "Good Teacher, what good thing shall I[458] do[459] to (that I[460] may) have/inherit eternal life?"

[457] Jesus' final journey to Jerusalem (Mt. 19:16-20:34 = Mk. 10:17-52 = Lk. 18:18-19:27) must have taken place between John 11:54 and John 12:1, since John 12:1 introduces the final week of Jesus' life, which comes after the final journey narrative of Matthew, Mark, and Luke (cf. Matt. 26:6-13; Mark 14:3-9 and John 12:1-11, also cf. Matt. 21:1-11; Mk. 11:1-11; Lk. 19:28-40 and John 12:12-29). Thus, it seems that, from Ephraim (John 11:54), Jesus went to Jericho, while masses went on their way to the Passover feast. The setting of this event ("Jesus Teaches on Riches and the Kingdom") is not given, though Mark tells us it happened while, "He was going out on the road," (10:17), presumably the road from Ephraim to Jerusalem (compare Mk. 10:32, for instance).

[458] Matthew and Mark also say, "I."

[459] Luke also says, "Do."

[460] Mark also says, "I."

19:17/10:18/18:19So[461] He (Jesus) said to[462] him, "Why do[463] you call Me[464] good? No[465] one *is*[466] good but One, *that is*[467], God. But if you want to enter into life, 19/20you know the commandments[468], keep the commandments."

19:18aHe said to Him, "Which ones?"

19:18bJesus said, "'Do (you shall) not murder,' 'Do (you shall) not commit adultery,' 'Do (you shall) not steal,' 'Do (you shall) not bear false witness,' 19'Honor your father and *your* mother,' and, 'You shall love your neighbor as yourself (so do not defraud[469]).'"[470]

10:20/18:21And he (19:20the young man) answered and said to Him, "Teacher, all these things I[471] have kept from my[472] youth. What do I still lack?"

18:22So 10:21then 19:21Jesus, when He heard these things, looking at him, loved him, and said to[473] him, "One thing you still lack: if you want to be perfect, go your way, sell what/whatever/all that you have and give/distribute to[474] the poor, and you will have treasure in[475] heaven; and come, take up the cross, and follow Me[476]."

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[461] Luke also says, "So."
[462] Matthew also says, "To."
[463] Luke also says, "Do."
[464] Luke also says, "Me."
[465] Luke also says, "No."
[466] Mark also says, "Is."
[467] Luke also says, "Is."
[468] Matthew (19:18) is the only one who records the young man asking Jesus which commandments to keep, whereas Mark and Luke give a more condensed version of the dialogue. Thus, we have adopted a possible scenario (among multiple) in which Jesus initially told the man, "You know the commandments," which prompted him to reply, "Which ones do I need to keep?"
[469] We are interpreting Matthew's, "Love your neighbor as yourself," as equivalent with Mark's, "Do not defraud." This is because:

1. All of Matthew's commands here clearly have a Mark counterpart, with the exception of the command, "Love your neighbor as yourself," and, likewise, all of Mark's commands clearly have a Matthew counterpart, with the exception of, "Do not defraud."
2. It is the only commandment in Matthew's and Mark's respective lists that does not find a verbatim counterpart in the ten commandments (see Exodus 20).
3. The two commands logically go together: to defraud someone is the epitome of not loving them (e.g. 1 Cor. 6:8).

[470] The commands are slightly altered in Matthew, Mark, and Luke's lists. We arbitrarily follow Matthew's ordering.
[471] Matthew and Mark also say, "I."
[472] Luke also says, "My."
[473] Matthew also says, "To."
[474] Luke also says, "To."
[475] Matthew also says, "In."
[476] Luke also says, "Me."

19:22/10:22/18:23But when he (the young man) heard this (that saying), he was sad at this word, and he went away and became very sorrowful, for he[477] had great possessions and was very rich.

18:24And 19:23/10:23then, when Jesus saw that he became very sorrowful, He looked around and said to His disciples, "Assuredly, I say to you that it is hard--how hard it is!--for a rich man or those who have riches to[478] enter the kingdom of heaven/God." 24And the disciples were astonished at His words. But Jesus answered again and said to them, "24And again I say to you, children, how hard it is for those who trust in riches to enter the kingdom of God! 25For 25it[479] is[480] easier for a[481] camel to[482] go[483] through the eye of[484] a[485] needle than for a[486] rich man to[487] enter the kingdom of[488] God."

10:26/18:26And 19:25when those who heard it (His disciples) heard *it,* they were greatly astonished, saying/and said among themselves, "Who then can be[489] saved?"

19:26/10:27/18:27But He (Jesus) looked at *them* and said to them, "With men this/*it* is impossible, but not with God; for with God all things are possible (the things which are impossible with men are possible with God)."

19:27/10:28/18:28Then Peter answered and said (began to say) to Him, "See, we[490] have left all and followed You. Therefore what shall we have?"

19:28/10:29/18:29So[491] He (Jesus) answered and said to them, "Assuredly I[492] say to[493] you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve

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[477] Luke also says, "He."
[478] Luke also says, "To."
[479] Luke also says, "It."
[480] Mark also says, "Is."
[481] Matthew and Luke also say, "A."
[482] Matthew also says, "To."
[483] Luke also says, "Go."
[484] Luke also says, "Of."
[485] Matthew and Mark also say, "A."
[486] Matthew and Mark also say, "A."
[487] Luke also says, "To."
[488] Mark also says, "Of."
[489] Matthew also says, "Be."
[490] Luke also says, "We."
[491] Luke also says, "So."
[492] Mark and Luke also say, "I."
[493] Matthew also says, "To."

thrones, judging the twelve tribes of Israel.” 29And there is no one who has left houses/house or[494] brothers or[495] sisters or father or mother [parents] or[496] wife or[497] children or lands, for My name’s sake and the gospel’s--the sake of the kingdom of God, 30/30who shall not receive (everyone who has shall receive) many times (a[498] hundredfold) more now in this present time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, inherit eternal life. 30/31But many *who are* first will be last, and the last first.”

### Jesus Tells the Parable of Workers in the Vineyard - Matt. 20:1-16

20:1”For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. 3And he went out about the third hour and saw others standing idle in the marketplace, 4and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went. 5Again he went out about the sixth and the ninth hour, and did likewise. 6And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’ 7They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’

20:8”So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.’ 9And when those came who *were hired* about the eleventh hour, they each received a denarius. 10But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11And when they had received *it,* they complained against the landowner, 12saying, ‘These last *men* have worked *only* one hour, and you

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494 Luke also says, “Or.”
495 Mark also says, “Or.”
496 Luke also says, “Or.”
497 Luke also says, “Or.”
498 Mark also says, “A.”

made them equal to us who have borne the burden and the heat of the day.' 13But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14Take *what is* yours and go your way. I wish to give to this last man *the same* as to you. 15Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?' 16So the last will be first, and the first last. For many are called, but few chosen."

**Jesus Predicts His Death and Resurrection - Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34**

20:17/10:32Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. 18:31Then He took the twelve disciples aside again, on the road, and said to (began to tell) them the things that would happen to Him: "18/33Behold, we[499] are going up[500] to[501] Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32aFor the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, 19and deliver Him (He will be delivered) to[502] the Gentiles to mock (34and they will mock Him; He will be mocked) and to 33ascourge Him (they will)--32band on Him, He will be insulted and spit upon--and to crucify 33band kill Him. And the third day He[503] will rise again." 18:34But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

**Jesus Teaches on Suffering and Exaltation in the Kingdom - Matt. 20:20-28; Mark 10:35-45**

[499] Luke also says, "We."
[500] Matthew also says, "Up."
[501] Luke also says, "To."
[502] Luke also says, "To."
[503] Mark also says, "He."

20:20/10:35Then the mother[504] of James and John, Zebedee's sons (the sons of Zebedee) came to Him with her sons, kneeling down and asking something from Him, saying, "Teacher, we want You to do for us whatever we ask."

20:21a/10:36And He said to her/them, "What do you wish/want Me to do for you?"

20:21bShe/10:37they said to Him, "Grant us that we (these two sons of mine) may sit, one on Your right hand and the other on the/Your left, in Your kingdom/glory."

20:22a/10:38But Jesus answered and said to them, "You do not know what you ask. Are you able to drink the cup that I[505] am about to drink, and be baptized with the baptism that I[506] am baptized with?"

20:22b/10:39aThey said to Him, "We are able."

20:23/10:39bSo He/Jesus said to them, "You will indeed drink My cup (the cup that I drink), and you will be baptized with the baptism that I[507] am baptized with; 40but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."

20:24/10:41And when the ten heard *it,* they began to be and were greatly displeased with the two brothers, James and John. 25/42But Jesus called them to *Himself* and said to them, "You know that those who are considered the rulers of/over the Gentiles lord it over them, and those who are their great ones exercise authority over them. 26/43Yet it shall not be so among you; but whoever desires to become great among you, let him (he shall be) your servant. 27/44And whoever desires to be first among/of you, let him (he shall be) your slave--slave of all— 28just as/45for even the Son of Man did not come to be served, but to serve, and to give His life a[508] ransom for many."

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[504] The mother and sons conspired together, such that, though the act may have happened, in part, by the mother (see Matthew's gospel), it could equally be attributed to James and John (see Mark's gospel). Matthew (20:22) hints at the same thing when dialogue shifts from the mother to the sons directly.
[505] Matthew also says, "I."
[506] Mark also says, "I."
[507] Mark also says, "I."
[508] Matthew also says, "A."

## Jesus Heals 2 Blind Men Outside of Jericho - Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43

10:46Now they came to Jericho. 18:35Then it happened, 20:29anow, as[509] He was coming near Jericho[510] with His disciples (they went out of Jericho), 30aand 20:29ba[511] great multitude followed Him, that, 30bbehold, two blind men[512] (including a certain blind man, Bartimaeus, the son of Timaeus) sat (were sitting) by[513] the road begging. 36And hearing a multitude passing by, he asked what it meant. 37So they told him that Jesus of Nazareth was passing by. 47/38And when they/he heard that it was Jesus of Nazareth passing by, he/they cried (began to cry) out, and say, saying, "Have mercy on[514] us/me, O Lord Jesus, Son of[515] David!"

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[509] Luke also says, "As."

[510] Or, "in the vicinity of," Jericho (Porter 1992).
Because Luke indicates the healing happened on the way into Jericho while Matthew and Mark set it on the way out, some see Jesus meeting the demoniac on the way in and healing him on the way out (e.g. Calvin, as cited in Porter 1992, 92). A range of other solutions have also been suggested.
We have opted, however, to see the healing as happening on the way out of Jericho (as Matthew and Mark clearly state). Though Luke's words seem, on the surface, to indicate Jesus was heading into Jericho when the healing occurred, there is room to see Luke as (purposefully) ambiguous on this. We believe this is because Luke thematically placed this healing before Zaccheus's conversion (in Jericho, cf. 19:1-10), though he knew it happened chronologically later. And since the thrust of Luke 9:51-18:14 is to push Jesus forward to Jerusalem (even when, geographically, Jesus moved away from Jerusalem at points during that period—see Appendix J), Luke uses purposefully imprecise language to not contradict that Jesus is still heading toward Jerusalem (via Jericho), while simultaneously not actually affirming this as a fact. In other words, Luke cleverly keeps the Jesus-to-Jerusalem theme in his verbiage, while never dismissing the fact that Jesus was healed after going through Jericho (cf. Matthew and Mark; Porter 1992).
A similar rhetorical strategy can perhaps be seen in Hebrews 6:1-2, where the writer, seeking to show the danger of a Christianity that merely mirrors Judaism (without going beyond it), lists six, "foundations," of Christianity that could also be affirmed by non-Christian Jews. To do this, he must choose his words carefully so that both Jews and Christians could simultaneously affirm these, "elementary principles." Thus, for instance, he speaks of "faith toward God," (v. 1) as opposed to the more narrow, "faith toward Christ." And, even further, he speaks of, "the doctrine of baptisms [Greek, '*baptismos*']." The word used here for, "baptisms," is different than the word used everywhere else for baptism (Greek, "baptisma," in the singular). Instead, the 2 other occurrences of, "baptismos," is in reference to Jewish washing rituals (Mark 7:4; Heb. 9:10). Thus, the writer used a word for baptism that is not completely precise, but is not untrue either, so that the verbiage could be flexible enough to be used for Christian water baptism and Jewish washing rituals simultaneously, in order to make his theological point (cf. Bruce 1964). We argue that Luke, similarly, flexes his verbiage to help accommodate his theological emphases while also maintaining truthfulness.

[511] Mark also says, "A."

[512] Like the Gadarenes' Demoniac story, again Matthew gives fuller details (mentioning two blind men) where Mark and Luke focus on one, presumably more notable, blind man. See also Appendix M.

[513] Luke also says, "By."

[514] Luke also says, "On."

[515] Luke also says, "Of."

20:31/10:48/18:39Then many (the multitude--those who went before) warned them/him to (that they/he should) be[516] quiet; but they/he cried out all the more, saying, "Have mercy on[517] us/me, O Lord, Son of[518] David!"

20:32a/10:49a/18:40aSo[519] Jesus stood still and commanded them/him to be called/brought to Him.

10:49bThen they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

10:50And throwing aside his garment, he rose and came to Jesus.

20:32b/18:40bAnd 10:51aso, when he had come near, Jesus/He answered and said to/asked him, 41asaying, "What do[520] you want Me[521] to[522] do[523] for you?"

20:33They/18:41bhe (10:51bthe blind man) said to Him, "Lord, Rabboni, that our eyes may be opened and I[524] may receive my sight."

20:34So Jesus had compassion and touched their eyes.

10:52/18:42Then[525] Jesus said to him, "Go your way; receive your sight; your faith has made you well." 43And immediately he received his sight in their eyes and they followed Him/Jesus on the road, glorifying God. And all the people, when they saw *it,* gave praise to God.

## Zacchaeus Saved in Jericho - Luke 19:1-10

19:1Then *Jesus* entered and passed through Jericho. 2Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. 3And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way.* 5And

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[516] Luke also says, "Be."
[517] Luke also says, "On."
[518] Luke also says, "Of."
[519] Luke also says, "So."
[520] Matthew also says, "Do."
[521] Matthew also says, "Me."
[522] Luke also says, "To."
[523] Mark also says, "Do."
[524] Luke also says, "I."
[525] We do not know whether Jesus touched them or pronounced the word of healing first.

when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." 6So he made haste and came down, and received Him joyfully. 7But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a sinner."

19:8Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

19:9And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10for the Son of Man has come to seek and to save that which was lost."

**Jesus Teaches the Parable of 10 Minas - Luke 19:11-28**

19:11Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. 12Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' 14But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

19:15"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16Then came the first, saying, 'Master, your mina has earned ten minas.' 17And he said to him, 'Well *done,* good servant; because you were faithful in a very little, have authority over ten cities.' 18And the second came, saying, 'Master, your mina has earned five minas.' 19Likewise he said to him, 'You also be over five cities.'

19:20"Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. 21For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' 22And he said to him, 'Out of your own mouth I will judge you,

*you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. 23Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

19:24"And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.' 25(But they said to him, 'Master, he has ten minas.') 26'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.' "

19:28When He had said this, He went on ahead, going up to Jerusalem.

## Anticipation Before Passover - John 11:55-57

11:55And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. 56Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think—that He will not come to the feast?" 57Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might seize Him.

## Jesus' Second Recorded Anointing - Matt. 26:6-13; Mark 14:3-9; John 12:1-8

12:1Then, six days before the Passover[526], Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. 26:6/14:3And when Jesus was (being) in Bethany, at the house of Simon the leper, 2there they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3Then, 7bas He sat

[526] John is precise with his chronology, and thus provides the dating of this anointing ("six days before the Passover," Jn. 12:1). Matthew and Mark, however, are willing to arrange things topically, and do not connect the, "two days," before Passover (Mt. 26:2; Mk. 14:1) as the time of the anointing.

at the table, 7a a[527] woman (Mary) came to Him having (took) an alabaster flask of a pound of very costly fragrant oil of spikenard. And then she broke the flask and poured *it* on His head, and anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

26:8/14:4/12:4But when His disciples saw *it,* they (there were some who)—especially[528] one of His disciples, Judas Iscariot, Simon's *son,* who would betray Him--were indignant among themselves, and said, saying, "Why this waste? 5Why was this fragrant oil wasted? 9/5For might not it (this fragrant oil) have been sold for much (more than three hundred denarii[529]) and given to[530] *the* poor?" And they criticized her sharply. 6This he (Judas Iscariot) said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

26:10/14:6/12:7aBut when Jesus was aware of *it,* He (Jesus) said to them, "Let her alone. Why do you trouble her (the woman)? For she has done a[531] good work for Me. 11/7/8For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. 8She has done what she could. 12For in pouring this fragrant oil on My body, 7bshe has come beforehand and did *it* (kept this to anoint My body) for the day of My burial. 13/9Assuredly, I[532] say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a[533] memorial to her."

## The Jews Plot Against Jesus and Lazarus - John 12:9-11

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[527] Mark also says, "A."
[528] Matthew and Mark only tell us that the group of disciples protested the woman's actions, while John reports only that Judas protested. Combining the accounts, we see that, in some way, Judas was a lead (or at least, a notable) player in the disciples' response. Perhaps Judas spoke first, and the others agreed with him. Whatever the case may be, Judas was noteworthy in some way according to John's gospel.
[529] Where Mark says, "more than 300 denarii", John says, "300 denarii". It seems probable that the amount was only slightly more than 300 denarii (otherwise, why would Mark say, "300," if the amount was significantly more than 300?). Thus, John gives the general amount, and Mark the more specific.
[530] Mark also says, "To."
[531] Mark also says, "To."
[532] Matthew also says, "I."
[533] Matthew also says, "A."

12:9Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. 10But the chief priests plotted to put Lazarus to death also, 11because on account of him many of the Jews went away and believed in Jesus.

## Jesus' Triumphal Jerusalem Entrance - Matt. 21:1-9; Mark 11:1-10; Luke 19:29-40; John 12:12-19

19:29And 21:1/11:1now it came to pass, 12:12athe next day, when He/they[534] drew near Jerusalem, and came to Bethphage and Bethany, at[535] the Mount of Olives (the mountain called Olivet), *that*, then He (Jesus) sent two of His disciples; 2and He said to them, 2/30saying, "Go[536] into the village opposite you, and where, as soon as you enter/have entered it, immediately, you will find a[537] donkey tied, and a colt with her[538], on which no one has ever sat. Loose *them*/it and bring *them*/*it here* to Me. 3/3/31And if[539] anyone says anything to you--asks you, 'Why are you doing this/loosing *it*?'--, thus you shall say to him, 'Because the Lord has need of[540] them/it,' and immediately he will send them/it here."

21:4All this was done that it might be fulfilled which was spoken by the prophet--as it is written--, saying:

> 21:5"Tell the daughter of Zion,
> 12:15'Fear not; behold, your King is coming to you,
> Lowly, and sitting on a donkey,
> A[541] donkey's colt, the foal of a donkey.' "

21:6/11:4/19:32So[542] they (those who were sent--the disciples) went their

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[534] That is, the crowds following Him.
[535] Luke also says, "At."
[536] Luke also says, "Go."
[537] Matthew and Mark also say, "A."
[538] As is true elsewhere (see Appendix M), Matthew often includes additional characters not in Mark and Luke.
[539] Luke also says, "If."
[540] Mark also says, "Of."
[541] John also says, "A."
[542] Luke also says, "So."

way, and found *it* (the colt) tied by the door outside on the street, just as He had said to them, and they loosed it. 5/33But as they were loosing the colt, some of those who stood there (the owners of it[543]) said to them, "What are you doing? Why are you loosing the colt?"

11:6/19:34And they spoke to them/said (and did) just as Jesus had commanded them: "The Lord has need of him." So they let them go. 7/35/12:14Then 7they brought the donkey and him (the colt) to Jesus, and when He had found a young donkey, they laid/threw their own clothes on[544] it (the colt)/them, and He sat on it (they set *Him*/Jesus on them/him). 8/8/36And as He went, many--12:12ba[545] very great multitude--that had come to the feast, when they heard that Jesus was coming to Jerusalem, spread their clothes on[546] the road, and others cut down and 13took leafy branches from/of the palm trees and went out to meet Him, and spread *them* on the road.

21:9/11:9/19:37Then, as He was now drawing near the descent of the Mount of Olives, those (the multitudes--the whole multitude of the disciples) who went before and those who followed began to rejoice and praise God with a loud voice for all the mighty works they had seen, and cried out, 38saying:

"Hosanna to the Son of David!
'Blessed *is*[547] He[548]--the King of Israel--who[549] comes in[550] the[551] name of[552] the[553] Lord!'
11:10Blessed *is* the kingdom of our father David
That comes in the name of the Lord!
Hosanna--peace in heaven and glory--in[554] the highest!"

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[543] We are assuming that, "those who stood there," in Mark are "the owners" in Luke (largely because it seems the most straightforward explanation). Though it is possible that it was a mixed company of owners and bystanders who questioned Jesus.
[544] Matthew also says, "On."
[545] John also says, "A."
[546] Luke also says, "On."
[547] Mark and Luke also says, "Is."
[548] John also says, "He."
[549] John also says, "Who."
[550] Luke and John also say, "In."
[551] Mark also says, "The."
[552] Matthew and John also say, "Of."
[553] Luke also says, "The."
[554] Luke also says, "In."

19:39And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."

19:40But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

12:16His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

12:17Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. 18For this reason the people also met Him, because they heard that He had done this sign. 19The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"

## Jesus Comes into Jerusalem - Matt. 21:10-11; Mark 11:11; Luke 19:41-44

19:41Now as He drew near, He saw the city and wept over it, 42saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. 43For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

21:10And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

21:11So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

11:11And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

## Jesus Curses the Fig Tree[555] - Matt. 21:18-19; Mark 11:12-14

[555] Mark arranges this chronologically, and Matthew topically (see Jackson n.d.).

21:18/11:12Now in the morning the next day[556], as He returned to the city, when they had come out from Bethany, He was hungry.

19a/13And seeing from afar a[557] fig tree by the road having leaves, He went to see if perhaps He would find something on it. And when He came to it, He found nothing on it but leaves, for it was not the season for figs. And 14ain response Jesus said to it, "Let no fruit grow on you, and no one eat fruit from you ever again."

11:14bAnd His disciples heard *it.*

## Jesus' Second Temple Cleansing[558] - Matt. 21:12-17; Mark 11:15-19; Luke 19:45-47

11:15aSo they came to Jerusalem. 21:12/19:45Then He (Jesus) went into the temple of God and began to drive--and drove--out all those who bought and sold in[559] it (the temple), and overturned the tables of the money changers and the seats of those who sold doves. 16And He would not allow anyone to carry wares through the temple. 13And 17then He taught, and said to[560] them, 46saying, "It is written--is it not?--, 'My[561] house is, and shall be called, a[562] house of[563] prayer for all nations,' but you have made it[564] a[565] 'den of[566] thieves.'" 18aAnd the scribes and chief priests heard it. 14Then *the* blind and *the* lame came to Him in the temple, and He healed them. 47aAnd He was teaching daily in the temple. 15But/and when the chief priests and the scribes, saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were

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556 The, "next day," (Mark 11:12) was the day after the triumphal entry (cf. Mark 11:11-12).
557 Mark also says, "A."
558 See Appendix C for evidence that the temple cleaning account in John (taking place at the beginning of His ministry) is different than the temple cleansing account in Matthew, Mark, and Luke (taking place at the end of His ministry).
559 Luke also says, "In."
560 Luke also says, "To."
561 Luke also says, "My."
562 Matthew and Luke also say, "A."
563 Matthew also says, "Of."
564 Mark also says, "It."
565 Matthew and Luke also say, "A."
566 Luke also says, "Of."

indignant, 16a and said to Him, "Do You hear what these are saying?"

21:16b And Jesus said to them, "Yes. Have you never read,

'Out of the mouth of babes and nursing infants
You have perfected praise'?"

They, 19:47b and the leaders of the people, 11:18b sought to--or how they might--destroy Him; for they feared Him, 48 and were unable to do anything; because/for all the people were astonished at His teaching, and very attentive to hear Him. 21:17 Then, 19 when evening had come, He left them and went out of the city to Bethany, and He lodged there.

## The Withered Fig Tree[567] - Matt. 21:19-22; Mark 11:20-26

11:20 Now in the morning, as they passed by, they saw 21:19b the fig tree had immediately withered away/dried up from the roots.

21 And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

21:20 And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"[568]

21:21/11:22a So Jesus answered and said to them, "23a For assuredly, I[569] say to you, if you 22b have faith in God and do not doubt, you will not only do what was done to the fig tree, but also if you say--23b whoever says--to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, it will be done. He will have whatever he says. 22 And 24 therefore I say to you, whatever things you ask in prayer (when you pray), believing/believe that you receive *them*, and you will receive/have *them*."

11:25 "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses."

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[567] For sequence of events, see note on, "Jesus Curses the Fig Tree."
[568] We do not know if only Peter spoke. This harmony imagines a scenario where Peter first notes it, then the other disciples probe further.
[569] Matthew also says, "I."

## Jesus' Authority is Questioned - Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8

11:27Then they came again to Jerusalem. And 21:23/20:1now it happened on one of those days, when He came into the temple, as[570] He[571] was walking, and teaching/taught the people in the temple, and preached the gospel, *that* the chief priests and the scribes, together with the elders of the people, confronted/came to Him. 28/2And they said/spoke to Him, saying, "Tell us, by[572] what authority are You doing these things? And/or who is he who gave You this authority to do these things?"

21:24/11:29/20:3But He (Jesus) answered and said to[573] them, "I[574] also will ask you one thing/question; and then answer Me, and which, if you tell Me, I[575] likewise will tell you by what authority I[576] do these things: 25a/30/4The baptism of[577] John—where was it from? Was it from heaven or[578] from men? Answer Me."

21:25b/11:31/20:5And they reasoned among themselves, saying, "If[579] we[580] say, 'From heaven,' He[581] will say to us, 'Why then did you not believe him?' 26/32/6But if[582] we[583] say, 'From men,' we fear the multitude (all the people will stone us), for they all count John as--and are persuaded that John was--a[584] prophet." They feared the people, for all counted John to have been a prophet indeed, 27a/33a/7so[585] they answered and said to Jesus that they did not know where *it was* from: "We do not know."

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[570] Luke also says, "As."
[571] Mark also says, "He."
[572] Luke also says, "By."
[573] Luke also says, "To."
[574] Mark and Luke also say, "I."
[575] Mark also says, "I."
[576] Mark also says, "I."
[577] Matthew also says, "Of."
[578] Matthew also says, "Or."
[579] Luke also says, "If."
[580] Mark also says, "We."
[581] Mark also says, "He."
[582] Luke also says, "If."
[583] Mark also says, "We."
[584] Luke also says, "A."
[585] Luke also says, "So."

21:27b/11:33b/20:8And Jesus answered and He said to[586] them, "Neither will I[587] tell you by[588] what authority I[589] do[590] these things."

## Jesus Tells the Parable of Two Sons - Matt. 21:28-32; Mark 12:1

12:1aThen He began to speak to them in parables: 21:28"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' 29He answered and said, 'I will not,' but afterward he regretted it and went. 30Then he came to the second and said likewise. And he answered and said, 'I *go,* sir,' but he did not go. 31aWhich of the two did the will of *his* father?"

21:31bThey said to Him, "The first."

21:31cJesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. 32For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it,* you did not afterward relent and believe him.

## Jesus Tells the Parable of Greedy Vinedressers - Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19

20:9Then He began to tell the people this parable: 21:33"Hear another parable: There was 12:1ba[591] man, a certain landowner, who planted a[592] vineyard and set a[593] hedge around it, dug a winepress (*a place for* the wine vat) in it and built a[594] tower. And he leased it[595] to[596] vinedressers and

[586] Matthew also says, "To."
[587] Mark and Luke also say, "I."
[588] Mark also says, "By."
[589] Matthew and Mark also say, "I."
[590] Luke also says, "Do."
[591] Luke also says, "A."
[592] Matthew and Luke also say, "A."
[593] Mark also says, "A."
[594] Mark also says, "A."
[595] Luke also says, "It."
[596] Mark also says, "To."

went into a[597] far country for a long time. 34/2/10Now at vintage-time (when vintage-time drew near), he[598] sent a[599] servant (his servants) to[600] the vinedressers, that they/he might receive some of its/the fruit of the vineyard from the vinedressers (that they might give him). 35/3And/but they (the vinedressers) took his servants and beat one (*him*) and sent *him* away empty-handed. 4/11Again he sent them another servant; and they beat him also--at him they threw stones (stoned), wounded *him* in the head--and shamefully treated *him,* and sent *him* away empty-handed. 12And again he sent a third; and they wounded him also and cast *him* out. 5And again he sent another one, and him they killed. And 36again he sent other servants, many others, more than the first, and they did likewise to them: beating some and killing some.

"21:37/20:13Then the owner of the vineyard said, 'What shall I do? I will send my beloved son.' 12:6Therefore, still having one son, his beloved, he also sent him (his son) to them last of all, saying, 'Probably they will respect *him (*my son*)* when they see him.' 38/7/14But when the vinedressers saw him (the son), they (those vinedressers) reasoned among themselves and said, saying, 'This is[601] the heir. Come, let us[602] kill him and seize the (his) inheritance that it will/may be ours.' 39/8/15So[603] they took him and cast *him* out of[604] the vineyard and killed *him*.

21:40/12:9a"Therefore, when the owner of[605] the vineyard comes, what will he do[606] to them (those vinedressers)?"

21:41They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."

20:16a/12:9b"He will come and destroy the/those vinedressers, and give the vineyard to others."

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[597] Mark and Luke also say, "A."
[598] Luke also says, "He."
[599] Luke also says, "A."
[600] Luke also says, "To."
[601] Matthew also says, "Is."
[602] Matthew also says, "Us."
[603] Luke also says, "So."
[604] Matthew also says, "Of."
[605] Mark also says, "Of."
[606] Luke also says, "Do."

20:16b And when they heard *it* they said, "Certainly not!"[607]

20:17 Then 21:42 Jesus/He looked at them and said to them, "What then is this that is written--12:10a have you never/not even read in the/this Scriptures/Scripture:

'The stone which the builders rejected
Has become the chief cornerstone.
12:11 This was the Lord's doing,
And it is marvelous in our eyes'?

21:43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 And 18 whoever falls on this (that stone) will be broken; but on whomever it falls, it will grind him to powder."

20:19 And 21:45 now when the chief priests and the scribes and Pharisees heard His parables, they perceived that He was speaking of them. 12:12a And that very hour they sought to lay hands on Him, 46 but when they sought to lay hands on Him, they feared the multitudes/multitude/people, because they took Him for a prophet--for they knew He had spoken the/this parable against them.

## Jesus Tells the Parable of the Wedding Feast[608] - Matt. 22:1-14; Mark 12:12

22:1 And Jesus answered and spoke to them again by parables and said: 2 "The kingdom of heaven is like a certain king who arranged a marriage for his son, 3 and sent out his servants to call those who were invited to the wedding; and they were not willing to come. 4 Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding." ' 5 But they made light of it and went their

[607] It seems that, at this point in the exchange, the listeners realize Jesus is implicating them as the murderous vinedressers (cf. Mt. 21:45; Mk. 12:12), and so they begin to disbelieve that such a conclusion could happen to them in Luke 20:16, while affirming the parable's conclusion in Matt. 21:41 for, "those vinedressers," in the story.

[608] Though this is similar to the great feast parable of Luke 14:15-24, Carson gives compelling reasons to believe these are not the same events (Carson, Wessel, and Liefeld 1984, 455–56)

ways, one to his own farm, another to his business. 6And the rest seized his servants, treated *them* spitefully, and killed *them.* 7But when the king heard *about it,* he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. 8Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. 9Therefore go into the highways, and as many as you find, invite to the wedding.' 10So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

22:11"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. 12So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. 13Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

22:14"For many are called, but few *are* chosen."

12:12bSo they left Him and went away[609].

## Jesus Discusses Tax Payments - Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26

20:20So 22:15/12:13then they (the Pharisees) went and plotted how they might entangle Him in *His* talk. 16And they watched *Him,* and sent to Him some of the Pharisees (their disciples) and, with them, the Herodians, spies who pretended to be righteous, to (that they might) catch Him in and seize on *His* words, in order to deliver Him to the power and the authority of the governor.

20:21Then, 12:14when they had come, they asked/said to Him, saying, "Teacher, we[610] know that You are true, and say and teach rightly, and care

[609] Since Mark does not include Matthew's wedding feast parable, we do not know whether Mark 12:12 is indicating that the Jewish leaders left immediately following the vinedressers parable (Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19), or after Jesus finished speaking other things (such as Matthew's wedding feast parable—Mt. 22:1-14). Because Matthew speaks of Pharisees leaving Jesus mad in 22:15, we have placed Mark 12:12's exodus of Jewish leaders at that time. However, it is possible that Matt. 22:1-14 was spoken to a different audience (or even a similar audience at a different time).

[610] Luke also says, "We."

about no one (nor do You care about anyone); for You do[611] not regard the person of men (show personal favoritism), but teach the way of[612] God in[613] truth. 17Tell us, therefore, what do You think? 22Is[614] it[615] lawful for us to[616] pay taxes to[617] Caesar, or[618] not? 15aShall we pay, or shall we not pay?"

22:18/12:15b/20:23But He (Jesus) perceived their wickedness and craftiness, and, knowing their hypocrisy, said to them, "Why do you test Me, *you* hypocrites? 19a/24aShow/bring Me[619] a[620] denarius (the tax money) that I may see *it*."

22:19b/16aSo they brought Him *it* (a denarius).

22:20/12:16bAnd He said to them, "Whose image and inscription *is* this (does it have)?"

22:21a/20:24bThey answered and said to Him, "Caesar's."

22:21b/12:17a/20:25And He (Jesus) answered and said to[621] them, "Render therefore to Caesar the things that are Caesar's, and to[622] God the things that are God's."

20:26But they could not catch Him in His words in the presence of the people. 12:17bAnd 22:22when they had heard *these words,* they marveled at Him/His answer, and kept silent, left Him, and went their way.

## Jesus Teaches the Resurrection of the Dead to Sadducees - Matt. 22:23-33; Mark 12:18-27; Luke 20:27-38

12:18/20:27Then--22:23the same day--some of the Sadducees, who say there is no (deny that there is a) resurrection, came to[623] Him; and they

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611 Luke also says, "Do."
612 Mark also says, "Of."
613 Matthew also says, "In."
614 Luke also says, "Is."
615 Mark also says, "It."
616 Luke also says, "To."
617 Matthew also says, "To."
618 Luke also says, "Or."
619 Luke also says, "Me."
620 Luke also says, "A."
621 Matthew also says, "To."
622 Matthew also says, "To."
623 Matthew also says, "To."

asked Him, 24/28saying: 19"Teacher, Moses said (wrote to us) that if[624] a man/man's brother dies, having a wife, and leaves *his* wife behind, and, having no children (he leaves no--dies without—children), his brother shall marry (should take) his wife and raise up[625] offspring for his brother. 25/20/29Now there were with us seven brothers. And the first took a[626] wife; and dying, after he had married, and having left no offspring (he died without children), left his wife to his brother. 21/30And 26likewise the second also took her as wife, and he died childless (nor did he leave any offspring). And 31then the third took her, even to the seventh. And 22so, likewise (in like manner), the seven also had her; and they left no offspring/children, and died. 27/32Last of[627] all the woman died also. 28/23/33Therefore, in[628] the resurrection, when they rise, whose wife of the seven will she be (does she become)? For they (all seven) had her as wife."

22:29/12:24/20:34Jesus answered and said to[629] them, "Are you not therefore mistaken, not knowing (because you do not know) the Scriptures nor the power of God? 30/25For the sons of this age marry and are given in marriage. 35But those who are counted worthy to attain that age, and the resurrection from the dead, when they rise from the dead (in the resurrection), they neither marry nor are given in[630] marriage; 36nor can they die anymore, but/for they are like (equal to) the angels of God in heaven and are sons of God, being sons of the resurrection.

31/26/37But concerning the resurrection of the dead (that they rise/are raised), even Moses showed, in the book of Moses, in the *burning* bush *passage*--have you not read?--, how God spoke to him, and what was spoken to you by God, when he called the Lord, saying, 32'I[631] am the God of[632] Abraham, the God of[633] Isaac, and the God of[634] Jacob.' 38For 27He

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624 Matthew also says, "If."
625 Luke also says, "Up."
626 Luke also says, "A."
627 Matthew also says, "Of."
628 Luke also says, "In."
629 Mark also says, "To."
630 Mark also says, "In."
631 Mark also says, "I."
632 Luke also says, "Of."
633 Luke also says, "Of."
634 Matthew also says, "Of."

(God) is[635] not the God of[636] the dead, but the God of[637] the living, for all live to Him. You are therefore greatly mistaken." 33And when the multitudes heard *this,* they were astonished at His teaching.

**Jesus Teaches on the Greatest Commandment - Matt. 22:34-40; Mark 12:28-34; Luke 20:39-40**

22:34But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35/12:28Then one of them[638], of the scribes, a lawyer, came, and having heard them reasoning together, perceiving that He had answered them well, asked *Him a question,* testing Him, and saying, 36"Teacher, which *is* the great/first commandment of all in the law?"

22:37/12:29Jesus answered/said to him, "The first of all the commandments *is:* 'Hear, O Israel, the Lord our God, the Lord is one. 30And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' 38This is *the* first and great commandment. 39/31And *the* second, like *it, is* this: 'You shall love your neighbor as yourself.' 40On these two commandments hang all the Law and the Prophets. There is no other commandment greater than these."

12:32So 20:39then, the scribe (and some of the scribes) answered and said to Him, "Teacher, You have spoken well--well *said*. You have spoken the truth, for there is one God, and there is no other but He. 33And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

12:34aNow when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God."

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635 Luke also says, "Is."
636 Mark also says, "Of."
637 Luke also says, "Of."
638 "Scribes were associated with the Pharisees as professional teachers of the law," (Longman 2013c), so there is no conflict between Matthew's, "them [Pharisees]," (22:35), and Luke's, "scribes," (12:28; see also Carson, Wessel, and Liefeld 1984, 464).

12:34b/20:40But after that they dared not (no one dared) question Him anymore.

## Jesus Teaches on David's, "Lord" - Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44

20:41aAnd 12:35athen, 22:41while the Pharisees were gathered together, He (Jesus) answered and asked/said to them, while He taught in the temple, 42asaying, "What do you think about the Christ? Whose Son is He?"

22:42bThey said to Him, "*The Son* of David."

22:43He said to them, "12:35b/20:41bHow *is it* that they (the scribes) can say that the Christ is the Son of David? How then does David in/by the Holy Spirit call Him 'Lord,'? 36For, 42now, David himself said in the Book of Psalms (saying):

44'The Lord said to[639] my[640] Lord,
"Sit at[641] My[642] right hand,
43Till I[643] make Your enemies Your footstool." '

22:45If David himself then/12:37/20:44therefore calls Him 'Lord,' how is[644] He[645] *then* his Son?" 46And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

12:37And the common people heard Him gladly.

## Jesus Teaches Greeks[646] - John 12:20-50

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639 Mark also says, "To."
640 Matthew also says, "My."
641 Matthew also says, "At."
642 Luke also says, "My."
643 Mark and Luke also says, "I."
644 Luke also says, "Is."
645 Mark also says, "He."
646 It is not clear where/when John 12:20-50 happened. We place it after "Jesus Teaches on David's, 'Lord,'" and before "Jesus Rebukes Hypocrisy in Jewish Leaders" because:

1. It begins with Greeks excitedly wanting to observe Jesus (John 12:21), and happens at a time when the crowds were eager to listen to Him (which is where things left at the end of "Jesus Teaches on David's, 'Lord,'" cf. Mark 12:37).
2. At the end of "Jesus Teaches on David's, 'Lord,'" it says, "from that day on," no one dared ask questions to Him anymore (i.e., trapping kinds of questions, cf. Matt. 22:46). If John

12:20Now there were certain Greeks among those who came up to worship at the feast. 21Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."

12:22Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

12:23But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. 24Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. 25He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

12:27"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. 28aFather, glorify Your name."

12:28bThen a voice came from heaven, *saying,* "I have both glorified *it* and will glorify *it* again."

12:29Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to Him."

12:30Jesus answered and said, "This voice did not come because of Me, but for your sake. 31Now is the judgment of this world; now the ruler of this world will be cast out. 32And I, if I am lifted up from the earth, will draw all *peoples* to Myself." 33This He said, signifying by what death He would die.

12:34The people answered Him, "We have heard from the law that the

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12:20-50 directly follows (as we propose), it fits nicely that the questions asked of Jesus now seem contrastingly sincere (12:34).

3. John 12:37, 42-43 reveals unbelief and intimidation from the Jewish rulers toward Jesus, while John 12:21, 42 shows simultaneous excitement and faith in the crowds. Such tensions fit well with the events that transpired up to John 12:20-50 (according to this harmony).
4. Jesus here focuses on His imminent death (John 12:23ff), yet this is the first time since entering Jerusalem (i.e., since "Jesus' Triumphal Jerusalem Entrance") that He takes much time on this topic. This may suggest that Jesus is nearing closer to His death, and thus this story should not be placed earlier than we placed it.

Of course, these points only provided tentative certainty at best in our placement of John 12:20-50. All we can say with confidence is that John 12:20-50 happened after the "Triumphal Jerusalem Entry", and before the final Passover.

Christ remains forever; and how *can* You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

12:35Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. 36While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

12:37But although He had done so many signs before them, they did not believe in Him, 38athat the word of Isaiah the prophet might be fulfilled, which he spoke:

12:38b"Lord, who has believed our report?

12:38cAnd to whom has the arm of the Lord been revealed?"

12:39Therefore they could not believe, because Isaiah said again:

12:40a"He has blinded their eyes and hardened their hearts,

12:40bLest they should see with *their* eyes,

12:40cLest they should understand with *their* hearts and turn,

12:40dSo that I should heal them."

12:41These things Isaiah said when he saw His glory and spoke of Him.

12:42Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him,* lest they should be put out of the synagogue; 43for they loved the praise of men more than the praise of God.

12:44Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. 45And he who sees Me sees Him who sent Me. 46I have come *as* a light into the world, that whoever believes in Me should not abide in darkness. 47And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. 48He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day. 49For I have not spoken on My own *authority;* but the Father who sent Me gave Me a command, what I should say and what I should speak. 50And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

## Jesus Rebukes Hypocrisy in Jewish Leaders - Matt. 23:1-39; Mark 12:38-40; Luke 13:34-35; 20:45-47

23:1/12:38a/20:45Then, in the hearing of all the people, He (Jesus) spoke/said to them[647] (the multitudes) and to His disciples in His teaching, 2asaying:

"12:38b/20:46aBeware of 23:2bthe scribes and the Pharisees who sit in Moses' seat; 3therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. 4For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5But all their works they do to be seen by men. They desire to go around in long robes: make their phylacteries broad and enlarge the borders of their garments. 6They love 39c/46ethe best places at[648] feasts, 39a/46cthe best seats in[649] the synagogues, 7/38b/46bgreetings in[650] the marketplaces, 39b/46dand to be called by men, 'Rabbi, Rabbi.' 8But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. 9Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10And do not be called teachers; for One is your Teacher, the Christ. 11But he who is greatest among you shall be your servant. 12And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

23:13"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in. 14Woe to you, scribes and Pharisees, hypocrites, 12:40/20:47who (for you) devour widows' houses, and for a[651] pretense make long prayers. Therefore these—you--will receive greater condemnation.

23:15"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

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[647] Mark (12:38) is specifically referring to, "the common people," (12:37).
[648] Matthew also says, "At."
[649] Luke also says, "In."
[650] Luke also says, "In."
[651] Mark and Luke also say, "A."

23:16 "Woe to you, blind guides, who say, 'Whoever swears by the
temple, it is nothing; but whoever swears by the gold of the temple, he is
obliged *to perform it.*' 17 Fools and blind! For which is greater, the gold or the
temple that sanctifies the gold? 18 And, 'Whoever swears by the altar, it is
nothing; but whoever swears by the gift that is on it, he is obliged *to*
*perform it.*' 19 Fools and blind! For which is greater, the gift or the altar that
sanctifies the gift? 20 Therefore he who swears by the altar, swears by it and
by all things on it. 21 He who swears by the temple, swears by it and by Him
who dwells in it. 22 And he who swears by heaven, swears by the throne of
God and by Him who sits on it.

23:23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe
of mint and anise and cummin, and have neglected the weightier *matters* of
the law: justice and mercy and faith. These you ought to have done, without
leaving the others undone. 24 Blind guides, who strain out a gnat and
swallow a camel!

23:25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse
the outside of the cup and dish, but inside they are full of extortion and self-
indulgence. 26 Blind Pharisee, first cleanse the inside of the cup and dish,
that the outside of them may be clean also.

23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like
whitewashed tombs which indeed appear beautiful outwardly, but inside
are full of dead *men's* bones and all uncleanness. 28 Even so you also
outwardly appear righteous to men, but inside you are full of hypocrisy and
lawlessness.

23:29 "Woe to you, scribes and Pharisees, hypocrites! Because you
build the tombs of the prophets and adorn the monuments of the righteous,
30 and say, 'If we had lived in the days of our fathers, we would not have
been partakers with them in the blood of the prophets.'

23:31 "Therefore you are witnesses against yourselves that you are
sons of those who murdered the prophets. 32 Fill up, then, the measure of
your fathers' *guilt.* 33 Serpents, brood of vipers! How can you escape the
condemnation of hell? 34 Therefore, indeed, I send you prophets, wise men,
and scribes: *some* of them you will kill and crucify, and *some* of them you
will scourge in your synagogues and persecute from city to city, 35 that on
you may come all the righteous blood shed on the earth, from the blood of

righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36Assuredly, I say to you, all these things will come upon this generation.

23:37/13:34[652]"O[653] Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I[654] wanted to gather your children together, as a[655] hen gathers her chicks/brood under *her* wings, but you were not willing! 38/35See! Your house is left to you desolate; 39for/and assuredly, I[656] say to you, you shall see Me no more (not see Me) till/until *the time* comes when you say, 'Blessed *is* He who comes in the name of the Lord!' "

## Jesus Observes Temple Offerings - Mark 12:41-44; Luke 21:1-4

12:41Now Jesus sat opposite the treasury 21:1and He looked up and saw how the people put money into the treasury. And many *who were* rich (the rich) put/were putting in much (their gifts) into the treasury. 42/2And then He saw also one--a certain poor widow--came and threw/was putting in two mites, which make a quadrans. 43/3So He called His disciples to *Himself* and said to them, "Assuredly/truly, I[657] say to you that this poor widow has put in more than all those who have given to the treasury; 44/4for they all (these) out of their abundance have put in offerings for God, but she out of her poverty put in all the (her whole) livelihood that she had."

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[652] Though Luke 13:34-35 is placed in Luke's gospel before He enters Jerusalem (cf. 13:22-33), we believe it parallels Matt. 23:37-39 (which happened after Jesus entered Jerusalem) for the following reasons:

1. Matt. 23:37-39 and Luke 13:34-35 are virtually word-for-word.
2. Luke 9-19 demonstrably contains elements thematically (see Appendix J).
3. Comparing Matt. 23:1 with 24:1, it seems that Matthew is tight on the time/place of Matt. 23:37-39. And so if Matt. 23:37-39 = Luke 13:34-35, Matthew is the more likely chronological placement.

[653] Luke also says, "O."
[654] Matthew also says, "I."
[655] Luke also says, "A."
[656] Luke also says, "I."
[657] Luke also says, "I."

## Jesus Describes the Temple Destruction and His Return[658] - Matt. 24:1-25:46; Mark 13:1-37; Luke 17:22-18:8; 21:5-36

24:1/13:1/21:5aThen as He (Jesus) went out of, and departed from, the temple, and as some[659] (His disciples) came up to show Him the buildings of the temple, one[660] of His disciples spoke of the temple, how it was adorned with beautiful stones and donations, and said to Him, "Teacher, see what manner of stones and what buildings *are here!*"

24:2/13:2And Jesus answered and 21:5bHe said to them/him, "Do you not see all 6these things--these great buildings (which you see)? Assuredly, I say to you, the days will come in which not *one* stone shall be[661] left here upon another, that shall not be[662] thrown down."

21:7So 24:3/13:3now, as He sat on the Mount of Olives opposite the temple, the disciples/they (Peter, James, John, and Andrew) came to Him

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[658] Similar to Luke 13:34-35 combining with 20:45-47 in "Jesus Rebukes Hypocrisy in Jewish Leaders", Luke refers to "Jesus Describes the Temple Destruction and His Return" in two different places in his gospel: (1) Luke 17:22-18:8, and (2) 21:5-36. We see these two separate passages as speaking to the same event (alongside Matt. 24 and Mark 13) because:

1. Luke did not treat the material in Luke 9-19 as rigidly sequential (see Appendix J and "Jesus Rebukes Hypocrisy in Jewish Leaders"), and so can sometimes bounce parts and pieces around thematically that do not appear with their chronological counterparts.
2. The words and content matter of Luke 17:22-18:8 and 21:5-36 are very closely aligned with Matthew 24 (and Mark 13), which are clearly set as happening at the temple during the last week of Jesus' life.
3. To separate Luke 17:22-18:8 from 21:5-36 means that only Luke 21:5-36 parallels the temple scene of Matt. 24 = Mark 13. But such a reading would have Luke completely ignore large portions of Jesus' temple teaching found in Matt. 24 and Mark 13 (cf. Luke 21:5-36), while simultaneously (and suspiciously) placing those "missing" teachings into a completely new context (17:22-18:8) that no other gospel mentions. Such a view seems far less tenable than simply combining Luke 17:22-18:8 with 21:5-36 as different parts of the same event (as we do).
4. Luke had thematic reasons to place 17:22-18:8 where he did, as it related to the preceding conversation of the coming kingdom (17:20-21). Thus, it seems that Luke begins with the chronologically sequenced event of the coming of the kingdom (17:20-21), and then places a related dialogue that did not happen at that time (17:22-18:8).

[659] Luke (21:5) does not say who the, "some," are, but a comparison with Matthew and Mark show that they must have included the disciples, and likely referred only to the disciples (since Matthew and Mark only mention the disciples in this exchange). However, certainly Jesus would have attracted crowds in Jerusalem at this time, so we leave open the real possibility that the, "some," include others outside the disciples as well.

[660] As happens elsewhere, one gospel mentions one speaker, while the others indicate multiple speakers. A number of scenarios could account for the difference, e.g. one person spoke while others agreed; one person started the discussion and others continued it; etc. What we know is that multiple people were noticing the temple and (at least) one person spoke directly to Jesus about it, while Jesus answered the one person (as well as the others).

[661] Matthew also says, "Be."

[662] Mark also says, "Be."

and asked privately, saying, "Teacher, but 4tell us, when will these things be? And what *will be* the sign (what sign *will there be*) of Your coming, and of the end of the age--when all these things will be fulfilled (are about to take place)?"

24:4/13:5/21:8And He (Jesus), answering them, answered and said (began to say) to them: "Take heed that no one deceives you, that you not be deceived. 5/6For many will come in[663] My[664] name, saying, 'I[665] am[666] *He*, the Christ,' and, 'The time has drawn near,' and will deceive many. Therefore do not go after them. 7/9But when you hear--6and you will hear--of[667] wars and rumors of wars/commotions. See that you are not/do not be troubled/terrified; for all *these*/*such things* must happen and come to pass first, but the end is not yet/*will* not *come* immediately."

21:10Then He said to them, "24:7/13:8For nation will rise against nation, and kingdom against kingdom. 11And there will be famines and pestilences, and there will be great earthquakes in[668] various places and there will be troubles--fearful sights and great signs from heaven. 8All these *are* the beginning/beginnings of sorrows.

13:9a/21:12a"But 24:9then, before all these things, watch out for yourselves, for they will lay their hands on you and persecute *you*—deliver/delivering *you* up[669] to tribulation, to councils and prisons, and you will be beaten in the synagogues--and they will kill you. 13a/17And you will be[670] hated by[671] all nations for My[672] name's sake. 9b/12bYou will be brought before rulers and kings for My name's sake. 13But it will turn out for you as an occasion for a testimony to them. 11But, 14therefore, when they arrest *you* and deliver you up, do not worry beforehand, or premeditate--settle *it* in your hearts not to meditate-- on what you will speak/answer. But whatever is given you in that hour, speak that; for it is not you who speak, but the

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[663] Luke also says, "In."
[664] Mark also says, "My."
[665] Mark and Luke also say, "I."
[666] Matthew also says, "Am."
[667] Luke also says, "Of."
[668] Mark also says, "In."
[669] Luke also says, "Up."
[670] Matthew also says, "Be."
[671] Mark also says, "By."
[672] Luke also says, "My."

Holy Spirit; 15for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

24:10And then many will be offended, will betray one another, and will hate one another. 13:12Now 21:16you will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death (brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death). 18But not a hair of your head shall be lost. 11Then many false prophets will rise up and deceive many. 12And because lawlessness will abound, the love of many will grow cold. 13/13bBut he who endures to the end shall be saved. 19By your patience possess your souls. 14/10And this (the gospel of the kingdom) will (and must first) be preached in/to all the world/nations as a witness to all the nations, and then the end will come.

24:15"Therefore/13:14so/21:20but when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place, where it ought not--" (let the reader [whoever reads; him] understand), "Jerusalem surrounded by armies, then know that its desolation is near. 16/21Then let those who are in[673] Judea flee to[674] the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. 22For these are the days of vengeance, that all things which are written may be fulfilled. 17:31"In that day, 17/15let him (he) who is[675] on[676] the housetop, and his goods *are* in the house, let him not go/come down into the house, nor enter to take them (anything) away out of his house. 18/16And likewise let him (the one) who is[677] in[678] the field, let him not go/turn back to get his clothes. 19/17/21:23But woe to[679] those who are pregnant and to[680] those who are nursing babies in[681] those days! 20/18And pray that your flight may not be in winter or on the Sabbath. 21/19For then (*in* those days) there

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673 Luke also says, "In."
674 Mark also says, "To."
675 Luke also says, "Is."
676 Mark also says, "On."
677 Luke also says, "Is."
678 Mark also says, "In."
679 Luke also says, "To."
680 Luke also says, "To."
681 Mark also says, "In."

will be[682] great tribulation (distress in the land and wrath upon this people), such as has not been since the beginning of the creation which God created (the world) until this time, no, nor ever shall be. 21:24And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled. 22/20And unless those days were shortened (the Lord had shortened those days), no flesh would be saved; but for the elect's sake, whom He chose, those days will be shortened (He shortened the days).

17:22Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it.* "23And 24:23/13:21then if anyone says (they will say) to[683] you, 'Look, here *is* the Christ!' or[684] 'Look, *He is* there!' do[685] not believe *it,* go after *them,* or follow *them.* 24/22For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. 23But take heed; 25see, I[686] have told you all things beforehand.

24:26"Therefore if they say to you, 'Look, He is in the desert!' do not go out; *or* 'Look, *He is* in the inner rooms!' do not believe *it.* 27/17:24For as the lightning that comes/flashes from/out of one *part* under heaven (the east) and flashes/shines to the other *part* under heaven (the west), so also the coming of the Son of Man will be in His day. 17:25But first He must suffer many things and be rejected by this generation.

13:24"But/21:25and 24:29immediately after that tribulation (the tribulation of/in those days), there will be signs in the sun (the sun will be darkened), and in the moon (the moon will not give its light), and in the stars (25the stars from/of heaven will fall); and on the earth distress of nations, with perplexity, the sea and the waves roaring; 26men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of/in the heavens will be[687] shaken. 30/26/27Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will

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[682] Luke also says, "Be."
[683] Luke also says, "To."
[684] Luke also says, "Or."
[685] Luke also says, "Do."
[686] Matthew also says, "I."
[687] Mark also says, "Be."

mourn, and they will see the Son of[688] Man coming on a[689] cloud--in the clouds--of heaven with great power and great glory. 31/27And then He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from the farthest part of earth[690] (one end of heaven) to the other (the farthest part of heaven). 28Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

21:29Then He spoke to them a parable: 24:32/13:28"Now look at and learn this parable from the fig tree, and all the trees: 30When its branch has already become tender, and puts forth leaves (they are already budding), you see and know for yourselves that summer *is* now near. 33/29/31So[691] you also, when you see all these things happening, know that it (the kingdom of God) is[692] near—at the doors! 34/30/32Assuredly, I[693] say to[694] you, this generation will by[695] no[696] means pass away till all these things take place. 35/31/33Heaven and earth will pass away, but My[697] words will by[698] no[699] means pass away.

24:36/13:32"But of that day and hour no one knows, not even the angels of/in heaven, nor the Son, but My/the Father only. 37But/17:26and as the days of Noah *were (*as it was in the days of Noah*),* so also it will be in the coming/days of the Son of Man. 38For as in the days before the flood, 27they were eating (ate) and drinking (they drank), marrying (they married wives)

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688 Mark also says, "Of."
689 Though Mark only mentions one cloud, the setting seems to be amidst many clouds (though perhaps Jesus spoke of one cloud as predominate). A similar phenomena can be seen in Mark's mention of only one person asking Jesus the question (13:1) while Matthew and Luke mention multiple (see the note there).
690 Where Mark (13:27) mentions the, "farthest part of earth," Matthew (24:31) mentions, "heaven." These are two sides of the same coin. The mountains of the earth are regularly seen as places where heaven meets earth (cf. Ex. 19:20; 26; 2 Chron. 3:1; Ezek. 40:2; Rev. 21:9-12). This is because they are the highest point, so that the top of the mountain touches "heaven" (in the sense of the sky, which is the way Jesus seems to be defining it here). So the, "farthest part of earth," (Mark 13:27) is the beginning of, "heaven," (Matt. 24:31).
691 Luke also says, "So."
692 Luke also says, "Is."
693 Mark and Luke also say, "I."
694 Matthew also says, "To."
695 Luke also says, "By."
696 Mark also says, "No."
697 Mark also says, "My."
698 Matthew also says, "By."
699 Luke also says, "No."

and giving in marriage (they were given in marriage), until the day that Noah entered the ark, 39and did not know until the flood came and took them all away, and destroyed them all, so also will the coming of the Son of Man be. 28Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all. 30Even so will it be in the day when the Son of Man is revealed. 32Remember Lot's wife. 33Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. 34I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. 40Then 36two *men* will be in the field: the one will be taken and the other left. 41/35Two *women will be* grinding together at the mill: the one will be taken and the other left.

13:33Take heed, watch and pray; for you do not know when the time is. 34*It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. 24:42/35Watch therefore, for you do not know what hour (when) your Lord (the master of the house) is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning— 36lest, coming suddenly, he find you sleeping. 37And what I say to you, I say to all: Watch!" 43But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

17:37aAnd they answered and said to Him, "Where, Lord?"

17:37bSo He said to them, "24:28For wherever the carcass/body is, there the eagles will be gathered together."

24:45"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46Blessed *is* that servant whom his master, when he comes, will find so doing. 47Assuredly, I say to you that he will make him ruler over all his goods. 48But if that evil servant says in his heart, 'My master is delaying his coming,' 49and begins to beat *his* fellow servants, and to eat and drink with the drunkards, 50the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, 51and will cut him

in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

21:34"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. 35For it will come as a snare on all those who dwell on the face of the whole earth. 36Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

18:1Then He spoke a parable to them, that men always ought to pray and not lose heart, 2saying: "There was in a certain city a judge who did not fear God nor regard man. 3Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' 4And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, 5yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' "

18:6Then the Lord said, "Hear what the unjust judge said. 7And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? 8I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

25:1"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. 2Now five of them were wise, and five *were* foolish. 3Those who *were* foolish took their lamps and took no oil with them, 4but the wise took oil in their vessels with their lamps. 5But while the bridegroom was delayed, they all slumbered and slept.

25:6"And at midnight a cry was *heard:* 'Behold, the bridegroom is coming; go out to meet him!' 7Then all those virgins arose and trimmed their lamps. 8And the foolish said to the wise, 'Give us *some* of your oil, for our lamps are going out.' 9But the wise answered, saying, '*No,* lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' 10And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

25:11"Afterward the other virgins came also, saying, 'Lord, Lord, open

to us!' 12But he answered and said, 'Assuredly, I say to you, I do not know you.'

25:13"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

25:14"For *the kingdom of heaven is* like a man traveling to a far country, *who* called his own servants and delivered his goods to them. 15And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. 16Then he who had received the five talents went and traded with them, and made another five talents. 17And likewise he who *had received* two gained two more also. 18But he who had received one went and dug in the ground, and hid his lord's money. 19After a long time the lord of those servants came and settled accounts with them.

25:20"So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' 21His lord said to him, 'Well *done,* good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' 22He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' 23His lord said to him, 'Well *done,* good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

25:24"Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. 25And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.'

25:26"But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. 28Therefore take the talent from him, and give *it* to him who has ten talents.

25:29'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be

taken away. 30And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

25:31"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. 33And He will set the sheep on His right hand, but the goats on the left. 34Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

25:37"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You,* or thirsty and give *You* drink? 38When did we see You a stranger and take *You* in, or naked and clothe *You?* 39Or when did we see You sick, or in prison, and come to You?' 40And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.'

25:41"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

25:44"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' 45Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.' 46And these will go away into everlasting punishment, but the righteous into eternal life."

**Judas and Jewish Leaders Plot Against Jesus - Matt. 26:1-5, 14-16; Mark 14:1-2, 10-11; Luke 21:37-22:6**

21:37And in the daytime He was teaching in the temple, but at night He

went out and stayed on the mountain called Olivet. 38Then early in the morning all the people came to Him in the temple to hear Him.

26:1/22:1Now the Feast of Unleavened Bread drew near, which is called Passover (14:1aafter two days it was the Passover and *the Feast* of Unleavened Bread). It came to pass, when Jesus had finished all these sayings, *that* He said to His disciples, 2"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

14:1b/22:2And 26:3then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, 4and plotted to (sought how they might) take Him (Jesus) by trickery and kill *Him (*put *Him* to death*)*. 5/2But they said, "Not during the feast, lest there be an uproar among/of the people," for they feared the people.

26:14/14:10/22:3Then Satan entered one who was numbered of/among the twelve, called Judas, surnamed Iscariot. 4So he went his way to, and conferred with, the chief priests and captains, to betray Him to them (how he might betray Him to them), 15and said, "What are you willing to give me if I deliver Him to you?" 11/5And when they heard *it,* they were glad, and promised/agreed to give him money (they counted out to him thirty pieces of silver). 16/6So[700] he[701] promised and, from that time, sought opportunity to (how he might) betray Him to them conveniently (in the absence of the multitude).

**Preparing the Final Passover - Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13; John 13:1**

22:7Then came the Day 26:17a/14:12aof[702] Unleavened Bread, when Passover must be killed--they killed the *lamb*. 8And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

22:9So 26:17b/14:12bnow, on the first *day of the Feast*, they (the/His

[700] Luke also says, "So."
[701] Mark also says, "He."
[702] Luke also says, "Of."

disciples) came to Jesus and said to[703] Him, saying, "Where do[704] You want us[705] to[706] go and prepare for You to eat (that You may eat) the Passover?"

26:18/14:13/22:10And He[707] sent out two of His disciples and said to them, "Go into the city, and behold, when you have entered the city, a[708] man will meet you carrying a[709] pitcher of water; follow him into the house which he enters (14wherever he goes in). And 11then you shall say to[710] him (to a certain man--the master of the house), 'The Teacher says to you, "My time is at hand; I will keep the Passover at your house with My disciples. Where is the guest room in which (where) I[711] may eat the Passover with My disciples?"' 15/12Then he will show you a[712] large furnished *and* prepared upper room; there make ready for us."

26:19/14:16/22:13So[713] they (the/His disciples) did as Jesus had directed them (went out, and came into the city, and found it just as He had said to them); and they prepared the Passover.

13:1Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

## Jesus' Final Passover & Meal - Matt. 26:20-35; Mark 14:17-31; Luke 22:14-39; John 13:2-18:1

14:17In the 26:20evening, 22:14when the hour had come, He[714] came and sat down, and the twelve apostles with Him. 15Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; 16for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of

[703] Luke also says, "To."
[704] Mark also says, "Do."
[705] Mark also says, "Us."
[706] Matthew also says, "To."
[707] Luke also said, "He."
[708] Luke also says, "A."
[709] Mark also says, "A."
[710] Luke also says, "To."
[711] Luke also says, "I."
[712] Mark also says, "A."
[713] Luke also said, "So."
[714] Luke also said, "He."

God."

13:2And supper being ended[715], the devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him, 3Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4rose from supper and laid aside His garments, took a towel and girded Himself. 5After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. 6Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

13:7Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

13:8aPeter said to Him, "You shall never wash my feet!"

13:8bJesus answered him, "If I do not wash you, you have no part with Me."

13:9Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

13:10Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." 11For He knew who would betray Him; therefore He said, "You are not all clean."

13:12So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13You call Me Teacher and Lord, and you say well, for *so* I am. 14If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15For I have given you an example, that you should do as I have done to you. 16Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17If you know these things, blessed are you if you do them."

13:18"I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.' 19Now I tell you before it comes, that when it does come to pass, you may believe that I am *He.*

13:20Most assuredly, I say to you, he who receives whomever I send

[715] "NU-Text reads *And during supper*." (John 13:2, NKJV footnote). Carson also adeptly defends, "And during supper," (1991, 469).

receives Me; and he who receives Me receives Him who sent Me."

26:21/14:18Now as they sat and were eating/ate, 13:21when He/Jesus had said these things, He was troubled in spirit, and testified and said, "22:21But most assuredly, behold, I[716] say to[717] you, the hand of My betrayer *is* with Me on the table: one of[718] you who eats with Me will betray Me[719]."

22:23a/13:22Then the disciples looked at one another, perplexed about whom He spoke. 26:22a/14:19aAnd they were (began to be) exceedingly sorrowful.

13:23Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. 24Simon Peter therefore motioned to him to ask who it was of whom He spoke.

13:25Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" 26:22a/14:19bAnd each of them 22:23bbegan to question among themselves, which of them it was who would do this thing, and to say to Him, one by one, "Lord, is it I[720]?" And another *said,* "*Is* it I?"

26:23/14:20He/13:26aJesus answered and said to them, "*It is* one of the twelve, He to whom I shall give a piece of bread when I have dipped *it* (who dipped/dips *his* hand with Me in the dish) will betray Me. 22:22And truly 24/21the Son of[721] Man indeed goes just as it[722] is written of Him (has been determined), but woe to[723] that man by[724] whom He (the Son of Man) is betrayed! It would have been good for that man if he had not/never been born." 26:25aThen Judas, who was betraying Him, answered and said, "Rabbi, is it I?"

26:25bHe said to him, "You have said it."

22:24[725]Now there was also a dispute among them, as to which of them

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[716] Mark and John also say, "I."
[717] Matthew also says, "To."
[718] John also says, "Of."
[719] Matthew also says, "Me."
[720] Mark also says, "I."
[721] Luke also says, "Of."
[722] Mark also says, "It."
[723] Luke also says, "To."
[724] Luke also says, "By."
[725] Luke 22:24-30 echoes dialogue recorded elsewhere by Matthew (19:28; 20:20-28) and Mark (10:35-45). Since Luke puts no clear time/place indicators around the passage, it is possible he is inserting this dialogue here because of the thematic unity (compare Luke 22:23). He is even shown to have done such a thing elsewhere in his writing (for instance, in Luke 13:34-35—see "Jesus Describes the Temple Destruction and His Return" above). However, we see no reason to displace it from happening at the,

should be considered the greatest. 25And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27For who is greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

22:28"But you are those who have continued with Me in My trials. 29And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

26:27/14:23/22:17Then He[726] took the cup[727], and gave thanks, and when He had given thanks He gave *it* to them, and they all drank from it. 24aAnd He said to them, saying, "Drink from it, all of you; take this and divide *it* among yourselves. 29But/25assuredly/18for I[728] say to[729] you, I[730] will not/no longer drink of this (the fruit of[731] the vine) from now on until the kingdom of God comes: that day when I[732] drink it new with you in My Father's kingdom (the kingdom of God)."

26:26/14:22/22:19And as they were eating, He (Jesus) took bread, blessed (gave thanks) and broke *it*[733], and gave *it*[734] to[735] them (the disciples) and

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"Last Supper." First, the discussion of who is the greatest clearly happens repeatedly (cf. Matt. 11:11; 18:1-5; 20:20-28; 23:11-12; Mark 9:33-37; 10:35-45), even within Luke's gospel (cf. Luke 7:28; 9:46-49). Further, this discussion is said elsewhere to have happened during this meal (cf. John 13:16; 15:20), even being demonstrated by Jesus in the washing of feet (Jn. 13:3-17). It also ties in with other themes seen throughout this meal (e.g. deliberation on how steadfast and good they are as disciples = Matt. 26:22, 33-35; Mark 14:19, 29-31; Luke 22:23, 33; John 13:22-25, 37; sharing a meal with Jesus in the new kingdom = Matt. 26:29; Mark 14:25; Lk. 22:18). Thus, we have kept it in the setting Luke recorded it, while acknowledging that it could have happened at a different time.

[726] Matthew also says, "He."

[727] Luke gives the most specificity in his account, showing that Jesus first took the cup and discussed the new kingdom (22:17-18), then took the bread (22:19), and after the meal took the cup again (22:20). Thus, we follow his ordering in the institution of the "Lord's Supper," where Matthew and Mark speak in more general terms of the events.

[728] Mark and Luke also say, "I."

[729] Matthew also says, "To."

[730] Mark and Luke also say, "I."

[731] Luke also says, "Of."

[732] Matthew also says, "I."

[733] Mark also says, "It."

[734] Mark also says, "It."

[735] Matthew also says, "To."

said, saying, "Take, eat; this is[736] My[737] body which is given for you; do this in remembrance of Me."

13:26bAnd having dipped the bread[738], He gave *it* to Judas Iscariot, *the son* of Simon.

13:27aNow after the piece of bread, Satan entered him.

13:27bThen Jesus said to him, "What you do, do quickly." 28But no one at the table knew for what reason He said this to him. 29For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

13:30Having received the piece of bread, he then went out immediately. And it was night.

13:31aSo, 22:20likewise, when he had gone out, He (Jesus) also *took* the cup after supper, and said, saying, "26:28For 24bthis cup is[739] My blood of the new covenant (the new covenant in My blood), which is[740] shed for you (and many) for the remission of sins.

"13:31bNow the Son of Man is glorified, and God is glorified in Him. 32If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. 33Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. 34A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35By this all will know that you are My disciples, if you have love for one another."

13:36aSimon Peter said to Him, "Lord, where are You going?"

13:36bJesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."

13:37Peter said to Him, "Lord, why can I not follow You now? I will lay

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[736] Matthew also says, "Is."
[737] Luke also says, "My."
[738] We are not told when during the meal, "the bread," of John 13:26b was dipped and eaten. We place it after Jesus designates the bread as His body (i.e. "communion"), because (A) since the disciples remained clueless on who Jesus' betrayer was even after Judas ate the bread, it seems likely that a gap of time existed between Jesus predicting his betrayer would eat the bread (Matt. 26:23 = Mark 14:20 = John 13:26a) and the actual act of eating it, and (B) the most fitting place for the sign of betrayal seems to be during the actual act of communion (where Jesus is symbolized as willingly giving of His life).
[739] Luke also says, "Is."
[740] Mark also says, "Is."

down my life for Your sake."

26:31/14:27Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written:

'I[741] will strike the Shepherd,
And the sheep of the flock will be scattered.'

26:32/14:28"But after I[742] have been raised, I[743] will go before you to Galilee."

26:33/14:29Peter answered and said to Him, "Even if all are made to stumble because of You, yet I[744] will never/not be made to stumble."

22:31And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat. 32But I have prayed for you, that your faith should not fail; and when you have returned to *Me,* strengthen your brethren."

22:34Then He (26:34/14:3013:38Jesus) answered/said to him, "Will you lay down your life for My sake? Most assuredly, I[745] tell/say to you[746], Peter, that today (this day), *even* this night, the rooster shall not crow before/till you[747] have denied--will deny--three times that you know Me[748] (before the rooster crows twice)."

14:31a/22:33But he (26:35aPeter) said/spoke more vehemently to Him, "Lord, I am ready to go with You, both to prison and to death. Even if I[749] have to die with You, I[750] will not deny You!"

26:35b/14:31bAnd so they all (the disciples) said likewise.

14:1"Let not your heart be troubled; you believe in God, believe also in Me. 2In My Father's house are many mansions; if *it were* not *so,* I would have told you. I go to prepare a place for you. 3And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. 4And where I go you know, and the way you know."

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741 Mark also says, "I."
742 Matthew also says, "I."
743 Mark also says, "I."
744 Mark also says, "I."
745 Mark, Luke, and John also say, "I."
746 John also says, "You."
747 John also says, "You."
748 Luke and John also say, "Me."
749 Mark also says, "I."
750 Matthew also says, "I."

14:5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

14:6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

14:7 ”If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

14:8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

14:9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority;* but the Father who dwells in Me does the works. 11 Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

14:12 ”Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father. 13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. 14 If you ask anything in My name, I will do *it.*

14:15 ”If you love Me, keep My commandments. 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. 18 I will not leave you orphans; I will come to you.

14:19 ”A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. 20 At that day you will know that I *am* in My Father, and you in Me, and I in you. 21 He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

14:22 Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

14:23 Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and

make Our home with him. 24He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.

14:25"These things I have spoken to you while being present with you. 26But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. 27Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. 28You have heard Me say to you, 'I am going away and coming *back* to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.

14:29"And now I have told you before it comes, that when it does come to pass, you may believe. 30I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. 31But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

15:1"I am the true vine, and My Father is the vinedresser. 2Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. 3You are already clean because of the word which I have spoken to you. 4Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

15:5"I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. 7If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8By this My Father is glorified, that you bear much fruit; so you will be My disciples.

15:9"As the Father loved Me, I also have loved you; abide in My love. 10If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

15:11"These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full. 12This is My commandment, that you love one another as I have loved you. 13Greater love has no one than this,

than to lay down one's life for his friends. 14You are My friends if you do whatever I command you. 15No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. 16You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you. 17These things I command you, that you love one another.

15:18"If the world hates you, you know that it hated Me before *it hated* you. 19If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. 21But all these things they will do to you for My name's sake, because they do not know Him who sent Me. 22If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. 23He who hates Me hates My Father also. 24If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. 25But *this happened* that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'

15:26"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. 27And you also will bear witness, because you have been with Me from the beginning.

16:1"These things I have spoken to you, that you should not be made to stumble. 2They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. 3And these things they will do to you because they have not known the Father nor Me. 4aBut these things I have told you, that when the time comes, you may remember that I told you of them.

16:4bAnd these things I did not say to you at the beginning, because I was with you.

16:5"But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' 6But because I have said these things to you,

sorrow has filled your heart. 7Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9of sin, because they do not believe in Me; 10of righteousness, because I go to My Father and you see Me no more; 11of judgment, because the ruler of this world is judged.

16:12"I still have many things to say to you, but you cannot bear *them* now. 13However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. 14He will glorify Me, for He will take of what is Mine and declare *it* to you. 15All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

16:16"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."

16:17Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

16:19Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? 20Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. 21A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. 22Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

16:23"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

16:25"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. 26In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; 27for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. 28I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

16:29His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! 30Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God."

16:31Jesus answered them, "Do you now believe? 32Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. 33These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

17:1Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. 3And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4I have glorified You on the earth. I have finished the work which You have given Me to do. 5And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

17:6"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. 7Now they have known that all things which You have given Me are from You. 8For I have given to them the words which You have given Me; and they have received *them,* and have known surely that I came forth from You; and they have believed that You sent Me.

17:9"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10And all Mine are Yours, and Yours are Mine, and I am glorified in them. 11Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your

name those whom You have given Me, that they may be one as We *are.*
12While I was with them in the world, I kept them in Your name. Those
whom You gave Me I have kept; and none of them is lost except the son of
perdition, that the Scripture might be fulfilled. 13But now I come to You, and
these things I speak in the world, that they may have My joy fulfilled in
themselves. 14I have given them Your word; and the world has hated them
because they are not of the world, just as I am not of the world. 15I do not
pray that You should take them out of the world, but that You should keep
them from the evil one. 16They are not of the world, just as I am not of the
world. 17Sanctify them by Your truth. Your word is truth. 18As You sent Me
into the world, I also have sent them into the world. 19And for their sakes I
sanctify Myself, that they also may be sanctified by the truth.

17:20"I do not pray for these alone, but also for those who will believe
in Me through their word; 21that they all may be one, as You, Father, *are* in
Me, and I in You; that they also may be one in Us, that the world may
believe that You sent Me. 22And the glory which You gave Me I have given
them, that they may be one just as We are one: 23I in them, and You in Me;
that they may be made perfect in one, and that the world may know that
You have sent Me, and have loved them as You have loved Me.

17:24"Father, I desire that they also whom You gave Me may be with
Me where I am, that they may behold My glory which You have given Me;
for You loved Me before the foundation of the world. 25O righteous Father!
The world has not known You, but I have known You; and these have
known that You sent Me. 26And I have declared to them Your name, and
will declare *it,* that the love with which You loved Me may be in them, and I
in them."

22:35aAnd He said to them, "When I sent you without money bag,
knapsack, and sandals, did you lack anything?"

22:35bSo they said, "Nothing."

22:36Then He said to them, "But now, he who has a money bag, let
him take *it,* and likewise a knapsack; and he who has no sword, let him sell
his garment and buy one. 37For I say to you that this which is written must
still be accomplished in Me: 'And He was numbered with the
transgressors.' For the things concerning Me have an end."

22:38aSo they said, "Lord, look, here *are* two swords."

22:38b And He said to them, "It is enough."

18:1a When Jesus had spoken these words, 26:30/14:26 and when they had sung a hymn, 22:39 coming out, He went out to[751] the Mount of[752] Olives, as He was accustomed, with His disciples (and they, His disciples, also followed Him).

## Jesus' Prayer in the Garden of Gethsemane - Matt. 26:36-46; Mark 14:32-42; Luke 22:40-46; John 18:1

26:36/14:32 Then they (Jesus with them) came to a[753] place which was called/named Gethsemane--18:1b over the Brook Kidron, where there was a garden, which He and His disciples entered--; and He said to the/His disciples, "Sit here while I[754] go and pray over there." 37/33 And He took with Him Peter and the two sons of Zebedee (James and John) with Him, and, 22:40a when He came to the place, He began to be sorrowful, troubled, and deeply distressed. 38/34 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

26:39/14:35 He went a little farther, and fell on His face on the ground, and prayed that if it were possible, the hour might pass from Him. 36 And He said, saying, "O Abba, My Father, all things *are* possible for You. Take this cup away. If it is possible, let this cup pass from Me; nevertheless, not as/what I[755] will, but as/what You *will*."

26:40/14:37 Then He came to the disciples and found them sleeping, and 22:40b He said to[756] Peter (and them), "What! Simon, are you sleeping? Could you not watch with Me one hour? 41/38 Watch and pray, lest you (that you may not) enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

22:41 And, 26:42/14:39 again, a second time, He[757] went away and was

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[751] Luke also says, "To."
[752] Matthew also says, "Of."
[753] Mark also says, "A."
[754] Matthew also says, "I."
[755] Mark also says, "I."
[756] Luke also says, "To."
[757] Luke also says, "He."

withdrawn from them about a stone's throw, and He knelt down and prayed, and spoke, 42saying the same words: "O My Father, if it is Your will, take this cup away from Me; nevertheless if this cup cannot pass away from Me unless I drink it, not My will, but Yours (Your will), be done." 43Then an angel appeared to Him from heaven, strengthening Him. 44And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

14:40And 22:45when He rose up from prayer, 43and He came/had come and returned to His disciples, He found them asleep/sleeping again from sorrow, for their eyes were heavy; and they did not know what to answer Him. 46Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

26:44So He left them, went away again, and prayed the third time, saying the same words. 45/14:41Then He came to His disciples the third time and said to them, "Are *you* still sleeping and resting? It is enough! The hour has come and is at hand, and, behold, the Son of Man is being betrayed into the hands of sinners. 46/42Rise, let us be going. See, My betrayer is at hand."

## Jesus is Arrested in Gethsemane - Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-11

18:2And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. 26:47/14:43/22:47aAnd 3then, immediately, while He was still speaking, behold, he who was called Judas, one of the twelve, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with a[758] great multitude with lanterns, torches, and weapons (swords and clubs), from the chief priests and the scribes and the elders of the people.

26:48/14:44Now His betrayer had given them a[759] sign/signal, saying, "Whomever I kiss, He is the One; seize Him and lead *Him* away safely."

[758] Mark and Luke also say, "A."
[759] Mark also says, "A."

22:47b And 14:45 as soon as he had come, 49 immediately he went up before them and drew near to[760] Him (Jesus) to kiss Him and said to Him, "Rabbi, Rabbi, greetings!" and kissed Him.

26:50a/22:48 But Jesus said to him, "Judas, friend, why have you come? Are you betraying the Son of Man with a kiss?"

18:4 Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

18:5a They answered Him, "Jesus of Nazareth."

18:5b Jesus said to them, "I am *He.*" And Judas, who betrayed Him, also stood with them. 6 Now when He said to them, "I am *He,*" they drew back and fell to the ground.

18:7a Then He asked them again, "Whom are you seeking?"

18:7b And they said, "Jesus of Nazareth."

18:8 Jesus answered, "I have told you that I am *He.* Therefore, if you seek Me, let these go their way," 9 that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

22:49 When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" 26:50b/14:46 Then they came and laid their hands on Him (Jesus) and took Him. 51/47/50 And 18:10 then, suddenly, one of[761] them (those *who were* with Jesus and stood by), Simon Peter, having a sword, stretched out *his* hand and drew it (his sword), and struck the high priest's servant (the servant of[762] the high priest), and cut off his[763] right ear[764]. The servant's name was Malchus.

26:52/22:51 But/18:11 so Jesus answered and said to him (Peter), "Put your sword in/into its place--the sheath--, for all who take the sword will perish by the sword. 53 Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? 54 How then could the Scriptures be fulfilled, that it must happen thus? Shall I not drink the cup which My Father has given Me? Permit even this." And He touched his ear and healed him.

14:48/22:52 Then, 26:55 in that hour, Jesus answered and said to them (the

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[760] Luke also says, "To."
[761] Luke also says, "Of."
[762] Matthew also says, "Of."
[763] Matthew also says, "His."
[764] John also says, "Ear."

multitudes-- the chief priests, captains of the temple, and the elders who had come to Him), "Have you come out, as[765] against a[766] robber, with swords and clubs to take Me? 53When 49I[767] was with you, I sat daily with you, in[768] the temple teaching, and you did not try to seize Me[769]. 56aBut this is your hour, and the power of darkness; the Scriptures must be fulfilled (all this was done that the Scriptures of the prophets might be fulfilled)."

26:56bThen all the disciples forsook Him and fled.

14:50Then they all forsook Him and fled.

14:51Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body.* And the young men laid hold of him, 52and he left the linen cloth and fled from them naked.

## Jesus is Taken to Annas (a High Priest[770]) - Luke 22:54; John 18:12-14

18:12Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. 13And, 22:54ahaving arrested Him, they led *Him* and brought Him into the high priest's house[771], away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. 14Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

## Peter Initially Denies Jesus[772] - Matt. 26:58, 69-72; Mark 14:54, 66-70; Luke

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765 Mark also says, "As."
766 Matthew and Mark also say, "A."
767 Luke also says, "I."
768 Luke also says, "In."
769 Mark also says, "Me."
770 Annas and Caiphas both shared the high priest office at that time (cf. Luke 3:2).
771 Annas and Caiphas simultaneously shared the office of high priest (cf. Luke 3:2). It is likely that they lived in the same vicinity, possibly even sharing the same house. The courtyard was likely Annas's, adjoined to the temple precinct (cf. Carson 1991, sec. E. THE TRIAL AND PASSION OF JESUS [18:1-19:42])
772 There are many ways to harmonize Peter's denials of Christ. We believe the following sequence of denials is the most plausible:

(1) Peter at the fire, challenged by a servant girl (Matt. 26:58, 69-70; Mark 14:54, 66-68; Luke 22:55-57; John 18:17-18)

**22:54-57; John 18:15-18**

18:15And/26:58a/14:54/22:54but Simon Peter followed Him (Jesus) at[773] a[774] distance, to see the end, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus right to/into the high priest's courtyard (the courtyard of the high priest). 16But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

18:18Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. 26:58b/14:54And 22:55now, when they had kindled a fire in the midst of the courtyard and sat down together, he (Peter) went in and stood and sat[775] among/with them (the servants) and warmed himself at the fire.

26:69/14:67a/22:56And 18:17athen, 14:66anow, as Peter sat outside (was below) in the courtyard, a[776] certain servant girl (one of the servant girls of

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(2) Peter at the doorway, challenged by the servant girl plus others (Matt.26:71-72; Mark 14:68-70)
(3) Peter at the fire, challenged by an unnamed man (Luke 22:58; John 18:25)
(4) Peter at the fire, challenged by a group of people (Matt. 26:73-75; Mark 14:70-72; Luke 22:59-62; John 18:26-27)

This sequence (A) preserves the order of events in each gospel, (B) matches the delays noted between certain denials, and (C) fits the narrative in a natural, unforced way.

However, a challenge to this view is that John first records Peter in the gateway with the servant girl (18:16), then she questions him (18:17), and seemingly after this Peter leaves for the fire (18:18). Thus, as some argue (cf. Carson 1991, sec. E. THE TRIAL AND PASSION OF JESUS [18:1-19:42]), John sees Peter as questioned by the servant at the doorway (event 2) before he goes to the fire (event 1).
But this is not what John writes. Instead, John 18:17 focuses on the *questioner* ("the servant girl who kept the door"), not the *place* where the question was asked. In fact, John 18:16 indicates Peter is no longer at the doorway, and the repetition of John 18:16 and 18:17 both spelling out that the servant girl, "kept the door," would seem strangely redundant if Peter was at the doorway the entire time. Instead, it seems more likely that John is trying to identify the woman after Peter left the doorway, and the scene changed. Further, John 18:18 does not say when Peter went to the fire, but just that he was standing at the fire. Along these lines, Bible.org renders all of John 18:18 as a parenthetical statement, indicating that it could have explained where Peter was at the time of the girl's question, as opposed to showing where he went after the question was asked (Bible.org 2014a, v. 18). Thus, John 18:17-18 shows the servant girl questioning Peter while he was warming himself by the fire—nothing more or less. This description shares similar elements to Matt. 26:69-70 and Mark 14:66-67. And, as such, we see no problem in viewing all three descriptions as one and the same event (event 1, above), fitting well with the timeline of Peter's denials outlined above.

[773] Luke also says, "At."
[774] Matthew and Mark also say, "A."
[775] Some of the time was spent sitting (Matthew = Mark = Luke), and other standing (John).
[776] Luke also says, "A."

the high priest--the servant girl who kept the door), 14:67bwhen she saw Peter warming himself (seeing him as he sat by the fire), 14:67cshe 14:66bcame to him, 14:67dlooked intently at him and said to Peter, saying, "This man was also--you were--with Him (Jesus of Galilee/Nazareth). You are not also *one* of this Man's disciples, are you?"

26:70/14:68/22:57But he[777] denied Him/it before *them* all; 18:17bhe said, "I am not," saying, "Woman, I[778] do not (neither) know Him, nor understand what you are saying." And he went out on the porch, and a rooster crowed.

26:71And when he had gone out to the gateway, another *girl* *(*14:69and the servant girl*)* saw him (again), and said (began to say) to those *who were* there (stood by), "This *fellow* also was with Jesus of Nazareth. This is *one* of them."

26:72/14:70aBut again he denied it (with an oath), "I do not know the Man!"

## Jesus is Taken to Caiphas (a High Priest[779]) - Matt. 26:57; Mark 14:53; John 18:19-24

18:19The high priest then asked Jesus about His disciples and His doctrine.

18:20Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. 21Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

18:22And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

18:23Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

18:24Then Annas sent Him bound to Caiaphas the high priest.

26:57/14:53And they (those who had laid hold of Jesus) led *Him* *(*Jesus*)*

[777] Luke also says, "He."
[778] Mark and Luke also say, "I."
[779] Annas and Caiphas both shared the high priest office at that time (cf. Luke 3:2).

away to Caiaphas the high priest, where (and with him) all the chief priests, the scribes and the elders were assembled.

**Jesus Before Caiphas and Other Leaders - Matt. 26:59-68; Mark 14:55-65; Luke 22:63-65**

26:59/14:55Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, 60abut found none. 56For many false witnesses came forward, but even though many bore false witness against Him, their testimonies did not agree and they found none.

26:60bBut 14:57then, at last, some (two false witnesses) rose up, came forward, 61and said (bore false witness against Him), saying, "This *fellow* said (58we heard Him say), 'I[780] am able to (and will) destroy the temple of God--this temple made with hands--and to build (I will build) it--another made without hands—in/within three days.'" 59But not even then did their testimony agree.

26:62/14:60And the high priest arose/stood up in the midst and said to/asked Him (Jesus), saying, "Do You answer nothing? What *is it* these men testify against You?" 63a/61aBut He (Jesus) kept silent and answered nothing.

26:63bAnd 14:61bagain the high priest answered and said to/asked Him, saying to Him, "I put You under oath by the living God: Tell us if You are--are You?--the Christ, the Son of God, the Blessed!"

26:64/14:62Jesus said to him, "I am. *It is as* you said. And, nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on/with the clouds of heaven."

26:65/14:63Then the high priest tore his clothes and said, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now 64ayou have heard His/the blasphemy! 66aWhat do you think?"

14:64bAnd they all condemned Him to be deserving of death: 26:66bthey answered and said, "He is deserving of death."

22:63Now, 26:67/14:65then, they (some of the men who held Jesus)

[780] Mark also says, "I."

mocked Him (spat [began to spit] in/on Him/His face) and beat Him. 64And others went to blindfold Him, and to beat Him, and having blindfolded Him, to say to Him/asked Him, 68saying, "Prophesy to us, Christ! Who is the one who struck You?" And they (the officers) struck *Him* on the face with the palms of their hands. 65And many other things they blasphemously spoke against Him.

**Peter Continues to Deny Jesus - Matt. 26:73-75; Mark 14:70-72; Luke 22:58-62; John 18:25-27**

22:58aAnd after a little while[781], 18:25anow, Simon Peter stood and warmed himself. Therefore, another saw him and they said to him, "You also are not *one* of them (His disciples), are you?"

22:58bBut 18:25bhe (Peter) denied *it* and said, "Man, I[782] am not!"

22:59Then, 26:73/14:70ba[783] little later[784] (after about an hour had passed), another confidently affirmed, saying, "Surely this *fellow* also was with Him, for he is a Galilean." And those who stood by came up and said to Peter again, "Surely you also are *one* of them; for you are a Galilean, and your speech betrays you/shows *it*." And 18:26one of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?"

22:60aBut 26:74a/14:71/18:27athen he (Peter) began to curse and swear and said/denied again, *saying,* "Man, I do not know what you are saying! I[785] do not know the Man--this Man of whom you speak!"

18:27bAnd 26:74b/22:60bimmediately, while he was still speaking, 14:72a second time a[786]/*the* rooster crowed. 61And the Lord turned and looked at Peter. 75And then Peter remembered/called to mind the word of Jesus the

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781 "A little while," after Peter's initial denial(s) (cf. Luke 22:57-58).
782 John also says, "I."
783 Mark also says, "A."
784 Matthew and Mark refer to, "a little later," after Peter's first and second denials. However, it also is accurate to say that it was a little later after the denial recorded by Luke and John (Peter's 3rd denial, see above).
785 Mark also says, "I."
786 John also says, "A."

Lord, who (that/how He) had said to[787] him, "Before the rooster crows twice, you will deny Me[788] three times." And 62so, when he thought about it, he (Peter) went out and wept bitterly.

## Jesus Before the Council[789] - Matt. 27:1-2; Mark 15:1; Luke 22:66-23:1

15:1aImmediately, in the morning (27:1when morning came--22:66as soon as it was day), all the chief priests held a consultation (came together) with the elders of the people (both chief priests and scribes), and the whole council, and plotted against Jesus to put Him to death, and led Him into their council, saying, 67a"If You are the Christ, tell us."

22:67bBut He said to them, "If I tell you, you will by no means believe. 68And if I also ask *you,* you will by no means answer Me or let *Me* go. 69Hereafter the Son of Man will sit on the right hand of the power of God."

22:70aThen they all said, "Are You then the Son of God?"

22:70bSo He said to them, "You *rightly* say that I am."

22:71And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

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[787] Matthew also says, "To."

[788] Mark also says, "Me."

[789] In our arrangement, we see Jesus interrogated three times before going to Pilate:

(1) In the evening: the informal interrogation before Annas (John 18:12-14, 19-24)
(2) In the evening: the informal interrogation before Caiphas and other Jewish leaders (Matt. 26:57-68; Mark 14:53-65; John 18:24)
(3) In the next morning: the formal interrogation before the entire council—the Sanhedrin (Matt. 27:1-2; Mark 15:1; Luke 22:66-71).

However, the 3rd interrogation seems to be an extension of the 2nd interrogation—perhaps the 2nd interrogation was more haphazard and involved only the Sanhedrin members immediately available, while the 3rd interrogation was more formal and included everyone (cf. Matt. 27:1 and Mark 15:1: "all…the whole council," see also Carson 1991, sec. E. THE TRIAL AND PASSION OF JESUS [18:1-19:42]). As such, the recorded dialogue of both meetings is very similar (cf. Luke 22:67-71 with Matt. 26:63-65 and Mark 14:61-63). Either similar exchanges happened on two separate occasions (which would be natural if the 3rd interrogation was mostly a formalized and more complete version of the 2nd interrogation, and thus they would rehash the same discussion that happened in the 2nd interrogation), or Luke is quoting from the same exchange as Matthew and Mark. Though Luke seems to place the dialogue in the morning (22:66), while Matthew and Mark locate it before the morning (cf. Matt. 27:1; Mark 15:1), it may be that Luke does not envision it happening separately in the morning. Rather, he could be repeating the evening's dialogue in Luke 22:66ff., and/or focusing on the ending of the meeting (the morning), whereas Matthew and Mark focus on the beginning (the evening). Either of these scenarios would suggest only 1 meeting took place. Thus, though this harmony sees the dialogue as happening two separate times as the most natural explanation, it could have only happened once without hurting the integrity of the gospel records.

15:1bAnd 23:1then they (the whole multitude of them) arose and bound Jesus, 27:2and when they had bound Him, they led Him away, and delivered Him to[790] Pontius Pilate the governor.

## Judas Hangs Himself - Matt. 27:3-10

27:3Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, 4asaying, "I have sinned by betraying innocent blood."

27:4bAnd they said, "What *is that* to us? You see *to it!*"

27:5Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

27:6But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." 7And they consulted together and bought with them the potter's field, to bury strangers in. 8Therefore that field has been called the Field of Blood to this day.

27:9Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, 10and gave them for the potter's field, as the Lord directed me."

## Jesus' Initial Meeting Before Pilate - Matt. 27:11; Mark 15:2; Luke 23:2-5; John 18:28-38

18:28Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. 29Pilate then went out to them and said, "What accusation do you bring against this Man?"

18:30They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."

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[790] Luke also says, "To."

23:2And they began to accuse Him, saying, "We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

18:31aThen Pilate said to them, "You take Him and judge Him according to your law."

18:31bTherefore the Jews said to him, "It is not lawful for us to put anyone to death," 32that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

18:33Then Pilate entered the Praetorium again. 27:11aNow Jesus stood before the governor. And 15:2a/23:3athen the governor (Pilate) called Jesus, and said to Him (asked Him, saying), "Are[791] You[792] the[793] King of[794] the[795] Jews?"

18:34Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

18:35Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

18:36Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

18:37aPilate therefore said to Him, "Are You a king then?"

15:2b/23:3bHe (27:11b/18:37bJesus) answered and said to him, "*It*[796] *is*[797] *as*[798] you say. You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

18:38Pilate said to Him, "What is truth?" And 23:4so, when he had said this, he (Pilate) went out again to the Jews (the chief priests and the crowd) and said to them, "I[799] find no fault in Him (this Man) at all."

23:5But they were the more fierce, saying, "He stirs up the people,

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[791] John also says, "Are."
[792] Luke also says, "You."
[793] Mark also says, "The."
[794] Matthew and John also say, "Of."
[795] Luke also says, "The."
[796] Luke also says, "It."
[797] Mark also says, "Is."
[798] Matthew also says, "As."
[799] John also says, "I."

teaching throughout all Judea, beginning from Galilee to this place."

**Jesus Taken to Herod - Matt. 27:12; Mark 15:3; Luke 23:6-12**

23:6When Pilate heard of Galilee, he asked if the Man were a Galilean. 7And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. 8Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. 9aThen he questioned Him with many words, 15:3/10and the chief priests and scribes stood and vehemently accused Him of many things, 27:12and/9bbut, while He was being accused by the chief priests and elders, He[800] answered him nothing.

23:11Then Herod, with his men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate. 12That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

**Jesus Before Pilate, Again - Matt. 27:13-18; Mark 15:4-10; Luke 23:13-22; John 18:39-40**

27:13/15:4Then Pilate said to/asked Him again, saying, "Do You answer nothing? Do You not hear/see how many things they testify against You?" 14/5But He (Jesus) still answered him nothing (not one word), so that the governor (Pilate) marveled greatly.

27:15/15:6Now at the feast he (the governor) was accustomed to releasing to the multitude one prisoner to them, whom (whomever) they wished/requested. 16/7And at that time there was (they had) one--a notorious prisoner—called/named Barabbas. 18:40bNow Barabbas was a robber *who was* chained with his fellow rebels; they had committed murder in the rebellion.

[800] Luke also says, "He."

27:17a Therefore, 23:13 then, Pilate, when he had called together the chief priests, the rulers, and the people--and they had gathered together--, 14 said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him; 15 no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him. 16 I will therefore chastise Him and release *Him*" 17 (for it was necessary for him to release one to them at the feast).

15:8 Then the multitude, crying aloud, began to ask *him to do* just as he had always done for them. 9 But Pilate answered them, and 27:17b said to them, saying, 18:39 "But you have a custom that I should release someone to you at the Passover. Whom do you want me to release to you? Do you therefore want me to release to you Barabbas, or the King of the Jews--Jesus who is called Christ?" 18/10 For he knew that they (the chief priests) had handed Him over because of envy.

23:18 And 18:40a then they all cried out again, at once saying, "Not this Man--away with this *Man*--, and/but release to us Barabbas!"— 19 who had been thrown into prison for a certain rebellion made in the city, and for murder.

23:20 Pilate, therefore, wishing to release Jesus, again called out to them. 21 But they shouted, saying, "Crucify *Him*, crucify Him!"

23:22 Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go."

## Jesus Scourged by Pilate[801] - Matt. 27:27-29; Mark 15:16-18; John 19:1-3

[801] It seems there were two scourgings. One was meant to discipline Jesus before he would be released (as Pilate hoped for, see John 19:1-3 cf. Luke 23:16, 22). The other was meant to hasten his death after receiving a crucifixion sentence (Matt. 27:26; Mark 15:15). John describes the former (lighter) scourging, and Matthew and Mark focus on the latter (harsher) scourging.
There was only a brief intermission between the 2 scourgings (to bring Jesus before the crowd again), and thus a broad retelling of the event would naturally blend the 2 scourgings into 1 (larger) scourging (i.e. telescoping the details). It seems plausible (though not necessary) that Matthew and Mark did this, sprinkling some details from the lighter scourging into the harsher one. Thus, this harmony sees overlap in details supplied for the 2 scourgings.

19:1So 27:27/15:16then the soldiers of the governor[802] (Pilate) took Jesus, led Him away into the hall called Praetorium, and they gathered/called together the whole garrison around Him, and scourged *Him.* 28And they stripped Him 17and they clothed Him with purple (put a[803] scarlet/purple[804] robe on Him); 2and 29when they (the soldiers) had twisted a[805] crown of[806] thorns, they put *it*[807] on[808] His head, and a reed in His right hand. And 3then they bowed the knee before Him and mocked Him, 18and began to salute Him, saying (they said), "Hail, King of[809] the Jews!" And they struck Him with their hands.

## Pilate Presents Jesus to the Crowd Again - John 19:4-7

19:4Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him."

19:5Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"

19:6atherefore, when the chief priests and officers saw Him, They cried out, saying, "Crucify *Him,* crucify *Him!*"

19:6bPilate said to them, "You take Him and crucify *Him,* for I find no fault in Him."

19:7The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."

## Pilate Speaks with Jesus in the Praetorium Again - John 19:8-12

19:8Therefore, when Pilate heard that saying, he was the more afraid,

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[802] Matt. 27:2 shows that Pilate = Governor.
[803] John also says, "A."
[804] "The ancients did not discriminate among colors as closely as we do," (Carson, Wessel, and Liefeld 1984, 573).
[805] Matthew and John also say, "A."
[806] Matthew also says, "Of."
[807] John also says, "It."
[808] Mark also says, "On."
[809] Mark also says, "Of."

9and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

19:10Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

19:11Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

19:12From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

**Pilate on the Judgment Seat - Matt. 27:19-23; Mark 15:11-14; Luke 23:23; John 19:13-15**

19:13When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha. 14Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

27:19While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.”

27:20/15:11But the chief priests and elders stirred up the crowd and persuaded the multitudes that they should ask for Barabbas and destroy Jesus, so that he should rather release Barabbas to them.

27:21aThe governor answered and said to them, “Which of the two do you want me to release to you?”

27:21bThey said, “Barabbas!”

27:22a/15:12Pilate answered and said to them again, “What then shall I (do you want me to) do with *Him* (Jesus) who is called--whom you call--Christ, the King of the Jews?”

15:13So/19:15aBut 27:22b*they* all said (cried out) again to him, “Away with *Him,* away with *Him!* Let Him be crucified--crucify Him!”

27:23a/15:14aThen the governor (19:15bPilate) said to them, “Why, what evil

has He done? Shall I crucify your King?"

27:23b/15:14b/23:23But they cried out all the more, and were insistent, demanding with loud voices that He be crucified, saying, "Let Him be crucified--crucify Him!" And 19:15cthe chief priests answered, "We have no king but Caesar!" And the voices of these men and of the chief priests prevailed.

**Pilate Sentences Jesus to Crucifixion - Matt. 27:24-26, 30-31; Mark 15:15, 19-20; Luke 23:24-25; John 19:16**

27:24When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person. You see *to it.*"

27:25And all the people answered and said, "His blood *be* on us and on our children."

15:15/23:24So 27:26then he (Pilate), wanting to gratify the crowd, gave sentence that it should be as they requested. 25And he released Barabbas to[810] them (the one they requested, who for rebellion and murder had been thrown into prison); and/but 19:16athen he[811] delivered *Him* (Jesus)--when/after he had scourged *Him* (Jesus)--to them (their will) to[812] be[813] crucified.

27:30/15:19Then[814] they spat on Him, and they took the reed[815] and--with a reed--struck Him on the head; and bowing the knee, they worshiped Him. 31/20And when they had mocked Him, they took the purple robe off Him, put

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[810] Luke also says, "To."
[811] Luke and John also say, "He."
[812] John also says, "To."
[813] Mark also says, "Be."
[814] This harmony presumes a (lighter) first scourging before the (harsher) second scourging (see note above). However, it is tough to place all the events that were part of His scourgings. Thus, we have very tentatively ordered the events as:

1. Jesus is beaten.
2. Jesus is scourged the first time.
    a. The crown of thorns and robe were placed on him (cf. John 19:5).
3. Jesus is scourged the second time.
    a. Jesus is beaten with a rod (as a harsher measure).

[815] The one that was placed in his hand (cf. Matt. 27:29).

His *own* clothes on Him, and 19:16bso they took Jesus and led Him away/out to be crucified/crucify Him.

**Jesus Goes to Golgotha (Calvary) - Matt. 27:32-34; Mark 15:21-23; Luke 23:26-33; John 19:17**

19:17aAnd He, bearing His cross, went out. 27:32/23:26Now as they came out[816] and led Him away, they found 15:21a[817] certain man of Cyrene (a[818] Cyrenian), Simon by name, the father of Alexander and Rufus, who was coming from the country. Then, as he was coming out of the country and passing by, they laid hold of-- and compelled--him to bear His cross (on him they laid the cross that he might bear *it* after Jesus).

23:27And a great multitude of the people followed Him, and women who also mourned and lamented Him. 28But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. 29For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' 30Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" ' 31For if they do these things in the green wood, what will be done in the dry?"

23:32There were also two others, criminals, led with Him to be put to death.

15:22And they brought Him 27:33/23:33a/19:17bto[819] a[820]/the place which is called in Hebrew, Golgotha, that is to say, which is translated/called Calvary (*the* Place of[821] a[822] Skull). And 23then, when they had come, 34they

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816 John mentions that Jesus, at some point, carries His own cross (19:17), while Matthew, Mark, and Luke show Simon of Cyrene as carrying Jesus' cross (Matt. 27:32; Mark 15:21; Luke 23:26). This simply means that, at some point, Jesus carried it, and at another point, Simon carried it. Some conjecture (and we follow in this harmony) that Jesus carried it out of the city until He was physically unable to continue, at which point Simon was given the cross (cf. Carson 1991, 609).
817 Mark and Luke also say, "A."
818 Luke also says, "A."
819 Luke and John also says, "To."
820 John also says, "A."
821 Mark also says, "Of."
822 Matthew and John also say, "A."

gave Him sour wine mingled with myrrh/gall[823] to drink. But when He had tasted *it*, He would/did not drink/take *it*.

### Jesus' Clothing Given Away - Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23-24

27:35/15:24/23:34b And 19:23 then, when they (the soldiers) had crucified Him (Jesus), they took and divided His[824] garments (made four parts, to each soldier a part), casting lots (and cast lots) also for the tunic, for them *to determine* what every man should take. Now the tunic was without seam, woven from the top in one piece. 24a They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that it (the Scripture) might be fulfilled which was spoken by the prophet and says:

"They divided My garments among them,
And for My clothing they cast lots."

19:24d Therefore the soldiers did these things.

### Jesus' Accusation Posted - Matt. 27:36-37; Mark 15:25-26; Luke 23:38; John 19:19-22

15:25 Now it was the third hour, and they crucified Him.

27:36 Sitting down, they kept watch over Him there.

23:38a And 19:19 now Pilate also wrote a title (an inscription) 27:37 and they put *it* up on the cross. 15:26 And the inscription/writing of His accusation written against Him was written above, over Him (His head):

THIS IS JESUS OF NAZARETH, THE[825] KING OF[826] THE[827] JEWS.

19:20 Then many of the Jews read this title, for the place where Jesus

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[823] "Mark keeps the word 'myrrh' to describe the content, and Matthew uses 'gall' to describe the taste and to provide a link with Psalm 69:21," (Carson, Wessel, and Liefeld 1984, 575).
[824] John also says, "His."
[825] John also says, "The."
[826] Mark and Luke also say, "Of."
[827] Matthew also says, "The."

was crucified was near the city; and it was written 23:38b in letters of Greek, Latin, and Hebrew.

19:21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews."' "

19:22 Pilate answered, "What I have written, I have written."

## Jesus is Mocked - Matt. 27:38-44; Mark 15:27-32; Luke 23:33-34, 35-37, 39; John 19:18

23:33b/19:18 And 27:38/15:27 then they also crucified the criminals (two others—robbers); they were crucified there with Him (where they crucified Him), one on[828] the/His right hand and another (the other) on[829] the/His left (one on either side, and Jesus in the center). 28 So the Scripture was fulfilled which says, "And He was numbered with the transgressors." 34a Then Jesus said, "Father, forgive them, for they do not know what they do."

23:35a And the people stood looking on. 27:39/15:29 And those who passed by blasphemed Him, wagging their heads 40 and saying, "Aha! You who destroy the temple and build *it* in three days, 30 save Yourself, and if You are the Son of God, come down from the cross!"

23:35b But even, 27:41/15:31 likewise, the rulers (the chief priests also, mocking among themselves with the scribes and elders), with them said/sneered, saying, 42 "He[830] saved others; Himself He cannot save. If He is 32a the Christ, the King of Israel, the chosen of God, let Him now save Himself (come down/descend from the cross), and/that we will/may see and 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.' "

23:36a The soldiers also mocked Him, 37b saying, "If You are the King of the Jews, save Yourself."

23:39 Then 27:44/15:32b even those (the robbers) who were crucified with Him reviled Him with the same thing: one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."

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[828] Luke also says, "On."
[829] Luke also says, "On."
[830] Luke also says, "He."

## A Crucified Criminal is Promised Paradise - Luke 23:40-43

23:40But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? 41And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." 42Then he said to Jesus, "Lord, remember me when You come into Your kingdom."

23:43And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

## Jesus Dies - Matt. 27:45-56; Mark 15:33-41; Luke 23:44-49; John 19:25-37

19:25Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. 26When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" 27Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home.*

23:44And 27:45/15:33now from the sixth hour (when the sixth hour had come, i.e. it was about the sixth hour) until the ninth hour there was darkness over all the (the whole) land/earth; 45athen the sun was darkened.

27:46/15:34And 19:28after this, at about the ninth hour, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, cried out with a[831] loud voice and said, saying, "Eli/Eloi, Eli/Eloi, lama sabachthani?" that which is translated, "My God, My God, why have You forsaken Me? I thirst!"

27:47/15:35Some of those who stood there/by, when they heard *that,* said, "Look, He (this Man) is calling for Elijah!"

19:29Now a vessel full of sour wine was sitting there; 23:37aand 15:36then,

[831] Matthew also says, "A."

27:48immediately, they[832]/one of them—someone, 36bcoming, ran, and took a[833] sponge, filled *it* full with/of sour wine and put *it*[834] on[835] a[836] hyssop[837] reed and[838] offered it to Him to drink (put *it* to His mouth, offering Him sour wine[839]), saying (as 49the rest said), "Let Him alone; let us see if Elijah will come to save Him-- take Him down."

19:30So when Jesus had received the sour wine, 27:50/15:37/23:46and when Jesus had cried out again with a[840] loud voice, He said, "Father, it is finished! 'Into Your hands I commit My spirit[841].' " And having said this-- bowing His head--, He yielded/gave up His spirit and breathed His last.

23:45bAnd 27:51/15:38then, behold, the veil of[842] the temple was torn in[843] two from top to bottom; and the earth quaked, and the rocks were split, 52and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

27:54/15:39/23:47So[844] when the centurion, who stood opposite Him, and those with him, who were guarding Jesus, saw the earthquake and what

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[832] Luke and John speak of a group of people (explicitly said to be soldiers in Luke) offering the drink, while Matthew and Mark speak of one person. Perhaps the one acted as representative of the many and/or the others helped in the process in some way. For, by default, only one man would hold up the drink. Matt. 27:49 compared with Mark 15:36 further shows that an individual worked in tandem with the group.

[833] Mark and John also say, "A."

[834] John also says, "It."

[835] Mark also says, "On."

[836] Matthew and John also say, "A."

[837] Hyssop generally refers to a smaller plant (cf. 1 Kings 4:33), though, "the biblical name can refer to several different species of plant (at least eighteen different plants have been suggested)," (Bible.org 2014b, v. 29). Since Matthew (27:48) and Mark (15:36) record the sponge being placed on a, "reed," (Greek: *kalamos*), which translates to a, "'reed/stick/pen," (NET Bible 2019a, n. Vocab), it seems probable that either, (A) a hyssop stalk was used (cf. Carson 1991, 621), or (B) the plant being identified by the broader word, "hyssop," was large/strong enough to support the sponge on its branches—such as *"Sorgum Vulgare L."* (Brown 1966, 29:909).

[838] John also says, "And."

[839] Luke's recounting of the event is recorded alongside the people mocking Jesus (Luke 23:35-37), which happened earlier in Matthew and Mark's accounts. Also, Luke (as well as John) only mentions one instance of Jesus being offered sour wine, whereas Matthew and Mark record 2 instances. Thus, it is not immediately clear which instance of sour wine Luke is referencing. However, because Luke records it as a response to Jesus' crucifixion, it seems less likely to be part of the sour wine episode occurring in Matthew/Mark before Jesus is crucified, and more likely to attach to the latter sour wine episode.

[840] Matthew and Luke also say, "A."

[841] It is impossible to know with any certainty the order in which Jesus spoke these things. This ordering was selected as one of multiple plausible possibilities.

[842] Matthew also says, "Of."

[843] Matthew also says, "In."

[844] Luke also says, "So."

(the things that) had happened (that He cried out like this and breathed His last), they feared greatly, and he glorified God and said, saying, "Truly—certainly—this Man was a righteous Man, even the Son of God!"

19:31[845]Therefore, because it was the Preparation *Day,* that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. 32Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33But when they came to Jesus and saw that He was already dead, they did not break His legs. 34But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. 36For these things were done that the Scripture should be fulfilled, "Not *one* of His bones shall be broken." 37And again another Scripture says, "They shall look on Him whom they pierced."

23:48And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. 49But all His acquaintances, 27:55and the many 15:40awomen 41awho also followed Jesus/Him from when He was in Galilee, ministering (and ministered) to Him, 40bwere there also and stood at a distance, looking on/watching these things from afar, 56among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, the mother of Zebedee's sons, 41band many other women who came up with Him to Jerusalem.

## Jesus is Buried - Matt. 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:38-42

27:57/15:42/23:50aNow behold, 19:38after this, when evening had come, because it (54that day) was the Preparation Day (that is, the day before the Sabbath), and the Sabbath drew near, 50bthere came *(and was)* a[846] rich

[845] It is unclear when John 19:31-34 took place in the context of the rest of the crucifixion events. We place it after the centurion professes Jesus as God's son (Matt. 27:54; Mark 15:39; Luke 23:47) because the theme of John 19:35 is to promote faith through Jesus' crucifixion, and it seems that if the centurion professed faith after John 19:34 this would be seized on by John as a confirmation that the crucifixion scene produces faith. However, this is admittedly highly speculative.

[846] Luke also says, "A."

man named 43Joseph, a[847] prominent council member, a good and just man. 51He had not consented to their decision and deed. *He was* from/of Arimathea, a city of the Jews, who himself had also become a disciple of Jesus, and was waiting for the kingdom of God. 58/52This man, being a disciple of Jesus, but secretly, for fear of the Jews, coming and taking courage, went in to[848] Pilate and asked Pilate for (that he might take away) the[849] body of[850] Jesus. 44Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. And 45so, when he found out from the centurion, then he (Pilate) gave *him* permission and commanded/granted the body to be given to him (Joseph). So 46/53then he bought fine linen, he came and took Him (it; the body of Jesus) down. 39And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. And 40then, they took the body of Jesus, and 59when Joseph had taken the body, he wrapped/bound it[851]/Him in[852] a clean linen cloth (i.e. strips of the linen) with the spices, as the custom of the Jews is to bury. 41Now in the place where He was crucified there was a garden, and in the garden a new tomb which had been/*that was* (he[853] had) hewn out of[854] the rock, where (in which) no one had ever yet lain (been laid) before. 60And 42so there he/they laid it/Him/Jesus (in[855] his[856]/a[857] new tomb), because of the Jews' Preparation *Day,* for the tomb was nearby, and he[858] rolled a[859] large stone against the door of the tomb, and departed.

27:61/15:47/23:55And the women who had come with Him from Galilee (Mary Magdalene was there, and the other Mary, *the mother* of Joses) followed after, and, sitting opposite the tomb, they observed where (the tomb) and how He (His body) was laid. 56Then they returned and prepared

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[847] Luke also says, "A."
[848] Luke also says, "To."
[849] John also says, "The."
[850] Mark and Luke also say, "Of."
[851] John also says, "It."
[852] Luke and John also say, "In."
[853] Joseph of Arimathea.
[854] Matthew also says, "Of."
[855] Luke also says, "In."
[856] Joseph of Arimathea's.
[857] Luke also says, "A."
[858] Joseph of Arimathea.
[859] Mark also says, "A."

spices and fragrant oils. And they rested on the Sabbath according to the commandment.

27:62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, 63 saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' 64 Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him *away,* and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."

27:65 Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how." 66 So they went and made the tomb secure, sealing the stone and setting the guard.

## Jesus' Tomb is Empty[860] - Matt. 28:1-8; Mark 16:1-8; Luke 24:1-8, 12; John 20:1-13

28:1/16:1/24:1/20:1 Now[861] after/when the Sabbath was past, Mary Magdalene, Mary *the mother* of James (the other Mary), and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on[862] the first *day* of[863] the[864] week, they, and certain *other women* with them, went to the tomb early, while it was still dark, and came to[865] see the tomb as the first *day* began to dawn (when the sun had risen)--bringing the spices which they had prepared. 3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" 4/2 But/2 and behold, when they looked up, they saw/found that the stone had been rolled/taken away from the tomb—for it was very large. (There was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. 3 His countenance

[860] See Appendix K: Harmonizing the Resurrection for a more thorough treatment on our arrangement of resurrection events.
[861] John also says, "Now."
[862] John also says, "On."
[863] Luke and John also say, "Of."
[864] Mark also says, "The."
[865] Matthew also says, "To."

was like lightning, and his clothing as white as snow. 4And the guards shook for fear of him, and became like dead *men*[866]).

20:2Then she (Mary Magdalene) ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

24:12But 20:3Peter therefore, and the other disciple, arose, went out, and were going to the tomb. And 4so they both ran to the tomb together, and the other disciple outran Peter and came to the tomb first. 5And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in. And 6then Simon Peter came, following him, stooping down, and went into the tomb; and he saw the linen cloths lying *there* by themselves, 7and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. 8Then the other disciple, who came to the tomb first, went in also; and he saw and believed. 9For as yet they did not know the Scripture, that He must rise again from the dead. And 10then the disciples departed/went away again to their own homes[867], he (Peter) marveling to himself at what had happened.

24:3Then they (the women) went in[868] (to the tomb) and did not find the body of the Lord Jesus.

20:11But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. 12And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13aThen they said to her, "Woman, why are you weeping?"

20:13bShe said to them, "Because they have taken away my Lord, and

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[866] Matthew does not say when the angel descended (Matt. 28:2-3), the earthquake hit (Matt. 28:2), or the guards were stunned (Matt. 28:4). However, the other gospel accounts reveal that the stone was moved by the time the women arrived at the tomb (Mark 16:4 = Luke 24:2 = John 20:1). Further, the women do not initially see angels (Mark 16:5; Luke 24:2-4; John 20:2-12) and there is no hint of their interacting with soldiers. All these things lead us to assume that Matt. 28:2-4's angel-earthquake-guards scenario happened before the women arrive (as an explanation of what happened to the large stone and soldiers), and that the guards left and the angel was concealed by the time the women arrive. See more on this in Appendix K: Harmonizing the Resurrection.

[867] This word can be translated as "dwellings" (thus, they went back to their temporary lodging for the feast, as opposed to their permanent home). See Appendix K: Harmonizing the Resurrection for more details.

[868] This is not the first time the women entered the tomb, but rather, as we propose, this was an additional inspection they made after observing Peter and John's inspection-turned-to-wonder. See more details in Appendix K: Harmonizing the Resurrection.

I do not know where they have laid Him."

16:5/24:4And it happened, as they (the women) were greatly perplexed about this (i.e., the empty tomb), that, entering the tomb, behold, they saw a young man clothed in a long white robe sitting on the right side; two men stood by them in shining garments, and they were alarmed. 28:5/6But 5then, as they were afraid and bowed *their* faces to the earth, the angel (he)/they[869] answered and said to[870] them (the women), "Do not be afraid/alarmed--why do you seek the living among the dead? For I know that you seek Jesus of Nazareth, who was crucified. 6/6He[871] is[872] not here; for/but He is[873] risen, as He said. Come, see the place where the Lord lay (where they laid Him). Remember how He spoke to you when He was still in Galilee, 7saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' 7And/7but go quickly and tell His disciples—and Peter—that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him, as He said to you. Behold, I have told you."

24:8And they remembered His words. 28:8/16:8So they went out quickly and fled from the tomb with fear and great joy (for they trembled and were amazed). And they ran to bring His disciples word, but said nothing to anyone, for they were afraid[874].

## Jesus Appears to Mary Magdalene[875] - Mark 16:9; John 20:14-17

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[869] As elsewhere in the gospels, some writers (in this case, Matthew and Mark) highlight one main character (i.e., an angel) without excluding the possibility of other angels, while others (Luke and John, here) note multiple characters/angels. See Appendix M: Matthew's Plurals and Appendix K: Harmonizing the Resurrection for more details.

[870] Matthew also says, "To."

[871] Luke also says, "He."

[872] Mark also says, "Is."

[873] Luke also says, "Is."

[874] When Mark says, "They said nothing to anyone, for they were afraid," (Mark 16:8) he obviously cannot mean that they never shared their experience with others, for how would/could he insert their story in his gospel if that was the case? It seems more likely to mean that either: (A) they kept the matter private, only sharing with the disciples (cf. Matt. 8:4), or (B) they initially hesitated from sharing due to fear, but later overcame that to share the message.

[875] We tentatively believe that Jesus' appearance to Mary Magdalene happened simultaneous to the angels instructing the other women (see Appendix K: Harmonizing the Resurrection).

16:9/20:14a Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

For 20:14b when she had said this (i.e. that she does not know where Jesus is[876]), she turned around and saw Jesus standing *there,* and did not know that it was Jesus. 15a Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

20:15b She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

20:16a Jesus said to her, "Mary!"

20:16b She turned and said to Him, "Rabboni!" (which is to say, Teacher).

20:17 Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.' "

### Jesus Appears to the Other Women - Matt. 28:9-10

28:9 And as they (the women) went to tell His disciples what the angels said, behold, Jesus met them[877], saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. 10 Then Jesus said to them, "Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me."

### The Guard Conspires Against Jesus' Resurrection - Matt. 28:11-15

28:11 Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. 12 When they had assembled with the elders and consulted together, they

[876] See John 20:13-14.
[877] We believe Jesus met them in route, while He was with Mary Magdalene (see Appendix K: Harmonizing the Resurrection).

gave a large sum of money to the soldiers, 13saying, "Tell them, 'His disciples came at night and stole Him *away* while we slept.' 14And if this comes to the governor's ears, we will appease him and make you secure." 15So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

### The Women Report to the Disciples - Mark 16:10-11; Luke 24:9-11; John 20:18

24:9Then they (all the women) 16:10went/20:18came and returned from the tomb and told all these things (that she [Mary Magdalene] had seen the Lord, and *that* He had spoken these things to her[878]) to those who had been with Him (to the disciples: the eleven and all the rest), as they mourned and wept. 10It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. 11/11And when they heard that He was alive and had been seen by her, their words seemed to them like idle tales, and they did not believe them.

### Jesus Appears to the Two in Emmaus - Mark 16:12-13; Luke 24:13-35

24:13aNow behold, 16:12after that, He appeared in another form to two of them as they walked and went into the country:

24:13bTwo of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 24:14And they talked together of all these things which had happened. 15So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16But their eyes were restrained, so that they did not know Him.

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[878] Mark and John single out Mary Magdalene as reporting her encounter with the Lord (who seems to have had a prominent role in discovering the angels and Jesus—see Appendix K: Harmonizing the Resurrection). This does not negate the fact that the other women also saw Jesus and shared with the apostles (Luke 24:24 may hint at this in saying that the women told them about, "Him," instead of "the body").

24:17And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?"

24:18Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

24:19aAnd He said to them, "What things?"

24:19bSo they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see."

24:25Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26Ought not the Christ to have suffered these things and to enter into His glory?" 27And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

24:28Then they drew near to the village where they were going, and He indicated that He would have gone farther. 29But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

24:30Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it,* and gave it to them. 31Then their eyes were opened and they knew Him; and He vanished from their sight.

24:32And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" 33So they rose up that very hour 16:13and they went and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, 34saying, "The Lord is risen indeed, and has appeared to Simon!" 35And they told about *it* (the things *that had happened* on the road, and how He was known to them in the breaking of bread) to the rest, *but* they did not

believe them either.

## Jesus Appears to Disciples (Minus Thomas) on Resurrection Evening - Mark 16:14; Luke 24:36-43; John 20:19-25

24:36Now 20:19then, 16:14alater 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, as they sat at the table and said these things, He (Jesus Himself) appeared/came to and stood in the midst of them (the eleven[879]), and said to them, "Peace to/*be* with you." 37But they were terrified and frightened, and supposed they had seen a spirit. 38And He said to them, "Why are you troubled? And why do doubts arise in your hearts?" 16:14bAnd He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen[880]. "39Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

24:40/20:20When He had said this, He showed them His hands, His feet, and His side. 41But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" 42So they gave Him a piece of a broiled fish and some honeycomb. 43And He took *it* and ate in their presence. Then the disciples were glad when they saw the Lord[881].

20:21So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." 22And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit. 23If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

20:24Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. 25aThe other disciples therefore said to him, "We

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[879] Mark says Jesus appeared, "To the eleven," (16:14), while John says Thomas was absent (John 20:24). There are multiple plausible harmonizations of the two accounts, but for our purposes, it is clear that Jesus appeared to the apostles minus Thomas (cf. John 20:24), whatever Mark may mean by saying He came, "to the eleven," (see Appendix K: Harmonizing the Resurrection for a more thorough treatment of this).

[880] It is unclear at what point Jesus rebuked them, since Mark and Luke's accounts do not mention His rebuke. We insert it here as one of multiple plausible placements.

[881] It is unclear when they became glad for seeing the Lord (as John describes—20:20). We set it here as one of multiple natural placements.

have seen the Lord."

20:25b So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

### Jesus Appears to All Apostles (Including Thomas) - John 20:26-31

20:26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" 27 Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing."

20:28 And Thomas answered and said to Him, "My Lord and my God!"

20:29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."

20:30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.[882]

### Jesus Appears to 7 Apostles Fishing in the Sea of Galilee - John 21:1-25

21:1 After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself:* 2 Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. 3a Simon Peter said to them, "I am going fishing."

21:3b They said to him, "We are going with you also." They went out

[882] Chronologically, John 20:30-31 could be placed anywhere within the resurrection account of Jesus. But since John placed these verses immediately following Jesus' appearance to all the apostles, we leave them in that order in this harmonization.

and immediately got into the boat, and that night they caught nothing. 4But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. 5aThen Jesus said to them, "Children, have you any food?"

21:5bThey answered Him, "No."

21:6And He said to them, "Cast the net on the right side of the boat, and you will find *some*." So they cast, and now they were not able to draw it in because of the multitude of fish.

21:7Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. 8But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. 9Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. 10Jesus said to them, "Bring some of the fish which you have just caught."

21:11Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. 12Jesus said to them, "Come *and* eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord. 13Jesus then came and took the bread and gave it to them, and likewise the fish.

21:14This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

21:15aSo when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah, do you love Me more than these?"

21:15bHe said to Him, "Yes, Lord; You know that I love You."

21:15cHe said to him, "Feed My lambs."

21:16aHe said to him again a second time, "Simon, *son* of Jonah, do you love Me?"

21:16bHe said to Him, "Yes, Lord; You know that I love You."

21:16cHe said to him, "Tend My sheep."

21:17aHe said to him the third time, "Simon, *son* of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?"

21:17b And he said to Him, "Lord, You know all things; You know that I love You."

21:17c Jesus said to him, "Feed My sheep. 18 Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish." 19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

21:20 Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?" 21 Peter, seeing him, said to Jesus, "But Lord, what *about* this man?"

21:22 Jesus said to him, "If I will that he remain till I come, what *is that* to you? You follow Me."

21:23 Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what *is that* to you?"

21:24 This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

21:25a And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.

**Jesus Appears at the Galilean Mountain - Matt. 28:16-20**

28:16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. 17 When they saw Him, they worshiped Him; but some doubted.

28:18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20a teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the

age."

## Jesus Meets with Disciples in Jerusalem (Shortly Before Ascending)[883] - Mark 16:15-18; Luke 24:44-49

24:44 Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me."
45 And He opened their understanding, that they might comprehend the Scriptures.

16:15 And 24:46 then[884] He said to them, "Go into all the world and preach the gospel to every creature. Thus it is written, and thus it was necessary for the 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 to all nations, beginning at Jerusalem. 48 And you are witnesses of these things.
16 He who believes and is baptized will be saved; but he who does not believe will be condemned. 17 And 49 behold, I send the Promise of My Father upon you and these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; 18 they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. But tarry in the city of Jerusalem until you are endued with power from on high."

## Jesus Ascends - Mark 16:19-20; Luke 24:50-53

16:19 So/24:50 and then, after the Lord had spoken to them, He led them out as far as Bethany, and He lifted up His hands and blessed them. 51 Now it came to pass, while He blessed them, that He was parted from them and

[883] Comparing Mark 16:15-19; Luke 24:44-52; and Acts 1:1-11 we see that Jesus' final words with the apostles happened in Jerusalem, around 40 days after He resurrected. See Appendix K: Harmonizing the Resurrection for more details.
[884] We are only guessing at the order of things Jesus said in this final meeting, seeing Luke 24:46 and Mark 16:15 as a common referent, and positioning the rest of the monologue in an order that seems logical (but is not definite).

received/carried up into heaven, and sat down at the right hand of God. 52And they worshiped Him, and returned to Jerusalem with great joy, 53aand were continually in the temple praising and blessing God. 20aAnd they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs.

## Jesus Is Light[885] - John 1:4-5, 9-14, 16-18

1:14aAnd the Word became flesh and dwelt among us. 1:4In Him was life, and the life was the light of men. 1:5And the light shines in the darkness, and the darkness did not comprehend it.

1:9That was the true Light which gives light to every man coming into the world. 10He was in the world, and the world was made through Him, and the world did not know Him. 11He came to His own, and His own did not receive Him. 12But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14bAnd we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

1:16And of His fullness we have all received, and grace for grace.

1:17For the law was given through Moses, *but* grace and truth came through Jesus Christ. 18No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him.*

## Amen - Matt. 28:20; Mark 16:20; Luke 24:53; John 21:25

28:20b/16:20b/24:53b/21:25bAmen.

[885] This last section comes from John 1. We inserted it at the end as a final reflection of this gospel harmony. The material is slightly rearranged from John 1 so that it makes the most sense as a final pronouncement (and not because John 1 is inferior in any way as written!). The pieces of John 1 that are missing in this final section are found in other places—that seemed more suitable—throughout this harmony.

## Appendix A: Reconciling Matthew's and Luke's Birth Narratives

### Different Events Covered

Luke and Matthew clearly have different emphases and themes in their birth narratives (and gospels), and thus cover different events. For instance, Luke mentions:

- the Roman census,
- the events of John the Baptist's birth,
- Joseph and Mary residing in Nazareth before Jesus was born,
- and other things that Matthew ignores.

On the other hand, Matthew gives describes:

- the visit of the wise men,
- the slaughter of the infants,
- the journey to Egypt,
- and other events bypassed by Luke.

On the surface, it may seem difficult to understand and reconcile these differences, but closer inspection will show the differences to complement each other and enlighten our understanding of the Lord and His word.

### Luke's Themes & Emphases

First, it is important to recognize the emphases of each writer.

Luke seems to want to promote Christianity as a religion that produces obedient citizens faithful to true Judaism, and favorable to the Roman government[886]. An example of this is seen when he says that John's parents, "were...walking in all the commandments and ordinances of the

[886] This especially fits the backdrop of Luke writing Luke-Acts while Paul (his leader and companion) awaits sentence in Rome (Acts 28:16ff.). Paul's alleged crimes were: (1) encouraging disobedience to the Jewish law (cf. Acts 21:28; 25:8), and (2) encouraging civil unrest and rebellion to Caesar (cf. Acts 24:5; 25:8). Thus, in part, Luke seems to be writing his gospel and Acts to help clear the name of Paul and the Christian movement taking place. See further confirmation of Luke's emphasis in Appendix K: Harmonizing the Resurrection.

Lord blameless," (Luke 1:6), even though he later writes that John's father was disobedient to the angel's words (Luke 1:20). This shows that Luke wrote with generalizations and theological emphases (e.g. Zacharias was obedient) while still maintaining truthfulness (e.g. Zacharias sinned).

Furthermore, Luke emphasizes:

- Joseph and Mary as dutiful to fulfill the king's census (Luke 2:4),
- dutiful to follow the law (Luke 2:39a), and
- dutiful to return to their hometown (Luke 2:39b).

While he ignores:

- men worshiping Jesus and disobeying the king (Matt. 2:12),
- Herod's cruel massacre of infants (which is decidedly unfavorable to the Roman government, and thus strays from Luke's emphasis, see Matt. 2:16), and
- Mary and Joseph secretly escaping to Egypt in defiance of King Herod (Matt. 2:13).

Luke also highlights Jesus as being born in Galilee and returning to begin his ministry there. Later on, however, Luke writes, "He [Jesus] set his face to go to Jerusalem," (9:51). From that point, so thoroughly does Luke focus on Jerusalem that he (alone) ignores the Galilee episodes of Jesus' resurrection. It seems that Luke has in mind a focus on Jesus bringing His movement to the center of Judaism (Jerusalem herself), where, he later writes, the church began (Acts 1-2). All of this continues to emphasize Luke's theme of the Jesus movement encouraging obedient and faithful Judaism (see Appendix K: Harmonizing the Resurrection for more on how this relates to Jesus' resurrection).

This selective storytelling merely reflects emphasis—not deception or contradiction—in the same way that any person who recounts a story focuses on certain details with certain audiences, while bypassing other details.

On top of this, Luke writes Jesus' birth account with an interesting focus on other certain patterns (Fitzmyer 1970, 28A:313–14). One of these patterns is the departure and return of characters after Luke introduces them.

For instance:

- Zacharias returned (1:23),
- the angel returned (1:38),
- Mary returned (1:56),
- the shepherds returned (2:20), and
- Joseph, Mary, and Jesus "returned to Galilee," (2:39),
- etc.

Thus, Luke writes: "So when they [Joseph and Mary] had performed all things according to the law of the Lord, **they returned** to Galilee," (2:39), while ignoring the visit of the wise men, and Joseph and Mary's exodus to Egypt (both of which seemingly happened *before* their return to Galilee in Matthew's gospel). This matches Luke's departure-return motif, and does not contradict these events recorded in Matthew. For instance, as I propose, it would be completely consistent for Joseph and Mary to be visited by the wise men and flee to Egypt *after* they fulfilled the law, but *before* they went to Galilee, without Luke mentioning it.

In fact, a similar phenomenon takes place when Luke recounts Paul's conversion in Acts 9, and explains that Paul went to Damascus after he saw the Lord (v. 19), and then went to Jerusalem (v. 26), while ignoring the fact that Paul went to Arabia in between his visit to Damascus and Jerusalem (cf. Gal. 1:17). Luke would have known this detail as Paul's traveling companion[887], and Paul would have known this detail when he endorsed Luke's writing as the words of Scripture[888]. However, it simply did

[887] See the, "we," passages of Acts that begin with Acts 16:16. The author (Luke) shows that he was Paul's traveling companion, at least for these particular journeys. Further, Paul quotes gospel sayings in his letters that match Luke's gospel better than the others (1 Cor. 11:23-26 = Luke 22:19-22 // 1 Tim. 5:18 = Luke 10:7), which again shows special familiarity between Paul and Luke.
[888] In 1 Tim. 5:18, Paul says that the statement, "A laborer is worthy of his wages," is part of Scripture. This phrase can only be found in 1 place in the entire Bible, Luke 10:7. Thus, Paul recognizes Luke's writings of the Gospel of Luke and (by extension) Acts as Scripture.

not fit the emphasis of his writing through the Holy Spirit to include Paul's fleeing to Arabia, just as it did not fit the theme of his writing to include Joseph and Mary's fleeing to Egypt in Luke 2:38.

### Matthew's Themes & Emphases

In contrast, Matthew emphasizes Jesus as the Messiah spoken of in the O.T. Scriptures who saves the Jews (first), **and** the Gentiles (later)[889]. Thus:

- The visit of the wise men showed that Jesus fulfilled Micah 5:2 (see Matt. 2:6), Numbers 24:17-19 (H. M. Morris n.d.), and Psalm 72:10-15 (McDowell 1999, 174).
- The slaughter of the infants fulfilled Jeremiah 31:15 (see Matt. 2:18).
- The journey to Egypt fulfilled Hosea 11:1 (see Matt. 2:15).
- Their return to Nazareth fulfilled O.T. prophecy (see Matt. 2:23).
- And Jesus beginning in Jerusalem (the "capital" of Judaism) and moving to Galilee ("of the Gentiles" – Matt. 4:15) by divine decree showed that God ordained Jesus' ministry to be for the Jews (first) **and** Gentiles (later)[890].

In contrast, the Roman census, John the Baptist's birth, and Joseph and Mary living in Nazareth before the birth of Jesus do not show O.T. fulfillment or help establish the Jew-then-Gentile salvation themes of Matthew, and thus are not included.

Therefore, it should be apparent that the writers had different agendas and different styles in their narratives, which explains their seeming discordance. However, comparing the two accounts reveals a fuller picture of the events of Jesus' birth, and shows no contradiction.

### Matthew, Luke, and Isaiah

Now, in harmonizing the two accounts by themselves, there are a few

[889] See more on Matthew's theme of Gentile salvation in Appendix K: Harmonizing the Resurrection.
[890] See more on this theme of Matthew's in Appendix K: Harmonizing the Resurrection.

details we simply cannot know for sure. However, there is one more witness to the birth narrative that can help us more precisely match Matthew with Luke. That witness is Isaiah the prophet who amazingly prophesied of God coming in a virgin birth 700 years before Jesus was ever born, as seen in Isaiah 7-9. Though some elements in the prophecy address immediate events of Isaiah's time, it is clear that he ultimately spoke of events that could only be fulfilled in Christ's birth. For instance, he writes: "Unto us a child is born...His name will be called...Mighty God, Everlasting Father," (Isaiah 9:6). No one except God Incarnate can fit this description. Further, even the people living in Isaiah's time who fulfilled the events were, "for signs and wonders," (Is. 8:18) that speak to Christ, so that the writer of Hebrews could quote events clearly written about Isaiah and his companions in Isaiah 8:18 as applying directly to Christ (see Heb. 2:13).

When these facts are understood of Isaiah 7-9, it is even more stunning to realize that details of Isaiah's prophecy accurately show successive events recorded in Christ's birth, and, even more, the events described would not make sense without having *both* Matthew *and* Luke's accounts to provide all the details. In this way, Isaiah truly serves as a third witness in bridging the accounts together (albeit in a more veiled form that requires care and sensitivity to understand).

Here is what Isaiah lays out in chronological order, as well as the fulfillment recorded in Matthew and/or Luke (let the reader notice that if you removed either Matthew or Luke's birth narrative, you would have an incomplete witness to Isaiah's prophecy):

| **Isaiah's Prophecy** | **Matthew and/or Luke's Narrative** |
|---|---|
| God will initiate a virgin birth (7:12-14). | The Holy Spirit came on Mary; God brought Jesus into the world (Matt. 1:18; Luke 1:35). |
| The child's name would be revealed by the Lord, and confirmed by two separate witnesses (8:1-2). | Mary was the first witness to Jesus' name (Luke 1:31).<br>Joseph was the second witness (Matt. 1:21). |

| | |
|---|---|
| God is prophesied as a salvation to some, but a stumbling block to others within Israel, who will break many (8:14-15). | Anna prophesied that Jesus will bring the rise and fall of many in Israel (Luke 2:34). |
| "Mediums and wizards," will bring shame on Israel, while Israel curses God their king (8:19-21). | By contrast, God sends wise men through a star (like sorcerers and mediums) to be the ones who recognize Jesus as King and worship Him—the very thing Israel should have been doing with God all along (Matt. 2:1-12)! |
| The earth will be troubled and dark for rejecting God as king (8:21). | Herod brought great slaughter on infants (Matt. 2:16-18). |
| After the boy is born, but before he can say, "Mother," and, "Father," a pompous king will wreak havoc over Israel (8:4-8). | Herod slaughtered infants while Christ was under 2 years old (Matt. 2:16-18). |
| The child, who is a, "light," and "God," will enter Galilee (9:1-7). | After fleeing to Egypt, Joseph and Mary introduce Jesus to Galilee for the first time, and thus, God the "light" entered Galilee (Matt. 2:22; Luke 2:38b). |

As you can see, the prophecies lay out in great detail elements surrounding Jesus' birth, so that Matthew and Luke's testimonies are needed together to show how Isaiah prophetically spoke of these events 700 years before they happened.

#### Sequence of Birth Events

Finally, now that we have considered all 3 sources (Isaiah, Matthew, and Luke), here is the general flow of the birth narrative as I understand it, shown in the subject headings of the harmony:

1. John the Baptist's Birth Foretold; John is Conceived - Luke 1:5-25
2. Jesus' Birth Foretold to Mary; Jesus is Conceived - Matt. 1:18; Luke 1:26-38
3. Unborn Jesus and John Are "Introduced" - Luke 1:39-56

4. John the Baptist is Born - Luke 1:57-80
5. Jesus' Birth Foretold to Joseph - Matt. 1:19-25
6. Joseph and Mary Journey from Nazareth to Bethlehem - Luke 2:1-5
7. Jesus' Birth - Luke 2:6-20
8. Jesus' Circumcision and Naming - Matt. 1:25; Luke 2:21
9. Jesus Presented to the Lord in Jerusalem - Luke 2:22-39
10. Wise Men Seek Jesus - Matt. 2:1-12
11. Joseph, Mary, and Jesus Flee to Egypt - Matt. 2:13-15
12. Herod Slaughters the Infants - Matt. 2:16-18
13. Joseph, Mary, and Jesus Return to Nazareth of Galilee - Matt. 2:19-23; Luke 2:39

**Further Reading**

- "The Nativity Stories Harmonized" (Tekton Apologetics)
- "When Did Jesus Go to Egypt?" (Eric Lyons, Apologetics Press)

## Appendix B: Reconciling Matthew's and Luke's Temptations of Jesus in the Wilderness

In Matthew's gospel, Jesus is tempted by Satan in the wilderness in the following order:

1. To turn stones into bread (Matt. 4:3-4),
2. To jump off the temple (Matt. 4:5-7),
3. To acquire the kingdoms of the world (Matt. 4:8-10).

However, in Luke's gospel, the order is:

1. To turn stones into bread (Luke 4:3-4),
2. To acquire the kingdoms of the world (Luke 4:5-8),
3. To jump off the temple (Luke 4:9-12).

Thus, they reverse the order of the 2nd and 3rd temptations.

A clue to harmonizing the two accounts may be found through examining the Greek wording. Namely, Matthew uses the more specific time-sequence Greek words *tote* ("then," Matt. 4:5) and *palin* ("again," Matt. 4:8) to introduce his temptations, whereas Luke uses the less specific *kai* (Luke 4:5), and, perhaps[891], *de* ("then," Luke 4:9), to introduce them[892] [893].

Additionally, several Old Latin witnesses, at least one Vulgate manuscript, and Ambrose's Commentary on Luke rearrange Luke's gospel to follow the order of Matthew's (Metzger 2006, 114). This means that ancient witnesses also favored Matthew's ordering as the correct ordering, and thus tried to

[891] I say "perhaps," because some copies of Luke's gospel have the word, "de" in Luke 4:9 (such as those used by the New American Standard Bible), while other copies instead have the word, "kai," in Luke 4:9 (such as those used by the King James Version and New King James Version).
[892] It is unfortunate that the NKJV translation does not indicate this important difference when they translate Luke's *kai* as, "then," thus making it appear to English readers that Matthew and Luke contradicted each other in introducing the temptations.
[893] "The temporal markers in Matthew's account are…slightly more specific [than Luke's]," (Bible.org 2014c, n. 14).

modify Luke's account[894].

Furthermore, Luke is known to record events out of chronological order for, presumably, theological reasons (see Luke 3:18-21, where Luke records John's imprisonment before Jesus was baptized by John, see also Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19).

Finally, and perhaps most significantly, the content of each temptation, and the themes of each writer, also both point to Matthew retaining the correct ordering. Consider that 2 temptations begin with, "If You are the Son of God," (Matt. 4:3 = Luke 4:3; Matt. 4:6 = Luke 4:9) while the other temptation says, "…if You will (fall down and) worship me," (Matt. 4:9 = Luke 4:7). It seems (at least marginally) that the questions of Jesus being the Son of God would both come first, with the climactic temptation to worship Satan coming last. And this is precisely the order Matthew gives. Further still, there is a clear theme running throughout Luke's gospel that may influence the ordering he assigned, namely, Luke draws out Jesus traveling to Jerusalem as His final destination (cf. Luke 9:51[895]). Thus, it fits Luke well to thematically place Satan's Jerusalem temple temptation as the final temptation that the others were moving toward (especially since Jerusalem's temple is the very place Luke ends his entire gospel, cf. 24:53).

[894] I'm not endorsing their rearrangement of Scripture, nor am I arguing that Luke originally wrote the temptations in the same order as Matthew. Rather, I'm citing these ancient witnesses as added testimony that Matthew's ordering, not Luke's, was seen as the standard sequence.
[895] See also Appendix A: Reconciling Matthew's and Luke's Birth Narratives, Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19, and Appendix K: Harmonizing the Resurrection.

## Appendix C: Did Jesus Cleanse the Temple Once or Twice?

All four gospels record Jesus physically clearing the temple (Matt. 21:12-17; Mark 11:15-19; Luke 19:45-48; John 2:13-22). However, John seems to place this at the beginning of Jesus' ministry, while the others indicate it happening at the end. Were they all speaking of the same event, or were there two temple cleansings?

Though it is possible they were speaking of the same event[896], the evidence seems decisively in favor of seeing two temple cleansings.

Consider:

1. **The Dating of Herod's Temple**

   Immediately following Jesus' temple cleansing, and in response to Jesus claiming He would raise up the temple of His body after it was destroyed, the Jews said, "It has taken forty-six years to build this temple," (John 2:20). They are here referring to Herod's rebuilding of the temple. Herod began this project in 20 BC (Netzer 2008, 12). Adding 46 years to this date places the setting of John 2:20 at AD 26. Since Jesus was likely crucified in AD 30, after his 3.5 year ministry (Mauro 2001), the dating of Herod's temple places the temple cleansing recorded by John at the beginning, not end, of Jesus' ministry.

2. **The Timing**

   In John's account, the temple cleansing is placed at the beginning of Jesus' ministry—shortly *after* Jesus' first sign of turning water into wine (see Jn. 2:11-13)[897], and *before* John the Baptist goes to prison

[896] If it was the same event, it either happened at the end of Jesus' ministry or at the beginning, and the other gospel writers placed it somewhere else for thematic reasons. If it happened at the beginning, then Matthew, Mark, and Luke all place it out of order. This seems unlikely since they write the last events of His life in fairly tight and connected sequence, which included the temple cleansing. If it happened at the end of His ministry, then only John placed it out of order. This, too, seems unlikely considering John's gospel is consistently chronological (more so than any other gospel—see throughout this harmony). Thus, either scenario seems very unlikely, yet still possible.

[897] New Testament scholar, D. A. Carson writes, "The natural if not conclusive reading of [John] 2:11-13

(cf. John 3:22-24). Even more, a careful reading of the entire gospel of John will show how strictly he adheres to a tight chronology in describing the events, thereby making it all the more absurd to think he intended people to think an event in chapter 2 could have actually happened at the end of Jesus' ministry. Whereas Matthew, Mark, and Luke record the temple cleansing happening at the end of Jesus' ministry—within days of Jesus' death, and well *after* John is put in prison (cf. Matt. 4:12; Mk. 1:14). The plainest and most natural reading of all the gospels, therefore, would make it impossible for these mutually exclusive times to describe the same event.

### 3. Jesus is Falsely Accused

In Matthew and Mark's gospels, we read that false witnesses rose up to condemn Jesus at the end of His life, accusing Him of saying, "I am able to destroy the temple of God and to build it in three days," (Matt. 26:61; see also Mark 14:58). However, nowhere in the gospels of Matthew, Mark, or Luke do we see Jesus making the very statement they claim of Him. Instead, it is John who reveals that Jesus made this statement in His earlier temple cleansing (cf. Jn. 2:19). Not only is this a key difference in John's account of the temple cleansing (not to mention an incredible proof that the gospels are interdependent, and not contradictory), but the inability of witnesses to readily and correctly remember the details of this statement of Jesus only a few days after the temple cleansing of Matthew, Mark, and Luke (see Matt. 27:60-61 and Mark 14:55-59), may suggest that Jesus' statement must have been made earlier in His ministry. This leaves us with good reason to believe that John's account records an authentically earlier temple cleansing, where Jesus says the very statement quoted against Him in garbled form at the trial.

### 4. The Differences

Though there are clear similarities between the temple cleansing accounts in all four gospels, there are also striking differences

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makes the temporal connections pretty tight," (1991, 177).

between John's temple cleansing and the others:

a. John focuses exclusively on the sellers (John 2:14-16), whereas Matthew (21:12), Mark (11:15), and Luke (19:45) show Jesus paying attention to the buyers, too.
b. John alone records oxen and sheep as part of the temple cleansing (John 2:14-15).
c. John alone records a whip of cords (John 2:15).
d. John alone records Jesus as scattering the money (John 2:15)
e. John alone records Jesus telling the dove-sellers to, "Take these things away!" (John 2:16), but does nothing else with them. Whereas, Matthew (21:12) and Mark (11:15) record Jesus overturning the seats of the dove-sellers, without saying anything to them.
f. Matthew (21:13), Mark (11:17), and Luke (19:46) record Jesus quoting Isaiah 56:7, but John does not.
g. John alone mentions the disciples as recalling Psalm 69:9 in reference to this incident (2:17)
h. In John's account, Jesus objects to the temple being a, "house of merchandise," (2:16), whereas Matthew (21:13), Mark (11:17), and Luke (19:46) show an objection to the dishonesty of the sellers ("house of thieves").
i. In John's account, the Jews question Jesus' authority by asking for a sign (Jn. 2:18), but in Matthew (21:16) they question Him on why children were praising Him, and they do not directly question Him at all in Mark or Luke.
j. Mark 11:18 and Luke 19:47 show that the Jewish leaders conspired to kill Jesus as a result of this incident, and Matt. 21:15 remarks that they were, "indignant." In contrast, John never records the Jews' reaction besides their questioning. In fact, he later tells us, through Nicodemus, that some of the Jewish rulers initially believed Jesus to be a teacher from God around this time (see Jn. 3:1-2).
k. In John's account, Jesus refers to the temple as, "My Father's house," (2:16), which is not unlike His reference to "My Father's business," while at the temple in Luke 2:49, before His pubic

ministry began. However, Matthew (21:13), Mark (11:17), and Luke (19:46) all record Jesus calling the temple, "My house," instead of, "My Father's house," when quoting Isaiah 56:7. This could indicate a progression: At the beginning of Jesus' ministry, the temple = "His Father's," (Luke 2:49; John 2:16), but at the end of His ministry it is His own. Even more, the progression continues when Jesus predicts the destruction of the temple, shortly after the later temple cleansing, and refers to it as, "Your [the Jew's] house," (Matt. 23:38). Therefore, after they reject Jesus a final time, the temple is no longer the place of God the Father or God the Son's presence, but belongs now to the Jews, devoid of God. Whereas, today, God's new temple is not one made with hands, but is the body of Christ (e.g. 1 Pet. 2:5), which He hinted at in the first temple destruction (John 2:21)[898].

5. **Jesus Repeated Words and Actions throughout His Ministry**

Though it is true that there are multiple similarities in the two temple cleansings, it should be noted that in other places in the gospels, Jesus repeats words and actions. For one of many examples, consider: In Matt. 14:13-21 and Mark 6:30-44, we are told that:

(1) Jesus departed from the crowds,
(2) Thousands sought Him out,
(3) Jesus had compassion on the multitudes,
(4) Jesus wanted to feed them,
(5) The disciples said they only had a few loaves and fishes,
(6) Jesus commanded the multitude to sit on the ground,
(7) Jesus blessed the food and broke it,
(8) Jesus gave the food to His disciples to distribute to the people,
(9) All of the thousands ate and were filled,
(10) Afterward, they picked up multiple baskets of leftover food, and

[898] More on this can be found at https://fmi360.live/2015/10/16/my-house-your-house/.

(11) He departed from them on a boat.

Astonishingly, every one of these eleven points are repeated in a *different* event that is recorded by the exact same writer only a chapter or two later (compare Matt. 15:32-39 and Mark 8:1-10), and with only slight variations (i.e. the numbering of loaves, fishes, etc. is slightly different). Among other things, comparing these two events informs us that it is not uncommon for Jesus to repeat Himself in words and actions. This should not be a surprise, however, since God is known to repeat Himself throughout the Bible (for instance, consider that God's word repeats itself in 1-2 Kings compared to 1-2 Chronicles, as well as the four gospels studied in this harmony). Furthermore, it seems self-evident that every good teacher is one who repeats themselves to emphasize their message, so no one should be shocked that Jesus (the ultimate Teacher) does this very thing. All of this enhances the plausibility of Jesus repeating the temple cleansing, which would be a clear teaching point that He begins and ends His ministry by cleansing the temple (the very thing He was doing spiritually, and finally accomplished for the church [which is now God's temple] in His death and resurrection).

### 6. Uniqueness of John 1-5

The rest of John 1-5 is unique to John's gospel and found nowhere in Matthew, Mark, or Luke. It is unexplainable, then, why John would have inserted a well-established *later* event (i.e. Jesus' later temple cleansing) into John 1-5, when every other story in that section is set at the beginning of Jesus' ministry and entirely unique from all the other gospel writers (See Carson 1991, 177; L. Morris 1995, 167).

### 7. Logical Deduction

When John wrote his gospel, he either:

(1) knew of the gospels of Matthew, Mark, and/or Luke, or

(2) did not know of them.

If he knew of them, he would have known the details of their temple cleansing accounts, and especially that each writer placed it at the end of Jesus' ministry. If this was the case, it is highly unlikely that John would have intended to write about the same event in John 2, while changing the timing of it, and all of the major details. Instead, if John knew of the other gospels' accounts of this story, it is most likely that he wrote of a *different* temple cleansing in John 2.

If, on the other hand, John was unaware of Matthew's, Mark's, and Luke's gospels when he wrote his own gospel, then his knowledge of Jesus' later temple cleansing would have been by Spirit-guided memory[899], and perhaps other witnesses. In that case, if John was attempting to describe the same temple cleansing as Matthew, Mark, and Luke based on memory, it would be remarkable that he agrees on details like overturning the tables, confronting the dove-sellers specifically, and driving out the sellers of the temple, while he, others, and/or the Holy Spirit could not remember that this event happened at the very end, instead of the very beginning, of Jesus' ministry, nor remember the main reasoning Jesus gave for clearing the temple, and other crucial details! This is beyond credulity.

Therefore, in either of the different possible scenarios, it is most likely to assume John was describing a different temple cleansing.

### 8. Would the Jews Tolerate 2 Temple Cleansings?

A main objection for having two temple cleansings is the fact that the Jewish leaders would never tolerate someone to do that more than once.

However:

(1) John 2:23 indicates that Jesus may have had popular support

[899] See John 14:26.

in His first temple cleansing (perhaps He even had help, though this is beyond what the text records), and thus it would be more difficult for the Jewish leaders to protest the event.

(2) When the first temple cleansing occurred, Jesus would have been relatively unknown to Jewish authorities in Jerusalem, and so it would have caught them by surprise more than awaken long held bitterness toward Jesus, thus immediate retaliation was less likely.

(3) As Jesus' support grew, the chance of direct Jewish retaliation for the earlier temple cleansing would become less plausible, for fear of an uprising from killing such a popular figure.

(4) The Jews specifically feared the timing of Passover to move against Jesus, in case of a possible riot (see Mark 14:1-2). This, of course, was the timing of the first (as well as the second) temple cleansing.

(5) In cleansing the temple, Jesus was actually consistent with, "existing provisions, which prohibited anyone from entering the Temple Mount with...his wallet, and which specifically denied the right to make of the forecourt 'a short by-path,'" (Lane 1974, 406), because the Jews were guilty of both practices. Therefore, the act was not as rebellious and reckless as some may presume.

(6) The temple cleansing would have been viewed as an act of prophetic "authority"—instead of trivial hostility—by the Jews, which caused them to be more concerned with whether He had authority to do such things as a God-sent prophet, than to question whether the act itself was legitimate[900].

(7) There is no immediate action taken by the temple authorities in the latter cleansings recorded by the other gospel writers, either. Thus, if the Jews did not take immediate action in the latter temple cleansing, why is it unthinkable that they would

[900] See John 2:18-22, compare also Mark 11:27-28, as well as the example of a sharper, yet celebrated act in Num. 25:6-12 and Ps. 106:28-31, the prophetic preaching of Jeremiah in the temple gate as recorded in Jer. 7:1-14 and 26:1-15, and the temple cleansings celebrated as righteous acts before Passover in 2 Chron. 30:14-15 and 2 Kings 23:4 (See Carson 1991, sec. John 2:18; Lane 1974, sec. Mark 11:15 for more details).

not take action in the time between the first and second cleansing?

(8) Finally, it seems very likely that some (or many) of the Jews were convicted in their conscience of what they knew to be wrong conduct in God's house (not that there was a major change, as is evidenced by the fact that Jesus had to cleanse the temple again only three years later), thus those with pierced consciences would (hopefully) not organize a concerted protest toward Jesus immediately, and lack the opportunity to act at a later time if conviction gave way to resentment. In fact, we have record of at least one of the ruling Pharisees earnestly seeking Jesus only one chapter later (see the exchange with Nicodemus in John 3), and indicating that other ruling Jews shared his feelings (note the "we" of John 3:2).

For these reasons and more, it does not seem unreasonable to believe that Jesus could have performed this strong demonstration on more than one occasion.

## Appendix D: When, Where, and How Did Jesus Call His First Disciples[901]?

John 1:35-51 says:

- 2 followers of John the Baptist (one was Andrew, Simon Peter's brother, and the other is unnamed) start following Jesus after John the Baptist points Him out and testifies of Him (Jn. 1:35-40).
- Andrew brings Simon Peter to Jesus, and Jesus tells him that he will be called Cephas (Jn. 1:41-42).
- The following day, Jesus tells Philip to follow Him (Jn. 1:43).
- Then, Philip brought Nathanael, who is initially skeptical, but later believes Jesus after meeting Him (Jn. 1:44-51).
- Summary: First, Andrew and an unnamed man (traditionally believed to be John the apostle and writer of the gospel) begin following Jesus. Then, Simon Peter, Philip, and Nathanael follow Him, in that order. Thus, five men begin following Him.

Matthew and Mark write:

- Jesus walks by the Sea of Galilee, sees Simon and Andrew in a fishing boat, and tells them to follow Him to become fishers of men. They immediately leave their nets to follow (Mt. 4:18-20; Mk. 1:16-18).
- Jesus walks further, and there sees James and John in a fishing boat. He calls them and they also immediately follow Him (Mt. 4:21-22; Mk. 1:19-20).

Luke writes:

- Jesus teaches a crowd of people near the Sea of Galilee[902] (Lk. 5:1).
- After seeing two boats, He sits down in the one belonging to Simon

[901] This is not to be confused with the calling of the 12 apostles, as seen in Mark 3 and Luke 6.
[902] Luke calls the Sea of Galilee, "Lake of Gennesaret," (Luke 5:1), and John calls it, "The Sea of Tiberias" (John 6:1). However, as D. A. Carson points out, it is readily recognized that all three designations refer to the same body of water (1984, 119).

(Lk. 5:2-3).

- After teaching, Jesus tells Simon to try fishing again (previously, they had not caught anything). Simon is hesitant, but still follows (Lk. 5:4-5).
- Simon, his unnamed partner, James, and John catch a miraculous number of fish (Lk. 5:6-7).
- Simon falls down in awe to worship Jesus, and Jesus tells him that he will now catch men, instead of fish (Lk. 5:8-10).
- After bringing in their boats, all of them, “forsook all and followed Him,” (Lk. 5:11).

In comparing the four gospel writers, it is clear that John’s account speaks of a different instance than that of Matthew, Mark, and Luke, because so many of John’s details are mutually exclusive to the other gospels.

Therefore, John provides us with the very first encounter Jesus has with five of His disciples: (1) Andrew, (2) Simon Peter, (3) Philip, (4) Nathanael, and (5) an unnamed disciple traditionally believed to be John. They followed Him in some capacity, but after returning to Galilee, they went back to fishing (something they also do after Jesus is resurrected, as John records in ch. 21 of his gospel). And while later fishing in the Sea of Galilee, three of these five early disciples (Andrew, Simon Peter, and John), along with John’s brother, James, start following Jesus in a more committed sense when Jesus calls them again.

This second calling is described by Matthew, Mark, and Luke, though Luke’s gospel has a completely different focus than that of Matthew and Mark. I believe all 3 of these gospel writers refer to the same event in their accounts, because:

1. Luke describes them as leaving “everything” to follow Jesus after the event (Lk. 5:11). And Matthew and Mark tell us, “they immediately left their nets...they left the boat and their father...and followed Him,” (Mt. 4:20-22; Mk. 1:18-20). If these were two separate events, it seems unthinkable that they would leave “fishing” to follow Him only to be found fishing a short time later.

2. The characters are the same in all accounts: (1) Simon Peter, (2) John, (3) James, and (4) Andrew (though Andrew is unnamed by Luke, but may be inferred in Lk. 5:7 when he tells us that Simon Peter had someone else with him in the boat).
3. The phraseology is similar in both accounts. Luke records Jesus saying to Simon, "From now on you will catch men," (Luke 5:10), and Matthew and Mark record Jesus saying to Simon (and Andrew), "I will make you fishers of men," (Mt. 4:19; Mk. 1:17).
4. Both accounts record this incident happening early in Jesus' Galilean ministry, around the time He moves to Capernaum.

In harmonizing these different versions of the same story, I believe the events of Luke 5:1-5 happened before Matthew and Mark begin their account[903]. Thus, John records Jesus' first calling of five followers, Luke records the full event of Jesus' second calling of four followers with a special focus on Peter, and Matthew and Mark record an abbreviated version of this second calling.

This interpretation is bolstered by the following points:

1. Though John does not record the disciples fishing when Jesus calls them, he does tell us that Simon and Andrew originally come from Bethsaida, which means "Fishtown," (John 1:44; cf. Carson, Wessel, and Liefeld 1984, 119), and records seven disciples fishing after Jesus was resurrected, including Simon, Nathanael, and the sons of Zebedee (John and James), three of whom were present at Jesus' first calling of disciples (see John 21). Thus, John is clearly aware of the early disciples being fishermen, and sees no problem with them fishing *after* Jesus originally called them, all of which are compatible with Jesus' second calling of disciples as described by Matthew, Mark, and Luke.
2. In Luke 5:1-2, Jesus is clearly captivating the attention of a large

[903] In John 21, a different, yet similar story occurs where the disciples were fishing all night and caught nothing, but then Jesus prompted a supernatural catch of fish the next morning. Though this does not prove the same timing occurred in Jesus' calling of the disciples to be, "fishers of men," it does establish a plausible parallel for the events of Luke 5:1-5 to have happened the night before, and the events of Matthew 4:18-22, Mark 1:16-20, and Luke 5:6-11 to have happened the following morning.

crowd while He is teaching, and is doing this in the vicinity of Simon, Andrew, John, and James. Yet, we read that they all, “were washing their nets,” (Luke 5:2). Their choosing to fish instead of listening to Jesus’ preaching is all the more peculiar when considering how eagerly they permit Jesus to use their boats (see Luke 5:3), and obey His words, even when they seemed outrageous (see Luke 5:4-5). Such activity makes the most sense if these men had already developed a certain familiarity with Jesus (to the point where they felt comfortable fishing while He was speaking, and He felt comfortable casually asking to use their boat), as well as respect and awe of Him (to the point that they willingly obey His words), yet not to the point where they gave up their trade to follow Him. All of these circumstances point to the truthfulness of John’s record of Jesus’ first calling of the disciples, as well as the truthfulness of the other three gospels in recording Jesus’ second—more committed—calling of the disciples.

3. In light of the disciples making such radical decisions to completely and instantly follow Jesus (cf. Matt. 19:27), as is recorded in Matthew, Mark, and Luke’s accounts of Jesus’ calling, it is very plausible to assume that they were formerly familiar with Jesus. This is seen when comparing their accounts with John’s gospel. Furthermore, Matthew and Mark’s account of them following Jesus instantly after He speaks to them could additionally indicate that the miracle of the catching of fish as recorded in Luke’s account (that took place shortly before this) served as an impetus, along with the Holy Spirit (of course), for their making such a bold and seemingly rash decision (cf. Luke 14:25-33).
4. Matt. 4:21 and Mark 1:19 say that James and John were, “mending their nets.” The Greek word for “mending,” is *katartizontas*, and literally reads that they were, “restoring their net to a former condition,”(Carson, Wessel, and Liefeld 1984, 120). This implies that a significant event took place that required them to toil at restoring their net to the condition it was *before* the event occurred. Matthew and Mark do not record such an event, but Luke records the event of their supernatural catch of fish (5:6), showing a harmony among the

three accounts.

## Appendix E: When Did Jesus Heal the Paralytic in Capernaum?

**Matthew records the following sequence of events:**

1. Jesus calms the storm (Matt. 8:23-27)
2. Jesus delivers demoniacs in the region of the Gergesenes/Gaderenes (Matt. 8:28-9:1)
3. Jesus forgives and heals a paralytic in Capernaum (Matt. 9:2-8)

**Mark and Luke, however, record:**

1. Jesus forgives and heals a paralytic in Capernaum (Mk. 2:1-12 = Lk. 5:17-26)
2. Jesus calms the storm (Mk. 4:35-41 = Lk. 8:22-25)
3. Jesus delivers demoniacs in the region of the Gergesenes/Gaderenes (Mk. 5:1-20 = Lk. 8:26-39)

Thus, they switch the order of when Jesus forgave and healed the Capernaum paralytic.

The agreements in the accounts (as well as the lack of substantial reason to believe they are separate incidents), force us to conclude that all three writers refer to the same healing of the paralytic, and thus we must decide which ordering of the events is correct.

**Who is correct?**

To answer this, consider, first, that all 3 gospels record Matthew being called as a disciple immediately *following* the Capernaum paralytic's healing. Thus:

1. Jesus forgives and heals a paralytic in Capernaum (Matt. 9:2-8 = Mk. 2:1-12 = Lk. 5:17-26)
2. Matthew the tax collector follows Jesus (Matt. 9:9 = Mark 2:13-14 = Luke 5:27-28)

Then, a little later in the gospels, we read about the official appointing of the 12 apostles (see Mark 3:16-19; Luke 6:12-16). And *after this* Jesus teaches in parables by the sea (cf. Luke 6:17; 7:1, 11; 8:1ff).

Thus, we can establish the following chronological sequence (while allowing for other events in between):

1. Jesus forgives and heals a paralytic in Capernaum (Matt. 9:2-8 = Mk. 2:1-12 = Lk. 5:17-26)
2. Matthew the tax collector follows Jesus (Matt. 9:9 = Mark 2:13-14 = Luke 5:27-28)
3. **12 apostles are appointed (Mark 3:16-19 = Luke 6:12-16)**
4. **Jesus teaches in parables by the sea (Matt. 13:1-52; Mark 4:1-34; Luke 8:4-18)**

Going further, Mark tells us that event #4 ("Jesus teaches in parables by the sea") happened *the same day* that Jesus crossed the sea to heal the Gergesenes/Gaderenes' demoniac (Mark 4:35ff). Thus, we know emphatically that the 12 apostles were appointed *before* Jesus calmed the storm and the Gergesenes/Gaderenes demoniac was healed, and we can update our sequence accordingly:

1. Jesus forgives and heals a paralytic in Capernaum (Matt. 9:2-8 = Mk. 2:1-12 = Lk. 5:17-26)
2. Matthew the tax collector follows Jesus (Matt. 9:9 = Mark 2:13-14 = Luke 5:27-28)
3. 12 apostles are appointed (Mark 3:16-19 = Luke 6:12-16)
4. Jesus teaches in parables by the sea (Matt. 13:1-52; Mark 4:1-34; Luke 8:4-18)
5. **Jesus calms the storm (Matt. 8:23-27 = Mk. 4:35-41 = Lk. 8:22-25)**
6. **Jesus delivers demoniacs in the region of the Gergesenes/Gaderenes (Matt. 8:28-9:1 = Mk. 5:1-20 = Lk. 8:26-39)**

This means that, since Matthew's obedience to start being a disciple of Jesus clearly *precedes* his appointment as one of the 12 apostles (cf. Luke 6:13), Matthew's calling must have happened *before* Jesus healed the demoniac in the Gergesenes/Gaderenes (see events #2 and #6, above).

Further still, since Matthew's calling happened *after* the paralytic was healed (see events #1 and #2 above), we can confidently say that the paralytic was healed (event #1) *before* the calming of the storm (event #5) and the deliverance among the Gergesenes/Gaderenes (event #6). In other words, Mark and Luke's ordering of the events matches the actual ordering of events (not Matthew's).

This should not trouble the reader or challenge the veracity of Matthew's account. Indeed, Matthew ends the story of Jesus delivering the demoniacs among the Gergesenes/Gaderenes by saying, "So He [Jesus] got into a boat, **crossed over**, and **came to His own city**," (Matt. 9:2). This matches Mark's ending: "Jesus had **crossed over** again by boat to the other side," (5:21), and Luke's as well: "Jesus **returned**," (8:40).

Capernaum was Jesus' home during His ministry (Matt. 4:13; Mark 2:1; see also John 6:24), thus it was, "His own city," that He "returned" to, according to Matthew's and Luke's accounts. Also, a map of Galilee shows that Capernaum was directly opposite the region of the Gergesenes/Gaderenes, and so Mark's account that He, "crossed over again," would also point to Capernaum.

When looking at all three accounts, it seems obvious that they end in the same manner. Therefore, there is no reason that the reader of Matthew needs to insist that the ending of Matt. 9:1 leads into the healing of the paralytic in Matt. 9:2, since Mark and Luke end their accounts in the same manner, without connecting that ending with the beginning of the healing of the paralytic (which also happened in Capernaum).

## Appendix F: When Did Jesus Resurrect Jairus's Daughter?

In Matt. 9:18-26, Mark 5:21-43, and Luke 8:40-56, we see Jesus resurrecting an official's (Jairus's) daughter, and healing a woman with blood issues along the way.

However, Matthew records this event as happening while Jesus spoke about fasting at Matthew's[904] "dinner-party". But this dinner-party is linked with Matthew's calling as a disciple, and that calling clearly happened *before* Jesus crossed the Sea of Galilee to heal the demoniac(s)[905]. Mark and Luke, however, record this healing as happening *after* Jesus returned from healing the demoniacs across the Sea of Galilee.

### Proposed Solution

We propose the following chronological sequencing of events:

1. Matthew called as a disciple (Matt. 9:9 = Mark 2:13-14 = Luke 5:27-28)
2. [other events transpire]
3. Wind and waves obey Jesus (Matt. 8:23-27 = Mark 4:35-41 = Luke 8:22-25)
4. Demoniac healed in Gadara/Gerasa (Matt. 8:28-34 = Mark 5:1-20 = Luke 8:26-39)
5. Jesus and disciples cross the sea, return to Capernaum (Matt. 9:1 = Mark 5:21 = Luke 9:40)
6. Feast at Matthew's house (including Jesus being questioned on fasting) (Matt. 9:10-17 = Mark 2:15-22 = Luke 5:29-39)
7. Jairus's daughter is healed/resurrected (Matt. 9:18-26 = Mark 5:21-43 = Luke 8:40-56)

[904] The author, Matthew, and the tax collector, Matthew, are one-and-the-same (see Gospel Harmony Introduction).
[905] See Appendix E: When Did Jesus Heal the Paralytic in Capernaum?

### Objections

The primary objections to this proposed ordering are:

1. Matthew, Mark, and Luke all place the feast at Matthew's house immediately after the story of Matthew being called as a disciple. Whereas, this solution puts a break between those events.
2. Mark and Luke describe Jairus's daughter's healing immediately after Jesus and the disciples return from healing the demoniac(s), whereas this solution proposes that the feast at Matthew's house happened between Jesus' return and Jairus's daughter's healing.

### Answering Objection 1: Did all 3 writers get the sequence wrong?

Though it is unusual that all 3 synoptics would preserve the same out-of-sequence ordering of events, it is not unprecedented. Consider, for instance, the order in which stories are recorded concerning John the Baptist:

1. John was baptizing and preaching to many (Luke 3:1-18)
2. John was locked up in prison (Luke 3:19-20)
3. John baptizes Jesus (Luke 3:21-22)
4. Herod thought Jesus was a resurrected version of John [whom he killed] (Matt. 14:1-2; Mark 6:14-16; Luke 9:7-8)
5. Herod killed John the Baptist (Matt. 14:3-12; Mark 6:17-29; compare also Luke 9:9)
6. Jesus heard that Herod thought he was John the Baptist resurrected (Matt. 14:13)

In reality, the above events happened in the following order: 1-3-2-5-4-6. And none of the writers were confused on this. But they are recorded out of sequence on the basis of thematic arrangements.

A similar thing can be seen concerning the resurrection of Jesus and others

in Matt. 27-28:

1. Jesus died (Matt. 27:50)
2. "Many bodies of the saints who had fallen asleep were raised...after his [Jesus'] resurrection they went into the holy city…" (Matt. 27:52-53)
3. Jesus was buried (Matt. 27:57-60)
4. Jesus was resurrected (Matt. 28)

Again, clearly Matthew knew that these events happened in the sequence of 1-3-4-2, but, for thematic reasons, he lumped them in this out-of-sequence order.

Even further, the language used in all 3 gospels does not link the events of Matthew's calling and the feast at Matthew's house as happening immediately after one another:

- "He [Matthew] arose and followed Him [Jesus]. **Now it happened**, as Jesus sat at the table in the house[906], that behold, many tax collectors and sinners came and sat down with Him and His disciples." (Matt. 9:9-10)
- "He [Matthew] arose and followed Him [Jesus]. **Now it happened**, as He was dining in Levi's house, that many tax collectors and sinners also sat together with Jesus and His disciples…" (Mark 2:13-14)
- "He [Matthew] left all, rose up, and followed Him [Jesus]. **Then** Levi gave Him a great feast in his own house…" (Luke 5:28-29)

Matthew and Mark introduce the feast with, "Now it happened," and Luke says, "Then[907]," both phrases serving as very general and broad introductions.

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[906] Matthew calls it, "the house," presumably because it was his own house, whereas Mark and Luke had to identify who owned it.

[907] NKJV translates it as, "Then," while the ESV translates it as, "And." Luke uses the Greek word, "kai," to introduce the feast. This word is found nearly 9,000 times in the New Testament, and can be translated as, "then," "and," "but," "likewise," etc. It is a very broad word, and could never, by itself, be used to prove a direct connective sequence of events.

Finally, the calling of Matthew and the feast at his house share the same location and theme. Thus, juxtaposing those stories—though it breaks sequential protocol—is completely plausible, and finds a clear precedent in Matthew, Mark, and Luke's retelling of the John the Baptist stories, as well as others (as shown above). Matthew himself, knowing that these 2 events did not happen immediately after one another, could have plausibly maintained them in this order for multiple reasons. For instance he:

A. did not intend to write a clear sequential ordering of events, but groups things thematically (which is clearly seen throughout this harmony),
B. would want to preserve the same established order of retelling events in his own gospel that other reputable witnesses shared (whether in written or oral tradition; especially since he is reliant, at least in part, on other witnesses for his gospel--since he was not a disciple at the beginning of Jesus' ministry like others), and/or
C. would naturally link those two stories in his mind as his most celebrated direct encounters with Jesus.

**Answering Objection 2: Why didn't Mark and Luke insert a feast between Jesus' return to Capernaum and Jairus's daughter's healing?**

Mark says, "Jesus had crossed over...a great multitude gathered to Him; and He was by the sea. **And behold**, one of the rulers of the synagogue came, Jairus by name," (5:21-22).

Luke says, "So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. **And behold**, there came a man named Jairus," (8:40-41).

Note that both introduce the story with the words, in the NKJV, "And behold." In the Greek, Matthew uses, "kai," (literally, "and," "then," "but," "likewise," etc.) and Luke, "idou," (literally, "look," "suddenly," "now," etc.) to introduce the story. Neither of these introductions establish a time-

sequence link with the event preceding it. In fact, sometimes these words are used to introduce an event that clearly breaks from the narrative of the previous stories (e.g. Matt. 21:1; Acts 13:25). Regardless, they do not give enough evidence to say that Mark or Luke believed Jairus's story happened immediately after Jesus returned to Capernaum.

However, even if we should read a clear link in timing between Jesus landing in Capernaum and Jairus's daughter's healing, it is quite reasonable to see how the, "multitude gathered," to Jesus (Mark 5:21) could become the, "many," (Mark 2:14) feasting at Matthew's house—where Jairus approached Jesus—in a relatively quick time.

### Conclusion

After considering the objections, we maintain that our proposed sequence of events is the most satisfactory, and least problematic, in accounting for all of the data[908].

[908] Another possibility, initially entertained by this harmony, is that Matthew's calling and the feast at his house did happen in immediate succession to each other, while Jairus's story (introduced in Matthew with, "while He was saying these things to them,") happened at a separate time (after Jesus returned to Capernaum from healing the demoniac). This could be possible if Jesus repeated the same discussion (once during the feast and again after he returned from the sea), and/or, if Matthew meant to introduce a new story with the words, "while He was saying these things," that serves as a break from the previous story. For the latter option, Donald Hagner makes the following observation: "The genitive absolute [of the Greek, 'while He was saying these things to them,']...is Matthew's transition to the new story and is not to be understood as a particular time indicator. Matthew's…'behold,' again signifies a new, remarkable story," (1993, 33A:248).

Our main problem with this proposed solution is that Matthew tells us that Jesus was, "saying these things to **them** [Greek, 'autos']," (Matt. 9:18). It is difficult not to see a link between the two stories in the word, "them," because it assumes an already existing group of people (as opposed to introducing a new group of people).

## Appendix G: When Did Jesus Call the Twelve Apostles, Minister to the Masses, and Teach the "Sermon on the Mount"?

There are at least four portions of Scripture that overlap on various details of Jesus:

- calling the twelve apostles,
- healing a crowd, and
- teaching what is commonly called, "The Sermon on the Mount"[909] [910].

These four sections comprise the columns of the chart below. Each relevant element is on its own row alongside the matching elements within the other passages.

| Matt. 4:24 - 7:29 | Matt. 12:9-30 | Mark 3:1-27 | Luke 6:6-7:1 |
|---|---|---|---|
| | Healed withered hand on Sabbath | Healed withered hand on Sabbath | Healed withered hand on Sabbath |
| Crowds gathered | | Crowds gathered | |
| Went on mountain | | Went on mountain, called 12 apostles | Went on mountain, called 12 apostles |
| | Crowds gathered | Crowds gathered (again) | Crowds gathered |
| Taught "Sermon on the Mount" | | | Taught "Sermon on the Mount" |
| | Controversy with Jews: "house | Controversy with Jews: "house divided" | |

[909] It also may be that Matt. 10:1-4 overlaps these events in its description of Jesus calling the twelve apostles.
[910] This title derives from Matt. 5:1, where Jesus' sermon contained in Matt. 5-7 is said to be preached "on a mountain," (Mt. 5:1).

| | | | |
|---|---|---|---|
| | divided” | | |

Studying this chart reveals the following general sequence of events as recorded by Matthew, Mark, and Luke:

1. Jesus healed the man with the withered hand on a Sabbath.
2. After crowds gathered, Jesus ascended a mountain and appointed 12 apostles.
3. Crowds gathered (again) around Jesus, where He taught the, “Sermon on the Mount,” and responded to antagonistic Jews, saying things like, “a house divided against itself cannot stand.”

At the end of Jesus healing the man with the withered hand on a Sabbath, Matthew writes, “He [Jesus] withdrew from there…” (12:15), and goes on to describe the crowds gathering and the Jews antagonizing Him as events that happen afterwards. Similarly, Mark ends the story of the healing of the withered hand by saying, “But Jesus withdrew with His disciples,” (Mark 3:7). He also goes on to say that crowds gathered, Jesus appointed the twelve apostles, and the Jews antagonized Him *after* the story of the withered hand. And though Luke does not include time identifiers after the withered hand story, he also follows the same pattern in writing about the other stories *after* the withered hand was healed. Thus, it seems safe to mark the healing of the withered hand as happening before the other events.

However, Jesus ascending the mountain, Jesus calling the twelve apostles, and various episodes related to the gathered crowds do not have the same certainty regarding their sequence. In fact, Mark states clearly that the crowds gathered at multiple times (*before* and *after* Jesus ascended the mountain, cf. Mark 3:7, 20). Similarly, it is very possible that Jesus would have ascended the mountain multiple times, and even that He could have repeated the same teachings multiple times (if there were different people in attendance, for instance). Thus, we must be content to say that the fluidity of these other events makes it impossible to know exactly what chronological sequence was followed in the stories recorded in Matthew,

Mark, and Luke. Instead, we can simply say that at around the same time period, Jesus had crowds gather, healed and delivered many, taught the, “Sermon on the Mount,” (and similar teachings), ascended a mountain, and called the twelve apostles to follow Him.

Recognizing these caveats, we tentatively order these events as:

1. Crowds gathered around Jesus, and He healed and delivered many.
2. Jesus withdrew to the mountain, where He called the twelve apostles to follow Him (perhaps the pressing demands of the moment catalyzed this, at least from a natural standpoint).
3. Jesus and the newly appointed apostles went into a house (Mk. 3:19).
4. The crowd started gathering again, so Jesus and the apostles went to a level place that was still up on the mountain.
5. From this level place on the mountain, Jesus taught the, “Sermon on the Mount.”[911]
6. Over time (whether hours or days), the crowd would have developed and drawn the attention of antagonistic Jews who gathered to challenge Jesus on some of His teachings and practices. This could have happened at the same place as the, “Sermon on the Mount,” or in a separate location.

As indicated above, other sequences are also very plausible.

Finally, some may object to our claiming that Matthew refers to the same time period on two separate occasions in his gospel without indicating that the time periods overlap (see chart above, and compare Matt. 4:24-7:29 with Matt. 12:9-30). However, one author referring to the same event from multiple angles should not be seen as odd when you consider that:

1. The gospels are filled with repeated content from different angles[912],

[911] I also think Jesus taught the contents of the “Sermon on the Mount” multiple times, and so do not want to place this preaching in only one location and time.
[912] Such a phenomenon is the very reason this gospel harmony exists!

and yet have one author: God.

2. Paul's conversion is discussed in numerous places, even by the same author (Luke) at times (cf. Acts 9; 22; 26; Gal. 1), but very different things are emphasized in some accounts as opposed to others,
3. More currently, three of the popular Jason Bourne movies (*The Bourne Supremacy* [2004], *The Bourne Ultimatum* [2007], and *The Bourne Legacy* [2012]) cover overlapping time periods in their stories, and usually focus on completely different aspects in each telling.

Such examples do not show discord or prove they were talking about different events, but reveal that it is acceptable for a writer to do exactly what we submit Matthew as doing in telling the same story multiple times from different angles.

## Appendix H: In What Order Did Jesus Tell His Parables (in Matt. 13; Mark 4; Luke 8)?

Matthew 13, Mark 4, and Luke 8, all agree that Jesus started his series of parables with, "The Parable of the Sower," (Mt. 13:1-23 = Mk 4:1-20 = Lk. 8:4-15). After that, however, it is unclear when He told the other parables (see the chart below).

| Matthew 13 Parables | Mark 4 Parables | Luke 8 Parables |
|---|---|---|
| 1. Sower<br>2. Wheat and Tares<br>3. Mustard Seed<br>4. Hidden Leaven<br>5. Treasure in a Field<br>6. Pearl of Great Price<br>7. Dragnet | 1. Sower<br>2. Lamp Hidden<br>3. Measure Used<br>4. Man Sleeps<br>5. Mustard Seed | 1. Sower<br>2. Lamp Hidden<br>3. Measure Used |

Though it would be wrong to insist on the precise ordering of these parables where no clear indicators exist, there are some pieces of evidence that do suggest certain orderings of parables over others. Here are a few of those clues:

1. As shown above, "The Sower," is the first parable recorded by all 3 writers. Thus, we can begin our ordering with:

| Order | Parable |
|---|---|
| 1 | "The Sower" |

2. After Matthew records his 4th parable ("Hidden Leaven"), he writes, "All these things Jesus spoke to the multitude in parables; and

without a parable He did not speak to them," (v. 34). Mark likewise records a virtually identical statement after describing all of his parables (see 4:33-34). These words seem to give a conclusion to the parables recorded before that point. In fact, after Matthew makes this statement (13:34), he shows Jesus interpreting some of these parables, which clearly shows they were taught before this point (Matt. 13:36-43). All of this indicates that Jesus told Matthew's 2nd-4th and Mark's 2nd-5th parables before telling Matthew's 5th-7th parables. Thus, our updated ordering is:

| Order | Parable |
|---|---|
| 1 | "The Sower" |
| 2-7 | "Wheat and Tares," "Mustard Seed," "Hidden Leaven," "Lamp Hidden," "Measure Used," or "Man Sleeps" |
| 8-10 | "Treasure in a Field," "Pearl of Great Price," or "Dragnet" |

3. The Greek words "tote" (*then*) and "palin" (*again*) may suggest chronological sequencing[913]. The only place these words are used within these parables are between Matthew's 4th and 5th parables (*palin* and *tote*), 5th and 6th parables (*palin*), and 6th and 7th parables (*palin*). This could indicate that Matthew's 4th parable ("Hidden Leaven") marks the end of one sequence of parables (as indicated above), and that Matthew's 5th-7th parables were recorded in exact chronological sequence following his 4th parable. Though these Greek words alone do not prove they were told in that order, this is also how Matthew placed them, and thus we have no reason to think they are arranged out of sequence. Thus, we update the probable sequence to:

| Order | Parable |
|---|---|
| 1 | "The Sower" |

[913] See Appendix B: Reconciling Matthew's and Luke's Temptations of Jesus in the Wilderness.

| | |
|---|---|
| 2-7 | “Wheat and Tares,” “Mustard Seed,” “Hidden Leaven,” “Lamp Hidden,” “Measure Used,” or “Man Sleeps” |
| 8 | “Treasure in a Field” |
| 9 | “Pearl of Great Price” |
| 10 | “Dragnet” |

4. Matthew and Mark both record the same parable (“Mustard Seed”), and there are interesting similarities between the parable preceding the “Mustard Seed” in both gospels (see chart):

| **Matthew’s Parables** | **Mark’s Parables** | **Similarities:** |
|---|---|---|
| “Wheat/Tares” | “Man Sleeps” | 1. Starts with man sowing seed<br>2. Next, man/people sleep<br>3. Harvest marks the conclusion |
| “Mustard Seed” | “Mustard Seed” | (same parable) |

Though this does not mean that Matthew’s 2nd parable (“Wheat and Tares”) is the same as Mark’s 4th parable (“Man Sleeps”), it does show a similarity that may suggest we group those two parables together, before the “Mustard Seed.”

Further, since Mark records other parables as happening before “Man Sleeps” (in the precise order Luke recorded those same parables), it is reasonable (though not conclusive) to believe they happened in the sequence Mark/Luke describe, with Matthew’s, “Wheat/Tares,” parable happening around the time of Mark’s, “Man Sleeps.”

And finally, as Matthew records the “Hidden Leaven” as happening after the “Mustard Seed” parable, it is also reasonable to assume those are in the chronological ordering he listed. This leaves us with

an updated order of:

| Order | Parable |
|---|---|
| 1 | “The Sower” |
| 2 | “Lamp Hidden” |
| 3 | “Measure Used” |
| 4-5 | “Wheat and Tares,” or “Man Sleeps” |
| 6 | “Mustard Seed” |
| 7 | “Hidden Leaven” |
| 8 | “Treasure in a Field” |
| 9 | “Pearl of Great Price” |
| 10 | “Dragnet” |

In summary, using the various clues we have, we can construct a tentative sequence for the parables, with one unknown remaining: Did Matthew’s, “Wheat/Tares,” parable come before or after Mark’s, “Man Sleeps”?

And since we have no clues that say one way or another, we are content to arbitrarily put Matthew’s “Wheat/Tares” before “Man Sleeps” (to follow the arbitrary ordering method used throughout this harmony that puts Matthew before Mark before Luke before John).

And thus, we order the parables as:

| Order | Parable |
|---|---|
| 1 | “The Sower” |
| 2 | “Lamp Hidden” |
| 3 | “Measure Used” |
| 4 | “Wheat and Tares” |
| 5 | “Man Sleeps” |
| 6 | “Mustard Seed” |
| 7 | “Hidden Leaven” |

| | |
|---|---|
| 8 | “Treasure in a Field” |
| 9 | “Pearl of Great Price” |
| 10 | “Dragnet” |

## Appendix I: How Many Times Was Jesus Anointed?

Each gospel contains a single account of Jesus being anointed, but they do not all seem to refer to the same incident.

Here is a side-by-side comparison of each episode:

| Matthew 26:6-13 | Mark 14:3-9 | Luke 7:36-50 | John 12:1-8 |
|---|---|---|---|
| In Bethany, around the Crucifixion… | In Bethany, around the Crucifixion… | [location appears to be around Galilee, in the middle of Jesus' ministry] | In Bethany, around the Crucifixion… |
| Inside the house of Simon the leper | Inside the house of Simon the leper | Jesus accepted a Pharisee's dinner invitation (named Simon). | Martha served; Lazarus and others sat at table with Jesus |
| A woman came with alabaster flask of oil | A woman came with alabaster flask of oil | A sinful woman brought an alabaster flask of fragrant oil. | Mary had fragrant oil |
| She anointed His head | She anointed His head | She washed Jesus' feet with tears and her hair.<br><br>She kissed His feet and anointed them with fragrant oil. | Mary anointed his feet with oil and wiped with her hair. |
| Disciples thought she was wasteful | Disciples thought she was wasteful | The Pharisee thought, "A prophet should know she's a sinner" | Judas Iscariot thought she was wasteful |
| Jesus defends the woman – | Jesus defends the woman – | Jesus teaches Simon in a | Jesus defends the woman – |

| | | | |
|---|---|---|---|
| "Help the poor later. She prepared me for burial. The gospel will recall this story." | "Help the poor later. She prepared me for burial. The gospel will recall this story." | parable: "Those forgiven much will love much."<br><br>Jesus pronounces the woman forgiven and saved. | "Help the poor later. She prepared me for burial." |

In light of this, we propose that there are 2 separate anointings recorded in the gospels:

1. The anointing of Luke 7 – in the middle of Jesus' ministry
2. The anointing of Matthew 26, Mark 14, and John 12 – immediately before Jesus' death and resurrection

We say this because:

1. The time and location are clearly different. Matthew, Mark, and John all tell us that this happened near Jerusalem *within* a week of Jesus' final Passover (Mt. 26:2; Mk. 14:1; Jn. 12:1). But Luke says it happened *before* He did various activities that took place in the middle of His ministry, while He was at Galilee (nearly 60 miles away from Jerusalem, see Lk. 8:1ff).
2. The woman in Luke's story is a known "sinner" of that time (7:37), but the woman in the other accounts is "Mary" (Jn. 12:3) of Bethany (Jn. 11:1). This Mary was known and admired for her devotion to Jesus (Lk. 10:42; Jn. 11:5, as well as Mt. 26:13, Mk 14:9)—even by Luke who calls the woman of his story a "sinner"—and no hint of sinful living is mentioned concerning her.
3. The main themes of each story are very different. In Luke's story, the theme concerns a notorious sinner who loves Jesus much for offering her forgiveness, while others think she is too unrighteous for such an expression of gratitude. Whereas in Matthew, Mark, and John's account, the focus is on a woman who sacrificed much to anoint Jesus, while others thought it was wasteful of her.
4. The wording in Matthew, Mark, and John is virtually identical

throughout the episode. Luke, however, retains none of the same phraseology and words (which is very uncharacteristic of him, and all the more if it concerns such a popular story as this clearly was[914]).

The main objections against our view, and in favor of all 4 gospels recording the same anointing are:

1. There are many striking similarities between Luke's account and the others' accounts. They all record that:
    - It was at Simon's house
    - A woman came with fragrant oil to anoint Jesus
    - Others present protested the woman's act
    - Jesus defended and honored the woman against the protest
2. All the writers are silent about the existence of more than one anointing, which seems unlikely if two anointings occurred and were important enough to be retold.

#### Answering Objection 1

The similarities posed in objection 1 are not that significant or uncommon. Consider:

- There are 8 different men named Simon in the New Testament alone (even 2 among the 12 chosen apostles). Further, it has recently been shown that "Simon" was the most popular name in that place and time based on the data available to us (cf. Bauckham 2017). Thus, there should be little surprise that Jesus went to 2 different houses belonging to a Simon. And, even further, it could be that Matthew and Mark were differentiating their Simon from the Simon in Luke's story, by calling him "Simon the leper" (e.g. Matt. 26:6), as opposed to "one of the Pharisees" (Luke 7:36). In either case, it would be very unusual to describe the same Simon as "the leper" in one setting and "the

[914] We know this because: (1) it is recorded by Matthew, Mark, and John, while such commonality rarely exists, and (2) Jesus says this story should be retold "wherever this gospel is preached in the whole world," (Matt. 26:13; Mark 14:9).

Pharisee" in the other if they were recalling the same event and person, adding further credence that these are two separate scenarios.

- Anointing with oil was fairly common in Jesus' day, especially upon, "guests of notable social status," (Keener 2009, 618; see also Bock 1996a, 1:702)[915]. As such, it is hardly surprising that multiple devotees of Jesus who found hope and liberation in Him would want to honor Him in this way. For two different women to do this (and plausibly others) during His ministry would be expected.
- Throughout His ministry, Jesus repeatedly advocates for the marginalized and sinful in the face of opposition and their mistreatment, even from his own disciples (e.g. Mark 3:1-6; Luke 18:15-17, 35-43; John 7:53-8:11; 9:1-7). In light of this, two separate episodes of Jesus exonerating a woman rebuffed by others, sadly, was fairly typical.

Thus, in summary, a common practice (anointing your guest) at 2 different houses where the owner had the same popular name (i.e. Simon), that elicited a common response (i.e. Jesus vindicating a mocked woman), should not excite us too much or force anyone to assume there was only 1 anointing.

#### Answering Objection 2

The second objection (i.e. that writers aware of multiple, similar anointings should mention the other anointing) presupposes a few things. Namely, that:

1. the anointing experience itself was unusual (to the point that it deserved mention if it happened twice over Jesus' ministry),
2. the gospel writers knew that such an event was unusual,
3. the gospel writers knew this event happened twice during Jesus' ministry, and

[915] See Psalm 23:5; 141:5; Amos 6:6; Matt. 6:17; Luke 7:46; 10:34.

4. the gospel writers would have articulated their knowledge that 2 similar, unusual events took place during Jesus' ministry.

Presupposition #1 is addressed under "Answering Objection 1" (above), where we find that the event was not as unusual as some might think[916].

Next, even if the event was unusual, would the gospel writers know it was unusual (see presupposition #2)? No doubt, they were used to seeing unusual things in the days of Jesus and the early church. So much so, in fact, that Luke had to indicate when, "extraordinary miracles," were taking place (Acts 19:11), presumably in contrast to the "everyday" miracles they were used to witnessing at this time. And not only was Jesus' life a constant supernatural display, but He also broke so many social norms, and—whether directly or indirectly—encouraged others to break social norms as well. Thus, it would be hasty for us to make a judgment on what the gospel writers would or would not consider to be, "unusual," during Jesus' ministry.

Further, though the disciples were clearly present during Jesus' anointing in Bethany, we do not know if they were present in the Luke 7 anointing. If they were absent at that time, and in the midst of so much activity, it is difficult to know whether (or how) they would have become familiar with the Luke 7 anointing (see presupposition #3). Of course, others were familiar enough with the story to pass it on to Luke who recorded it in his gospel, but Luke seems to have interviewed many witnesses in compiling his account, and thus could have been privy to information unknown to the other gospel writers[917].

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[916] Further, as with much of Jesus' ministry (and the entire Bible), the events themselves only carry as much significance as the theological implications and explanations behind the events. For instance, a man dying on the cross was a very common experience in the Roman world, and yet the Bible devotes much time and attention to Jesus' death on a cross. This is because the significance is in the meaning of the event, and not merely that it was a spectacular event on its own. Thus, it is very possible that Jesus' contemporaries knew of many times He was anointed by others, whereas these two recorded anointings carried theological significance and import that other anointings did not.

[917] This, of course, does not explain why Luke would not have known or recorded the other anointing if he knew about a lesser-known anointing.

Finally, and most importantly, even if the gospel writers (A) knew about these events, and (B) believed them to be unusual, it would be quite arrogant for readers thousands of years later—in a different place and culture—to presume that this means the writers *should* therefore include both stories in their gospels. The purposes of their gospels were not to give an encyclopedia of data about Jesus' ministry, or make everything systematic and clear. Along these lines, the accomplished author and literary critic, C.S. Lewis, points out that literary critics of his time and place routinely miss the motives and purposes behind his own literature. Thus, Lewis argues, how much more should we be skeptical of modern claims to know the gospel authors' intents when they are removed by thousands of years and different cultures (as cited by McDowell 1999, chap. 31).

With all of these considerations in mind, the best explanation of the data still seems to be that 2 notable anointings occurred in Jesus' ministry[918], Luke recording the first, and Matthew, Mark, and John recording the second.

[918] Though some have argued for 3 anointings, we have not addressed that hypothesis here because it seems highly improbable in light of the many similarities seen in Matthew, Mark, and John's accounts (see above).

## Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19

Luke 9:51-18:17 and John 7:10-12:19 crisscross in their general timing. It is impossible to be certain the exact order of each event, but here are some principles and examples by which we can give plausible guesses of the timing.

### Luke

Luke 9:51-18:14 shows a series of events largely unique to Luke. At the beginning, Jesus, "set His face to go to Jerusalem," (where He would depart from this world, see Luke 9:51; 24:51). Throughout the section, Jesus is similarly seen journeying toward Jerusalem a final time (9:53; 13:22, 33; 17:11).

However:

A. The geography does not show a linear progression from Galilee to Jerusalem. Luke 10:38-42 (cf. John 11:18) is near Jerusalem. While Luke 13:33 is 3 days away from Jerusalem, and Luke 17:11 is back in Galilee.
B. The timing does not show a linear progression. For instance, some of the episodes in this section parallel stories recorded earlier in Matthew and/or Mark (e.g. see Luke 11 discussed in this harmony).

Thus, it seems a general trajectory (in thought and action) takes Jesus from Galilee to Jerusalem in Luke 9:51-18:14, though each individual event is not necessarily successive along this path. This is not unlike the way the gospels were constructed in general, where sometimes stories are thematically selected, but there is still a general chronological sequencing (see Appendix F: When Did Jesus Resurrect Jairus's Daughter, for instance).

From this, we can establish two principles for ordering the Luke 9:51-18:14 events:

1. Look for indicators within each story to see if it should

chronologically be placed outside of Luke's ordering.
2. Assume each story follows a general time/geography sequence, unless indicators show otherwise.

### John

Unlike Luke 9:51-18:17, John 7:10-12:19 follows a very tight sequence (chronologically and geographically):

1. **Fall: Jesus travels from Galilee to Judea (John 7:1-10).**
    a. He went to the Feast of Tabernacles, in the Fall (7:1-3; cf. Lev. 23:34)
    b. The trip was private (7:10)
    c. There was little time for excursions (cf. 7:8-9)
2. **Fall: Jesus remains in Jerusalem (John 7:11-8:59).**
    a. He remained all 7 days of the feast (Jn. 7:37-39; Lev. 23:34)
    b. He continues teaching during (or shortly after) the feast (John 8:1[919]-59)
3. **Winter: Jesus is in/near Jerusalem (John 9:1-10:39).**
    a. He heals a blind man (9:1-39)
        i. Siloam (9:7) was connected to Jerusalem (cf. Lk 13:4)
    b. He teaches the Pharisees (9:40-10:21)
        i. The subject of Jesus as "shepherd" seems to connect to Ezekiel 34's messianic prophecy of a Shepherd to come.
            1. The shepherd theme and passage were part of regular synagogue readings around the Feast of Dedication (cf. Brown 1966, 29:389).
            2. This teaching continues into the Feast of

[919] Some question whether John 7:53-8:11 was part of John's original gospel (cf. Archer 1986; Carson 1991). If it was original to John, then John 8:12-59 takes place the morning after the feast ends (cf. 8:2). If it was not, then John 8:12-59 either happens on the last day of the feast (cf. 7:39 and 8:12) or shortly following the meeting of the Jewish authorities (7:45-52; cf. 7:52 and 8:12), which took place in the wake of Jesus' ministry during the Feast of Tabernacles (7:45-52). Thus, both scenarios are consistent with this outline.

Dedication (10:22, 26-27).

c. He teaches in the temple during the Feast of Dedication (10:22-30)
    i. "And it was winter," (10:22)
d. He escapes the Jews stoning Him (10:31-39)

4. **Winter: Jesus goes, "beyond the Jordan" (John 10:40)**
    a. Most likely this was Batanaea[920], near Galilee (10:40)
5. **Winter-Spring: Jesus ministers in Batanaea (John 10:41-11:6)**
    a. Many believed Him there (10:41-42)
    b. Mary and Martha's messengers inform Jesus that their brother, Lazarus, was ill (11:1-6)
6. **Spring: Jesus travels to Bethany (John 11:7-18)**
    a. The trip from Batanaea to Bethany took 3-4 days[921] (11:6, 17)
    b. "Bethany was near Jerusalem, about two miles away," (11:18)
7. **Spring: Jesus resurrects Lazarus in Bethany (John 11:19-44)**
8. **Spring: Jesus hides in Ephraim (John 11:45-57)**
    a. Jewish leaders decide to kill Jesus (11:45-53)
        i. This was shortly after Lazarus resurrected (11:45-46)
    b. Jesus relocates to Ephraim (11:54)
        i. This was shortly before Passover (11:55-57)
9. **Spring: Jesus anointed at Bethany, shortly before Passover (John 12:1-11)**
10. **Spring: Jesus' Triumphal Jerusalem Entry (John 12:12-19)**
    a. This point onwards is paralleled in the other gospels
    b. Within 1 week Jesus will die in Jerusalem

Considering this outline of John 7:10-12:19, one more principle emerges in our ordering of Luke 9:51-18:17 and John 7:10-12:19:

1. John 7:10-12:19 sets a fixed chronological ordering of events from Jesus leaving Galilee (John 7:10) to His death at Passover

[920] See Riesner (1987).
[921] A more detailed argument for Jesus' journey being 3-4 days is found in Riesner (1987).

(beginning John 12:12). Thus, John 7:10-12:19 should be used as a framework wherein Luke 9:51-18:17 events can attach to (unless they clearly belong before or after the John 7:10-12:19 narrative)[922].

### Luke & John Harmonized

After examining Luke 9:51-18:17 and John 7:10-12:19, we have established the following 3 principles for placing their events:

1. Look for indicators within each Lucan story to see if it should chronologically be placed outside of Luke's ordering.
2. Assume each Lucan story is placed in chronological order unless indicators show otherwise.
3. Recognize John's ordering as chronologically fixed, and thus use John's ordering to place Luke's events.

### Application

To see how to apply this, we will examine the first event in Luke's narrative (9:51-56: "Samaritans Reject Jesus") using these 3 principles.

*Principle 1: Look for indicators within each Lucan story to see if it should be placed outside of Luke's ordering.*

There are no timing or geography indicators suggesting Luke 9:51-56 should fall outside of Luke's placement of the story, so we can proceed to principle 2.

[922] This principle assumes that John 7:10 and Luke 9:51 refer to the same time. Such an assumption seems safe because: (A) Luke 9:51 uses language indicative of this being his final departure – "the time had come for Him to be received up…He steadfastly set His face to go to Jerusalem," and (B) Matthew and Mark, speaking of the same general time, mention Jesus needing to leave Galilee (Matt. 19:1; Mk. 10:1). This does not mean that Jesus would never again visit Galilee (cf. Jn. 21:1), for both Luke and John leave that possibility open in their sequence of events. It only means, instead, that He would not minister there in a permanent or long-term sense (as He previously had done).

*Principle 2: Assume each Lucan story is placed in chronological order unless indicators show otherwise.*

We can assume Luke 9:51-56 happened after Luke 9:49-50, since Luke records it next. Further, Luke uses language suggesting this story falls in time sequence with his broader narrative: "It came to pass… the time had come…as they went…and they went to another village," (Luke 9:51-56).

*Principle 3: Recognize John's ordering as chronologically fixed, and thus use John's ordering to place Luke's events.*

Because Luke 9:51-56 takes place while Jesus was journeying from Galilee toward Jerusalem via Samaria (cf. vv. 51-52), its geography can only match 2 or 3 places within John's narrative:

1. **#1 - Fall: Jesus travels from Galilee to Judea (John 7:1-10).**
2. Between **#2 - Fall: Jesus remains in Jerusalem (John 7:11-8:59)** and **#3 - Winter: Jesus is in/near Jerusalem (John 9:1-10:39).**
3. Between **#8 - Spring: Jesus hides in Ephraim (John 11:45-57)** and **#9 - Spring: Jesus anointed at Bethany, shortly before Passover (John 12:1-11)**.

Luke 10 begins by saying, "After these things…" (10:1), and then tells the account of Jesus commissioning the 70. Thus, Luke 9:51-56 happened before the commissioning of the 70.

Luke 10's Commissioning of the 70 disciples is a fairly public display of power and authority, thus, it seems unlikely that it would have happened in or near Jerusalem, due to Jesus' tenuous relationship with the Jewish community in Jerusalem (cf. John 7:1, 10; etc.). Further, it envisions a geographic movement that spans at least 35 different areas (cf. Luke 10:1), which, again, seems in discord to the more private and localized Jerusalem ministry recorded of Jesus in the gospels (at least, this is certainly true of His Jerusalem ministry from John 7:1 until the crucifixion). Finally, Luke

10:1-24 focuses on town names surrounding Galilee (10:13-15, cf. Mt. 11:20-24), far from Jerusalem. Such things indicate that the commissioning of the 70 happened outside of Jerusalem over a sizable time frame.

Thus, on this basis, Luke 10:1-24 could fit:

- Sandwiched between **#2 - Fall: Jesus remains in Jerusalem (John 7:11-8:59)** and **#3 - Winter: Jesus is in/near Jerusalem (John 9:1-10:39).**
- **#5 - Winter-Spring: Jesus ministers in Batanaea (John 10:41-11:6)**

Following the commissioning of the 70, we see the story of Jesus visiting Mary and Martha (Luke 10:38-42). Since there are no indicators that this event happened outside of the sequence of Luke's placement, we assume it happened after the commissioning of the 70 (principles 1 and 2). And John 11 tells us that Martha and Mary's house was outside of Batanaea (in Bethany, near Jerusalem – cf. 11:18) and that Jesus already had a relationship with Martha and Mary by the time He was in Batanaea (see Jn. 11:3). Thus, the episode of Luke 10:38-42 consequently belongs before **#5 - Winter-Spring: Jesus ministers in Batanaea (John 10:41-11:6)**, as does the story of Jesus commissioning the 70.

This leaves sometime between **#2 - Fall: Jesus remains in Jerusalem (John 7:11-8:59)** and **#3 - Winter: Jesus is in/near Jerusalem (John 9:1-10:39)** as the best option for the commissioning of the 70. If the Samaritans' rejection of Jesus (Lk. 9:51-56) also happened at the same general time (between **#2** and **#3** stories in John's narrative), it would mean that the following things must have taken place in the nearly 2 months between **#2 - Fall: Jesus remains in Jerusalem (John 7:11-8:59)** and **#3 - Winter: Jesus is in/near Jerusalem (John 9:1-10:39)**:

1. Jesus travels back to the Galilean region (presumably He would have spent a decent amount of time there after making such a journey)
2. Jesus leaves Galilee and travels to Samaria, where He is rejected by

them (Lk. 9:51-56)
3. Afterward, Jesus draws together a group of 70, instructs them, sends them out to 30+ cities, waits for them to return, continues teaching them, then goes Himself to all of the cities for follow-up ministry (cf. Luke 10:1)
4. Jesus also visits Mary and Martha (perhaps during the follow-up ministry) – see Luke 10:38-42.

The time required for all of these events seems difficult to imagine in a 2-month span[923]. Thus, that leaves **#1 - Fall: Jesus travels from Galilee to Judea (John 7:1-10)** as the most viable timing of Luke 9:51-56.

Further, the story of Luke 9:51-56 uses terminology and concepts parallel to the **#1 - Fall: Jesus travels from Galilee to Judea (John 7:1-10)** period, more than the period between events **#2** and **#3** of John's narrative. For instance, both mention that Jesus' "time" had come to travel to Jerusalem (Lk. 9:51; Jn. 7:8, 10), and both have this as the last explicit mention of Jesus journeying from Galilee to Jerusalem in their respective gospels.

Thus, following the principles outlined above, we can fairly confidently place Luke 9:51-56 within the same general time as **#1 - Fall: Jesus travels from Galilee to Judea (John 7:1-10)**.

### Conclusion

The same principles and similar reasoning are used to place each Luke 9:51-18:14 event within John 7:10-12:19 throughout this gospel harmony.

[923] The time between the Feast of Tabernacles and the Feast of Dedication is roughly 2 months.

## Appendix K: Harmonizing the Resurrection

Jesus' bodily resurrection is fundamental to Christianity (1 Cor. 15:12-19) and the details were recorded by 5 authors.

Before harmonizing this historic event, it will help to consider general features and themes of each resurrection account:

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| **Matthew (Matt. 28)** | Matthew's gospel begins with, "all Jerusalem," troubled by Mary and Joseph birthing Jesus nearby[924] (Matt. 2:1-3). After escaping Herod, Joseph, Mary, and Jesus then travel to Galilee because of a divine message (Matt. 2:22). Intriguingly, no mention is made of Joseph and Mary originating from Galilee (cf. Luke 2:4).<br><br>However, when Jesus was still a child, Matthew records the family migrating (back[925]) to, "Galilee of the Gentiles," (Matt. 4:15) which is shown throughout Matthew as the center of Jesus' ministry. But His mission continued to focus on the Jews (Matt. 10:5-6; 15:21-28).<br><br>As Jesus neared his death, Matthew shows Him telling His disciples, "After I am raised up, I will go before you *to Galilee*," (Matt. 26:32). This is repeated by the angel and the resurrected Jesus to the women who find the empty tomb (Matt. 28:7, 10). In contrast, other resurrection appearances—and even Jesus' ascension—is conspicuously missing in Matthew. As such, his account focuses the reader's attention squarely on Jesus' "Great Commission" *in Galilee* (Matt. 28:16-20). |

[924] Jesus was born in Bethlehem, "Six miles south by west of Jerusalem," (Bible Hub Online Parallel Bible n.d.).
[925] We only know they went back to Galilee because of Luke's account. Matthew makes no mention of them originating from Galilee. This, we believe, is purposeful in the message of Matthew's gospel.

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| | In this commission, which is only mentioned by Matthew, Jesus sends His followers to, "all nations," (Matt. 28:19)—not just to the Jews. This is contrasted by another element unique to Matthew: the Jerusalem guard conspiring with Jewish leaders to lead people away from believing Jesus resurrected (Matt. 28:11-15).<br><br>All of this, to us, signals a very clear Matthean theme: Jesus' mission is extending from the Jews to the whole world. While born in Jerusalem (the capital of Judaism), Jesus' ministry and major post-resurrection appearance happens in, "Galilee **of the Gentiles**," (cf. Matt. 4:15) and focuses on a worldwide mission. Jerusalem, in contrast, is the place of Jesus' crucifixion, and the Jewish leaders (who dwell there) oppose Jesus' mission by conspiring with the guard against His resurrection.<br><br>As such, Matthew arranges his resurrection account to match this general thrust of a beyond-Jewish Messiah leading a beyond-Jewish mission. Jerusalem is minimized, while Galilee becomes the focus, because their geographies speak to Jewish and Gentile themes, respectively. |
| **Mark (Mark 16)** | Most contemporary Bible scholars and translators agree that Mark 16:1-8 is original with Mark, while disagreeing on what (if anything) followed these verses[926].<br><br>However, whether or not Mark 16:9-20 was original to Mark, it could still be considered part of Scripture[927], and clearly was recorded and |

[926] Most English translations reflect this debate through footnotes and/or brackets at Mark 16:9-20 (for a fuller discussion, see NET Bible 2019d, n. 9).
[927] Nowhere is it claimed that Mark exclusively authored his gospel, and thus its integrity does not diminish if editors added to the original under the inspiration of the Holy Spirit. In fact, such a thing is directly stated as happening in Romans (compare 16:22 with 1:1), and inferred in Deut. 34:5-12 (where a book written by Moses [1:1] details Moses' death and what followed his death—presumably written by someone after Moses).

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| | received very early in the church's history based on the manuscript evidence(Wenham 1993, 45). Thus, we regard it as an important and trustworthy witness in this harmonization (and leave speculation on its origins outside of this project).<br><br>Mark 16:1-8 shows similarities to Matthew 28:1-8, while Mark 16:9-20 follows closest to Luke 24:8-53 (though in a condensed form). At the least, this indicates that the early church saw no conflict between Matthew's account and Luke's. Neither—as shown in this harmonization—should we.<br><br>Congruous with the rest of Mark's gospel, Mark's resurrection account is more concise and abrupt than the other gospels[928], while still covering a broad range of salient details. |
| **Luke (Luke 24 – Acts 1)** | In striking ways, Luke's gospel counters Matthew's:<br><br>• Where Matthew begins in Jerusalem, while, "all Jerusalem," is troubled by Jesus' nearby birth (see Matt. 2:1-3), Luke starts them in Galilee (2:4) until a registration moves them to Jerusalem (2:1-3).<br>• Matthew spends most of his gospel with Jesus in Galilee; Luke, however, before half of his gospel is finished, begins focusing on Jesus moving to Jerusalem (see 9:51), and from there the rest of his gospel sees Jesus going to, or being in/around, Jerusalem[929].<br>• Matthew's resurrection account focuses exclusively on the resurrected Jesus in Galilee; Luke's resurrection account focuses exclusively on the resurrected Jesus in |

[928] Though 1 Corinthians 15, which is written within an epistle addressing a specific problem within a specific church, and thus had a different purpose than the gospel narratives, is more concise than Mark's account.
[929] See Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19 for more details on this.

Jerusalem, where He tells them to stay in Jerusalem.

- Further, Luke's 2nd book (Acts) shows the earliest disciples remaining in Jerusalem, as Jesus commanded (Acts 1-2).

In other words, where Matthew focuses on a Jerusalem-to-Galilee movement (i.e. a transition to a beyond-Jewish mission), Luke highlights a Galilee-to-Jerusalem movement.

He does not do this to suggest the Jesus movement is reverting to an exclusively Jewish focus (cf. Luke 24:47; Acts 28:28). Instead, we believe Luke wants to establish Jesus and his followers as respectable to the Jews of his day, though (and probably because) their mission goes beyond Judaism (see also Appendix A: Reconciling Matthew's and Luke's Birth Narrative).

As Paul's travelling companion (cf. Acts 16:10-17) and the writer of Acts, Luke frequently observes Jesus' followers accused of forsaking Judaism. In fact, the last thing he records (undoubtedly fresh in his mind when writing Luke-Acts) is Paul's arrest by the hands of Jewish leaders on this very charge (which also takes place in Jerusalem—see Acts 21-28). To guard against such charges, Luke seems careful to preserve words and actions that establish consistency between Judaism and the Jesus-movement (as opposed to things that could add extra and unnecessary strife).

As such, Luke's resurrection account is the only one to ignore any Galilean resurrection appearances. It also is the only account that remains silent on women being the first to witness

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| | Jesus (a notion that was clearly disagreeable to the "upstanding Jews" of his day[930]).<br><br>Thus, when examining Luke's resurrection account, we should expect words/actions arranged in such a way that would help Jews sympathize with—and even revere—the burgeoning Jesus movement. |
| **John (John 20-21)** | John 21:22-24 reveals one intent of John's resurrection account: to add clarification regarding the events of Jesus' life—especially His resurrection. This passage also teaches us to look carefully at the resurrection reports without quickly inferring or assuming things beyond what is written (cf. 1 Cor. 4:6).<br><br>Additionally, John repeatedly says his gospel is meant to help people believe in Jesus (even if they never see Him resurrected—e.g. John 20:29-31). Thus, while other gospels emphasize doubts about His resurrection (Matt. 28:17; Mark 16:11, 13-14; Luke 24:11, 41), John only tells of 1 doubter: Thomas. And Thomas's skepticism-turned-to-faith, we believe, serves 2 themes of John's:<br><br>1. **To encourage faith**: Thomas's doubts led to a vivid encounter and inspection of the resurrected Jesus that, ultimately, built the faith of Thomas. This is meant to also build the faith of others (like John's readers) who will not see and touch the resurrected Jesus (20:29).<br>2. **To contradict gnostic beliefs about Jesus[931]**: Jesus shows Himself to have a |

[930] A woman's testimony in that day was looked down upon (see Josephus, *Antiquities* 4.8.15).
[931] Gnostics held that Jesus either was, "only apparently [but not actually] a man while on earth," or was a divine being who entered a righteous man's body at Jesus' baptism and then the divine presence left that body, "sometime before the crucifixion," (Longman 2013b). In contrast, John's writings (especially his

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| | physical body that can be seen, touched, and examined, while simultaneously being God (20:25-29).<br><br>Thus, John's resurrection account seems to:<br>1. Assume the general elements of the other accounts, while adding pertinent details or clarifications.<br>2. Bring faith in Jesus as fully God and man. |
| **Paul (1 Cor. 15:4-8)** | Paul writes 1 Corinthians to the immature and struggling Corinthian church. 1 Corinthians 15 specifically addresses bad teachings that some Corinthians believed concerning bodily resurrection.<br><br>Paul confronts these faulty beliefs by appealing to Jesus' own resurrection: "Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?" (15:12). In other words, if Jesus resurrected, then resurrection does exist, despite what others may have taught.<br><br>So Paul delivers a popular creed of his day (cf. Turner n.d.) concerning Jesus' resurrection (15:3-11). It begins with, "I delivered to you first of all that which I also received," and ends with, "Whether it was I or they, so we preach and so you believed." The elements sandwiched between comprise the main parts of this creed.<br><br>A creed, by nature, is not meant to be exhaustive or detailed in the least. On the contrary, it is simply a quick retelling of the most pertinent facts. Further, it was probably told and retold as a defense of the faith, and thus excluded points that |

gospel and 1 John) contradict Gnosticism when people touch Jesus' body (1 John 1:1; John 20:25-29) and when blood and water (human elements) are seen within Him at crucifixion (John 19:34; 1 John 5:6).

may have caused unease (such as women being the first to witness Jesus).

With this introduction of the resurrection accounts in mind, below is our tentative reckoning of the sequence of resurrection events.

## Jerusalem: Friday, 6pm – Saturday, 6pm

1. **Weekly Sabbath (Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1)**

   The Jewish day began at sunset ("Jewish Calendar" 2019). Thus, for instance, Genesis 1 talks of "evening and morning" (in that order). Therefore, the weekly Sabbath took place from Friday, sunset – Saturday, sunset.

## Jerusalem: Saturday Evening – Resurrection Sunday Morning (Before Dawn)

2. **Women buy and prepare anointing spices (Mark 16:1; Luke 24:1)**

   The women who went to the tomb bought anointing spices, "when the Sabbath was past," (Mark 16:1). Then they prepared the spices (Luke 24:1), and left for the tomb with them around dawn[932] (Matt. 28:1; Mark 16:1; Luke 24:1; John 20:1). It is almost certain they purchased the spices on Saturday evening, when the shops re-opened (see Wenham 1993, 68). Then, the preparations would have followed either later that evening or very early on Sunday morning.

[932] John says the women left, "while it was still dark," (20:1). Matthew and Mark say they came as the day, "began to dawn," (Mt. 28:1), "when the sun had risen," (Mk. 16:2). The Greek word used for, "left," is the same word used for, "came," thus, it is plausible that the women left while it was still dark, walked the distance to the tomb, then arrived when the sun had risen (this interpretation is reflected in various translations). It is also possible that the writers are all using different ways of describing the same time (similar to a person describing a glass as, "half full", while another says it is, "half empty"). In either case, it seems clear that they left around Sunday's dawn.

## Jerusalem: Resurrection Sunday Morning

3. **Mary Magdalene, Mary the mother of James, Salome, Joanna, and perhaps other women went to Jesus' tomb (Matt. 28:1; Mark 16:1-2; Luke 24:1, 10; John 20:1)**

   Though John only mentions Mary Magdalene (20:1) going to the tomb, he also reveals that Mary had companions (see 20:2—"**we** do not know where they have laid Him"). Comparing this with the other accounts, we see 4 women named as traveling to the tomb, while other women (presumably less prominent) may have joined them (cf. Luke 24:10).

4. **An angel (accompanied by an earthquake) moved the stone and frightened the guard away (Matt. 28:2-4; Mark 16:3-4; Luke 24:2; John 20:1)**

   Mark, Luke, and John record the women approaching the tomb, surprised to see the stone already rolled away. Part of their surprise was due to the stone being, "very large," (Mark 16:4). In fact, the women did not think they could collectively roll it away (Mark 16:3). Thus, we know a strong force must have moved the stone before the women arrived.

   Matthew fills in the details, saying, "There was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it…the guards shook for fear of him, and became like dead men," (Mt. 28:2-4). This same angel would later speak to the women (Matt. 28:5; see notes below).

   Though Matthew records this event *after* the women's journey to the tomb, we should not assume he means it took place after the women arrived. Elsewhere Matthew clearly records things out of chronological order so that he could preserve specific themes. He even admits to doing so earlier in the description of Jesus' death-resurrection (see 27:51-54).

   Further, when comparing the other gospel accounts, it is clear that the women found the stone moved, but did not know how it

happened (perhaps the angel[s] who moved it described the event to them later). Thus, they were not there to witness the angel frightening the guard, which happened before they arrived[933].

Finally, note that the stone was moved to let people enter the tomb and observe Jesus as missing. It was not moved to let Jesus out (He needed no help getting through physical barriers—see John 20:19, for instance).

5. **The women arrive at the tomb and see the stone moved (Mark 16:4; Luke 24:2; John 20:1)**

6. **Mary Magdalene leaves the tomb to notify John and Peter (John 20:2)**

John tells us that Mary Magdalene brings Peter and John to the tomb *before* the women find angels[934] (John 20:2-13; see also Matt. 28:5-7; Mark 16:5-7; Luke 24:3-7). Luke, however, records Peter, John, and Mary's visit *after* the women see the angels (24:9-12, 22-24).

John is believed to have preserved the actual time-sequence of events because:

1. As seen consistently in this gospel harmonization, John is the most interested in recording things in chronological sequence

[933] Not only are Mark, Luke, and John silent about the angels and guard being present when the women arrive, but they also show the women (A) freely inspecting the tomb and (B) asking a gardener about Jesus' whereabouts-- unlikely events had the women seen angels or guards present. This further corroborates that the activity with the guard and angels happened before the women arrived to the tomb, and Matthew records it in his sequence for thematic reasons (see also the introduction of the resurrection accounts, above).

[934] "Angels," and, "men-in-white," refer to the same beings here (and elsewhere) in the Bible. Consider:

- Matthew 28:2-3: "an angel…his countenance was like lightning, and his clothing as white as snow"
- Mark 16:5: "a young man clothed in a long white robe"
- Luke 24:4: "two men…in shining garments"
- John 20:12: "two angels in white"

Comparing the accounts clearly shows that all writers are speaking of the same angelic being(s) clothed in shining, white garments. "Men-in-white," and, "angels," are thus used interchangeably here (especially compare Luke 24:4-7 with 24:23), as they are in other Scriptures (cf. Acts 1:10).
The variance of one angel (cf. Matthew and Mark) versus two (cf. Luke and John) is no different from 1-versus-2 variances elsewhere in the gospels (see Appendix M: Matthew's Plurals on this). Thus, perhaps one angel played a more prominent role.

(see especially the Appendix J: Placing Luke 9:51-18:14 Within John 7:10-12:19).

2. The events in John's resurrection account are more detailed and time-specific, leaving less room for an out-of-sequence timeline.
3. In contrast to John, Luke connects the ordering of these events by two single words (*"de"* in 24:12, and *"kai"* in 24:24). Both words are very loose connectors. For instance, various translators use "but" for "de" in 24:12 and, "*kai*" is left out of the translation altogether for 24:24.
4. As said in this appendix's introduction, Luke writes his account in order to add respectability to the Jesus movement in the sight of Jews. Thus, he minimizes the details of the women witnesses—not mentioning 2 visits or their encounter with Jesus between the 1st and 2nd visit—while still keeping his record true (though selectively so).

We believe Mary Magdalene went alone to get Peter and John because there is no mention of other women accompanying her. However, there may have been other women traveling with her not mentioned in Scripture, and it makes no difference to our timeline whether or not she had company.

7. **Mary Magdalene returns to the tomb with Peter and John (Luke 24: 12; John 20:3-4).**

8. **Peter and John find the tomb empty, and then return to their dwelling(s)[935] (Luke 24:12; John 20:5-10).**

   John and Peter, after finding the tomb empty, went back to their own lodging and wondered at what they had observed.

9. **The women entered the tomb, but saw nothing (Luke 24:3).**

   Luke does not tell us at what exact point the women enter the tomb and see nothing. They may have entered before Mary Magdalene left, while Mary Magdalene was gone, while Peter and John

[935] "The expression rendered *to their homes* [in John 20:10] is not that of [John] 19:27 (*eis ta idia*); here, the expression is roughly equivalent to the French idiom 'chez eux' ('at their own [place]')." (Carson 1991, 639).

entered, after Peter and John left, or any combination of these.

However, Luke tells us that their finding the tomb empty, "perplexed," them, and while they were perplexed they encountered the angels (24:4). This reads similarly to Mary's perplexity and sadness regarding the empty tomb, which also happens immediately before she see angels (John 20:11-12), and is recorded *immediately after* Peter and John enter and leave the tomb (cf. John 20:3-10).

Thus, Luke's account of their finding the empty tomb most likely occurred at the same time as, or immediately following, Peter and John looking into the tomb. This would have likely been in addition to the women entering and exiting the tomb prior to Peter and John (presumably in light of their finding the stone strangely moved).

It is also possible that Luke is telescoping multiple entrances/exits of the women to/from the tomb. If this is the case, he does not have 1 visit in mind, but multiple visits packaged together as 1 general observation of the tomb.

Finally, the fact that Luke 24:3 records the women finding no angel in the tomb is not a contradiction to Mark 16:5. It is likely that the women examined the tomb multiple times (especially upon Mary Magdalene's discovery of angels, see below). And, as John 20:3-10 compared with John 20:11-12 explicitly shows, angels could appear and reappear at will within the tomb. Thus, it seems that the women initially found the tomb empty of angels, but later, upon Mary Magdalene's discovery, they saw angels in that same tomb (see more below).

10. **Mary Magdalene discovers angels in the tomb (John 20:11-12).**

All accounts show the women interacting with angels (cf. Matt. 28:5-7; Mark 16:5-7; Luke 24:3-7; John 20:11-13). However, John's account of Mary finding angels within the tomb seems separate from the other accounts recorded.

For instance, in John 20:11-13, Mary:

- looks in to see the angels (as opposed to entering the tomb,

see Mark 16:5; Luke 24:3),
- is the only one mentioned as observing them in John (as opposed to multiple women observing them, see Matt. 28:5; Mark 16:5; Luke 24:5), and
- seems to have a relatively uneventful conversation with no instructions from the angels (in contrast to the awe-filled and specific instructions given by the angels in Matt. 28:5-7; Mark 16:5-7; Luke 24:4-7, 23).

In light of this, we believe Mary's initial discovery of angels on her own drew the other women to come see them as well (see below).

11. **Other women join Mary and the angels within the tomb (Matt. 28:5-7; Mark 16:5-7; Luke 24:4-7, 23; John 20:11-13).**

As stated above, Matthew (28:5-7), Mark (16:5-7), and Luke (24:4-7, 23) record the group of women fearfully receiving specific instructions from the angels while inside the tomb (Mark 16:5).

In contrast, John records Mary Magdalene—alone—briefly conversing with angels (without much excitement), receiving no instructions, and then abruptly turning to meet with Jesus (John 20:12-14).

Though multiple plausible harmonizations exist between Matthew = Mark = Luke and John[936], we believe the following is the most straightforward—and therefore the most likely[937]—reconstruction:

1. While hovering around the tomb, Mary Magdalene discovers the angels[938].

[936] For instance, see Bock for 4 popular theories (1996b, 2:1886–88).
[937] See Occam's Razor (Encyclopedia Britannica Editors 2018).
[938] It seems clear that Mary happened upon angels when she was not looking for them (John 20:11-12). This allows for only 3 possibilities when comparing with the other accounts:
1) Mary encountered angels separate from, and without knowledge of, the other women's encounter of the angels,
2) Mary and the other women discovered the angels together, though only Mary's perspective is specifically recorded, or
3) Mary first discovered the angels, and the other women joined.

Option 1 is possible (as Wenham persuasively argues for, 1993), but adds an extra layer of complexity when the gospels routinely record 1 general angelic visit (albeit from very different perspectives).

2. The other women are/go inside the tomb[939].
3. Mary exits to consult the, "gardener," who turns out to be Jesus (see below)[940].
4. The other women stay longer with the angels, receiving specific instructions from within the tomb[941].

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Option 2 seems unlikely for the reasons listed above, such as (A) Mary is recorded as discovering angels by herself (John 20:11-12), and (B) Mary's conversation is much more casual than the awe-filled commands of the other records of this angelic visit.

This leaves option 3 as the best possibility. Further, this option is in line with Mary Magdalene being the featured woman in these accounts, a clear theme in the narrative:

1) Mary Magdalene is the only one named in all 4 gospels as being at the cross and at the tomb with the angels
2) She is the only one named as retrieving Peter and John
3) She is mentioned as the first woman to encounter Jesus (Mark 16:9)

Further, if Mary Magdalene = Mary, sister of Lazarus and Martha (see below), she takes a lead role in other places as well (Luke 10:38-42; John 11:31; 12:1-8), which shows continued consistency of this theme.

[939] Mark tells us that the women were inside the tomb when speaking with the angels (16:5). It is possible that the women were already there when Mary discovered the angels (perhaps, for instance, Mary left the tomb to walk with Peter and John a moment as they left, and then saw the angels before re-entering). It is also plausible that the women were outside of the tomb at the point of Mary's discovery, but then enter the tomb when they realized something was happening.

[940] It is impossible to know whether Mary Magdalene = Mary, sister of Lazarus and Martha. Some have given grounds for connecting these two (cf. Wenham 1993, chap. 2), but the arguments are not sufficient to have any certainty, and since such identification does not affect our timeline, we will not probe deeper. However, whether or not they are the same person, there seems a striking connection between Mary's (sister of Lazarus and Martha) actions in John 11:28-37 and Mary Magdalene's discovery of Jesus after He resurrected (if our timeline is correct):

1) Both become aware of something privately (John 11:28 cf. 20:12)
2) Both go on their own to find Jesus (John 11:29 cf. 20:14)
    a. Both leave "quickly" (John 11:31 cf. 20:13-14)
3) Both fall at Jesus' feet (John 11:32 cf. 20:17)
4) It was asked, "Where have you laid him?" (by Jesus to Mary of Lazarus and Martha–John 11:34 cf. by Mary Magdalene to Jesus—John 20:13, 15)
5) Others joined them after they went on their own (John 11:33 cf. this is the tentative conclusion of this harmony).

Such things are not meant to prove Mary Magdalene = Mary, sister of Lazarus and Martha. Nor do they affirm our resurrection timeline as truthful. But, at the least, it shows our timeline is plausible when similar events occur elsewhere in Scripture. And, at the most, it could indeed show subtle confirmation of our resurrection timeline and/or give some grounds for identifying Mary Magdalene as Mary, sister of Lazarus and Martha.

[941] In Matthew, Mark, and Luke's accounts, we see the angels telling the women: (1) "Jesus is risen," and (2) "This is just as He said." Matthew and Mark also add the angels saying: (3) "Don't fear," (4) "Report this to the disciples," (5) "You will find Jesus in Galilee." In contrast, John shows Mary Magdalene leaving her angelic encounter still being confused regarding Jesus' body.

As said above, it seems apparent that Mary Magdalene missed some important details supplied by Matthew, Mark, and Luke's accounts. We conjecture, therefore, that Mary Magdalene left the angelic

5. After the angels commission them to leave, the other women begin their journey back, and find Mary now with Jesus (see below).
6. The other women join Mary and Jesus (see below).

**12. Mary Magdalene encounters Jesus (Mark 16:9; John 20:14-17).**

We know that Mary Magdalene is the first person to encounter the resurrected Jesus (Mark 16:9), and John records that episode (20:14-17).

Assuming she left the angelic encounter before the other women received their instructions, Mary would have been meeting with Jesus simultaneous to the women meeting with the angels (co-incidentally, both the angels and Jesus gave the message that: 1. Jesus is alive, and 2. the women need to report this to the disciples).

**13. Other women leave the angels to tell the disciples (Matt. 28:8; Mark 16:8; Luke 24:8-9).**

**14. Other women join Mary Magdalene and Jesus (Matt. 28:9-10).**

Matthew is the only gospel to record multiple women meeting with Jesus (28:9-10), while Mark and John record one woman (Mary Magdalene) meeting with Him[942]. We allege that Luke is silent on the issue due to the nature of his audience and purpose (see this Appendix's Introduction).

Matthew says the women, "Went out quickly…and ran to bring His disciples word," (28:8). In route, they meet Jesus (28:9). It is possible this refers to only Mary meeting Jesus, but if we take the text straightforward, it would seem the entourage of women collectively met Jesus.

encounter early, before these added details were supplied. It is not clear whether Mary knew they were angels when she left or mistook them for humans (as she does with Jesus), and it does not affect our timeline in either case.

[942] There is a consistent thread throughout the gospels of Matthew reporting multiple people where other gospels record only one; such a phenomena in the resurrection should not be surprising (see Appendix M: Matthew's Plurals).

Such a setting is consistent if the women left the tomb and angels to join Mary Magdalene, who is already speaking with Jesus (as proposed above).

15. **The women leave to tell the disciples (Matt. 28:11; Mark 16:8; Luke 24:8-9; John 20:18).**

After Jesus commissions the women, they collectively leave to report these things to the disciples.

16. **The guard conspired with the Jewish leaders (Matt. 28:11-15).**

Matthew alone speaks of the guard (see this Appendix's Introduction). They conspired with the Jewish leaders, "While they [the women] were going [to tell the disciples]," (28:11).

17. **The women report what they saw to doubting disciples (Mark 16:9-11; Luke 24:10-11; John 20:18).**

Mark and Luke tell us that Mary Magdalene returns to tell the disciples she saw Jesus alive (Mark 16:10; John 20:18), while Luke mentions Mary Magdalene and other women sharing with the disciples what they saw (24:9-10). From this, it seems that Mary Magdalene had a lead role in (A) what the women actually observed, and (B) later reporting what the women saw. This agrees with our harmonization, which claims Mary was the first to discover the angels and Jesus.

Mark (16:11) and Luke (24:11) also recount the disciples doubting the women's report. Later, Matthew (28:17) records doubts toward Jesus when He revealed Himself in Galilee (presumably by non-apostles, see below), while John (20:25) records Thomas doubting after the 10 apostles encounter Jesus. Thus, doubting is a prevalent theme within these resurrection accounts, which includes the initial doubting of the women's report[943].

[943] After all, it is not every day that a man resurrects himself! Further, the testimony of women was viewed with suspicion by Jews of that day (See Josephus, *Antiquities 4.8.15*).

## Jerusalem Area: Resurrection Sunday Afternoon – Evening

**18. Cleopas and his companion encounter Jesus in Emmaus (Mark 16:12-13; Luke 24:13-33).**

Mark says that after the women reported to the disciples, "He [Jesus] appeared in another form to two of them as they walked and went into the country," (16:12). Luke gives further details, saying that they travelled to, "Emmaus, which was seven miles from Jerusalem," (24:13), and that one of their names, "was Cleopas," (24:18).

They arrived at Emmaus, "toward evening," (24:29). Jesus was then revealed to them inside their lodging, and disappeared shortly after (24:31). "So they rose up that very hour and returned to Jerusalem," (24:33).

Thus, they would not arrive back at Jerusalem (a 7-mile journey—Luke 24:13) until nightfall to tell everyone.

**19. Peter encounters Jesus and reports this to others (Luke 24:34; 1 Cor. 15:5).**

By the time the Emmaus pair return to Jerusalem, they hear that Jesus appeared to Simon[944] (Luke 24:34).

Before they set out on their journey, the women had reported their findings to the disciples (Luke 24:22-23), and Peter and John had

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[944] Some allege that Simon was Cleopas's travelling companion, and thus he met Jesus in Emmaus with Cleopas. According to this theory, Luke 24:34 is a record of what the 2 in Emmaus share to the others (namely, that Jesus appeared to them/Peter). Some difficulties with this include:

(1) There is no explanation for why Cleopas is the only character named in the story when Simon would be more notable.
(2) It seems out of Peter's character to be so quiet in the narrative while Cleopas does the talking (cf. Luke 24:18).
(3) The 2 to Emmaus describe Peter as someone separate from him during their travels (cf. Luke 24:12 and 24:24).
(4) The Greek suggests that it was not the 2 to Emmaus who were speaking in Luke 24:34 (see Bible.org 2014d, n. 93).
(5) The resurrection records indicate the 2 to Emmaus are separate from Simon or the apostles (cf. Mark 16:12-14; 1 Cor. 15:5).

Thus, we confidently place Peter's encounter of the risen Christ as a separate event than the 2 to Emmaus.

inspected the tomb, but had not seen Jesus (Luke 24:24). However, by the time they return, Peter had seen Jesus (Luke 24:34). Thus, somewhere between their going to and coming from Emmaus, Peter encountered Jesus.

After Jesus joined the pair traveling to Emmaus, they had a substantial conversation and Bible study covering much of the Old Testament. Then they reached Emmaus (Luke 24:15-28). Thus, Jesus must have met them early in their journey. However, after Jesus is revealed in Emmaus He disappears, and then the two return (probably briskly) to Jerusalem. This means there was more time for Jesus to appear to Peter *after* He appeared in Emmaus. Further, Luke (who is the only one to record both the Emmaus appearance and the appearance to Peter) writes it as if the 2 to Emmaus encounter Jesus before Peter does. This evidence leads us to believe that Jesus appeared to the 2 to Emmaus before He appears to Peter.

Significantly, we know no details of Peter's first encounter with Jesus, other than the fact that it happened (see Luke 24:34; 1 Cor. 15:5). Perhaps this silence is best understood along the lines of King, who writes:

> I doubt if Peter ever told the others what transpired between him and the Lord that afternoon. The Gospels give no hint, nor Peter's two Epistles; and all Paul says is "After that, He was seen of Cephas, then of the twelve." I don't think Peter will ever tell us. I don't think it will be fair to ask him. What goes on between a backslider and the restoring Lord is not for public hearing. There are some things not lawful to be uttered, and this is one of them. (1948, 53)

## Jerusalem: Resurrection Sunday Evening

**20. Cleopas and his companion report what they saw (Mark 16:13; Luke 24:33-38).**

Mark 16:13 indicates that Cleopas and his companion (the 2 Emmaus travelers) told their account to *disbelieving* disciples. By contrast, Luke 24:34 shows the Emmaus travelers telling their account to *believing* disciples.

There are a few solutions to the seeming discrepancy:

1. **The disciples had a mixture of belief and unbelief**. This seems most likely considering Luke 24:36-43 shows the disciples clearly doubting after they claim, "The Lord is risen indeed, and has appeared to Simon!" (24:34). Further, such a phenomena is found elsewhere in Scripture (Matt. 28:17; Mark 9:24; etc.), and, I imagine, most readers could identify with doubt mixing with faith in their lives as well.
2. **The people who said, "The Lord is risen indeed," (Luke 24:34), are different than those who doubt in Mark 16:13.** Though this is reasonable (especially considering there were more than the eleven apostles there, see Luke 24:33), it seems unnecessary in light of solution #1. Further, Mark and Luke write as if the whole community of them responded to the 2 Emmaus travelers (thus, even if only 1 or 2 people spoke, it is written as if the entirety of the people agreed, and thus the entire group is said to affirm Jesus being alive [Luke 24:34] while also doubting [Mark 16:13] the Emmaus travelers).
3. **The people doubted that Jesus appeared to the 2 Emmaus travelers, but believed Jesus appeared to Peter.** This is also a possibility, since Peter would have been treated with great esteem as a leader among the apostles (see Matt. 16:17-20; consider also that every listing of the 12 apostles places Peter as the 1st apostle [and Judas Iscariot as the last], while the ordering of other names varies). *Surely*, the apostles may have thought, *if Jesus were alive He would be seen by Peter, then all of us apostles.* This would help explain why they believed Peter's testimony over the women's testimony (see also the place of a woman's testimony in Judaism of that day, above). Thus, for

pride (or other reasons) they may have doubted the testimony of the 2 Emmaus travelers, considering that, at least Cleopas, was not 1 of the 12 apostles. Though this theory has some weight, it does not fully explain why they continued to doubt when Jesus did appear to the apostles directly in Luke 24:36-43. Perhaps it is a combination of #1 and #3—that is, they believed that if Jesus was alive He probably would appear to Peter, and they want to believe He is alive, but they still have doubts since they have not seen Him directly.

**21. Jesus appears to the apostles (and others) while Thomas is absent (Mark 16:14; Luke 24:36-43; John 20:19-25).**

While the disciples are discussing Jesus' appearance to Peter and the two to Emmaus, the resurrected Jesus enters the room (see Luke 24:36). Mark 16:14[945]; Luke 24:36-43[946]; and John 20:19-25 all

[945] Mark 16:14-18, on the surface, reads like one event. The problem with this view, though, is that Jesus' ascension is said to have happened, "After he had spoken [those things] with them," (Mark 16:19). In other words, if Mark 16:14-18 is one event, Jesus must have ascended *around the same time* He resurrected, but Acts 1:3 says He ascended *40 days after He resurrected*. There are a few possibilities to harmonize these accounts, but a simple solution is to see Mark 16:14 as a separate occasion from Mark 16:15-18, consolidated for purpose of the narrative. This is certainly possible as the transitional word in 16:15 (Greek: *kai*) is used elsewhere by Mark to introduce a new event (e.g. Mark 7:1). Additionally, the subject matter of 16:15-18 may better match Jesus' later words (cf. Matt. 28:16-20), as opposed to what He speaks at the first post-resurrection meeting with the apostles (cf. John 20:19-24). If this be the case, then Mark 16:14 happened the evening of the resurrection and Mark 16:15-18 happened around 40 days later, shortly before the ascension. That is how we break it up in this harmonization.

[946] Like Mark 16:14-18 (see above), Luke 24:36-49 also may initially seem like one event, but fits better as two (or more) events telescoped:

- Event 1: Jesus meets the apostles the evening of His resurrection (Luke 24:36-43)
- Event 2 (or more): Jesus meets with the apostles later on (Luke 24:44-49), probably shortly before He ascended

The reasons for viewing Luke 24:36-49 as multiple events consolidated (like Mark 16:14-18) include:

1. The ascension that follows (Luke 24:50-52) seems to have happened shortly after Jesus spoke. Yet Luke knows Jesus ascended 40 days later than Luke 24:36 (see Acts 1:3).
2. The transitional language Luke uses (Greek: *de*—translated by NKJV as, "Then," in 24:44, and, "And," in 24:50) is used elsewhere by Luke to introduce a new event (e.g. 1:57), and does not demand that these things happened at the same time (see Wenham 1993, 107).
3. Luke 24:36-43 seem to match other accounts of Jesus' initial revelation to His disciples, while 24:44-49 seems to match better with Jesus' later appearances (see note above on Mark 16:14-18).
4. Luke records Jesus commanding the disciples to, "Tarry in the city of Jerusalem," (24:49). Though it is possible this is spoken before they left for Galilee (see discussion in *Resurrection Event #23*, below), it is easiest to understand if Jesus spoke it later (after they returned from

describe this event[947].

Mark and Luke say Jesus appeared to, "the eleven," (Mark 16:14; Luke 24:36 cf. v. 33). While John says He came to only 10 of the apostles (Thomas being absent)—John 20:19-24.

There are multiple plausible resolutions:

1. Mark (and possibly Luke) may be telescoping multiple gatherings of Jesus together. Thus, Jesus does meet with the 11 cumulatively over 2 meetings, and perhaps similar elements exist in both meetings (e.g. food was present). Therefore, instead of giving the specific details of only 10 being present at the first gathering, and all 11 being present the next gathering, Mark (and maybe Luke) smoosh the two events together as a general encounter Jesus had among the apostles in those days.

   This view has some merit in that:
   a. Other parts of the resurrection narrative seem to telescope events (see above).
   b. Paul may be doing something similar in saying Jesus appeared to, "the twelve," (1 Cor. 15:5)—when in reality He appeared to 10 plus others, and then 11 plus others.

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Galilee). Certainly, this is in line with the same command spoken in Acts 1:4, 8, which clearly happens directly before the ascension (cf. Acts 1:9).

5. There may be purposes for the author consolidating in this way (for instance, Luke may have wanted to focus only on Jerusalem appearances—see this Appendix's Introduction).

Furthermore, as W.E. Brown points out, ancient narratives were not as interested in, "keeping to a chronological order," as we are today, and, instead, tended to: (1) lump thematic elements together, regardless of the sequence of events, and/or (2) jump back-and-forth between parallel events without warning (cited in Wenham 1993, 78). This gives even stronger evidence that Luke (and Mark) might be stringing separate events together without adding clarifying notes within the text.

[947] It is clear that Mark, Luke, and John all speak of the same event:

- Mark (16:14) indicates that this was *the first time* Jesus was seen by the apostles (note that they were rebuked here for not listening to others regarding Jesus' resurrection, which shows that they had yet to see Him for themselves).
- Luke (24:36-43) also indicates this as *the first time* Jesus met the group of apostles, placing the event in the middle of their discussion with the Emmaus pair (this was the evening of Jesus' resurrection, see above).
- John directly states that the Resurrection evening meeting (20:19-25) was the first time Jesus met the group of apostles (cf. John 21:14), and tells us explicitly that it happened, "The same day [as His resurrection] at evening," (20:19).

c. Luke acknowledges that Jesus appeared to the apostles over 40 days before ascending (see Acts 1:3), which points to considerable compression in Luke 24, and thus the very real possibility of telescoping events.
d. An aspect of John's resurrection account is clarifying details knowingly missed by the other accounts (see this Appendix's Introduction), and thus it fits that John alone would take time to tease out the 2 separate gatherings

2. Though all 11 apostles were together, Thomas left the gathering (for whatever reason) before Jesus appeared to them, and returned after Jesus left. Thus, Jesus did join the gathering of the 11, but at the time of His joining, only 10 were present. If this were so, Mark's statement that, "Later He [Jesus] appeared to the eleven as they sat at the table," could be understood as, "Later He appeared to the *gathering of* the eleven as they sat at the table." Luke, further, allows for less than 11 apostles at the time of Jesus' appearing, as he writes that, "Jesus Himself stood in the midst of them," (24:36)—where "them" refers to the general gathering mentioned in 24:33-34, and allows room for some of the gathering to have departed by then. Such a scenario would further agree with John's purpose of clarifying details in the resurrection account (see this Appendix's Introduction), as even John might have left the impression that all the disciples are gathered together (cf. 20:19) until he later revealed that Thomas was missing (20:24ff).

3. "The eleven," may be a title synonymous with, "The Apostles." Thus, it would be accurate to say, "the eleven," gathered, even when only 10 individual members were present. This would be similar to saying, truthfully: "I presented before the board of directors," even though one member of the board was absent at the meeting. Such a reading may have some additional support in that Paul says Jesus appeared to, "the twelve," (1 Cor. 15:5), even though there were only 11 of them at the time. However, it may be that Paul is indicating that Matthias was among those who saw Jesus at that time, and would later comprise the 12 apostles (cf. Acts 1:26), as we discuss below.

It seems impossible to be certain about which scenario happened (or if

a combination of them, or even a different option occurred). For our purposes, though, we can confidently state that Jesus appeared to the apostles minus Thomas on the evening of His resurrection (cf. John 20:19-26).

**22. Disciples report what they saw to doubting Thomas (John 20:25).**

## Jerusalem: 8 Days after Resurrection Sunday

**23. Jesus appears to all the apostles, including Thomas (John 20:26-29; 1 Cor. 15:5).**

From the time of Moses (c. 1500 B.C.), God commanded the Jews to celebrate 3 feasts in Jerusalem (e.g. Deut. 16:16), as they were able.

These included:

(1) Passover-Unleavened Bread (a 7-day festival) and
(2) The Feast of Weeks = Pentecost (50 days after the start of Passover—see Acts 2:1).

As such, the apostles (presumably following Jesus' example) would have naturally stayed in Jerusalem for all 7 days of the Passover-Unleavened Bread Feast before returning to Galilee.

Passover-Unleavened Bread began the day of Jesus' crucifixion (14 Nisan, traditionally thought to be Thursday, 6pm – Friday, 6pm[948] during the year of Jesus' death-resurrection). Thus, the last day of the 7-day feast would have been Wednesday, 6pm – Thursday, 6pm (or 21 Nisan). This was 3 days before Jesus appears to Thomas (cf. John 20:26).

There are various explanations for why the disciples waited 3 days after the 7-day feast before returning to Galilee—as Jesus instructed (cf. Matt. 28:7, 10; Mark 16:7). Perhaps their stay related to the Jewish practice of not traveling, "any further than…two thousand cubits," on a Sabbath-day (Josephus's *Antiquities of the Jews, 13.8.4*). Jesus also could have given them instructions not recorded in Scripture regarding *when* to return to Galilee. Or, perhaps something else entirely kept them in Jerusalem.

Whatever the case, intriguingly, this is not the first time that Jesus surprised others by appearing in Jerusalem 3 days after a Passover-Unleavened Bread feast ended. Luke 2:46 records Jesus (at age 12) appearing in the Jerusalem temple 3 days after his family began the journey back to Galilee, following Passover-Unleavened Bread. Thus,

[948] The Jewish day ran from around 6pm-6pm (as explained above).

not only is it clear that some would linger longer in Jerusalem, but Jesus Himself did so on at least one occasion.

Therefore, for whatever reason, the apostles remained in Jerusalem long enough for Jesus to appear to all of them (including Thomas) 8 days after He resurrected.

This extended Jerusalem stay does not seem disobedient to Jesus' command to go to Galilee (cf. Matt. 26:32; 28:7, 10; Mark 16:7). For, firstly, Jesus gives no time indicators for *when* the disciples were to journey to Galilee. In fact, as C. F. D. Moule suggests:

> 'I will go before you into Galilee' may only mean 'When you return (as you naturally will), you will find me there already'; and the appearances in Jerusalem and Galilee will represent…the conception of Jesus showing himself wherever his friends happened to be at the time. (1957)

Also, Matthew (26:32; 28:7, 10) and Mark (16:7) are the only accounts to mention Jesus commanding his disciples to meet Him in Galilee, which shows that such a command was not the sole command—or even that all people thought it the most pressing command—of Jesus.

In fact, Mark clearly indicates that Jesus had other intentions and commands for the apostles, since he only records Jesus' Jerusalem appearances (*after* recording Jesus' command for them to go to Galilee—16:7). And Matthew, while ignoring the main Jerusalem appearances, does so because of his specific objective (see this Appendix's Introduction), and not because he thinks Jesus only wanted to appear in Galilee. In fact, Matthew also tells us that Jesus gave additional commands regarding His resurrection appearances not recorded in His gospel (cf. Matt. 28:16[949]), and even shows Jesus appearing in Jerusalem *before* Galilee (Matt. 28:9-10).

Thus, the disciples' Galilee trip (which was, undoubtedly, a pivotal

[949] Here we read that the disciples went, "to the mountain to which Jesus had directed them," but nowhere in the gospels do we have record of Jesus directing them to a specific mountain.

encounter[950]) was one of multiple places where Jesus wanted to reveal Himself, and fits well between the two Jerusalem festivals (Passover-Unleavened Bread and Pentecost).

Finally, though Luke records Jesus instructing the disciples to stay in Jerusalem (Luke 24:49; Acts 1:3), they still leave for Galilee. This seeming discrepancy can be resolved in various ways:

1. As said above, there are solid grounds for thinking Luke 24:36-49 refers to multiple interactions between Jesus and the disciples within the 40 days after Jesus resurrected. Thus, Jesus' command to stay in Jerusalem occurred after they returned from Galilee, shortly before Jesus ascended. Such compression is demanded at some level when considering that Luke 24:36 happened the day Jesus resurrected, while 24:50 happened 40 days later (cf. Acts 1:3).
2. Even if Luke 24:36-49 speaks entirely of Jesus' Jerusalem meeting on the evening of His resurrection, his command to stay in Jerusalem could still be taken as a general command that allowed for exceptions—especially considering that earlier the same morning Jesus commanded them to go to Galilee (see above). Such a phenomenon occurs elsewhere in Luke. For instance: "He charged him to *tell no one* [the command], but 'go and show yourself *to the priest* [the exception]…'" (5:14). He may have even spelled out such exceptions within His command to stay in Jerusalem, though Scripture does not record this.
3. Alternatively, if Jesus commanded them to stay in Jerusalem before they went to Galilee, He may have only applied this to their post-Pentecost activity (and thus does not speak to their time before going to Galilee). Again, this is not spelled out in Scripture, so we should hold it cautiously, but there are clearly large details Luke leaves out of his resurrection account (cf. Acts 1:3), and perhaps this is one of those details.

Whatever the actual scenario, it fits well within Luke's scheme to focus on Jesus' command to stay in Jerusalem while ignoring their

[950] The chief aim of Matthew's resurrection narrative (which is the climax of his entire gospel) seems to be the, "Great Commission," of 28:16-20. Thus, at least Matthew viewed it with the highest importance, and this tradition is continued today with so many missionary events and churches focusing on "The Great Commission" of Matt. 28:16-20.

Galilean excursion (see this Appendix's Introduction), and should not be seen as evidence against their Galilee visit.

## Sea of Galilee: Between 8 and 40 Days after Jesus Resurrected

**24. Jesus appears to 7 apostles fishing in the Sea of Galilee (John 21:1-23).**

This event happened after the initial Jerusalem encounters (which took place within the first 8 days of Jesus' resurrection, see above), but before Jesus ascended from Jerusalem (see below).

John calls this the, "third," appearance Jesus made to his disciples (21:14), and thus it must have happened before the revelation to the 500 at the Galilean mountain (cf. 1 Cor. 15:6—see more below). Perhaps (as Wenham suggests, 1993, 113), Jesus here gave more instructions and details to these 7 disciples concerning His upcoming Galilean mountain encounter (which included specifying the exact mountain for the meeting, cf. Matt. 28:16).

## Galilean Mountain: Between 8 and 40 Days after Jesus Resurrected

**25. Jesus appears to more than 500 people at the Galilean mountain (Matt. 28:16-20; 1 Cor. 15:6).**

Matthew alone records Jesus' "Great Commission" at a specified Galilean mountain (28:16). He also tells us that some who saw Jesus at this particular meeting doubted (28:17)—which indicates that people outside of the 11 disciples were at this meeting (since the 11 all saw and touched Jesus by this point, see John 20:29).

Paul, on the other hand, is the only one to record Jesus appearing to more than 500 people at one time (1 Cor. 15:6). He says this event happened between:

(A) Jesus appearing, "to the twelve[951]," (1 Cor. 15:5), and
(B) Jesus appearing "to all the apostles[952]," (1 Cor. 15:7).

Thus, the appearing to the 500 must have taken place between:

(A) Jesus' appearance to Thomas (part of "the twelve") on the 8th day after His resurrection, in Jerusalem, and
(B) Jesus' ascension from Jerusalem on the 40th day after He resurrected.

This most naturally suggests that the 500 saw Jesus in Galilee (between the Jerusalem festivals). Further, a Galilean mountain would be a natural location for a large group of people to clandestinely[953] see

[951] In 1 Cor. 15, Paul seems to focus on apostolic qualifications while sharing of Jesus' resurrection appearances (see Grudem 1994, chap. 47). And, in writing roughly a few decades after the resurrection, the "new" 12 apostles (with Matthias replacing Judas Iscariot—see Acts 1:26) would have been well established officers within the church. Thus, when Paul refers to, "the twelve," (1 Cor. 15:5), he probably is referencing the original apostles plus Matthias (and minus Judas Iscariot). This would, presumably intentionally, have Paul place Matthias among the earliest to see Jesus resurrected, which was a qualification for his apostleship (cf. Acts 1:22; 1 Cor. 9:1). Under this line of reasoning, Paul can show that he, too, is an apostle because he has also seen Jesus resurrected (1 Cor. 15:8). Furthermore, the crowd at Jesus' ascension included, "all the apostles," since: "He [Jesus] appeared…then to all the apostles [after appearing to "the twelve"—see 1 Cor. 15:5]," (1 Cor. 15:7).
[952] "All the apostles" seems to reference all those who saw Jesus resurrected (see footnote above).
[953] 500 seeing Jesus at once (1 Cor. 15:6) is considerably less than the thousands of people thronging to see Jesus during his earthly ministry (whereas a resurrected Jesus would have drawn even more attention had his appearance been broadcasted publicly). This lesser amount, however, seems due to Jesus/God's interest in selectively showing Himself to a comparative few, and thus He sought clandestine

Jesus (especially opposed to Jerusalem during a festival), and we know that new people were present at the Galilean Mountain meeting of Matt. 28:16-20 (cf. Matt. 28:17, see above). Thus, it can be tentatively thought that the appearance to the 500 (1 Cor. 15:6) = the "Great Commission" from the Galilean mountain (Matt. 28:16-20). This is even more certain if we assume the 4 gospels collectively record all the major appearances of Jesus resurrected[954].

opportunities to appear. The same pattern happened throughout His resurrection appearances in Jerusalem (e.g. "when the doors were shut…Jesus came," John 20:19).

[954] This point should not be stressed since the gospels themselves admit they did not record everything (cf. John 21:25).

## Galilee(?): Unknown Time

**26. Jesus appears to James, His brother (1 Cor. 15:7)**

Only Paul mentions this event, placing it after the 500 see Jesus, but before, “all the apostles,” see Him (1 Cor. 15:6-7). If the 500 met Him at the Galilean mountain (see above), and “all the apostles” saw Him at His ascension (see above), James must have encountered Jesus sometime between Galilee and the ascension.

Though it is possible that James did not see the resurrected Jesus until they were in Jerusalem (shortly before Jesus ascended), there would be more time and opportunity for him to have seen Jesus in Galilee. Further, if James’ encounter was a private affair, Galilee is almost certainly the place this must have happened (since the trip to, and stay at, Jerusalem during a major festival was quite a public affair—especially this festival among Jesus’ friends and family, with so much excitement attached to reports of Jesus’ recent death/resurrection).

## Jerusalem Area: 40 Days After Resurrection

**27. Jesus meets with the apostles, and other disciples (Mark 16:15-18; Luke 24:44-49; Acts 1:4-8; 1 Cor. 15:7).**

So far, the chronology of Jesus' resurrection is:

- **Days 1-8: Jerusalem** – Appearances in/near Jerusalem
- **Days 9(?)-12(?): Travel to Galilee** – If we assume they departed for Galilee shortly after Jesus appeared on Day 8 in Jerusalem (John 20:26), and took the shorter (and more preferred) route through Samaria, they would have likely travelled the next 3 or so days (see Carson 1991, 215–16).
- **Days 12(?)-35(?): Galilee** – It is unclear exactly when they left Galilee. However, since they were established at Jerusalem by the 40th day of the resurrection (Acts 1:3ff) the latest would have likely been on the 37th day (to allow for 3 days of travel). Their coming by the 40th day would allow them 10 days before Pentecost (Acts 2:1)—which seems more than enough time to be situated for the festival. Thus, it seems probable that they were not back at Jerusalem much earlier than the 40th day of Jesus' resurrection (unless they had other reasons to return earlier unmentioned in Scripture). If we allow for them to arrive at Jerusalem on the 39th day (to situate them somewhat before the events of the 40th day), then count backwards 3-4 days for travel, they would leave Galilee around the 35th-36th day after the resurrection. We are estimating the 35th day to be conservative in allotting for their travel.
- **Days 35(?)-38(?): Travel to Jerusalem** – As stated above, it is unclear when they returned to Jerusalem, thus we hold this timing tentatively.
- **Days 38(?)-40: Jerusalem** – See below.

As stated in resurrection event #21, there are reasons we believe Mark 16:15-18 and Luke 24:44-49 happened immediately before Jesus ascended (40 days after the resurrection), while the verses immediately preceding (Mark 16:14; Luke 24:36-43) describe Jesus' appearance to the apostles on the evening of his resurrection (which also happened at Jerusalem).

This means, then, that Jesus shared a meal with the apostles and—

shortly after—went to Bethany (2 miles outside of Jerusalem—John 11:18) to ascend.

It is unclear why the apostles returned to Jerusalem when they did. Pentecost (celebrated the 50th day after the Passover—see Josephus, *War of the Jews* 2.3.1) would have drawn many Jews throughout Israel to Jerusalem by the 47th (or so) day after Jesus resurrected (cf. Deut. 16:16). Calculating extra time for adequate preparation and provision beforehand may fully explain the timing of their travels. But there just as easily may have been other extenuating circumstances (even a direct command from Jesus not recorded in Scripture) that caused them to return to Jerusalem by the 40th day after Jesus resurrected.

Regardless of the reasons for their return to Jerusalem by the 40th day, four passages seem to speak of Jesus with the apostles (and other disciples) in Jerusalem at this time:

1. Mark 16:15-18: Jesus commissions the apostles, says the Holy Spirit signs will follow
2. Luke 24:44-49: Jesus teaches from the Bible, commissions the apostles, tells them to wait for the Holy Spirit
3. Acts 1:4-8: Jesus commissions the apostles, tells them to wait for the Holy Spirit
4. 1 Cor. 15:7: "Then [after Jesus appears to James, He was seen] by all the apostles."

The theme is consistent: Jesus commissions the apostles and assures them the Holy Spirit will help. Though this is similar to Matthew's Galilean commission (28:16-20), these are 2 separate events, and their similarities show Jesus consistently emphasizing the same theme at the end of His resurrection appearances[955].

Jesus said these things while meeting with the apostles in Jerusalem around 40 days after He resurrected. Then, immediately following, He

[955] In Matt. 28:18-20 (like Mark 16:15-18 and Luke 24:44-49), the disciples are told to go into the entire world to spread Jesus' message with the promise that He (Jesus) will be with them (which is only true by the Holy Spirit). Such repetition should not be surprising to even the casual gospel reader (as seen throughout this harmony). Certain themes are repeated in Jesus' ministry, some being peculiar to certain times or places (for instance, Jesus does not start saying He would die and resurrect until later on in His ministry—though He repeats the refrain multiple times: Mark 8:31; 9:31; 10:33-34).

ascended to heaven (Acts 1:4, 6 - see below).

**28. Jesus ascends to God's right hand in Bethany, at Mt. Olivet (Mark 16:19-20; Luke 24:50-51; John 20:17; Acts 1:2, 9-11; 2:32-34; Rom. 8:34; Eph. 1:19-20; 1 Pet. 3:21-22).**

Mark 16:19-20; Acts 1:2, 9-11 tell us that after Jesus gave commands to His followers (see *Resurrection Event #27*) He was, "taken up," to God's right hand. Luke 24:50-51 says this was in Bethany, at Olivet (a short distance from Jerusalem—Acts 1:12). Thus, it seems the same city Jesus and the disciples lodged preceding His final Passover (cf. Matt. 26:6; Mark 14:3; John 12:1) became their residence preceding Pentecost.

Jesus foretold his ascension after resurrecting (John 20:17), and it was affirmed by Paul (Rom. 8:34; Eph. 1:19-20; etc.) and Peter (Acts 2:32-34; 1 Pet. 3:21-22) afterwards.

**29. Apostles and disciples return to Jerusalem, worshipping Jesus (Luke 24:52-53; Acts 1:12-14).**

Luke 24:42-43 and Acts 1:12-14 show the disciples worshipping Jesus and returning to Jerusalem immediately after He ascended.

**30. Apostles receive the Holy Spirit at Pentecost in Jerusalem (Acts 2).**

Though not, strictly speaking, part of the chronology of Jesus' resurrection appearances, Pentecost clearly plays a part in the resurrection narrative.

This festival presumably drew the apostles back to Jerusalem with many other Jews, "from every nation under heaven," (Acts 2:5). It was held roughly 10 days after Jesus ascended (around 50 days after He died, see above). And here the private appearances of the resurrected Jesus received public vindication as the Holy Spirit was poured out on the Jesus-followers, a sign that Jesus is now firmly established as resurrected, ascended, and seated at God's right hand (Acts 2:32-33).

Such a testimony of God's Holy Spirit continues to the present day,

reminding us all that He is still resurrected, still ascended, and still sitting at God's right hand!

## Appendix L: Repetition in the Gospels

Any harmonization attempt of the four gospels will quickly reveal that similar events are repeated throughout Jesus' ministry.

For instance:

- Jesus cleanses the temple at the beginning of His ministry, and the end
- Jesus was notably anointed in the middle of His ministry, and at the end
- Jesus instructs a group of disciples to cast their net on the other side of the boat—yielding a miraculous catch of fish—at the beginning of His ministry (Luke 5:1-11), and again, after He resurrects (John 21:1-14).

Before attributing this to some sort of error or memory lapse by the gospel authors, we should consider that abundant repetition also takes place even within the same gospel at times.

For instance, Matthew records:

- Jesus multiplying food in quite a similar manner on two different occasions (14:13-21 cf. 15:32-39)
- Jesus prophesying His death on multiple occasions (20:17-19 cf. 26:1-2)
- Jesus quoting Hosea 6:6 in different conversations (e.g. 9:13 and 12:7)
- Jesus comparing and contrasting his ministry with John the Baptist on several occasions (e.g. 9:14-17; 11:1-19; 17:12-13; 21:23-27; etc.)
    - Even contrasting John's ministry of fasting with His own "feasting" ministry in at least two places (9:14-17 cf. 11:18-19).
- Jesus healing two blind men twice (9:27-31 cf. 20:29-34)
- Jesus being offered sour wine to drink while on the cross two times (27:34 cf. 27:48)

Thus, one witness (i.e. Matthew) also shows abundant repetition within only his gospel. Among other things, this demonstrates that repetition is not necessarily the result of comparing faulty eyewitness testimonies. Even more, he (and other gospel authors) seldom states when such events are similar to other events found elsewhere[956].

From this we may infer that:

1. God repeats Himself in word and action, as all good teachers do (cf. Kang 2016).
    a. This seems especially obvious in Jesus' teaching ministry when we consider that He was an itinerant preacher and thus had many different audiences (cf. Carson, Wessel, and Liefeld 1984, 9). Indeed, it would be strange if He did not repeat His teachings.
2. Events that seem unusually repetitive to modern readers may not have been so to those living in that time and place.
3. The motives of the original authors (especially including God, the ultimate Author) do not always match the expectations of the modern readers (such as mentions that such-and-such event is a repetition of another event).

[956] Even Matthew 16:9-10, which makes mention of two similar episodes, is actually a statement from Jesus' own lips. It was not added because Matthew thought it odd that the episodes were similar, nor does Jesus make much of the fact that He did the same miracle on two separate occasions.

## Appendix M: Matthew's Plurals

Comparing different gospels' versions of the same events shows that, at times, the number of characters described will differ. This generally reveals a difference in emphases, and is never a contradiction[957].

Even more curious, however, is the pattern observed by comparing Matthew, in particular, to the other gospels.

Consider:

| Matthew | Other Gospels |
|---|---|
| "command that *these stones* become bread" (4:3) | "command *this stone* to become bread" (Luke 4:3) |
| "there met Him *two demon-possessed men*," (8:28) | "there met Him…*a man with an unclean spirit*" (Mark 5:2 = Luke 8:27) |
| "who was demon-possessed, *blind and mute*" (12:22) | "a demon…it was *mute*" (Luke 11:14) |
| "great *multitudes*" (13:2) | "*a* great *multitude*" (Mark 4:1; Luke 4:8) |
| "*they* got into the boat" (14:32) | "*He* went up into the boat" (Mark 6:51 = John 6:21) |
| "*two blind men* sitting by the road" (20:30) | "*blind Bartimaeus*, the son of Timaeus, sat by the road" (Mark 10:46 = Luke 18:35) |
| "the *donkey and the colt*" (21:7) | "the *colt*" (Mark 11:4; Luke 19:33 = John 12:14) |
| "when vintage-time drew near, he | "at vintage-time he sent *a servant*" |

[957] To be a contradiction, one account would need to say something akin to, "There was only one angel at the tomb," while another account says, "More than 1 angel was at the tomb." But if one account says, "There was one angel at the tomb," and another says, "There were multiple angels at the tomb," this is not a contradiction. For if multiple angels were at the tomb then, indeed, it is also true by necessity that one angel was at the tomb. Perhaps one angel was featured or emphasized more by one of the gospel writers, while they were not excluding the other angel. In fact, this happens all the time in modern storytelling. Consider, for instance, a man excitedly telling his wife that he saw a famous athlete at the marketplace, while in reality the famous athlete was at the marketplace alongside his wife. The man is not wrong to state that he saw the athlete, while ignoring the athlete's wife, since the focus of his story was the athlete himself.

| | |
|---|---|
| sent *his servants*" (21:34) | (Mark 12:2; Luke 20:10) |
| "said to the *women*" (28:5 = Mark 16:6; Luke 24:5) | "said to *her*" (John 20:13) |

As the chart above shows, Matthew recounts **more than 1** character/item where other gospels focus on **only 1** virtually every time[958]. This seems beyond coincidental if it was due purely to differences in memory.

However, there is one exception to this that happens after Jesus resurrects:

| **Matthew** | **Other Gospels** |
|---|---|
| "an angel of the Lord descended from heaven…*the angel* answered…" (28:2-5 = Mark 16:5-7) | "two men [i.e. angels] stood by them in shining garments…*they* [the angels] said…" (Luke 24:4-7 = John 20:12-13) |

Where Matthew (and Mark) record 1 angel speaking to the woman/women, Luke and John record 2.

We are not told *why* Matthew's seemingly consistent pattern is broken following Jesus' resurrection. From a human standpoint, there are lots of reasons (intentional and unintentional) that eyewitness accounts may differ in the details. But for those who recognize God's ultimate design and intentionality in every word of Scripture[959], it is worth considering what the Lord may be revealing in Matthew's details and patterns.

### Why Does Matthew's Pattern Exist?

First, it is important to stress that all four gospels—without exception—are

[958] In comparing Matthew 8:18-22 to Luke 9:57-62 we read of Matthew's 2 inquirers versus Luke's 3 inquirers. Though this does break the 2/multiple-to-1 pattern observed in the chart above, Matthew still records 2/multiple characters here (like he does elsewhere). It is Luke who, for untold reasons, breaks the pattern by showing 3 characters instead of 1.
[959] Cf. Ecclesiastes 12:10; Daniel 5:24-28; Matthew 4:4; 12:36; 2 Timothy 3:16.

truthful in every detail they give[960]. Thus, for instance, if Matthew says there were two blind men healed while Mark says there was one blind man healed, both are 100% accurate in their recording (though they obviously have different angles, themes, and emphases). In this particular scenario, such a seeming discrepancy is easily answered by noting that if 2 were healed, 1 was healed. It would only be a contradiction if Mark said "only one blind man was healed," or something to that effect.

Holding firmly, then, that the gospels are historically reliable in every detail they record, we may also probe deeper to ask why God included these details in these ways. In other words, in addition to relaying history faithfully, what other things may God be revealing in these accounts and the way they are told? Such an inquiry, in fact, is firmly consistent with various New Testament uses of Old Testament stories, wherein the New Testament writer (while affirming the historicity of the story) sees types, shadows, and principles that have broader messages as well[961].

In consideration, therefore, of why Matthew might generally include more characters/items than other gospel writers (until the resurrection), we tentatively suggest that, perhaps:

1. In general, Matthew may have been interested in reporting things more precisely. As eyewitness to most of the events, he may have felt compelled to relay more details than others (such as the total number of people present instead of just mentioning the most prominent character).

2. Further than this, there may be a specific design and message behind Matthew's numbering pattern itself. Namely, Matthew's gospel, as a whole, reveals two simultaneous themes: (1) Jesus' mission to the Jews pre-resurrection (Matt. 10:5-6), (2) Jesus' mission to "all nations" (including the Jews) post-resurrection (cf.

[960] See John Wenham's, *Christ and the Bible, 3rd Edition* (2009) and J. I. Packer's, *"Fundamentalism" and the Word of God* (1958) for more thorough treatments on the inerrancy of Scripture.
[961] E.g. Matthew 12:40; John 3:14-15; 1 Corinthians 10:1-13; Galatians 4:21-31.

Matt. 28:16-20)(see Carson, Wessel, and Liefeld 1984, 22–23). Thus, before Jesus resurrected, Matthew sees the Jews as Messiah's people and the Gentiles as outsiders: two separate groups (e.g. Matt. 10:5-6). But after the resurrection, it is only Matthew who records Jesus' "Great Commission" (Matt. 28:16-10), which He gave in Galilee ("of the gentiles" – Matt. 4:15). In fact, Matthew's resurrection focus is almost exclusively on Jesus going to Galilee—where He would preach the "Great Commission (see more in Appendix K: Harmonizing the Resurrection and Appendix A: Reconciling Matthew's and Luke's Birth Narratives). This shows that Jesus is now focused on the nations (including Israel), so the two groups (Jews and Gentiles) become one entity (the people of Messiah, whether Jew or Gentile).

Along such lines, it is intriguing to consider that Matthew continually sees "two" (and/or multiples) in his narratives pre-resurrection, but then sees "one" in the post-resurrection narrative (in this case, one angel).

Even more, sometimes the two characters themselves in Matthew's narratives could serve as sorts of types/symbols of Jews and Gentiles, respectively. For instance, in his commentary on Zechariah 9:9's prophecy, Albert Barnes notes:

> The word rendered 'colt,' as with us, signifies the young, as yet unbroken animal…Matthew relates that both [the colt and donkey/ass] were employed…But as the whole action was a picture of our Lord's humility and of the unearthliness of His kingdom, so, doubtless, His riding upon the two animals was a part of that picture. There was no need of two animals to bear our Lord for that short distance. John notices especially, "These things understood not His disciples at the first" John 12:16. The ass, an unclean stupid debased ignoble drudge, was in itself a picture of unregenerate man, a slave to his

> passions and to devils, toiling under the load of ever-increasing sin. But, of man, the Jew had been under the yoke and was broken; the Gentiles were the wild unbroken colt. Both were to be brought under obedience to Christ."(Barnes 1870)

Saying all this, we cannot be certain of the reasons Matthew's accounts consistently differ from the others. These are given merely as possibilities, and nothing more.

However, we can be confident that such a phenomena does seem to occur in Matthew (for whatever reason), showing once again that the gospel accounts (including seeming discrepancies) were by design, not flawed happenstance.

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